



THE ALLIANCE

Church Ministries District Handbook

Updated July 2025

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THE ALLIANCE

Church Ministries

Who We Are

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Who is The Christian and Missionary Alliance (The Alliance)?

Our Identity (*WHO We Are*)

We are a Christ-centered, Acts 1:8 family.

- **Christ-Centered**—We start with Jesus. He is the One who is the source of our love, the cause of our worship, and the core of our message.
- **Acts 1:8**—We rely on the Holy Spirit’s filling as we seek to fulfill our calling to every segment of society.
- **Family**—We are at our best when we do this together—serving in a local church and among a community of local churches.

Our Mission (*WHY we are here—our part in realizing the vision*)

The mission of The Christian and Missionary Alliance is to know Jesus Christ, to exalt Him as Savior, Sanctifier, Healer, and Coming King, and to complete His Great Commission by:

- Evangelizing and discipling persons throughout the United States.
- Incorporating them into Christ-centered, community-focused congregations.
- Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

Our Vision (*WHERE we’re going—an image of our preferred future*)

All of Jesus for All the World

Our Strategic Themes (*Objectives—HOW we’ll accomplish the vision*)

In pursuit of our vision, we engage peoples of the world by serving communities, multiplying church networks, and developing people.

- **Serving communities** through vocational expertise that impacts the whole person and their surrounding neighborhoods
- **Multiplying church networks** that create even more churches to serve the unreached in their communities—and beyond
- **Developing people** who will disciple others to be effective leaders in their communities and church networks with a passion for Jesus

Who is Church Ministries (CM)?

The Purpose of CM—In collaboration with all other ministry areas in the National Office, Church Ministries seeks to champion key Alliance priorities and partner with districts and associations to equip leaders and local churches for maximum Acts 1:8 impact.

Seven Strategies of CM

1. Prayer and Deeper Life
2. Church Planting
3. Church Advance
4. Missions Mobilization
5. Worker and Spouse Health
6. Leadership Development
7. Disciplemaking

Church Advance

ChurchAdvance@cmalliance.org

The ministry of Church Advance—in partnership with districts and associations—exists to catalyze a movement of Spirit-empowered leaders and churches who are thriving and multiplying, resulting in transformed lives.

Advancing community-transforming churches:

- Equipping ministry leaders
- Assessing the level of church vibrancy and vitality
- Consulting services on Church Advance initiatives
- Assisting churches desiring a fresh start in ministry

We seek to accomplish this through:

- A regional Church Advance network
- Church Advance specialists in each district
- Church Advance coaches
- Individualized Church Advance engagement processes
- Fruit-bearing accountability

Alliance Chaplain Ministries Office

chaplains@cmalliance.org

The Alliance Chaplain Ministries Office represents Alliance theological beliefs, standards, and policies while serving as the sole representative and spokesperson for The Alliance to the

Department of Defense, Federal Bureau of Prisons, Veteran’s Affairs, Civil Air Patrol, Coast Guard Auxiliary Chaplaincies, and all federal chaplain endorsing bodies. They also provide pastoral support and official document administrative support for Alliance Chaplains Ministries in service to the Department of Defense Armed Forces, Federal Bureau of Prisons, Veteran’s Affairs, Civil Air Patrol, and Coast Guard Auxiliary.

Services this office provides are:

- Recruiting—onboarding highly qualified chaplains
- Training—professional and proficient development of chaplains
- Sustaining—pastoring the pastors by providing pastoral care to chaplains; conducting site visits to chaplain duty locations on a regular one- to three-year assignment
- Connecting—providing awareness to denomination about chaplain ministries and increasing prayer support for chaplain ministries

Alliance Peacemaking

alliancepeacemaking@cmalliance.org

Our mission is to change the culture of the Alliance family in the way we handle conflict, learning how to do it in a God-honoring way. We do this preventatively with training and expert assistance for districts and churches experiencing conflict.

Alliance Peacemaking is responsible for:

- Biblical peacemaking training
- Church or field mediation/arbitration
- Consultations with district(s), church(es), or AM field leaders on dealing with conflicts

Global Link

globallink@cmalliance.org

Global Link's vision is to see Alliance people mobilized for Kingdom impact. This is accomplished in partnership with district missions mobilizers (DMM) and church missions mobilizers to cast vision

for missions, facilitate connections and partnerships with Alliance IWs, and encourage engagement in missions through sending.

Global Link helps coordinate IW mission engagement events using an electronic tour calendar. We also oversee annual events: DMM annual conference, Converge (held annually in January for church mission leaders), and Connect (formerly known as Home Assignment Ministries Seminar).

Global Link is responsible for:

- IW dashboard
- Electronic tour calendar
- Connect (formerly known as HAMS)
- Converge
- Missions Engagement theme and promotion in conjunction with Development and district missions mobilizers (DMMs)

Multicultural Ministries

multicultural@cmalliance.org

With an estimated ethnic population of 97 million, our U.S. borders also contain a vast, strategic opportunity to fulfill the Great Commission. We celebrate our multicultural family and endorse initiatives that seek to provide loving and caring Christian solutions to very complex problems faced by diverse communities—including those for immigrant families arriving to the United States. God is using the C&MA to express His loving care within multicultural communities, both here in the U.S. and around the world. Nearly 40 different languages are spoken within the U.S. Alliance.

Multicultural Ministries:

- Serves the 800 distinctly non-majority culture churches in the U.S. Alliance
- Assists with outreach programs to immigrants
- Supports ethnic districts and associations

Church Multiplication and Leadership Development

multiplication@cmalliance.org

Mission: To advance a church-planting multiplication movement throughout The Alliance in order to fulfill the Great Commission

Vision: We see an Alliance movement of local churches discovering, developing, and deploying catalytic leaders who plant churches that multiply.

We accomplish the above through the following fundamental objectives:

- **Champion:** We will advocate the biblical priority of church planting by vision casting, encouragement, empowerment, and communication.

- Partner: Together, as a Christ-centered, Acts 1:8 family of churches, districts, schools, and regions, we accomplish more.
- Resource: We will provide necessary resources to districts and churches to help catalytic leaders plant healthy, reproducing churches.

Alliance Kids

AllianceKids@cmalliance.org

Alliance Kids is passionate about reaching children with the life-changing power of the gospel. We provide training, curriculum, and resources that support the pastors, leaders, and volunteers of child discipleship ministries. We are here to help in any way that we can to reach, love, and support our Alliance Kids family.

Areas of Responsibility:

- Alliance Kids Discovery Land curriculum packages
- Alliance Kids missions
 - NEXT ministry conferences
 - VBS—Alliance Kids missions projects
 - District and regional event speaking
 - Ministry consulting and coaching

Alliance Youth

AllianceYouth@cmalliance.org

Alliance Youth exists to empower churches, youth workers, and students to realize the dreams God has given them for their lives. We do this in four major ways: connection, coaching, resources, and events. Through connection, we bring like-minded youth leaders—locally, regionally, and nationally—in our Alliance Youth network. Through coaching, we help develop relationships with other ministry leaders to consult and guide youth leaders in their ministries. Through resources, we partner with curriculum companies, authors, and many more to provide the information for youth ministries. Through events, we bring leaders together for equipping and empowering at our NEXT conferences, develop students called to ministry on our summer Training Trek and join with district and local church events. Alliance Youth is here for you! We are champions for whatever you champion.

Areas of Responsibility:

- Youth worker training and equipping
- Ministry consulting and coaching
- Event speaking
- NEXT ministry conference
- Supporting LIFE teams

LIFE Office

The LIFE Office exists to increase the connection and engagement of new official workers and the next-generation Alliance family with our Christ-centered, Acts 1:8 family through event direction and equipping opportunities. This office also provides oversight of the Church Ministries' budget.

LIFE Office is responsible for:

- LIFE Conference
- Resonate
- EquippingU events
- Bible quizzing events

Candidate Recruitment & Development (CRD)

Called2serve@cmalliance.org

Candidate Recruitment & Development seeks to guide the next generation into Alliance ministry. CRD representatives at the Alliance college campuses and regional representatives at non-Alliance colleges mentor students as they prepare for accreditation and ministry after college. Team members at the National Office give leadership to the CRD and run the application and accreditation systems for The Alliance. CRD is also involved in district training events, LIFE, connecting the Next Steps applicants with districts or Alliance Missions, and one-on-one coaching connections at events or through coaching phone calls.

CRD is responsible for:

- Giving leadership to accreditation
- Online systems including: called2serve.org, SurveyMonkey Apply (Called2Serve), and Ministry Placement Tool (Clear Company)
- Mentoring college students toward ministry
- Leadership development at the Alliance colleges
- Recruitment
- Connecting districts with future candidates
- Speaking at district, church, and youth events

Alliance Center for Leadership Development (ACLD)

questions@allianceleaders.org

The Alliance Center for Leadership Development exists to develop new leaders who are qualified to serve in the local church and to offer training and development opportunities to current ministry leaders. Our ministry and training programs meet the biblical and theological requirements for licensing and consecration and ordination within the C&MA. Further, we assist the local church by providing discipleship material and leadership development tools.

The Alliance Center for Leadership Development is responsible for:

- Giving leadership to consecration and ordination requirements
- Alliance polity course

- Leadership development training
- School of Ministry
- Basic training program
- Non-traditional education
- Non-English educational opportunities
- Board and elder training
- Speaking at events
- Project 2819

Alliance Women

AllianceWomen@cmalliance.org

Alliance Women desires to connect women to Jesus, the work of The Alliance, and each other. Each year we develop a spiritual-emphasis theme to help us strengthen our connection to Jesus and partner with specific Alliance Missions projects to mobilize our commitment to the work of The Alliance. Our network of district Alliance Women leaders provides women's events to foster healthy relationships within our Alliance family.

Alliance Women is responsible for:

- Devotional writings and Alliance stories on our website: alliancewomen.org/
- Women's events for districts
- Ministry of encouragement to Alliance third culture kids (TCKs)
- Prayer and financial support for Alliance Missions projects
- Event speaking
- Ministry consulting and coaching

Other Areas of Ministry (AOM) in the National Office

Alliance Missions

Alliance Missions' vision is to see gospel access for and from all peoples. Its mission is to raise up church networks that multiply access.

To achieve our mission, we engage people through **three strategic themes**:



Serving Communities—We demonstrate and proclaim the gospel by establishing a meaningful, impactful presence in communities. We do this through immediate disaster relief, long-term development, medical and community services, and business initiatives. Personal evangelism and discipleship are woven throughout all we do.



Multiplying Church Networks—We establish and develop multiplying networks of churches that sustain and multiply holistic ministry in their communities and take the gospel into both nearby and distant contexts lacking gospel access.



Developing People—We invest in the holistic transformation of individuals—physically, intellectually, emotionally, and spiritually—who, in turn, will play a role in the transformation of others and lead effectively in networks of churches.

Four specialized structures within Alliance Missions (AM) allow for professional specialization in today's missions context, while ensuring strategic alignment of ministries. This allows key vocational skills to be leveraged for gospel presence and fruitful ministry within AM's vision.



In partnership with local leaders, local believers, and the local church, **Compassion and Mercy Associates' (CAMA)** mission is to demonstrate Christ's compassion through immediate relief and long-term development that transforms lives and restores communities. As the relief and development arm of The Alliance, CAMA responds to disasters globally and partners locally to restore communities and alleviate poverty. CAMA's international workers support long-term development work through projects involving agriculture, business development, community wellness and advocacy, and education, as well as health and wellness. While sharing the gospel through both word and deed, CAMA utilizes local strengths and resources to empower impoverished communities, partners with Alliance churches worldwide to care for the victims of both manmade and natural disasters, and comes alongside refugees and internally displaced persons (IDPs).

In 2022, Church Ministries took the lead in U.S.-based disaster response. CAMA currently focuses on coming alongside international crises while supporting the stateside efforts of Church Ministries as they rally Alliance districts and local U.S. churches to be the hands and feet of Christ.

Please email cama@camaservices.org to get in contact with CAMA.



marketplace ministries (mm) facilitates marketplace professionals who bring their expertise to a community to disciple those around them. mm is professionally diverse, gospel-minded, and community oriented. These lay professionals are employed internationally—often in business, healthcare, and academics—with the aim of witnessing, making disciples, and connecting to local churches.

Please email mm@cmalliance.org to get in contact with marketplace ministries.



aXcess proclaims the gospel and multiplies networks of faith communities among the least-reached of the world. Their vision is to see the gospel for every person and a church for each people group. aXcess workers pursue various means of establishing gospel presence, followed by an emphasis on church multiplication, church growth, and church leadership development.

Please email aXcess@cmalliance.org to get in contact with aXcess.



Envision identifies and develops missional leaders through short-term missions opportunities and innovative ministry strategies. Envision workers are passionate about inviting people to discover the heart of God for all people, develop a lifestyle of living on mission with God, and discern their role in God’s mission. Envision’s two-fold purpose is to see deeply formed leaders mobilized into their role in God’s mission and communities impacted across the globe through short- and long-term mission efforts.

Please email envision@weareenvision.com to get in contact with Envision.

For general inquiries or to connect with someone in Alliance Missions, please email AM@cmalliance.org.

Development

The **Development AOM** exists to see every person’s story transformed by Jesus, becoming part of God’s Kingdom plan. They seek to accomplish this through two primary teams:

- **The Relationship Management Team** seeks to engage the C&MA giving constituency by providing people with opportunities to partner financially in God’s work through The Alliance and by informing them of the results of their partnerships. Individuals, churches, businesses, foundations, and governmental organizations are invited to collaborate with The Alliance in significant gospel-advancing and humanitarian projects throughout the world. In addition, the team works closely with Orchard Alliance to provide opportunities for planned gifts and estate planning.
- **The Marketing, Communications, and Archives Team (MarCom)** utilizes digital media, video, storytelling, design, and events to engage with and connect the Alliance family in the U.S. and around the world to support maximum gospel impact. Through its various communication and engagement channels, the team seeks to evoke the following

response from its audiences: “If this is what The Alliance is all about, then I’m all about The Alliance!”

For more information, questions, or to connect with someone in Development, please use the following email addresses:

Development Team:	communications@cmalliance.org
Alliance Life:	alife@cmalliance.org
Alliance Worship:	allianceworship@cmalliance.org
Video Team:	video@cmalliance.org
Webmaster:	webmaster@cmalliance.org
Archives:	archives@cmalliance.org
Events:	events@cmalliance.org
Relationship Management Team (for financial and giving questions):	give@cmalliance.org

Executive Office

The Office of the Corporate Secretary exists to manage the legal affairs of the denomination and coordinate legal services for all areas of ministry. The office contains HR Services, which is available to assist districts on a consulting basis.

Responsibilities of Vice President/General Counsel

The vice president/general counsel is appointed by administration and serves the C&MA through advising the Board of Directors and administration, overseeing the day-to-day operations of the Office of the Corporate Secretary, drafting legislation and policy as directed by the Board of Directors and/or administration, advising the C&MA on legal and tax matters, analyzing business risk and obtaining appropriate insurance coverages, and assisting churches and districts through training and advice on matters of tax, risk management, and as appropriate, the law.

For more information, questions, or to connect with someone on the team, please email corpsec@cmalliance.org.

Operations/Finance

Operations/Finance exists to serve those who serve the servants in the stewardship and advancement of our Christ-centered, Acts 1:8 mission.

For more information, questions, or to connect with someone in the Operations/Finance area, please call the National Office at (380) 208–6200.

Alliance Benefits

Alliance Benefits' passion is to serve Alliance districts, churches, supporting organizations, employees, and retirees by designing, implementing, and administering competitive, cost-effective group insurance and retirement programs. They seek to honor God and achieve their mission by delivering services with compassion, integrity, and respect.

For more information, questions, or to connect with someone in Alliance Benefits, please email benefits@cmalliance.org.

Information Technology (IT)

The National Office has a team of ministry-oriented IT professionals. If your district office needs IT services (website hosting, email hosting, Microsoft Office 365 services, technical support, network management, hardware procurement, etc.), please call (380) 208-6200 and ask to speak with the CIO or IT operations director.



THE ALLIANCE

Church Ministries

District Administration

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Statement on Secret Societies/Masonry

In 2008, the Board of Directors assigned a committee who was tasked with providing a statement on how to lead church members out of secret societies and provide teaching on the dangers of secret societies. The committee’s report, which follows, was adopted in February 2009. An important contributing document to the discussion was the “Committee on Freemasonry Report,” which was adopted by the Board of Directors (BOD) March 1, 2007 and follows this report below. After several pages of insightful review and analysis, the report concludes as follows: 116

The Committee’s opinion is that Masons need to be told that they cannot be at once members of the Lodge (which ignores Christ) and members of the Church (which confesses Him as Lord). At

the same time, our responsibility is to do everything we can to win Masons to an undivided commitment to Jesus Christ, the Lord of the Church. 116

Having considered the report, the BOD resolved that any official statement on this matter should be inclusive of all “secret societies” and not limited only to Masonry. The BOD adopted the position “that it is biblically inconsistent for any member of the C&MA to maintain an active membership in any secret society that is deistical, antagonistic to Christianity, and tends to loosen moral ties.” Furthermore, the BOD recommended the development of a pastoral statement that provides counsel as to:..... 116

1. The most appropriate ways to walk local church members out of membership in secret societies as called for by General Council 2007, and..... 116

2. The best way to inform local church members about secret societies in the area so that they are not taken in as members of these societies. 116

It was the desire of the Board that any such statement be brief and convey sensitivity and a caring attitude in addressing these issues. We want to encourage pastors to shepherd these members and lead them into the deeper walk of a Spirit-filled life. We encourage pastors to exhibit grace and truth and to disciple these members. We suggest that the church provide teaching on the dangers of secret societies. To this end, the following Pastoral Statement is provided:..... 116

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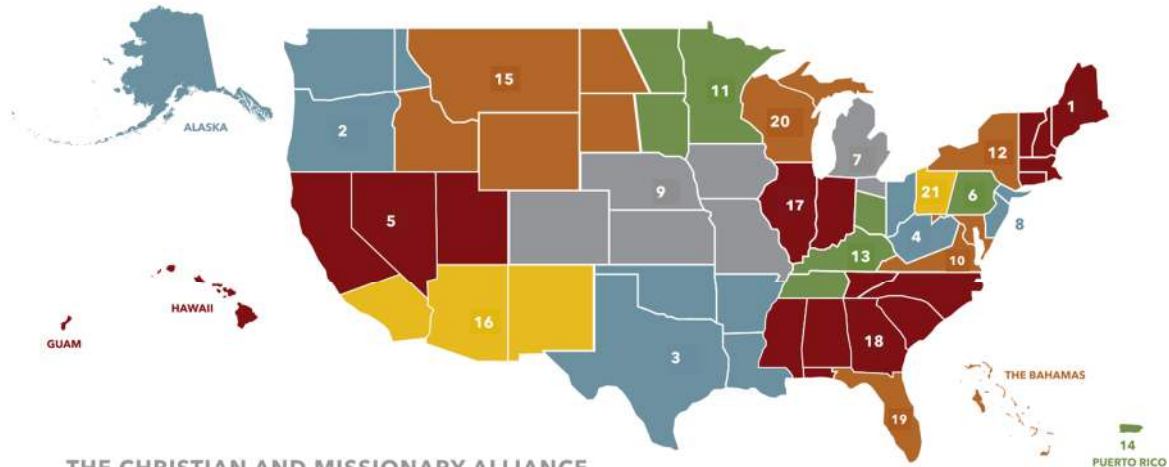
Districts

Districts & Regions

Section 3.3. Districts. The term “district,” as used in these Bylaws, means a corporation or a multicultural association functioning as a district within the appropriate area of The Christian and Missionary Alliance that (a) has been designated by The Christian and Missionary Alliance as a district thereof, (b) is governed by the particular district constitution promulgated and amended from time to time by The Christian and Missionary Alliance for use by such district, and (c) remains subject to and abides by the purposes, usages, doctrines and teachings of The Christian and Missionary Alliance. A2-3 (Page)

United States regions for The Christian and Missionary Alliance were organized to encourage collaboration and cooperation between the various districts within each region in the areas of church planting, church advance and missions mobilization.

Maps of Districts & Regions of The Christian and Missionary Alliance



THE CHRISTIAN AND MISSIONARY ALLIANCE UNITED STATES DISTRICTS

1. Alliance New England	8. Metropolitan	15. Rocky Mountain
2. Alliance Northwest	9. MidAmerica	16. South Pacific Alliance
3. Alliance South Central	10. Mid-Atlantic	17. The Alliance Midwest
4. Central	11. North Central	18. The Alliance South
5. Central Pacific	12. Northeastern	19. The Alliance Southeast
6. Eastern Pennsylvania	13. Ohio Valley	20. Western Great Lakes
7. Great Lakes	14. Puerto Rico	21. Western PA

Ethnically Based Districts: Hmong, Korean, Spanish Eastern, Vietnamese	Ethnically Based Associations: African, African-American, Arabic-Speaking, CEC (Cambodian), Chinese, Filipino, Haitian, Montagnard, Native American
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Figure 1 – U.S. Districts of The Christian and Missionary Alliance

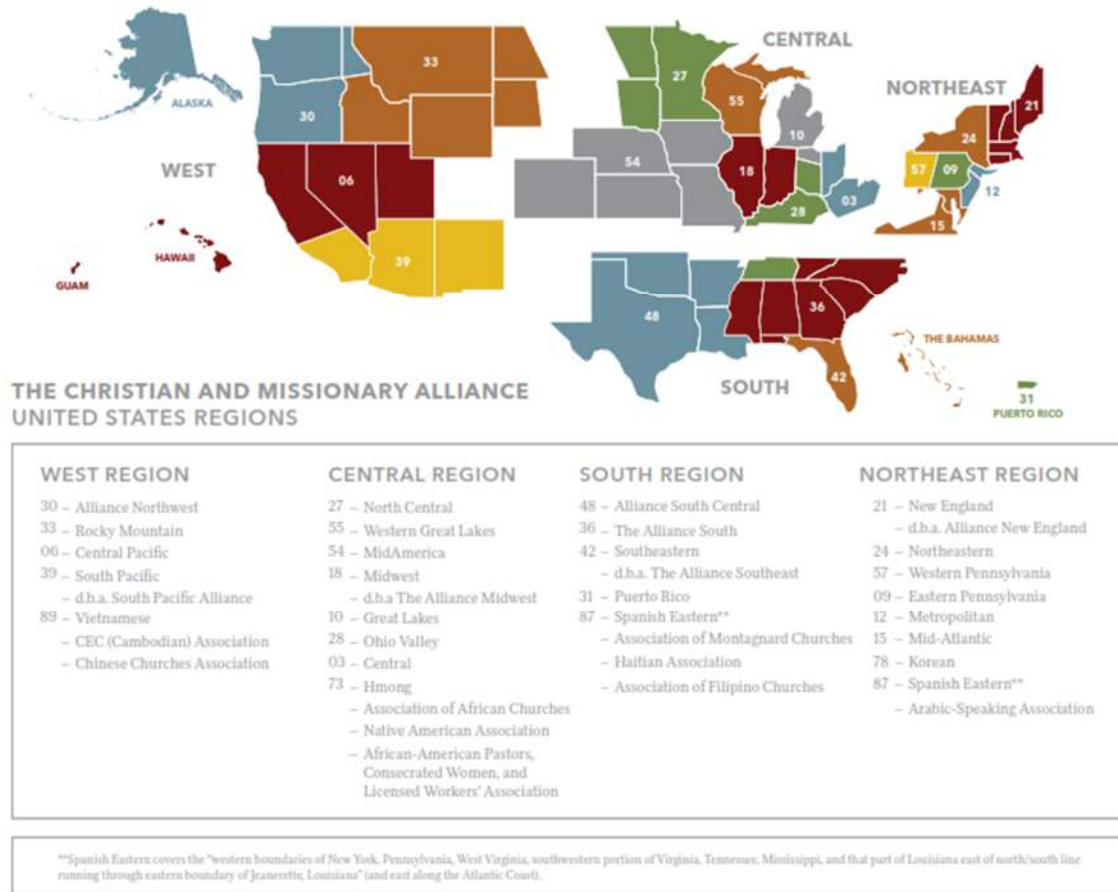


Figure 2 – U.S. Regions of The Christian and Missionary Alliance

Uniformed Constitution for Districts of the C&MA

The Uniform Constitution for Districts has been framed and adopted by the General Council, the denomination’s highest governing body. The accredited churches of The Christian and Missionary Alliance have participated in this process through their authorized delegates. Each district of The Christian and Missionary Alliance shall adopt and be governed by the following constitution. (See the *C&MA Manual A4*)

PREAMBLE

The district organization in The Christian and Missionary Alliance is designed to help churches fulfill Jesus’ command to make disciples of all peoples and to provide for the regional relationships which are indicated in the New Testament. While the local assembly is the primary visible form of the church, the relationships beyond the congregation are essential if the local church is to fulfill its function in fellowship, evangelism, church health and multiplication, and world missions.

Therefore, The Christian and Missionary Alliance churches of this district are united in governance, fellowship and service in order to promote unity of faith in the fullness of Jesus Christ as Savior, Sanctifier, Healer, and Coming King, and to facilitate the spread of the gospel at home and abroad under the guidance and enabling of the Holy Spirit. A4

District Organization and Government

The organization of this district shall be in harmony with this constitution and the Amended and Restated Constitution and Bylaws of The Christian and Missionary Alliance (the “Bylaws”) and shall include all accredited, developing, and affiliated churches, official workers, and ministries of The Christian and Missionary Alliance within the district, except those under the immediate supervision of the Board of Directors of The Christian and Missionary Alliance. (See Section A4 – Article II)

District Superintendents

Employment

All superintendents are official workers of The Christian and Missionary Alliance and so have given a confession of faith in Jesus Christ and shown evidence of regeneration, as well as expressing full sympathy with the C&MA's principles and objectives. They have submitted to doctrinal standards as contained in the Alliance Statement of Faith. “The district superintendent shall be the recognized head of the district organization and member ex officio of all district committees and shall exercise oversight of the entire work of the district” (*Manual of The Christian and Missionary Alliance*, A4–4).

While elected by the districts, superintendents are salaried by The Christian and Missionary Alliance under the budget of Church Ministries (CM). It is therefore anticipated that certain requirements will contribute to a sense of unity and uniformity of practice and policy as it relates to the employment relationships of the superintendents.

License

The official worker's license of a district superintendent is signed and issued by the vice president for Church Ministries.

In the event of the necessity of administering disciplinary procedures involving a district superintendent, the Uniform Policy on Discipline, Restoration, and Appeal (E-8) will establish pertinent administrative processes.

Salary

District superintendents receive support from two different entities. Basic salary is budgeted through Church Ministries. Districts are responsible for establishing and providing housing allowance within Internal Revenue Service guidelines.

Salary is transmitted to the superintendent's bank account via electronic direct deposit semi-monthly or monthly. Pay vouchers are accessed via the online payroll system.

Payroll Deductions

A district superintendent is "employed" for federal income tax purposes, "self-employed" for social security purposes, and may have certain deductions withheld to cover self-employment tax for Social Security and payments for the Internal Revenue Service. For further information, contact the National Office Payroll Coordinator.

There is a 403(b) Retirement Plan available for National Office employees which serves to reduce the tax effect of current earnings. The Employee Benefits Office/ Operations/Finance can provide information and an application form.

Health Insurance

The Christian and Missionary Alliance provides a health benefit plan for all eligible National Office employees. The C&MA pays the cost of this benefit; however, application must be made in order to be covered. Applications are available from the Employee Benefits Office, Operations/Finance.

Life Insurance

The Christian and Missionary Alliance pays for a life insurance policy for district superintendents. The superintendent must make application. Applications are available from the Employee Benefits Office, Operations/Finance.

Worker's Compensation

All district superintendents and the assistant superintendents are covered by Worker's Compensation through the National Office. In the event of work-related injury, the matter should be reported immediately to the Employee Benefits Office, Operations/Finance.

Work Evaluation

Each superintendent is asked to meet with his District Executive Committee in an annual review of work, progress, and productivity. This review should contribute to a better work relationship. It will help to evaluate past work and to set goals for the coming year. A copy of all such reviews will be forwarded to the vice president for Church Ministries. See the "Performance Appraisal" below.

Personal

Church Ministries should be notified of any change of email address, address or telephone number of home and office. A current name, email address, address, and telephone number of the person who should be notified in case of serious illness or emergency should be given to the vice president and updated as needed.

Vacations

Vacation regulations are as follows:

- a. Vacations for district superintendents shall be 20 working days per year. Dates should be negotiated with the District Executive Committee. Any lengthy vacation absence from the office should be reported to the vice president for Church Ministries and arrangements made for administrative coverage.
- b. Vacations are not cumulative, but must be taken within the calendar year. Where a regular holiday occurs during the vacation work week, an extra day of vacation is granted in lieu of the holiday.
- c. If a superintendent resigns or otherwise leaves office during his term, vacation time earned during that calendar year will be paid on a prorated basis.

Sick Leave

Sick-leave policy shall be determined by the DEXCOM. If a district superintendent takes in excess of five continuous days of sick leave, it must be communicated to the vice president for Church Ministries.

Medical Exams

It is suggested that the District Executive Committee consider the need for a biennial physical exam for the district superintendent. The expenses for this, including all lab and x-ray fees, should be covered by the district.

Travel Expense Guidelines

To be determined by the district.

Relocation Guidelines

- a. Moving costs shall be the responsibility of the district. This can be handled through direct reimbursement to the superintendent.
- b. The newly elected superintendent may confer with the director for Human Resources at the National Office for suggestions for moving companies.
- c. The new superintendent will receive orientation and training for his position as arranged and paid for by Church Ministries.

District Superintendent Performance Appraisal

DEXCOM shall conduct an annual appraisal of the district superintendent. The appraisal shall be completed and turned in to the vice president for Church Ministries by November 30 of each year.

PROCESS

1. The District Secretary shall review the measurements listed below. Additional items may be added at the discretion of DEXCOM by emailing the additions to the executive assistant of the vice president for Church Ministries.

2. The executive assistant will then set up an online survey for the district using the district secretary's email as the recipient for data collection.
3. Once the link to the survey has been received, the District Secretary will email it to the DEXCOM members to complete.
4. When the members have completed the survey, the District Secretary will consolidate the input into a single appraisal and present it as "one voice" to the district superintendent.
5. After the appraisal is completed, a copy will be forwarded to the vice president for Church Ministries.

MEASUREMENTS: Each of the below items will be ranked on a 0 to 5 scale where:

- 0 = not at all true
- 1 = only somewhat true
- 2 = basically true
- 3 = true
- 4 = very true most of the time
- 5 = certainly true all of the time

PERSONAL CHARACTERISTICS

1. **Modeling Christ**—Demonstrates a Christ-like attitude and approach to responsibilities and relationships.
2. **Attitude/Servanthood**—Demonstrates an outstanding attitude and a servant's heart.
3. **Integrity**—Can be trusted to maintain confidentiality, keep his word, and be responsible to deal honestly and fairly with others.
4. **Loyalty**—Supportive of the goals and objectives of the denomination and district and expresses that support, both orally and by attitude.
5. **Flexibility**—Able to alter activities to meet the demands of new situations and to respond positively to direction or counsel from the vice president for Church Ministries, District Conference mandates and advice of DEXCOM.
6. **Creativity**—Demonstrates originality, imagination, and the capacity to envision new and innovative approaches.
7. **Emotional Stability**—Able to withstand pressure and remain calm in conflict management and other difficult situations.
8. **Interpersonal Skills**—Demonstrates ability to communicate and work effectively with national and district leadership, staff, church boards, and pastors.

MINISTRY RESPONSIBILITIES

1. **Knowledge of Superintendency**—Demonstrates the knowledge and skills essential to fulfill this ministry.
2. **Communication (Oral/Written)**—Demonstrates ability to express clearly and persuasively the goals and purposes of Church Ministries and the district.
3. **Attention to Detail**—Follows through on procedures and pays attention to details.
4. **Productivity**—Ministers efficiently and produces significant results.
5. **Quality of Ministry**—Demonstrates concern for efficiency, organization, and standards of care.
6. **Cost Consciousness**—Achieves quality results while controlling costs by economical use of manpower and materials.
7. **Time Management**—Exhibits efficient use of time.

LEADERSHIP

- **Vision**—Exhibits understanding of denominational philosophy and goals and the relationship of district goals or projects to the “big picture.”
- **Supervisory Skills**—Able to develop, train, oversee and achieve results through leadership style and in guiding pastors and district office staff so they work together toward a common objective. Implements pastoral-care objectives.
- **Judgment**—Makes timely decisions by sound reasoning and reaching logical conclusions.
- **Initiative**—Initiates and maintains the energy and focus needed to reach a goal or accomplish a task or project.
- **Team Building**—Identifies natural talents and spiritual gifts in others and releases them for ministry.

STRENGTHS HIGHLIGHTED

Make any additional comments highlighting the scores above.

RECOMMENDED IMPROVEMENT AREAS

In a constructive manner, identify areas of weakness to be improved, as well as a suggested course of action to accomplish these.

Substandard Performance Appraisal

In the event that a district superintendent receives a low-scoring appraisal, a superintendent should be advised, counseled, or directed by his District Executive Committee to fulfill or correct any area of

neglect in his ministry responsibilities. Most differences regarding the superintendent's work and the progress of the district can be resolved by this review process.

If substandard performance continues, the District Executive Committee, by a two-thirds vote of its membership, shall request the vice president for Church Ministries to meet with all parties to seek resolution. Seven days prior to this meeting, the District Executive Committee shall deliver to the vice president and superintendent a written performance evaluation approved by a two-thirds majority of its membership.

If the vice president for Church Ministries upholds the written performance evaluation and is unable to resolve the difficulty, he may require the superintendent's resignation with a severance pay of up to three-months' base salary.

The superintendent may appeal the decision of the vice president for Church Ministries to the Executive Committee of the Board of Directors, which shall have final authority in the matter.

Sabbatical Guidelines

District superintendents may be granted from one to three months' sabbatical at the discretion of the vice president for Church Ministries in keeping with the following guidelines. All district superintendents are highly encouraged to develop a regular weekly pattern of Sabbath to cultivate and deepen their walk with the Lord.

Purpose

Sabbaticals are designed to give district superintendents opportunity to nurture personal spiritual life, to pursue professional development, and to reflect on and plan for big-picture initiatives. It is a designated time set aside from normal district ministry for spiritual refreshment, personal growth, professional development and/or project design. When planning a sabbatical, the benefit accrued for the advancement of ministry in the church, the district and the C&MA is to be considered.

Eligibility

District superintendents who have served in elected office for at least six continuous years may be eligible for a sabbatical of up to three months. The sabbatical program will be designed in consultation with the vice president for Church Ministries, whose approval shall be required before the sabbatical is granted. Approval must also be secured from the District Executive Committee of the district in which the superintendent serves.

Accountability

Superintendents requesting a sabbatical shall prepare a written plan and meet with the vice president for Church Ministries to establish the purpose(s), objectives, goals, and guidelines. Projects related to the advancement of ministry objectives in the district or of benefit to the C&MA as a whole are considered viable sabbatical goals. Within one month of returning from a sabbatical, the employee must submit a report outlining the achievements of the sabbatical.

District superintendents who have been granted a sabbatical will be expected to serve with The Christian and Missionary Alliance in licensed ministry for at least two years following the completion of the sabbatical. In the event a superintendent resigns or their term in office is concluded, for whatever reason, before the two-year period is complete, he will be required to reimburse any grants received from Church Ministries on a prorated basis.

Grants

The expenses related to an approved sabbatical shall be borne by the district and/or the individual personally. Grants, not to exceed \$2,000 per person for expenses, may be requested from Church Ministries following the approval of a sabbatical plan.

District Administration

District superintendents remain responsible for the administration of the district's ministries during the time allowed for sabbatical. Arrangements for the daily administration of the district must be approved by the DEXCOM. DEXCOM shall designate an "officer in charge" who shall be responsible for district administration in consultation with the vice chairman of the Executive Committee. Church Ministries shall be informed of these administrative arrangements.

Vacation and Benefits

Exempt employees on sabbatical will continue to receive their salaries and benefits. The time provided for sabbatical is not considered vacation and will not affect the vacation entitlement of the individual. Scheduling of vacation time around the sabbatical will be at the discretion of the DEXCOM and the vice president for Church Ministries.

Guidelines for District Search Committee for Office of District Superintendent

The Board of Directors of The Christian and Missionary Alliance oversees the election of district superintendents through the Office of Church Ministries. The following guidelines provide a uniform procedure for the search process. They apply to all districts, whether they are fully constituted or developing.

The guidelines include:

- A description of the Search Committee's task
- Sample meeting agendas
- Sample letters and other forms to assist with the process
- The district superintendent ministry description
- Preferred characteristics for candidates
- A list of competencies complied by serving district superintendents
- A questionnaire for potential candidates

The Uniform Constitution for Districts of The Christian and Missionary Alliance (A4 in the *Manual of The Christian and Missionary Alliance*) provides for the election of district superintendents in Article 2, Section 4.

The district shall establish a District Search Superintendent Committee¹ at least ten months in advance of the District Conference at which an election is to take place, according to the district bylaws and the guidelines provided by the National Office. A list of names of the workers who have proper qualifications for district superintendent shall be developed in consultation with the National Office.

Responsibilities of the Search Committee

The District Superintendent Search Committee is responsible to identify and select candidates who are fully qualified to serve as district superintendent. Although candidates chosen by the Search Committee are often elected to office, the responsibility to select the candidate whose name is presented to District Conference belongs to the district's Nominating Committee. Unless the Search Committee designated as the Nominating Committee for district superintendent in the district's bylaws, they do not place that individual's name in nomination at District Conference. The responsibilities of the Search Committee include the following:

- To identify and assess possible candidates for the office of district superintendent in cooperation with the vice president for Church Ministries.
- To present the name of at least two qualified candidates to the district's Nominating Committee for that Committee's consideration. If the search committee chooses to recommend the incumbent District Superintendent as its choice for another term of office, no further candidates need to be presented.
- To organize and solicit prayer throughout the churches of the district for the search process and the election of a new district superintendent.
- To keep the churches of the district and the District Executive Committee informed of progress throughout the search process.
- To notify the churches of the district and licensed official workers of the means by which individuals may be nominated from the floor of District Conference.

Preliminary Considerations

No ministry position in The Christian and Missionary Alliance is more important than the office of district superintendent. The following list of desired characteristics for a superintendent is intended to be suggestive of the qualities necessary for effectiveness in the office.

¹ In some districts, the Nominating Committee also serves as the District Superintendent Search Committee.

Godly Character

A suitable candidate for district superintendent must be a man who is above reproach in both public and private life. He must meet the standards for elders outlined in 1 Timothy and Titus.

Committed to the Mission and Vision of The Christian and Missionary Alliance

A candidate for district superintendent must support the mission and vision of The Christian and Missionary Alliance, publicly and privately, through personal financial support.

Leadership Experience

Candidates need experience in district leadership (i.e. district superintendent, church-planting director, director for Disciplemaking Ministries, assistant superintendent, experienced member of DEXCOM and/or Credentialing Council). They also need to be aware of matters of national and international importance for the progress of the gospel through Alliance ministry. Experience in national leadership positions; such as, a vice president, assistant vice president or director of a ministry office in either Alliance Missions or Church Ministries, is an advantage, as is service on committees at General Council or other advisory groups relating to ministries with national scope.

Church Experience

The leadership skills required for the office of superintendent are not identical to those required for pastoral ministry. Nevertheless, candidates must be proven pastoral leaders who have developed effective discipleship ministries and strong evangelistic and community outreach. It is preferable that they also have experience in working with multiple staff as well.

Leadership Development

Candidates should have a history of identifying, encouraging, and training laypersons to serve in leadership roles; encouraging and mentoring young people considering domestic and international ministry service. Service on a District Credentialing Council is valued.

Innovation

The candidate has displayed willingness to attempt new approaches to ministry and he possesses willingness to share ideas and innovations with others.

Commitment to Plant and Grow Healthy Great Commission Churches

Has led or been a part of a church-planting team and/or has demonstrated a strong commitment to church-planting efforts.

A Good Communicator

Candidates for superintendent must be capable preachers who are able to address a wide variety of audiences in large meetings, as well as small groups. It is important that they are comfortable in one-

on-one conversations as well. He must be able to express himself in written media, as well as in public speaking.

Comfortable in Multi-ethnic settings

The candidate has experience in multi-ethnic ministry. He is able to communicate cross-culturally with a reasonable amount of comfort. He must possess willingness and the skills needed to cooperate with and encourage ethnic church leaders.

Able to Balance Family Priorities while Fulfilling Travel Commitments

Good marital and family relationships are essential. The candidate's family understands and accepts the necessity of frequent travel, both in and outside of the district. It is an advantage for the wife of the superintendent to be able and willing to accompany her husband when traveling in district ministry and be able to interact effectively and easily with pastors' wives.

Peacemaking/Negotiating Skills

Candidates must be able to articulate and practice basic peacemaking principles as outlined in scripture. Experience in negotiating settlements of differences among various levels of leadership and/or congregational membership is strategically important.

Administrative Skill

District superintendents must possess adequate administrative skills. While they can and should delegate administrative responsibilities to other district team members, they still must effectively manage a variety of administrative details. Without an adequate level of administrative ability, a district superintendent will not be able to lead effectively.

Strategic Thinking and Vision-Casting Ability

A district superintendent must be able to, through prayer and the counsel of his team and DEXCOM, gain a clear sense of strategic direction for the district and the ability to mobilize a team of people to implement that direction.

Holy Spirit Anointing

A superintendent's life and past ministry assignments should be marked by evidence of the power and anointing of the Holy Spirit. This should include the people under his ministry experiencing life-change (professions of faith, baptisms, people experiencing the fullness of the Spirit and being called to ministry).

Search Committee Members

A Search Committee of no less than five members shall be chosen as stipulated in the bylaws of the district, at least ten months prior to the date of election. The district bylaws may designate the Conference Committee on Nominations to serve as the Search Committee, providing there is no less

than the required number of committee members. Every effort shall be made to select committee members who are representative of the district's various regions and ministries. Committee members should have experience in districtwide ministry and be familiar with district affairs. The chairperson, vice chairperson and secretary shall be designated at the time the committee is formed.

A copy of the minutes documenting the selection of the members and officers of the Search Committee shall be forwarded to the vice president for Church Ministries (CM). The chairperson of the committee is responsible to provide the vice president for CM with regular updates regarding the committee's progress.

Church Ministries Member

The vice president for Church Ministries (or his designee) serves as an ex-officio member on all district Search Committees. All nominees for the office of district superintendent must be approved by the vice president for Church Ministries prior to their nomination. The vice president for Church Ministries (or his designee) will meet with the Search Committee at its initial meeting to orient committee members and establish the search process.

Process

District Conference extends and confirms God's call to an individual to serve as district superintendent by means of election. The search process is designed to discover those persons deemed qualified for the office and particularly suitable for service within the district. All candidates for the office of superintendent must be approved by the vice president for Church Ministries before their names can be placed into nomination, whether they are chosen by the Search Committee, the District Nominating Committee, or nominated directly by delegates to the District Conference. It is, therefore, important for the Committee to maintain regular communication with Church Ministries throughout the search process.

The Search Committee will solicit approval from the vice president of Church Ministries before candidates are scheduled for an interview. Copies of the following are to be sent as a packet to Church Ministries, along with the request for approval:

1. **Candidate's National Office application** (request online link for the application from the vice president for Church Ministries; when the application is completed, CM will send results to the Search Committee).
2. Candidate's resume
3. Completed District Superintendent Questionnaire (CM Handbook),
4. **Completed background checks and credit check** (forms are available through HR Services at National Office), and
5. Assessment results

The search for suitable candidates for the office of district superintendent requires wisdom, spiritual discernment, and prayer. Several committee meetings will be necessary to outline the search process, solicit and review the names of possible candidates, conduct interviews, and identify qualified candidates for the office. Copies of the minutes of all meetings shall be sent to Church Ministries for the vice president's information.

Final selection of the nominee(s) or incumbent should be completed and an announcement by the Search Committee be published to the churches of the district no later than 60 days prior to the election. A 30-day period following the announcement will be allowed for members and churches of the district to place any other names into nomination. All names and candidate packets, which include resumes and completed DS questionnaires, must be sent to the vice president for Church Ministries 30 days prior to the election.

Search Committee Meetings

The initial organizational meeting of the Search Committee should be convened personally with the vice president for Church Ministries or his designee. Other Committee meetings may be conducted via telephone conference calls and/or web conferencing. All final interviews with the potential nominees must be conducted in person.

Suggested agendas for the Committee's meetings are attached. They may, of course, be adjusted as necessary and suitable for the Committee's business.

Organizational Meeting

The chairperson of the Search Committee shall convene an initial meeting of the committee in consultation with the vice president for Church Ministries within one month following the selection of the committee members in order to initiate an active search process. This first meeting must be scheduled no later than ten months prior to a regularly scheduled election.

Subsequent Meetings

The Search Committee shall schedule subsequent meetings as necessary to complete a thorough search for candidates. Once the list of candidates has been shortened to no more than three names, individual face-to-face interviews should be scheduled with the potential nominees. If the Search Committee is not also acting as the district's Nominating Committee, it may choose to present more than one name for the consideration of the Nominating Committee, whose responsibility it is to choose a single name and place it into nomination through the Nominating Committee report to District Conference. The vice president for Church Ministries must approve candidates before interviews are conducted.

Tours

Following the interview, a member of the Search Committee should provide an opportunity for the candidate to tour the district office, district parsonage (if applicable), and a general tour of the city. If

the district does not provide a parsonage, it may be helpful to schedule an appointment with a trusted realtor.

Nominees by the Search Committee

Nominees for the office of district superintendent may be as follows:

I. Incumbents

District superintendents are eligible to serve a maximum of three, successive four-year terms in office. Prior to the first meeting of the Committee, the chairperson should determine whether an incumbent superintendent who is eligible for reelection desires to be considered for an additional term of office. The members of the Committee should then be informed whether the incumbent does or does not intend to allow his name to be considered for nomination to an additional term. If the incumbent superintendent does wish to continue for an additional term of office, the vice president for Church Ministries (CM) must also be informed. The Search Committee may assume that an incumbent superintendent is approved for additional terms in office unless it is informed otherwise.

After consulting with CM, the chairperson of the Committee shall request a summary copy of the most recent Annual Evaluation of the District Superintendent completed by the District Executive Committee. A copy of the summary evaluation may be obtained by contacting the secretary of the DEXCOM. After the Committee reviews the evaluation, it may, at the Committee's own discretion, elect to either recommend or not recommend the incumbent as its choice for the office to the District Conference Committee on Nominations. If the Committee chooses to recommend that the incumbent be nominated for another term of office, no further action need be taken. The Committee's decision shall be communicated to CM and the DEXCOM in writing.

II. New Candidates to be Considered by the Search Committee

If the incumbent district superintendent is not determined to be a candidate for nomination, the Committee shall solicit additional names from the members, churches, and official workers within the district. A timeline should be established for completing the solicitation, contacting possible candidates, securing their response, and completing the questionnaire and assessment forms.

Instructions for Additional Nominees at the District Conference

The Uniform Constitution for Districts permits the direct nomination of qualified persons for the office of district superintendent. Names may be placed in nomination by licensed official workers of the district and by properly accredited delegates representing accredited churches.

All direct nominees for the office of district superintendent must be approved by the vice president for Church Ministries (CM). The names of direct nominees shall be forwarded to the vice president for CM by the individual(s) wishing to place the name in nomination. The request for permission to

nominate shall be accompanied by the proposed nominee's resume, a completed District Superintendent Questionnaire, a Background Check Authorization, and a Federal Credit Reporting Act (FCRA) Disclosure and Authorization.

Once the person wishing to make the nomination receives approval and required assessments have been completed, the name may be placed in nomination following the second reading of the Report of the Nominating Committee on the agenda of District Conference.

The names of all individuals being proposed for direct nomination by a delegate to District Conference must be submitted to the vice president for CM no later than one month prior to the date of election. No names shall be approved following this deadline.

The vice president for CM shall respond to the request to nominate from the floor as soon as possible following receipt of the resume, questionnaire and the results of assessments and background checks prior to the beginning of District Conference.

Assessment

All candidates for district superintendent shall be required to complete a vocational and personality assessment approved by Church Ministries (CM). The IDAK MAX is an online assessment available through IDAK Group, Inc. at idakgroup.com/cma. Additional and/or alternative professional assessments may also be utilized upon approval of the vice president for CM. The district is expected to pay the costs of all assessments requested.

Background Check

It is important to obtain a complete background check for all nominees on the short list of candidates for the office of district superintendent and assistant district superintendent. Background checks will be secured with the permission of the potential candidate. A Candidate Background Check Authorization Form is included below. Background screens will be run by HR Services at the National Office, but at the expense of the district.

Disclosure and Authorization – Background Investigation

(Updated 2/9/18)

In connection with my application for employment or volunteer/intern with The Christian and Missionary Alliance (“C&MA”), I understand that a “consumer report” and/or “investigative consumer report,” as defined by the Fair Credit Reporting Act (15 U.S.C. § 1681), will be requested by the C&MA for employment or volunteer/internship purposes, whichever is applicable, from People Facts, a consumer-reporting agency as defined by the Fair Credit Reporting Act. These reports may include information as to my character, general reputation, personal characteristics, or mode of living, whichever are applicable. They may involve interviews with sources such as my neighbors, friends, or associates. The report may also contain information about me relating to my criminal history, credit history, driving and/or motor vehicle records, social security number verification, verification of education or employment history, worker’s compensation (only after a conditional job offer) or other background checks. Such reports may be obtained at any time after receipt of this Disclosure and Authorization and if I am hired or serve as a volunteer/intern, whichever is applicable, throughout the course of my employment or volunteer/intern service, may be used as permitted by law and unless revoked by me in writing. Client also reserves the right to share my report with any third-party with whom I will be placed to work or volunteer/intern as a representative of Client. I understand that I have the right, upon written request made within a reasonable amount of time after the receipt of this notice, to request disclosure of the nature and scope of any investigative consumer report to People Facts, 800-772-0130.

Acknowledgement and Authorization

By signing below, I authorize the C&MA or its authorized agents to obtain or prepare consumer reports or investigative consumer reports about me. I acknowledge receipt of a copy of the federal notice entitled *A Summary of Your Rights under the Fair Credit Reporting Act* and certify that I have read this Disclosure and Authorization, as well as the summary document explaining my rights under the Fair Credit Reporting Act.

Signature	Today’s date	
Printed First Name	Middle Initial	Last Name
SSN	Date of birth	
Driver’s License/ID#	State issuing Driver’s License or ID	
Email address	Phone (xxx) xxx-xxxx	
Previous names used		
Mother’s maiden name <i>(for Puerto Rico searches only)</i>		

Please list any addresses over the past 7 years:

From: _____ to _____

Previous home address

City State Zip County

From: _____ to _____

Previous home address

City State Zip County

From: _____ to _____

Previous home address

City State Zip County

State Consumer Reporting Requirements – Background Investigation

Residents of California and Maine only:

Under state law, you have a right to receive a copy of your investigative consumer report and/or consumer credit report, free of charge, if one is requested by Client. By checking the box below, a copy of your report will be provided to you at the address you provide on the Disclosure and Authorization.

- I wish to receive a copy of any report on me that is requested.

Residents of Massachusetts only:

Under state law, you have a right to receive a copy of your investigative consumer report, if one is requested by Client. By checking the box below, a copy of your report will be provided to you at the address you provide on the Disclosure and Authorization.

- I wish to receive a copy of any report on me that is requested.

Residents of Minnesota and Oklahoma only:

Under state law, you have a right to receive a copy of your consumer report, free of charge, if one is required by Client. By checking the below box, a copy will be provided to you at the address you provide on the Disclosure and Authorization.

- I wish to receive a copy of any report on me that is requested.

Residents of New York only:

Under state law, you have the right to inspect and receive a copy of any investigative consumer report requested by Client by contacting Protect My Ministry directly. You also acknowledge receipt of a copy of Article 23-A of the New York Correction Law by checking the below box.

- I wish to receive a copy of any report on me that is requested.

Residents of Washington State only:

Under state law, you have a right to request a copy of the Washington Fair Credit Reporting Act's disclosure to consumers (RCW 19.182.070) and a copy of your report by contacting Protect My Ministry directly.

- I wish to receive a copy of any report on me that is requested.

Fair Credit Reporting Act (FCRA) Disclosure and Authorization

Disclosure

The Christian and Missionary Alliance (the C&MA), when considering your assignment as an employee and for other purposes related to services you may perform for the C&MA, wishes to obtain and use a “consumer report” from a “consumer-reporting agency” containing information about your (1) employment history, (2) criminal history, (3) credit history, (4) motor vehicle history, and/or (5) education history.

The terms “consumer report” and “consumer--reporting agency” are defined in the Fair Credit Reporting Act (“FCRA”), which may apply to you. The FCRA permits consumer-reporting agencies to furnish consumer reports according to the consent and instructions of a consumer, and the authorization below constitutes your consent and instruction to provide the consumer report to the C&MA and complies with FCRA requirements for such reports.

A “consumer-reporting agency” is a person or business that, for monetary fees, dues or on a cooperative nonprofit basis, regularly assembles or evaluates consumer credit information or other information on consumers for the purpose of furnishing “consumer reports” to third parties.

A “consumer report” is any written, oral or other communication of any information by a “consumer-reporting agency” bearing on a consumer’s credit worthiness, credit standing, credit capacity, character, general reputation, personal characteristics or mode of living which is used or expected to be used or collected, in whole or in part, for the purpose of serving as a factor in establishing the consumer’s eligibility for service. This may include criminal background history and records.

If the C&MA considers any information in the “consumer report” when making a decision that adversely affects you, you will be provided with a copy of the “consumer report” before that decision is finalized. You also may contact the Federal Trade Commission about the FCRA with regard to “consumer reports” and “consumer-reporting agencies” and your rights under the FCRA.

Please sign and date below to signify receipt of the foregoing disclosure.

Signature

Print Name

Date

Authorization

By signing below, I, hereby, voluntarily authorize the C&MA to obtain one or more “consumer reports” about me from a “consumer-reporting agency” containing information about my (1) employment history, (2) criminal history, (3) credit history, (4) motor vehicle history, and/or (5) education history. I also voluntarily authorize the C&MA to consider any such “consumer reports” when making decisions regarding my request for employment, volunteer/intern, or for other services performed for the C&MA. I authorize the C&MA to obtain such reports at any time before I am engaged as an employee or volunteer/intern and also at any time during the course of my association with the C&MA.

I, hereby, instruct the consumer-reporting agency engaged by the C&MA to provide the consumer report prepared concerning me to the C&MA. This authorization shall continue in effect until I revoke it in writing, by letter delivered to the C&MA.

Signature	Print Name	Date
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Para información en español, visite www.consumerfinance.gov/learnmore/ o escribe a la Consumer Financial Protection Bureau, 1700 G Street N.W., Washington, DC 20552.

A Summary of Your Rights Under the Fair Credit Reporting Act

The federal Fair Credit Reporting Act (FCRA) promotes the accuracy, fairness, and privacy of information in the files of consumer-reporting agencies. There are many types of consumer-reporting agencies, including credit bureaus and specialty agencies (such as agencies that sell information about check-writing histories, medical records and rental-history records). Here is a summary of your major rights under FCRA.

For more information, including information about additional rights, go to www.consumerfinance.gov/learnmore or write to: Consumer Financial Protection Bureau, 1700 G Street N.W., Washington, DC 20552.

- **You must be told if information in your file has been used against you.** Anyone who uses a credit report or another type of consumer report to deny your application for credit, insurance or employment – or to take another adverse action against you – must tell you and give you the name, address, and phone number of the agency that provided the information.
- **You have the right to know what is in your file.** You may request and obtain all the information about you in the files of a consumer-reporting agency (your “file disclosure”). You will be required to provide proper identification, which may include your Social Security number. In many cases, the disclosure will be free. You are entitled to a free file disclosure if:
 - a person has taken adverse action against you because of information in your credit report;
 - you are the victim of identity theft and place a fraud alert in your file;
 - your file contains inaccurate information as a result of fraud;
 - you are on public assistance;
 - you are unemployed but expect to apply for employment within 60 days.

In addition, all consumers are entitled to one free disclosure every 12 months upon request from each nationwide credit bureau and from nationwide specialty, consumer-reporting agencies. See www.consumerfinance.gov/learnmore for additional information.

- **You have the right to ask for a credit score.** Credit scores are numerical summaries of your credit-worthiness based on information from credit bureaus. You may request a credit score from consumer-reporting agencies that create scores or distribute scores used in residential real property loans, but you will have to pay for it. In some mortgage transactions, you will receive credit score information for free from the mortgage lender.
- **You have the right to dispute incomplete or inaccurate information.** If you identify information in your file that is incomplete or inaccurate, report it to the consumer.
- **Consumer-reporting agencies must correct or delete inaccurate, incomplete, or unverifiable information.** Inaccurate, incomplete, or unverifiable information must be

removed or corrected, usually within 30 days. However, a consumer-reporting agency may continue to report information it has verified as accurate.

- **Consumer-reporting agencies may not report outdated negative information.** In most cases, a consumer-reporting agency may not report negative information that is more than seven years old, or bankruptcies that are more than 10 years old.
- **Access to your file is limited.** A consumer-reporting agency may provide information about you only to people with a valid need – usually to consider an application with a creditor, insurer, employer, landlord or other business. The FCRA specifies those with a valid need for access.
- **You must give your consent for reports to be provided to employers.** A consumer-reporting agency may not give out information about you to your employer, or a potential employer, without your written consent given to the employer. Written consent generally is not required in the trucking industry. For more information, go to www.consumerfinance.gov/learnmore.
- **You may limit “prescreened” offers of credit and insurance you get based on information in your credit report.** Unsolicited “prescreened” offers for credit and insurance must include a toll-free phone number you can call if you choose to remove your name and address from the lists on which these offers are based. You may opt out with the nationwide credit bureaus at 1-888-5-OPTOUT (1-888-567-8688).
- The following FCRA right applies with respect to nationwide consumer-reporting agencies:

Consumers Have the Right to Obtain a Security Freeze

You have a right to place a “security freeze” on your credit report, which will prohibit a consumer-reporting agency from releasing information in your credit report without your express authorization. The security freeze is designed to prevent credit, loans, and services from being approved in your name without your consent. However, you should be aware that using a security freeze to take control over who gets access to the personal and financial information in your credit report may delay, interfere with or prohibit the timely approval of any subsequent request or application you make regarding a new loan, credit, mortgage or any other account involving the extension of credit.

As an alternative to a security freeze, you have the right to place an initial or extended fraud alert on your credit file at no cost. An initial fraud alert is a one-year alert that is placed on a consumer’s credit file. Upon seeing a fraud alert display on a consumer’s credit file, a business is required to take steps to verify the consumer’s identity before extending new credit. If you are a victim of identity theft, you are entitled to an extended fraud alert, which is a fraud alert lasting seven years.

A security freeze does not apply to a person or entity, or its affiliates, or collection agencies acting on behalf of the person or entity with which you have an existing account that requests information in

your credit report for the purposes of reviewing or collecting the account. Reviewing the account includes activities related to account maintenance, monitoring, credit line increases and account upgrades and enhancements.

- **You may seek damages from violators.** If a consumer-reporting agency or, in some cases, a user of consumer reports or a furnisher of information to a consumer-reporting agency violates the FCRA, you may be able to sue in state or federal court.
- Identity-theft victims and active-duty military personnel have additional rights. For more information, visit www.consumerfinance.gov/learnmore.
- **States may enforce the FCRA, and many states have their own consumer-reporting laws.** In some cases, you may have more rights under state law. For more information, contact your state or local consumer-protection agency or your state Attorney General. For information about your federal rights, contact:

Table 1 - FCRA Contact List

TYPE OF BUSINESS:	CONTACT:
<p>1.a. Banks, savings associations, and credit unions with total assets of over \$10 billion and their affiliates</p> <p>b. Such affiliates that are not banks, savings associations or credit unions also should list, in addition to the CFPB:</p>	<p>a. Consumer Financial Protection Bureau 1700 G Street, N.W Washington, DC 20552</p> <p>b. Federal Trade Commission Consumer Response Center 600 Pennsylvania Avenue, N.W. Washington, DC 20580 (877) 382-4357</p>
<p>2. To the extent not included in item 1 above:</p> <p>a. National banks, federal savings associations and federal branches and federal agencies of foreign banks</p> <p>b. State member banks, branches and agencies of foreign banks (other than federal branches, federal agencies and Insured State Branches of Foreign Banks), commercial lending companies owned or controlled by foreign banks, and organizations operating under section 25 or 25A of the Federal Reserve Act.</p> <p>c. Nonmember Insured Banks, Insured State Branches of Foreign Banks, and insured state savings associations</p> <p>d. Federal Credit Unions</p>	<p>a. Office of the Comptroller of the Currency Customer Assistance Group 1301 McKinney Street, Suite 3450 Houston, TX 77010-9050</p> <p>b. Federal Reserve Consumer Help Center P.O. Box 1200 Minneapolis, MN 55480</p> <p>c. FDIC Consumer Response Center 1100 Walnut Street, Box #11 Kansas City, MO 64106</p> <p>d. National Credit Union Administration Office of Consumer Financial Protection (OCFP) Division of Consumer Compliance Policy and Outreach 1775 Duke Street Alexandria, VA 22314</p>

3. Air carriers	Asst. Gen. Counsel for Aviation Enforcement & Proceedings Aviation Consumer Protection Division Department of Transportation 1200 New Jersey Avenue, S.E. Washington, DC 20590
4. Creditors Subject to the Surface Transportation Board	Office of Proceedings, Surface Transportation Board Department of Transportation 395 E Street, S.W. Washington, DC 20423
5. Creditors Subject to the Packers and Stockyards Act, 1921	Nearest Packers and Stockyards Administration area supervisor
6. Small Business Investment Companies	Associate Deputy Administrator for Capital Access United States Small Business Administration 409 Third Street, S.W., Suite 8200 Washington, DC 20416
7. Brokers and Dealers	Securities and Exchange Commission 100 F Street, N.E. Washington, DC 20549
8. Federal Land Banks, Federal Land Bank Associations, Federal Intermediate Credit Banks, and Production Credit Associations	Farm Credit Administration 1501 Farm Credit Drive McLean, VA 22102-5090
9. Retailers, Finance Companies and All Other Creditors Not Listed Above	Federal Trade Commission Consumer Response Center 600 Pennsylvania Avenue, N.W. Washington, DC 20580 (877) 382-4357

Reporting

The chairperson of the Search Committee will present a written report of its progress to the District Executive Committee at regularly scheduled meetings and to the DEXCOM executive subcommittee between meetings as may be prudent. All such reports are to be treated as confidential. Minutes of the Search Committee meetings and copies of reports to the DEXCOM shall also be forwarded to the vice president for Church Ministries (CM).

If the district’s Search Committee is not also the Conference Nominating Committee, the chairperson of the Search Committee shall prepare a report to be presented in person to the Conference Committee on Nominations.

A copy of the chosen nominee’s resume, along with a summary of the nominee’s responses to the District Superintendent Questionnaire, shall be prepared for distribution to District Conference delegates when the candidate’s name is presented in nomination at the first reading of the Report of the Committee on Nominations (copies of the assessment shall not be distributed). Nominees whose names are presented in nomination directly by delegates shall also provide a resume and copies of the District Superintendent Questionnaire for all accredited delegates. These documents must be

available for distribution when the individual's name is presented in nomination from the floor of District Conference.

Minutes of the Search Committee meetings should be destroyed following the election of the district superintendent. The chairperson should instruct committee members to return and/or shred all copies of documents relating to the search.

Committee Expenses

Expenses relating to the work of the Search Committee, including the costs of transportation, lodging, and meals for the candidates to be interviewed, shall be borne by the district, as are all costs for assessments requested by the Search Committee and individuals seeking to place names in nomination directly to District Conference.

Sample Agendas for District Search Committees

Suggested Agenda for First Meeting

1. Welcome
2. Agenda
3. Devotions and prayer
4. Committee orientation (vice president for Church Ministries)
 - a. Constitutional requirements/district bylaws
 - b. Search guidelines
 - c. Review District Superintendent Position Description
 - d. Compensation guidelines
 - e. Administrative relationships
5. Committee budget
6. Timeline
7. Refine qualifications for district
8. Review sample correspondence
9. Assign duties
 - a. Correspondence
 - b. Compile pertinent district information
 - c. Communications
10. Adjournment

Suggested Agenda for Second Meeting

1. Call to order
2. Devotions and prayer
3. Response to request for nominees
4. Review/screen nomination letters received from district official workers and develop a long list of potential nominees from the suggestions. Make any final adjustments to the letter and questionnaire that is to be sent to potential nominees on the long list.
5. Initial Inquiry
6. Set date for secretary to mail the letters seeking interest level of the potential nominees with questionnaire. Be sure to include the CM suggested name(s) in this mailing. Establish a due date for responses.
7. Adjournment

Suggested Agenda for Third Meeting

1. Call to order
2. Devotions and prayer
3. Correspondence
4. Review and discuss responses from persons on the committee's initial list of candidates
5. Finalize letters to those who were not selected for the short list
6. Selection
7. Choose the names to be added to a list of final candidates. A short list of at least one, but no more than three candidates should be developed
8. Establish dates for personal, onsite interviews
9. Develop the questions to be used for the personal interviews
10. Adjournment

Sample Correspondence for District Search Committees

Soliciting Names

Date

Name

Address

Dear _____

Pursuant to the guidelines established by Church Ministries, the District Executive Committee has appointed a Search Committee to conduct an exhaustive search for a viable candidate to serve as our next district superintendent. The name of this candidate will remain confidential and will be presented to the Conference Committee on Nominations at our next District Conference.

The Search Committee has identified twelve essential qualifications that are important in selecting our next district superintendent. They are enclosed with this letter.

We would like your help in this process. If you, or any member of your church has a name that fits these qualifications, please submit it to the committee for consideration. Your recommendations should be sent to the district office to the attention of “Search Committee” or you may directly contact any one of the members of the Search Committee via email, phone, or letter, no later than (date).

Thank you for your help in this matter. Please keep the committee in your prayers as we seek the Lord’s will in this assigned task.

In Christ,

Chairperson, District Superintendent Search Committee

CHP:KEV

Enclosures: List of Qualifications, List of Committee Members

Invitation to Apply

Date

Name

Address

Dear

Your name has been suggested to the Search Committee for consideration for the position of district superintendent of the _____ District. If you are interested in being considered as a nominee, please complete the nominee application online [link to be provided by the National Office]. As part of the application, you will be required to complete the attached questionnaire and upload it to the application to be submitted to the search committee by [date].

Following receipt of this information from you and several others, the committee will develop a short list for an in-person interview. You will be notified by return mail or email whether you have been selected or not for the next step.

Thank you for taking the time to respond. We will be praying for you as you seek God's direction. Please feel free to call me if you have any questions.

In Christ,

Chairperson, District Superintendent Search Committee

Phone Number

CHP:KEV

Enclosures: Questionnaire, Desired Qualifications

Request for Assistance from the District Office Staff

Greetings _____,

As you know, the District Executive Committee has appointed a Search Committee to begin the process of identifying candidates for the position of district superintendent. Our Committee is in need of your assistance. I am asking for assistance with the following tasks:

- From a final draft, produce and mail letters to the district official workers over my name as chairperson of the Search Committee.
- Receive and make _____ copies of all letters returned from district official workers who are recommending a person for consideration and distribute to all committee members.
- From a final draft, produce and mail letters of inquiry and questionnaires to a long list of candidates over my name as chairperson of the Search Committee. I will provide the names and addresses.
- Receive and prepare _____ copies of all résumés and questionnaires returned from the long list of potential candidates and distribute directly to all Committee members.
- Prepare conference room or other suitable meeting room for Search Committee meetings. Make provisions for appropriate morning and afternoon beverage breaks. Arrange for meal reservations upon request.
- Forward receipts for any expenses to the district treasurer or office bookkeeper for payment.
- Assist the secretary of the Search Committee in securing travel and lodging accommodations as may be requested.
- Assist the committee by arranging for a tour of the district office and district parsonage (if applicable) for the three finalists on the date arranged.
- Provide other administrative support that may be required.

Thank you for your help.

In Christ,

Chairperson, District Superintendent Search Committee

Phone Number

Letter Informing the Applicant of Rejection

Date

Name

Address

Dear _____

Thank you so much for your interest in serving our district in the capacity of district superintendent. I know that your time is valuable, and the Search Committee is very appreciative of the information you prepared for us.

Pursuant to the guidelines recommended by Church Ministries and adopted by our Committee, we are only permitted to select three candidates for the next step in the process. I am sorry to inform you that following a prayerful and intense review of all of the inquiries and questionnaires, our Committee has decided that you have not been selected to continue in our search process.

It is our prayer that you will continue to serve the Lord in the ministry to which He has called you.

Cordially,

Chairperson, District Superintendent Search Committee

CHP:KEV

Letter informing District of the Nomination for District Superintendent

The deadline for informing district churches and workers of the nominee is *two months* prior to the election.

Date

Name

Address

Dear Local Alliance Church or Official Worker,

Thank you for your prayer support over the last number of months as we have worked through the search process for and selection of a nominee for district superintendent. I would like to thank the Search Committee and the Nominating Committee for their prayerful, thoughtful efforts in this important matter.

It is the decision of the Nominating Committee to place in nomination Rev. _____ for district superintendent of the _____ District.

Please continue to pray for God’s clear direction in this matter.

It is the opportunity of every official worker or duly appointed District Conference delegate to place additional names in nomination. However, please be informed that those nominations must be vetted through a process with the vice president for Church Ministries. Notification of your desire to place someone in nomination must be completed at least one (1) month prior to election. For further explanation about that process, please see the attached “Instructions for Additional Nominees at the District Conference.”

Sincerely,

Secretary, Nominating Committee

SEC:KEV

District Superintendent Questionnaire

1. Health—include date of last physical
2. Ministries—Please provide a three-to-five-sentence evaluation of your ministry for each position held. Describe any significant events which shaped that ministry.
3. Other achievements
4. Committees or boards on which you have served.
5. State briefly your spiritual journey (conversion, crisis experience and continuing walk with God).
6. As district superintendent, what would be your vision for the future of the C&MA in the district?
7. Articulate your philosophy of leadership and administrative style.
8. What do you consider your strengths in ministry?
9. What would be your priorities for the worldwide work of the C&MA?
10. Outline your philosophy of church planting.
11. Give a brief outline of any experience you have had in an urban setting.
12. If you had the time, money, staff, and God gave you the “green light” and you knew you could not fail, what would you do as district superintendent?
13. What priorities would you have and what changes would you make in the _____ district?
14. What would you describe your three guiding principles in life to be?
15. What five milestones have most shaped your life and ministry to this point?
16. Describe your personal time alone with God. Your family time with God?
17. What top three items have you been praying most about in the past 30 days?
18. At this point in life, how would you describe your relationship with God? What is the most meaningful spiritual highlight you have experienced this past year?
19. What causes you 80 percent of your frustration, tension, and pressure? Why?
20. What causes you 80 percent of your pleasure, joy, and fun? Why?
21. Describe your relationship to your wife and family.
22. Are there any skeletons in your closet about which you would like us to hear your side of the story before we hear it from someone else?

23. Why are you open to serving in this position? What is the motive deep in your heart?
24. What do you understand a leader to be and how do you see yourself fitting that description and role?
25. Please provide at least three names with addresses and phone numbers of individuals who can provide references regarding your life, Christian testimony, and ministry.

District Offices

Guidelines for District Office Management

Office Function

In developing district office operations, the following guidelines are offered for consideration. They are based on practices at the National Office.

Working Hours

The working week consists of 40 hours. When need arises, it will be necessary for members of the administrative staff to work more than this. Clerical staff may work and be paid overtime with prior approval of their immediate supervisor. Time and one-half pay applies to hours worked over 40 hours in a week.

Holidays

Ten paid holidays shall be granted each year. These days normally shall be:

New Year's Day	Labor Day
Presidents Day (or) Martin Luther King Day	Thanksgiving (2 days)
Good Friday	Christmas Eve Day
Memorial Day	Christmas Day
Independence Day	

If any of the above holidays fall on a weekend, a working day in proximity to it shall be observed as a holiday.

The Constituent Management System

Using the central database of the C&MA

What is the Constituent Management System?

The Constituent Management System (CMS) is an in-house developed database that has grown over 20 years with input from districts and internal offices. It houses records for U.S. and overseas workers, churches, Annual Report records, donors, *Alliance Life* magazine subscribers, IW tour schedules, candidate records, SOM student records and much more.

Who has access and who can make changes?

Most employees at the National Office (N.O.) and districts offices have access to the CMS. A select few within the N.O. and district offices can request changes to the system via electronic change forms.

If you are a new district employee and need access to the CMS, contact the Data Management Office (dmomail@cmalliance.org) for account set up.

Why is it important to maintain the CMS?

It is required that the districts keep the records of their workers and churches up to date in the CMS. The integrity of the system not only benefits the districts, but the data is also used by the N.O., churches, Alliance schools and other Alliance entities as well.

What does this accurate data do for me?

- Mailing lists: birthday/anniversary cards, campaign mailings, mail/email merges
- Accurate worker licenses printed throughout the year and at year end
- Reports can be created, such as statistics based on church annual reports
- Accuracy in awarding grants to churches
- Worker and church profile reports
- Accurate data when workers transfer to another district
- Worker-education history studies
- Attrition and church health studies
- Accurate years of service awards

How do I use the CMS once I have access?

There are several tutorial videos to help guide you through screens and change forms. Once you are in the system, look in the upper right-hand corner for a link called “How to Docs.” The available videos will change, depending on what screen you are viewing.

Entering newly accredited and new licensed workers

When a person is accredited by your district, they are entered into CMS so they can be tracked. When they become a new licensed worker, this record can be updated to add their licensing and assignment information.

General worker updates

When a worker moves or changes roles at a church, gets married or has children, updates can be made to their record. You’ll see the fields that are available for updating on the change form. It’s recommended that periodic review of a worker’s profile be done to ensure accuracy.

Adding new churches and plants

When a new church or church plant is created in your district, it needs to be added to the CMS. Once added, the churches can apply for grants, be displayed on the Church Locator website, and be added to your church total on the CM Monthly Report. This also allows you to assign workers to the churches.

General church updates

When a church changes mailing or location addresses, or has a change in status, it needs to be reported on the change form. The Church Locator website pulls updates from the CMS every day, so it needs to stay accurate. Changes in status can affect the church's eligibility to qualify for grants or how to fill out the Annual Report. Church changes can also affect staffing, so it is vital to keep these records accurate.

What if I need help with CMS?

If you need help understanding any processes within the CMS, feel free to contact the Data Management Office at dmomail@cmalliance.org or at 1-877-284-3262 option 4. We can also set up training via Zoom. Please never hesitate to reach out with any questions.

Alliance Application System (Called2serve Apply)

Using the application system of the C&MA

What is Called2serve apply?

Called2Serve Apply is the online application System used to manage accreditation applications. It is managed by Candidate Recruitment & Development at the National Office and is used by National Office and District staff for accreditation.

What does Called2serve Apply Include?

Included in the online application is personal information, biographical inventory, doctrinal questionnaire, character references, and a link to the Bible Knowledge Exam. All are required for completion of the Application of Ministry for accreditation.

How do you use Called2Serve Apply?

1. To access Called2serve Apply, login <https://called2serve.smapply.io> using the admin account set up for you by Candidate Recruitment & Development.
2. To Search for a profile:
 - a. From your admin role, open the Called2Serve Program and click on Applications
 - b. Type the name of the person you are looking for using first name, last name, or email address. You can also search by district by creating a custom filter based on the label.
 - c. A list of candidates that meet that criteria will pop up. They can be sorted by Name, submission date or stage.
 - d. Click on the person's application ID and their profile will open
3. Giving candidates access to the application:
 - a. Candidates will create their profile when they complete the Next Steps form from the National Office Website (www.called2serve.org).

- b. They will use the same profile and login information throughout the entire application process.
- c. After their application has been approved, districts must approve them using the review form included in Called2serve Apply in order to open the full application to them.

4. Managing Profiles

- a. Applications can be managed from both the admin role and the reviewer role (In different stages)
- b. From the Reviewer Role:
 - a. When a candidate is in a review stage and you are needing to approve/deny their application and move them forward – select their application and complete the review form. Application movement is automated so completing the review forms will move them and send notifications.
- c. From the Admin Role:
 - a. When a candidate is not in a review stage, you can find their application using the admin role. Open the Called2Serve Program and click on Applications. Search for the candidate and click on their application ID to open their profile.
 - b. From here, you can read all the completed reviews, add notes and check the status and completion of their application – including reviewing all application sections that have been completed and reviewing answers.
 - c. You can also manage their application for more complex situations
 - i. Editing applications sections: click on the three dots and select edit task
 - ii. Moving Manually: Move a candidate manually to a different stage by clicking on Workflow and select “move to stage”
 - iii. Character References: To send more references (if a candidate has already completed that stage or submitted – click the three dots next to this task and select edit. Add the reference information, then mark as complete.
 - iv. If a character reference did not receive the request, send them directly to <https://called2serve.smapply.io> and have them register using the email address where the request was sent.
- d. Reviewers: In the interview review round, you can manually assign reviewers (interview team) to review the application in the review profile.

- a. From the admin role, open the Called2serve program and select Reviews
- b. Click on Manually assign and select the round, and application. Follow the steps to add the applicant and the reviewers. All reviewers will receive notification of their assignment

Who do I contact with questions about Called2serve Apply?

If you have any questions or need support on Called2Serve Apply, please contact Candidate Recruitment & Development at called2serve@cmalliance.org or 1-877-284-3262, option 2

Ministry Placement Tool

Using the Job Placement Tool of the C&MA

The Ministry Placement Tool is used to post open requisitions (positions) on the Alliance website. After posting a requisition, the tool can be used to review applications. Alliance U.S. Ministry Placement is hosted by Clear Company and managed by the Candidate Recruitment and Development Office of The Alliance.

Accessing the Placement Tool

1. Log into MyCMA, using the district profile account.
2. The Placement tool link is located on the list of accessible apps on the right side of the screen.
3. When you click on “Placement,” it will redirect you to the Clear Company site where you can login and manage requisitions.

Adding a New Position

1. Once a new job posting is received from a church via the New Church Position Request Form: cmalliance.wufoo.com/forms/new-church-position-request/, use the “Create a New Requisition” button to begin. Select the Role type to access the requisition template.
2. From here, complete the job description form, listing specific requirements for the position, including as much information as possible for more accurate placement. In addition complete the addition sections including job title, Recruiter, Hiring Manager, Location, Church Name, requisition group (your district), etc
3. After completing the form, press the send for approval button at the bottom of the page.
4. The requisition will be sent to the assigned recruiter for approval. After following the steps in the email to approve, the requisition can now be posted.
5. Go back to the requisition, select details, then select job boards and turn on the public job board setting.

Review Job Postings and Make Changes

1. From the requisition dashboard, review job postings, make changes or delete item. The dashboard will show when the job description was created and whether it is active, inactive, or missing information.
2. To edit a requisition, open the requisition, select details, then select “edit details”. From here you can edit any portion of the job posting. After saving the changes will go live.
3. When a position has been filled or is no longer active, you can go back into the requisition and update the status to close. Make sure to update the status of each candidate who applied – whether dispositioned (and reason) or hired.

Applications for Job Postings

1. On each requisition, you will be able to see who has applied for the position and manage each candidate.
2. For each applicant, you can update their status by moving them forward or dispositioning them. You can also add notes, review their application, and send emails directly to them.

Other Features

- Job Boards: The requisitions automatically post to 5 public job boards in addition to the Alliance website – including indeed, linked in, monster, zip recruiter, and glass door.
- Talent Search: You can also use the system as a talent sourcing option – giving you the opportunity to search the pool of candidates for one that might be a good fit.

What if I need help with Alliance Ministry Placement site?

For questions or comments, please contact the Candidate Recruitment and Development office at 1-877-284-3262, option 2 or called2serve@cmalliance.org.

Record Keeping

District File

Documents to be kept in a district file at the district office include:

- EIN Number (Employer Identification Number)
- Articles of Incorporation and amendments
- 501(c)(3) group-exemption letters
- District minutes
- Financial information; for example, treasurer’s report, financial statements
- Legal documents

For additional information, see [Guidelines for Retention of Records](#) below.

Ethnically Based District File

Documents in addition to District File items (listed above):

- Copy of bylaws in native language
- Copy of bylaws in English

Association File

Documents to be kept in possession by the current president/executive director of the association include:

- EIN Number (Employer Identification Number)
- 501(c)(3) group-exemption letters from C&MA
- Name-change documentation (if applicable)
- List of churches in the association
- Association minutes
- Copy of bylaws in native language
- Copy of bylaws in English
- Financial information (for example, treasurer's report, financial statements)
- Other legal documents

For additional information, see [Guidelines for Retention of Records below](#).

District Files for Churches

- Documents to be kept at each district in each church file include:
 - EIN Number (Employer Identification Number) Verification
 - Articles of Incorporation
 - Any amendments made to Articles of Incorporation
 - Name-change documentation for church (if applicable)
 - Exemption from State Sales-Tax Verification
 - Federal Tax-Exempt Status 501(c)(3) Approval from IRS or C&MA Group-Exemption Letters
 - Organizing Document for an Accredited Alliance Church (*E15 Manual of The Christian and Missionary Alliance*)
 - This also should include list of charter members
 - Current copy of the church's bylaws
 - Church Affiliation Covenant (if applicable)
 - Loan/lien papers
 - DEXCOM resolutions or actions relating to the church
 - Proof of insurance on church property
 - Church profile (most recent)

- Pastoral resignation
- Letter of hire for pastor
- Advisory Committee minutes (when a church is in redevelopment)

A district may want to keep a copy of the most recent annual report of each church in the church’s file.

Guidelines for Retention of C&MA Records

Updated by Corporate Secretary’s Office
(Last revision 3/6/2020)

Table 2 - Retention Guidelines

CATEGORY	LENGTH of RETENTION
ACCOUNTING	
Accounts Payable (AP)	7 years
Accounts Receivable (AP)	7 years
Annual Reports	Copies/Historical
Appraisals (AS)	3 years
Audited Financial Statements	Permanent
Auditor Management Letters	5 years
Bank Reconciliations, Memos	2 years
Bank Statements	7 years
Broker’s Statements	3 years
Budgets	3 years
Cash Journal	Permanent
Cash Receipts Journal	5 years
Chart of Accounts	Permanent
Checks (cancelled)	10 years
Check Register	Permanent
Check Cleared Listing	7 years
Check Stubs	7 years
Debit/Credit Memos	3 years
Deposit Slips (duplicate)	3 years
Donor Contributions (records of)	7 years
Equipment	5 years
Expense Reports	5 years
Fellowship Fund Contribution	5 years
Fidelity Bonds (AE)	3 years
Financial Statements (reports)	3 years

Fixed Assets (AS): Blueprints Contracts Deeds Depreciation Schedules Land Surveys Ledgers Title Policies	Permanent Permanent Permanent Permanent Permanent Permanent Permanent
Forecasts (financial)	5 years
Freight Bills (AP)	3 years
General Ledgers	Permanent
Information Returns W-2s, 1099s, etc.	5 years
Internal Audit Reports	5 years
Inventory Records	5 years
Invoices (AP)	7 years
Journal Entries	Permanent
Journals (books of original entry): Cash Disbursements Cash Receipts General Payroll Purchases Sales	5 years 5 years Permanent 5 years 5 years 5 years
Ledgers & Ledger Cards	Permanent
Letters of Credit (AE)	3 years
Monthly Financial Reports & Statements	3 years
Notes Receivable (AP)	5 years
Numbered Receipts (donor records)	5 years
Payroll Checks	5 years
Payroll Earnings, Records & Returns	5 years
Payroll Timecards	5 years
Petty Cash Records	7 years
Promissory Notes (AP)	Permanent (1 copy)
Purchase Orders	7 years
Purchase Requisitions	3 years
Receipts (donor)	5 years
Royalty Payments	10 years
Sales Contracts: General Property	3 years Permanent
Sales Invoices	7 years

Securities: Bonds (AP) Interest Coupons (AP) Stock Certificates	10 years 3 years Surrendered when sold
Shipping & Receiving Reports	3 years
Statements (vendors)	1 year
Subsidiary Ledgers	Permanent
Tax & Information Returns	Permanent
Timecards (payroll)	4 years
Travel Expense Vouchers	4 years
Trial Balances: Annual Monthly	Permanent 1 year
Trust Accounting: Annuity Contracts Deceased Annuitant Notice Trust Agreements Trust Earnings Records (AE)	Permanent 10 years Permanent 7 years
Voucher Copies	7 years
Withholding Tax Records	7 years
GENERAL CORPORATE – LEGAL	
Accident Reports (AE)	7 years
Appraisals (AS)	Permanent
Articles of Incorporation	Permanent
Board Reports	Permanent
Bonds (AE)	10 years
Building Permits (AS)	3 years
Bylaws	Permanent
Clippings (newspaper, magazine, etc.)	Copies/Historical
Contracts & Agreements	Permanent
Copyrights, Trademark Registration, Patents	Permanent
Grievances (AP)	7 years
Customs	3 years
Deeds & Easements	Permanent
Dun & Bradstreet Reports	5 years
Easements	Permanent
Engineering Reports	Permanent
Estates (settlement of)	7 years
Handbooks (employee)	Permanent
Incorporation Records	Permanent
Inspection Reports (fire & insurance)	Until superseded

Insurance Matters: Policies (AE) Accident Reports Fire Inspection Reports Claims (after settlement)	Permanent 7 years 7 years 7 years
IRS Examinations, Rulings, Comments	Permanent
Leases (AE): Equipment or Autos Property	3 years Permanent
Legal Opinions	Permanent
Licenses – Fed, State, Local (AE)	1 year
Litigation	Permanent
Maps (engineering & property) (AS)	3 years
Meetings & Conference Reports	Permanent
Minutes (Board & Executive Comm.)	Permanent
Mortgage Notes (AP)	7 years
Patents	Permanent
Pension & Retirement Plans	Permanent
Policies & Procedures	Permanent
Powers of Attorney	Permanent
Promissory Notes (AE)	7 years
Property & Real Estate Records Deeds, Titles, etc. (AS)	Permanent
Service Contracts (AE)	3 years
Tax-Exemption Letter	Permanent
Zoning Variances or Rulings (AS)	3 years
CORRESPONDENCE	
C.E. Published Material	5 years
District Conference Reports	Permanent
Donor: General Deferred Giving & Contractual: Annuities (AD) Contracts (AD) Trust (AD) Wills (AD)	5 years Permanent Permanent Permanent Permanent
Financial	Permanent
General	3 years
Interoffice	3 years
LIFE Conference	Until next LIFE Conference
Memos	3 years
Ministry (articles, prayer letters, reports)	Permanent

International Worker: Accounts (expense) Commissioning or Ordination Deputation Donations Education Field Minutes & Reports General Medical Records Tax Records	3 years Permanent 5 years 5 years Permanent 5 years Permanent Return to employee upon departure
Payroll	5 years
Pictures & Slides (ICM)	Permanent
PERSONNEL	
Applications: National Office—Hired (AT) National Office—Rejected International Worker—Hired (AT) International Worker—Rejected	3 years 3 years Permanent (electronic) 3 years
Attendance Records	7 years
Candidate Files: CM Candidate (not placed) CM Candidate (placed – licensed) AM Candidate (not appointed) AM Candidate (not appointed, but served in CM) AM Candidate (appointed) CRD Applicant (not accredited) CRD Applicant correspondence (never completed applications) CRD Response Cards from Events	7 years in CDO inactive files Permanent in CM files 7 years Permanent in CM files Permanent in AM files 7 years in CDO inactive files 3 years in CDO inactive files 7 years
Disability & Sick Benefits Records	7 years
Disciplinary Files	Permanent
Employee Benefit Programs	Permanent
Employee Contracts (AT)	6 years
Insurance (employee)	7 years
Job Descriptions	5 years (AT)
Payroll Checks	5 years
Payroll Earnings Records & Tax Returns	5 years
Pension Plans	Permanent
Personnel Files	Permanent
Retirement & Pension Records	Permanent
Social Security	7 years
Tax Records (employee)	5 years
Timecards (time sheets)	7 years
Withholding Tax Records (W-2) (AT)	5 years
Wage Rate Changes (AT)	5 years
Worker’s Compensation	Permanent
Screening records	Permanent

- Doctrinal Questionnaire
 - Initial Reference Letters
 - Education Documents (as applicable) to include undergraduate school transcripts, graduate school transcripts, graduate certificates from Alliance Center for Leadership Development (*School of Ministry* or Basic Training)
 - Background check—it is highly recommended that this be updated at least every five years.
 - Approved Candidate Profile (director for Candidate Development interview) or Approved Candidate Decision (Credentialing Council interview—copy of applicable page from minutes)
 - Certificate of Examination for Consecration and Ordination. Three originals should be made: 1) for individual 2) for district 3) to send to National Office/Church Ministries.
 - Certificate of Consecration and Ordination. Three originals should be made: 1) for individual 2) for district 3) to send to National Office/Church Ministries.
 - IDAK documents (if available)
 - Immigration Work Visa (if applicable)
 - Record of Continuing Education
 - Certificates of Training/Completion (as applicable)
 - Signed Copy—Release of Records and Mediation Agreement
 - Copy of IRS form 4361 (if applicable)
 - Copy of "Opting out of Social Security" disclaimer (if applicable)
 - Notation of Disciplinary Action (cross reference to Confidential File)
 - Notation of INS Form 9 (cross reference to INS File)
 - Annual recertification of agreement of Alliance polity
- b. **Temporary:** Temporary records will be filed on the left side of the folder in chronological order. Examples of temporary documents are:
- General correspondence of personal nature
 - Copy of most current database printout
 - Copy of most current resume
 - Copy of most current reference letters
 - Most current annual performance review by governance authority
 - Other documents as deemed appropriate by the district superintendent

3. In the event an official worker is transferred into a district without an official worker record, the gaining district will be responsible to create an official worker record following the above instructions.

Part II—File Maintenance

1. Each district superintendent (DS) is designated as the primary custodian for the official worker record for personnel who are assigned to or reside in their respective districts. Custodial responsibility applies to official workers whose status is active, on leave of absence, disabled and those under suspension of two years or less. Further, he will assure the security of these records and that they are maintained permanently in a secure storage container.
2. Additional documents shall be added to the official worker record as outlined above. Further, entries in the record of continuing education will be made on a timely basis.

Part III—Release of Information

Information contained in the official worker record may be released only as authorized by the district superintendent. All requests will be in written form.

Part IV—Confidential Files

1. Each district will obtain a secure file repository in which confidential documents will be maintained.
2. Examples of confidential documents are:
 - Charges against official workers and/or district office personnel
 - Letters appointing Committees on investigation and reports thereof
 - Letters appointing Committees on discipline and reports thereof
 - Further disciplinary actions such as expulsion or revocation of consecration and ordination
 - Letters of restoration
 - Letters from Church Ministries regarding discipline matters from other districts
 - Other documents deemed appropriate by the DS
3. Information maintained in the confidential files may be released on order of the district superintendent on a strict need-to-know basis. The National Office will be informed immediately of all disciplinary matters as outlined in E8 of the *Manual of The Christian and Missionary Alliance*.
4. Disposition: Confidential files will be disposed of as follows:
Records surrounding the disciplinary process:

- a. If an investigative Committee report fails to substantiate specific charge(s), the report will be maintained in the official worker record for a period of one year or until such time as the worker transfers from the district or whichever comes first. At this time, it may be destroyed at the discretion of the DS.
- b. If the investigative Committee report substantiates charge(s), the report and all future recordings of the disciplinary process will be maintained in this record for a period of ten years following the last action. At this time, it may be destroyed at the discretion of the DS.

All other confidential records may be removed and destroyed by the district superintendent at his discretion when the purpose of the document has been satisfied.

Part V— Forwarding and/or Destruction of Records

1. The official worker record is a life-long ministry record. It is to be forwarded via certified mail immediately upon transfer of the official worker to a new assignment as follows:
 - If the worker is transferred to another district, the record is to be forwarded to the receiving district superintendent.
 - If the worker has been assigned to the National Office, the file shall be forwarded to the vice president for Church Ministries.
 - If the worker has been appointed as an international worker by the Board of Directors, the file shall be forwarded to the vice president for Alliance Missions (AM).
 - If the worker previously has served as an international worker in AM, the file will be forwarded to the receiving district superintendent.
 - If an AM candidate becomes inactive, their file will remain in AM for seven years. At the end of seven years if the candidate is not placed, the file will be destroyed.
2. Before forwarding, the current district superintendent or vice president for Church Ministries should make one final screening of the temporary portion of the record and remove those documents that have served their purpose.
3. Records of official workers who have resigned credentials in good standing, or have retired, shall be maintained in inactive status within the respective district until notified that the person is deceased. At that time, the record shall be forwarded to the vice president for Church Ministries.
4. Records of official workers who have had their credentials suspended and/or revoked, and are continuing in the discipline and restoration process, shall be maintained within the respective district.
5. The records of official workers who have not completed the discipline and restoration process or who have resigned from The Christian and Missionary Alliance prior to or

during the discipline and restoration process shall be forwarded to the vice president for Church Ministries. The district superintendent shall send an accompanying letter that describes the unresolved issues and that letter will be placed in the worker's official file.

6. The records of official workers who have been expelled from The Christian and Missionary Alliance according to the Uniform Policy on Discipline and Restoration shall be immediately forwarded to the vice president for Church Ministries.

Note: Nothing herein is intended to supersede respective state laws. In the event of conflict, the state law will take precedence.

Electronic Backup and Data Retention Explanation

The foundation of a backup and retention policy, practice, and system is: ***If a user does not delete a file then that file (data) will remain in the system indefinitely.*** Most systems do not automatically remove data that a user has not deleted.

Backup and retention systems are intended to mitigate the situations listed below, and others like them. (This list is roughly presented in order of occurrence based on 20 years of IT experience.)

- Human Error (often occurs weekly)
 - Someone accidentally misplaces, deletes, or corrupts a piece of data (file or email)
 - Something goes wrong with a program/application and data is deleted or corrupted
- Legal need (regularly occurs quarterly/semiannually/annually)
 - We are called into question on the actions of one of our employees
- System failure (typically occurs semiannually/annually)
 - Software bugs cause a loss of data
 - Hardware failures result in data loss
- Nefarious human behavior (sometimes occurs annually/biennially)
 - An employee does something harmful and tries to cover their tracks
 - A hacker or malicious software encrypts, corrupts, or deletes company data
- Disaster (may occurs quinquennially)
 - Fire, flood, tornado, etcetera causes system outage or data loss in a room, building, city, or region

No system is perfect, and cost is a major factor, but each district should strive to exceed industry standard best practices.

Since no automated process deletes any company data, storage demands will continue to grow unless user's steward and purge their data. Because of the environmental complexity (base cost of establishing a site, annual site cost, multiple sites, hardware, software, deduplication, compression, bandwidth, and other factors) the exact cost of storing and protecting data is impossible to determine. If your district moves to a paperless retention system, all files and records must have a secure back

up system at an offsite location. Electronic copies of documents (scanned copies) or those created electronically are legal for all purposes.

District Financial Fundamentals

Overview and Philosophy

Managing district finances takes time, effort, and skill. While at times it may feel inconvenient or painful, there are many benefits including:

- builds trust with your district team, DEXCOM, pastors, and churches
- provides the resources to fulfill your vision, and
- honors the Lord as a faithful steward.

The apostle Paul sums this up well when he says, “We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man.” 2 Corinthians 8:20-21 (NIV)

Appointment of a district treasurer with financial skill and expertise is recommended. This valued team member can assist the district superintendent, district team, and DEXCOM and provide the needed financial leadership with the district’s (and its churches), finances.

The Importance of a District Budget

The district superintendent must ensure that an annual budget is prepared, approved, and actively used. Very simply, the annual budget assigns financial resources to the district’s strategic priorities. Regular reports showing actual, budget, and variances helps track the district’s progress. Here is a high-level view of the flow of a budget, its approval and rollout:

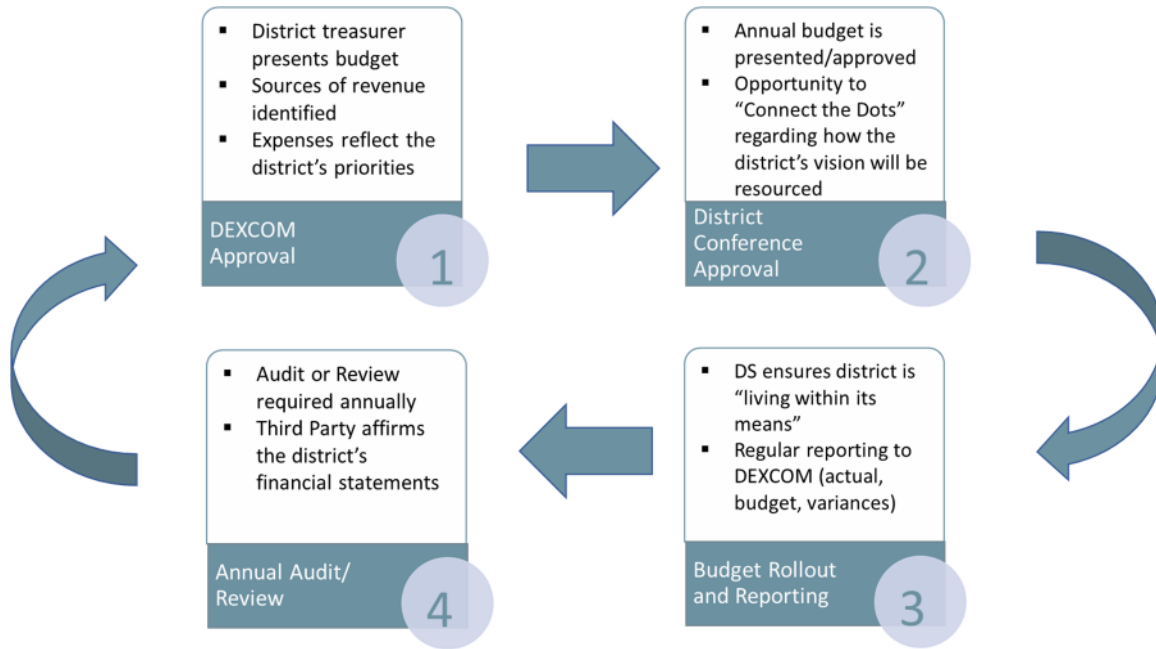


Figure 3 - Budget Flow

The Importance of an Annual Audit or Review

According to the Evangelical Council for Financial Accountability (ECFA), an audit helps ensure, and is evidence of, financial accountability to an organization's (i.e. district's) constituencies. The independent auditor tests the data underlying the financial statements to form an opinion on the fairness of their presentation in accordance with U.S. generally accepted accounting principles (GAAP). The auditor's standard report provides reasonable assurance that the financial statements are free of material misstatements. Knowing they can rely on the accuracy of the organization's financial statements; the board and management can make wise and perceptive policy decisions. Note: obtaining an audit may be required to comply with state law.

An annual review by an independent CPA firm provides limited assurance of the reasonableness of the financial statements presented. Although not as comprehensive as an audit, a review report states that: 1) the accountants do not express an opinion on the financial statements, and 2) based on their review, they are not aware of any material modifications that should be made to the financial statements.

The C&MA board of directors appoints an Audit Review Committee (ARC) to assist in its duties of overseeing the financial condition of the denomination as well as the districts, subsidiaries, and affiliates. In fact, they will review your district's audit or review as well as any management letter or correspondence from your auditor.

Here are the key things to remember:

- Audited financial statements are required once every four years, with a view of financial statements in years an audit is not required, unless ECFA standards require audited financial statements.
- All districts with revenues greater than **\$3 million** in any year are required to have a financial audit performed by a CPA.
- The ARC recommends that an audit be completed in the third year of the district superintendent’s term so that any issues are addressed in the fourth year (prior to a district superintendent transition).
- Treatment of the district superintendent’s salary (i.e. how much is allocated to “program” or “administrative” expenses) is directly tied to the amount of time the district superintendent spends on his various responsibilities. Program expenses include, but aren’t limited to, church planting, church health, disciple making, and pastoral care.
- The schedule to complete your district’s audit or review is:

Table 3 - Audit or Review Schedule

Calendar year (CY) Fiscal year (FY)	Financial Statements Completed (Audit Report Date)	Submitted to National Office
CY - December 31	June 30	October 31
FY - June 30	October 31	January 31

- The DEXCOM should receive and review the audit or review and record a minute that the reviewed/audited financial statements were presented and accepted.

The Importance of ECFA Membership

Founded 40 years ago by Billy Graham and other evangelical leaders, ECFA (Evangelical Council for Financial Accountability) has grown from a visionary and faithful group of 150 charter members to over 2,400 leading churches and ministries, including the C&MA, across the United States today.

The C&MA Board of Directors requires all districts to maintain membership with the Evangelical Council for Financial Accountability (ECFA) and remain in compliance with their standards.

ECFA enhances trust in Christ-centered churches and ministries through its annual accreditation of organizations based on [Seven Standards of Responsible Stewardship™](#), drawn from Scripture:

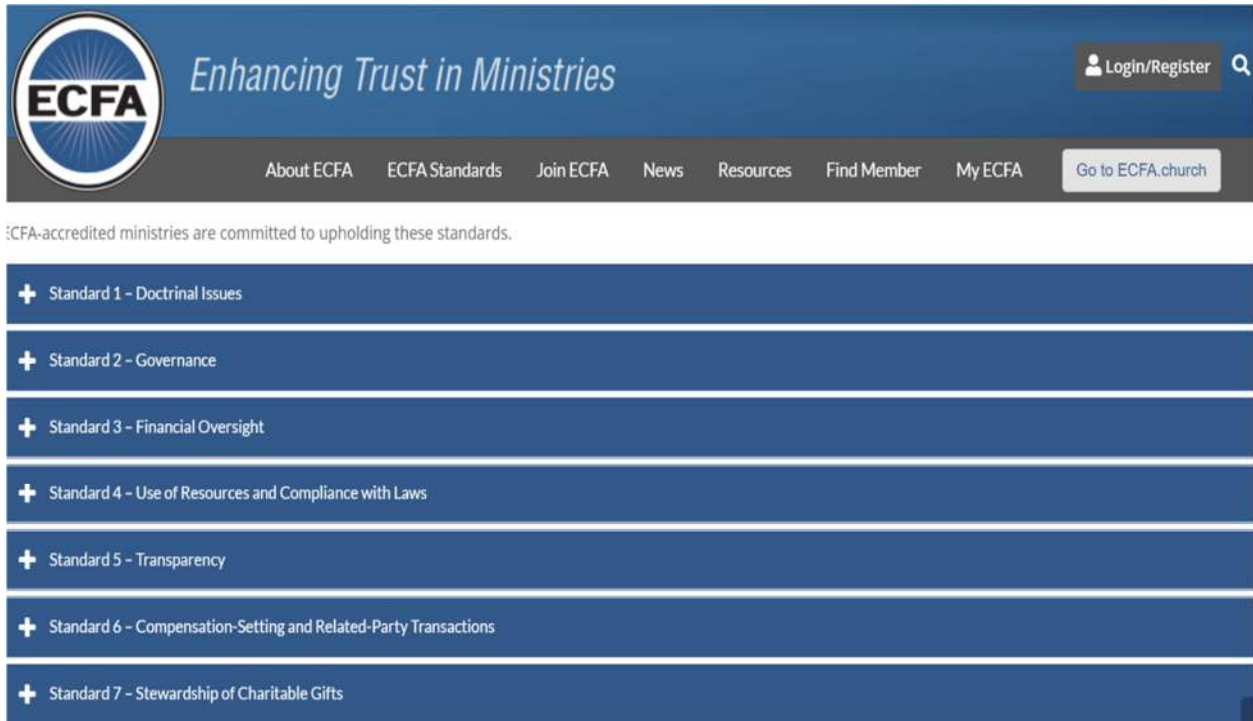


Figure 4 - ECFA Seven Standards

ECFA serves as a financial accountability partner to ministries who voluntarily seek accreditation and continue to faithfully demonstrate their commitment to ECFA’s high standards. The standards are set at an appropriately high level to provide the essential guardrails for financial integrity in churches and ministries of all sizes. While admittedly the standards do not address every potential issue or challenge an organization may encounter, they have stood the test of time in helping thousands of churches and ministries enhance trust and become better stewards of their God-given resources.

Additionally, ECFA promotes financial accountability and best practices through innovative resources, including books and eBooks, webinars, podcasts, blogs, research in best practices, conferences, and more.

To learn more, visit: <http://www.ecfa.org/>

ECFA also provides free resources to Alliance churches. To sign up or learn more, visit: <https://www.ecfa.church/churchexcel.aspx?d=cma>

Questions?

If you have questions, please don’t hesitate to contact the Finance team at the National Office at 719-265-2121.

Provident Fund Procedures

... *“Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” (Matthew 25:40)*

1. The Provident Fund has been established to assist official workers in times of extraordinary adversity such as fire loss, bereavement, desertion, and major illness.
2. The Provident Fund is not intended to provide assistance to official workers with retirement benefits.
3. All applications shall be processed on the proper form (see page 7) through the district superintendent/district director and be submitted to the vice president for Church Ministries.
4. When a grant is approved, a check shall be requisitioned by the vice president for Church Ministries who will notify the district superintendent/district director of approval and send the check to the recipient on behalf of The Christian and Missionary Alliance, noting that the funds come from the offering received at General Council during the communion/healing service.
5. The vice president for Operations/Finance shall report to the President’s Cabinet and to the Board of Directors as needed.

Provident Fund Grant Request Form

Request for a grant from the Provident Fund must be processed on this form and sent directly to the vice president for Church Ministries.

1. A Provident Fund grant is requested for _____
Name

2. Nature of the emergency: _____

3. Estimated cost of emergency: \$ _____

4. Present assignment of official worker: _____

5. Date official worker began ministry in the C&MA: _____

6. Please list family members: _____

7. What assistance has the local church given to the applicant?

8. What assistance has the district given to the applicant?

9. Are you aware of any additional financial assistance?
____ Yes. Source of assistance: _____
____ No.

10. What amount is recommended to meet the immediate emergency? \$ _____

11. Does the emergency demand one grant or monthly payments? _____

12. Please note any additional information that would be helpful to the Committee in making its decision.

(Date)

(District Superintendent/District Director)

Protocol for Death of an Active Official Worker, Spouse, or Child

District Office:

1. The district superintendent will seek to make a personal visit to the family in a timely fashion. If the DS is prohibited from making the visit, a district office team member may go in his place, with the DS making a personal visit as soon as possible.
2. The District Office will contact and inform the vice president for Church Ministries as soon as possible.
3. The District Office will inform the district family as soon as possible and encourage them to reach out in supportive ways.
4. The district superintendent should be present at the funeral or memorial service if at all possible and encourage the best possible representation from the district family.
5. Where the death occurs in the family the lead pastor or full-time institutional chaplain, the district superintendent and his team should take the lead in providing long-term pastoral care. This should include:
 - Regular communication with the family during the first year after the death—perhaps weekly for the first month and monthly thereafter. This communication should include some face-to-face visits.
 - The opportunity for a time of four to seven days at a retreat and counseling center provided to the grieving family members at district expense.
 - The opportunity for ongoing counseling for up to one year provided at district expense.
 - Where the lead pastor’s wife is the surviving spouse, the district superintendent should work with the church to make sure her financial and housing needs are met for a period of three to six months.
 - Where the lead pastor’s wife is the surviving spouse or it was a child who passed away, the district superintendent’s wife should initiate communication with her and make every effort to be certain that other pastors’ wives are also extending care and concern.
6. Where the death occurs in the family of a pastoral staff member, the district superintendent should work alongside the lead pastor in supplementing the long-term pastoral care. This cooperative effort should include similar elements to this listed above.
7. Where the official worker is among the surviving family members, strongly consider the need for an extended paid leave of absence time.

National Office:

1. The president or vice president for Church Ministries will make a phone call as soon as possible to the surviving spouse or to the couple if the deceased is their child.

-
2. The vice president for Church Ministries will write a letter to be read at the funeral or memorial service.

Position Descriptions

The Christian and Missionary Alliance

Salaried Administrative Staff

Position Description

District Superintendent

Summary

Exercise discretion and responsible judgment as superintendent of a district of The Christian and Missionary Alliance established by the Board of Directors; provide general oversight of all district ministries and churches, including the spiritual life and development of licensed official workers; and discharge the general administrative duties related to the office.

The mission of the C&MA is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer, and Coming King; and complete His Great Commission:

- Evangelizing and discipling persons throughout the United States; and
- Incorporating them into Christ-centered, community-focused congregations,
- Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

The individual holding the above position must in conformity with C&MA doctrine and teachings, satisfy the requirements for consecration and ordination as set forth in the *Manual of The Christian and Missionary Alliance*, be licensed as an official worker, be an active member of a Christian and Missionary Alliance church, and refrain from behavior which detracts from the Christian testimony of The Christian and Missionary Alliance.

Ministry Duties

- Serve in a ministry position within the C&MA by providing spiritual, ministry, and administrative leadership for the accomplishment of the C&MA's mission and the effectiveness of its ministries.
- Lead chapel or other worship, prayer or religious educational services as may be requested by the C&MA senior management.
- Serve as a role model for spiritual maturity in accordance with the Christian beliefs of the C&MA.
- Provide spiritual guidance to employees under the individual's supervision and to others with respect to living as a disciple of Jesus Christ and serving the mission of the C&MA.
- Perform other duties related to ministry leadership as may be set forth from time to time in the *Employee Handbook* or the *Manual of The Christian and Missionary Alliance*, or as

appropriate to participate in, and contribute to the leadership of, the exercise and expression of the Christian beliefs of the C&MA.

Essential Functions

- Commit to personal development of team members by providing opportunities for spiritual and professional growth.
- Elected as a district superintendent over a specific geographical area in the administrative area of Church Ministries of The Christian and Missionary Alliance, and under general direction of the vice president for Church Ministries, the superintendent shall provide spiritual and regional administrative leadership for pastors, churches, and district ministries; cooperating with ethnically-based and other geographically-based districts to proclaim the Fourfold Gospel and advance the mission and objectives of The Alliance in the United States and worldwide.
- Mobilize district churches, workers, and members to participate in the international ministries of The Christian and Missionary Alliance through prayer, personal engagement, and financial support of Alliance ministries through the Great Commission Fund.
- Serve as president of the legal corporation, a member ex officio of all district committees and ministries, and chairperson of the District Executive Committee, conducting the business and ministries of the district in keeping with the General Bylaws of the C&MA, the bylaws of the district, and the various constitutions, policies, and guidelines as found in the *Manual of The Christian and Missionary Alliance*, the applicable Church Ministry Handbooks, and applicable federal, state, and local law. Serve as district pastor and provide leadership in the spiritual life and ministry of the district. Act as liaison between the district office and the National Office of The Christian and Missionary Alliance.
- Facilitate the development of healthy Great Commission and Great Commandment churches, the evangelization of lost men and women, and church planting in strategic, responsive areas.
- Oversee the recruitment, training, certification, licensing, consecration and ordination of qualified candidates for church ministry, developing and overseeing systems for coaching and mentoring pastoral and lay leaders. The district superintendent shall oversee all disciplinary actions relating to licensed official workers within the district in keeping with the Uniform Policy for Discipline, Restoration, and Appeal.
- Assist congregations in the pastoral search process by assessing congregational needs, advising pastoral search committees, approving candidates, appointing pastors and other licensed church workers, and guiding pastoral transition and change.
- Represent the interests of the district to the National Office of the C&MA and act as liaison between the National Office and the churches of the district.
- Responsible for the operation of the district including financial matters and coordinating district development through such activities as committee appointments, church planting fundraising, processing requests for Alliance Development Fund loans and church planting grants, and officially organizing churches. Arrange to have all legal documents properly

executed in accordance with appropriate law and the district constitution. Assure that worker licensing, consecration and ordination, and discipline procedures are properly administered.

- Responsible for the general supervision of district church operations including processing pastoral changes, appointing new pastors, and conferring with local congregations regarding local matters or any denominational program. Conduct all official correspondence with pastors and churches.
- Direct annual District Conference. Assure that all arrangements are properly planned and preside and give general direction to the spiritual ministry of District Conference.
- Assure compliance with all policies and procedures that are reviewed from time to time by the vice president for Church Ministries.
- Fulfill such other ministry functions and requirements as may be requested by the C&MA.

Qualifications

- Seven years or more consecutive years of ordained ministry in the C&MA with at least five years of service as senior pastor of a local congregation; experience in serving a congregation of medium to large attendance is preferred.
- Demonstrate the spiritual calling, giftedness, and maturity requisite for a position of ministry leadership within the denomination, as determined by the C&MA senior management. Among other things, the individual and the C&MA must agree that God has called him to serve Him in a ministry leadership position within the C&MA, and has equipped him with appropriate gifts, training, and skills for such calling. Further, the devotion, character, lifestyle, and values of the person who is called to serve in this capacity must demonstrate the reality of his commitment to the Lord and His Word.
- Accept and live in accordance with the C&MA Statement of Faith.
- Accept and abide by *Lifestyle and Conduct of C&MA Official Workers*.
- Affirm such individual's understanding and agreement that this position is a position of ministry leadership within the C&MA, and that the position plays an important role in the expression and exercise of the Christian beliefs of the C&MA, and that the position is subject to the "ministerial exception" legal doctrine.
- Hold a bachelor's degree in a related field.

Amenability

Approved candidates for district superintendent are elected to office by the District Conference and appointed by the vice president for Church Ministries to provide spiritual and administrative oversight of the churches within the district. Superintendents serve under the oversight of the National Office and are amenable constitutionally to the District Executive Committee and the churches constituting the District Conference.

THE CHRISTIAN AND MISSIONARY ALLIANCE

Salaried Administrative Staff

Position Description

Assistant District Superintendent

Summary

Exercise discretion and responsible judgment as an assistant district superintendent for Church Ministries of The Christian and Missionary Alliance, and under general direction of the district superintendent, be responsible for specific spiritual and administrative ministries within the district.

The mission of the C&MA is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer, and Coming King; and complete His Great Commission:

- Evangelizing and discipling persons throughout the United States; and
- Incorporating them into Christ-centered, community-focused congregations,
- Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

The individual holding the above position must be in conformity with C&MA doctrine and teachings, satisfy the requirements for consecration and ordination as set forth in the *Manual of The Christian and Missionary Alliance*, be licensed as an official worker, be an active member of a Christian and Missionary Alliance church, and refrain from behavior which detracts from the Christian testimony of The Christian and Missionary Alliance.

Ministry Duties

- Serve in a ministry position within the C&MA by providing spiritual, ministry, and administrative leadership for the accomplishment of the C&MA's mission and the effectiveness of its ministries.
- Lead chapel or other worship, prayer, or religious educational services as may be requested by the C&MA senior management.
- Serve as a role model for spiritual maturity in accordance with the Christian beliefs of the C&MA.
- Provide spiritual guidance to employees under the individual's supervision and to others with respect to living as a disciple of Jesus Christ and serving the mission of the C&MA.
- Perform other duties related to ministry leadership as may be set forth from time to time in the *Employee Handbook* or the *Manual of The Christian and Missionary Alliance*, or as appropriate, to participate in and contribute to the leadership of, the exercise and expression of the Christian beliefs of the C&MA.

Essential Functions

- Commit to the personal development of team members by providing opportunities for spiritual and professional growth.
- Elected as an assistant district superintendent over a specific geographical area in Church Ministries of The Christian and Missionary Alliance, and responsible, under the general supervision of the district superintendent, for assigned spiritual and administrative work as defined by the district superintendent.
- Serve as recognized assistant in the district organization and member ex officio of all district committees. Serve as assistant district pastor and provide leadership in specific spiritual life and ministry of the district. When requested, act as liaison between the district office and National Office of The Christian and Missionary Alliance.
- Conduct visits to district churches under direction of the district superintendent and report results of visits directly to the district superintendent. Act for the district superintendent while absent in accordance with established guidelines.
- In conjunction with the district superintendent, assist in direction of annual District Conference, missionary conferences, summer Bible conferences, evangelism programs, and other such district-wide ministries.
- Fulfill such other ministry functions and requirements as may be requested by the superintendent.

Qualifications

- Demonstrate the spiritual calling, giftedness, and maturity requisite for a position of ministry leadership within the denomination, as determined by the C&MA senior management. Among other things, the individual and the C&MA must agree that God has called him or her to serve Him in a ministry leadership position within the C&MA, and has equipped him or her with appropriate gifts, training, and skills for such calling. Further, the devotion, character, lifestyle, and values of the person who is called to serve in this capacity must demonstrate the reality of his or her commitment to the Lord and His Word.
- Accept and live in accordance with the C&MA Statement of Faith.
- Accept and abide by Lifestyle and Conduct of C&MA Official Workers.
- Affirm such individual's understanding and agreement that this position is a position of ministry leadership within the C&MA, and that the position plays an important role in the expression and exercise of the Christian beliefs of the C&MA, and that the position is subject to the "ministerial exception" legal doctrine.
- Hold a bachelor's degree in a related field.
- Have at least five consecutive years' experience in ordained ministry with The Christian and Missionary Alliance prior to his nomination.

THE CHRISTIAN AND MISSIONARY ALLIANCE

Salaried Administrative Staff

Position Description

District Superintendent/Geographically Based and Ethnically Based Developing District

Summary

Exercise discretion and responsible judgment as a superintendent of a specific ethnic district within Multicultural Ministries/Church Ministries of The Christian and Missionary Alliance and be responsible for assigned functions and report to the vice president through the assistant vice president for Multicultural Ministries. Responsible for general oversight of the entire work of the district, including spiritual life and general administrative activities.

The mission of the C&MA is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer, and Coming King; and complete His Great Commission:

- Evangelizing and discipling persons throughout the United States; and
- Incorporating them into Christ-centered, community-focused congregations,
- Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

The individual holding the above position must in conformity with C&MA doctrine and teachings, satisfy the requirements for consecration and ordination as set forth in the *Manual of The Christian and Missionary Alliance*, be licensed as an official worker, be an active member of a Christian and Missionary Alliance church, and refrain from behavior which detracts from the Christian testimony of The Christian and Missionary Alliance.

Ministry Duties

- Serve in a ministry position within the C&MA by providing spiritual, ministry, and administrative leadership for the accomplishment of the C&MA's mission and the effectiveness of its ministries.
- Lead chapel or other worship, prayer, or religious educational services as may be requested by the C&MA senior management.
- Serve as a role model for spiritual maturity in accordance with the Christian beliefs of the C&MA.
- Provide spiritual guidance to employees under the individual's supervision and to others with respect to living as a disciple of Jesus Christ and serving the mission of the C&MA.
- Perform other duties related to ministry leadership as may be set forth from time to time in the *Employee Handbook* or the *Manual of The Christian and Missionary Alliance*, or as

appropriate, to participate in and contribute to the leadership of the exercise and expression of the Christian beliefs of the C&MA.

Essential Functions

- Commit to the personal development of team members by providing opportunities for spiritual and professional growth.
- Supervise a specific cultural, ethnic, or linguistic group within Church Ministries of The Christian and Missionary Alliance and be responsible to the assistant vice president for Multicultural Ministries for the spiritual and administrative leadership, communication with geographical districts, and proper operation of denominational programs: evangelism, ethnic district development, church planting, church revitalization, discipling ministries, and women's and men's groups.
- Elected by District Conference. Serve as the recognized head of that district organization and member ex officio of all district committees. Assure compliance with The Christian and Missionary Alliance General Bylaws, and district and local church constitutions as well as state and local laws, outlined in the *Manual of The Christian and Missionary Alliance*. Serve as the district pastor. Act as liaison between the district office and the National Office of The Christian and Missionary Alliance.
- Be responsible for the operation of the district and preside over the District Executive Committee. Coordinate district development through such activities as committee appointments, church planting fundraising, processing requests for Alliance Development Fund loans and church planting grants, and officially organizing churches. Assure that worker licensing, consecration and ordination, and discipline procedures are properly administered. Arrange to have all legal documents properly executed in accordance with appropriate law and the district constitution.
- Be responsible for the general supervision of local church operations, including processing pastoral changes, appointing new pastors, and conferring with congregations regarding local matters or any denominational program. Conduct all official correspondence with pastors and churches. In cooperation with the assistant vice president for Multicultural Ministries, supervise international workers assigned to the district.
- Direct annual District Conference. Assure that all arrangements are properly planned and preside and give general direction to the spiritual ministry of the District Conference.
- Assure compliance with all policies and procedures that are reviewed from time to time by the vice president for Church Ministries.
- Fulfill such other ministry functions and requirements as may be requested by the C&MA.

Qualifications

- Demonstrate the spiritual calling, giftedness, and maturity requisite for a position of ministry leadership within the denomination, as determined by the C&MA senior management.

Among other things, the individual and the C&MA must agree that God has called him or her to serve Him in a ministry leadership position within the C&MA, and has equipped him or her with appropriate gifts, training, and skills for such calling. Further, the devotion, character, lifestyle, and values of the person who is called to serve in this capacity must demonstrate the reality of his or her commitment to the Lord and His Word.

- Accept and live in accordance with the C&MA Statement of Faith.
- Accept and abide by Lifestyle and Conduct of C&MA Official Workers.
- Affirm such individual's understanding and agreement that this position is a position of ministry leadership within the C&MA, and that the position plays an important role in the expression and exercise of the Christian beliefs of the C&MA, and that the position is subject to the "ministerial exception" legal doctrine.
- Hold a bachelor's degree in a related field.
- A candidate for the office of district superintendent must have at least seven consecutive years' experience in ordained ministry with The Christian and Missionary Alliance prior to his nomination.

Work Environment, Mental and Physical Abilities

- Must be able to effectively communicate, both orally and in writing, when dealing with internal and external ministry partners.
- Must adhere to dress code policy.
- Must be able to effectively handle deadlines.
- Must be able to work independently without constant direct supervision.
- Must be able to interact positively in a team environment.
- Must be able to utilize computerized software applications and be able to operate various office equipment to accomplish jobs, such as telephone, computer monitor, mouse, and keyboard, printer, copier, fax, and calculator.
- Requires the ability to travel for business and to successfully negotiate the physical challenges associated with travel, such as: airplanes, hotels, car rentals.

THE CHRISTIAN AND MISSIONARY ALLIANCE

Salaried Administrative Staff

Position Description

Association Executive Director

Summary

Exercise discretion and responsible judgment as the executive director for the _____ Association under Church Ministries (CM) of The Christian and Missionary Alliance (C&MA), be responsible for assigned functions, and report to the association president and be amenable to the assistant vice president (AVP) for Multicultural and Multiplication Ministries.

The mission of the C&MA is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer, and Coming King; and complete His Great Commission:

- Evangelizing and discipling persons throughout the United States and around the world,
- Incorporating them into Christ-centered, community-focused congregations, and
- Mobilizing them in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

The individual holding the above position must be a member of a Christian and Missionary Alliance church and refrain from behavior which detracts from the Christian testimony of The Christian and Missionary Alliance. In conformity with C&MA doctrine and teachings, satisfy the requirements for consecration and ordination as set forth in the *Manual of The Christian and Missionary Alliance*.

Ministry Duties

- Serve in a ministry position within the C&MA by providing spiritual, ministry, and administrative leadership for the accomplishment of the C&MA's mission and the effectiveness of its ministries among _____ churches.
- Serve as a role model for spiritual maturity in accordance with the Christian beliefs of the C&MA.
- Provide spiritual guidance to employees under the individual's supervision and to others with respect to living as a disciple of Jesus Christ and serving the mission of the C&MA.
- Perform other duties related to ministry leadership as may be set forth from time to time in the *Employee Handbook* or the *Manual of The Christian and Missionary Alliance*, or as appropriate, to participate in and contribute to the leadership of the exercise and expression of the Christian beliefs of the C&MA.

Essential Functions

General

- Lead the _____ in the development and nurture of healthy church leaders for serving vision-fused, movement-like, mission-focused Great Commission churches.
- Facilitate and encourage strong working relationships between the _____ and the geographically-based district and constituted ethnically-based districts, including the developing districts and associations in MCM.
- On assignment or appointment may represent the association president to outside organizations or in national or overseas conferences, committees, fraternal meetings, or in public service.
- Attend MCM leadership meetings, leadership conferences, and General Council as requested by the assistant vice president.
- Fulfill such other ministry functions and requirements as may be requested by the C&MA.

Administrative

- Assist the _____ president in formulating a strategic plan for the association. Oversee implementation of planning process among association members. Supervise the administrative assistant for the _____.
- Assist district offices in regards to licensing, consecration and ordination, immigration, C&MA policies and procedures, church planting initiatives, and individual pastoral needs.
- Communicate Multicultural Ministries Office initiatives to _____ churches.
- Interface with outside organizations or individuals on matters on behalf of _____ churches or pastors.
- Assist districts in providing conflict resolution, reconciliation, and intervention to _____ churches.
- Represent _____ at church events, such as installations, consecration and ordinations, anniversaries, or church dedications.
- Assist districts in recruiting pastors and workers to fill vacancies for _____ churches.
- Meet with and introduce the C&MA to potential _____ churches interested in joining the denomination in consultation with the corresponding geographical district.
- Oversee _____ fellowship program, _____ Annual Conference planning, theological enrichment camp, and any relevant _____-extended partnership programs with other agencies.

Executive

- Assist geographical districts in the general oversight and support to pastors and churches of the _____.
- Assist _____ international worker candidates in completing requirements for appointment.
- Propose to districts worthy initiatives and partnership opportunities as approved by the _____ Executive Committee.
- Lead fundraising initiatives for ongoing missions and special projects.

Qualifications

- Demonstrate the spiritual calling, giftedness, and maturity required for a position of ministry leadership within the _____ and the denomination, as determined by the C&MA senior management. Among other things, the individual and the C&MA must agree that God has called him to serve Him in a ministry leadership position within the _____ of the C&MA, and has equipped him with the appropriate gifts, training, and skills for such calling. Further, the devotion, character, lifestyle, and values of the person who is called to serve in this capacity must demonstrate the reality of his commitment to the Lord and His Word.
- Accept and live in accordance with the C&MA Statement of Faith.
- Accept and abide by Lifestyle and Conduct of C&MA Official Workers.
- Affirm such individual's understanding and agreement that this position is a position of ministry leadership within the C&MA, and that the position plays an important role in the expression and exercise of the Christian beliefs of the C&MA, and that the position is subject to the "ministerial exception" legal doctrine.
- Hold a bachelor's degree in a related field.
- Have at least five consecutive years' ministry experience within a member church of the _____.

Work Environment, Mental and Physical Abilities

- Must be able to effectively communicate, both orally and in writing, when dealing with internal and external ministry partners.
- Must adhere to dress code policy.
- Must be able to effectively handle deadlines.
- Must be able to work independently without constant direct supervision.
- Must be able to interact positively in a team environment.

- Must be able to utilize computerized software applications and be able to operate various office equipment to accomplish jobs, such as telephone, computer monitor, mouse, and keyboard, printer, copier, fax, and calculator.
- Requires the ability to travel for business and to successfully negotiate the physical challenges associated with travel, such as: airplanes, hotels, car rentals.

Local Churches

The Local Church in The Christian And Missionary Alliance

Introduction

The Christian and Missionary Alliance recognizes the need for multiple models of church planting as it carries its mission to “*reach the least reached parts of the world,*” by “*raising up networks of churches that multiply gospel access.*” To provide room for diverse and effective biblical expressions of the local church, the Church Multiplication Team seeks to establish a working ecclesiology to help identify and classify church plants, churches in development, and established churches, along with their denominational requirements.

What is the local church?

The Christian and Missionary Alliance believes the local church is **a group of people, joined together in their submission to Jesus, that:**

Lives as family, learning to trust Jesus as Lord, together.

Christ-followers are adopted into the sonship/daughtership of God and the local church is the family of God, living in intimacy and submission to the Father and each other.² As a family, the church gathers and participates in the ordinances of Communion and Baptism, recognizing the living presence of Jesus and welcoming new members.³ In the context of family, the church then spurs its members to lives worthy of their calling, learning to trust Jesus as Lord over every aspect of their lives through the power and guidance of the Holy Spirit.⁴

Multiplies disciples by giving witness of the Gospel to the community.

The local church equips and sends disciples beyond their immediate community and/or supports the mission regionally and globally.⁵ On mission, it is present in the local community, making disciples, and witnessing to those around them as an agent of the Kingdom and co-laborer with God.⁶ Through the power of the Holy Spirit, the local church discerns how God is working in the community and creates space for the salvific work of Jesus by proclaiming and demonstrating the Gospel.⁷ This leads to the conversion of new believers, the sanctification of Christ-followers, and to restoration within

² Ephesians 1:5; Romans 8:15-17; Galatians 3:26; Romans 12:1 and 2

³ Acts 2:41-47; 1 Corinthians 11:23-32, 12:13, Colossians 2:12

⁴ Ephesians 4:1, Hebrews 10:23-25, 1 Thessalonians 5:14

⁵ Matthew 28:16-20,

⁶ Matthew 28:18-20, 10:1; Romans 10:14-15, 2 Corinthians 5:18

⁷ Philippians 1:9-10; Matthew 16:17-19 ; Acts 2:42-47

the larger context of the local community.

Exercises the Spiritual Gifts in leadership and ministry.

The Holy Spirit gives the spiritual gifts to the followers of Christ so they can do the work of building up the church and carry out the mission of God.⁸ Leadership empowered by the Holy Spirit is evidenced by the gifts and leads the community to worship, surrender to the lordship of Jesus. Spirit-led ministry cultivates unity and accountability, as well as makes the knowledge of God known.⁹

Makes self-governing decisions.

The local church discerns the will of God for their community and makes decision according to the leading of the Holy Spirit. This discernment is the result of the spiritual gifts manifested in leadership and appropriately affirmed by constituted authority.¹⁰

Denominational Considerations

Local churches must also fulfill institutional requirements to be within the Christian and Missionary Alliance. These requirements include:

Local district affirmation of church leadership.

As part of the regional work of the Alliance, local church leadership is in sync with the vision and mission of the district and the denomination. Other district churches and ministries partner with the local church in prayer and support. District affirmation may include, but is not limited to, accreditation as an official worker(s), pastoral counseling, financial guidance, ministerial training, and discipline and restoration processes.

Financial Giving to Christian and Missionary Alliance Work.

Christian and Missionary Alliance churches agree to be a part of what God is doing through the denomination regionally and globally through financial giving. The mission and burden of reaching the least reached parts of the world and raising networks of churches that multiply gospel access is shared by all Alliance churches. This connects local churches to the larger movement and fosters partner networked support within the larger Alliance family.

Working towards full church accreditation within the Alliance.

Every church plant is different, and it is the hope of the Alliance that all churches grow to maturity and self-sufficiency. Church growth timelines and paths may differ depending on factors like context, model, and development. Yet, healthy churches can show how they are growing and maturing as they

⁸ 1 Corinthians 12:4, 12:8; John 14-15

⁹ Acts 1:8; Ephesians 4:12

¹⁰ Romans 13:1, Hebrew 13:17

serve and witness to their community (see *CMA Church-Plant Stages and Reporting Process for more detail*).

Oversight of The Local Church

The *Manual of The Christian and Missionary Alliance (C&MA Manual)* has several sections that govern the oversight of a local Alliance Church. In the *C&MA Manual* you will find:

1. The Uniform Constitution for Accredited Churches in Section A5.
 - The Uniform Constitution contains 19 Articles pertaining to the local church.
 - Each local Alliance church constructs their own Bylaws further outlining and clarifying their polity and structure based upon the Constitution for Churches.
2. Section E of the *Manual* contains a “Churches” segment. Here are the policy items found within that section:
 - E12 - Policy for the Governance of a Developing Church
 - E13 - Model of Incorporation for Local Alliance Churches. These articles are used to incorporate the church in the respective state.
 - E14 - Model Bylaws for Local C&MA Churches
 - E15 – Agenda for Organizing an Accredited Alliance Church
 - E16 – Policy for Reclassifying Accredited Churches to Developing Church Status
 - E17 – Policy for Church Closure
3. Guidance regarding an Affiliated Church is found in Section E8 Article V.

Definition and Role of Elders in Local Alliance Churches

Definition of Eldership

Elders are under-shepherds of the Chief Shepherd of the Church. They are the highest level of servant leadership in the local church charged to teach God’s Word, provide spiritual oversight, and coordinate shepherd-care for its life and ministry. By the 2023 Council vote, elders in the local church are the lead pastor, elected lay elders, and, as deemed appropriate by the local church, other male members of the licensed ministry staff. This makes clear that not all pastors are automatically elders and that, in The Alliance, licensing and consecration and ordination does not automatically confer eldership. At the same time, this allows churches that see the titles pastor and elder as synonymous in their understanding of Scripture to include this in their bylaws so that any or all of their male pastoral staff members are part of the elder team. Together, they oversee both the temporal and spiritual affairs of the local church in order to accomplish Christ’s mission. When circumstances warrant, men who hold an official worker license may be appointed by the local church elders to act as an elder and serve as chairman of the church governance authority. Women who are consecrated and ordained for public ministry may not be appointed to an office which involves elder authority.

Role of Elders

- The elders serve as the governance authority or appoint some of their members to serve on the governance authority in accordance with local church bylaws. Through this means, the elected lay elders participate in the calling of a lead pastor and other ministry staff members.
- In consultation with other leaders in the church, both male and female, the elders determine the ministry philosophy and strategy of the church, including such areas as prayer, worship, outreach, discipleship, and leadership development.
- The elders participate in and oversee the teaching and preaching ministry of the church and guard the flock from heresy.
- The elders serve as the Committee on Membership.
- The elders serve as the Committee on Discipline. Please note that our Uniform Policy on Discipline, Restoration, and Appeal calls for the involvement of women in some aspects of our investigation and discipline process.
- The elders oversee the ordinances of Baptism and the Lord’s Supper, including the determination of who should participate in baptizing and distributing the elements.
- The elders oversee and participate in the shepherding ministry of the local church, including such activities as the care of members and adherents, counseling, hospital visitation, and shut-in visitation.
- The elders coordinate and participate in prayer for the sick and anointing with oil.
- The elders provide spiritual oversight and accountability for the members of the church staff.

Church Plant Stages and Reporting Process

(Updated 1/4/22)

Every church plant is different. But one thing that all church plants have in common is the stages that they go through. Each new work should be officially reported and entered into the Constituent Management System (CMS) at step one, as outlined below. Each of these stages is overseen by the district. Baseline requirements for the stage need to be met prior to reporting the new plant stage.

Step 1 Church Plant/Planning Stage is when a Church Plant Project has:

- A community identified,
- Appropriate demographic studies done,
- A potential planter/team identified, and
- The church plant is reported to the Data Management Office by the district as being in the "**Church Plant/Planning Status**" via the “Church Change Form.”

Step 2 Church Plant/Emerging Stage is when a Church Plant Project has:

- Planter/team assessed through an assessment center or similar assessment process according to the district plant strategy.
- Planter/team successfully completed an approved church planting training.
- A group and/or leader in the community
- Start approved by DEXCOM and/or sending church. The church planter has a signed agreement with the sending organization and is placed in the community with his team.
- Apply for an EIN with the IRS (www.irs.gov/forms-pubs/about-form-ss-4)
- A prospectus [1-2 pages] is completed for the church plant including a two-year ministry budget plan, philosophy of ministry, demographic study, timeline, etc.
- Church planter's coach is appointed.
- The church plant is reported to the Data Management Office by the district as being in the "**Church Plant/Emerging Status**" via the "Church Change Form."
- The church plant in Emerging Status is eligible for a National Office Church Multiplication Grant within six months projection of becoming a Developing church status. ([New Plant Grant Request Form](#))

Step 3 Developing Stage is when a Church Plant Project has:

- A minimum of 10 committed adult believers attend.¹¹
- An Advisory Committee, appointed by the Governing Authority, is in place and functioning.
- The district establishes the "Governance of a Developing Church" document for oversight of the work.
- The local church community gathers and participates in the ordinances of Communion and Baptism regularly.
- The church plant is reported to the Data Management Office by the district as a "**Developing Church**" via the "Church Change Form."
- The church is eligible for a National Office Church Multiplication Grant within a year of becoming a Developing church status. ([New Plant Grant Request Form](#))

Step 4 Accredited Church Stage is when a church plant meets the following:

- The stipulations set forth in the Constitution for Churches as found in the *C&MA Manual* are met.
- Constructed local church bylaws and articles of incorporation (utilizing the models provided in the *C&MA Manual* and ensuring state requirements for Articles)¹²

¹¹ The "10 committed adult believers" requirement is with a co-vocational or micro church model. Otherwise, 20 committed adult believes is the recommended minimum.

¹² These can be developed during the Developing Stage

- Once incorporated with Articles that meet C&MA requirements, apply for the C&MA group exemption (501c3) via the Corporate Secretary’s Office at the National Office.¹³
- Developed at least 20 adult members who have completed a membership class, confessed Jesus Christ as Savior and Lord, and signed the C&MA application for membership.¹⁴
- Held an Accreditation meeting with the oversight of the district to adopt Articles of Incorporation and Bylaws.
- The church is reported to the Data Management Office by the district as an "**Accredited Church**" via the “Church Change Form.”
- An Accredited Church could also be a “**Greenhouse**” church if it meets the following criteria:
 - The church is healthy and balanced.
 - The church has completed a Greenhouse training.
 - The church is walking with its district office with an intent to plant in three years.
 - The church may or may not have a formal residency but does have a leadership development program with a planting pathway.
 - The church intentionally discovers, develops, and deploys church planters in the U.S. mission field.
 - The church is reported to the Data Management Office by the district with a “**Greenhouse Start Date**” via the “Church Change Form.”
 - The church is eligible for a National Office Church Multiplication Grant and subsequent new resident grants. ([Greenhouse/Residency Grant Request Form](#))

¹³ This can be done during the Developing Stage

¹⁴ Exceptions can be made for the number of adult members at house or micro churches.

Church Affiliation

The Christian and Missionary Alliance is a movement of churches dedicated to completing the Great Commission and obeying the Great Commandment. Since the earliest days of The Alliance, we have welcomed congregations of similar mind and doctrinal commitments as *affiliated* congregations without requiring them to adopt our “Uniform Constitution for Accredited Churches.” If you and your congregation want to become a part of what has been said to be one of the very best missionary and church planting denominations in the world, then you may want to consider *affiliating* with the C&MA!

There are two sorts of congregations in The Christian and Missionary Alliance. Both sorts participate fully in our fellowship and mission. Accredited churches have ratified the Uniform Constitution for Churches which is adopted by our General Council. This uniform constitution provides a similar structure for local church government. But the C&MA also has *affiliated* churches.

What Affiliation Means

- *Affiliation* means that your congregation becomes a part of the Alliance family with relationships to other like-minded churches around the entire world.
- *Affiliation* means that your pastor(s) are licensed by The Christian and Missionary Alliance. That gives them an opportunity to participate in broader fellowship with pastors who are equally committed to relevant ministry and the integrity of God’s Word. It also provides a means of godly oversight and accountability for your congregation’s ministry staff.
- *Affiliation* means that your pastoral staff is able to participate in a variety of training opportunities intended to enhance ministry and develop spiritual life.
- *Affiliation* means that the members of your congregation also have an opportunity to belong to a larger fellowship of believers and to connect with ministry opportunities as well as programs for men, women, youth, and children beyond the confines of just one local church.
- *Affiliation* means that you have the resources of the C&MA district superintendent during times of pastoral transition.
- *Affiliation* means that you endorse the doctrinal statement of The Christian and Missionary Alliance and that you will promote Great Commission Ministries of the C&MA as a primary vehicle through which your congregation strives to fulfill the Great Commission.
- *Affiliation* means that your congregation has a right to participate in a District Conference and in General Council of the C&MA and to have influence in the worldwide ministry of The Alliance.

Affiliation Does Not Mean

- Affiliation does not mean that your congregation must adopt the “Uniform Constitution for Accredited Churches” of The Christian and Missionary Alliance.

- Affiliation does not mean that your local church ceases to be a self-governing congregation or that you need to change your current governmental structure.
- Affiliation does not mean that your church must change its name.
- Affiliation does not mean that you must change any ministries in which you are now engaged or that anyone outside of your local church can decide what you must do.

How Do We Become Affiliated?

It is not difficult to become an affiliated church. There are just a few simple steps:

1. Contact the C&MA district office nearest you

Let the district superintendent know that you are interested in becoming an *affiliated* church of The Christian and Missionary Alliance. The district superintendent (or his authorized representative) will meet with your congregational leadership to talk about your interest in *affiliation* and to answer your questions.

2. Secure Congregational Approval

Your congregation determines to *affiliate* with the C&MA using your established decision-making procedures and takes action to adopt the C&MA Statement of Faith as its own.

3. License Pastoral Leadership

Pastoral leaders in the C&MA are license-approved for ministry by a group of their peers (The Credentialing Council). If your pastor(s) is not currently licensed by the C&MA, it will be necessary to complete an Application for Ministry and to be interviewed for licensing as an Alliance official worker.

If your congregation does not currently have pastoral leadership, the district superintendent will help you with the pastoral search process once the *affiliation* has been completed.

4. Sign the Covenant of Affiliation

The district superintendent and your church's authorized leaders sign the *Church Affiliation Covenant*.

The *Church Affiliation Covenant* commits your congregation to a three-year relationship after which time the church will be asked to consider adopting the Uniform Constitution for Accredited Churches. However, it is not necessary for you to do so. Your church can maintain its status as an *affiliated* congregation indefinitely.

If you would like to consider becoming a part of a group of people committed to *living the call together*, you may contact your nearest district office of The Christian and Missionary Alliance with the following.

Church Affiliation Covenant

With the _____ District of
The Christian and Missionary Alliance

We, the members of the _____
(Church name)

of _____
(Address)

do wholeheartedly covenant with the _____ District of
The Christian and Missionary Alliance to the following:

By God's help, we will work together as followers of our Lord Jesus Christ, to proclaim Christ as Savior, Sanctifier, Healer, and Coming King; and to complete the Great Commission by making healthy disciples in our own community, in our state, in our nation, and throughout the world.

In pursuit of these purposes, we solemnly agree to the following:

- To work together with the churches of this district to proclaim the gospel, to make disciples of lost men and women, and to incorporate them into a spiritually healthy community of faith.
- To cooperate with the churches of this district to proclaim the gospel in areas of the world where Christ is not yet known through systematic support of the Great Commission Fund of The Christian and Missionary Alliance, by sending men and women who are called by God into vocational Christian ministry, and by providing opportunities for personal involvement and service.
- To provide for and encourage our pastor(s) to participate in opportunities for advanced ministry training, fellowship with other Alliance workers, and cooperative ministries with other Alliance churches in this district. This includes attendance at the annual District Conference and other district events intended to provide for the spiritual welfare of our pastoral staff and his/her family.
- To participate in funding the various ministries of this district by financially supporting district administration and church planting ministries as determined by District Conference.
- To call as senior pastor only such individuals as may qualify and be licensed as official workers in good standing with this district and to encourage other members of the pastoral staff to seek licensing in the same manner.

In consideration of this Covenant, we understand that:

- Our status as an independent church will be retained and that our right to govern ourselves in conformity with Scripture and as we deem best is recognized by The Christian and Missionary Alliance.
- The full services and resources of this district, including counseling and consulting services, mediation, assessment, and coaching are available to the pastors and leadership of the church.
- The church shall have the right to send one accredited delegate (voting) to the annual District Conference of this district and to participate in other district ministries.
- That the church will be eligible to participate in the Alliance Benefits Plan (group health insurance) in a manner consistent with Plan policies.
- That, after three (3) years of affiliation with this district, the church agrees to give formal consideration to adopting the Uniform Constitution of The Christian and Missionary Alliance and becoming a fully accredited member congregation of the C&MA. However, a negative decision regarding full accreditation shall not nullify this Covenant of Affiliation.
- That the specific terms of this Covenant may be negotiated by the church and the district upon mutual agreement and ratification of those changes by the church in a manner consistent with the congregation's bylaws and by the District Executive Committee of this district.
- That this Covenant is valid unless revoked by a two-thirds (2/3rds) majority vote of the members present and voting at a duly called meeting of the membership of this church, or by action of the District Executive Committee of this district.

Signed: _____
(Chairman, Governing Board) _____
Date

Signed: _____
(Church Secretary) _____
Date

Signed: _____
(District Superintendent) _____
Date

**Please attach a copy of the minutes of the meeting of your congregation/governing body at which this Covenant of Affiliation was adopted.

Incorporation—An Important Process

Avoid frustration and save time and money by assisting your churches with the correct documents that meet C&MA requirements when they incorporate in their state.

The C&MA requires Alliance churches to incorporate—and the benefits of doing so are numerous. Once incorporated, the church can own property, open bank accounts, borrow money, and conduct business transactions under its own name. Incorporation also shields church members from the individual legal liability that would otherwise result from any legal action against your church.

A more important reason to incorporate is that the formal corporate documents create a clear relationship between the church and The Christian and Missionary Alliance as a national denomination. In our increasingly secular and even anti-Christian culture, a strong link with the larger Alliance body supports and connects your church with the deeply held beliefs expressed through our Alliance statements and policies and positions your church to bring the needed gospel of Jesus Christ to your community. These documents also benefit the church in the event of any legal action against it.

When your church is ready to incorporate, please follow the Model Articles as set forth in the online *C&MA Manual* to meet our requirements as well as to comply with IRS and state regulations. Our office can provide you with Word files upon request.

For questions, feel free to contact Gary Friesen or Susan Close in the Office of the Corporate Secretary (380-208-6004, frieseng@cmalliance.org; 380-208-6005, closes@cmalliance.org).

Tax Exemptions—What does a church need?

Let's start with the first step: the federal income tax exemption based on Internal Revenue Service Code 501(c)3. This tax exemption provides that:

- Donors may deduct contributions to you (only to the extent that their contributions are gifts, with no consideration received)
- Contributions are exempt from federal income tax
- Not required to file IRS Form 990
- Not required to file federal income tax returns (exception: unrelated business income)
- The church is liable for social security (FICA) taxes for each employee paid \$100 or more during a calendar year (some exceptions apply)
- The church is not liable for tax imposed under Federal Unemployment Tax Act (FUTA)

How do you receive proof of the exemption? There are two options: applying directly with the IRS (at a high cost that takes much time and effort) **OR** by joining the “group” that the IRS authorized the C&MA to manage (free and quick when paperwork is in order). We call this the group exemption, and it is recommended for all C&MA districts and churches. There is a simple one-page application, and we require copies of Articles of Incorporation that meet C&MA criteria. A model for Articles of Incorporation is available online in the *C&MA Manual* or by requesting Word files from our office.

Joining our group exemption means that subordinates will receive all documentation directly from the C&MA and not from the IRS. This is an administrative convenience for the IRS and for you since our response time is much quicker.

Other types of tax exemptions (such as local sales or property tax) must be applied for separately with your local city, county, or state.

Important note: Please see specific IRS codes for complete information (www.irs.gov).

For more information or if you have questions or need Word files, feel free to contact Gary Friesen or Susan Close in the Office of the Corporate Secretary (380-208-6004, frieseng@cmalliance.org; 680-208-6005, closes@cmalliance.org).

Guidelines for The Transfer of Churches

(CM 1/84, CMLT, rev. 10/03)

The following procedure shall govern church transfers between geographically-based and ethnically-based districts when exceptions are made to district boundary-line regulations.

It is to be noted that when the governance authority of a local church and the District Executive Committee adopt a resolution which addresses the matter of transfer, such a resolution shall accurately reflect the Committee's perspective and desires regarding the proposed transfer, but shall not be regarded as an action which resolves the matter. The Board of Directors has delegated the authority to finally determine the issue to Church Ministries. It should be understood that the leaders of the two affected jurisdictions are encouraged to fully confer with one another throughout the process and to send copies of all correspondence relating to the transfer to each other and to Church Ministries.

The governance authority of the church being considered for transfer from one jurisdiction to another must first meet with the superintendent/director of the district to which the church currently belongs to clarify understanding and intent. After consultation with the governance authority, if the transfer proposal is to proceed further, the district superintendent/director will then notify Church Ministries and the superintendent of the district to which it is proposed the church transfer.

- A. Upon such notification the district superintendent, or someone appointed by him from his administration or District Executive Committee, will arrange a meeting with the governance authority so that a full explanation can be made concerning the responsibilities and privileges of district membership and to give opportunity for questions and answers.
- B. At a subsequent meeting, the governance authority will formulate its recommendation regarding transfer and forward it in writing to the superintendent of the district to which the church currently belongs, with a copy going to Church Ministries. The District Executive Committee will express its response to the governance authority's recommendation (agreement or otherwise, reservations, reluctance, etc.) and forward a copy of its resolution to Church Ministries along with any appropriate commentary.
- C. Church Ministries will then submit the matter to the District Executive Committee to which the church transfer is proposed in order to ascertain the Committee's response to the proposal.
- D. Church Ministries will make the final adjudication on the transfer proposal and communicate the same to the administrative leadership of the two jurisdictions involved.
- E. If approval is granted, the effective date of transfer shall be January of the next calendar year or at the discretion of Church Ministries.

Christian Community Policy

Of The Christian And Missionary Alliance

The *Christian Community Policy* has been prepared as a model policy to describe how a church or other entity's activities, relationships, and operational policies—including the use of facilities—reflect the C&MA's sincerely held religious beliefs. For an entity other than a local church, a version is available by contacting CORPSEC@cmalliance.org.

This *Christian Community Policy* is intended to replace the former *Regarding the Faith Community and Mission* policy. A church or entity that has already adopted the former policy may adopt the newer updated version through its governance authority (e.g. elder board, governing board, etc.).

The purpose of this model policy is to provide protection for C&MA churches, districts, and other C&MA entities in face of our country's quickly changing legal, cultural, and moral standards. Specifically, the policy is designed to express the doctrinal relationship between the church's beliefs and standards and those of the denomination as a whole. If challenged, this policy will enhance the denomination's ability to support the local church.

Use of church facilities

Recent legal developments have held that many types of facilities must not discriminate on the basis of sexual orientation, same sex marriage, gender identity, and other protected classes. This policy articulates the C&MA's sincerely held long-standing beliefs and standards related to family, marriage and gender roles, and provides guidelines to ensure that the use of church facilities is consistent with the expression of these beliefs. Connecting facility use guidelines to the C&MA's beliefs will help protect the local church from legal liability based upon claims of discrimination against legally protected classes.

Provision of health care plans

Evangelical Christian churches face increasing pressure to provide health insurance that covers procedures that violate our belief in the sanctity of life. These procedures may include abortion, abortion-inducing drugs, and euthanasia. By stating that the church (or other entity) will not, for religious reasons, provide a health care benefit plan that funds these procedures and drugs, the policy protects the church against government requirements to help facilitate acts that violate our biblical beliefs.

- This policy only relates to plans provided by a church (or other entity). The policy does not prohibit participation by church employees in other insurance plans.
- The C&MA health insurance plans are consistent with this policy since they do not provide these procedures or drugs.
- Other than the C&MA plan and some other denominational group plans, very few health insurance plans will be consistent with this policy.

If a church is willing to provide a health plan that covers abortions or abortion-inducing drugs, then the church should delete the second paragraph under the heading *Sanctity of Life*, in Section IV, C.

Modifications

Any other modifications should be made only after consulting with the Church Ministries office and the C&MA General Counsel.

Sample Form

Christian Community Policy of _____ of The Christian and Missionary Alliance

I. Our Christian Community

(Name of church) (the “Church”) of The Christian and Missionary Alliance (the “C&MA”) is a Christian community that exists to exercise and express our Christian beliefs and Christian mission. These beliefs include those set forth in the Statement of Faith and other sections of the Manual of the C&MA (the “Manual”) and additional beliefs set forth in this Policy or in other policies adopted by the Church governing body.

We exercise and express our beliefs in various ways, including:

1. *As a Community.* We believe that God calls people to live out their faith in community with other believers, and that through such community we understand and nurture more fully the mystery of the gospel, the glory of God, the dignity and image of God which He has bestowed upon us, and the intimacy and joy for which God created us. Accordingly, we believe that our Christian community is itself an exercise and expression of our Christian beliefs; and
2. *Through Our Activities.* We believe that all of our activities should express our beliefs and be rendered in service to God as a form of worship. As such, all Church activities further our Christian mission or purposes and are an exercise and an expression by the Church, and by each participating representative, of our Christian beliefs.

Our Christian community members include both representatives and participants. Our community representatives include pastors, officers, senior leadership team members, employees, volunteers, and formal church members. The participants in the life of our community include non-member attendees, guests, and contractors/vendors. These participants contribute to our Christian community, but they do not represent the Church unless they are also serving in one of the representative roles identified above.

II. General Standards for Our Christian Community

As a Christian community, the Church exercises and expresses its Christian beliefs through the following standards.

- A. Roles and Expectations for Representatives.

In response to God’s calling on their lives, our *representatives* work together to advance our Christian mission. Church *representatives* are responsible for defining, cultivating, leading, and/or representing our Christian community as an expression and exercise of our Christian beliefs. As such, each Church *representative* is an integral part of our community. Accordingly, we expect each *representative* to comply with the following obligations:

- i. **Christian Beliefs.** All *representatives* shall affirm their agreement with the Christian beliefs as expressed in the C&MA Statement of Faith¹⁵ and shall not subscribe to or promote any religious beliefs inconsistent with such beliefs. With respect to other Christian beliefs held by the C&MA, all *representatives* must affirm our belief that their calling to serve in our Christian community requires them to respect such beliefs and to abide by community standards exercising or expressing such beliefs.
- ii. **Christian Conduct Standards.** All *representatives* shall at all times (both during working and nonworking hours) (i) model our Christian beliefs for others, (ii) perform all of their *responsibilities* as a service to God, and (iii) endeavor to comply with biblical standards of conduct exercising or expressing our Christian beliefs, including Christian community standards adopted by the Church from time to time.
- iii. **Distinctly Christian Activities.** Each *representative* shall be ready, willing, and able to lead or contribute to distinctly Christian activities such as devotional worship or prayer services.

B. Roles and Expectations for Participants.

Although non-members, attendees, guests, contractors/vendors, and other program *participants* do not necessarily represent the Church Christian community, they do contribute to our community, to the experiences of other participants, and to the accomplishment of the Church’s mission. Accordingly, we expect *participants* to respect our beliefs and abide by the Christian community standards applicable to them.

Participants are expected, in the course of their participation in our community, to respect our beliefs, support our mission, and comply with applicable community standards. Depending on their role, they may or may not be required to affirm our Christian beliefs.

C. Standards for Community Activities and Facility Use.

In furtherance of its mission, the Church engages in activities and provides facilities for evangelism, discipleship, Bible studies, worship services, conferences, retreats, education, and other activities. We engage in such activities and use our facilities solely to exercise and express our Christian beliefs and to further our Christian mission or purposes. In furtherance of our

¹⁵ *Representatives* who are formal church members are not required by the Uniform Constitution for Accredited Churches to affirm the full Statement of Faith. Formal church members are required to meet the qualifications expressed in Article III, Section 1.

purposes, we may provide services or goods to, and may allow use of our facilities by, other groups and persons who are not associated with the Church or the C&MA. But we may prohibit any activity, or any use of Church facilities by another group or person, if we determine that such activity or use either:

- i. expresses a view contrary to our Christian beliefs,
- ii. is inconsistent with any applicable Christian community standards adopted by the Church from time to time, or
- iii. materially undermines our ability to accomplish our mission or act in furtherance of our purposes.

III. Implementation

A. Compliance with Community Standards.

1. Spiritual Discernment

The determination as to whether any particular *representative, participant*, activity, or use of Church facilities complies with the applicable standards requires spiritual discernment applied to each particular circumstance and shall be made in the sole discretion of the Church leaders designated by the governing body. With respect to uses by other groups or persons, the Church may consider without limitation both the content of the proposed activities and whether the group or person is generally perceived as advocating views contrary to its Christian beliefs.

2. Noncompliance

If any Church *representative* or *participant* does not comply with any applicable community standard, such individual shall have an obligation to disclose such noncompliance to the Church. If the Church determines, through such disclosure or otherwise, that a Church *representative* or *participant* is not complying with an applicable community standard, then the Church may, in its sole discretion, determine the impact of any initial noncompliance on the Church's exercise and expression of its Christian beliefs, and whether such individual or group intends or is likely to continue in such noncompliance. Such determinations also require spiritual discernment and shall be made as described above.

The Church may also dismiss such individual from his or her position on the basis that such individual's noncompliance either (i) reflects that the individual does not affirm the Christian beliefs required for such position, or (ii) undermines the expression and exercise of the Church Christian community. Such action may be taken in accordance with any applicable procedures adopted by the Church, including The Christian and Missionary Alliance Uniform Policy on Discipline, Restoration, and Appeal.

3. Mission-Based Exceptions

In some situations, the Church may best exercise and express its beliefs and advance its mission through a *representative, participant*, activity, or facility use not in compliance with one or more of the applicable community standards. If the governing body determines, in its sole discretion, that such a situation exists, then the governing body shall have the discretion to authorize an exception to this Policy. Any *representative* or *participant* granted an

exception shall be asked to respect our Christian beliefs, our mission, and our community standards.

B. Delegated Authority.

To exercise or express our Christian beliefs more fully, the governing body may establish additional standards based on our Christian beliefs for the activities and facilities at the Church or for Church *representatives* or other community *participants*.

C. Scope.

The Church may amend this document at any time. This document is not intended to create any express or implied contract of employment or to alter the at-will employment relationship between the Church and its employees.

IV. Additional Standards for Our Community

In response to current cultural trends, we have determined to articulate more specifically our Christian beliefs and associated community standards on the following subjects.

A. Human Sexuality and Marriage.

1. Our Christian Beliefs

The Church expressly adopts as its Christian beliefs the Statement on Human Sexuality and the Statement on Marriage-Divorce-Remarriage, as currently stated in the *C&MA Manual*.

2. Standards for Community Activities

Our beliefs regarding human sexuality and marriage shall apply in all policies and programs in the Church Christian community. Among other things, in our policies and programs we will recognize only marriages consistent with our Christian beliefs. Any events in Church facilities pertaining to marriage (e.g., weddings, receptions, anniversary celebrations) must involve only marriages consistent with our Christian beliefs. We may designate certain activities, facilities, or rooms, including restrooms and locker rooms, for participation or use by a single sex, and only individuals having the designated sex as determined in accordance with our beliefs may participate in such activities or use such facilities or rooms. Also, no pornographic materials may be present in any of our facilities or activities.

3. Standards for Community Representatives.

We expect all Church representatives to live in accordance with our beliefs regarding human sexuality and marriage (which include refraining from sexual relations outside of marriage and avoiding pornography).¹⁶ Among other things, we expect all representatives to avoid circumstances where there is temptation and opportunity to engage in sexual conduct contrary to our beliefs. Representatives may be asked to sign a statement affirming their agreement

¹⁶ Identifying oneself as having a same sex orientation does not disqualify an individual from serving as a representative provided such individual affirms the Christian beliefs and complies with the standards applicable to such individual's position.

with our beliefs regarding human sexuality and marriage and compliance with these standards.

4. Standards for Community Participants

We expect all participants not to affirm, promote, or engage in sexual relations contrary to our beliefs (and to avoid pornography) in connection with their use of Church facilities or participation in Church activities.

We expect all guest groups to respect our Christian beliefs while participating in our activities or using our facilities. We do not accept guest groups whose primary mission or objectives are to promote, encourage, or support views in conflict with our beliefs, even if that is not the intended purpose of their event. For example, we would not host a Christian group formed to affirm same sex relationships even if the group's event objectives were consistent with our beliefs.

B. Religious Activities.

We engage solely in activities that further our Christian mission or purposes. Because we believe that all such activities are conducted in service to God as means for spiritual growth, we consider these activities to be a form of worship.

We distinguish between exclusively religious activities and integrated religious activities. Exclusively religious activities refer to activities that primarily further only religious purposes, such as devotional worship or Christian education. Integrated religious activities refer to activities that substantially further both religious and nonreligious purposes. Such activities are often similar to activities conducted by nonreligious organizations and may include certain educational programs, athletic, cultural, humanitarian, and social service activities. We conduct such activities in response to God's calling and in furtherance of and in accordance with our Christian beliefs. In addition, we present our Christian viewpoints in such activities as applicable.

With respect to restrictions that may be imposed on the use of funds, facilities, or other benefits, we shall not agree to any restriction that would preclude us from conducting our integrated religious activities in furtherance of our Christian mission and in accordance with our Christian beliefs. To the extent consistent with this commitment, we may agree not to use designated funds, facilities, or benefits for exclusively religious activities.

C. Sanctity of Life.

The Church expressly adopts as its Christian beliefs the Statement on the Sanctity of Life as currently stated in the *C&MA Manual*.

As dictated by these beliefs, we will not, as an institution, fund abortions in any manner, including through a health care benefit plan that covers drugs used to induce abortions. Any requirement to facilitate abortions by offering such coverage, and any penalty for failing to offer such coverage, would directly and substantially burden and undermine our exercise and expression of our Christian beliefs.

D. Social Media, Political Activity, and Other Public Statements.

In any public forum, including social media, we expect *representatives* to respect our Christian beliefs and not to challenge, disparage, or undermine them. If a *representative* chooses to express his or her disagreement with a particular belief that he or she is not required to affirm, we expect

such *representative* to do so in a manner that respects our belief and makes it clear he or she is not expressing the view of the Church.

Church Safety and Security

An Alliance Approach

Church shootings and other security issues continue to seize our attention. Up until recently, church security was mostly about making sure that someone kept track of keys and that the building was locked up. Although most of our churches remain safe places, the impact of a violent event, while extremely rare, is so damaging that ***every Alliance church leadership team must have this conversation***. We must resist the impulse of irrational fear while still acting with wisdom and foresight. This paper is designed to guide a leadership team through that process.

Why We Care

More importantly, an Alliance church should be a safe place for people to gather for worship. Through our child and youth screening policies we promote that a local Alliance church should be the safest place for young people to hear the gospel, and the same should be true for our entire congregation. Again, any type of violence is extremely rare, but people who attend our churches expect that reasonable and appropriate security measures are in place. Church leaders are called to be shepherds and, in Scripture, shepherds both cared for and protected their sheep. Part of this protection is against our spiritual enemy (the devil) and rightly so. In The Alliance we also believe that protection is physical. We do this for our children when we guard against sexual abuse and it is appropriate and right to also consider the safety of anyone who attends one of our churches. Put another way, in The Alliance our goal is for security to enhance, not inhibit, our worship of the true and living God.

Legally, the law imposes on a church a duty to protect occupants against foreseeable criminal acts. The foreseeability of a violent act is based on a variety of factors, such as the church location, size of the church, known threats against the church or church members, and past violent behavior in the church vicinity. Recent church shooting incidents have targeted small rural churches, so it would be unwise to think it could never happen to your congregation.

Who this is for?

These guidelines are designed for the “typical” Alliance church. More than half of our churches have 100 or less in weekly attendance and more than 80 percent have less than 200. Our larger churches have access to far greater resources and may have addressed security concerns. While still helpful, this document is not provided primarily for these larger churches but rather to assist those more typically-sized Alliance churches that have either just started or have not yet had this conversation.

The Big Ideas

- Every church has a different culture, size, and location. There is no “one-size-fits-all” security plan. These guidelines are designed to help your leaders engage with the most

essential issues and point them to trusted resources as a church develops its own safety and security plan.

- For a plan to be effective, it is essential to gain buy-in from the entire leadership team, particularly the lead pastor and elder and/or governing board. Sometimes it is necessary to overcome the notion that “nothing like that could happen here.”
- Any security plan should not just address the unlikely event of an active shooter, but the far more likely scenarios of a non-violent confrontation or medical or weather-related emergency. Typical scenarios to consider include:
 - A child in your children’s ministry is caught in the middle of a domestic dispute
 - Someone under the influence of drugs, alcohol, or who struggles with mental health issues, sees your church as a place to express their anger
 - An attendee has a medical emergency during a worship service
 - A local activist group protests outside your church doors on a Sunday morning
 - A fire spreads out of control
 - An auto accident occurs in the parking lot
- Any security plan involves everyone in public leadership. This includes pastors and staff, ushers, greeters, parking attendants, elders, and deacons. This is true even for churches that create a separate safety and security team. Each person should know their role in a crisis scenario. For example, the easiest and most effective strategy is for church team members to be vigilant for anything that is out of the ordinary. This is often referred to as a DLR—“doesn’t look right.” Do ushers or greeters spot someone who looks out of place? He/she should be engaged as soon as possible to assess any potential concerns. This can be as simple as introducing yourself, welcoming them to the church, and asking them what brought them to your church that day.
- When your safety and security plan is ready, the proposed plan should be reviewed by your insurance agent, a local attorney, and your local law enforcement agency. Every insurance company has extensive helpful resources on this topic, and your agent will ensure that your plan doesn’t jeopardize necessary liability coverage. Your attorney will align the plan with any state or local municipality laws. Your local police and fire department can provide practical help as well as coordinate any emergency response. The importance of insurance, attorney, police, and fire department engagement is particularly important if members of your team will be armed.
- It is important to realize that even the most stringent security practices may not have prevented the recent church shootings. It is extremely difficult to completely foil a determined and armed assailant. However, through use of an appropriate security plan, it is possible to deter such acts in some cases and to mitigate harm in others.

Security Plan Options

Every security plan involves one or more of the following elements:

- Even the smallest churches can intentionally create heightened awareness. Your leadership team at Sunday worship services or any other event can be vigilantly aware of anything that is out of the ordinary or seems odd. Is someone wearing a large coat on a warm day? Does someone seem unusually distracted? In most cases, there will be a reasonable explanation, but engaging people with warm and appropriate questions is almost always the first and simplest line of defense.
- Some churches have designated their property as gun-free zones. Some states¹⁷ include churches among the locations where concealed firearm permit holders are not allowed to carry. Whether required by law or designated by the church, this is an extremely difficult policy to enforce, especially in some western and southern locations where carrying a concealed firearm is a normal and fiercely protected practice. This prohibition will be largely symbolic unless a church is willing to invest in airport level security practices.
- Many churches contract part-time professional security, especially during worship services and other major events. Typically, these are off-duty law-enforcement officers who are well-trained, often uniformed, and who carry their own liability insurance. Some churches consider the presence of a uniformed police officer near the entry an effective deterrent and well worth the minimal cost for only a few hours work.
- Most churches will consider creating and training an in-house safety and security team. The advantages to this option are that it would be staffed by volunteers and can be tailored to fit the unique needs of the church. These teams may or may not include members who are armed, and if possible, will include members who are medically trained, such as EMTs, nurses, etc. Although the size and scope of a team will vary with each church, five essential requirements for any team are described in the following section.

Church Safety and Security Teams

Forming a church safety and security team involves five critical steps: identify, recruit, train, deploy, and manage¹⁸.

Identify—Serving on a church security team is not a position for “any warm body.” It is a significant commitment of time and requires a person with strong people skills, a mature Christ-like character, a stable personality, the ability to observe people and situations, good judgment, and a heart for this important Christ-centered ministry. It is helpful to look for people with these characteristics who also have a law enforcement, military, or medical background. This is an opportunity to select from a pool of church members who otherwise might not be interested in traditional volunteer roles.

Recruit—Once a potential team member is identified, recruitment should be done by personal invitation. The full extent of the commitment should be carefully explained, including the expected level of training. Recruitment for safety and security teams should never be casual.

¹⁷ The firearm laws related to each state are readily available on the internet.

¹⁸ I’m grateful to Brotherhood Mutual Insurance Company for this helpful framework.

Train—Proper training is the key to team member enthusiasm and longevity. Training and retraining is essential because team members must be equipped to respond decisively and skillfully to a wide variety of difficult circumstances. At least quarterly training is considered a best practice, with a focus on the variety of scenarios that could occur in your church setting. Typical training sessions will include response to an active shooter, medical or weather emergencies, custody disputes, or domestic violence. Methodologies include the use of hypotheticals, role plays, hands-on drills, and presentations by experts. It is important to include ushers, greeters, and other non-team volunteers as appropriate so that there is a coordinated response to any circumstance.

There are heightened requirements for any team members who carry a weapon. At the very least these should include: (1) a written application that includes a description of the applicant’s previous weapons training; (2) at least three non-relative references; (3) initial and ongoing training consistent with the training required by law enforcement personnel in your community; and (4) active monitoring that the team member has maintained his/her concealed carry permit. Local churches with existing security teams are a good referral source for training providers in your region. Communication with the church’s insurance carrier is essential for teams that include armed members. To ensure liability coverage, you must obtain written approval of your security plan from your insurance carrier. Additionally, your state or municipality may have specific laws that govern the formation and deployment of an armed security team, so it will be necessary to seek the review and counsel of a local attorney.

Deploy—Generally, each team member will be responsible for a specific area and will follow a pre-determined protocol depending on the circumstances. Each team member should know precisely the area, scope, and expectations of their role. In most cases, new team members should first be paired with experienced people for at least three to four weeks to establish fit and competence. This time period may be much longer before a team member may be armed.

Manage—When the team begins to serve, it is helpful to regularly debrief to fine-tune the process. You will: (1) create a plan, (2) train to the plan, (3) rehearse the plan, (4) evaluate the rehearsal, (5) adjust the plan based on what is learned, and (6) start over. Also, to avoid burn-out, care should be taken so that volunteers are not expected to serve week after week without a meaningful break to prevent burn-out.

Common Concerns

Won't God protect His church?

As Christians, we believe in a wholly sovereign God who is in control of His created world. We should and must absolutely trust in His oversight and not live in fear. Jesus left His disciples with these words knowing that the world is a dangerous place: *Peace is what I leave with you; it is my peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid* (John 14:27). God often works through others to fulfill His purposes. He brings healing through the medical community and physical protection from our military and law enforcement personnel. In this more dangerous age, He may also provide protection through the purposeful actions of a church safety and security team. One biblical example is found in the prophet Nehemiah’s response to an armed threat as he sought to rebuild the wall around Jerusalem: *we prayed to our God and set a guard as a protection against them day and night* (Neh. 4:9, ESV).

Our church is too small

Yes, a church’s size, location, and ministry focus will affect a congregation’s vulnerability, but the shooting at First Baptist Church of Sutherland Springs, Texas, occurred to a church with an average attendance of

only 60 in a town of 1,000. No church is immune from potential attack. The level of security will vary, but the days of thinking “it couldn’t happen to us” are long gone. Even the smallest church can take simple steps to increase the safety of its congregation and increase its ability to respond well to any emergency.

We can’t afford the expense of a safety and security team

The expense to train and deploy a safety and security team may be surprisingly low. Most churches rely entirely on dedicated volunteers who may pay for some or all of their own training and equipment. Even churches that hire professional security for a few hours a week typically consider the minimal cost to be a worthwhile investment for all that is gained.

The presence of a security team will scare or worry members and visitors

The opposite is more likely. People in your community are aware of the recent church shootings and will generally have a higher expectation for church safety practices. When measures were first introduced for nursery and childcare security, which included screening, stronger oversight, and child check-in procedures, many leaders had the same concern. But again, the opposite occurred. Having stronger security measures increased attendees’ confidence that their children were safe in the church. People will appreciate that our church family cares for them and that we desire to give them a place to worship in peace.

What if someone is hurt by a safety and security team member?

Any potential risk must be balanced against the potential that someone may enter the church with intent to cause harm. The risk of someone being hurt by a member of the safety and security team will be low and mitigated by careful and consistent preparation and training. In most cases, the church’s insurance policy will provide coverage.

We already have people in the congregation who carry a firearm, can’t we rely on them?

For several reasons, a church wants to avoid attendees acting as informal security. When a church either explicitly or implicitly authorizes someone to carry and deploy a firearm, the church will assume the liability for any consequences. In that scenario, it is possible that the incident would not be covered by the church’s insurance. Potential liability could also greatly increase because, although there was authorization, there was no required training or oversight. It is important for church leaders to not explicitly or implicitly encourage attendees to carry firearms and to not rely on them for church security.

Recommended Resources

1. Donihue, Bryan. 2014.. Grand Rapids, Sheepdog Development. What They Don’t Tell You About Church Safety
2. Rupp, Tim. 2016. Pistol in the Pulpit. Idaho Falls, A Strong Blue Line.
3. Brotherhood Mutual: brotherhoodmutual.com/resources/church-security.
4. Church Law & Tax Report: churchlawandtax.com/web/2013/march/5-steps-for-building-volunteer-safety-and-security-team.html.

Child Sex Offenders in Churches

If you are considering allowing a Child Sex Offender to be part of your church, we have applicable guidelines available to handle this situation. Due to the sensitive nature of the situation and unique circumstances associated, we recommend you contact the legal office directly and initiate a conversation before initiating any action. Please email us at corpsec@cmalliance.org.

Statement on Secret Societies/Masonry

In 2008, the Board of Directors assigned a committee who was tasked with providing a statement on how to lead church members out of secret societies and provide teaching on the dangers of secret societies. The committee's report, which follows, was adopted in February 2009. An important contributing document to the discussion was the "Committee on Freemasonry Report," which was adopted by the Board of Directors (BOD) March 1, 2007 and follows this report below. After several pages of insightful review and analysis, the report concludes as follows:

The Committee's opinion is that Masons need to be told that they cannot be at once members of the Lodge (which ignores Christ) and members of the Church (which confesses Him as Lord). At the same time, our responsibility is to do everything we can to win Masons to an undivided commitment to Jesus Christ, the Lord of the Church.

Having considered the report, the BOD resolved that any official statement on this matter should be inclusive of all "secret societies" and not limited only to Masonry. The BOD adopted the position "that it is biblically inconsistent for any member of the C&MA to maintain an active membership in any secret society that is deistical, antagonistic to Christianity, and tends to loosen moral ties." Furthermore, the BOD recommended the development of a pastoral statement that provides counsel as to:

1. The most appropriate ways to walk local church members out of membership in secret societies as called for by General Council 2007, and
2. The best way to inform local church members about secret societies in the area so that they are not taken in as members of these societies.

It was the desire of the Board that any such statement be brief and convey sensitivity and a caring attitude in addressing these issues. We want to encourage pastors to shepherd these members and lead them into the deeper walk of a Spirit-filled life. We encourage pastors to exhibit grace and truth and to disciple these members. We suggest that the church provide teaching on the dangers of secret societies. To this end, the following Pastoral Statement is provided:

PASTORAL STATEMENT

It is the position of the C&MA that membership in a “secret society” is not compatible with confession of faith in the Lord Jesus Christ. First, the very nature of such membership (i.e. the secrecy of the allegiance) conflicts with the practice of the Lord Himself, who did all things openly and in the full view of others. Second, our entire devotion must be to Christ Jesus and to Him alone, so much so that we are called “slaves” of Christ. Third, such societies invariably require loyalties to earthly entities that rival our loyalty to the Lord above.

In many instances, of course, membership in such societies is a matter of ignorance or innocence rather than overt disobedience to God’s Word or rebellion against divine authority. Indeed, members often cite the good works of such groups as a reason for belonging and fail to discern the elements of membership that are inconsistent with Christian faith and practice. For this reason, sensitivity must be shown when leading local church members out of such allegiances.

It is recommended that the church acquire a few resources (books or other materials) that can be provided to individuals who are members of secret societies. When it is known that a local fellowship has a mature believer who once belonged to a secret society, that person might be made available to speak of his or her exodus from that group. Where a member of the local church is not inclined to forsake membership in a secret society, it is recommended that the church membership be preserved but that the person be informed that they will not be considered for elected or appointed office in the church unless or until they leave the secret society. This must be conveyed in gentleness and love. Such a person should be challenged to consider how much greater their service to the Lord would be if they would make devotion to Him their chief and sole priority.

Secret societies constitute an open menace to the health and advance of the local church when loyalties to each clash, or when members of the secret society seek to insinuate that society’s governance style or philosophies into church life. This is a greater danger in some regions than in others. In those communities where the influence of a secret society is stronger, the local church might find it necessary to take a more aggressive approach in teaching on these matters, exposing the non-scriptural and sometimes occultic roots of that society’s practices and warning believers to have nothing to do with such organizations. Even in such instances, it is necessary to exhibit Christian charity and to exercise patience with those who do not immediately perceive the danger.

Without question, this is an area in which it is challenging to do anything, and dangerous to do nothing. Pastors and church leaders are advised to be sensitive and caring in their treatment of those who are involved in secret societies, but not to be deterred from teaching and modeling the evidences of a deeper life relationship with Christ Jesus which will of itself stand in contrast to the errant teachings and practices of the secret society. In all things, grace and truth must be championed and must operate as guiding principles in the exercise of appropriate church leadership.

ADDENDUM TO THE PASTORAL STATEMENT

The Board offers the following addendum to the Pastoral Statement. These are some suggested questions to be considered in counseling individuals involved in secret societies. This list of questions is not to be considered exhaustive in nature.

Does loyalty to the secret society in any way take precedence over the bond of fellowship in the Body of Christ?

Have you thoroughly investigated the teachings and practices of the secret society? Are they in any way inconsistent with biblical doctrine?

Is the teaching of the secret society consistent with the biblical view of the one true God? (Isaiah 45:22)

Is the teaching consistent with the orthodox doctrine of the Trinity?

Does the society teach that the Holy Spirit is actually a person or is He presented as some kind of impersonal force?

Does the society teach that Jesus Christ is the incarnation of God in the flesh? (1 John 4:2–3)

Does the society teach that Jesus Christ is Lord, to the glory of God the Father? (Philippians 2:11)

Does the society teach that Jesus Christ alone is the light of the world? (John 8:12)

Does the society teach that all the treasures of wisdom and knowledge are found in Jesus Christ? (Colossians 2:3)

Does the society teach that salvation can be found in anyone other than Christ? (Acts 4:12)

Does the society teach the lostness and depravity of man, or that human beings are innately good? (Romans 3:9–10)

Does the society teach the necessity of the New Birth? (John 3:3)

Is the teaching of this society a different gospel than the one revealed in Scripture? (Galatians 1:8–9)

FREEMASONRY REPORT

As noted above, the following report was adopted by the Board on March 1, 2007.

Freemasonry goes by many names (Masonry [the name that will be used often in this overview], the Scottish Rite, Blue Lodge, Eastern Star [for women], and Shriners). Many people, even those who belong to the organization, incorrectly believe that freemasonry is merely a fraternal order, like the Rotary, Elks Club, or Lions Club. It is not. Masons deny that what they belong to is a religion. It is.

Christian leaders who have spoken against Masonry include Dwight L. Moody, Charles Finney, Jonathan Blanchard, Charles Blanchard, John Ankerberg, and Walter Martin. Among the Christian denominations that have statements opposing and/or condemning Masonry are:

Assemblies of God	Church of the Nazarene
Grace Brethren	Wesleyan Methodist
Evangelical Mennonite	Orthodox Presbyterian
Christian Reformed Church	Reformed Presbyterian
Evangelical Lutheran	Missouri Synod Lutheran
Wisconsin Evangelical Lutheran Synod	Presbyterian Church in America
Methodist Church of England	Church of Scotland
Baptist Union of Scotland	Roman Catholic Church
General Association of Regular Baptist	Russian Orthodox Church
Independent Fundamentalist Churches of America	

In 1992 James Holly, a Southern Baptist medical doctor, requested that the Southern Baptist Convention (SBC) conduct a study of Freemasonry. It was agreed, and Dr. Holly wrote a 70+ page article that summarized his investigation: “Freemasonry Watch: The Southern Baptist Convention and Freemasonry.” Setting aside the study that was done, the SBC published its report on Freemasonry in 1993, noting SBC leaders who were also Masons, points of agreement between Freemasonry and Christianity, and areas of disagreement between the two. At that Convention the following recommendation was approved:

“In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, **we therefore recommend that consistent with our denomination’s deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience.** Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in the light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God.”

The Masons responded by publishing the following:

“Because of your support, the vote of the Southern Baptist Convention is a historic and positive turning point for Freemasonry. Basically, it is a vitalization of our Fraternity by America’s largest Protestant denomination after nearly a year of thorough, scholarly study. At the same time, it is a call to renewed effort on the part of all Freemasons today to re-energize our Fraternity and move forward to fulfilling its mission as the world’s foremost proponent of Brotherhood of Man under the Fatherhood of God” (*The Scottish Rite Journal*, Aug. 1993).

How should you and I respond to these seemingly contradictory views? The beliefs and practices of the Masons are difficult to evaluate. Numerous books and articles have been written on the subject. In addition to the study done by James Holly, an article published in The Master’s Seminary

Journal (5/2, Fall 1994) by Eddy D. Field II and Eddy D. Field III, and “The Masonic Lodge and the Christian Conscience,” an article written by John Weldon and published by Christian Research Institute (founded by Walter Martin), is a book jointly authored by John Ankerberg and John Weldon, *The Secret Teachings of the Masonic Lodge* (1990 copyright). Using those resources plus *Is It True What They Say About Freemasonry?* written by Arturo de Hoyos and S. Brent Morris defending the Masons, we would like to present the results of our study. The work done and assistance given by David Janssen, pastor of the Alliance Church in State College Pennsylvania, contributed to our conclusions.

A summary statement of his findings is made by John Weldon in the article mentioned above:

“The Masonic Lodge in America is a highly influential organization claiming some four million members. Masonic leaders argue the lodge is not a religion but merely a fraternal body that seeks to better society and also assist the Christian church. It does this, they claim, by helping Christians become better members of their own faith.

“The truth is that Masonry is a distinct religion that espouses teachings incompatible with Christian faith in the areas of God, salvation, and other important doctrines. It is therefore inconsistent for any Christian to swear the oaths of Masonry to uphold and support the Lodge when Masonry’s own ritual, doctrines, and impact in history have denied and opposed biblical teaching.

“This is so despite the 1993 recommendation of the Southern Baptists at their annual convention that membership in the Lodge can be left to the Christian’s individual conscience.”

What theological positions are held by Freemasonry? All who join the Masons affirm their belief in a deity, but upon investigation it is discovered that a Mason can believe in any deity, whether it be the God of the Bible, Buddha, Allah, or any other god. This means that the Lodge includes Christians, Muslims, Hindus, and followers of other religions.

There are thirty-three degrees to Freemasonry. A majority of those who join never proceed beyond the third degree. When a person applies for membership in the Masons he becomes an “initiate.” He then must participate in three secret initiation ceremonies, called “degrees.” After completing the First Degree the candidate becomes an “Entered Apprentice Mason.” After completion of the Second Degree, he is a “Fellow Craft Mason.” With completion of the third degree, he is a “Master Mason.” This makes him a full member worldwide.

The First Degree includes the prospective member receiving “The Lambskin Apron,” the most important emblem in Freemasonry. Concerning the apron, *The Monitor and Officer’s Manual* (the official textbook of the Lodge) says (p. 5):

“The lamb in all ages has been deemed an emblem of innocence. He, therefore, who wears the lambskin as the badge of a Mason, is continually reminded of that purity of life and conduct so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.”

Note from that description, as Weldon points out, that the “Celestial Lodge above” refers to heaven, and “the Supreme Architect of the Universe” is one of the names Masonry has for its god. The statement speaks of “gaining” admission into the Celestial Lodge. By the use of the word “gaining,” the Lodge teaches that one earns or merits entrance into heaven on his own. That is, it is a matter of human effort. The statement also says that a person gains entrance into heaven by “purity of life and conduct,” teaching the achievement of salvation on the basis of human good works.

Scripture contradicts that teaching. In 1 Peter 1:18-19, we read, It is not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. In Ephesians 2:8-9 we’re told, It is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not of works, so that no one can boast.

In Masonic lore the chief character is “the Grand Master Hiram Abiff.” According to *The Monitor* (pp. 35-36), from the Third Degree one finds:

“Hence, my brother, how important it is that we should endeavor to imitate Grand Master Hiram Abiff in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind of messenger sent to translate us from this imperfect to that all perfect, glorious, and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides.”

Again, as in the previous quotation, the teaching seems to be that one attains entrance into heaven by living a virtuous life. On the other hand, the apostle Paul wrote that God has saved us and called us to a holy life – not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel (2 Timothy 1:9-10).

When writing to the Christians in Galatia Paul made it clear that even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned (Galatians 1:8). It appears to us that the Masons are preaching another gospel with regard to salvation!

It also needs to be pointed out that oaths are taken by the Masons. In the First, Second, and Third Degrees, a Mason swears oaths to God, under penalty of death, to fulfill certain obligations. He swears to this oath on a book considered by his Grand Lodge to be sacred. The book varies depending on the dominant religion of the area. It may be the Bible, the Koran, or the Bhagavad Gita, depending on where it occurs. Also, candidates take their oaths at the altar of the Masonic god, the same altar at which they all kneel, regardless of their religious persuasions.

At the end of each oath (according to *The Monitor*, pp. 23, 83, 138), the Worshipful master (the local Lodge head) informs the Mason that he is bound to all Masons. After the First Degree, the worshipful Master says, “Brother Senior Warden, release the candidate from the cable-tow, his being now bound to us by a stronger tie.” After the Second Degree, the Worshipful Master says, “Brother Senior

Warden, release the candidate from the cable-tow, it being twice around his naked right arm, is to signify to him that he is now bound to the fraternity by a twofold tie.” After the Third Degree, the Worshipful Master says, “Brother Senior Warden, release the candidate from the cable-tow, it being thrice around his naked body, is to signify to him that he is now bound to the fraternity by a threefold tie.” These three statements illustrate the serious bond between Masons. Thus, by solemn oath the mason binds himself as a brother to every other mason, regardless of his god or religion.

Beyond that, in the Second Degree, the candidate bows in reverence to the god of Freemasonry, called “G.A.O.T.U.” (Great Architect of the Universe). He does this after the Worshipful Master utters the following call:

“I will again call your attention to the letter G for a more important purpose [at that point the Worshipful Master raps a gavel three times; the raps instruct all present to rise]. It is the initial of the name of the Supreme Being, before whom all Masons, from the youngest Entered Apprentice in the northeast corner of the Lodge to the Worshipful Master in the east, should with reverence bow [all bow as the gavel is rapped a fourth time].

After this, all present bow toward the letter “G” suspended above the Worshipful Master in the East. Masons thereby pay homage to the false god of the Masonic Lodge. For a Christian to conceive that he is bowing to the true God does not mitigate this act of homage to a false god, because he is bowing to god as defined by the Lodge.

In 2 Corinthians 6:14-18 Paul discussed the relationship of believers to unbelievers. In verses 14-16a of that passage it says, Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols?

Second Corinthians 6:14 prohibits believers from joining in any activity that forms a covenant-like bond with pagans and their idols. Paul’s counsel in such a situation was to abandon the relationship. A believer must not join himself to any unbeliever so as to associate himself with the unbeliever’s idolatry.

In *The Masonic Lodge and the Christian Conscience* (p. 39), John Weldon wrote:

“The Lodge teaches clearly that one may earn admittance into heaven on the basis of works, regardless of religion. This is a false gospel, which places those who advocate such a doctrine under Paul’s imprecation. If this is not enough to convince a Christian not to involve himself in Masonry, it should be enough that a Christian Mason binds himself by oath to all other Masons in a way that associates him with their idolatry. In 2 Corinthians 6:14 Paul forbids such a relationship. The activity of a Christian Mason is even more unbiblical, though, when he kneels at the altar of the false god of the Lodge and pays homage to its deity. These facts demonstrate that Christian participation in the Lodge is more than a matter of individual Christian conscience. It is imperative that Christians not participate in this organization.”

After a lengthy study on Freemasonry, the Christian Reformed Church concluded:

“There is an irreconcilable conflict between the teachings and practices of the lodge and those of biblical Christianity and therefore simultaneous membership in the lodge and in the Church of Jesus Christ is incompatible with and contrary to Scripture.”

Paul Bretscher summarized an appropriate response to Christian Masons:

“[The church can] make painstaking efforts when dealing with lodge members to have them realize the incompatibility of membership in a society which ignores or even denies Jesus Christ and in a society which confesses and worships Him as the Savior of lost mankind and as the King of kings and Lord of lords” (The Masonic Apostasy from Christ, Concordia Theological Monthly 26 [February 1955], p. 97).

John Weldon said, “Masonry ... claims to be a friend of Christianity, and yet it contains doctrines that are contrary to biblical teaching. As unpleasant as it may be, it is the obligation of the discerning Christian to point this out, both for the sake of the hundreds of thousands of Christian Masons and for those who might yet become Masons” (The Masonic Lodge and the Christian Conscience, p. 1).

What does all this mean for The Christian and Missionary Alliance? The Committee’s opinion is that Masons need to be told that they cannot be at once members of the Lodge (which ignores Christ) and members of the church (which confesses him as Lord). At the same time, our responsibility is to do everything we can to win Masons to an undivided commitment to Jesus Christ, the Lord of the Church.

Multicultural Ministries

Regulations for Associations Under Church Ministries

Sample Form

Associations of Church Ministries shall adopt and be governed by the following regulations.

PREAMBLE

Associations in Church Ministries are formed for the purposes of:

1. Fellowship of culturally/linguistically related people,
2. Spiritual edification and Bible teaching,
3. Inspiration and challenge for the evangelization of their group,
4. Encouraging and developing workers for home and overseas ministries,
5. Participation with districts in all areas of ministry as described in the Uniform Constitution for Districts with special concern for members of their group and,
6. Representation to the districts of the concerns of the association for church planting and worker recruitment among the people of the cultural/linguistic group.

ARTICLE I

NAME

This association shall be known as the _____ of The Christian and Missionary Alliance.

ARTICLE II

ORGANIZATION AND GOVERNMENT

The organization of this association shall be in harmony with the Uniform Constitution for Districts and the Bylaws of The Christian and Missionary Alliance. Official workers and representatives of all Christian and Missionary Alliance churches and ministries of this cultural/linguistic group are encouraged to participate in this association.

Section 1. Association Conference. An Association Conference of the member congregations of this association shall be held annually or as specified in the association policies. The Association Conference shall be non-legislative in nature and shall endeavor to achieve the purposes of this association as described above. The Conference shall be comprised of the following:

A. Representation

1. All official workers related to ministries within this particular group in the United States and lay members of the Executive Committee.

2. Lay representatives selected by the governance authority or congregational committee from each church that has joined the association. One representative is allowed for the first 50 members and another representative for each additional 50 members or fraction thereof to a maximum of three lay representatives.
3. The appointed representatives of Church Ministries.
4. Members or representatives of the Board of Directors of The Christian and Missionary Alliance who may be invited to attend.
5. Individual members of the cultural/linguistic group may participate in the Association Conference without the right to vote.

B. **Quorum** One-third of the number of registered delegates shall constitute a quorum.

Section 2. Executive Committee. The functions of the association shall be under the supervision of the Executive Committee of which the association president shall be chairperson.

The Executive Committee shall consist of the officers of the association and such other members as shall be elected by the Association Conference. As much as possible they shall represent the various regions of the country. The Committee shall consist of not less than five members. It shall meet twice a year or as required by the association policies. The designated representative of Church Ministries shall be an ex officio member.

The role of the Executive Committee shall be to advise districts regarding ministry to and with association member congregations, to assist with the recruitment and evaluation of pastors and leaders from their groups, and to assist districts and local congregations in evangelism, extension, and Christian education among members of the cultural/linguistic group. The Executive Committee shall plan literature and other culturally distinct materials for use by the association congregations. The Executive Committee shall also plan the Association Conference, youth conferences, and other appropriate events.

Section 3. Officers. The officers of this association shall consist of a president, vice president, secretary, and treasurer. The office of executive director may be included at the discretion of the association and Church Ministries.

- A. **President.** The president shall be the recognized leader of the association, a member ex officio of all association committees, and shall exercise oversight of all activities of the association. The president shall be the official spokesperson of the association in relating to district superintendents, the assistant vice president for Multicultural Ministries, and the vice president for Church Ministries.
- B. **Vice President.** The vice president shall preside at association meetings in the absence of the president and shall fulfill specific responsibilities as delegated by the president. In case of the resignation, death or removal of the president, the vice president shall fill the vacancy until the regular election of a president.
- C. **Secretary.** The secretary shall keep the minutes of the Association Conference and the minutes of all meetings of the Executive Committee and shall perform all other duties pertaining to this office or as

assigned by the Executive Committee. All minutes, files, and other documents shall be the property of the association.

- D. **Treasurer.** The treasurer shall supervise the receipt and disbursement of all funds intended for expenditure for association purposes as directed by the Executive Committee. He/she shall see that adequate financial records are maintained and that, on order of the Executive Committee, an audited report is presented annually or at more frequent intervals to the Association Conference or to the Executive Committee. The treasurer will also submit a monthly financial report to the association president and to the assistant vice president for Multicultural Ministries. All financial records, statements, files, and other documents shall be the property of the association.
- E. **Executive Director.** A request for the appointment of an executive director may be made by the Association Executive Committee to Church Ministries when the number of association churches reaches 40. If Church Ministries approves the request, a job description will be worked out between the Association Executive Committee and the assistant vice president for Multicultural Ministries. The executive director will fulfill his role according to the direction of the Association Executive Committee and Church Ministries. The executive director shall report directly to the association president and shall be amenable to the assistant vice president for Multicultural Ministries. The position of executive director may be either a full-time or part-time ministry according to Church Ministries' assessment of the need.

Section 4. Elections. The officers of the association, with the exception of the executive director, shall be elected by the official delegates at the Association Conference.

A. President and Vice President

The term of office of the president and vice president shall be four years. They shall be eligible for three consecutive four-year terms. They are eligible again after the lapse of one term. Election shall be by ballot and shall be determined by two-thirds of the votes cast. The Committee on Nominations or any person desiring to nominate a candidate for the position of president or vice president must have approval from the vice president for Church Ministries or his designee prior to presenting that nominee to the Association Conference. In the event that a decision cannot be reached by the Association Conference, the vice president for Church Ministries, upon the recommendation of the assistant vice president for Multicultural Ministries, shall appoint a president and vice president for one term.

B. Other Officers of the Association and Members of the Executive Committee. Officers of the association and members of the Executive Committee shall be elected at the regularly scheduled Association Conference or as specified in the association policies.

C. Consultative Credentialing Council. There shall be a consultative Credentialing Council appointed by the Executive Committee. It shall consult with and, if requested, act for district committees to examine, evaluate, and recommend personnel for ministry with association congregations in the district. The Executive Committee may serve as this consultative Council.

Section 5. Policies. Association policies not in conflict with these regulations and the Uniform Constitution for Districts of The Christian and Missionary Alliance may be adopted by the Association Conference.

Section 6. Amendments. These regulations may be amended by the Board of Directors of The Christian and Missionary Alliance.

Associate District Membership Options for Local Churches

1. Local churches have the option of requesting associate membership in the district where they are located or the district with which many of their members have a cultural affinity for the purposes of:
 - Multicultural fellowship of believers
 - Mutual fellowship and encouragement of pastors
 - Coordination of ministries in the local community
2. The administrative responsibility and general oversight of the ministry as well as the licensing of pastoral staff is the responsibility of the district where the church is a full member.
3. Churches holding associate membership in a district have the privilege of sending delegates to participate in the annual District Conference, including the right of discussion and debate, but delegates may vote only in the district of their full membership.
4. Requests for associate membership shall be addressed in writing to the superintendent of the district with which a church wishes to become an associate member, with copies to the superintendent of their own district and to Church Ministries. The district office shall send a copy of its acceptance to Church Ministries and a copy to the other district.

Working Relationships Between Geographically-Based and Ethnically-Based Districts

Purpose

Working relationships between geographic and multicultural districts are formulated to accomplish the following benefits. This is not set forth as an exhaustive list but example benefits.

National Level

Sharing of vision, developed as partners between the ethnically-based districts and the geographically-based districts, at the Fall District Leadership Conference.

District Level

1. Cooperation in cross-cultural church planting.
 - Development of common strategies between geographically-based districts and ethnically-based districts as to location and common resources such as funding, promotion, and core-group building.
 - Development of a common recruitment pool of prospective candidates for cross-cultural church planting.

2. Cooperation in leadership training.
 - Joint leadership training provided by National Office and geographically-based districts.
 - Communicate training opportunities in advance.
3. Regional superintendent’s ministerial meeting.
 - Superintendents meet three to four times a year for fellowship and for sharing about ministries and churches in their district.
 - Encourage ethnically-based district churches to join geographically-based districts as “associate members” for fellowship and for an improved working relationship.

Roles of The DEXCOM within Ethnically-Based Districts

Descriptions of the roles of the District Executive Committee (DEXCOM) within ethnically-based districts are found in the below listed sections of the *Manual of The Christian and Missionary Alliance* (2020 Edition).

- For a Constituted District: A4, Section 2
- For a Developing District: E10, Section 2

Thus, the role of the District Executive Committee described in the above-listed sections of the *Manual* can be summarized as follows:

1. They are responsible for all financial matters of the district (appointment of Certified Public Accountant, appointment of Audit Review Committee).
2. They are members of the Board of Directors of the district corporation.
3. They are responsible for all administrative work of the district which may include, but is not limited to, the following functions:
 - They are responsible for keeping all permanent records of the district.
 - They are responsible to approve Alliance Development Fund loan applications.
 - They are responsible for the approval of renewing of licensing of workers.
 - They are responsible to support the superintendent in vision casting, strategy development, and implementation of national programs.
 - They are responsible to establish district budgets.
 - They are responsible to oversee the district’s insurance program (health, director and officers’ insurance, and property insurance).
 - They are responsible to approve the hiring of new district staff.
4. They may appoint the Credentialing Council.
5. They may serve as the Credentialing Council.

6. They may appoint the Disciplemaking Ministries Committee.
7. They may appoint the Missions Committee.
8. They may acquire and dispose of property.

Table 4 - DEXCOM Roles in Ethnically-Based Districts

Summary of DEXCOM Roles in Ethnically-Based Districts								
Roles	1	2	3	4	5	6	7	8
Constituted District	X	X	X	X	X	X	X	X
Developing District	X	X	X	X	X	X	X	X

Remarks: The authority of the DEXCOM exists only during properly called business sessions. Between business sessions, the superintendent has authority to direct the business of the district. The corporate officers serve according to the *Manual of The Christian and Missionary Alliance*, district bylaws, and regulations of their state.

Alliance Women

Ministry Overview

Our Mission: We exist to exalt Jesus and complete His Great Commission.

Our Vision: We desire to connect women to Jesus, the work of The Alliance and each other.

Our Guiding Principle: Connecting Women for Kingdom Impact.

- We desire to connect women...
 - to Jesus through the testimony of His Word in our blog posts,
 - to the work of The Alliance through our projects and publications, and
 - to each other through regional women's events such as retreats and conferences and through leadership development opportunities.

This is how we live out our identity as a Christ-centered Acts 1:8 family.

We define Kingdom Impact as spiritual transformation in individuals and communities.

- We connect locally and regionally because the gospel transforms individuals and communities.
- We connect globally because the gospel is for all people. We desire to bring all of Jesus to all the world.

Our Values: Alignment and Collaboration

On the national level

- Alliance Women has adopted the Mission Statement of The Alliance, the identity of a Christ-centered Acts 1:8 family, and the priorities of Love, Proclaim, Reach and Launch.
- The Alliance Women national director serves as a member of the Church Ministries Leadership Team (CMLT).
- Alliance Women actively considers how it can champion key Alliance priorities as identified by Church Ministries (CM): prayer and the deeper life, church planting, church advance, missions mobilization, worker and spouse health, leadership development, and discipling.
- Alliance Women affirms the concept of maintaining an impactful, meaningful presence locally, as stated by Alliance Missions (AM), and works actively with AM to champion the work of The Alliance globally.
- Alliance Women, as a member of U.S. Alliance ministries, affirms the AM strategic themes of serving communities, multiplying church networks, and developing people, and is committed to working towards these ends in our communities.

On the district level

- The Alliance Women district director is encouraged to collaborate with the district superintendent and DEXCOM upon invitation and under their direction.
- the Alliance Women district director is expected to attend the annual Alliance Women National Leadership Team (NLT) training and maintain alignment with national Alliance and Alliance Women priorities.

Our Goal: We desire to establish a sustainable network of regional leaders committed to Connecting Women for Kingdom Impact.

Alliance Women Policy

I. NAME

A. Section 1. National Level

This ministry shall be known as Alliance Women of The Christian and Missionary Alliance.

B. Section 2. District Level

It is suggested that this ministry be known as *Alliance Women of the _____ District*. Flexibility is granted to district superintendents and DEXCOM regarding the name given.

C. Section 3. Local Level

The local church is granted autonomy to determine the name of its women’s ministry.

II. RELATIONSHIP

A. Section 1. National Level

Alliance Women is a ministry of The Christian and Missionary Alliance (C&MA). the Alliance Women national director serves as a member of the Church Ministries Leadership Team (CMLT) and reports to the vice president (VP) for Church Ministries.

B. Section 2. District Level

The Alliance Women district director serves as a member of the Alliance Women National Leadership Team (NLT) and shall maintain a relationship with the National Executive Team (NET).

The Alliance Women district director and her leadership team exist to serve the ministry needs of the district and is amenable to the district superintendent and the District Executive Committee (DEXCOM).

C. Section 3. Local Level

Alliance Women encourages the local women’s ministry director or volunteer in each church to share her contact information with the district director to maintain communication of pertinent information regarding women’s events and opportunities in the district.

Alliance Women encourages all women in the local church to follow Alliance Women on social media (websites, Facebook, Instagram, Twitter) to stay informed of opportunities and events for women in our Alliance family, including the Alliance Women national project.

III. STRUCTURE

A. Section 1. National Teams/Committees

1. **National Executive Team (NET).** The NET shall provide direction for Alliance Women and shall be comprised of the following: national director, national assistant director, secretary, and others deemed necessary by the national director. Members of the NET shall be persons of good Christian character and members in good standing of a Christian and Missionary Alliance church. The national director, in consultation with the VP for Church Ministries, shall appoint the members of her NET.
 - a. **National Director.** The Alliance Women national director (ND) shall work closely with the VP for Church Ministries to coordinate and advance the objectives of the organization and attend the Church Ministries Leadership Team (CMLT) meetings. (See ND ministry description.)
 - b. **Assistant Director.** The Alliance Women national assistant director shall preside at all meetings in the absence of the national director and fulfill specific responsibilities as delegated by the national director. In the event of the resignation or death of the director, the assistant director shall fill the vacancy until the position is filled by the VP for Church Ministries. She will participate in an annual performance review with the national director. The recommended term of service shall be a minimum of two years and a maximum of eight years.
 - c. **Secretary.** The Alliance Women national secretary shall keep the minutes of all NET and NLT meetings and fulfill specific responsibilities as delegated by the national director. The official records are the property of Alliance Women and The Christian and Missionary Alliance. In the event of the death, resignation, or appointment of her successor, the official records shall be passed on to the newly appointed NET secretary. The secretary will participate in an annual performance review with the national director. The recommended term of service shall be a minimum of two years and a maximum of eight years.
 - d. **Members-at-Large.** NET members-at-large shall be responsible to perform such duties as designated by the national director. Each will participate in an annual performance review with the national director. The recommended term of service shall be a minimum of two years and a maximum of eight years.

2. **National Leadership Team (NLT).** The NLT shall be comprised of the NET and Alliance Women district directors appointed by district superintendents. All members of the NLT are expected to attend the annual Alliance Women NLT training meeting.
3. **Temporary Committees and Task Forces.** The Alliance Women NET, in consultation with the NLT, maintains the privilege to form a special committee or task force to accomplish a specific task or address a specific issue.

B. Section 2. District Teams/Committees

1. **District Leadership Team (DLT).** The DLT shall serve as a liaison between The Alliance Women NET and local churches, provide direction for district Alliance Women events and be comprised of an Alliance Women district director (DD) and others deemed necessary in consultation with the district superintendent (DS) and DEXCOM. Members of the DLT shall be persons of good Christian character and members in good standing of a Christian and Missionary Alliance church. DLT member positions are filled through appointment by the DD in consultation with the DS and DEXCOM. The official records of district Alliance Women are the property of both the district and Church Ministries. All financial records shall be audited annually. In the event of the death or resignation of the incumbent, the current records necessary for fulfilling the obligations of the office shall be passed on to the newly appointed officer, the Alliance Women district director or the district office.
 - a. **District Director.** The Alliance Women district director (DD) shall preside at all meetings of the DLT. She shall work closely with the DS and DEXCOM to advance the objectives of the district. The DD shall work with a designated individual from the district to establish a budget, track and categorize expenses, and request disbursement of funds. If preferred, the DD can delegate these responsibilities to a member of the DLT. The DD shall be appointed by the DS and approved by DEXCOM and shall participate in an annual performance review. The recommended length of service shall be a minimum of two years and a maximum of eight years.
 - b. **DLT members.** DLT members shall be responsible to perform such duties as designated by the District Director (DD). Each member will participate in an annual performance review with the DD. The recommended term of service shall be a minimum of two years and a maximum of eight years.
 - c. **Temporary Committees and Task Forces.** The DLT, in consultation with the DS and DEXCOM, maintains the privilege to form a special committee or task force to accomplish a specific task or address a specific issue.

C. Section 3. Local Teams/Committees

Alliance Women does not dictate the structure of women's ministry within the local church. If a local Alliance Women team exists, it is amenable to the local women's ministry director or the local pastor, as determined by each local church.

IV. MEETINGS

A. Section 1. National Meetings

1. **National Executive Team (NET).** The Alliance Women national director, in consultation with the VP for Church Ministries, shall call a meeting of the Alliance Women NET as needed.
2. **National Leadership Team (NLT).** The Alliance Women NLT shall meet in conjunction with General Council of the C&MA, or, on alternate years, at an annual training meeting, led by the NET. Registration fees for NLT meetings shall be determined by the NET. Alliance Women district directors are expected to attend the annual NLT meeting for the purpose of networking and understanding national Alliance Women ministry objectives. When district leadership is transitioning to a new district director, the incoming Alliance Women district director is strongly encouraged to attend, either as a guest of or in place of the outgoing district director.

B. Section 2. District Meetings

1. **District Leadership Team (DLT).** The Alliance Women DLT shall meet as needed to plan and coordinate women's events for the district. All women's events should include elements that connect women to Jesus, the work of The Alliance, and each other. Any business pertinent to the organization may also be conducted.
2. **District Conference.** The Alliance Women district director is expected to attend the annual District Conference for the purpose of representing the ministry of Alliance Women. The district director shall present an annual report at District Conference. A copy of this report shall be sent to the Alliance Women national director.
3. **DEXCOM.** It is recommended that the Alliance Women district director be invited to DEXCOM meetings when appropriate for the purpose of understanding district objectives and strategic goals and to offer insight into collaborative efforts.

V. FINANCIAL POLICY

A. Section 1. Expenses

1. **National Team.** Each NET member shall arrange her travel to NET and NLT meetings. Travel expenses to NET meetings shall be reimbursed unless a P-Card is used. Receipts must be presented for reimbursement. Mileage shall be

reimbursed at the current National Office mileage rate; tolls and parking fees shall be reimbursed. Meals shall be reimbursed up to the limits established by National Office policy. NET members may choose to fly or drive. However, if the cost of driving exceeds airfare, only the cost of the lowest airfare possible shall be reimbursed. When flying, the lowest airfare should be obtained. Rental car expenses must be approved in advance and rental vehicles made available for team use to qualify for reimbursement. Hotel arrangement information for NET and NLT meetings shall be given to the NET members in advance and hotels shall be direct billed. NET members shall double up when possible. When attending Council with a spouse, NET members shall room with another team member until her spouse arrives. When a spouse's attendance is official, the cost of the room shall be split between Alliance Women and his C&MA office. When a NET member rooms with guest, the guest shall pay half of the cost of the room. The national director has the privilege of making exceptions to this rule. A designated National Office employee from Alliance Accounting will categorize and reimburse approved NET travel expenses. NET travel expenses fall under Alliance Women budget project number 16-02, Executive Committee.

2. **National Director.** The Alliance Women national director will be given a P-Card to use for ministry expenses. The national director is responsible to maintain receipts for each P-Card expense and perform the monthly P-Card Statement Review, categorizing each expense and submitting a receipt when required. Completed Alliance Women P-Card Statement Reviews are sent to Church Ministries for review.
3. **District Teams.** The work of the District Leadership Team shall be considered a service to Christ and the Church. Expenses related to this ministry shall be reimbursed as determined by district policy.
4. **Local Teams.** The work of women's ministry shall be considered a service to Christ and the Church. Expenses related to this ministry shall be reimbursed as determined by local church policy.

B. **Section 2.** Budgets and Accounting

1. **National.** The fiscal year begins on July 1 and ends on June 30. The Alliance Women national director, Alliance Accounting (National Office) representative, and a representative from Church Ministries shall work together to establish an annual budget. The Alliance Women annual budget shall be approved by the vice president for Church Ministries.
2. **District.** The fiscal year begins on July 1 and ends on June 30. The Alliance Women district director, in consultation with the district superintendent and DEXCOM, shall establish an annual budget to fund district Alliance Women

initiatives. An annual audit shall be completed by the district to verify the use of funds. It is recommended that district Alliance Women accounting be incorporated into the accounting system of the district.

3. **Local.** The budgets and accounting of local women’s ministry shall be determined by local church policy. It is recommended that women’s ministry budgeting and accounting be incorporated into the accounting system of the local church.

C. **Section 3.** Reporting

1. **National.** The national director shall submit an annual fiscal-year-end financial report to the Alliance Women NLT and the Church Ministries Leadership Team (CMLT).
2. **District.** The district director shall submit an annual fiscal-year-end financial report to DEXCOM.
3. **Local.** The local church will determine reporting procedures and expectations for women’s ministry.

VI. **AMENDMENTS**

These policies may be amended by the vice president for Church Ministries with the approval of the Board of Directors of The Christian and Missionary Alliance.

VII. **OPERATING PROCEDURES**

Operating procedures not in conflict with these policies may be adopted by a two-thirds vote of the NET and the approval of the VP for Church Ministries.

Ministry Descriptions

NATIONAL DIRECTOR

PURPOSE AND TERM OF OFFICE

The Alliance Women national director (ND) shall work closely with the VP for Church Ministries to coordinate and advance the objectives of the organization. The ND shall be appointed by the VP for Church Ministries and shall participate in an annual performance review. The recommended term of service is left to the discretion of the VP for Church Ministries.

EXPECTATIONS/VALUES/QUALIFICATIONS

The Alliance Women ND shall meet all expectations, values, and qualifications as communicated in Operations Manual (OM)-3a National Executive Team Ministry Description.

MEETINGS

The Alliance Women ND shall preside at all meetings of the National Executive Team (NET) and National Leadership Team (NLT). The ND shall work with the NET to plan and implement NLT meetings.

Fall NET Meetings are held at the National Office in Reynoldsburg, Ohio, or at a designated venue as determined in consultation with the VP for Church Ministries (CM) and the NET.

Spring NET Meetings are held on location two days prior to the NLT pre-Council meeting. On non-Council years, the spring NET meetings are held in Reynoldsburg two days prior to the NLT meeting.

- **Meeting room:** When meeting in Reynoldsburg, Ohio, request a conference room in the National Office through the Executive Administrative Assistant to the VP of CM. When meeting prior to Council, request a conference room through the Alliance Events office.
- **Travel:** Refer to OM-2a National Policy
- **Ground Transportation:** The ND is responsible to arrange for a rental car for the NET on site as needed.
- **Accommodations:** In consultation with the National Office events coordinator, the ND will arrange accommodations and communicate to the NET members at least one month prior to the meeting.
- **Meals:** The ND will pay for all NET meal expenses via P-card.
- **Agenda:** The ND is responsible to prepare the agenda for the NET meetings.

RESPONSIBILITIES TO ALLIANCE WOMEN

- **National Executive Team:** The Alliance Women ND shall appoint all members of the NET, delegating responsibilities and conducting an annual performance review with each member.

- **Communication:** The ND shall maintain regular communication with the NET and NLT. Databases with contact information for Alliance Women District Directors shall be maintained and updated in collaboration with the national secretary.
- **Budget:** The ND shall work with a designated representative from Alliance Accounting to establish a budget, track and categorize expenses, and request disbursement of funds. Monthly financial reports shall be reviewed. Pertinent financial information shall be shared with the Alliance Women NET, the NLT and the VP for CM.
- **Promotion:** The ND shall promote the ministry of Alliance Women through active modeling of its core values and goals, engaging in effective public relations.
- **Speaking engagements:** The Alliance Women ND shall make herself available as a speaker at women’s events. All expenses are to be covered by the party extending the invitation. The NET must approve exceptions before budgeted Alliance Women funds are used. Honorariums are considered personal monies of the ND.
- **District Retreats:** The ND is encouraged to attend two Alliance Women district retreats as an attendee only, pending available funds.
- **Consulting:** The Alliance Women ND shall assist and consult with district Alliance Women leadership teams, district superintendents and DEXCOM members in matters pertaining to the ministry and mission of the district’s Alliance Women ministry.
- **Publications:** The Alliance Women ND shall oversee the production of ENGAGE, the Alliance Women newsletter. The ENGAGE shall consist of two publications per year distributed in June and November.
- **World Travel Expenses:** Alliance Women budgeted funds, if approved by the VP for CM, will cover travel expenses to/from a country when the ND is invited to speak for Alliance Women.
- **Vision Tours:** If possible, the ND is to accompany all national Alliance Women sponsored overseas tours approved by the VP for CM. Budgeted Alliance Women funds will cover the expenses of the ND.
- **Operation Manual (OM):** The ND shall review the Alliance Women OM annually in connection with the VP for CM.

RESPONSIBILITIES TO CHURCH MINISTRIES

- **Travel Expenses:** Budgeted Alliance Women funds will cover the ND’s documented expenses. P-card expenses are to be documented with receipts/account numbers and reconciled on the Wells Fargo account as directed by the National Office.
- **CMLT:** The Alliance Women ND shall attend CMLT meetings.
- **Reports:** The Alliance Women ND shall submit a report as requested prior to each CMLT meeting and such other reports as requested by the VP for CM.

- **Home Assignment Missions Seminar (HAMS):** The ND shall attend HAMS to represent the ministry of Alliance Women, participating as requested by event planners. HAMS usually takes place in July. Budgeted Alliance Women funds will cover travel and conference expenses.
- **Resonate:** When possible, the ND shall attend Resonate, the gathering of new workers in The Alliance, to represent the ministry of Alliance Women, participating as requested by event planners. Resonate usually takes place in August. Budgeted Alliance Women funds will cover travel and conference expenses.
- **InterChange:** When possible, the ND shall attend InterChange, the gathering of district superintendents in The Alliance, to represent the ministry of Alliance Women and to build relationships, participating as requested by event planners. Interchange usually takes place in November. Budgeted Alliance Women funds will cover travel and conference expenses.

NATIONAL EXECUTIVE TEAM

MISSION STATEMENT

The Alliance Women National Executive Team (NET) provides leadership and manages the ministry decisions of Alliance Women on a national level.

EXPECTATIONS

Alliance Women NET members are expected to adhere to the guidelines set forth by the C&MA. NET members are expected to have a basic knowledge of the organization, its purposes, and its policies. NET members should strive toward living a life that is an example to others of their relationship with God and others.

VALUES

Alliance Women is committed to conducting a ministry that:

1. Exemplifies Christ-like service in pursuit of our purpose and mission,
2. Operates with integrity,
3. Demonstrates a servant's heart,
4. Values and respects team members, and
5. Upholds a high standard of performance

QUALIFICATIONS

Alliance Women NET members are expected to meet the following qualifications:

1. Commitment to Christ – profess a personal belief in Jesus Christ as personal Savior.
2. Commitment to a local Alliance church as an active member.
3. Commitment of time – the amount of time required may vary greatly within the team, but NET members must be able to make a firm commitment.
4. Commitment to Christian lifestyle – NET members must be representatives of Christ in both public and private life, demonstrating maturity, emotional stability, healthy interpersonal relationships, and a stable living situation.
5. Commitment to teamwork and assigned duties – NET members must be willing to cooperate with Alliance Women national director supervision and be responsible to agree upon time schedules and tasks.

MEETINGS

The Alliance Women National Executive Team (NET) meets twice a year either on location at General Council or at the C&MA National Office in Reynoldsburg, Ohio, unless other arrangements

are deemed necessary by the national director in consultation with the VP for Church Ministries. NET members are expected to attend all meetings and be fully engaged as outlined below.

FALL MEETINGS INCLUDE, BUT ARE NOT LIMITED TO:

- Evaluation of previous activities
- Goal setting
- Outline the details of the National Project (NP)
- Plan the National Leadership Training (NLT) Spring Meeting details including time/place on non-Council years
- Plan for the Council details on Council years
- Plan the June *ENGAGE* Magazine content and assignments
- Discuss old and new business
- Delegate assignments to NET members for various aspects of the ministry

SPRING MEETINGS INCLUDE BUT ARE NOT LIMITED TO:

- Review and make final preparations the National Leadership Team (NLT) Spring Meeting and Council responsibilities on Council years
- Plan the November *ENGAGE* Magazine content and assignments
- Discuss old and new business.
- Set dates/locations for Fall NET meeting
- Delegate assignments to NET members for various aspects of the ministry
- Conduct the NLT meetings
- Evaluate the NLT meetings afterwards
- Administrate Council responsibilities on Council years

EXPENSES/TRAVEL/ACCOMMODATIONS – see National Policy, Section V. Finance

eLINKS

eLinks articles are published two times per month through email and are posted on the [Alliance Women website](#). The national director (ND) will write an article for the 1st of each month and articles for the 15th or each month will be assigned to NET members or individuals approved by the ND. Articles are to be 400 words and submitted to Alliance Editorial ten days prior to the scheduled publication date.

DISTRICT DIRECTOR

PURPOSE AND TERM OF OFFICE

The Alliance Women district director (DD) shall be appointed by the district superintendent (DS) and approved by DEXCOM and shall participate in an annual performance review. The DD is encouraged to collaborate with the DS and DEXCOM upon invitation and under their direction. The recommended term of service shall be four years. The DD is eligible for not more than two consecutive terms in this office.

EXPECTATIONS

Alliance Women District Directors are expected to have a basic knowledge of the organization, its purposes, and its policies. They should strive toward living a life that is an example to others of their relationship with God and others. Alliance Women district directors shall be individuals who profess a personal belief in Jesus Christ as personal Savior and are active participants in a local Alliance church.

An Alliance Women district director must be willing to cooperate with her district superintendent and DEXCOM, working collaboratively to accomplish the objectives of both Alliance Women and the district she serves.

ANNUAL MEETING ATTENDANCE

The Alliance Women district director is expected to attend the annual National Leadership Team (NLT) meeting for the purpose of networking and understanding the national objectives of the ministry of Alliance Women. If she is unavailable, she shall send a representative as her replacement.

COUNCIL ATTENDANCE

It is recommended that district funding be budgeted to allow the Alliance Women district director to attend Alliance Council.

DISTRICT CONFERENCE ATTENDANCE

The district director is strongly encouraged to attend her District Conference for the purpose of representing the ministry of Alliance Women and presenting her annual report.

OTHER RESPONSIBILITIES

These responsibilities may be amended by the district superintendent and/or DEXCOM. Furthermore, some of these responsibilities may be delegated to district team members.

- **District Leadership Team:** The Alliance Women DD shall appoint all members of her team with the approval of the DS/DEXCOM, delegating responsibilities and conducting an annual performance review with each member.
- **Communication:** The DD shall maintain regular communication with her team, the DS/DEXCOM and local women's ministry leaders. Databases with contact information

shall be maintained and updated regularly. Database updates shall be submitted to the Alliance Women national secretary on February 1 and September 1, or as requested, for national communications. The DD is strongly encouraged to maintain a social media presence for district Alliance Women, sharing what has been posted on the national Alliance Women platforms and generating content for district-related posts. The DD is encouraged to develop a communication strategy with the DS/DEXCOM regarding information shared with the local churches via Alliance Women or district newsletters.

- **Events:** The DD and her team shall plan, coordinate, communicate, and implement opportunities for women to gather for the purpose of experiencing the deeper life and being on mission together. The DD shall submit a completed Event Evaluation Form to the national director after each event.
- **Promotion:** The DD shall promote the ministry of Alliance Women through active modeling of its core values and goals, engaging in effective public relations through regular communication within her district. The DD shall participate in active promotion of the Alliance Women National Project at women's events and District Conference.
- **Strategy Meeting:** The Alliance Women DD shall meet with the district superintendent once a year to develop a strategy to coordinate Alliance Women and district initiatives. If invited, the Alliance Women DD shall attend select DEXCOM or district office meetings.
- **Budget:** The DD shall work with a designated representative from her district to establish a budget, track and categorize expenses, and request disbursement of funds. Monthly financial reports shall be reviewed. Pertinent financial information shall be shared with the district team and the DS/DEXCOM.
- **Reports:** The Alliance Women DD shall submit an annual report at District Conference. A copy of her report shall be sent to the Alliance Women national director.
- **Missions Mobilization:** The DD shall cooperate with the district missions mobilizer (DMM) to develop a strategy for the implementation of the Third Culture Kid (TCK) Program, Guest home/dorm Ministries, and the Outfit Fund Gift. The DD and DMM shall also discuss effective ways to promote international workers (IWs) on Home Assignment (HA) for the purpose of prayer support/encouragement.

ALLIANCE WOMEN
Team Member Application Form

POSITION: _____

Name: _____

Address: _____

Telephone: _____ Email: _____

District: _____ Church: _____

MISSION STATEMENT

Alliance Women team members provide leadership and manage the ministry decisions of Alliance Women in collaboration with designated Alliance leadership as outlined in national and district Alliance Women policy.

EXPECTATIONS

Alliance Women team members are expected to adhere to the guidelines set forth by the C&MA. Team members are expected to have a basic knowledge of both The Alliance and Alliance Women, its purposes, and its policies. Team members should strive toward living a life that is an example to others of their relationship with God and others.

VALUES

Alliance Women is committed to conducting a ministry that:

1. Exemplifies Christ-like service in pursuit of our purpose and mission,
2. Operates with integrity,
3. Demonstrates a servant's heart,
4. Values and respects team members, and
5. Upholds a high standard of performance

QUALIFICATIONS

Alliance Women team members are expected to meet the following qualifications:

1. Commitment to Christ – profess a personal belief in Jesus Christ as personal Savior.
2. Commitment to a local Alliance church as an active member.

3. Commitment of time – the amount of time required may vary greatly within the team, but members must be able to make a firm commitment .
4. Commitment to Christian lifestyle – team members must be representatives of Christ in both public and private life, demonstrating maturity, emotional stability, healthy interpersonal relationships, and a stable living situation.
5. Commitment to teamwork and assigned duties – team members must be willing to cooperate with designated supervisors and be responsible to agreed-upon time schedules and tasks.

ADDITIONAL INFORMATION REQUIRED

- Please attach biographic sketch which includes
 - A personal testimony of your spiritual journey
 - Leadership experience
 - Ministry experiences
- Please attach a letter of recommendation from your pastor
- Please attach a character reference from someone other than your pastor

Return this form by _____ to: _____

ALLIANCE WOMEN

Team Member Annual Evaluation Form

DATE OF EVALUATION: _____

EVALUATOR: _____

Name: _____

Position: _____

Telephone: _____ Email: _____

EVALUATE: Where I Am

- Skills and abilities, I possess:
- Responsibilities and projects I possess:

FOCUS: Where I'm Going

- Responsibilities and projects I would like to offload:
- Responsibilities and projects I am willing to take on:

GROWTH GOALS

List up to three ministry goals

- 1.
- 2.
- 3.

National Project Guidelines

The Alliance Women National Project (NP) will be selected annually by the National Executive Team (NET) with guidance and final approval by both the Alliance Missions (AM) and Church Ministries (CM) vice presidents.

- A. **Financial Goal** shall be set annually by the NET.
- B. **Promotional Materials.** Digital and printed promotional materials shall be created by the NET in collaboration with the National Office Communications.
- C. **Fiscal Year** shall be July 1 to June 30.
- D. Project monies shall be sent to the C&MA National Office in Reynoldsburg no later than June 30.
 - 1. Any project monies posted after June 30 will automatically be applied to the next year's project goal.
 - 2. All checks should be made out to The Christian and Missionary Alliance with Alliance Women noted on the memo line.
- E. **Project Funds** shall be distributed as follows:
 - 1. Thirteen percent (13%) of all NP funds received shall be transferred monthly into the Alliance Women National Ministry Fund (NMF) for operating expenses and project promotion.
 - 2. Four percent (4%) of all project funds received shall be transferred to the Great Commission Fund (GCF) at the end of the project year.
 - 3. At the end of the fiscal year the final amount collected, minus the 17% outlined in D.1. and D.2., shall be disbursed as follows:
 - a. 80% to Alliance Missions (AM)
 - b. 20% to Multicultural Ministries for projects as specified.
- F. **Financial Records** relating to the collection and disbursement of NP funds are available for review at any time. Requests for financial reports shall be directed to the Alliance Women national director.
- G. **Reporting:** The entire amount received for the NP including the 13 percent for the NMF and 4 percent for the GCF shall be reported annually by the Alliance Women national director in consultation with Alliance Accounting.

Outfit Fund Guidelines

The Alliance Women National Executive Team (NET) shall distribute Outfit Fund information to district directors at the annual National Leadership Team (NLT) meeting. Outfit gifts are taxable income funds above and beyond individual salaries for the purchase of furniture, appliances, clothing, and other household set up needs.

Each district shall determine its participation in Outfit Fund giving.

Apprentice status individuals who have chosen to complete their two-year service overseas rather than in a U.S. church are not yet eligible to receive outfit gifts until they have subsequently been approved by the Board of Directors for official IW status. District Executive Teams, however, can choose to give an offering or gift to an apprentice as deemed appropriate.

Districts are encouraged to provide a one-time gift to retiring IWs who have previously been outfit gift recipients.

Outfit Policies – from Alliance Missions (AM) Handbook

Section F. Paragraph A. Subparagraph 5 (page F1)

Cash Grant in Lieu of Freight. In lieu of an AM- paid ocean freight shipment, all workers traveling to regions other than Africa will receive a cash grant in the amount of \$600 per adult and \$250 per child, plus an appliance allowance of \$1,000 per family unit for first-term workers. These funds may be used toward airfreight costs, excess-baggage charges, and/or the purchase of outfit items on the field. (Africa workers should refer to paragraphs c and e in subsection B immediately below).

Section G. Paragraph A. Subparagraph f (page G-2, G-3)

Outfit Funds. Donors may make contributions to help defray the costs of worker outfits by sending their donations to the C&MA designated: “Outfit Fund for (Worker’s Name).” The donor is issued a tax-deductible receipt. Outfit funds are not assessed the customary 15 percent ministry support fee.

All worker outfit funds are considered personal income according to the following:

1. Outfit funds sent directly to workers must be declared as personal income. Workers are personally responsible to pay any tax liability incurred due to outfit funds received.
2. Outfit funds receipted by the National Office are reported on the worker’s monthly earning statements and W-2 forms. Appropriate taxes are withheld.
3. Outfit funds may not exceed \$25,000 in a rolling five-year period, beginning January 1 of the year the worker departs for the field.
4. Outfit funds may be used only for their designated purpose.

Section G. Paragraph G (page G-9, G-10)

Outfits. Workers are allowed to raise funds for their outfit needs. District Alliance Women often contribute to this need. This assistance is provided on a voluntary basis and may vary from district to district.

1. **Size.** The size of a worker's outfit should reflect a lifestyle appropriate for worker's assignment in the local culture.
2. **Personal Income.** All worker outfit funds are considered personal income (see "Outfit Funds," in Section G.A.2.f.).
3. **Outfit Lists.** Outfit funds should be used for items noted on this list:
 - Appliances and power tools
 - Multi-media and communication materials
 - Clothing
 - Household furniture
 - Office equipment and supplies
 - Other items the field may specifically recommend
4. **Major Appliances.** Certain outfit items, such as refrigerators and stoves, are to be used for more than one term on the field.
5. **Firearms and Ammunition.** Unless explicit permission is granted by the FLT/team and AM, firearms may not be taken to the field or purchased there. Workers are not permitted to carry a firearm for defense against human beings under any circumstances.



THE ALLIANCE

Church Ministries

Discipline Policy

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Introduction

The *Manual of The Christian and Missionary Alliance* contains the “Uniform Policy on Discipline, Restoration, and Appeal” presently found in Section E7.

This handbook is constructed to aid you in implementing the “Uniform Policy on Discipline Restoration, and Appeal.” Two other aids are recommended to help you deal with a discipline case. A PowerPoint presentation entitled “Peacemaking and the Discipline Policy” helps instruct leaders on the “Implementation Checklist” and “Discipline Policy Summary” found on p. 174 Discipline Policy Summary below. Also, the “Peacemaking Principles” pamphlet is very helpful for these interactions and for training others with regard to the steps outlined.

In addition, if you find you need help, there is a Sensitive Issues Consultative Group that is a standing committee. If you would like additional guidance from them please contact Gary Friesen, Legal Counsel for The Christian and Missionary Alliance, at (380_208-6004 or email him at frieseng@cmalliance.org).

Uniform Policy on Discipline, Restoration, and Appeal

E7 Uniform Policy on Discipline, Restoration, and Appeal

From the 2025 *Manual of The Christian and Missionary Alliance*

Preamble

Discipline is an exercise of scriptural authority for which the church is responsible. The Christian and Missionary Alliance (C&MA) believes the Scriptures establish standards of conduct and belief by which members of a C&MA church and individuals serving Christ through licensed ministry within the C&MA must live. The goals of discipline are to honor God; to protect the purity of the Church; to guard other Christians from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance. Discipline is administered to achieve restoration, while also providing for the spiritual welfare of the local church. Discipline is to be corrective and redemptive. It is to be exercised with mercy, grace, and forgiveness. However, restoration to fellowship with Christ and His Church does not necessarily result in a reinstatement of credentials for licensed ministry with the C&MA or a return to a position of leadership in the local church.

The Uniform Policy on Discipline, Restoration, and Appeal (Policy) and the disciplinary proceedings are ecclesiastical in nature, founded on the most sacred teachings of the Christian faith. The Policy and proceedings seek to apply Scriptural teachings concerning conduct and belief to persons holding positions of authority and leadership within the C&MA and to regulate the relationships between persons in the Christian Church. In addition, they seek to regulate the behavior and belief of members of C&MA churches who, by their membership, have submitted to the authority and discipline of the church. Unless otherwise provided for in the Policy, in a case of disagreement or dispute concerning the interpretation or application of the Policy, the jurisdiction to decide such matters lies solely with the C&MA National Office (National Office). As stated before, the Policy and its proceedings, including any decisions related to its interpretation or application, are ecclesiastical in nature and as such, any appeal to or other action before a court or civil tribunal is not permitted.

The Policy is not intended to create a legally enforceable contract or promise. The Board of Directors of the C&MA reserves the right, in its sole discretion, to modify the Policy at any time and for any reason.

I. Biblical Basis for Discipline

- A. **Growth in Faith.** Discipline serves to encourage growth and development in faith. Rebuke them sharply, so that they will be sound in faith. (Titus 1:13).
- B. **Redemption and Restoration.** Discipline serves to spiritually redeem and restore those who have fallen into immoral or otherwise un Christ-like ways. Brothers, if someone is caught in a sin, you who are spiritual should restore him gently (Galatians 6:1). If your

brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. (Matthew 18:15).

- C. **Bearing Another's Burden.** Discipline benefits the church because it teaches the church to be redemptive by carrying the burden of seeking to restore fallen believers. *Carry each other's burdens, and in this way you will fulfill the law of Christ* (Galatians 6:2).
- D. **Forgiveness, Comfort, Love.** Discipline involves compassion, even for those who have committed sinful acts and espoused beliefs contrary to Scripture. You ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow (2 Corinthians 2:5–7).
- E. **Warning to the Divisive.** Discipline serves to deter and instruct against beliefs and conduct contrary to Scripture. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him (Titus 3:10).
- F. **Judgment and Expulsion.** Discipline may lead to judgment, including expulsion from the church, are you not to judge those inside (the church)? God will judge those outside. Expel the wicked man from among you (1 Corinthians 5:12, 13).

II. Scope of The Policy

- A. **Preliminary Policy Considerations.**¹ Discipline always begins as a personal matter. As each believer studies God's Word, seeks him in prayer, and draws upon his grace, he/she is enabled by the Holy Spirit to identify and change sinful habits and grow in godliness. *For God did not give us a spirit of timidity, but a spirit of power, of love and self-discipline* (2 Timothy 1:7). However, believers are sometimes blind to sins or they become so tangled in them that they cannot get free. This is why the Bible says, *Brothers, if someone is caught in a sin, you who are spiritual should restore him gently* (Galatians 6:1).

In obedience to this command, the C&MA seeks to cultivate a redemptive atmosphere in which believers are committed to giving and receiving loving correction whenever sin seems too serious to overlook (Proverbs 19:11).

In Matthew 18:15–20 Jesus outlines the steps which should be taken to resolve conflict and exercise redemptive and restorative discipline in the church. The process begins with private conversation. However, if private conversation fails to lead a person to repentance, Jesus commands that we ask other believers to become involved in these conversations. *If he will not listen, Jesus said, take one or two others along* (Matthew 18:16). When personal conversations fail to resolve the matter, Jesus instructs us to “tell it to the church.” This

¹Adapted from Peacemaker® Ministries' *Relational Commitments* booklet. Used by permission. For more information about biblical peacemaking, visit www.Peacemaker.net or call (406) 256-1583.

signals a move to more specifically defined disciplinary procedures outlined in this document.

The C&MA strongly encourages the mediation of personal conflicts applying biblical peacemaking principles whenever possible and appropriate. It is generally appropriate when dealing with the basis for discipline set out in Section II (E) (4), (5), (6), (7), (8), and (10) below and may be appropriate in matters arising in other subsections, as well, but this must be decided on a case-by-case basis based on the facts present. Within the polity of the C&MA, we have purposed to fulfill Jesus' instructions to exercise church discipline by providing an orderly procedure by which the appropriate ecclesiastical authority may be informed and respond. These disciplinary Policies and Procedures are implemented only after other appropriate steps have proven ineffective. They also recognize that some sins are of a public nature and cannot be addressed with personal conversation alone.

If an offense is not likely to cause imminent harm to others or to the testimony of Christ, and if the offense is not of such a nature that it would ordinarily disqualify a person from positions of leadership in the church, the proper ecclesiastical authority may choose to confront an individual entrapped by sin privately to establish the facts and encourage repentance of any sin discovered. If the individual acknowledges his/her sin and repents, the matter may end there, unless a confession to additional people and public or private restitution is needed. In such cases, and when individuals have confessed of their own accord, the proper ecclesiastical authorities may, after an informal investigation, determine the extent and nature of disciplinary actions which may be imposed without a formal disciplinary hearing.

If an individual is unwilling to acknowledge or repent of sin, or if an offense is likely to harm others or to lead them into sin, cause division or disruption within the church, or compromise the public testimony of Christ and the C&MA, the proper church authority shall initiate formal disciplinary procedures as determined by this Policy.

- B. **Persons Subject to Discipline.**² This Policy applies to all workers licensed within the C&MA as defined by the Constitution and Bylaws, policies, and regulations of the C&MA; non-licensed international workers; certified non-clergy professionals; officers, employees, and elected personnel of the national C&MA entity, district entity, and church entity; and all members of C&MA churches.
- C. **Submission of a Charge.** The disciplinary process is initiated when a formal charge of sinful conduct is submitted to the appropriate ecclesiastical authority either in person or by certified mail. When the charge is submitted verbally, the nature of the offense shall be

²The C&MA encourages local churches to implement "relational covenants" such as those recommended by Peacemaker Ministries and by doing so, to accept biblical responsibility for the spiritual care and discipline of adherents as well as enrolled members.

recorded in writing and signed by the person(s) making the accusation. Charges which are submitted anonymously shall not be entertained.

A charge may be submitted by the ecclesiastical authority (as defined below) of any entity within the C&MA, such as the denomination, an international ministry location, a U.S. district, a U.S. church, and an overseas national church through its national president. A charge may also be submitted by any two licensed workers within the C&MA or any two individual members of a U.S. C&MA church as long as the licensed workers or individuals are not members of the same immediate family. (Two persons are in the same immediate family if their relationship is one of husband and wife, parent and child, brother and sister, or grandparent and grandchild.) In the case of sexual misconduct, sexual harassment, sexual abuse, and/or sexual assault or child/vulnerable adult abuse, any one person, whether or not part of the C&MA, may submit the charge. Any person(s) making false statements in submitting a charge or providing false information in a disciplinary proceeding may be subject to discipline or other actions at the discretion of the appropriate ecclesiastical authority.

- D. Ecclesiastical Authority.** Disciplinary proceedings will be initiated and administered by one of the following ecclesiastical authorities:
1. If the charge relates to a U.S. based licensed worker or certified non-clergy professional, the ecclesiastical authority will be the person who licensed/certified the individual. This is normally the superintendent of the district in which the individual serves. The elders of the local church may not conduct disciplinary procedures against a licensed worker. Such discipline, when needed will be conducted under the supervision of the district superintendent.
 2. If the charge relates to an international worker:
 - a. Presently serving on at an international ministry location, the ecclesiastical authority will be determined by the vice president for Alliance Missions, or his designee, in consultation with the specialized structure's leadership.
 - b. In the United States whether on home assignment, leave of absence, or retired, the ecclesiastical authority will be the National Office.
 3. If the charge relates to an employee of the U.S. National Office or any district office, the ecclesiastical authority will be the "president" of the entity. The district superintendent is the legal "president" of the district. The ministry location leader is the legal "president" of the international ministry location.
 4. If the charge relates to a member or unlicensed employee of a local C&MA church (excluding licensed worker or certified non-clergy personnel), the ecclesiastical authority will be the Board of Elders who shall act in consultation with the superintendent of the district in which the church is located. Note: The chairman of the

Board of Elders is usually the lead pastor unless he has chosen a lay elder to assume the position.

E. **Basis of Discipline.** Matters that give rise to discipline include but are not limited to:

1. Holding to and/or promulgating doctrines contrary to the fundamental tenets of the Christian faith as outlined in the C&MA Statement of Faith.
2. Defiance or failure to submit to constituted authority as defined by the Board of Directors of the C&MA.
3. Moral failure involving sexual misconduct including abuse of a child or vulnerable adult.
4. Moral and ethical failure other than sexual misconduct, including spiritual abuse.
5. Theft, misappropriation of funds or property, and other financial transgressions.
6. Dishonesty, fraud, perjury, and other misrepresentations.
7. Spreading false rumors about another.
8. Causing dissension or division within the church.
9. Violence or abuse directed toward others, especially a child or vulnerable adult.
10. Sexual harassment, sexual abuse, and/or sexual assault toward an adult.

Sexual harassment is defined as unwelcomed advances, requests for sexual favors, use of position to elicit sexual activities, or other verbal or physical conduct of a sexual nature.

Sexual Abuse is any sexual activity without consent or inflicted upon someone incapable of giving consent. It may involve coercion, manipulation, and/or forced sexual contact.

Sexual Assault is forced sexual activity, usually immediate, of short duration, or infrequent.

11. Interference in the current ministry of a church by a former pastor or former member provided the former member is an active member of another Alliance church.
12. Judgment of guilty by a civil or criminal court of law, excluding minor traffic violations.

III. General Procedures and Considerations

- A. **Investigators and Committee Members.** Investigators and members of the Discipline Committee will be persons respected for their integrity, spiritual stature, capability of communicating loving concern, and lack of bias in the case at hand (Galatians 6:1–2). A member of the Sensitive Issues Consultative Group or another qualified professional may be requested to consult with any committee in the disciplinary process at the discretion of the proper ecclesiastical authority.

In keeping with the Uniform Constitution for Accredited Churches (Article X, Section 1), elders shall be chosen to serve as the Discipline Committee for all matters relating to the

members of the church. At their discretion, the Board of Elders may appoint other spiritually qualified members of the church to act as Investigators on their behalf. In developing churches without an elected Board of Elders, the pastor and one other member appointed by the district superintendent may serve as Investigators. When required to assure objectivity in an investigation or to properly constitute either a Committee on Investigation or a Discipline Committee when it is impossible to select properly qualified persons from within a local church, the district superintendent may appoint suitable pastors and/or elders from other district congregations to conduct all proceedings.

In the case of a charge against an international worker presently serving at an international ministry location, the Field Leadership Team (FLT) shall constitute the Discipline Committee. In the absence of a FLT, the Discipline Committee shall be appointed by either the regional director or the leadership of the appropriate specialized structure.

- B. **Tone of Discipline Procedures.** Disciplinary proceedings will be conducted with compassion for all affected and "in the spirit of meekness." While it is necessary to ask difficult questions, investigators and Committee members must set aside personal feelings about the individuals involved, focus on the evidence gathered and presented, seek guidance in the Scriptures and through prayer, and speak the truth in love.
- C. **Confidentiality and Disclosure.** Disciplinary proceedings will be conducted with confidentiality in all aspects of the proceedings; however, there is no guarantee of confidentiality within disciplinary proceedings for any participant. It may be necessary to disclose the facts and circumstances of the charge, including the identities of the accused person(s) and those submitting the charge, in connection with investigating and remedying the charge and considering and carrying out possible restoration. In addition, the findings and conclusions of the disciplinary proceeding may be announced to appropriate parties who were an integral part of the proceedings, affected members of the church congregation, and licensed workers associated with the body that originally licensed the charged worker, and an overseas national church through its president. In the case of a finding of abuse against a child or vulnerable adult, disclosure shall be made to local authorities as required by law.

If the investigator or a member of the Discipline Committee is contacted by the press, law enforcement authorities, attorney or other individual associated with civil/criminal proceedings, or other persons not involved with the disciplinary proceedings but seeking information, the ecclesiastical authority responsible for the case will be contacted immediately. No information may be disclosed without the permission of the appropriate authority unless such disclosure is required by law.

The findings, conclusions, and records of the disciplinary proceedings may be communicated to churches and entities within the C&MA for decisions concerning employment, volunteer service, ministry work, church membership, and licensed worker's status. A record of the findings and conclusions will be entered in the licensed worker file

and may be conveyed with the file if the licensed worker seeks to transfer from one C&MA organization to another. In like manner, the record of a lay member may be transferred to another Alliance entity when determined appropriate by the ecclesiastical authority who conducted the disciplinary proceeding. Information may be transmitted even after restoration to the individual's former position or status.

The C&MA and its ecclesiastical authorities reserve the right, within their discretion, to disclose any information to outside parties as they determine appropriate under the circumstances.

- D. Relationship to Employment.** In the case of an individual employed by a C&MA entity or by a district or church entity (referred to herein as Employing Entity), information presented in the disciplinary proceeding may be conveyed to the supervisor(s) of the employee and may affect the employment relationship independent of the disciplinary proceeding. Also, the information may form the basis for a charge or complaint under another C&MA policy or regulation.

An individual subject to a charge or disciplinary proceeding may be immediately suspended from employment or public ministry, or subject to other personnel action as determined by the Employing Entity (which in some cases may be the ecclesiastical authority).

This Policy is not intended to create an expressed or implied contract of employment, to require the procedures of this Policy be followed before any action is taken, or to otherwise modify the at-will employment relationship which may exist between the employee and the Employing Entity.

- E. Suspension of Public Ministry.** The ecclesiastical authority will have the authority to suspend the public ministry of any licensed/certified/international worker who is the subject of a charge or disciplinary proceeding. For a district worker, this action will be reported immediately to the Credentialing Council and to the District Executive Committee. For an international worker, this action will be reported to the Discipline Committee, Regional Director, and National Office.
- F. Required Reporting.** At first opportunity the following should be notified of substantiated, or in the case of sexual harassment, sexual abuse, and/or sexual assault, plausible charges:
1. The district office should be informed concerning a local church member;
 2. The National Office should be informed concerning a district licensed official worker; and
 3. The regional director should be informed concerning an international worker presently at an international ministry location along with a preliminary written report.
 4. When the charge is one of abuse of a child or vulnerable adult:

- a. The ecclesiastical authority should be notified within 24 hours or as soon as reasonably possible; and
 - b. Local authorities should be notified as required by local law.
- G. **Non-Retaliation.** Anyone who files a complaint or who participates in a disciplinary procedure shall be free from harassment or retaliation because of filing or participating in the procedure.

IV. Procedures for Disciplinary Proceedings

- A. **Inquiry.** Reports or complaints of alleged violations (see Section II, D) or confessions by church members and/or licensed workers will be subject to a preliminary inquiry by the appropriate ecclesiastical authority, or his designee, to determine whether the charges have been properly brought, as outlined below.

When circumstances warrant, the ecclesiastical authority may, with the approval of the District Executive Committee, suspend the right of any licensed worker subject to disciplinary proceedings to minister publicly, pending the completion of the disciplinary process. When the accused is a member of the church, the ecclesiastical authority may, with the approval of the elders of the local church, suspend the right of the accused to exercise the prerogatives of membership, including removal from lay ministry in the local church pending the completion of the disciplinary process.

1. **Interview with Complainant(s).** The person(s) who brought the charge of sinful conduct should be interviewed to ascertain the facts and to clarify any portions of the charge. An advocate to provide guidance and counsel to the Complainant may be included in any interview, and the Complainant will be provided a written copy of the charge once it is drafted.
2. **Interview with the Accused.** The person(s) accused of a disciplinary offense should be interviewed regarding the charges. Prior to the interview, the accused person(s) may be provided with a written copy of the charge and informed of the right to submit a written response to the charge. An advocate may be appointed by the proper ecclesiastical authority to provide guidance and counsel to the accused person(s) once he/she has received a copy of the charges.

No statement or action by the accused shall terminate the disciplinary process, including an oral statement of confession, a written or oral statement of intent to resign one's ministry, return credentials as a licensed worker and/or resign membership in the C&MA. The statement or action will be noted by the Investigator(s) and recorded by the ecclesiastical authority. However, the ecclesiastical authority shall continue the investigation process as outlined herein with or without the cooperation of the Accused. A resignation from membership, return of license to minister in the C&MA, or resignation from one's place of ministry while a disciplinary action is pending shall not be given effect until the church has fulfilled its God-given responsibility to encourage

repentance, attempt the restoration of the accused person(s), and bring the disciplinary process to an orderly conclusion.

3. **Proper Submission of Charge.** If it is determined that the charge was submitted properly under this Policy, the ecclesiastical authority will proceed with a formal investigation as outlined below. If it is determined the charge was not submitted properly, the charge will be dismissed and all involved personnel notified. A charge is not properly submitted if it is not a basis for discipline, if the accused is not subject to discipline, or if the charging party(ies) has no standing to submit a charge.
4. **Rights of Ecclesiastical Authority.** The ecclesiastical authority, at its sole discretion, may dismiss or delay the formal investigation of a charge relating to a private dispute regarding matters not normally considered a basis for discipline. In such instances the ecclesiastical authority will provide instructions on resolving the matters according to Matthew 18:15–16 (see “Preliminary Considerations” above).

When circumstances warrant, the ecclesiastical authority may suspend the right of any licensed/certified/international worker subject to disciplinary proceedings to minister publicly, pending the completion of the disciplinary process. When the accused is a member of the church, the ecclesiastical authority may, with the approval of the elders of the local church, suspend the right of the accused to exercise the prerogatives of membership, including removal from lay ministry in the local church pending the completion of the disciplinary process.

5. **Request for Review.** If a charge is dismissed, the individual(s) who brought the charge may request review of the decision to dismiss the matter as outlined in Section X below.

- B. **Investigation.** When warranted, the appropriate ecclesiastical authority will appoint two or more persons (at the local church, elders) to conduct an investigation of the charge. The lead pastor or another member of the pastoral staff of the church may be appointed as one of the investigators. A female shall be included as an investigator when either the Accused or the Complainant is a woman. In the case of a charge of child or vulnerable adult abuse, local government authorities will generally conduct the investigation but in a case where this does not occur, the investigative committee should include at least three members, including both genders and every effort should be made to appoint one investigator with background or training in abuse investigations as referred by or approved by the National Office and an independent observer. The appointment of the investigators will be by letter, and a copy of the letter will be provided to the Accused and the next level of ecclesiastical jurisdiction. Every effort should be made to complete the investigation within 30 days from the date of appointment. The investigative process will include:
 1. Interview with the Complainant(s).

2. Interview with the Accused. Unwillingness to appear at a scheduled interview without acceptable reason will be noted in the report. The ecclesiastical authority shall continue the investigation as outlined herein.
3. Interview with witnesses identified by the Complainant(s) and the Accused.
4. Review of any written statements provided by the Accused and any documents presented by the Complainant(s), or any other person identified as having relevant information.
5. Collection and review of other documentary evidence relevant to the charge.

The investigators will determine the scope of investigation. Interviews with the Complainant(s), victims of the alleged wrongful conduct (if they did not submit the charge), and the Accused will be conducted by at least two investigators. Recordings may be made of any sessions of investigation.

- C. **Summary of Investigation.** The investigators will prepare a written report of the investigation including a summary of evidence relevant to the charges, specific charges substantiated by the evidence, and recommendations. A copy will be provided to the Accused and the ecclesiastical authority. A nondetailed summary report will be given to the Complainant(s) that will indicate only whether the charge(s) was found to be substantiated or unsubstantiated. If the charge(s) is found to be unsubstantiated, the report will indicate that the case is closed. If the charge(s) is found to be substantiated, the report will indicate that the charges are being passed on to a Discipline Committee.
- D. **Intermediate Action.** Upon receipt of the report of investigation, the ecclesiastical authority will take one of the following actions.
1. If it has been determined by the investigating committee that the charge is unsubstantiated, and there is no reasonable basis for proceeding with a hearing, a letter will be provided to the Complainant(s), the Accused, and all appropriate personnel who had knowledge of the allegation(s) informing them of the decision to dismiss all charges. The Complainant(s) may request a review of the decision to dismiss according to Section X below.
 2. If it is determined that the charge is substantiated, or in the case of an allegation of sexual harassment, sexual abuse, and/or sexual assault that is deemed plausible, and that it is neither possible nor appropriate to conduct a mediation in accordance with Alliance policy set out in Section II (A) above, and that formal disciplinary action is warranted, the appropriate ecclesiastical authority shall appoint a Discipline Committee. The Discipline Committee shall consist of no less than three members. The elders shall serve as the Discipline Committee in the local church (see Section III, A above). The “president” of the appropriate C&MA entity or his appointee shall serve as the moderator and will provide copies of the following documents to each member of

the Committee: the written charge, the written response statement, if any, and the investigation summary. If the charges are undisputed or admitted, the hearing may be limited to specific matters of restitution and restoration to full fellowship with Christ and the church.

3. The Discipline Committee shall have the authority at any time in the proceedings to allow the matter to proceed in mediation in accordance with biblical principles and upon the stipulation of the Complainant(s) and the Accused. The Discipline Committee may also require successful completion of a mediation or peacemaking coaching as a condition of probation or as an element of a Restoration Plan. In the event that a matter is ordered to mediation by the Discipline Committee prior to judgment, the disciplinary process will be stayed until a certain date set by the Discipline Committee. If all matters are not resolved in mediation or coaching to the satisfaction of the Discipline Committee after report by the mediator, whether occurring prior to judgment or as part of the restoration process, then the disciplinary process shall be resumed and shall continue until completion.
- E. **Scheduling the Hearing.** Normally, the disciplinary hearing will be conducted within 30 days of the appointment of a Discipline Committee. The moderator will schedule the disciplinary hearing at a date and time mutually agreeable to the Accused and others participating in the hearing. The hearing may be held by written submission of statements and evidence at the discretion of the Discipline Committee if requested by either the Complainant or the Accused.
- F. **Prehearing Conference.** A prehearing conference may be (and will be if the Accused requests) set by the moderator no later than one week prior to the hearing. The purpose of the conference is to narrow the number and scope of disputed issues and to plan for an orderly hearing. At that time the Reporter (as defined below) and the Accused will identify all probable witnesses and give a summary of their anticipated testimony.
- V. **Disciplinary Hearing**
- A. **Discipline Committee.** The Discipline Committee will make decisions by majority vote and determine its own procedure as consistent with this Policy.
1. **Moderator.** The moderator will be responsible for the orderly conduct of the hearing and may rule on all procedural questions and questions related to the admission of tangible evidence including witness testimony, subject to reversal by a majority vote of the Committee.
 2. **Secretary.** A secretary will be appointed by the moderator to keep accurate records of all proceedings and to preserve all documents submitted to the Committee.
 3. **Reporter.** The investigators shall choose a Reporter to present the findings of the Committee along with any witnesses and documents relevant to the charge. An effort

will be made to present only the witnesses and documents of greatest relevance to the issues raised in the charge, both favorable and unfavorable to the Accused. If possible, repetitive testimony will be avoided. He/she will be excused prior to final deliberations.

- B. **Accused.** The Accused may recall witnesses presented by the Reporter, call additional witnesses, provide additional testimony on his/her behalf, and/or submit a written statement at the time of the hearing. He/she will have the right to an advocate at the hearing and may choose a colleague, Christian friend, or member of the church whether in the United States or overseas national church. Since this is an ecclesiastical hearing, legal counsel of any kind is not permitted.

If the Accused is unable to be present at a scheduled hearing, he/she may request to have an advocate to appear in his/her place or may request a rescheduling of the hearing. Unwillingness to appear or be represented at an agreed-upon hearing without acceptable reason may be considered an implication of guilt. The absence of the Accused or an advocate at any hearing will not prevent the Discipline Committee from proceeding with the hearing.

- C. **Witnesses.** Witnesses may be examined by the Reporter, the Accused (and the advocate for the Accused, if any), and one or more members of the Discipline Committee including the moderator. One or more members of the Committee (usually not the moderator) may be selected to question the Accused and any witnesses on behalf of the Committee.
- D. **Evidence.** Along with witness testimony, the Committee may also consider relevant documents, the summary of investigation, and other documents submitted by the parties. Tape recordings and other types of magnetic and/or digital recordings will be admitted as evidence if the recordings had been made with the full knowledge of those giving testimony or being charged, recognizing exceptions may be necessary at the discretion of the Committee.
- E. **Persons Present.** Persons present during the hearing will only include the members of the Discipline Committee, the Reporter, the Complainant(s), the Accused, and one witness at a time while testifying. The spouse and the advocate for the Accused may also be present while any testimony is being given.

In cases involving sexual abuse or the abuse of a child or vulnerable adult, the alleged victim of abuse will be requested but not required to appear at the hearing where the accused is present. The victim's testimony taken during the preliminary and formal interviews may be presented by the Reporter.

- F. **Record of Proceedings.** A recording will be made of the hearing proceedings when possible. The recording may be used during the hearing, Committee deliberations, and appeal. The names of all individuals whose voices are recorded will be given at the beginning of the recorded testimony. The recording of the hearing and any documents or

other evidence admitted shall become the record of the proceedings. The record of the proceedings, after being approved by the secretary and moderator, will be given into the custody of the moderator. If an appeal is made, the record will be forwarded to the proper body and returned to the moderator after use. All investigations involving official workers as well as the records of all disciplinary actions involving official workers shall be reported to the National Office, and all records of actions relating to the revocation of license and/or the expulsion of official workers from the C&MA shall be forwarded to the National Office along with all personnel records. For cases involving international workers presently at international ministry locations, all records of the disciplinary actions including charges, evidence, defense, and conclusions shall be sent to the appropriate regional director or specialized structure director. The international worker against who the charges have been brought will also receive copies of the complete written record.

- G. **Hearing Steps.** In circumstances where the person subject to disciplinary action has confessed, and where there is evidence of genuine repentance and a willingness to submit to a restoration process as outlined by the ecclesiastical authority, it is permissible to conduct the disciplinary hearing informally. In addition, the Accused must agree in writing to waive a formal hearing.

When a formal hearing is required, it shall proceed in the following manner:

1. Reading the charge.
2. Accused's response to the charge.
3. Presentation of the Reporter's evidence.
4. Presentation of the Accused's evidence.
5. Statement by the Reporter.
6. Summation by the Accused.
7. Summation by the Reporter.
8. Deliberation of the Discipline Committee in executive session and a decision on each charge. A majority vote is required for a decision of guilty. At its option, the Committee may permit a written summation by the Reporter and the Accused to be submitted within five (5) days of the hearing but prior to any deliberations.
9. Judgment of the Discipline Committee. The Committee will submit its decision in writing with respect to each charge and the discipline to be imposed and will advise the Accused of the right to appeal and the process to be followed. Each member of the Committee will sign the document and a signed copy will be given to the person(s) subject to discipline. A copy will be forwarded to the next higher level of jurisdiction. The Committee may announce its decision at the conclusion of the hearing or later in

its written report. Usually, the Committee's written decision will be prepared and issued following the conclusion of the hearing.

10. **Statement to the Complainant(s).** The Committee will submit a written statement to the Complainant(s) indicating the verdict reached by the Discipline Committee and, if found guilty, the penalty that will be imposed.

VI. Restitution and Restoration

- A. **Form of Discipline.** One of the following forms of discipline will be imposed for any offense for which a person is found guilty.

1. **Reprimand.** Reprimand is the lowest degree of censure and consists of reproving, warning, and exhorting the offender to a more consistent walk with the Lord. This form of discipline may be applied to all persons subject to this Policy, including employees who are neither church members nor licensed/certified workers. The official relationship with the National Office, a C&MA church or status as a licensed/certified worker is not altered. The appropriate ecclesiastical authority will administer the discipline.
2. **Probation.** During the period of probation the erring person's(s') relationship with the church and/or the privileges and responsibilities of ministry and/or employment may be limited as determined by the Discipline Committee. This form of discipline may be applied to all persons subject to this Policy, including employees who are neither church members nor licensed/certified workers. In the case of an international worker, probation will be administered only if it has been determined that the international worker's continued presence at the international location will not be detrimental to the overseas national church and/or the missionary community. The duration of the probation will be set by the Committee in view of the circumstances of the case but usually will not exceed six months.

During the period of probation the person(s) subject to discipline will meet regularly with a spiritual advisor appointed by the ecclesiastical authority, will daily live a life above reproach, fulfill all requirements for restitution as necessary and directed by the Committee, and prove himself/herself before God and the church. During probation the Committee may impose additional measures if it determines that the person(s) subject to discipline has not progressed appropriately. At the conclusion of the period of probation the Committee will evaluate evidence of genuine repentance and whether other expected progress has been achieved (as defined in 2 Corinthians 7:10–11). If the terms of the probationary period have not been met, or if satisfactory progress has not occurred, the individual(s) may be subject to an additional probationary period, revocation, or expulsion.

3. **Revocation.** Revocation applies to licensed/certified workers and church members, but usually does not apply to persons who are employees only. During the period of

revocation the guilty person's(s') privileges and responsibilities as a licensed/certified worker will be discontinued. For laity, all public ministries will be discontinued. Further, the official worker license and other certifications (except Consecration and Ordination) will be surrendered to the appropriate ecclesiastical authority. The Discipline Committee will determine the appropriate duration for revocation, usually from six months to two years. In all cases of sexual moral failure involving marital unfaithfulness, and/or direct sexual contact outside of marriage or with persons of the same sex, the period of revocation will not be less than two years. The Committee may extend the period of revocation or it may initiate expulsion if it is determined that the guilty person(s) has not demonstrated an attitude of genuine repentance for the prior immoral conduct and progressed satisfactorily toward spiritual wholeness, moral rectitude, and marital harmony (where applicable). The Committee may require regular meetings with a spiritual advisor and may impose other conditions as appropriate, including prohibiting an unrepentant person(s) from participating in Holy Communion.

The ecclesiastical authority may lift the revocation after evidence of genuine repentance and other expected progress has been achieved and a request for restoration received. If a request for restoration is not filed 30 days following the end of the period of revocation, the person will remain classified under revocation indefinitely.

Reinstatement may be requested after the originally established period of revocation has been completed and the terms of the plan for restoration have been fulfilled. If in the future the person shows evidence of repentance and requests to be placed in the restoration process, steps toward the restoration of fellowship (as outlined in Section VIII below) may be initiated at the discretion of the appropriate ecclesiastical authority.

In addition to the above, on occasion a C&MA consecrated and ordained individual may have made the decision to resign from C&MA ministry, return his or her credentials, and/or surrender membership in the C&MA. When circumstances arise that would normally warrant the initiation or completion of the disciplinary process, but the C&MA no longer has direct authority over the individual, it is within the purview of the Credentialing Council of the consecration and ordination district to withdraw the individual's Consecration and Ordination. The recommendation to withdraw Consecration and Ordination shall be presented to the Credentialing Council by the district superintendent or, in the case of an employee of the National Office including an international worker; the recommendation shall be presented to the Board of Directors of the C&MA by the president. A decision to withdraw an individual's Consecration and Ordination will be automatically appealed to the National Office (as defined in Section IX, B below) before becoming effective.

Upon the return of an international worker to the United States, the National Office may ask the district where the individual resides in the United States to work on behalf of the National Office to oversee and implement a plan for restoration.

4. **Expulsion.** Expulsion is the most severe penalty that may be exercised by the church. A decision to impose expulsion will be automatically appealed to the next higher level of jurisdiction (as defined in Section IX, B below) before becoming effective. Expulsion applies to licensed/certified workers and church members, but usually does not apply to persons who are employees only. Expulsion results in the discontinuation of all rights, responsibilities, and privileges of membership in the local church and the automatic withdrawal of the Certificate of Membership. For licensed/certified workers, expulsion results in the discontinuation of all credentials and all rights, privileges, and responsibilities associated with the status. It will result in the automatic withdrawal of consecration and ordination. Individuals who have been expelled from membership and/or whose credentials have been withdrawn as a result of expulsion may not be received into membership in another congregation of the C&MA or licensed to serve in ministry in another C&MA entity.

If in the future the person shows evidence of repentance and requests to be placed in the restoration process, restoration (as outlined in Section VIII below) may be initiated as determined by the appropriate ecclesiastical authority and may result in a reinstatement of credentials and/or local church membership.

- B. **Employment.** In addition to or in lieu of the above penalties, the Discipline Committee, at its discretion, may impose requirements on the terms and conditions of the guilty person's(s') employment, including but not limited to personnel action such as adjustment in job duties, transfer, demotion, or reassignment; disciplinary action; and/or immediate termination of employment. This Policy is not intended to create an express or implied contract of employment, to require the procedures of this Policy be followed before any action is taken, or to otherwise modify the at-will employment relationship which may exist between the employee and the employing entity.

In the case of an international worker, if there is a finding of immorality, propagating doctrines contrary to the basic teachings of the C&MA, or other serious offenses and the international worker shows no evidence of repentance or desire to be placed under discipline or if there is a finding of sexual abuse of a child or vulnerable adult, such worker shall be dismissed from service with the C&MA. The official credentials of a licensed worker of the C&MA shall be surrendered to the ministry location leader. The ministry location leader shall arrange for the international worker's immediate return to the worker's home country. In the case of other forms of abuse, the decision to dismiss such worker and/or to require the surrender of the official credentials of a licensed worker of the C&MA will be determined based on the details of each specific case.

- C. **Non-Offending Spouse.** In the case of a married international worker where the spouse is judged innocent of any wrongdoing, penalties of reprimand and probation shall not be applied to the innocent spouse. Where revocation, dismissal, or expulsion is the form of discipline imposed, the innocent spouse will incur the effects of the discipline of the

offender by virtue of the marriage relationship. However, a statement declaring the innocence of the non-offender is placed in the couple's file. The National Office may grant permission for the innocent spouse to be involved in ministry during the discipline period.

- D. **Discipline of Non-U.S. C&MA International Workers.** The international worker's sending agency is the only body authorized to discipline and dismiss its personnel. However, the U.S. C&MA reserves the right to terminate working agreements with non-U.S. personnel when such action is deemed necessary.

VII. Determination of Severity of Discipline

The facts and circumstances of an individual case determine what discipline will be imposed. If the offense is isolated and considered relatively minor with no actual harm to others, then a less severe discipline may be appropriate. If the offense involves flagrant misconduct, maliciousness, gross rejection of scriptural principles or C&MA doctrine, failure to submit to constituted authority, repeated incidents, or a pattern of wrongful behavior involving harm to others, then more severe discipline may be deemed necessary. Evidence of remorse and repentance and a genuine desire to change, especially if occurring prior to the disciplinary proceeding, may be grounds to opt for a lesser penalty. In determining the discipline to be imposed, the Discipline Committee will seek guidance in Scripture and through prayer, and will seek to promote the purity and faith of the spiritual body of believers while striving to promote growth and restoration of the erring believer to fellowship with Christ and the church.

VIII. Restoration Process

- A. **Determination of Restoration.** If the disciplinary measure imposed on a guilty person(s) is revocation, the Discipline Committee will consider whether a plan for restoration to fellowship is appropriate.
1. The primary goal of a plan for restoration is to return an erring believer to full fellowship with Christ and the Christian community. Reinstatement to licensed ministry, active membership in the local church, or a place of leadership or ministry in the local church is not guaranteed.
 2. In rare instances the Committee may determine the person's(s') conduct was so heinous and his/her attitude so contrary to Christian principles that reinstatement to licensed ministry, church membership, and/or other public ministry is not possible at any time. In the case of an official worker found guilty of sexual abuse of a child or vulnerable adult, by either a Discipline Committee or a court of law, there will be no possibility of regaining credentials for ministry in the C&MA. In the case of other forms of abuse, the decision to permanently deny credentials will be determined based on the details of each specific case.
 3. Restoration will not involve an agreement by the ecclesiastical authority, Discipline Committee, employing entity, or any other person involved in the disciplinary

proceeding to withhold information concerning the proceeding, including the results, in the event the restored individual seeks new church membership or a new position with the denomination, district, or C&MA church entity, or a supporting organization of the C&MA.

B. Restoration Process/Plan.

1. The individual seeking restoration will:
 - a. In cooperation with a spiritual advisor appointed by the ecclesiastical authority, develop a plan for restoration within 30 days of the date when disciplinary measures were communicated. The plan must be approved by the appropriate ecclesiastical authority before it is implemented. Permission may be granted to receive, approve, and direct plan implementation at any time before and after the 30-day time frame. The National Office may ask the district where the individual resides in the United States to work on behalf of the National Office to oversee and implement the plan for restoration. Arrangements may be made for a plan for restoration to be submitted to an ecclesiastical authority in another community and/or district if the individual seeking restoration has relocated and permission has been extended by the original Discipline Committee. In these circumstances the ecclesiastical authority receiving the plan for restoration will obtain and review the record of the original disciplinary proceeding and, if possible, consult with the original ecclesiastical authority and/or members of the Discipline Committee to become informed regarding the history of the case before approving the plan.
 - b. Where appropriate, engage in ongoing fellowship in an Alliance church which has been approved by the Committee.
2. The ecclesiastical authority will:
 - a. Provide oversight and direction during the restoration process.
 - b. Outline the specific process of restoration and the expectations and requirements.
 - c. Appoint an advisor.
 - d. Assure that specific biblical principles and standards of conduct and belief are identified and implemented by the offender.
 - e. Provide a schedule for review of the offender's progress.

C. Reinstatement. An individual who has been restored to fellowship with the church is not guaranteed full reinstatement to all rights and privileges previously held.

Reinstatement to a position of ministry in The Christian and Missionary Alliance and/or the local church is not assured even if an individual has satisfactorily completed requirements for restoration to fellowship. Person(s) wishing to be reinstated to ministry as an official worker must comply with all requirements for licensing and if the period of revocation has exceeded one year, may be required to appear for a licensing interview

before the Credentialing Council and/or, in the case of an international worker, before the appropriate authority in the National Office. The individual who wishes to be reinstated must submit a written request for reinstatement and provide evidence of successful completion of the plan for restoration to the appropriate ecclesiastical authority. Factors prohibiting the offender from obtaining reinstatement include but are not limited to:

1. Failure to provide satisfactory evidence that the patterns of behavior which led to the sinful conduct for which the discipline was imposed have been abandoned.
2. Involvement in multiple offenses, repeated sexual misconduct, or any child/vulnerable adult abuse.
3. Refusal or failure to fulfill any aspect of the disciplinary or restoration process.
4. Refusal of the secular or religious community to respect the offender as a person of trust and/or a spiritual leader.

The decision on reinstatement will be subject to the appeal to the appropriate official as outlined below.

IX. Appeal

A. **Grounds for Appeal.** One and only one appeal may be made from any verdict of the Discipline Committee to the next higher level of jurisdiction, and the resulting decision on the matter will be considered final. Grounds for appeal are:

1. Material error in the Committee's factual determination based on the evidence presented.
2. Material error in the Committee's application of standards of conduct and belief as expressed in the Scripture or C&MA doctrine.

B. **Procedure for Appeal.** Only the Accused has the right to appeal a decision of the Discipline Committee.

1. The appeal must be made in writing to the next level of jurisdiction no later than 30 days after the verdict of the Committee has been communicated. A copy of the appeal will be submitted to the ecclesiastical authority that convened the original disciplinary hearing.
2. The original ecclesiastical authority will forward a copy of all proceedings to the ecclesiastical authority to whom appeal has been made, along with copies of all correspondence with the individual making the appeal.
3. The ecclesiastical authority to whom the appeal has been made may appoint a committee to assist in the appeal process and in reviewing all previous proceedings.
4. The ecclesiastical authority and committee, if any, may:
 - a. Affirm the decision of the Discipline Committee.

- b. Reverse the decision in part or in whole.
 - c. Return the case to the Discipline Committee for further consideration.
 - d. Modify the plan for restoration.
5. Disputes regarding or arising out of the appeal process, including whether the decision was supported by the evidence, will be decided by this appeal process as a matter of ecclesiastical law, and not in or through a court of law or according to civil law.

C. Levels of Jurisdiction. Levels of jurisdiction used in the appeal process:

1. If the Accused is a church member, the appeal is made to the district superintendent.
2. If the Accused is a district worker, the appeal is made to the National Office.
3. If the Accused is an international worker, the appeal is made initially to the National Office. If the National Office rejects the appeal, the accused may make a final appeal to the C&MA Board of Directors. The National Office is obliged to forward the appeal to the chairman of the C&MA Board of Directors.
4. If the Accused is a National Office employee or officer, the appeal is made to the chairperson of the C&MA Board of Directors.

X. Request for Review

The Complainant(s) may request a review of the decision to dismiss the charge as outlined in Section IV, item A or C above. The request for review must be submitted in writing to the appropriate level of jurisdiction as identified in Section IX, C. The request will be submitted within 14 calendar days following the decision to dismiss the charge. The scope of the review is determined by the ecclesiastical authority conducting the review. The review decision is final.

XI. Amendments

Amendments to this document may be made by the Board of Directors of The Christian and Missionary Alliance.

Discipline Policy Summary

1. The Discipline Policy values a relational, personal, small circle resolution of conflict and addressing sin.
 - This is different than an organizational larger-circle method.
2. Three things require an organizational approach
 - a. Someone is at risk of imminent harm or has been harmed.
 - b. The testimony of Christ is threatened.
 - c. The sin disqualifies the accused from leadership/service.
3. Otherwise, private resolution of a matter without a formal hearing is right when there is confession of sin and repentance by the guilty.
 - a. As evidenced by a good confession.
 - b. As evidenced by a repentance strategy including sufficient support and accountability.
4. In the local church non-members are not subject to discipline unless a Relational Commitment has been put in place.
 - a. In the bylaws.
 - b. In practice by the pastor and elders.
5. Transition from the informal, relational kind of discipline to the formal, documented kind happens when there is no confession of sin and repentance, or when someone is at risk of imminent harm or has been harmed, the testimony of Christ in the church and community is threatened, or the sin renders the person unqualified to serve in their position of ministry.
6. Documentation requirements are reasonable.
 - a. The accusation may be brought in writing or verbally and then documented by the pastor or superintendent.
 - b. Anonymous accusations are not to be entertained.
7. When the written accusation is delivered to the accused, it is best done in person with the letter given to them following a verbal presentation of the accusation. It is recommended that the PAUSE principle from Peacemaker Ministries be used in presenting the accusation.
8. All discipline in the local church is to be done in consultation with the superintendent of the district.
9. Confidentiality is not absolute, but conditional.

10. It is best to talk with, by phone or in person, the accused before each of the following steps:
 - a. Sending the letter with the names of those performing the investigation,
 - b. The written report of the investigative committee,
 - c. The decision to dismiss the charges or to proceed with a hearing,
 - d. The names of those you have appointed to serve on the Discipline Committee,
 - e. The judgment and the restoration plan.
11. Note: there are several levels of discipline.
 - a. Reprimand
 - b. Probation
 - c. Revocation
 - d. Expulsion

When to Implement the Discipline Policy

1. A person's sin comes to your attention
 - a. You observe it.
 - b. Someone points out someone else's sin to you.
 - c. A person confesses sin to you.
2. If the person is an official worker, notify the district superintendent.
3. In the event of "a," follow Matthew 18 and Galatians 6:1 using the PAUSE principle from Peacemaker Ministries.
4. In the event of "b," coach the accuser to follow Matthew 18 and Galatians 6:1 using the PAUSE principle.

Unless someone is at risk of imminent danger or has been harmed, the testimony of Christ is being or will be widely damaged, or the sin disqualifies the person from leadership/service, in which case the pastor may go with the accuser to talk to the accused or go without the accuser.
5. In the event of "c," lead them into steps of confession, repentance, restitution with support, and accountability. Proclaim the gospel to them.

Unless someone is in imminent danger or has been harmed, the testimony of Christ is being or will be widely damaged as a result of their sin, or the sin disqualifies the person from leadership/service, in which case the pastor will proceed to implement the formal disciplinary process according to the *Manual of The Christian and Missionary Alliance* (also, referred to as the *C&MA Manual*).

6. If the person in sin denies that they have sinned after you have used the PAUSE principle with them, follow step two in Matthew 18, and take someone with you to gently restore them.
7. If they continue in unrepentant sin, then implement the formal, documented level of the Discipline Policy.
8. Include the district superintendent in the conversation early in the process.
9. Do not remove a person from membership for reasons of sin, including the sin of being divisive, without following the Discipline Policy.
10. The pastor and elder board may suspend the privileges of membership.
11. Do not, as pastor, tell someone they should consider going to another church. Follow the Discipline Policy. Removing someone from membership is a decision of the elders, not the pastor.
12. Be strict in regard to the documentation requirements of the Discipline Policy. Make sure all the letters that are to be written and sent are written and sent.

Discerning Spiritual Abuse in The Christian and Missionary Alliance

Spiritual authority is given by God for the care, protection, and empowerment of His people. Any misuse of this authority is a violation of Biblical principles, is contrary to the calling to servant leadership, and dishonors Christ. Any violation or mistreatment of spiritual authority is destructive to the community of Christ, to individuals, and to the testimony of the Church.

Spiritual abuse must be distinguished from strong and responsible leadership that takes appropriate steps to hold accountable those working under one's authority. Spiritual abuse occurs when power and control are applied beyond the proper limits of biblical authority to manipulate people's emotions, will, and actions for the benefit of the church, organization, or an individual. "It is characterized by a systematic pattern of coercive and controlling behavior in a religious context."¹ Spiritual abuse is a form of emotional and/or psychological abuse that profoundly impacts those who experience it.

Like other forms of emotional and/or psychological abuse, spiritual abuse is not just an isolated incident, but a pattern of sustained and repeated behavior occurring over a period of time. Spiritual abuse may include, but not be limited to, a systematic pattern of any combination of the following:

- Threatening harm to another's well-being through manipulation, cruelty, and/or exploitation
- Causing fear by intimidation, inflicting distress, anguish, and/or pressure
- Enforcing excessive accountability and coercion to control

- Censoring decision making and/or expression of contrary ideas
- Requiring obedience and unquestioned loyalty to a person or the organization, suggesting the leader/leadership has a superior and/or elite position
- Promoting secrecy, triangulation, and separation from others
- Punishing through discrediting, demeaning, and isolation
- Teaching and manipulating scriptures leading to control and coercion (could include intrusive or forced healing and deliverance ministries or rituals)
- Absent systems and structures of accountability that enables and/or permits the abuse of authority

Although these behaviors and attitudes can be masked as being for the greater good of the church, the mission, or the organizational goals, the true motive is always self-serving. Where spiritual abuse exists, it comes down to the leader wanting to be served rather than extending servant-leadership.

¹ “Escaping the Maze of Spiritual Abuse: Creating Healthy Christian Cultures” (Lisa Oakley, Justin Humphreys)

Other Resources:

“The Subtle Power of Spiritual Abuse” (Johnsons and Van Vonderen, 2005).

“A Church Called Tov: Forming a Goodness Culture That Resists Abuses of Power and Promotes Healing” (Laura McKnight Barringer, Scott McKnight)

Discipline Process Flow Chart

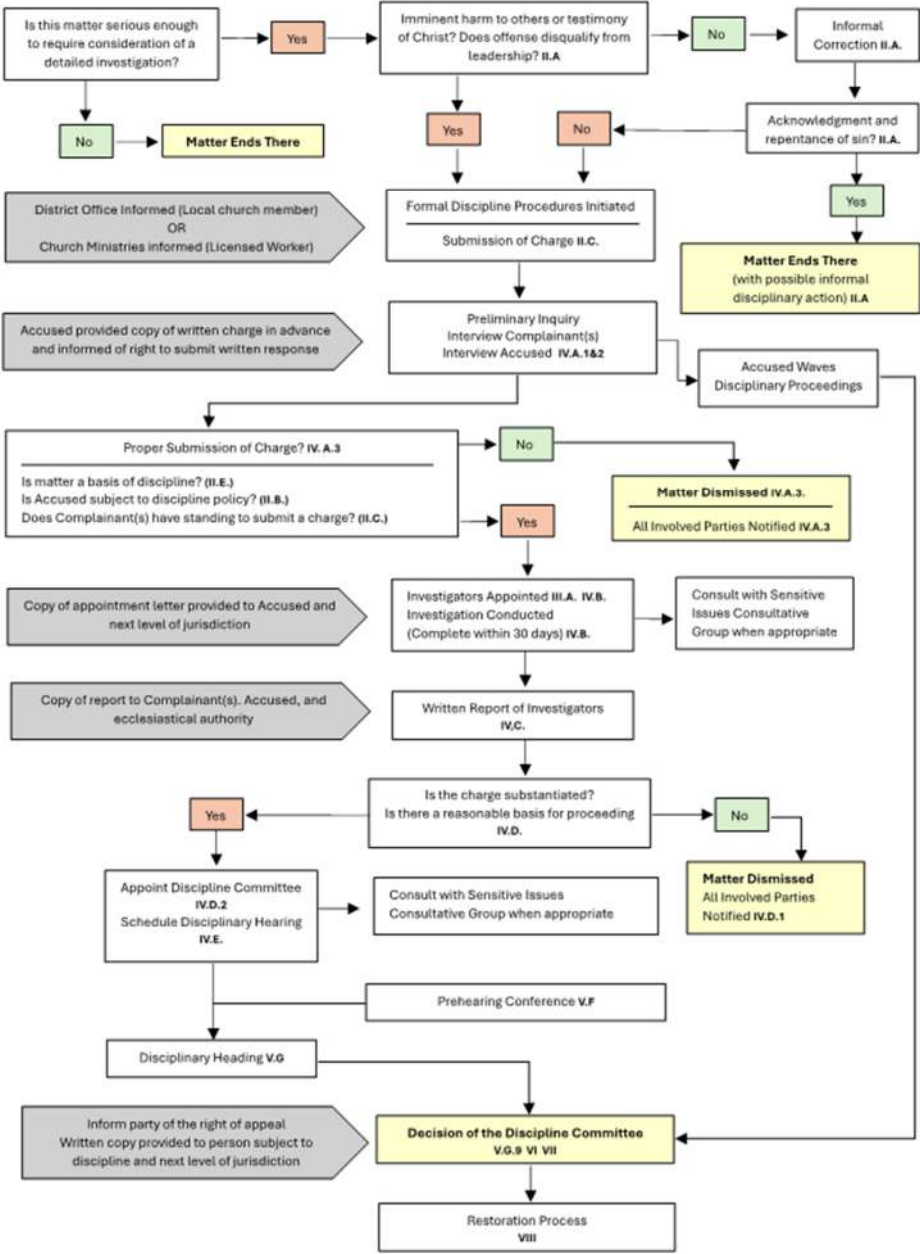


Figure 5 - Discipline Process Flowchart

Discipline Letters and Reports

The following documents are provided as samples to facilitate disciplinary action as outlined in the *Manual of The Christian and Missionary Alliance*. Governance authorities can easily adapt these documents to respective situations. This list is not exhaustive; however, it is sufficient in scope to assist in crafting other related documents. All documents should be stamped “Confidential.” For the purpose of these samples, we have built the following scenario:

Scenario: Mr. Sam Smith and Mr. Fred Stone of First Alliance Church have provided a written charge of moral failure involving sexual misconduct, allegedly committed by Mr. Bill Round, to the chairman of the elders and Pastor C. David Justice. The church will investigate, appoint a Committee on Discipline, and determine a guilty verdict. It also assumes that the subject has initially denied the charges to the governance authority during the preliminary inquiry.

Sample Format for Initial Procedures

Letter Arranging Initial Interview with Complainants

Acknowledging the Written Charges (on official letterhead)

Date

Mr. Sam Smith

Address

Mr. Fred Stone

Address

Dear Mr. Smith and Mr. Stone,

I have received your letter of August 1, 20--, by which you have officially charged Mr. Bill Round with moral failure involving sexual misconduct.

I will be pursuing this matter pursuant to the Uniform Policy on Discipline, Restoration, and Appeal as found in the current edition of the *Manual of The Christian and Missionary Alliance*. A copy of this Policy is attached for your information and I would encourage you to read it carefully.

In keeping with this Policy, I am initiating a preliminary inquiry. Therefore, I am asking you to meet with me in my office at 3 p.m. on August 5, 20--, so that I may ask questions of clarification and secure any further facts surrounding this matter. Please confirm this appointment with my assistant by calling (719) 987-6543 as soon as possible. A copy of your written charge has also been forwarded to Mr. Round.

Sincerely,

Rev. C. David Justice
Chairman, Board of Elders

CDJ/MW

Enc: Copy of Policy

Letter Arranging Initial Interview with Subject

Informing the Subject of the Written Charges (on official letterhead)

Date

Mr. Bill Round

Address

Dear Mr. Round,

I have recently received a written charge of moral failure involving sexual misconduct allegedly committed by you in violation of the principles of Scripture and the “Uniform Policy on Discipline, Restoration, and Appeal” as found in the current edition of the *Manual of The Christian and Missionary Alliance*.

I will be pursuing this matter pursuant to this Policy, a copy of which is attached for your information. I would encourage you to read it carefully. A copy of the written charge is also attached.

In keeping with this Policy, I have initiated a preliminary inquiry. Therefore, I am asking you to meet with me in my office at 3 p.m. on August 6, 20--, so that I may ask questions of clarification and secure any facts surrounding this matter. You also have the right to bring a written response to these charges with you.

Please confirm this appointment with my assistant by calling (719) 987-6543 as soon as possible.

Sincerely,

Rev. C. David Justice
Chairman, Board of Elders

CDJ/MW

Enc: Copy of Policy, Copy of Written Charges

Letter Appointing the Committee on Investigation

To Investigate Written Charges (on official letterhead)

Date

Mr. Clyde Comment, Chairman

Address

Mr. Alan Adak, Secretary

Address

Gentlemen,

Pursuant to Article IV—Procedures for Disciplinary Proceedings, paragraph B., Investigation, you are appointed to serve as Investigators and to conduct an investigation of the written charge of moral failure involving sexual misconduct allegedly committed by Mr. Bill Round, submitted by Mr. Sam Smith and Mr. Fred Stone, all of whom are members of our church.

You are to proceed with your investigation according to Article IV, paragraph B., 1-5 and provide me with a confidential Summary of Investigation report which includes: evidence, whether or not the charge is substantiated, and recommendations. Your investigative report and all supporting evidence should be reported to me not later than thirty (30) days from today's date.

I have also enclosed a copy of the "Uniform Policy on Discipline, Restoration and Appeal" as found in the current edition of the *Manual of The Christian and Missionary Alliance*, a copy of the written charges, and a copy of the written response.

Thank you for serving. The church will reimburse any expenses you may incur in the course of this investigation. Therefore, please save all receipts for submission to me with your final report. All draft materials are to be destroyed by shredding.

Sincerely,

Rev. C. David Justice
Chairman, Board of Elders

CDJ/MW

Enc: Copy of Policy, Copy of Written Charges, Copy of Written Response

Letter Informing Subject That Investigators Have Been Appointed

(on official letterhead)

Date

Mr. Bill Round

Address

Dear Mr. Round,

This is to advise you that I have appointed the following personnel to serve as a Committee on Investigation regarding the written charges of moral failure involving sexual misconduct allegedly committed by you.

Mr. Clyde Comment, chairman

Mr. Alan Adak, secretary

This Committee will contact you in the immediate future to arrange a time and place for an interview. I would encourage your full cooperation with this Committee. I have already provided you with a copy of the written charges.

Cordially,

C. David Justice
Chairman, Board of Elders

CDJ/MW

Letter Informing Complainant(s) That Investigators Have Been Appointed

(on official letterhead)

Date

Mr. Sam Smith

Address

Mr. Fred Stone

Address

Dear Mr. Smith and Mr. Stone,

This is to advise you that I have appointed the following personnel to serve as a Committee on Investigation regarding the written charges of moral failure involving sexual misconduct provided by you.

Mr. Clyde Comment, chairman

Mr. Alan Adak, secretary

In the immediate future, you will be contacted by this Committee to arrange a time and place for an interview. I would encourage your full cooperation with this Committee. I have already provided the Committee with a copy of your written charges.

Cordially,

C. David Justice
Chairman, Board of Elders

CDJ/MW

Sample Format for Written Report of Investigators

Confidential Summary of Investigation Report

Authority and Date of Investigation: This investigation was initiated at the direction of Rev. C. David Justice, Chairman for the Board of Elders, pursuant to the “Uniform Policy on Discipline, Restoration, and Appeal” as found in the current edition of the *Manual of The Christian and Missionary Alliance* and was conducted during the period August 10 to September 2, 20--. A copy of the letter of appointment is enclosed as Attachment 1.

Investigators: Mr. Clyde Comment and Mr. Alan Adak

Charge: Moral failure involving sexual misconduct

Complainants: Mr. Sam Smith and Mr. Fred Stone

Subject: Mr. Bill Round

Summary of Investigation:

Interview with Complainants: On August 10, 20--, the Committee interviewed the complainants at the church office. The complainants essentially reiterated their written report. Further, it was learned that the other party was Mrs. Paula Crenshaw and the alleged incidents of moral failure involving sexual misconduct occurred over a six-month period covering September 20-- through March 20--. The incidents are alleged to have occurred at the Cozy Motel in Another City, Colorado. Nothing else of substantive value was obtained. A copy of this interview is enclosed as Attachment 2.

Interview with Subject: On (insert date), the Committee interviewed the subject at the church office. The subject was advised of the charges against him and we confirmed that the chairman of the elders, Rev. C. David Justice, had previously provided him a copy of the written charges. The subject initially denied the charges. However, after several more questions, began to rationalize his actions citing personal problems with his current marriage, and subsequently acknowledged that the charges were essentially true. He also confirmed that Mrs. Paula Crenshaw was the other party involved. It was noted that Mrs. Crenshaw is not a member of this or any other Alliance church. A copy of this interview is enclosed as Attachment 3.

Interview with Mrs. Paula Crenshaw: On (insert date), Mrs. Paula Crenshaw was interviewed at her home in the presence of her husband, Mr. Robert Crenshaw. Mrs. Crenshaw admitted that she had, in fact, been seeing Mr. Round over the past six months and that they had had a sexual affair. She further related that she began to have feelings of guilt and had called it off on or about April 15, 20--. She also stated that she had already confessed this to her husband and that they were seeking marriage counseling with a professional counselor. Mrs. Crenshaw has agreed to testify at any hearing involving Mr. Round if requested to do so as long as her husband could accompany her. Mr. Crenshaw did not add anything substantive to the investigation. He did, however, express his support of his wife. A copy of this interview is enclosed as Attachment 4.

Review of Registration Records, Cozy Motel: On August 16, 20--, Mr. Mike Mondell, owner and manager of the Cozy Motel in Another City, Colorado, was interviewed. After advising Mr. Mondell of the nature of the investigation, he made his registration records available for review. This review revealed that Mr. Round had in fact registered at the Cozy Motel approximately twelve times between the dates of September 20-- and March 20--. The registration record also reflected “two” in the room. It did not contain the other

name or anything further of value to this investigation. Copies of the respective pages are enclosed as Attachment 5.

Substantiation of Charges: It is the findings of this Committee that this investigation and evidence gathered fully substantiates the charge of moral failure involving sexual misconduct committed by Mr. Bill Round.

Recommendations: In keeping with the “Uniform Policy on Discipline, Restoration, and Appeal,” we recommend that a Discipline Committee be appointed and that a hearing be conducted.

Respectfully Submitted,

Mr. Sam Smith
Any Street
Any City, CO

Mr. Fred Stone
Any Street
Any City, CO

Enc: Transcripts, statements, and other evidence

Disciplinary Hearings

Sample Format for Hearing Procedures

Memorandum of Understanding
Waiver of Disciplinary Hearing Proceedings

“The Uniform Policy on Discipline, Restoration, and Appeal” (found in Section E7 of the *Manual of The Christian and Missionary Alliance*) and the disciplinary proceedings are ecclesiastical in nature, founded on the most sacred teachings of the Christian faith. The Policy and proceedings seek to apply scriptural teachings concerning conduct and belief to persons holding positions of authority and leadership within the C&MA and to regulate the relationships between persons in the Christian Church.

At times, an individual who is the subject of the disciplinary process may desire to forego the Disciplinary Hearing Proceedings as described in the Policy preferring to move directly to the judgment of the Discipline Committee and the imposition of discipline. In order to accomplish this preference in a way that honors God, provides a measure of dignity and mercy to the accused, and yet upholds the purity of the process to bring about true repentance and restoration, this Memorandum of Understanding has been created.

_____ (Name) _____, the district superintendent and the appointed Discipline Committee represent the _____ District of The Christian and Missionary Alliance, _____ (Address) _____ (collectively “the district”) in implementing the Policy related to its licensed official workers.]

_____ (Name Accused) _____, is a licensed official worker of the District and is subject to the Policy.

The parties agree that they understand the procedures that are set forth in the Policy and agree that the procedures have been followed by the parties to this point. The parties further agree that an investigation has been completed in accordance with the terms of the Policy. Therefore, the parties enter into the following understanding, agreement, and waiver to wit:

1. The Accused understands and acknowledges that the Policy is an ecclesiastical process within the church. [The Accused acknowledges that he/she is a minister of the gospel and that the Policy is being applied within the context of biblical discipline.]
2. An investigation has been conducted by the District regarding allegations against the Accused concerning _____ during the period from [month] [year] to [month] [year].

3. The District accepts the confession of the Accused and along with the other evidence from the investigation is satisfied that these allegations have been substantiated.
4. This waiver applies only to the specific allegations that have been substantiated in this investigation and is not intended to waive the right of the District to apply the Policy to any undisclosed matters or allegations should they become known at a future date.
5. The Accused, by his signature below, agrees to waive the application of Section V of the Policy which sets forth the provisions for a disciplinary hearing in that he has admitted to the allegations against him, except for that portion of Section V found in paragraph G9 Judgment of the Discipline Committee.
6. The district is agreeable to such waiver in that it would serve no purpose to apply the majority of Section V because the Accused has admitted to his acts and is willing to submit to any disciplinary action which may be imposed against him.
7. The Accused understands that he is waiving his right to the following procedures:
 - a) Reading the charge.
 - b) Accused's response to the charge.
 - c) Presentation of the Reporter's evidence.
 - d) Presentation of the Accused's evidence.
 - e) Statement by the Reporter.
 - f) Summation by the Accused.
 - g) Summation by the Reporter.
 - h) Deliberation of the Discipline Committee in executive session and a decision on each charge. A majority vote is required for a decision of guilty. At its' option, the Committee may permit a written summation by the Reporter and the Accused to be submitted within five (5) days of the hearing but prior to any deliberations.
8. The Accused understands that he is waiving the hearing and procedures set forth above and is immediately proceeding to the provisions of Section V–G9, Judgment of the Committee on Discipline, without following hearing steps 1-8.
9. The district is satisfied that the Accused understands that he is waiving the procedures that are available to him under the Policy.
10. The Accused understands that he will be subject to any of the penalties and restoration plans provided for in Sections VI through VIII of the Policy.

(Accused)

Signed this _____ day of (Month), (year).

Witness (Print)

Witness (Print)

Witness (Print)

Witness (Print)

Witness (Print)

District Superintendent of the
_____ District of the
Christian and Missionary Alliance

District Discipline Committee

District Discipline Committee

District Discipline Committee

Letter Appointing the Discipline Committee

(on official letterhead)

Date

Mr. Brent Harr
Mr. Juan Rodriguez
Mr. Donald Duncan
Mr. Sam Nguyen
Mr. Clyde Comment

Gentlemen,

Pursuant to Article IV—Procedures for Disciplinary Proceedings, paragraph D—Intermediate Action, subparagraph 2, “Uniform Policy on Discipline, Restoration, and Appeal” (page E8-9), in the *Manual of The Christian and Missionary Alliance*, you are appointed to serve as the Discipline Committee to hear the findings of the Committee on Investigation surrounding the written charge of moral failure involving sexual misconduct allegedly committed by Mr. Bill Round, a member of our church.

I will serve as moderator and I am further appointing Mr. Harr as the vice moderator and Mr. Rodriguez as secretary. Mr. Comment, the chairman of the Committee on Investigation, will serve as prosecutor. I will schedule the disciplinary hearing at a date and time mutually agreeable to the defendant and others who will be participating in the hearing. I trust that this will be accomplished within thirty (30) days of today’s date.

I am enclosing a copy of the Policy, the initial written charges, and the Report of Investigation. Please read them thoroughly and as soon as possible.

Thank you for serving. The church will reimburse any expenses you may incur in the course of this appointment. Therefore, please save all receipts for submission to me at the conclusion of this hearing. This report and any notes you make during this process must also be returned to me at the conclusion of the hearing.

Sincerely,

C. David Justice
Chairman, Board of Elders

CDJ/MW

Letter to Set Time and Place of Hearing/Subject's Right to Preliminary Hearing

Send Via Certified Mail, Return Receipt Requested (on official letterhead)

Date

Mr. Bill Round
Address

Dear Mr. Round,

This is to inform you that a Discipline Committee has been appointed to hear the written charge of moral failure involving sexual misconduct allegedly committed by you. The composition of the Committee is as follows:

Mr. C. David Justice, Chairman
Mr. Brent Harr
Mr. Juan Rodriguez
Mr. Donald Duncan
Mr. Sam Nguyen
Mr. Clyde Comment

I have scheduled the hearing for (insert date), and it will be held at the First Alliance Church. The hearing will also follow the outline as found in the Policy (*Manual of The Christian and Missionary Alliance, E8*) document previously provided to you. You are encouraged to read this document once again. You are also reminded that you are entitled to have your spouse and/or another advocate accompany you to this hearing.

You are also advised of your right to a pre-hearing conference, if so desired. If you choose to exercise this right, the preliminary hearing will be held on (insert date), at the First Alliance Church. This conference will be limited to those matters outlined in the Policy. Should you choose to exercise your right, I must be informed no later than three (3) business days from today's date. Failure to do so will result in your waiving of this right.

Cordially,

C. David Justice
Moderator, Committee on Discipline

CDJ/MW

Letter Informing Complainants and Other Witnesses of Time and Date of Hearing

*Individually Addressed to All That Are to Appear Before
the Committee on Discipline* (on official letterhead)

Date

Name

Address

Dear

This is to inform you that a Discipline Committee has been appointed to hear the written charges of moral failure involving sexual misconduct allegedly committed by Mr. Bill Round. This hearing will be conducted on (insert date and time), at the First Alliance Church.

Since you have been identified as a witness, please plan to arrive no later than 10 a.m.

Thank you for taking the time from your schedule to assist us in this very important matter.

Cordially,

C. David Justice
Moderator, Committee on Discipline

CDJ/MW

Sample Format for Written Report of Discipline Committee

Report of Disciplinary Hearing

Authority and Date of Hearing: This hearing was conducted at the direction of Mr. C. David Justice, chairman for the Board of Elders pursuant to the “Uniform Policy on Discipline, Restoration, and Appeal” as found in the current edition of the *Manual of The Christian and Missionary Alliance* (Section E7) and was conducted September 18, 20-- . A copy of the letter of appointment is enclosed as Attachment 1.

Composition of Committee: Mr. C. David Justice, chairman, Mr. Brent Harr, Mr. Juan Rodriguez, Mr. Donald Duncan, Mr. Sam Nguyen, and Mr. Clyde Comment.

Charge: Moral failure involving sexual misconduct.

Complainants: Mr. Sam Smith and Mr. Fred Stone.

Defendant: Mr. Bill Round.

Proceedings:

Call to Order: The Disciplinary Hearing was called to order by Mr. C. David Justice, moderator. All Committee personnel were present. Mr. Justice reminded the Committee members of the biblical basis for discipline as noted in Article I of the Policy and briefly commented on each one. A season of prayer followed.

Review of Process: The moderator reviewed the hearing process as outlined in the Policy and admonished Committee members on their responsibilities. He further advised Mr. Comment that, as prosecutor, he would be excused prior to deliberations.

Reading of the Charge: The moderator invited Mr. Round to the hearing. After extending appropriate courtesies, advising Mr. Round of the nature of the hearing, the process that would be followed, and prayer, the charge was read by the prosecutor as follows:

That Mr. Bill Round had engaged in moral failure involving sexual misconduct with a Mrs. Paula Crenshaw at various times between September 20-- and April 20-- in violation of Scripture and the Uniform Policy on Discipline, Restoration, and Appeal.

Defendant’s Response: Not Guilty.

Presentation of the Prosecutor’s Evidence: At this time, the prosecutor presented the following evidence:

Testimony of Mr. Sam Smith: Mr. Smith appeared to the Committee at this time. Mr. Smith essentially reiterated his written statement that he had observed Mr. Round and Mrs. Crenshaw entering the Cozy Motel in Another City, Colorado, while attending a conference in that city. He further advised that Mr. Stone was with him at the time. Mr. Smith also testified that he had known Mr. Round for about four years in a casual manner and that the majority of contact with Mr. Round had been at the church. He also demonstrated that he knew the identity of Mr. Round by sight. Mr. Smith was excused, subject to recall.

Testimony of Mr. Fred Stone: Mr. Stone appeared to the Committee at this time. Mr. Stone related essentially the same testimony as Mr. Smith. However, he further advised that he has known Mr. Round for

about six years as a neighbor, as well as a church member. He cited several incidents of conflict between Mrs. Crenshaw and her husband, Robert, in their marriage and was aware that Mrs. Crenshaw would absent herself from their home for extended periods of time. However, he did not suspect she would involve herself in a sexual relationship with another.

Review of registration records: The prosecutor presented copies of several pages of the Cozy Motel registration records attesting to the fact that Mr. Round had registered there on several occasions. In each case, he had registered under his own name and indicated that “two” persons would occupy the room.

Testimony of Mrs. Paula Crenshaw: Mrs. Crenshaw appeared to the Committee at this time accompanied by her husband. Mrs. Crenshaw first apologized for her part in the relationship she had with Mr. Round. She advised the Committee that she had confessed “everything” to her husband, Robert, who had accompanied her to the hearing. Upon questioning, she testified that she and Mr. Round had in fact, had an ongoing sexual relationship for about six months between September 20-- and mid-April 20--. She further related that her marriage had been in trouble and she was lonely and despondent. She had known Mr. Round since high school where they had been close friends. Initially, she sought him out only for support and comfort and had no intentions of seeing the relationship develop beyond that. However, it did develop into several incidents of sexual contact. She also related that she and her husband are working on their marriage relationship with a professional counselor.

Presentation of Defense: At this time, the defendant was offered the opportunity to provide his defense of the charges. However, in light of the previous testimonies, the defendant declined to present any witnesses or evidence in his favor.

Statement by the Prosecutor: The prosecutor stated that he had nothing further to present. He did read from the appropriate section of the Policy as well as Scripture noting that misconduct of this nature clearly violates both references and is not in keeping with good discipline and order personally or in the church.

Defendant Summation: The defendant acknowledged that he had made a terrible mistake and allowed the emotions of the moment to overtake him. He stated that his wife was now aware of the situation and although their relationship is seriously strained, she is counseling with a close female friend and he is hopeful that she will eventually forgive him. He is also hopeful that their marriage can be saved. He apologized for not readily admitting his guilt but was hopeful that there was another solution.

Prosecutor Summation: The prosecutor reiterated the above testimonies citing the clear and compelling evidence that the charge of moral failure involving sexual misconduct were indeed true and urged the Committee to find the defendant guilty as charged.

Deliberation of the Committee: The moderator excused Mr. Comment, Prosecutor, as previously stated and called the Committee into executive session for deliberation. Following a time of permitting each member of the Committee to express himself, and for prayer, the moderator again read the charge followed by a call for a vote.

Voting guilty: Five

Voting not guilty: None

The Committee subsequently moved into the penalty phase. After considerable debate, review of the Policy and prayer, the committee decided by unanimous consent that the defendant, Mr. Bill Round, would be subject to revocation as outlined in the Policy for a period of not less than two years. The Committee further opined that restoration was most certainly in order and requested the moderator to meet with Mr.

Round following the hearing and advise him of the process. The executive session was subsequently concluded.

Judgment of the Committee: The moderator reconvened the hearing and invited the defendant, the prosecutor, the complainants, and other interested personnel to join the hearing. Once all were seated, the moderator reiterated the purposes of church discipline as outlined in the preamble to the Policy and cited several Scriptures which outline the biblical basis for discipline. The defendant was then asked to stand before the Committee as their verdict of “guilty as charged” was announced. The moderator further stated that the defendant would be provided a written copy of the verdict within three working days and that the Committee had also recommended that a plan of restoration was in order. Mr. Donald Duncan, a senior elder of the First Alliance Church was appointed to be advisor for Mr. Round during the period of revocation. Lastly, Mr. Round was advised of his right of appeal and the process was highlighted from the Policy.

Adjournment: The hearing was adjourned at 4:30 p.m. with the thanks of the moderator to all that participated in this most difficult task and in a season of prayer.

Respectfully Submitted,

Mr. Juan Rodriguez
Secretary, Committee on Discipline

cc: Defendant, Complainants

Letter Informing Subject of Findings by Discipline Committee

(On official letterhead)

Date

Mr. Bill Round
Address

Dear Mr. Round,

The Committee on Discipline appointed pursuant to the “Uniform Policy on Discipline, Restoration, and Appeal” heard your case on September 18, 20--. It is my responsibility to confirm to you that the Committee by unanimous ballot found that you were guilty of the written charge of moral failure involving sexual misconduct.

The Discipline Committee has further determined that the penalty to be imposed is that of revocation of your church membership and ministries for a period of not less than two years. During this period, you are to discontinue all public ministries in this church.

The Discipline Committee has further determined that restoration to full membership is possible and has therefore appointed Mr. Donald Duncan to be your advisor during this period. You are advised that a plan for restoration must be prepared by you within thirty (30) days of today’s date and submitted to me for approval. The requirements for this plan are outlined in the Policy previously provided to you. You are further advised to acknowledge receipt of this letter by your signature on the bottom of the letter and return to me within five (5) business days.

You are also advised of the right of appeal. The exact process to be followed is outlined in the Policy.

We sincerely regret that this action was necessary. It is, however, our deepest desire that you now confess this sin before God, receive His forgiveness, and become completely restored to your family and this fellowship. May God grant you His grace as you complete the process.

With deep regret,

(Enter signature block of the five committee members)

Receipt acknowledged and contents understood this _____ day of September, 20__.

Return to Mr. Bill Round (Address)

Letter Informing Complainants of Findings by Discipline Committee
(official letterhead)

Date

Mr. Sam
Address

Mr. Fred Stone
Address

Dear Mr. Smith and Mr. Stone,

This is to inform you that the “Uniform Policy on Discipline, Restoration, and Appeal” as found in the current edition of the *Manual of The Christian and Missionary Alliance* has been followed in the matter of the written charge submitted by you against Mr. Bill Round.

On September 18, 20--, the Committee on Discipline conducted a hearing. Following the presentation of the case, the Committee found Mr. Round to be guilty as charged.

Please accept our deepest thanks for bringing this to our attention and join us in prayer as we believe Mr. Round will repent of his sin and be restored to our fellowship.

Cordially,

C. David Justice
Chairman, Board of Elders

CDJ/MW

Statement to be Read to a Closed Congregational Meeting
(Active Membership Only)

Statement

Special Congregational Meeting

Date

It is with a deep sense of regret that I, as chairman of the Board of Elders, First Alliance Church, inform you, as active members of this church, of a matter of church discipline.

Pursuant to the “Uniform Policy on Discipline, Restoration, and Appeal,” a written charge of moral failure resulting in sexual misconduct has been received against a member of our church, Mr. Bill Round. Following the appropriate procedures as outlined in the Policy, Mr. Round has been found guilty of the charge and has been ordered to undergo a period of revocation for not less than two years. During this period of time, Mr. Round will not be permitted to hold an office or have a public ministry in this church.

I am pleased to inform you that the Discipline Committee has recommended that Mr. Round develop and complete a plan for restoration during this period. Mr. Donald Duncan has also been appointed as his advisor.

Please join with me and the other elders of this church in praying for the full restoration of Mr. Round.

C. David Justice
Chairman, Board of Elders

Letter to CM Vice President of Findings by Discipline Committee

*To Be Used When the Defendant Was an Official Worker
and the Process Was Carried Out on the District Level (on official letterhead)*

Date

Rev. William C. Pell, DMin
Vice President, Church Ministries
6421 E. Main St.
Reynoldsburg, Ohio, 43068

Dear Rev. Pell:

Pursuant to the “Uniform Policy on Discipline, Restoration, and Appeal,” a written charge of moral failure resulting in sexual misconduct had been received against an official worker of this district, Mr. Bill Round. Following the appropriate procedures as outlined in the Policy, Mr. Round has been found guilty of the charge and has been ordered to undergo a period of revocation for not less than two years, effective September 18, 20--. During this period of time, Mr. Round’s privileges and responsibilities as a licensed official worker have been discontinued. Furthermore, his official worker license has been surrendered to me.

Sincerely,

Rev. Titus T. Thumb
District Superintendent

TT/CH

Letter/Memo from CM Vice President Informing The C&MA Leadership
President, Vice Presidents, Assistant Vice Presidents, District Superintendents, and CM National
Office Directors of Findings by Discipline Committee

(on official letterhead)

Date

President
The Christian and Missionary Alliance
6421 E. Main St.
Reynoldsburg, Ohio, 43068

Dear _____,

Pursuant to the Uniform Policy on Discipline, Restoration, and Appeal, a written charge of moral failure resulting in sexual misconduct had been received against an official worker of this district, Mr. Bill Round. Following the appropriate procedures as outlined in the Policy, Mr. Round has been found guilty of the charge and has been ordered to undergo a period of revocation for not less than two years, effective September 18, 20--. During this period of time, Mr. Round's privileges and responsibilities as a licensed official worker have been discontinued.

Respectfully,

Rev. Terry Smith
Vice President for Church Ministries

DW/KT

cc: C&MA vice presidents, assistant vice presidents, district superintendents, CM directors



THE ALLIANCE

Church Ministries

Credentialing Council

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Credentialing Council

Practice of the Credentialing Council

The Credentialing Council is considered to be the gatekeeper of The Alliance. The Credentialing Council helps protect the denomination from leaders who would potentially have errant doctrines. The members should also be developers of people and leaders. They go beyond just preparing people to pass an exam to preparing new leaders for effective, fruitful ministry. It is highly recommended that Credentialing Council members have a strong background in ministry leadership in the local church and have been consecrated and ordained for at least five years. It is expected that they be willing to uphold and apply the principles and polity of the *C&MA Manual*. It would be an additional help if they are skilled at mentoring young leaders.

Specifically, a Credentialing Council examines and recommends approval for the accrediting and licensing of official workers and approves leaves of absence to the district superintendent. The Credentialing Council also examines and ordains and/or consecrates qualified candidates for the Christian ministry (A4, Article II, Section 5).

Each district has a Credentialing Council. The members of the Credentialing Council are elected by District Conference or appointed by the District Executive Committee as specified in their bylaws (A4, Article II, Section 4).

Credentialing Council Responsibilities

Accreditation

Accreditation is the act of being officially recognized by The Christian and Missionary Alliance as qualified to serve in Alliance ministry.

It is the responsibility of the Credentialing Council to:

- Examine and interview accreditation candidates for denominational doctrinal alignment, meeting general requirements (E-3-III-B), and living out core characteristics of an Alliance worker
- Assign accredited status to approved candidates for licensing
- Assign other status outcomes which require work to move toward accreditation

Licensing and Certification of Alliance Workers

Licensing is issued when a man or a woman is appointed by the district superintendent to serve in clergy-type ministries and provide shepherding and leadership to the church. The Christian and Missionary Alliance shall distinguish two orders of ministry within its churches. Official workers, who are licensed, are recognized as clergy and serve in positions dedicated to preaching and teaching the Word of God, administering ordinances, and leading the church to walk in the fullness of Christ and to fulfill the Great Commission worldwide. Persons who are granted certificates for ministry are authorized to fulfill a variety of vocational functions within the church that contribute to the same ends

but which do not include the same clergy responsibilities. Licenses are issued to those who are accredited when they are appointed by the district superintendent to serve in the local church.

It is the responsibility of the Credentialing Council to:

- Annually review a report of certificated workers provided by the district superintendent (A4, Article II, Section 5)
- Interview and make recommendations related to the certification and placement of nonclergy church professional workers who desire to work in an Alliance context within the district (E5, Article I)
- Approve leaves of absence for licensed workers (E3, Article V, Section K)

Consecrating and Ordaining of Alliance Workers

Consecrating and ordaining workers is the church's public recognition of the call from God, distinct from human vocational choice, to a person for a lifetime of ministry through speech and exemplary lifestyle, preaching and teaching the Word of God, protecting God's people from spiritual enemies and doctrinal heresies, overseeing and promoting the spiritual development of God's people, and equipping God's people to fulfill the Great Commission to "make disciples of all nations" for the purposes of knowing and glorifying God by obeying His will and building His Kingdom. The occasion for setting men and women apart for such ministry is the church's affirmation of the candidate's faithful completion of preparation for consecration and ordination through approved education, in-service training, field experience with mentoring for a minimum of two years, and examination by a qualified council of peers (H7, Article I, Section C, Sub-Section 8).

It is the responsibility of the Credentialing Council to:

- Examine consecration and ordination candidates (A4, Article II, Section 5)
- Consecrate and ordain qualified candidates for Christian ministry (A4, Article II, Section 5)
- Review requests from fraternal organizations that do not ordain their pastors and desire consecration and ordination for them by The Christian and Missionary Alliance—each request shall be considered on its own merit.
- Withdraw or reinstate the consecration and ordination of an individual upon the request of a properly established ecclesiastical authority

Order of Ministry

Serving in ministry in The Christian and Missionary Alliance has an order and process to it as seen in the *C&MA Manual*. The process and order are there to protect the church and also the official worker. Both men and women are invited into this process.

Taken from the *Manual of The Christian and Missionary Alliance*, Section E3-1:

It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up . . .

(Ephesians 4:11,12). No one takes this honor upon himself; he must be called by God, just as Aaron was (Hebrews 5:4).

Persons appointed to Christian ministry are regarded with honor and respect by the Church. They must know God has called them to serve Him and has equipped them with appropriate gifts. Their calling and gifting must be affirmed by the Church. Their lifestyle and values must demonstrate the reality of their commitment to the Lord and to His Word.

The Christian and Missionary Alliance shall distinguish two orders of ministry within its churches. Official workers, who are licensed, are recognized as clergy and serve in positions dedicated to preaching and teaching the Word of God, administering ordinances, and leading the church to walk in the fullness of Christ and to fulfill the Great Commission worldwide. Persons who are granted certificates for ministry are authorized to fulfill a variety of vocational functions within the church that contribute to same ends but which do not include the same clergy responsibilities (E3-1).

Licenses and/or certificates will be issued for the following orders of church ministry. Licensed official workers are considered to be clergy and may qualify for “clergy privileges” under U.S. Internal Revenue Service regulations.

- Licensed Official Workers
 - Consecrated and Ordained Official Worker
 - Consecrated Women in Ministry Worker
 - Provisional Official Worker
 - Church Ministry Worker License
 - Lay Ministry Worker License
- Certified Workers
 - Apprentice Ministry Certificate
 - Vocational Ministry Certificate
 - Christian Worker Certificate

Relationship between Credentialing Council to District and Alliance *Manual*

- All official worker licenses, except those issued to National Office personnel and federal chaplains, will be issued by the district superintendent where the person serves or to which he/she is applying for service, upon approval of that district’s Credentialing Council (E3-1).
- All certificates, except those issued to National Office personnel, will be issued and/or approved by the district superintendent where the worker serves or to which he/she is applying for service after consultation with the pastor and elders of the church where the applicant maintains membership. The district superintendent shall report the names of all persons holding certificates to the Credentialing Council on an annual basis (E3-1).
- District practices and procedures in matters of accrediting, licensing, consecration and ordination, and discipline are subject to the uniform policies pertaining thereto as promulgated and amended from time to time by The Christian and Missionary Alliance.

- The Credentialing Council is responsible to remove or suspend a license of an official worker. (See Discipline Guide for more information.) All official worker licenses are subject to transfer, suspension, removal, and/or revocation. Neither the district superintendent nor the Credentialing Council are obligated to renew an official worker license if they believe that it is in the best interests of the ministry not to do so as long as the procedures listed in Section E3—Suspension or Revocation—are followed (see *Alliance Manual* E3-13).
- When circumstances arise that would normally warrant the initiation or completion of the disciplinary process but the C&MA no longer has direct authority over the individual, it is within the purview of the Credentialing Council of the consecrating and ordaining district to withdraw the individual’s consecration and ordination. The recommendation to withdraw consecration and ordination shall be presented to the Credentialing Council by the district superintendent or, in the case of an employee of the National Office including an international worker, the recommendation shall be presented to the Board of Directors of the C&MA by the president. A decision to withdraw an individual’s consecration and ordination will be automatically appealed to the National Office (as defined in Section IX, B below) before becoming effective (E7-14). (See ecclesiastical authority for more information.)

Relationship between Orders of Ministry and Eldership

The C&MA believes that consecration and ordination is a holy process of vetting, certifying, and endorsing those who sense God’s call to vocational ministry; have evidenced that call through character, giftedness, and preparation; and have had that call affirmed by the church. We do not believe that consecration and ordination automatically equate to eldership (E4, Preamble).

Women may fulfill any function in the local church that the lead pastor and elders may choose to delegate to them consistent with the Uniform Constitution for Accredited Churches and may properly engage in any kind of ministry except that which involves elder authority (H7, Article 4, Section D, Sub-Section 5).

Relationship between Orders of Ministry and Titling

All official workers who are consecrated and ordained are entitled to the designation “Reverend.” Each local church may determine the use of the designation “Reverend” as appropriate in their church context.

Each local church has the authority to determine, by their biblical understanding, whether a female official worker may use the title “Pastor.” Whichever option the local church chooses will be acceptable and respected within our Alliance family.

The local Alliance church has freedom to align its polity related to titling with its interpretation of Scripture. Therefore, in light of our commitment to male eldership, churches that understand all pastors to be elders, or object for other reasons, are not required to use the title “Pastor” for a female official worker. Those who see the title “Pastor” and the office of elder as being separate may use the title pastor for a female official worker. The title “Pastor,” except lead pastor, may be used by a local

church to refer to its male and female official workers if its biblical understanding allows (H7, Article 1, Section C, Sub-Section 3).

Description of Licenses

- **Lay Ministry Worker License**

- *Overview:* A lay ministry worker license is primarily used in situations where, under the authority of the district superintendent, a local church does not have access to an otherwise licensed official worker. There are two important points worth noting about this particular license. First, a person holding such a license is appointed and primarily responsible to the district superintendent. Second, a male holding such a license is only considered an elder in the local church if duly elected by the proper authorities within the local church.
- *Description:* A lay ministry worker license may be issued to persons who are secularly employed or retired and who are appointed by the district superintendent to give leadership to a church or ministry conducted under the auspices of the district.
- *Requirements:* Lay ministry workers must fulfill the general requirements for licensing found in the Uniform Policy and such academic requirements as determined prudent by the district superintendent and the district Credentialing Council. They must be members of the congregation to which they are assigned ministry.
- *Privileges:* Within the polity of the C&MA, persons who are issued a lay ministry worker license are considered to be spiritual leaders having certain rights and privileges including but not limited to the authority to administer the ordinances, conduct worship services, and perform service(s) in the control, conduct, and maintenance of designated entities of the C&MA under the auspices of the district superintendent. They are entitled to be accredited delegates to General Council and District Conference.

- **Provisional Official Worker License**

- *Overview:* A provisional official worker license is primarily viewed as a developmental license issued to newly appointed official workers. It is expected that individuals who hold this license are actively pursuing their further development toward consecration and ordination. This type of license is typically issued for no less than two years, during which time an individual should be working on completing the necessary requirements to receive a consecration and ordination license. While this license may be issued for more than two years consecutively, it is not considered a permanently issuable license. Instead, it should eventually be replaced by a Consecrated and Ordained Official Worker License or a Church Ministry Worker License.
- A provisional licensed worker is someone who has been called to serve in a local Alliance church and who have a ministry description. Compensation is not required for licensed positions, but it is recommended that a licensed worker work a minimum of 15

hours (preferably 20 hours) a week to qualify and apply for this license. The hours worked need not be paid hours.

- *Description:* A provisional official worker license may be issued to either men or women who are appointed by the district superintendent to serve in pastoral ministries and provide leadership to the church. It shall be issued for a minimum of two consecutive years, during which time the provisional official worker must work to fulfill requirements for consecration and ordination. The maximum number of years that a person may be licensed as a provisional official worker may be determined as thought prudent by the district Credentialing Council.
 - *Requirements:* This license may be granted to persons who are able to articulate a sense of God’s call to consecrated and ordained ministry. They must fulfill both the general and academic requirements for licensing as found in this policy or be enrolled in an approved program of theological education in order to fulfill academic requirements as stated in this policy. They must continue to work toward fulfillment of the requirements for consecration and ordination as outlined in the *Manual of the C&MA* under the supervision of the district superintendent and the district Credentialing Council.
 - *Privileges:* Within the polity of the C&MA and in conformity with the Statement of Church Government (General Council 1981), persons who are issued this license are considered to be spiritual leaders having certain rights and privileges, including but not limited to the authority to administer the ordinances and conduct worship services under the oversight of a consecrated and ordained official worker and perform service(s) in the control, conduct, and maintenance of designated entities of the C&MA. Provisionally licensed official workers are entitled to be accredited delegates to General Council and District Conference.
- **Church Ministry Worker License**
 - *Overview:* The church ministry worker license is issued to individuals who, while feeling called to ministry, do not feel that the status of consecration and ordination is necessary for them to achieve their calling. As such, men who hold this license may not serve as lead pastors in the local church.
 - *Description:* A church ministry worker license may be issued to persons who are appointed by the district superintendent to serve in local church ministries involving the ministry of God’s Word and limited leadership responsibilities but who do not seek to serve as a consecrated and ordained worker nor exercise the privileges of consecrated and ordained ministry. Persons who hold this license serve the church under the immediate oversight of a consecrated and ordained official worker.
 - *Requirements:* A church ministry worker license may be issued to persons who have fulfilled the general and academic requirements for licensing as found in this Uniform Policy and who have served satisfactorily for a minimum of one year as a provisional official worker. They must fulfill requirements for licensing as a church ministry worker as outlined in the *Church Ministries District Handbook* (Credentialing Council).

- *Privileges:* Within the polity of the C&MA, persons who are issued the church ministry worker license are considered to be spiritual leaders having certain rights and privileges, including but not limited to the authority to administer the ordinances, conduct worship services, and perform service(s) in the control, conduct, and maintenance of designated entities of the C&MA under the immediate supervision of a consecrated and ordained official worker. Church ministry workers are entitled to be accredited delegates to General Council and District Conference. Men who hold this license may not serve as the lead pastor or chair of the governance authority of the local church.
- *Request for Change of Status to Ordained/Consecrated License:* Persons who have been licensed as church ministry workers and who subsequently believe that God is calling them to pursue consecrated and ordained ministry must submit a request for licensing as a provisional official worker by writing to the district superintendent and the district Credentialing Council. They may be required to appear before the Credentialing Council for an additional interview regarding God’s call to consecrated and ordained ministry and other matters relevant to licensing as a provisional official worker.
- **Consecrated and Ordained Official Worker License**
 - *Overview:* The consecrated and ordained official worker license is issued to men and women who have fully met all the requirements for licensing, consecration, and ordination within The Christian and Missionary Alliance. As such, these individuals may serve in any official roles within the denomination with the exception of lead pastor, which is a position for men only.
 - *Description:* A consecrated and ordained official worker license may be issued to men who are appointed by the district superintendent to serve in pastoral and other related ministries which have as a primary responsibility preaching and teaching the Word of God, administering ordinances, and leading the church. In addition to pastor and/or lead pastor positions, such ministries may include district evangelists, workers in educational institutions, federal and institutional chaplains, retired personnel, men and women assigned to special ministries, and those who are unassigned or who have been granted an approved leave of absence.
 - *Requirements:* A consecrated and ordained official worker must meet all the general and academic requirements for licensing as outlined in this policy. He/she shall first be licensed as a provisional official worker for a minimum period of two years, during which time he/she shall fulfill all requirements for consecration and ordination as outlined in the Uniform Policy for Consecration and Ordination found in the *Manual of the C&MA* (E4).
 - *Privileges:* Within the polity of the C&MA and in conformity with the Statement of Church Government (General Council 1981), men and women who are issued this license are considered to be spiritual leaders having certain rights and privileges, including but not limited to the authority to administer the ordinances, conduct worship services, and perform service(s) in the control, conduct, and maintenance of designated

entities of the C&MA. Consecrated, ordained, and licensed personnel are entitled to be accredited delegates to General Council and District Conference.

Description of Certificates

- **Apprentice Ministry Certificate**

- *Overview:* This certificate is good for those who, while feeling a call, need time to better understand their vocational call to ministry.
- *Description:* The apprentice ministry certificate is intended to provide an opportunity for persons who are seeking to confirm God’s call and gifting for vocational ministry to serve within the church under the guidance of experienced licensed official workers. An apprentice ministry certificate does not authorize the bearer to conduct worship services, administer ordinances, or exercise leadership without the assistance and guidance of a consecrated and ordained official worker. This certification may be granted on an annual basis for a maximum of two years.
- *Requirements:* Persons who wish to be certified as an apprentice must complete an Application for Alliance Ministry and indicate their agreement with the C&MA Statement of Faith. They must meet items 2–7 of the general requirements for ministry as a licensed official worker. After completing an application, the candidate shall be interviewed by the district superintendent to assess their knowledge of Alliance distinctives, core values, and mission. Persons who are certified as a ministry apprentice will be required to complete a Personal Development Plan during their first year of service and before the conclusion of the second year; they are required to declare in writing to the district superintendent their intent to pursue licensing as an official worker or exit vocational ministry at the end of that year.
- *Privileges:* A certified ministry apprentice may preach and teach the Word of God and lead church ministries in a lay capacity, whether receiving a salary or not, under the guidance and supervision of a consecrated and ordained official worker. Persons holding an apprentice ministry certificate may attend General Council and District Conference as corresponding delegates.
- *Transition to Official Worker License:* At any time during the apprenticeship, an individual who has been certified as an apprentice may request to be licensed as an official worker. They must meet all the requirements for licensing as an official worker that are outlined in this policy. Persons with an apprentice ministry certificate must be recommended for an official worker license by the consecrated and ordained worker who has supervised their ministry as an apprentice and by the elders of the church in which they served.

- **Vocational Ministry Certificate**

- *Overview:* This certificate is suited for those who are employed by the church and are serving in non-pastoral roles.

- *Description:* A vocational ministry certificate may be issued by the district superintendent to individuals whose ministry in the church is primarily administrative or relating to business functions and whose work contributes directly to the accomplishment of the church's mission and the effectiveness of its ministries. It is not intended for people whose responsibilities are primarily public preaching and teaching nor is it intended for volunteer workers.
- *Requirements:* Persons who seek to be certified for vocational ministry shall submit an Application for Alliance Ministry to the district superintendent, who shall assess the candidate for placement. Candidates for certification shall fulfill general requirements for licensing found in the policy, items 1–4, 6, and 7. They may be required to provide documentation of their educational or other qualifications for the position they are seeking at the discretion of the district superintendent.
- *Privileges:* Persons holding a vocational ministry certificate are recognized as leaders in the church for the contribution they make to advance the work of the church and the mission of the C&MA worldwide. They may be approved to attend District Conference as accredited delegates by the district superintendent. They are entitled to serve on DEXCOM and hold office within the district or the national C&MA. Persons holding a vocational ministry certificate are not considered accredited voting delegates at Council.
- *Transition to Official Worker License:* Individuals who hold a vocational ministry certificate and who subsequently believe that God is calling them to ministry as a licensed official worker may submit their request to the district superintendent. They must meet all the requirements for an official worker license that are outlined in this policy. At the discretion of the district superintendent and with approval of the district Credentialing Council, the mandatory two-year period for licensing as a provisional official worker may be waived so long as the worker meets all other requirements for consecration and ordination.
- **Christian Worker Certificate**
 - *Overview:* This certificate is typically issued to individuals who, due to the nature of their ministry outside of the local church, require an official covering from the local church.
 - *Description:* A Christian worker certificate is intended to provide recognition for individuals whose lay ministry extends beyond the local church and is endorsed by the elders of the church where they are members as contributing significantly to the mission and purposes of that local church. The certificate may be issued by the pastor/senior pastor and elders of the congregation, with the approval of the district superintendent, only in restricted circumstances where validation of character and competence is required to enable lay ministry (e.g., volunteer chaplaincy, local prison or hospital ministries, etc.) beyond the usual ministries of the local church.
 - *Requirements:* A letter requesting certification as a Christian worker may be submitted to the district superintendent on behalf of the person who requires certification by the

pastor/senior pastor and elders of the congregation where they are members. The request must be accompanied by a statement of rationale for certification as well as relevant personal information, a statement of personal testimony from the individual, formal recommendation from the elders, and pastoral endorsement.

- *Accountability:* Everyone who receives certification as a Christian worker will be required to submit a written report of their activities to the pastor and local church elders. A copy will be forwarded to the district superintendent for his information. The church issuing the Christian worker certificate will assume all responsibility and liability relating to the oversight of the worker and performance of his/her ministry.

Leadership Development Requirements for Ministry

Accreditation Guidelines

Accreditation is the first official denominational covering by Alliance leadership for a candidate going into Alliance ministry. Accreditation is an act of being officially recognized by The Christian and Missionary Alliance as qualified to serve in Alliance ministry.

Accreditation is a developmental process. Accreditation is an important step in the path toward serving with The Alliance. Whether someone wants to serve in the United States or as an international worker overseas (Clergy Track), the accreditation process helps prepare the candidate for ministry. Throughout the process, the candidate will work directly with a leader who will help them gain a thorough understanding of their theological beliefs and check on their adherence to the core characteristics of an Alliance leader and their understanding of Alliance doctrine.

The Relationship between Accreditation and Licensing

Those wanting to serve in licensed ministry with The Christian and Missionary Alliance must go through the accreditation process in order to obtain a position in a church and a license from the district. Candidates may be accredited at an Alliance college or university under the leadership of the Candidate Recruitment and Development team (part of the Church Ministries team) located on their campus. Candidates are also accredited through a district Credentialing Council. Accreditation is the first step to a provisional license or a church worker or lay leader license.

Requirements for Accreditation

All persons who are seeking to fulfill a call from God to vocational ministry with The Christian and Missionary Alliance must complete an accreditation Application for Alliance Ministry, including the Doctrinal Questionnaire. After all required documents have been submitted to the district superintendent (or, as appropriate, to the Candidate Recruitment and Development [CRD] team); an accreditation interview will be scheduled to determine eligibility for licensing as an official worker. Candidates for licensed ministry will be assessed in the light of the following:

Each person desiring accreditation in The Alliance is deemed eligible by fulfilling the following criteria:

1. Ability to articulate a divine call to serve God in vocational Christian ministry.
2. A minimum of 30 credit hours of Bible, theology, and ministry study with a minimum of 18 of these credits from Bible and/or theology from an Alliance college or theological seminary or from another fully accredited graduate or undergraduate institution; this academic requirement may be fulfilled through alternative study programs provided by Alliance Church Ministries (E-3-III-B).
 - a. The **School of Ministry** is an alternative study program taught out of Church Ministries that meets the academic requirements for accreditation and licensing.
 - b. The district Credentialing Council has the authority to waive or adjust these academic requirements when applicants for licensed ministry demonstrate an equivalent level of biblical, theological, and practical preparation for ministry.
3. Ability to demonstrate their knowledge of biblical content by successfully completing the Bible Knowledge Exam.
4. Evidence of the Alliance core characteristics:
 - a. **Kingdom-Minded** – invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom
 - b. **Biblically Grounded** – engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead
 - c. **Spirit-Dependent** – engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others
 - d. **Competently Skilled** – has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership
 - e. **Self-Aware** – regularly seeks to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry
 - f. **Self-Disciplined** – displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom
5. Understanding of and commitment to the mission, Statement of Faith, vision, core values, and distinctives of the C&MA and willingness to submit to constituted authority as defined by the Board of Directors of the C&MA
6. Participation in the worldwide work of The Alliance by contributing financially to the support of Alliance ministries

7. Compliance with the intent of the Statement on Lifestyle and Conduct of C&MA Official Workers in the Credentialing Council *Handbook*
8. Active membership in an Alliance church

The Accreditation Process

The following is the process for the district Credentialing Council or Candidate Recruitment and Development team to use in the accreditation process.

- *Next Steps* Form on [Called2serve.org](https://called2serve.org)
This form asks for basic information about a candidate, as well as a brief testimony, and their ministry goals to better guide the candidate on the best “next steps.”
- Character Reference from Pastor
A filled in form at Called2serve/Next Steps alerts the CRD to send out a character reference to the candidate’s current pastor (or another pastor who knows them well). This reference gives a foundation for future ministry with The Alliance and is the sign for a district or CRD to open the ministry application for the candidate.
- Connection with an Alliance Representative
The candidate will be assigned a representative who will have an initial conversation with them to discover their calling to ministry and their ministry goals and to set up a timeline toward ministry. Throughout the process, the representative should continue to meet with the candidate and help guide them as they complete the application and prepare for the interview. This person may be a campus rep at an Alliance school, a member of the Credentialing Council, or an assigned representative of the Credentialing Council at the district office or the Alliance National Office. The candidate must be assessed to see if they meet the requirements for accreditation (see Appendix X).
- Accreditation Application for Ministry
When the candidate is ready to begin the application, the district or the CRD representative will walk the candidate through the steps to access the application through Called2Serve and start completing each section. Because of the extent of the application, it does take some time to complete. This application will be used as the foundation for the official accreditation interview.
- The application includes:
 - personal information
 - biographical questions
 - education and employment history
 - transcripts
 - Doctrinal Questionnaire
 - Statement of Faith acceptance
 - four additional character references (in addition to the pastoral reference previously received)

- 50-question Bible Knowledge Exam
- Self-Check for Core Characteristics of an Alliance Leader
- Preparation for the Accreditation Interview

After the application is complete, the district representative or CRD will help prepare the candidate for the 2–3-hour interview. This preparation could include teaching, videos, and study guides on the Doctrinal Questionnaire, which covers the Alliance Statement of Faith. Preparation should also include a review of the [Self-Check for Core Characteristics of an Alliance Leader](#). Mentoring sessions or a mock interview may also be helpful.
- Participation in an Accreditation Interview

The 2–3-hour interview will be focused on discovering, celebrating, affirming, and challenging the candidate in the core characteristics of an Alliance worker: Kingdom-minded, biblically grounded, Spirit-dependent, competently skilled, self-aware, and self-disciplined. It is also a time to affirm the candidate’s agreement and understanding of the theology statement of The Christian and Missionary Alliance. This upholds the Alliance standards of credentialing as found in Section E-3 of the *C&MA Manual* while confirming and recommending the next steps in leadership development of the candidate. The interview will include three–four licensed workers, district members, or National Office staff.

Possible Accreditation Interview Outcomes

- **Accredited** – This candidate shows evidence of a godly and exemplary lifestyle as prescribed in 1 Timothy 3:1–7, a specific call to serve God in vocational Christian ministry, a growing walk with God, and alignment with the values and vision of the C&MA. We are accrediting this candidate and recommend placement in Alliance ministry.
- **Conditional Accreditation** – This candidate needs to complete additional steps before finalizing accreditation. They show high potential for effective ministry, strong character, solid doctrinal beliefs, and confirmed calling, so we recommend accreditation for placement in Alliance ministry upon completion of required steps as noted by the Credentialing Council. After successfully addressing the areas outlined by the interview team and with the approval of their case manager, the candidate will be fully accredited. *This person does not qualify for licensing until they complete and confirm the conditions set in place by the Credentialing Council.
- **Continuing Toward Accreditation** – This candidate will require a follow-up interview to reassess a recommendation for Alliance Ministry. This candidate shows potential for effective ministry and a confirmed sense of calling; however, areas were identified by the Credentialing Council as needing growth and mentorship prior to accreditation. After they adequately address the issues outlined in this report, we believe the candidate will be ready to be reassessed with a follow-up interview and can be recommended for Alliance Ministry. *This person does not qualify for licensing until they complete the conditions set in place and re-interview with the Credentialing Council or District team.
- **Ministry Apprentice Certification** – We affirm this candidate’s journey toward Alliance ministry and recommend he/she serve as a ministry apprentice to confirm God’s call and

gifting for vocational ministry. The ministry apprentice will serve within a church under the guidance of experienced licensed official worker(s) for no more than two years.

- **Redirected** – We are not recommending this candidate for vocational Alliance ministry. We recognize the candidate has strengths that can advance God’s Kingdom and encourage the candidate to explore those opportunities.

Ministry Placement Opportunities

Once a person is accredited with The Christian and Missionary Alliance, they are added to the database of The Alliance as accredited, and they can begin searching or applying for placement in the United States and be hired by an Alliance church. Once hired, the accredited candidate will be presented with a license from the district Credentialing Council. A candidate can also apply for available positions on the Alliance website at Called2serve.org or contact a district to check for availability of positions. Those interested in Alliance Missions should contact the International Placement Office or their district mobilizer.

Accreditation Information and Forms for the Credentialing Council

The Doctrinal Questionnaire that follows is included in the Application for Ministry via Called2Serve Apply: Called2Serve.

The Christian and Missionary Alliance Doctrinal Questionnaire

SECTION A: *The numbered statements below comprise the Statement of Faith of The Christian and Missionary Alliance. Provide Scripture references for your answers.*

1. There is one God, Creator of all things, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit.
 - Why is it important that we know and believe that God is infinitely perfect? How do we know this?
 - Explain your understanding of “one God” and “existing eternally in three persons.”
 - How do you know that the Spirit and the Son are members of the Trinity?
 - Does the Trinity play a vital role in your spiritual life? How?
 - What does the Trinity model for us that we can put into practice in our own life and within the church?

2. Jesus Christ is the true God and true man. He was sent by the Father, conceived by the Holy Spirit and born of the virgin, Mary. He died on the Cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He rose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His Kingdom of righteousness and peace.
 - Most Christological heresies deny either the deity or humanity of Jesus. Where in Scripture do we see evidence of both Jesus as fully man and fully God? How does this affect your faith or spiritual walk?
 - How can Christ be our substitutionary sacrifice? How can we move from death to life by His work on the Cross?
 - Why is the Resurrection pivotal for our faith? What are three proofs of Christ’s resurrection?
 - Give three names given to Jesus in the New Testament and why they are important for you and those you disciple.

3. The Holy Spirit is a divine person, sent to indwell, guide, teach, gift, empower, and bear His fruit in every believer. He convicts the world of sin, of righteousness, and of judgment.
 - How do we know that the Holy Spirit is a divine person?
 - Give two Scriptures which describe the deeper life/sanctifying work the Holy Spirit does in the believer. What is His role in the unbeliever’s life?

- What is your belief concerning the gifts of the Spirit being present in the church today?
 - Where in your own life have you specifically seen the Holy Spirit guide, teach, or empower you?
4. The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for our salvation. They constitute the divine and only rule of Christian faith and practice.
- Give three reasons why this statement on the Bible is important to the strength of The Christian and Missionary Alliance as a Christ-centered Acts 1:8 family.
 - How have you come to trust the inerrancy of Scripture? Why can you trust it as a complete revelation of God's will for the salvation of men and as a guide for your Christian faith?
 - What role should Scripture play in your own life?
5. Man was originally created in the image and likeness of God. He fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment, and that of the believer in Christ is everlasting joy and bliss.
- What does it mean to be created in the image and likeness of God?
 - Explain spiritual death.
 - How do we see the story of the Atonement in both the Old Testament and New Testament? Explain what the atoning work of Jesus is.
 - What is the fate of those who have not heard the gospel?
 - What should the believer's response be to this?
 - What blessings (at least three) does becoming a child of God bring to a believer?
6. Salvation has been provided through Jesus Christ for all people. Those who repent and believe in Him are justified by grace through faith, born again of the Holy Spirit, delivered from the dominion of darkness, transferred into the Kingdom of God's Son, granted the gift of eternal life, and adopted as the children of God.
- You have befriended someone, and now they want to understand how to become a child of God. What would you tell them? What is the gospel? What words would you use to explain how to become a part of God's family?
 - Are there other ways to heaven except through Jesus? Why or why not? What key Bible passages state this truth?
 - How has Christ's death, burial, and Resurrection enabled us to move from the kingdom of darkness into the Kingdom of light? What blessings does this bring?
7. It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby

receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.

- As a part of your spiritual journey and following your salvation experience, can you describe a time when you came to the end of yourself and found the need to fully surrender everything to the Lord and to be filled with His Spirit? Is there a specific section of Scripture that helps you to understand and describe this experience?
 - Tell us about your spiritual life and journey following the experience you've just described. What changes have you seen in your life that evidence the Spirit's fullness? How do you handle the struggle with the flesh/old man differently now? Is there a specific section of Scripture that helps you understand and describe this ongoing experience?
8. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the whole person. Prayer for the sick and anointing with oil are taught in the Scriptures as privileges for the Church in this present age.
- What is the scriptural basis for the position that physical healing is provided in the redemptive work of Christ?
 - How would you walk someone in your church through prayer for physical healing? Give the steps you would take someone through.
 - How would you walk someone in your church through healing prayer for their emotions or past emotional trauma? Give the steps you would take someone through.
 - Has healing by Jesus been a part of your own journey? Please explain why or why not.
9. The Church consists of all those who believe in the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations. The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of baptism and the Lord's Supper.
- What is your understanding of what constitutes the local church, and why is this important to understand?
 - What are the essential corporate functions of the church, and why are they important?
 - What is the role of the church in the proclamation of the gospel both locally and globally? What happens when the church does not perform its role? Why do we as The Alliance emphasize church planting locally and globally?
 - What is the role of the church in discipleship? How important is it to the church? How can it be done well?
 - What is the significance of baptism and Communion?

- What does God’s Word say about those who are a part of Christ’s church who experience suffering?
10. There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.
- Explain what a bodily resurrection is.
 - Explain what the outcome is for the just and the unjust.
11. The Second Coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer’s hope and is a vital truth that is an incentive to holy living and faithful service.
- What are your beliefs about Christ’s Second Coming? How would you defend those views using Scripture? Why is Christ coming again?
 - How does the realization of Christ’s Second Coming impact how you live your life and do ministry?

Statement of Faith

- Are you personally committed to the Statement of Faith of The Christian and Missionary Alliance? By this we mean do you hold to this statement as a personal belief, and will you be faithful to teach it?
- Are you committed to faithfully preach and practice all the doctrine contained therein and nothing contrary to it?

SECTION B: *These questions concern your understanding and willingness to uphold the unique distinctions that make us The Christian and Missionary Alliance.*

Denomination Loyalty:

- What is the Fourfold Gospel, and why are its four themes important to The Alliance?
- Have you read the *C&MA Manual*? Are you in disagreement with any of the programs and policies as set forth in the *Manual of The Christian and Missionary Alliance*? If so, please explain.
- Describe your understanding of constituted authority vested in the General Council, Board of Directors, District Conference, Field Forum, and any elected or appointed official under whom you may serve.
- Are you willing to follow and adhere to democratic processes at District Conferences, Field Forums, or General Council in seeking any change in the program and policies of The Christian and Missionary Alliance?
- If at any time you change your doctrinal beliefs and/or find disagreement with the official programs and policies of The Christian and Missionary Alliance, would you be willing to surrender your credentials?

- Why do we identify ourselves as a Christ-centered, Acts 1:8 family?
- Are you willing to financially participate with The Alliance through the Great Commission Fund?

Alliance Statements:

Please write a paragraph explaining in your own words the C&MA stance for sanctity of life, divorce, women in ministry, and sexuality.

- Sanctity of Life: (*C&MA Manual H4-1-4*)
Are you willing to adhere to the Statement on the Sanctity of Life?
- Sexuality: (*C&MA Manual H7-1-2*)
Are you willing to adhere to the Statement on Sexuality?
- Divorce: (*C&MA Manual H2-1-6*)
Are you willing to adhere to the Statement on Singleness and Marriage?
- Women in Ministry: (<https://cmalliance.org/who-we-are/what-we-believe/perspectives/>)
Are you willing to adhere to the Statement on Women in Ministry?

Strategic Themes of The Alliance

The Strategic Themes of The Alliance are Serving Communities (through vocational expertise that impacts the whole person and their surrounding neighborhoods), Multiplying Church Networks (that create even more churches to serve the unreached in their communities—and beyond), and Developing People (who will disciple others to be effective leaders in their communities and church networks with a passion for Jesus).

- How are you able to be passionate about these strategies? Give a scriptural basis for each of these strategies. How are you involved in each one in some way? Which of these do you sense a stronger calling toward?
- How will you uphold the themes both locally and globally in your ministry and help us accomplish these goals as an Alliance family?
- In what ways will you lead your church to engage in evangelism and discipleship at a local level?
- Why is church multiplication important locally for evangelism and discipleship and for the global mission emphasis of The Alliance?
- In your view, how crucial is the role of the local church in its missionary focus given that people are lost without Jesus?
- What strategies and commitments will you make to support The Alliance’s global mission efforts in each of these areas?

Conducting an Accreditation Interview

Investing in the development of a new generation of Alliance workers is key for the future of The Alliance. Participation in an accreditation interview is a great privilege and opportunity to confirm what God has accomplished in an applicant's life and to challenge him or her on to greater growth in Christ. The interview is an investment of time and should take at least two hours to complete.

The accreditation interview is a major step in serving with The Alliance. It allows the district to affirm that a candidate is theologically sound, walking in holiness, and aligned to the Alliance fundamentals of belief. An accreditation interview allows the Credentialing Council to get to know the applicant personally and professionally. The interview team will seek to verify and confirm the essential qualities of an official worker with the C&MA.

A person desiring accreditation in The Alliance is deemed eligible by fulfilling the following criteria:

1. Ability to articulate a divine call to serve God in vocational Christian ministry.
2. A minimum of 30 credit hours of Bible, theology, and ministry study with a minimum of 18 of these credits from Bible and/or theology from an Alliance college or theological seminary or from another fully accredited graduate or undergraduate institution; this academic requirement may be fulfilled through alternative study programs provided by Alliance Church Ministries (E-3-III-B).
3. Candidates for licensed ministry will be required to demonstrate their knowledge of biblical content by successfully completing the Bible Knowledge Exam.
4. Displays the evidence of the Alliance Core Characteristics:
 - **Kingdom-Minded** – being invested in the local and global church community for the sake of demonstrating God's eternal and coming Kingdom
 - **Biblically Grounded** – engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to gain a greater leadership effectiveness
 - **Spirit-Dependent** – engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others
 - **Competently Skilled** – has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership
 - **Self-Aware** – regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry
 - **Self-Disciplined** – displays Christlike rhythms which lead to greater self-awareness, receptivity to God's work in their lives, and productivity for His Kingdom

5. Understanding of and commitment to the mission, Statement of Faith, vision, core values, and distinctives of the C&MA and willingness to submit to constituted authority as defined by the Board of Directors of the C&MA
6. Participation in the worldwide work of The Alliance by contributing financially to the support of Alliance ministries
7. Compliance with the intent of the Statement on Lifestyle and Conduct of C&MA Official Workers in the *Church Ministries District Handbook* (Credentialing Council)
8. Active membership in an Alliance church or ministry

Core Characteristics of an Alliance Leader

Kingdom-Minded – *An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.*

- An ability to articulate a salvation story
- Submission to believer’s baptism in a local church
- Active membership in a local church
- Active service in the local church
- A demonstrated ability to lead others to Christ
- The active practice of biblical stewardship including tithing and responsible debt management
- An ability to work with people who are different than you.
- Sacrificial living for the sake of others

Biblically Grounded – *The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.*

- The conviction that the Bible is God’s inerrant Word
- An ability to articulate the core tenants of the historic Christian faith
- The display of basic biblical literacy
- An ability to articulate the unique theological distinctives of the C&MA
- An ability to articulate a basic understanding of ministry calling and ministry offices
- A demonstrated ability to read and adapt to specific cultures in order to effectively minister the Gospel of Jesus Christ

Spirit-Dependent – *An Alliance worker is engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others.*

- The practice of the spiritual disciplines
- The ability to articulate a moment of spiritual crisis and resolution
- The ability to hear, understand, and obey the voice of the Holy Spirit
- A growing demonstration of Christlike character
- The ability to live in the power of the Holy Spirit
- The active display of humility

Competently Skilled – *An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.*

- A growing proficiency in basic pastoral skills (preaching, shepherding, etc.)
- A growing proficiency in organizational leadership skills (budgeting, strategy planning, change management, etc.)
- A growing proficiency in basic ministry skills (evangelism, discipling, etc.)
- A growing proficiency in the soft skills of people management (conflict resolution, communication, etc.)

Self-Aware – *An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.*

- An ability to articulate one’s spiritual gifts and their implementation for ministry
- The increasing ability to understand and appropriately manage one’s personality, motivations, and leadership style
- A growing understanding of emotional intelligence
- The ability to articulate one’s personal life journey and its impact on one’s current journey
- An ability to demonstrate how one’s identity is found in Christ
- A growing awareness of one’s blind spots
- An ability to discuss the importance and role calling plays in ministry leadership
- An ability to develop and understand the place of vision and values in ministry leadership

Self-Disciplined – *An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.*

- A healthy work/life balance
- Emotional well-being (the ability to grieve/celebrate/and have fun)
- The demonstration of biblically healthy personal relationships (marriage/single)
- The demonstration of covenant relationships (accountability)
- An appreciation for physical and mental health
- The demonstration of a willingness to pursue personal restoration when necessary

General Interview Guidelines

Overview – The interview should last at least two hours and will focus on the core characteristics of an Alliance worker: Kingdom-minded, biblically grounded, Spirit-dependent, competently skilled, self-aware, and self-disciplined. Prior to the interview, each member will be given a section in which they will lead.

Prayerful Preparation and Participation – Spend some considerable time praying for the interview. Pray for the candidate and for the team and ask God to encourage, confirm, and challenge the candidate. It is foundational to embrace this as spiritual formation and not as a job interview.

Confirming and Developmental – We will strive to maintain the highest standard of Christian leadership balanced with the desire to see the candidate grow in grace toward Christlikeness. This interview is to determine the next steps for the candidate and whether this is in credentialed ministry within The Alliance. It could also include determining if there are any additional steps the candidate needs to take. *This is an important step in leadership development for this candidate.* Accredit those candidates who meet the requirements and standards within The Alliance and who are open to development. The consecration and ordination process is the next step after licensing, where further development will occur.

Relational and Conversational – Create a positive environment to help the candidate relax, answer honestly, and be open to instruction from the interview team. Work toward a conversational style of asking questions and avoid a confrontational interview. The ultimate objective is to bring glory to God by investing in a new wave of Christian leaders in the C&MA.

Record Thoughts and Observations – It is important to document the interview. Please record the highlights and any observations in the notes section and offer a grade for each core characteristic that is assessed. Interview notes can be submitted by all interviewers online in Called2Serve Apply: Called2Serve using their “reviewer” profiles as assigned by district admins.

- **Excels** – You observe exceptional evidence in this area of assessment, and you feel they exceed the average of most applicants his/her age.
- **Solid** – You see consistent evidence of this area of assessment in their life and ministry. You are confident this area is secure and will continue in their life and ministry.
- **Growing** – You can see indications that this area of assessment is important to the applicant and they have been intentional in its development, and you want to encourage them in continual progress.
- **Needs Development** – While there may be some signs of this area of assessment in the applicant’s life, it is obvious that they need to be more intentional to improve in this area.
- **Not Observed** – This area of assessment is not observed in the applicant’s life. Therefore, more assessment is needed, or the applicant needs to focus on growth in this area of their life.

Record the strengths and areas of growth observed about the candidate in the Summary of Interview section of the worksheet. These comments become a part of the rationale of the interview team’s decision and become a part of the candidate’s file. See Accreditation Follow-Up Suggestions.

Team Meeting Following the Interview

Following the interview, the candidate will be asked to leave the room or go off the internet call so the interview team can meet together in order to offer a decision regarding accreditation and

placement in Alliance ministry. This conversation, as with everything in the interview, is confidential and should not be shared outside the interview team.

First, based on the interview, the material provided by the applicant, and references, the team will assess the applicant in each area of assessment and summarize the strengths and areas of growth of the candidate.

Second, the team will evaluate if the applicant is ready for accreditation and placement. There are five choices that are available for the interview team to choose.

- **Accredited** – This candidate shows evidence of walking with the Spirit in the process of sanctification by living a godly lifestyle as prescribed in 1 Timothy 3:1–7 and has a specific call to serve God in vocational Christian ministry, an accurate biblical and theological understanding, a growing walk with God, and alignment with the values and vision of the C&MA. We are accrediting this candidate and recommend placement in Alliance ministry.
- **Conditional Accreditation** – This candidate needs to complete additional steps before finalizing accreditation. They show high potential for effective ministry, strong character, solid doctrinal beliefs, and confirmed calling, so we recommend accreditation for placement in Alliance ministry upon completion of required steps as noted by the Credentialing Council. After successfully addressing the areas outlined by the interview team and with the approval of their case manager, the candidate will be fully accredited. *This person does not qualify for licensing until they complete and confirm the conditions set in place by the Credentialing Council.
- **Continuing Toward Accreditation** – This candidate will require a follow-up interview to reassess a recommendation for Alliance Ministry. This candidate shows potential for effective ministry and a confirmed sense of calling; however, areas were identified by the Credentialing Council as needing growth and mentorship prior to accreditation. After they adequately address the issues outlined in this report, we believe the candidate will be ready to be reassessed with a follow-up interview and can be recommended for Alliance Ministry. *This person does not qualify for licensing until they complete the conditions set in place and re-interview with the Credentialing Council or District team.
- **Ministry Apprenticeship Certification** – We affirm this candidate’s journey toward Alliance ministry and recommend he/she serve as a ministry apprentice to confirm God’s call and gifting for vocational ministry. The ministry apprentice will serve within a church under the guidance of experienced licensed official worker(s) for no more than two years.
- **Redirected** – We are not recommending this candidate for vocational Alliance ministry. We recognize the candidate has strengths that can advance God’s Kingdom and encourage the candidate to explore those opportunities.

Finally, the team will offer suggestions for growth. See the [Accreditation Interview Follow-Up Suggestions](#). These suggestions are nonbinding in the first category of accredited but will aid the candidate’s growth in life and ministry. However, the conditions are binding in the conditional

accreditation and continuing toward accreditation status, and the candidate will be held accountable by the Credentialing Council, campus rep, district personnel, or someone appointed in their local church to meet or accomplish them.

The candidate will be invited back into the room, and the interview team will share the team's recommendation and will affirm and challenge the candidate toward growth in life and ministry. Each team member can share their words of encouragement with the candidate. The candidate will be offered time to respond and will be prayed for before the interview is concluded.

Alliance Accreditation Interview Questions

(Not every question is required during the interview.)

Personal Story	
<ul style="list-style-type: none"> • Please tell us three highlights of your spiritual journey in about 5–10 minutes, including your crisis experience (surrender to the Holy Spirit) and calling experience. • Why do you want to be accredited with The Christian and Missionary Alliance? • Where do you see yourself in five years? 	
Kingdom-Minded	
<p>Definition:</p> <p>An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.</p>	<p>Kingdom-Mindedness is demonstrated through:</p> <ul style="list-style-type: none"> • An ability to articulate a salvation story • Submission to believer’s baptism in a local church • Active membership in a local church • Active service in the local church • A demonstrated ability to lead others to Christ • The active practice of biblical stewardship including tithing and responsible debt management • An ability to work with people who are different than you • Sacrificial living for the sake of others • A demonstrated commitment to completing Christ’s Great Commission
<p>Questions to ask:</p> <ul style="list-style-type: none"> • How have you shared the gospel with someone recently? • Who is one person you are investing in right now for the Kingdom, and what does the ministry look like? • What are you doing to make sure that you are regularly rubbing elbows with those who don’t know Christ? • Why is it important for the local church to be involved in global missions (including praying, giving, and sending)? • How does your ministry/service mirror that of Jesus’ ministry? • Theological Understanding: Salvation – You have befriended someone, and now they want to understand how to become a child of God. What would you tell them? What is the gospel? What words would you use to explain how to become a part of God’s family? Are there other ways to heaven except through Jesus? Why or why not? What key Bible passages state this truth? How has Christ’s death, burial, and Resurrection enabled us to move from the kingdom of darkness into the Kingdom of light? What blessings does this bring? • Theological Understanding: Jesus – Most Christological heresies deny either the deity or humanity of Jesus. Where in Scripture do we see evidence of both Jesus as fully man and fully God? How does this affect your faith or spiritual walk? Why is substitutionary atonement at the very heart of what Christ accomplished in His death on the Cross, and how does it impact your life and ministry? How can we move from death to life by His work on the Cross? Why is the Resurrection pivotal for our faith? What are three proofs of Christ’s Resurrection? Give three 	

<p>names given to Jesus in the New Testament and tell why they are important for you and those you disciple.</p>	
<p>Biblically Grounded</p>	
<p>Definition:</p> <p>The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to gain a greater leadership effectiveness.</p>	<p>Biblical grounding is demonstrated through:</p> <ul style="list-style-type: none"> • The conviction that the Bible is God’s inerrant Word • An ability to articulate the core tenants of the historic Christian faith • The display of basic biblical literacy • An ability to articulate the unique theological distinctives of the C&MA • An ability to articulate a basic understanding of ministry calling and ministry offices • A demonstrated ability to read and adapt to specific cultures in order to effectively minister the gospel of Jesus Christ
<p>Questions to ask:</p> <ul style="list-style-type: none"> • What disciplines do you have in your life to help you stay connected to God in His Word? • Where in God’s Word have you recently been convicted? Where in the Word have you sensed God’s deep love for you? • What is one verse or passage that God has used in your life lately to help shape you as His follower and one verse or passage that has helped shape your philosophy of ministry? • Which of the theological emphases or distinctives of the C&MA are you most enthused about? • What is the mission/values/passion of the C&MA? How do they express themselves in your life and ministry? • What does God’s Word say about spiritual warfare? What is the role Scripture plays? • Theological Understanding: Scripture – The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice. Why is the Alliance statement on the Bible important to the strength of The Christian and Missionary Alliance as a Christ-centered, Acts 1:8 family? Define your understanding of the doctrine of inerrancy and defend it from Scripture. How have you come to trust the inerrancy of Scripture? Why can you trust it as a complete revelation of God’s will for the salvation of men and as a guide for your Christian faith? What role should Scripture play in your own life? • Theological Understanding: the Trinity – Why is it important that we know and believe that God is infinitely perfect? How do we know this? Using Scripture, explain your understanding of “one God” and “existing eternally in three persons.” How do you know that the Spirit and the Son are members of the Trinity? Does the Trinity play a vital role in your spiritual life? How? What does the Trinity model for us that we can put to practice in our own life and within the church? 	

<ul style="list-style-type: none"> • Theological Understanding: Eschatology – What are your beliefs about Christ’s Second Coming? How would you defend those views using Scripture? Why is Christ coming again? How does the realization of Christ’s Second coming impact how you live your life and do ministry? 	
<p>Spirit-Dependent</p>	
<p>Definition:</p> <p>An Alliance worker is engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others.</p>	<p>Spirit dependency is demonstrated through:</p> <ul style="list-style-type: none"> • The practice of the spiritual disciplines • The ability to articulate a moment of spiritual crisis and resolution • The ability to hear, understand, and obey the voice of the Holy Spirit • A growing demonstration of Christlike character • The ability to live in the power of the Holy Spirit • The active display of humility
<p>Questions to ask:</p> <ul style="list-style-type: none"> • In the past, how have you experienced the Holy Spirit communicating with you? How have you responded, and is there an area in your life where you are not responding or have not responded? • What practices most help you remain in a posture of surrender before the Lord where you can hear His voice and be open to what He wants to do in your life? • Tell us about a time when you have felt the Holy Spirit’s filling in your life as you ministered to others. • Theological Understanding: Holy Spirit – How do we know that the Holy Spirit is a divine person? Provide scriptural references that describe the deeper life/sanctifying work the Holy Spirit does in the believer. What is His role in the unbeliever’s life? What is your belief concerning the gifts of the Spirit being present in the Church today? • Theological Understanding: Sanctification – As a part of your spiritual journey and following your salvation experience, can you describe a time when you came to the end of yourself and found the need to fully surrender everything to the Lord and to be filled with His Spirit? Is there a specific section of Scripture that helps you to understand and describe this experience? Tell us about your spiritual life and journey following the experience you’ve just described. What changes have you seen in your life that evidence the Spirit’s fullness? How do you handle the struggle with the flesh/old man differently now? Is there a specific section of Scripture that helps you understand and describe this ongoing experience? 	

Competently Skilled	
<p>Definition:</p> <p>An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.</p>	<p>Skill competency is demonstrated through:</p> <ul style="list-style-type: none"> • A growing proficiency in basic pastoral skills (preaching, shepherding, etc.) • A growing proficiency in organizational leadership skills (budgeting, strategy planning, change management, etc.) • A growing proficiency in basic ministry skills (evangelism, discipling, etc.) • A growing proficiency in the soft skills of people management (conflict resolution, communication, etc.)
<p>Questions to ask:</p> <ul style="list-style-type: none"> • What area of ministry or life have others recognized and affirmed in you? • Rate your level of passion and gifting related to the three strategic themes of The Alliance (serving communities, multiplying church networks, and developing people)? What are some ways that you could grow in these areas? • What is it that you do that brings life to yourself and others? Please give examples. • How do you define success? Share one story from your ministry experience where something was successful and one was not and tell why. • If you were to be fired from a job, what would be the rationale for you being let go? (The question gets at the awareness of their own weaknesses.) • What skills/practices have you learned and practice from past mentors? • Theological Understanding: Church – What is your understanding of the local church and its role compared to the Church universal? What are the essential corporate functions of the church, and why are they important? What are the signs of a healthy church? What is the role of the church in the proclamation of the gospel both locally and globally? What happens when the church does not perform its role? Why do we as The Alliance emphasize church planting locally and globally? How can it be done well? What is the significance of baptism and Communion? What does God’s Word say about those who are a part of Christ’s church who experience suffering? 	

Self-Aware	
<p>Definition:</p> <p>An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.</p>	<p>Self-awareness is demonstrated through:</p> <ul style="list-style-type: none"> • An ability to articulate one’s spiritual gifts and their implementation for ministry • The increasing ability to understand and appropriately manage one’s personality, motivations, and leadership style • A growing understanding of emotional intelligence • The ability to articulate one’s personal life journey and its impact on one’s current journey • An ability to demonstrate how one’s identity is found in Christ • A growing awareness of one’s blind spots • An ability to discuss the importance and role calling plays in ministry leadership • An ability to develop and understand the place of vision and values in ministry leadership
<p>Questions to ask:</p> <ul style="list-style-type: none"> • What area(s) in your life (e.g., identity, competency, character, integrity) are an ongoing struggle? How are you seeking help in growth in these areas? • What has been your biggest struggle in life? • What is the deepest craving of your heart right now? • In the three passions of the soul, where do you struggle the most—acceptance, security, or significance? • <i>Using their character references, read off a few of the responses to the question, “Please list and explain any personal or spiritual areas where you would encourage growth or further development in this person.” Then ask, “Anything there surprise you?”</i> • What habits or personality traits tend to hinder close relationships? (Looking for possible sharp edges) • If you were going to get derailed in ministry, what would likely be the cause? • If you were to get derailed in ministry, what likely would be the cause? • Theological Understanding: Divine Healing – What is the scriptural basis for the position that physical healing is provided in the redemptive work of Christ? How would you walk someone in your church through prayer for physical healing? Give the steps you would take someone through. How about emotional and spiritual healing? Has healing by Jesus been a part of your own journey? Please explain why or why not. 	

Self-Disciplined	
<p>Definition: An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.</p>	<p>Self-discipline is demonstrated through:</p> <ul style="list-style-type: none"> • A healthy work/life balance • Emotional well-being (the ability to grieve/celebrate/and have fun) • The demonstration of biblically healthy personal relationships (marriage/single) • The demonstration of covenant relationships (accountability) • An appreciation for physical and mental health • The demonstration of a willingness to pursue personal restoration when necessary
<p>Questions to ask:</p> <ul style="list-style-type: none"> • Have you started something from scratch, grown it, and handed it off to someone? Are you more comfortable with taking something that exists and making it better? Please cite some examples. • What are the lessons you have learned about time management? What area are you weak in managing your time? • Is there anything you are practicing that you know God is not wanting you to be involved in? Are you free of addictions, and how long have you been free? • What disciplines do you have in your life to help you abide in Christ? What disciplines help you rest and stay fresh? • What is something you gave up or changed in your lifestyle to allow you to be more available for Kingdom work? 	
<p>The following are questions to dig into specific areas of health:</p> <p>Physical Health: The candidate maintains physical health as demonstrated by good habits in nutrition, physical fitness, and rest.</p> <ul style="list-style-type: none"> • How do you maintain good physical health? Why is this important to you? <p>Emotional Health: The candidate appears to have appropriately processed past traumatic/abusive experiences and exhibits appropriate emotional health. He/she shows awareness of how their emotions affect others around him/her.</p> <ul style="list-style-type: none"> • Has there ever been any abuse or painful experience in your life that might affect the way you serve? What are you doing, or have you done, to address those experiences? • Which attitudes, character traits, or behavioral habits does God want to change in your life? • How do you deal with discouragement? Have you experienced a prolonged period of discouragement or depression? 	

- When do unmet expectations create disillusionment in what you're doing or a feeling of helplessness/lack of hope?

Relational Health: The candidate relates well with others and maintains a positive and realistic outlook on life.

- What character traits in you potentially create barriers between you and others?
- Would others describe you as a positive or negative person? How has your outlook on life and ministry affected others around you?
- Which aspects of your life do you freely share with others?
- Would people describe you as approachable and hospitable?

Marriage and Family Health: The candidate appears to have a strong marriage, proven parenting skills, and a family that is committed to a ministry lifestyle.

- If married, how would you rate your marriage on a scale of 1–10 (10 is highest)? How might others rate your relationship? When has your marriage been stronger and why?
- What are the areas of your marriage that are most aligned with each other? What are the areas that are different? Where does the most conflict come from in your marriage?
- How does everyone in the family feel about a ministry lifestyle?
- How would others describe how you “manage your family?” Would they say your children obey and respect you?

Individuals and Health: The candidate appears to lead a healthy lifestyle physically, mentally, emotionally, and spiritually.

- How would you rate yourself on a scale of 1–10 (10 is highest) on overall physical health? Mental health? Emotional health? Spiritual health? Tell us why you gave these ratings.
- What kind of community do you have around you? How much does loneliness affect you? How do you make sure you are staying healthy in this area? What brings you joy?
- Who are you accountable to?
- Are you practicing celibacy?

ACCREDITATION INTERVIEW NOTES						
<i>Last Name</i>	<i>First</i>	<i>Spouse</i>	<i>Location</i>	<i>Date</i>	<i>Time</i>	<i>Interviewer</i>

Testimony and Calling

Kingdom-Minded

<p>An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
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Notes:

Biblically Grounded

<p>The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
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Notes:

Spirit-Dependent	
<p>An Alliance worker is engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
<p><u>Notes:</u></p>	
Competently Skilled	
<p>An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
<p><u>Notes:</u></p>	
Self-Aware	
<p>An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
<p><u>Notes:</u></p>	

Self-Disciplined	
<p>An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.</p>	<input type="radio"/> Excels <input type="radio"/> Solid <input type="radio"/> Growing <input type="radio"/> Needs Development <input type="radio"/> Not Observed
<p><u>Notes:</u></p>	
Strengths	
Next Steps	

- **Accredited** – This candidate shows evidence of a godly and exemplary lifestyle as prescribed in 1 Timothy 3:1–7 and a specific call to serve God in vocational Christian ministry, a growing walk with God, and alignment with the values and vision of the C&MA. We are accrediting this candidate and recommend placement in Alliance ministry.
- **Conditional Accreditation** – This candidate needs to complete additional steps before finalizing accreditation. They show high potential for effective ministry, strong character, solid doctrinal beliefs, and confirmed calling, so we recommend accreditation for placement in Alliance ministry upon completion of required steps as noted by the Credentialing Council. After successfully addressing the areas outlined by the interview team and with the approval of their

case manager, the candidate will be fully accredited. *This person does not qualify for licensing until they complete and confirm the conditions set in place by the Credentialing Council.

- **Continuing Toward Accreditation** – This candidate will require a follow-up interview to reassess a recommendation for Alliance ministry. This candidate shows potential for effective ministry and a confirmed sense of calling; however, areas were identified by the Credentialing Council as needing growth and mentorship prior to accreditation. After they adequately address the issues outlined in this report, we believe the candidate will be ready to be reassessed with a follow-up interview and can be recommended for Alliance ministry. *This person does not qualify for licensing until they complete the conditions set in place and re-interview with the Credentialing Council or District team.
- **Ministry Apprenticeship Certification** – We affirm this candidate’s journey toward Alliance ministry and recommend serving as a ministry apprentice to confirm God’s call and gifting for vocational ministry. The ministry apprentice will serve within the church under the guidance of experienced licensed official worker(s) for no more than two years.
- **Redirected** – We are not recommending this candidate for vocational Alliance ministry. We see the candidate having strengths that can advance God’s Kingdom and encourage the candidate to explore those opportunities.

Signature: _____

Accreditation Interview Summary

After the accreditation interview, as part of the candidate's permanent file, create a summary based on the notes of the committee. You can use the official summary form located on MyCMA (cmalliance.org/mycma/district/accreditation-interview-summary-2020.pdf). This is a fillable PDF that you can quickly add information to and save directly on your computer as well as updated to a candidate's application on Called2Serve Apply: Called2Serve.

The purpose of this summary is to be able to have a permanent record of the results of the interview as well as document the candidate's strengths, steps for growth, and action steps noticed during the interview. It can be shared with other districts, attached to the candidate's application, and included in their permanent record.

Accreditation Interview Follow-Up Suggestions

Follow-up ideas for growing stronger in any of the core characteristic of an Alliance leader (compiled by CRD):

Kingdom-Minded – *An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.*

- Take an evangelism course.
- Spend a weekend immersed in another Alliance church that is ethnically different.
- Take an Alliance missions trip—see district mobilizer.
- Visit a local shelter or an area Envision site.
- Become a member at a local Alliance church serving in some capacity at least once a month.
- Tithe to the GCF/local church.
- Find a coffee shop or other public area to meet on the same day, at the same time and become a regular, being open for ways God might use you to share the gospel.
- Find someone from your church that you can disciple and commit to regularly meeting for the next six months.

Biblically Grounded – *The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.*

- Spend time with a godly mentor or pastor to gain deeper understanding on a topic of weakness in biblical or theological understanding. Write a follow-up paper concerning this area and present it to the same mentor or pastor.
- Begin a reading through the Bible rhythm and use a journal format three times a week to engage with what they are learning. (SOAP is a good tool.)
- Take an online class in an area of weakness for example Crown College’s free online Old Testament or New Testament class.
- Practice Lectio Divina.
- Memorize three verses or groups of verses related to each point of the Statement of Faith.

Spirit-Dependent – *An Alliance worker is engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others.*

- Read Simpson’s biography, *Wingspread*, written by Tozer, and note his spiritual journey in coming to be Spirit-dependent and the difference it made in his life. Write a one-page paper noting his journey.
- Pray for three people God unexpectedly brings your way.
- Journal weekly faith-filled risks God brought your way and whether you took the risk or not.
- Begin serving in the context of social justice or an area lacking within the church or outside the walls of the church.

- Commit to spending 30 minutes in silence each week for the next three months in which you do nothing but listen and journal.

Competently Skilled – *An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.*

- Study a skill like speaking or leading a meeting and become an expert in it. Get licensed or certified if possible.
- Read *Four Disciplines of Execution*.
- Lead a small group for eight weeks and create curriculum in cooperation with a lead pastor/small groups pastor.
- Preach a sermon and be evaluated.
- Engage three people for shepherding once a week.
- Join a cohort of training/learning.
- Find a mentor who is doing ministry in a way that is different than what you have experienced in the past and meet with them regularly for the next six months.

Self-Aware – *An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.*

- Find a mentor or coach to work with you in processing your past and working on understanding yourself through assessments like SDI or Strength Finders and living out of your identity in Christ.
- Connect on a regular basis with either a mentor or a coach who can ask deep questions that get at the places where the person is growing.
- Go to a certain amount of Christian counseling sessions to help process the past and to work on finding your identity in Christ.
- Do assessments like Enneagram, Myers-Briggs, or SDI and discuss with a mentor.
- Choose a friend and go through *Soul Care* by Rob Reimer together.

Self-Disciplined – *An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.*

- Have an accountability partner to help stay on track with weak areas of self-discipline.
- Find a Spiritual Formation director for at least six months.
- Read recommended books by a mentor, pastor, or district leadership to help you grow in these areas of *awareness, receptivity, and productivity*.
- Practice a daily Sabbath.
- Practice a monthly Sabbath.
- Practice silent prayer daily.
- Fast once a week.

- Work out three times a week.
- Over a month, list everything you do in half hour increments to find places where you might be wasting time.

Core Characteristics of an Alliance Leader

For mentor: please score this candidate on each of the following characteristics.

Kingdom-Minded

An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.

Attends a local Alliance church and is involved on a weekly basis

- Excels Solid Growing Needs Development Not Practicing

Can articulate the salvation story and can also share the gospel with others

- Excels Solid Growing Needs Development Not Practicing

Practices biblical stewardship regarding tithing, debt reduction, time, and talents

- Excels Solid Growing Needs Development Not Practicing

Can work with people who are different from them

- Excels Solid Growing Needs Development Not Practicing

Can live sacrificially for the sake of others.

- Excels Solid Growing Needs Development Not Practicing

Biblically Grounded

The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.

Holds to the conviction that the Bible is God’s inerrant Word and has good biblical literacy

- Excels Solid Growing Needs Development Not Practicing

Has an ability to articulate the unique theological distinctives of the C&MA

- Excels Solid Growing Needs Development Not Practicing

Has an ability to articulate a basic understanding of ministry calling and ministry offices

- Excels Solid Growing Needs Development Not Practicing

Demonstrates an ability to read and adapt to specific cultures in order to effectively minister the gospel of Jesus Christ.

- Excels Solid Growing Needs Development Not Practicing

Spirit-Dependent

An Alliance worker is engaged in the process of being conformed to the image of Christ for the sake of others through the power of and absolute dependency on the Holy Spirit.

Has a time (or times) in their life where they surrendered to the filling and guidance of the Holy Spirit

- Excels Solid Growing Needs Development Not Practicing

Is free from any addictions and has been for at least six months

- Excels Solid Growing Needs Development

Practices spiritual disciplines consistently

- Excels Solid Growing Needs Development Not Practicing

Can hear, understand, and obey the voice of the Holy Spirit and is empowered by Him

- Excels Solid Growing Needs Development Not Practicing

Others note that they display humility and Christlike character.

- Excels Solid Growing Needs Development Not Practicing

Competently Skilled

An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.

Has growing proficiency in basic pastoral skills (preaching, shepherding, etc.)

- Excels Solid Growing Needs Development Not Practicing

Has a growing proficiency in organizational leadership skills (budgeting, strategy planning, change management, etc.)

- Excels Solid Growing Needs Development Not Practicing

Has a growing proficiency in basic ministry skills (evangelism, discipling, etc.)

- Excels Solid Growing Needs Development Not Practicing

Has a growing proficiency in the soft skills of people management (conflict resolution, communication, etc.)

- Excels Solid Growing Needs Development Not Practicing

Self-Aware

An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.

Knows and can explain how their identity is found in Christ

- Excels Solid Growing Needs Development Not Practicing

Knows what their spiritual gifts are and how they are used in ministry for God’s Kingdom

- Excels Solid Growing Needs Development Not Practicing

Is aware of personality, motivations, and leadership style and is working on blind spots

- Excels Solid Growing Needs Development Not Practicing

Can explain their calling and journey into ministry and understands their importance

- Excels Solid Growing Needs Development Not Practicing

Can develop vision and values statements as a leader in ministry

- Excels Solid Growing Needs Development Not Practicing

Self-Disciplined

An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.

Is practicing physical and mental health

- Excels Solid Growing Needs Development Not Practicing

Has a healthy life/home and work balance

- Excels Solid Growing Needs Development Not Practicing

Is emotionally healthy and show signs of this health

- Excels Solid Growing Needs Development Not Practicing

Has healthy biblical relationships (marriage/single)

- Excels Solid Growing Needs Development Not Practicing

Lives in accountable relationships

- Excels Solid Growing Needs Development Not Practicing

Demonstrates a willingness to pursue personal restoration and peacekeeping when necessary.

- Excels Solid Growing Needs Development Not Practicing

Accreditation Guidelines and Information for Candidates

Preparing for an accreditation interview as a candidate

Introduction of the accreditation interview

In the accreditation interview, we want to gain a wholistic sense of your readiness for ministry generally and in the C&MA specifically. Additionally, we want to gain an understanding of your sanctification process and theological beliefs, as well as affirm your call to ministry. While you have already completed the Application for Alliance Ministry and have given us your written responses to these matters, the interview gives you an opportunity to meet with Alliance ministry leaders personally as you answer their questions. *If you are married, we want your spouse to be present with you.* He/she will not be asked any doctrinal questions, but we want to get to know him/her as well—especially in terms of their relationship with God and their call to ministry. They will be asked to share their journey and their calling to join with you in ministry.

The interview is where we will hear your spiritual journey, call into ministry and, hopefully, confirm the direction where you feel God is leading. The interview is the culmination of the developmental process of accreditation. We want to ensure that the C&MA is a good place for you to serve in ministry. We do not take our responsibility lightly but prayerfully depend on the Holy Spirit. The interview team will consist of several Alliance pastors and leaders who serve under the authority of a District Licensing Committee.

The two- to three-hour-long interview will be focused on discovering, celebrating, affirming, and challenging you in the core characteristics of an Alliance worker: Kingdom-minded, biblically grounded, Spirit-dependent, competently skilled, self-aware, and self-disciplined. We will uphold the Alliance standards of credentialing as found in Section E-3 of the *C&MA Manual* while confirming and recommending the next steps in your leadership development.

Definitions to know:

Accreditation: the act of being officially recognized by The Christian and Missionary Alliance as qualified to serve in Alliance ministry

Licensing: when a man or a woman is appointed by the district superintendent to serve in pastoral ministries and provide leadership to the church

Alliance Standards of Credentialing

From the *Manual of The Christian and Missionary Alliance*, Section E-3-1:

It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up . . . (Ephesians 4:11,12). No one takes this honor upon himself; he must be called by God, just as Aaron was (Hebrews 5:4).

Persons appointed to Christian ministry are regarded with honor and respect by the Church. They must know God has called them to serve Him and has equipped them with appropriate gifts. Their calling and gifting must be affirmed by the Church. Their lifestyle and values must demonstrate the reality of their commitment to the Lord and to His Word.

Each person desiring accreditation in The Alliance is deemed eligible by fulfilling the following criteria:

1. Ability to articulate a divine call to serve God in vocational Christian ministry
2. A minimum of 30 credit hours of Bible, theology, and ministry study with a minimum of 18 of these credits from Bible and/or theology from an Alliance college or theological seminary or from another fully accredited graduate or undergraduate institution; this academic requirement may be fulfilled through alternative study programs provided by Alliance Church Ministries (E-3-III-B).
3. Candidates for licensed ministry will be required to demonstrate their knowledge of biblical content by successfully completing the Bible Knowledge Exam.
4. Displays the evidence of the Alliance core characteristics:
 - **Kingdom-Minded** – being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom
 - **Biblically Grounded** – engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to gain a greater leadership effectiveness
 - **Spirit-Dependent** – engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others
 - **Competently Skilled** – has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership
 - **Self-Aware** – regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry
 - **Self-Disciplined** – displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom
5. Understanding of and commitment to the mission, Statement of Faith, vision, core values, and distinctives of the C&MA and willingness to submit to constituted authority as defined by the Board of Directors of the C&MA
6. Participation in the worldwide work of The Alliance by contributing financially to the support of Alliance ministries
7. Comply with the intent of the Statement on Lifestyle and Conduct of C&MA Official Workers in the *Church Ministries District Handbook* (Credentialing Council)

8. Active membership in an Alliance church or ministry

The Core Characteristics of an Alliance Worker

Diverse leaders from the Alliance family have recognized six core characteristics that are foundational for effective ministry: Kingdom-minded, biblically grounded, Spirit-dependent, competently skilled, self-aware, and self-disciplined. The interview team will be asking questions to clarify and discern how established these areas are in your life and ministry. We have included an inventory sheet of the core characteristics of an Alliance worker that you can use to evaluate yourself or give to a mentor to help you assess these areas in your life prior to the interview. This is to give you a general understanding of what topics will be addressed in the interview. Note the core characteristics on the following page:

Core Characteristics of an Alliance Leader

Kingdom-Minded – *An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.*

- An ability to articulate a salvation story
- Submission to believer’s baptism in a local church
- Active membership in a local church
- Active service in the local church
- A demonstrated ability to lead others to Christ
- The active practice of biblical stewardship including tithing and responsible debt management
- An ability to work with people who are different than you
- Sacrificial living for the sake of others

Biblically Grounded – *The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.*

- The conviction that the Bible is God’s inerrant Word
- An ability to articulate the core tenants of the historic Christian faith
- The display of basic biblical literacy
- An ability to articulate the unique theological distinctives of the C&MA
- An ability to articulate a basic understanding of ministry calling and ministry offices
- A demonstrated ability to read and adapt to specific cultures in order to effectively minister the gospel of Jesus Christ

Spirit-Dependent – *An Alliance worker is engaged in the process of being conformed to the image of Christ through the power of and absolute dependency on the Holy Spirit for the sake of others.*

- The practice of the spiritual disciplines
- The ability to articulate a moment of spiritual crisis and resolution
- The ability to hear, understand, and obey the voice of the Holy Spirit
- A growing demonstration of Christlike character
- The ability to live in the power of the Holy Spirit
- The active display of humility

Competently Skilled – *An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.*

- A growing proficiency in basic pastoral skills (preaching, shepherding, etc.)
- A growing proficiency in organizational leadership skills (budgeting, strategy planning, change management, etc.)
- A growing proficiency in basic ministry skills (evangelism, discipling, etc.)
- A growing proficiency in the soft skills of people management (conflict resolution, communication, etc.)

Self-Aware – *An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.*

- An ability to articulate one’s spiritual gifts and their implementation for ministry
- The increasing ability to understand and appropriately manage one’s personality, motivations, and leadership style
- A growing understanding of emotional intelligence
- The ability to articulate one’s personal life journey and its impact on one’s current journey
- An ability to demonstrate how one’s identity is found in Christ
- A growing awareness of one’s blind spots
- An ability to discuss the importance and role calling plays in ministry leadership
- An ability to develop and understand the place of vision and values in ministry leadership

Self-Disciplined – *An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.*

- A healthy work/life balance.
- Emotional well-being (the ability to grieve/celebrate/and have fun)
- The demonstration of biblically healthy personal relationships (marriage/single)
- The demonstration of covenant relationships (accountability)

What to Expect in the Interview

Our recommendation is to be as prepared as you can prior to the interview. Reviewing your Application for Alliance Ministry, studying your Doctrinal Questionnaire, memorizing key Bible passages, and taking the Core Characteristics Inventory will give you a great start for the interview. We recommend that you also review the Alliance website, cmalliance.org, and review our history, core values, and distinctives. If at all possible, it is helpful to ask for a mock interview with your district, pastor, or campus rep before you go into the interview.

In the interview, we will be asking you to share your personal story and then proceed through each of the core characteristics. Please answer the personal questions with honesty and transparency. The theological understanding questions will be woven throughout the interview under each core characteristic of an Alliance leader (see sample questions below). You will need biblical support for each one of these questions. Keep your responses brief and to the point. When citing scriptural support, simply give the interviewers the Scripture reference and refer to its content. You are able to have your Bible with you, but please refrain from using notes.

The following are sample questions:

Beginning of Interview:

1. Please tell us three highlights of your spiritual journey in about 5–10 minutes including your crisis experience (surrender to the Holy Spirit) and calling experience.
2. Why do you want to be accredited with The Christian and Missionary Alliance?
3. Can you be passionate about the three strategic themes of the Alliance of serving communities, multiplying church networks, and developing people? Which one do you see yourself fitting into the most?

Kingdom Minded:

1. How have you shared the gospel with someone recently?
2. Who is one person you are investing in right now for the Kingdom?
3. **Theological Understanding: Salvation** – You have befriended someone, and now they want to understand how to become a child of God. What would you tell them? What is the gospel? What words would you use to explain how to become a part of God’s family?
4. **Theological Understanding: Jesus** – Most Christological heresies deny either the deity or humanity of Jesus. Where in Scripture do we see evidence of both of Jesus as fully man and fully God?

Biblically Grounded:

1. What spiritual disciplines do you have in your life to help you stay connected to God in His Word?

2. What is one verse or passage that God has used in your life lately to help shape you as His follower?
3. What biblical principles shape your philosophy of ministry (how you do ministry)?
4. What does God's Word say about spiritual warfare? What is the role Scripture plays?
5. **Theological Understanding: Scripture** – How have you come to trust the inerrancy of Scripture? Why can you trust it as a complete revelation of God's will for salvation of men and as a guide for your Christian faith? What role should Scripture play in your own life?
6. **Theological Understanding: the Trinity** – Why is it important that we know and believe that God is infinitely perfect? How do we know this? Explain your understanding of "one God" and "existing eternally in three Persons."
7. **Theological Understanding: Eschatology** – What are your beliefs about Christ's Second Coming? How would you defend those views using Scripture? Why is Christ coming again?

Spirit-Dependent

1. In the past, how have you experienced the Holy Spirit communicating with you?
2. How have you responded to the promptings of the Holy Spirit in the past?
3. Is there an area of your life where you are quenching the voice of the Spirit?
4. **Theological Understanding: Sanctification** – As a part of your spiritual journey and following your salvation experience, can you describe a time when you came to the end of yourself and found the need to fully surrender everything to the Lord and to be filled with His Spirit? Is there a specific section of Scripture that helps you to understand and describe this experience?
5. **Theological Understanding: Holy Spirit** – How do we know that the Holy Spirit is a divine Person? Give two Scriptures which describe the deeper life/sanctifying work the Holy Spirit does in the believer. What is His role in the unbeliever's life?

Competently Skilled

1. What area of ministry or life have others recognized and affirmed in you?
2. What is it that you do that brings life to yourself and others? Please give examples.
3. How do you define success?
4. Share one story from your ministry experience where something was successful and one was not and tell why.

5. **Theological Understanding: Church** – Do you believe in the establishment of the local church? Why or why not? What are the essential corporate functions of the church, and why are they important? What is your theology of suffering?
6. Theological Understanding: **Bodily Resurrection** – Explain what a bodily resurrection is.

Self-Aware

1. What area(s) in your life (e.g., identity, competency, character, integrity) keep coming up? How are you seeking help in growth in these areas? Is there a community you are connected with that is aware of these issues? Please describe.
2. What has been your biggest struggle in life?
3. What is the deepest craving of your heart right now?
4. **Theological Understanding: Healing** – What is the scriptural basis for the position that physical healing is provided in the redemptive work of Christ? How would you walk someone in your church through prayer for physical healing? Give the steps you would take someone through.

Self-Disciplined

1. Have you started something from scratch, grown it, and handed it off to someone? Are you more comfortable with taking something that exists and making it better? Please cite some examples.
2. What are the lessons you have learned about time management? What area are you weak in managing your time?

Health

1. Physical
2. Relational
3. Emotional

When the interview is concluded, you will be asked to step out of the room or off an internet call while the team shares notes and determines its recommendation. When you return, the interview team will share with you their observations of strengths and areas of growth in your life and ministry. Their assessment is based on the material you provided in the application, your references, and the interview. They will also provide their official recommendations as to the next steps in Alliance ministry concerning accreditation. Here are the following recommendations they may choose:

Accredited - This candidate shows evidence of walking with the Spirit in the process of sanctification by living a godly lifestyle as prescribed in 1 Timothy 3:1–7 and has a specific call to

serve God in vocational Christian ministry, an accurate biblical and theological understanding, a growing walk with God, and alignment with the values and vision of the C&MA. We are accrediting this candidate and recommend placement in Alliance ministry.

Conditional Accreditation – This candidate needs to complete additional steps before finalizing accreditation. They show high potential for effective ministry, strong character, solid doctrinal beliefs, and confirmed calling, so we recommend accreditation for placement in Alliance ministry upon completion of required steps as noted by the Credentialing Council. After successfully addressing the areas outlined by the interview team and with the approval of their case manager, the candidate will be fully accredited. *This person does not qualify for licensing until they complete and confirm the conditions set in place by the Credentialing Council.

Continuing Toward Accreditation – This candidate will require a follow-up interview to reassess a recommendation for Alliance Ministry. This candidate shows potential for effective ministry and a confirmed sense of calling; however, areas were identified by the Credentialing Council as needing growth and mentorship prior to accreditation. After they adequately address the issues outlined in this report, we believe the candidate will be ready to be reassessed with a follow-up interview and can be recommended for Alliance Ministry. *This person does not qualify for licensing until they complete the conditions set in place and re-interview with the Credentialing Council or District team.

Ministry Apprenticeship Certification – We affirm this candidate’s journey toward Alliance ministry and recommend he/she serve as a ministry apprentice to confirm God’s call and gifting for vocational ministry. The ministry apprentice will serve within a church under the guidance of experienced licensed official worker(s) for no more than two years.

Redirected – We are not recommending this candidate for vocational Alliance ministry. We recognize the candidate has strengths that can advance God’s Kingdom and encourage the candidate to explore those opportunities

Self-Check for Core Characteristics of an Alliance Leader

Please score yourself on each of the following characteristics.

Kingdom-Minded

An Alliance worker represents Jesus well by being invested in the local and global church community for the sake of demonstrating God’s eternal and coming Kingdom.

I attend a local Alliance church, and I am involved on a weekly basis.

Excels Solid Growing Needs Development Not Practicing

I can articulate my salvation story and can also share the gospel with others.

Excels Solid Growing Needs Development Not Practicing

I practice biblical stewardship regarding tithing, debt reduction, time, and talents.

Excels Solid Growing Needs Development Not Practicing

I can work with people who are different from me.

Excels Solid Growing Needs Development Not Practicing

I can live sacrificially for the sake of others.

Excels Solid Growing Needs Development Not Practicing

Biblically Grounded

The Alliance worker is engaged in the process of learning, understanding, and applying truth and information through the lens of a biblical worldview in order to love Jesus and be more like Him as we lead.

I hold to the conviction that the Bible is God’s inerrant Word, and I have good biblical literacy.

Excels Solid Growing Needs Development Not Practicing

I have an ability to articulate the unique theological distinctives of the C&MA.

Excels Solid Growing Needs Development Not Practicing

I have an ability to articulate a basic understanding of ministry calling and ministry offices.

Excels Solid Growing Needs Development Not Practicing

I demonstrate an ability to read and adapt to specific cultures in order to effectively minister the gospel of Jesus Christ.

Excels Solid Growing Needs Development Not Practicing

Spirit-Dependent

An Alliance worker is engaged in the process of being conformed to the image of Christ for the sake of others through the power of and absolute dependency on the Holy Spirit.

I have had a time (or times) in my life where I surrendered to the filling and guidance of the Holy Spirit

- Excels Solid Growing Needs Development Not Practicing

I am free from any addictions and have been for at least six months.

- Excels Solid Growing Needs Development

I practice spiritual disciplines consistently.

- Excels Solid Growing Needs Development Not Practicing

I hear, understand, and obey the voice of the Holy Spirit and am empowered by Him.

- Excels Solid Growing Needs Development Not Practicing

Others would note that I display humility and Christlike character.

- Excels Solid Growing Needs Development Not Practicing

Competently Skilled

An Alliance worker has and is constantly developing a holistic set of skills that will catalyze a lifetime of leadership.

I have growing proficiency in basic pastoral skills (preaching, shepherding, etc.)

- Excels Solid Growing Needs Development Not Practicing

I have a growing proficiency in organizational leadership skills (budgeting, strategy planning, change management, etc.)

- Excels Solid Growing Needs Development Not Practicing

I have a growing proficiency in basic ministry skills (evangelism disciplemaking, etc.)

- Excels Solid Growing Needs Development Not Practicing

I have a growing proficiency in the soft skills of people management (conflict resolution, communication, etc.)

- Excels Solid Growing Needs Development Not Practicing

Self-Aware

An Alliance worker is regularly seeking to grow in the understanding of self, their motivations, the impact of their past, and their natural abilities and liabilities in order to display a God-honoring life and engage in God-honoring ministry.

I know and can explain how my identity is found in Christ.

- Excels Solid Growing Needs Development Not Practicing

I know what my spiritual gifts are and how they are used in ministry for God’s Kingdom.

- Excels Solid Growing Needs Development Not Practicing

I am aware of my personality, motivations and leadership style and am working on my blind spots.

- Excels Solid Growing Needs Development Not Practicing

I can explain my calling and journey into ministry and understand their importance.

- Excels Solid Growing Needs Development Not Practicing

I can develop vision and values statements as a leader in ministry.

- Excels Solid Growing Needs Development Not Practicing

Self-Disciplined

An Alliance worker displays Christlike rhythms which lead to greater self-awareness, receptivity to God’s work in their lives, and productivity for His Kingdom.

I am practicing physical and mental health.

- Excels Solid Growing Needs Development Not Practicing

Others would say I have a healthy life/home and work balance.

- Excels Solid Growing Needs Development Not Practicing

I am emotionally healthy and show signs of this health.

- Excels Solid Growing Needs Development Not Practicing

I have healthy biblical relationships (marriage/single.)

- Excels Solid Growing Needs Development Not Practicing

I live in accountable relationships.

- Excels Solid Growing Needs Development Not Practicing

I demonstrate a willingness to pursue personal restoration and peacekeeping when necessary.

- Excels Solid Growing Needs Development Not Practicing

Consecration and Ordination

The Relationship between Licensing and Consecration and Ordination

- *A Developmental Relationship* – The relationship between licensing and consecration and ordination is primarily one of development. Consecration and ordination status is recognized as the biblical standard for calling, character, and practice in the life of a person who has sensed and responded to the leading of God to vocational ministry. As such, those who are licensed individuals within the C&MA should pursue further development as part of their professional development, which leads to consecration and ordination.

The Designation Consecrated and Ordained– This term combines a strongly biblical word (consecration) with a word broadly recognized in the public sector where ministry is carried out (ordination) to identify men and women who have been set apart by The Christian and Missionary Alliance for a lifetime of ministry. The designation “Reverend” is granted by the Credentialing Council to all who are consecrated and ordained. Each local church may determine the use of the designation “Reverend” as appropriate in their church context.

- *What is Consecration and Ordination?* – There is biblical precedent for setting men and women apart for special work for God. Those set apart were expected, both by God and His people, to instruct, protect, motivate, and equip God’s people to know and glorify God personally and corporately by obedience to His will, including evangelizing those who were not God’s people, thus participating in building and advancing His Kingdom. Consecration and ordination in The Christian and Missionary Alliance is the public recognition and affirmation of God’s call to men and women for a lifetime of service. This call, distinct from human vocational choice, is exercised through God-given and Holy Spirit-empowered giftedness for an effective witness about Jesus Christ and proclamation of biblical truth for the purpose of reconciling people to God and equipping God’s people to fulfill the Great Commission to “make disciples of all nations.”
 - An example of consecration and ordination in the Bible is the appointment of Aaron’s sons as priests (Exodus 28–29, Leviticus 6–9); in Jesus’ words regarding His choosing and appointing the Twelve (John 15:16); in the appointment of S(P)aul and Barnabas for missionary work. Women who serve in obedience to God’s call follow the example in Luke 8:1–3 where women participated with the disciples in the public ministry of Jesus. They gave witness to the Resurrection as the Lord Jesus commanded the women in Matthew 28:1–10. Both men and women participated in the establishment of the Church as the Holy Spirit filled all the believers in Acts 2, and as a result they announced the great things that God had done. The growing church in the Book of Acts also modeled the fulfillment of prophecy that His Spirit would be poured out on all people, men and women, old and young, to tell forth God’s message (Acts 2:15–18). In Ephesians 4:11–13, apostles, prophets, evangelists, and pastors/teachers are described

as “given” to God’s people to equip them for serving and living for the Lord Jesus Christ. Timothy was “ordained” to special work for God and His Church (1 Timothy 4:14, 2 Timothy 1:6), with Paul and the “body of elders” participating in “laying hands on” Timothy. For example, Priscilla taught Apollos (Acts 18:24–28) and the Apostle Paul addressed Phoebe as a servant, minister, or deacon (Rom. 16:1–2).

- The practice of “laying on of hands,” though not limited to activity resembling consecration and ordination, has accompanied setting persons apart for God’s work at every ministry level and is an Old and New Testament practice. God may choose this occasion to impart spiritual gifts and/or special empowerment of the Holy Spirit for the ministry to which that person is called.

The Consecration and Ordination Process

Consecration and ordination refer to The Christian and Missionary Alliance’s public recognition of the call from God, distinct from human vocational choice to men and women for a lifetime ministry. This ministry includes displaying the marks of the deeper life in word and deed, preaching and teaching the Word of God, protecting God’s people from spiritual enemies and doctrinal heresies, overseeing and promoting the spiritual development of God’s people, and equipping God’s people to fulfill the Great Commission to “make disciples of all nations” for the purpose of knowing and glorifying God by obeying His will and building His Kingdom. The occasion for setting men and women apart for such ministry is the church’s affirmation of the candidate’s faithful completion of preparation for consecration and ordination through the completion of ministerial education, the development and understanding of Alliance doctrine and culture, the engagement of pastoral mentorship, and the successful completion of an examination by a council of peers.

For candidates to prepare themselves both personally and professionally for this status, the following eligibility and development requirements must be met.

Eligibility Guidelines for Examination for Consecration and Ordination

A candidate shall be eligible for consecration and ordination when they have:

- Articulated a call from God to pastoral or theological ministries
- Satisfied the academic requirements for consecration and ordination unless an exception is provided by the District Credentialing Council
- Satisfied all the requirements for consecration and ordination as listed in the *CM Handbook*
- Served acceptably as a provisionally licensed worker for at least two years
- Received the recommendation of their local church elders

Requirements for Consecration and Ordination

The development process for consecration and ordination can be broken down into four specific categories:

1. Ministerial education
2. Alliance culture and doctrine
3. Pastoral mentorship
4. Examination

The following sections detail the purpose, goals, and specific requirements for each category.

Ministerial Educational Requirements

Defined: A *developmental process* whereby ordinands develop demonstrated biblical, theological, and pastoral competence.

- Key Outcomes:

After this process, candidates will be able to:

 - Demonstrate competence in studying, applying, and teaching the Bible in a pastoral context
 - Defend biblical and evangelical orthodoxy with the use of Scripture and logic
 - Design effective, biblically based discipleship models for use in the local church
- Specific Requirements:
 - *Requirement:* Complete 30 credits of academic study in Bible, theology, and ministry leadership with a minimum of 18 credits being in Bible and theology from an approved college or Alliance-approved alternative education pathway. There are three options whereby this requirement may be satisfied. To satisfy this requirement, candidates must submit an official transcript which demonstrates that they have satisfied this requirement through one of the following methods:
 - Option 1: Traditional Educational Pathway – Take and provide evidence of completing 30 semester credit hours of study in Bible, theology, and ministry with a minimum of 18 of these credits being in Bible and/or theology from an Alliance college or graduate school or a fully accredited graduate or undergraduate institution that affirms the authority of Scripture as the only rule of Christian faith and practice.
 - Option 2: Alliance Alternative Educational Pathway – Take and provide evidence of graduating from the School of Ministry, which is offered through the Alliance Center for Leadership Development. Visit allianceleaders.org for more information.
 - Option 3: Non-Alliance Alternative Education Pathway – Take and provide evidence of graduating from a Church Ministries approved non-Alliance alternative education program. These programs must meet the 30-semester credit hour standard listed in option 1 and have prior approval from the Alliance Center for Leadership Development.

Alliance Culture and Doctrine Requirements

Defined: A *developmental process* whereby ordinands develop demonstrated pastoral skills in key areas of ministry and belief essential to The Alliance.

- Key Outcomes:
 - After this process, candidates will be able to:
 - Articulate a clear understanding of the Fourfold Gospel
 - Demonstrate pastoral skills in evangelism, discipling, and relational health
 - Apply foundational understanding of Alliance thought and practice into their personal life and ministry
- Specific Requirements
 - *Requirement: Complete the readings listed on the Alliance Ministry Reading List.*
 - Niklaus, R. L., Sawin, J. S., Stoesz, S.J. *All for Jesus*
 - Simpson, A. B., Grusendorf, S. *The Fourfold Gospel* (modernized)
 - Simpson, A. B., *Wholly Sanctified*
 - Francis, M. *Filled with the Spirit, Then What?*
 - Bailey, K. *The Children's Bread*
 - Tozer, A. W. *The Deeper Life*
 - Tozer, A. W. *The Pursuit of God*
 - Chung, S. W., Mathewson, D. *Models of Premillennialism*
 - Pardington, G. *The Crisis of the Deeper Life*
 - Section H, *Manual of the C&MA*, 2023 Edition
 - *Requirement: Complete the readings listed on the District Ministry Reading List.*
 - The candidate shall read a minimum of 500 additional pages of reading related to pastoral and missional theology or ministry leadership. The additional reading must be approved by the local District Credentialing Council.
 - *Requirement: Successfully complete the Fourfold Gospel Project.* This project requires candidates to complete five individual learning tasks related to the Fourfold Gospel, a foundational Alliance concept. Candidates should refer to *The Fourfold Gospel* (modernized) when completing these projects. The default project for each of these learning tasks is a paper related to the following subjects:
 - Christ Our Savior
 - Christ Our Sanctifier
 - Christ Our Healer
 - Christ Our Coming King
 - The Church and Her Mission

- **With prior approval from the Credentialing Council, a minimum four-part sermon series, Sunday school curriculum, or small group curriculum may be submitted in lieu of a paper.*
- *Requirement: Successfully complete the Alliance Missional Engagement Project.* This project requires the candidate to complete a learning task related to the mission DNA for The Christian and Missionary Alliance. There are two options for this project:
 - Option 1: Project Prompt – Alliance Missions Field Research Project: Candidates will select an active Alliance Missions field and research the origins and current ministries of the field. A 6–8-page paper will be submitted which details the work of The Alliance in that field, strategies currently being employed on the field, and suggested steps the candidates’ local church could take to develop a new partnership or strengthen an existing partnership between their church and the field.
 - Option 2: Project Prompt – Short-Term Missions Trip to an Alliance Field: Participate on an international missions trip to an Alliance Missions field. Upon completion of the trip, candidates shall submit a 3–4-page reflection of their experience.
- *Requirement: Successfully complete the Alliance Church Multiplication Project.* This project requires candidates to complete a learning task related to church planting within the C&MA.
 - Project Prompt – Work with your district leadership to identify, visit, and investigate an Alliance church plant. Investigate the key factors that led to the launching of this church plant and identify the top strategies being employed by the church plant to reach their community. Candidates are required to submit a completion form that provides the details of their visit.
- *Requirement: Successfully obtain Level 1 Certification from Alliance Peacemaking.* Ordinands are required to take and complete Level 1 Training through Alliance Peacemaking. This can be accomplished through a district training or through the completion of the School of Ministry 305 Change, Conflict, and Diversity in the Church course.
- *Requirement: Successfully complete a course of study in Alliance polity.* Ordinands are required to take and complete a course of study in Alliance polity. This can be accomplished through a district training or through the completion of the School of Ministry 304 Alliance History, Polity, and Theology course.
- *Requirement: Successfully complete a course of study in Alliance Missions.* Ordinands are required to take and complete a course of study in Alliance Missions. This can be accomplished through a district training or through the completion of the School of Ministry 105 The Mission of God and the Alliance Family course.

- *Requirement: Successfully complete an approved training in multicultural competency.* Candidates are required to complete a course of study or individual learning project in multicultural leadership. This course of study may be completed through a district-hosted training, the Alliance Center for Leadership Development, or the completion of a district-approved individual learning experience.
- *Requirement: Complete and submit the Evangelism and Discipleship Competency form.* The candidate is required to complete and submit an Evangelism and Discipleship Competency form. This form requires candidates to articulate their experiences in regularly sharing Christ with others within the past five years and their experiences in helping other disciples lead others to Christ as well. This form shall be submitted to the district office.
- *Requirement: Successfully complete an approved training in church health and multiplication.* The candidate shall successfully complete a course of study/training in church health and multiplication. A list of approved programs of study/training shall be kept up-to-date by Church Ministries and shall be reviewed annually.
- *Requirement: Successfully complete an approved training in evangelism.* The candidate shall be required to attend an evangelism training seminar approved by the district superintendent and the Credentialing Council. This training shall be applied in their local church.
- *Requirement: Attend a New Official Worker Forum (Resonate) hosted by the Church Ministries Office.*

Pastoral Mentorship Requirements

Defined: A *relational process* whereby ordinands are encouraged and equipped by a seasoned ministry leader

- Key Outcomes:
 - After this process, candidates will be able to:
 - Refine and implement a distinct ministry calling, personal mission and vision
 - Display evidence of Alliance core characteristics being lived out
 - Display evidence of the application of learning concepts within a ministry context
- Specific Requirements:
 - *Requirement: Pastoral mentorship.* Candidates shall meet with a district approved- mentor. This will preferably happen monthly during the time a candidate is in the consecration and ordination process but will not be less than four times yearly before being eligible for consecration and ordination. Candidates shall complete and submit to the district, in conjunction with their mentor, an Ordination Connection Report for each mentor meeting.

Examination Requirements

Defined: A *test* designed to measure an ordinand’s biblical and theological understanding, personal character, and preparedness for a lifetime of ministry

- Key Outcomes:

After this process, candidates will be able to:

- Demonstrate an ability to resolve practical pastoral problems without external aides
- Defend Christian orthodoxy with the use of Scripture
- Articulate a clear calling to a lifetime of ministry
- Demonstrate a character consistent with biblical standards for Christian leaders.

- Specific Requirements

- *Requirement: Ordinands shall successfully pass an oral examination by a council of peers.* Successfully complete an oral exam with members of the District Credentialing Council.
 - Prior to taking the Ordination Exam, ordinands must:
 - Successfully satisfy the requirements for ministerial education, Alliance culture and development, and pastoral mentorship;
 - Receive a successful recommendation from both their local church leadership and their ordination mentor;
 - Serve successfully in licensed ministry for at least two years in The Christian and Missionary Alliance.

Mentor Guidelines

The *Manual of The Christian and Missionary Alliance* (E4-4, VII, and E5-4, VII) states: “A mentor shall be assigned for each candidate by the Credentialing Council in accordance with the guidelines provided by Church Ministries.” With this in mind, the following mentor guidelines are provided.

- Recommended Qualifications for Consecration and Ordination Mentors
 - Mentors should be consecrated and ordained individuals within the district in which the mentored serves.
 - Mentors should be, whenever possible, the same gender as the mentored.
- Recommended Responsibilities for Consecration and Ordination Mentors
 - Become familiar with Section E of the *C&MA Manual*.
 - Pray for and build rapport/relationship with the candidate.
 - Share your life and experiences with the candidate as much as possible.
 - Keep track of the development process of the candidate by reviewing the Mentor Connection Reports and connecting on a regular basis with the candidate.
 - Stay connected with the district office to update the district on the process of the candidate.

- Assist the candidate in preparing for the consecration and ordination interview as appropriate.

Consecration and Ordination Candidate Instructions and Forms

1. Consecration and Ordination Checklist
2. Additional Reading List
3. The Fourfold Gospel Project Instructions
4. The Fourfold Gospel Project Grading Rubric
5. Missional Engagement Project Instructions
6. Church Multiplication Project Instructions
7. Church Multiplication Project Completion Form
8. Evangelism and Discipleship Competency Form
9. Mentor Connection Report
10. Courses of Study for Consecration and Ordination Guidelines and Information
11. Elder Evaluation for Consecration and Ordination
12. Consecration and Ordination Candidate Exam Evaluation Form
13. Consecration and Ordination Standardized Exam Question List

Consecration and Ordination Requirements Checklist for the C&MA

- Candidate must be actively credentialed by a C&MA district.
- Candidate must read through the entire Bible twice.

- Christ Our Coming King
- The Church and Her Mission
- Alliance Missional Engagement Project
- Alliance Multiplication Project

Read Tier 1 Books

- Niklaus, R. L., Sawin, J. S., Stoesz, S. J. *All for Jesus*
- Simpson, A. B., Grusendorf, S. *The Fourfold Gospel* (modernized)
- Simpson, A. B., *Wholly Sanctified*
- Francis, M. *Filled with the Spirit, Then What?*
- Bailey, K. *The Children's Bread*
- Tozer, A. W. *The Deeper Life*
- Tozer, A. W. *The Pursuit of God*
- Chung, S. W., Mathewson, D. *Models of Premillennialism*
- Pardington, G. *The Crisis of the Deeper Life*
- Section H, *Manual of the C&MA*, 2023 Edition

Read Tier 2 Books

- Read 500 additional pages of reading as directed by the local Credentialing Council.

Submit Papers and Projects

- The Fourfold Gospel Project
 - Christ Our Savior
 - Christ Our Sanctifier
 - Christ Our Healer

Submit Evidence

- Level 1 Alliance Peacemaking certification
- Completion of a course of study in Alliance polity
- Completion of a course of study in Alliance Missions
- Completion of an approved course of study in church health and multiplication
- Completion of an approved course of study in evangelism
- Of attending a New Official Workers Forum hosted by Church Ministries of the C&MA
- Of connecting with a district-approved pastoral mentor at least eight times
- Evangelism and Discipleship Competency Form
- Multicultural competency training

Other

- Submit academic transcripts that reflect at least 30 credits of study in Bible, theology, and ministry leadership (min. 18 credits of Bible and theology) to district superintendent
- Pass an oral examination given by the District Credentialing Council

Consecration and Ordination Preparation: Additional Reading List

Requirement:

The candidate shall read a minimum of 500 additional pages of reading related to pastoral theology, missional theology, or ministry leadership. This additional reading must be approved by the local District Credentialing Council.

Book title: _____

Total number of pages: _____

Book title: _____

Total number of pages: _____

Book title: _____

Total number of pages: _____

Book title: _____

Total number of pages: _____

Book title: _____

Total number of pages: _____

Consecration and Ordination Preparation: The Fourfold Gospel Project

Instructions

Requirement: Successfully complete the Fourfold Gospel Project. This project requires candidates to complete five papers related to the Fourfold Gospel, a foundational Alliance concept. Ordinands should refer to *The Fourfold Gospel* (modernized) when completing these projects. The default project for each of these learning tasks is a paper related to the following subjects:

- Christ Our Savior
- Christ Our Sanctifier
- Christ Our Healer
- Christ Our Coming King
- The Church and Her Mission

With prior approval from the District Credentialing Committee, a minimum four-part sermon series, Sunday school curriculum, or small group curriculum may be submitted in lieu of a paper.

Each element of this project must align with the following requirements:

For Papers

Paper Length

- Each paper must be between 6–8 pages in length.

Formatting for Papers

- The preferred format for all papers submitted to the Credentialing Committee is MLA (the Modern Language Association). Information related to MLA may be found on the internet.
 - Suggested resources:
 - Purdue Online Writing Lab – https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_formatting_and_style_guide/mla_general_format.html
 - EasyBib – <https://www.easybib.com/guides/citation-guides/mla-format/>
- Papers should be double-spaced.
- Font type: Times New Roman, Helvetica, or Garamond
- Font size: 12
- One-inch margins
- Proper heading in the upper left corner (see example format below)
- All non-English words should be *italicized*.

Quotations

- “In MLA style, referring to the works of others in your text is done using parenthetical citations. This method involves providing relevant source information in parentheses whenever a sentence uses a quotation or paraphrase. Usually, the simplest way to do this is to put all of the source information in parentheses at the end of the sentence (i.e., just before the period). However, as the examples below will illustrate, there are situations where it makes sense to put the parenthetical elsewhere in the sentence” (www.owl.purdue.edu).
- *Author-Page* – When quoting an author, include the author’s last name and the page number from the book in the in-text citation.
 - Example 1: “The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming” (Erickson 91).
 - Example 2: Erickson states, “The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming” (91).
- *Corporate Author* – When quoting from a source that is published by a corporation (such as the *Manual of the C&MA*), it is appropriate to use the name of the corporation followed by the page number.
 - Example 1: “Candidates who are called of God to vocational or theological ministries shall be considered eligible for consecration” (C&MA 159).
- *Citing the Bible* – When you cite the Bible for the first time, note the translation used in italics, followed by book, chapter, and verse. When citing a second time from the same translation, all you need to include is book, chapter, and verse.
 - Example one: Jesus said, “Whoever receives you receives me, and whoever receives me receives him who sent me” (Matt. 10:40, ESV).
 - Example two: The Bible states that Jesus will return to earth one day (Acts 1:11).

Works Cited

- All papers must include a works cited page.
- Start your works cited section on a new page of your paper. This new page should have the same margins as the rest of your paper. Label the page with Works Cited and center the words at the top of the page. Only the title should be centered. Entries should begin on the left margin. Double space all citations. Indent the second and subsequent lines of a citation. Capitalize each word in the title of a book but not an article. Entries are to be listed alphabetically by the author’s last name.
- Works cited example:

Pardington, George. *The Crisis of the Deeper Life*. Wingspread, 1991

Organization and Structure

- Every paper should have the following four elements:
 - Introduction
 - Body (with at least four main points)
 - Conclusion
 - Works Cited

- *Introduction* – A solid introduction and thesis (focus of your paper) is necessary at the beginning of every theological position paper. This section sets forth the purpose of your paper and introduces your reader to the subject you will be discussing.
- *Body* – The body consists of several main points that support the purpose of your paper. So, if you are writing about Christ as Savior, your main points should support various reasons or implications of the fact that Jesus is in fact our Savior. When building a main point, be sure to have a least two sub-points. This will ensure you've discussed your main idea thoroughly. So, if a main point of your paper is that Jesus is our Savior because of His sacrifice on the cross, your two sub-points might be:
 - Main Idea: Jesus is our Savior because of His sacrifice on the Cross.
 - Sub-Point 1: Jesus was a perfect (holy) sacrifice.
 - Sub-Point 2: Jesus was a sufficient sacrifice.

A main point can have more than two sub-points, but it's best not to have less than two points. Additionally, when writing a theological position paper, it is good to connect your points directly to Scripture so that your reader can see how your argument connects to the Word. If we revisit the points above for a moment (in outline form), we might suggest the following:

- Main Idea: Jesus is our Savior because of His sacrifice on the cross (John 15:13) .
 - Sub-Point 1: Jesus was a perfect (holy) sacrifice (2 Cor. 5:21).
 - Sub-Point 2: Jesus was a sufficient sacrifice (Heb. 9:24–28).
- *Conclusion* – The conclusion summarizes your main point in a new and compelling way. It serves as the conclusion to your thesis (focus of your paper) and the arguments you've been making throughout your paper.
- *Works Cited* – The Works Cited is the page that records all the works referenced in your paper. Please be sure to review the Plagiarism Policy stated in this handbook. Plagiarism is taken seriously and can be grounds for disqualification from the consecration and ordination process. The best way to ensure you do not plagiarize is to adequately cite your sources when writing your papers.

For Alternative Submissions

Length

- All Fourfold Gospel Project alternative submissions (sermon series, Sunday school lessons, small group studies, etc.) must be a minimum of 10 pages.

Credentialing Committee Approval

- Any alternative submission must first be approved by the Credentialing Committee prior to a candidate beginning work on the alternative project. If a project is submitted without prior approval, the candidate may need to redo the project if so determined by the Credentialing Committee.

Formatting

- Due to the nature of these projects, the formatting for alternative submissions is more relaxed. However, structure is still important, and the following guidelines should be followed:
 - For Sermons:
 - A minimum four-part sermon series may be submitted. At least one sermon must be submitted in full manuscript format.
 - Other sermons may be submitted using a full-sentence outline format.
 - Each main point must be supported by specific Scripture.
 - Each main point must have at least two subpoints.
 - Each sermon must include the following:
 - Introduction (including a clearly stated big idea or thesis)
 - Body (At least three main points)
 - Conclusion
 - For Small Group Lesson
 - A minimum four-part small group set of lesson plans may be submitted.
 - Each lesson plan must include:
 - *Three topics for discussion/reflection.* Provide three different topics or discussion prompts with insights for the leader on how to lead discussion in each area.
 - *Group discussion questions with prompts.* Provide a list of three–five questions for discussion among small group participants. Additionally, provide leaders’ insights into how a group leader might help the group answer the questions.
 - For Sunday School Lesson
 - A minimum four-part Sunday school set of lesson plans may be submitted.
 - Each lesson plan must include:
 - *Three teaching topics.* Provide three different teaching topics with key points that will be expounded by the teacher. This outline should be submitted as a full-sentence outline and include relevant texts of Scripture to be discussed.
 - *Group discussion questions with prompts.* Provide a list of three–five questions for discussion among Sunday school participants. Additionally, provide leaders’ insights into how a leader might help the group answer the questions.

Quotations

- Please follow the same requirements listed above under instructions for submitting a paper.

Works Cited

- Please follow the same requirements listed above under instructions for submitting a paper.

Topics to be Addressed in Each Paper

- Christ Our Savior
 - The nature of man and his final destiny

- The plan and purpose of the Atonement
- The means and results of justification
- The candidate's personal experience with Christ as Savior
- Christ Our Sanctifier
 - The means and results of sanctification
 - The identification of the believer with Christ's death, Resurrection, and Ascension.
 - The role of the Holy Spirit in the sanctification of the believer
 - The role of Christ in the sanctification of the believer
 - The nature of the crisis experience
 - The candidate's personal experience with Christ as Sanctifier
- Christ Our Healer
 - The relationship between divine healing and the Atonement
 - The role of Christ in divine healing
 - Biblical methods for requesting divine healing
 - The significance of prayer and anointing by local church elders
 - The candidate's personal experience with Christ as Healer
- Christ Our Coming King
 - Articulate a premillennial theology/hermeneutic.
 - The relationship between the imminence of Christ's coming and world missions
 - The work of Christ while in heaven prior to His return
 - The necessary nature of the world near the time of Christ's return
 - The candidate's personal experience with Christ as Coming King
- The Church and Her Mission
 - The lostness of mankind
 - The mission and purpose of the Church
 - The relationship between the Church and Christ
 - The relationship between the Church and the Great Commission passages of Matthew 28:18–20 and Acts 1:8
 - Leadership and authority in the local church

Plagiarism Policy

Definition: Plagiarism is the use of someone else's ideas or words without giving him/her credit. It is widely recognized as a violation or theft of the author's rights to his/her intellectual property. Under some circumstances, it may also involve copyright infringement, which is a criminal offense. In situations where the author has given permission to use the material (such as online sermon resources), the use of those materials without acknowledging the source still constitutes plagiarism, though it is not an infringement of copyrights.

Policy: Representing another's words, ideas, or thoughts, including the use of artificial intelligence (AI) content, as one's own while preaching or teaching, or in written form, is forbidden by the policies of The Christian and Missionary Alliance whether the author has given permission to use the material or not. It is a neglect of pastoral duty to discern God's Word for the congregation one serves. Pastors who have been found guilty of plagiarism are subject to discipline at the discretion of

the district superintendent under the Uniform Policy of Discipline, Article II, Section E, number(s) 5 and 6.

Rationale: Pastors are called by God and the congregation to minister the Word of God. That divine responsibility requires careful study, meditation, and awareness of the congregation's spiritual needs. Preaching is often enriched through the insights gained from others. Particularly apt illustrations found in library sources or online are often useful in applying God's Word to the church. Nonetheless, the failure to acknowledge the use of such source material or to recognize publicly that the material has been borrowed from others is an ethical issue. It reflects badly upon the pastor's character. Misrepresenting thoughts are represented as one's own and gives a false impression regarding the offender's abilities, skills, and understanding.

Continued dependency upon the insight God has given to others is most often recognized by astute members of the church. The pastor's intellectual dishonesty undermines trust and weakens credibility necessary to lead the people of God in a Christ-honoring way. Plagiarism often indicates misplaced ministry priorities.

For Consecration and Ordination

When writing position papers for the consecration and ordination process, please properly cite all sources using the MLA style. MLA is a common writing style, and information on how to properly cite sources using this style may be found both online as well as in this document in the section entitled Guidelines for Papers.

Fourfold Gospel Project Grading Rubric (100 Points Possible)

Name of Grader: _____

Name of Candidate: _____

Category	Excellent (20–17)	Good (16–13)	Average (12–8)	Needs Further Development (7–0)
Theological Soundness	The candidate’s position admirably aligns with Alliance theology.	The candidate’s position adequately aligns with Alliance theology.	The candidate’s position differs somewhat with Alliance theology.	The candidate’s position differs significantly with Alliance theology.
Scriptural Support	There were 15 or more specific texts used appropriately within this paper.	There were 12–14 specific texts used appropriately within this paper.	There were 8–10 specific texts used appropriately within this paper.	There were less than 8 specific texts used within this paper.
Clarity of Personal Understanding	The candidate’s theological perspective is very obvious. The paper pointedly applies the subject to life and ministry.	The candidate’s theological perspective is fairly obvious. The paper adequately applies the subject to life and ministry.	The candidate’s theological perspective is unclear. The paper lacks application to life and ministry.	The candidate’s theological perspective is lacking. Inadequate application.
Comprehensive Treatment of Topic	The position is thoroughly and thoughtfully developed. There are four main points with at least two-subpoint each.	The position is adequately developed. There are three main-points each with at least two-subpoints.	The position is somewhat developed. There are two or less main points with at least two subpoints.	Inadequate treatment of the subject. Inadequate theme development.
Organization and Mechanics	Paper is 6–8 pages in length and double spaced. MLA format is perfect. No grammatical, spelling, or punctuation errors. Works cited is included and correctly formatted.	Paper is 4–5 or more than 10 pages in length and double spaced. MLA format is very good. Almost no grammatical, spelling, or punctuation errors. Works cited is included with very few errors.	Paper is less than 4 pages in length and double spaced. MLA format needs work. Significant grammatical, spelling, or punctuation errors are present. Works cited is included with many errors.	Paper is less than 4 pages in length and/or not double spaced. The paper is not formatted using the MLA style. Significant grammatical, spelling, or punctuation errors are present. Works cited is missing.
Total Score: _____	Additional Comments:			

A passing grade constitutes an 80 or better.

Consecration and Ordination Preparation: Missional Engagement Project Instructions

Requirement: Successfully complete the Alliance Missional Engagement Project. This project requires the candidate to complete a learning task related to the Mission DNA for The Christian and Missionary Alliance. There are two options for this project:

- *Option 1: Project Prompt: Alliance Missions Field Research Project.* Candidates will select an active Alliance Missions field and research the origins and current ministries of the field. A 6–8-page paper will be submitted that details the work of The Alliance in that field, strategies currently being employed on the field, and suggested steps the candidate’s local church could take to develop a new partnership or strengthen an existing partnership between their church and the field. This paper will be assessed for its thoroughness and applicability for a local church context.
 - This paper should address the following topics:
 - The history of the Alliance work in the selected field
 - Recent strategies employed by workers in the field
 - Highlights of the ministry fruits of the field in the last few years
 - Unique challenges faced by this field and how the local church can assist in meeting those challenges
 - Specific and practical steps the candidate’s church might take to develop a practical partnership with international workers for this field

- *Option 2: Project Prompt: Short-Term Missions Trip to an Alliance Field.* Participate on an international missions trip to an Alliance Missions field. Upon completion of the trip, candidates shall submit a 3–4-page reflection of their experience. The reflection paper will be reviewed for thoroughness and self-reflection.
 - This reflection paper should answer the following questions:
 - What did you learn about Alliance Missions as a result of participating on this trip?
 - What did you learn about yourself as a result of participating on this trip?
 - What did you learn about how you handle stress?
 - What did you learn about your own heart for the lost?
 - What did you learn about your feelings toward international missions work?
 - How has your outlook toward missions work in the local church changed as a result of participating on this trip?
 - How has your view of the Great Commission Fund and how Alliance international workers are funded changed as a result of participating on this trip?

Paper Length

- Each paper must be between 6–8 pages in length.

Formatting for Papers

- The preferred format for all papers submitted to the Credentialing Committee is MLA. Information related to MLA may be found on the internet.
 - Suggested resources:
 - Purdue Online Writing Lab - https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_formatting_and_style_guide/mla_general_format.html
 - EasyBib – <https://www.easybib.com/guides/citation-guides/mla-format/>
- Papers should be double-spaced.
- Font type (Times New Roman, Helvetica, or Garamond)
- Font size: 12
- One-inch margins
- Proper heading in the upper left corner (see example format below)
- All non-English words should be *italicized*.

Quotations

- “In MLA style, referring to the works of others in your text is done using parenthetical citations. This method involves providing relevant source information in parentheses whenever a sentence uses a quotation or paraphrase. Usually, the simplest way to do this is to put all of the source information in parentheses at the end of the sentence (i.e., just before the period). However, as the examples below will illustrate, there are situations where it makes sense to put the parenthetical elsewhere in the sentence” (www.owp.purdue.edu).
- *Author-Page* – When quoting an author, include the author’s last name and the page number from the book in the in-text citation.
 - Example 1: “The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming” (Erickson 91).
 - Example 2: Erickson states, “The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming” (91).
- *Corporate Author* – When quoting from a source that is published by a corporation (such as the *Manual of the C&MA*), it is appropriate to use the name of the corporation followed by the page number.
 - Example 1: “Candidates who are called of God to vocational or theological ministries shall be considered eligible for consecration” (C&MA 159).
- *Citing the Bible* – When you cite the Bible for the first time, note the translation used in italics, followed by book, chapter, and verse. When citing a second time from the same translation, all you need to include is book, chapter and verse.
 - Example one: Jesus said, “Whoever receives you receives me, and whoever receives me receives him who sent me” (Matt. 10:40, ESV).
 - Example two: The Bible states that Jesus will return to earth one day (Acts 1:11).

Works Cited

- All papers must include a works cited page.
- Start your works cited section on a new page of your paper. This new page should have the same margins as the rest of your paper. Label the page with Works Cited and center the words at the top of the page. Only the title should be centered. Entries should begin on the left margin. Double space all citations. Indent the second and subsequent lines of a citation. Capitalize each word in the title of a book but not an article. Entries are to be listed alphabetically by the author's last name.
- Works cited example:

Pardington, George. *The Crisis of the Deeper Life*. Wingspread, 1991

Consecration and Ordination Preparation: Church Multiplication Project

Instructions

Requirement: Successfully complete the Alliance Church Multiplication Project. This project requires candidates to complete a learning task related to church planting within the C&MA.

- *Project Prompt:* Work with your district leadership to identify, visit, and investigate an Alliance church plant. Investigate the key factors that led to the launching of this church plant and identify the top strategies being employed by the church plant to reach their community. Candidates are required to submit a completion form that provides the details of their visit.

Church Multiplication Project: Completion Form

Candidate name: _____

Church plant visited: _____

Date visited: _____ Date submitted: _____

I spoke with the following people associated with this church plant:

Based on my conversations and observations, this church plant is successful in part because:

Based on my observations of this church plant, one thing I can work to improve/implement in my own church is:

Evangelism and Discipleship Competency Form

The C&MA believes that every licensed worker should be actively and regularly involved in sharing the gospel and developing mature disciples of Jesus Christ. Please use the space below to share how you have been personally involved in these two essential ministry responsibilities. The purpose of this form is not for you to share your “best story” from the past few years, but instead it provides you an opportunity to talk about your current evangelism and discipleship practices. It also provides you and your pastoral mentor some common experiences which you can explore together in your Pastoral Mentoring connections.

Define evangelism in your own words.

How do you actively evangelize in your day-to-day life?

Please provide a specific example of your evangelization efforts from the past few months.

Define discipleship in your own words.

How do you actively disciple others in your day-to-day life?

Please provide a specific example of your discipleship efforts from the past few months.

Consecration and Ordination: Mentor Connection Form

Candidate's name: _____

Mentor name: _____

Connection date: _____

This connection was:

- In person
- Video
- Phone

In preparation for this meeting, please list any topics you would like to discuss with your mentor:

What has been the biggest challenge you've faced since your last connection?

What's been your biggest win since your last connection?

How are you feeling about your progress in the consecration and ordination process?

- | | |
|--|--|
| <input type="checkbox"/> On track – Everything's going fine. | <input type="checkbox"/> Not On Track – But I am doing fine. |
| <input type="checkbox"/> On track – Feeling a bit shaky | <input type="checkbox"/> Not On track – Feeling a bit shaky |
| <input type="checkbox"/> On Track – Barely holding on | <input type="checkbox"/> Not On Track – Barely holding on |

Courses of Study for Consecration and Ordination: Guidelines and Information

Requirement: Successfully obtain Level 1 Certification from Alliance Peacemaking.

- This can be accomplished through a district training or through the completion of School of Ministry 305 Change, Conflict, and Diversity in the Church course.

Requirement: Successfully complete a course of study in Alliance polity.

- This can be accomplished through a district training or through the completion of School of Ministry 304 Alliance History, Polity, and Theology course.

Requirement: Successfully complete a course of study in Alliance Missions.

- This can be accomplished through a district training or through the completion of School of Ministry 105 The Mission of God and the Alliance Family course.

Requirement: Successfully complete an approved training in multicultural competency.

- Candidates are required to complete a course of study or individual learning project in multicultural leadership. This course of study may be completed through a district-hosted training, through completion of School of Ministry 305 Change, Conflict, and Diversity in the Church, or through the completion of a district-approved individual learning experience.

Requirement: Successfully complete an approved training in church health and multiplication.

- The candidate shall successfully complete a course of study/training in church health and multiplication. This course of study may be completed through a district-hosted training or through completion of School of Ministry 303 Evangelism and Leadership Development in the Church.

Requirement: Successfully complete an approved training in evangelism.

- This training shall be applied in the candidate's local church. This course of study may be completed through a district-hosted training or through completion of School of Ministry 303 Evangelism and Leadership Development in the Church.

For more information about the courses offered through the Alliance Center for Leadership Development, please visit their website, www.AllianceLeaders.org, or call their office at (877) 584-3262.

Consecration and ordination courses are listed here:

(<https://www.allianceleaders.org/programs-courses/licensing-ordination-consecration-and-ministry-certifications/>)

Consecration and Ordination: Elder Evaluation Form

The District Credentialing Council requests your careful assistance in responding to the following questionnaire. Your responses to these questions will greatly assist the council in its evaluation of the candidate as they complete the requirements for consecration and ordination. Please include your comments as indicated.

Name of evaluator: _____ Date of evaluation: _____

Please put a check in the box that best indicates the worker’s performance in the following areas:

	Excellent	Good	Fair	Poor
Relationship with congregation				
Relationship with community				
Content of preaching/teaching material				
Delivery of sermons or lessons				
Administrative ability				
Counseling ability				
Family relationships				
Demonstrates a Spirit-filled life				
Self-starter and well-disciplined				
Demonstrates a teachable spirit				

Specific or additional comments:

Do you believe that this person shows by their life and service that God has called them to ministry?

Yes No Unsure *(Please circle one.)*

Do you recommend that they be consecrated and ordained to the ministry?

Yes No *(Please circle one.)*

Consecration and Ordination Candidate: Oral Exam Evaluation Form

Name of candidate : _____

Please rate the candidate based on the following categories:

	Excellent	Above Average	Average	Below Average	Unacceptable
Call to ministry					
Biblical knowledge					
Theological knowledge					
Understanding of Alliance doctrine					
View of evangelism and missions					
Understanding of constituted authority					
Christian character					

Comments/insights:

_____ I recommend for consecration and ordination.

_____ I recommend for consecration and ordination with conditions.

_____ I do not recommend for consecration and ordination at this time.

(Signature)

(Date)

Consecration and Ordination: Standardized Exam Question List

The following questions form the core of all consecration and ordination exam interviews. Credentialing councils may supplement this list as they choose. However, this list of questions provides a basis for the candidate to prepare for their interview with the Credentialing Council.

Personal History

1. Please give us a brief summary of your spiritual journey, including your experience of determining God's call to ministry.
2. What is your personal pattern of devotional prayer and Bible study?
3. What particular strengths/weaknesses have emerged in your first years of ministry?

The Holy Scriptures

1. Define and distinguish between revelation, inspiration, and illumination.
2. What does Scripture teach about extra-biblical revelation?
3. What is the relationship between Scripture and divine guidance?
4. What does the term "scriptural inerrancy" mean to you?
5. What criteria were used for determining which books were included/excluded in the canon of Scripture?
6. Explain the relationship between the Word of God and Scripture.
7. Explain how Scripture is relevant to the average person in your church.

The Trinity

1. Where would you go in Scripture for support of the doctrine of the Trinity?
2. What is the biblical basis for the confession, "There is one God"?
3. What is the biblical basis for the belief that God exists "in three Persons: Father, Son and Holy Spirit"?
4. Distinguish between Jesus as "begotten not made" and the Holy Spirit as proceeding from the Father and Son.
5. What contemporary theological positions raise serious questions for the traditional doctrine of the Trinity?

The Person of God

1. How does Scripture describe God?
2. What is the basis for the Christian belief that God is a person?
3. Name some of the attributes of God and give a few scriptural incidents that reveal these attributes.
4. Explain the meaning of "holy" in reference to God and explain why it underlies all else in the character of God.
5. Explain the terms theism, deism, atheism, humanism, and agnosticism.

6. What are some of the evidences and arguments for the existence of God?
7. What is your belief concerning God, creationism, and evolution?

The Person of Christ

1. What are some of the names of Christ given in Scripture?
2. Do you believe that Jesus is Lord? Why?
3. Is Christ eternal? (Does He have beginning or end? Was there a time when He was not?)
4. Give examples of the Person of Christ in the Old Testament?
5. What biblical evidence is there that Christ was conscious of His divinity?
6. What is the scriptural foundation for believing that Christ had both a divine nature and a human nature?
7. Why are both natures essential to the Person of Christ?

The Person of the Holy Spirit

1. What qualities and ministries, possible only for a person, are attributed to the Holy Spirit?
2. How is the personal nature of the Holy Spirit demonstrated in the Old and New Testaments?
3. Give us a brief explanation of the scriptural teaching on the gifts of the Spirit.
4. How would you differentiate between the fruit of the Spirit and the gifts of the Spirit?
5. What does Scripture teach concerning the baptism of the Holy Spirit and the filling with the Holy Spirit?

The Atonement

1. Give a brief explanation of the teaching of Scripture on the Atonement.
2. Is there any limitation concerning who may benefit from the Atonement of Christ?
3. Is the atonement effective in human lives where the gospel is unknown?
4. What aspects of man's condition made the atonement necessary?
5. Could anyone other than Christ have made an acceptable offering?
6. What assurance do we have that the offering was acceptable to God?

Justification and Regeneration

1. Define and contrast justification and regeneration, and give a brief explanation of the teaching of Scripture on the two.
2. Who performs the work of regeneration?
3. What is the nature of the change brought about by regeneration?
4. What is the continuing purpose of regeneration in one's personal life?

Sanctification

1. Define sanctification.
2. What is the relationship between justification and sanctification?
3. What is the relationship between regeneration and sanctification?
4. In what way is progression connected with experiential sanctification?
5. In what way is the believer "dead to sin and alive to God?"
6. What is the practical significance of sanctification to the Christ follower's lifestyle?

What is meant by positional sanctification and progressive sanctification, and how is “crisis” connected to the two?

What does the scriptural phrase “dead to sin and alive to God” mean?

What is meant by the phrase “the indwelling Christ?”

What are scriptural evidences of a sanctified life?

Healing

1. Explain the biblical basis for healing and its relationship to the redemptive work of Christ.
2. What instruction does James 5 teach in relation to healing?
3. Explain the difference between the “gift of healing” and “healing prayer” as described in James 5.
4. How would you counsel a believer who has followed the instructions of James 5 and is still seeking a miraculous healing?
5. In the anointing and prayer ministry for the sick by the elders, what does “the prayer of faith” mean?
6. How is the problem of sin related to the problem of sickness?
7. What is the difference between miraculous healing and divine life for the believer?

The Return of the Lord

1. What biblical passages have been major factors in developing your convictions concerning the Second Coming of Christ and related events?
2. How will the Second Coming of Christ differ from His first coming?
3. What are the differences between the doctrines of premillennialism, post-millennialism, and amillennialism?
4. Which of the views do you hold? Why?
5. What major events will occur during and after the millennium?
6. Describe the basic tribulation positions and what your position is.
7. What does the term “the imminent return of Christ” mean to you, and what scriptural foundation do you have for your understanding?
8. What is the relationship between Israel and the Church?

The Resurrection

1. What does the term “resurrection” mean?
2. Do you believe in the Resurrection of Jesus Christ? Why?
3. How important is the doctrine of the Resurrection to the Christian faith?
4. What are the essential points of Paul’s teaching on the Resurrection in 1 Corinthians 15?
5. What happens to the believer when he is resurrected? To the unbeliever?
6. What is the biblical doctrine of heaven?

The Lostness of Man

1. According to Scripture, what is the inevitable result of lostness?

2. What is the destiny of those who die outside of Christ having never heard the gospel?
3. What does the Bible teach about hell? Is it literal?
4. Is there any possibility of salvation after death?
5. What is the Church?

The Doctrine of the Church

1. What are some of the metaphors used in Scripture to describe the Church?
2. What is the scriptural mission of the Church?
3. What is the purpose and function of the local church assembly?
4. What is the biblical basis for reproducing/growing the church?
5. What is the scriptural procedure for church discipline?
6. What is the role of the pastor in church leadership?
7. What are the scriptural qualifications and functions of elders/church leaders?

Mission and Vision

1. Give a brief overview of Alliance history and distinctives.
2. What is the mission of The Christian and Missionary Alliance?
3. How do you reflect this mission in the life of your congregation?
4. What are the practical implications of the philosophy of ministry represented by the words “win,” “build,” “equip,” “multiply,” and “send”?
5. What is the overall objective of Alliance international church-planting and missionary work?
6. In what way is the task of Alliance Missions also your personal responsibility?
7. What is the responsibility of the local church to the global vision of The Christian and Missionary Alliance?
8. How have you included the missionary emphasis in your regular preaching and church programming?
9. In what ways do you encourage the sending out of “called ones” to participate either short term or long term in missions?
10. What is the importance of an annual missions conference to your local church and to The Christian and Missionary Alliance?
11. How have you implemented in your congregation intercession for international workers?

Alliance Church Government

1. What is the form of local church government in The Christian and Missionary Alliance?
2. In what way is the local church subordinate to General Council and District Conference?
3. What is the role and function of the district superintendent as it relates to you and your church?
4. What would your attitude and anticipated action be if your superintendent suggested that you make a change in your place of ministry?
5. If the majority of your governing board desired your resignation and you felt otherwise, what would you do?
6. What is the proper procedure for submitting a pastoral resignation?

7. What procedure should be followed in seeking an opportunity to candidate in another church?

Constituted Authority in the C&MA

1. What is the scriptural basis for the concept of “constituted authority” as understood in The Christian and Missionary Alliance?
2. If you should become personally involved in doctrines contrary to the Statement of Faith of The Christian and Missionary Alliance, what would you do?
3. Are you willing to serve under the leadership of a district superintendent?
4. What difference is there in being led by the Spirit and being subject to recognized authority in the church?
5. Why is it important for the pastor to attend General Council and District Conference?

Pastoral Ministry and Personal Relationships

1. Give a Scriptural definition of shepherding.
2. What is the relationship between the pastor and the governance authority of the local church?
3. How would you deal with a conflict between you and a member of the governance authority?
4. What is your attitude about your personal convictions that may conflict with the church you serve?
5. What is your procedure in counseling or working with persons of the opposite sex?
6. How do you cope with criticism? What if it becomes personal?
7. How do you manage your time as it relates to both personal and work time?
8. What does the Scripture mean when it says to “avoid all appearance of evil?”
9. What is your attitude about stewardship and the personal use of money?
10. What is your attitude and current status toward personal financial indebtedness?
11. Have you had any involvement with pornography in any form since your accreditation interview?
12. Do you have any controls on the use of your personal and office computers?
13. Do you have an active personal accountability relationship with one or more persons? What is the nature of that relationship?
14. What is a biblical understanding of marriage?
15. Explain your involvement in personal and corporate prayer.
16. What is the relationship between prayer and pastoral ministry?

Doctrinal Statement of The Christian and Missionary Alliance

1. Have you read and are you in full support of the Statement of Faith as found in the current *Manual of The Christian and Missionary Alliance*?
2. How will you deal with controversial theological issues within the evangelical community in your church?
3. Have you read all of the statements found in the Section H of the *Manual of The Christian and Missionary Alliance*?
4. What is your position related to these statements?

Denominational Transfer Application

Name: _____ Age: _____

Spouse's name: _____ Age: _____

Address: _____

City: _____ State: _____ Phone: _____

List the previous denominations in which you have served:

Denomination	Years	Supervisor

State the purpose for leaving your present denomination:

Briefly state your purpose for making application to The Christian and Missionary Alliance:

Have you been ordained? YES NO (Please circle one.)

What religious body ordained you? _____

Date: _____ Place: _____

(Please attach a copy of your consecration and ordination certificate along with application.)

Do you understand that should your consecration and ordination be sustained in The Christian and Missionary Alliance, it will be necessary for you to complete the required reading list of books as prescribed by the *C&MA Manual*?

List the schools you have attended:

School	Years	Certificate/Degree

(Please attach a copy of a transcript of credits from your last school record.)

Have you taken an Alliance polity course? YES NO (Please circle one.)

Do you agree to submit to the philosophy of church government within the C&MA? YES NO

Are you willing to support the policies and procedures of the C&MA? YES NO

List names and addresses of persons we may contact for reference:

Last supervisor: _____

Email: _____ Phone: _____

Elder/last church: _____

Email: _____ Phone: _____

An Alliance friend: _____

Email: _____ Phone: _____

Other/Your Choice: _____

Email: _____ Phone: _____

(Signature)

(Date)

Other Issues Related to Credentialing Council

Chaplaincy

Endorsing Procedures for Chaplains in the Reserves, National Guard, Civil Air Patrol, Coast Guard Auxiliary, and Chaplain Candidates

These procedures apply to all Alliance district superintendents and district official workers desiring to serve in one of these categories.

Background

Chaplains in the Reserves, National Guard, Civil Air Patrol, and Coast Guard Auxiliary as well as chaplain candidates serving in part-time or volunteer federal roles – In order to serve in one of these federal roles, a Credentialing Council from a district or the Office of Candidate Recruitment and Development (CRD) will accredit eligible applicants. The district will license them to a ministry with an Alliance church or within a district. Concurrently, the executive director for Alliance Chaplain Ministries (ACM) serves as the Department of Defense representative endorsing agent. He has authority to endorse these applicants in the same manner as full-time military/federal chaplains. Institutional chaplains who are in nonfederal roles are licensed by the district. They also report to and are supervised by the district.

General Procedures

1. Follow the accreditation process for Alliance Ministry (see [Accreditation](#)).
2. Talk to the ACM or CRD Office for ministry opportunities, to discover Next Steps, and for career planning toward chaplain ministry.
3. See Alliance Serve page (called2serve.org) or communicate with a district and apply for a position.
4. Once hired by a church and the district, receive provisional license and begin work on consecration and ordination (see [Consecration and Ordination](#)).
5. Stay connected to the district and attend district trainings and events.
6. The endorser will prepare the necessary endorsement on DD Form 2088 or appropriate Department for Defense endorsing forms and mail/email it to the appropriate federal office.
7. The ACM will be in contact and monitor the applicant as they are progressing in educational requirements and the fulfilling of ministry experience.
8. If there is an indication of any unsatisfactory ministry performance, the executive director has the responsibility to investigate the situation, which could lead to the revoking of an endorsement.

9. The district keeps records while the chaplain is serving and licensed in their district. Upon full-time military/federal service, the candidate's file will be transferred to the ACM. Copies of records and reports pertaining to military duties, ministry, and training should be kept at the office of the executive director for Alliance Chaplain Ministries.
10. For those chaplains moving from part-time to full-time military/federal service for a period longer than 45 consecutive days, they should report directly to the executive director for ACM. The executive director will keep in close contact with the district superintendent and monitor the extended military/federal service. A final report after the extended activation should be sent directly to the executive director for ACM with a copy sent to the appropriate district superintendent.

Endorsing Procedures for Full-Time Chaplains Transferring to the C&MA from Another Endorsement Agency

These procedures apply to any active-duty military or federal chaplain requesting to move their endorsement to The Christian and Missionary Alliance.

Reason for Change

Often, in seeking a change of an endorsement to the C&MA, these chaplains come trained, experienced, licensed, and ordained or consecrated. The executive director of ACM will have an understanding of their present ministry as an active-duty chaplain that the district will not. The ACM will set up a committee similar to the Credentialing Council. The ACM will follow the established Church Ministry process to sustain their credentials.

Steps

1. The applicant makes contact with the C&MA through the ACM, requesting the change to The Alliance.
2. The applicant must complete a Denominational Transfer Application. After an assessment of the application, the ACM will accept oversight of the applicant, assign a mentor chaplain (preferably a retired Alliance chaplain), and review the ongoing progress of the transfer into The Alliance.
3. A recommendation is to take the Alliance Polity Course through the School of Ministry program before the examination board meets.
4. The ACM will convene an examination board composed of the vice president for Church Ministries, his designated representative, or any of the following: an additional member of Church Ministries, the ACM, the mentor chaplain, a district Credentialing Council member, or person designated by a district superintendent.
5. Following a successful examination board, the ACM will process the appropriate

Department of Defense paperwork to become a C&MA chaplain. A new official worker license indicating this change will be issued at that time by the ACM.

Guidelines for Relicensing of Official Workers

All official workers whose status has been reported to the National Office Data Management Office as “no credentials” and who desire reentry into The Christian and Missionary Alliance after *any* lapse of time will be required to:

1. Initiate and sign a new Application for Ministry and Doctrinal Questionnaire for submission to the district superintendent. At the discretion of the district superintendent, the person may be permitted to review and update his current documents provided all changes are initialed and a current signature is affixed.
2. Submit to a reinterview by the district Credentialing Council
3. Provide current references to include a current pastor, elder, or board member

Upon completion of the above and approval of the Credentialing Council, the district superintendent shall consider the person as an “approved candidate” and may issue the appropriate credentials upon placement.

The district superintendent will report the worker to the Data Management Office as a “transfer from no credentials” to the appropriate category.

Procedure for International Transfer of Pastors

The Christian and Missionary Alliance in the United States will grant an official worker’s license without reexamination or reconsecration and reordination to individuals who immigrate to the United States to accept a call or to be appointed to a ministry when:

- The national church is a member of the Alliance World Fellowship and subscribes to the same Statement of Faith as the C&MA in the United States
- The national church committee gives an official recommendation and issues a listing of churches served by the individual
- The last congregation pastored provides a recommendation by its governance authority

Procedures for placement are handled through the appropriate district or Multicultural Ministries Office and the appropriate national church office.

Guidelines for Nonrenewal of License

The Uniform Policy on Licensing and Certification (E3 in the *C&MA Manual*, Section IV—Procedures, paragraph F, Renewal of License) clearly states that the district superintendent and Credentialing Council may choose not to renew a worker’s license for any reason, even though the worker’s behavior may not rise to the level of a disciplinary offense. Reasons may include, but are

not limited to, failure to participate in District Conference or continuing education, failure to support the district operating budget or Great Commission Fund, or lack of progress in the [School of Ministry](#) or toward consecration and ordination. In cases where a worker is currently assigned and where formal discipline is not involved, the following guidelines should apply.

Notification and Timing

When feasible, the district superintendent or Credentialing Council should advise the worker approximately six to nine months before the current license expires of the potential for nonrenewal of the license. This allows time to develop and implement a remedial plan to address the issues and concerns.

If the superintendent and Credentialing Council determine that a worker's license should not be renewed, written notice should be sent to the worker at least 45 days before the current license expires.

Within 45 days of the expiration of the current license, the superintendent should notify the worker's church or assigned ministry, as well as DEXCOM, of the decision for nonrenewal.

Appeal

Within 30 days of receipt of notice of the district's intention not to renew his/her license, a worker may appeal the decision to the office of the vice president for Church Ministries. The determination by Church Ministries shall be final and binding.

Reporting

A record of the decision and notifications should be placed in the former worker's file and notice sent to Church Ministries at the National Office of the action taken.

Plagiarism Policy

Definition: Plagiarism is the use of someone else’s ideas or words without giving him/her credit. It is widely recognized as a violation or theft of the author’s rights to his/her intellectual property. Under some circumstances, it may also involve copyright infringement, which is a criminal offense. In situations where the author has given permission to use the material (such as online sermon resources), the use of those materials without acknowledging the source still constitutes plagiarism though it is not an infringement of copyrights.

Policy: Representing another’s words, ideas, or thoughts including the use of Artificial Intelligence (AI) content as one’s own while preaching or teaching, or in written form, is forbidden by the policies of The Christian and Missionary Alliance whether the author has given permission to use the material or not. It is a neglect of pastoral duty to discern God’s Word for the congregation one serves. Pastors who have been found guilty of plagiarism are subject to discipline at the discretion of the district superintendent under the Uniform Policy of Discipline, Article II, Section E, number(s) 5 and 6.

Rationale: Pastors are called by God and the congregation to minister the Word of God. That divine responsibility requires careful study, meditation, and awareness of the congregation’s spiritual needs. Preaching is often enriched through the insights gained from others. Particularly apt illustrations found in library sources or online are often useful in applying God’s Word to the church. Nonetheless, the failure to acknowledge the use of such source material or to recognize publicly that the material has been borrowed from others is an ethical issue. It reflects badly upon the pastor’s character. Misrepresenting thoughts are represented as one’s own and gives a false impression regarding the offender’s abilities, skills, and understanding.

Continued dependency upon the insight God has given to others is most often recognized by astute members of the church. The pastor’s intellectual dishonesty undermines trust and weakens credibility necessary to lead the people of God in a Christ-honoring way. Plagiarism often indicates misplaced ministry priorities.

Lifestyle And Conduct Of C&MA Official Workers

The Christian and Missionary Alliance expects its official workers, in the power of the Holy Spirit, to live lives that are above reproach. The expectation is that its workers will embody and model biblical principles that result in Christlike lifestyles, character, and attitudes.

Every sphere of an official worker's life should reflect the Lord Jesus Christ. There is no sphere of life that is off limits to the world, our own sinful nature, or the enemy's attempts to compromise a believer's witness. Time, family, sex, money, dress, speech, entertainment, work (ministry), friendships, and food comprise an incomplete list of the spheres of life to be submitted to the Holy Spirit.

The C&MA does not seek to establish any standard for behaviors beyond what is already provided in the Scriptures. Where the Scriptures are not explicit, official workers are expected to determine and practice by faith (Rom. 14:5b, 23) a lifestyle that most constructively benefits others (1 Cor. 10:23–24; Rom. 13:10), leads to peace and to mutual edification (Rom. 14:19), reflects Christ's walk (1 John 2:6; 1 Cor. 11:1; Rom. 13:14), and glorifies God (1 Cor. 10:31).

With regard to the consumption of alcohol, the Bible allows consumption in an appropriate context (Ps. 4:7; 104:14–15; Prov. 31:6; Luke 5:39; Joel 2:19) but warns against drunkenness and any other form of abuse (Isa. 28:7; Lev. 10:8–10; Prov. 20:1; Luke 21:34). Because of this and given the destructive nature of its abuse in our culture, special care should be taken with regard to the consumption of alcohol.

Specifically, the following approaches are described in Scripture:

- Abstinence (Num. 6:2–3; Judg. 13:4–5; Luke 1:15)
- Moderation (1 Tim. 3:2; John 2:1–11; 1 Cor. 10:27)
(including ceremonial use, a guest honoring a host, and in church Communion)
- Medicinal (1 Tim. 5:23)

Selection of one of these options is not merely a matter of personal preference. Rather, as described above, in every sphere of life consideration should be given to the entire context, including the effect on oneself, others, the reflection on Christ, and the glory of God. The practice of any one of these approaches without faith would be sinful.

When it becomes apparent that an official worker is reflecting more of the world than of Christ in any sphere of his or her life, the C&MA will follow the instructions given by Jesus in Matthew 18, Galatians 6:1, and other relevant Scriptures to minister to the offending person as described in the Uniform Policy on Discipline, Restoration, and Appeal.

Each official worker is encouraged to seek the Lord in these matters. Careful study of Scripture, time spent in prayer, and seeking godly counsel are advised. Whatever position one takes, grace and love, in pursuit of peace in Christ, should be our attitude toward those with a different position from our own.

Whoever claims to live in him must walk as Jesus did (1 John 2:6).

Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom (James 3:13).

Anyone, then, who knows the good he ought to do and doesn't do it, sins (James 4:17).

Be careful, however, that the exercise of your rights does not become a stumbling block to the weak (1 Cor. 8:9).

“Everything is permissible”—but not everything is beneficial. “Everything is permissible”—but not everything is constructive. Nobody should seek his own good, but the good of others (1 Cor. 10:23–24).

So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved (1 Cor. 10:31–33).

Follow my example, as I follow the example of Christ (1 Cor. 11:1).

Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body (Phil. 3:17–21).

For you yourselves know how you ought to follow our example. . . . We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow (2 Thess. 3:7a, 9).

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:2–3).

Love does no harm to its neighbor. Therefore, love is the fulfillment of the law (Rom. 13:10).

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature (Rom. 13:14).

Accept him whose faith is weak, without passing judgment on disputable matters. . . . Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand. . . . Each one should be fully convinced in his own mind. . . . For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. . . . So then, each of us will give an account of ourselves to God. Therefore, let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. I am

convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died. Therefore, do not let what you know is good be spoken of as evil. For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and receives human approval. Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall. So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin (Rom. 14:1, 4, 5b, 7–8, 12–23).

Now see to it that you drink no wine or other fermented drink and that you do not eat anything unclean, because you will conceive and give birth to a son. No razor may be used on his head, because the boy is to be a Nazirite, set apart to God from birth, and he will begin the deliverance of Israel from the hands of the Philistines (Judg. 13:4–5).

Now the overseer must be above reproach . . . temperate, self-controlled . . . not given to drunkenness. . . (1 Tim. 3:2–3).

Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever (1 John 2:15–17).

Policy for Divorce and Remarriage Endorsements

Policy and Procedures for Accrediting Divorced and Remarried Persons

This policy is intended to guide district superintendents and members of the District Credentialing Council regarding accreditation and licensing persons who have been divorced and remarried or who have married divorced persons. They are designed to maintain alignment between districts and encourage uniformity in practice with respect to licensing persons for ministry in The Alliance.

All forms necessary for the endorsement process can be found online in Called2Serve Apply.

Foundations

Section H2 of the *Manual of The Christian and Missionary Alliance* sets forth a view of marriage, divorce, and remarriage adopted by General Council. The General Bylaws of The Christian and Missionary Alliance, Article XII, Section 12.2, outlines practice concerning licensing divorced and remarried persons and those whose spouse has been divorced.

In keeping with our high view of the sanctity of marriage and the family, The Christian and Missionary Alliance expresses its opposition to divorce on any grounds other than scriptural grounds (Malachi 2:16; Mathew 19:9; 1 Corinthians 7:15). Furthermore, The Christian and Missionary Alliance recognizes that a believer's lack of success in remaining the "husband of one wife" (1 Timothy 3:2) or wife of one husband jeopardizes both his/her Christian witness and his/her ability to exercise church leadership with integrity. As a rule, divorced persons who are remarried shall not be elected or appointed to the National Office or be given the C&MA official worker credentials or Christian worker certificates. Exceptions may be made only upon appeal and where the divorce and remarriage were on scriptural grounds (Matthew 19:9, 1 Corinthians 7:15) or occurred prior to conversion." (*C&MA Manual* – Revised Council 2002).

Biblical Grounds

The General Bylaws of The Alliance (see above) do not allow divorced and remarried persons to be given an official worker's license except upon appeal. Section 12.2 of the General Bylaws allows for exceptions to this general policy. When it appears that the divorce was on "scriptural grounds" or if the divorce occurred prior to conversion, an exception to the general policy may be made. This provision in the General Bylaws does not define "scriptural grounds," though section E does refer to Matthew 19:9 and 1 Corinthians 7:15. The Statement on Marriage – Divorce – Remarriage found in the *Manual of The Christian and Missionary Alliance* elaborates upon these references (See *Manual*, H2).

All appeals for an exception to the general policy forbidding licensing of divorced and remarried persons, or persons married to divorced persons, are to be reviewed by the district superintendent and, upon his recommendation, subsequently adjudicated by the members of the Credentialing Council. Only after this has been done may the district proceed to process an Application for Ministry.

The standard by which the Credentialing Council judges remarriage endorsements includes the following of three "scriptural grounds."

- Divorce and remarriage is permissible when one's spouse (not oneself) has been found guilty of adultery and restoration of the broken marriage vows has proven to be impossible. (Matt. 19:9).
- Divorce and remarriage is permissible when one's spouse (not oneself) abandons the marriage (1 Cor. 7:15).

Note: The context of the passage in 1 Corinthians suggests Paul was specifically referring to abandonment resulting from one's profession of faith in Christ. Most agree, however, that acts of violence toward one's spouse, physical abuse, or endangerment of life may also be recognized as abandonment of one's vows and thereby grounds for dissolution of the marriage. Divorce actions taken for the protection of children from sexual abuse or physical harm have also been validated as constituting abandonment of one's marriage vows.

- Divorce and remarriage are permissible if the parties made no profession of faith prior to the time of the divorce. This consideration rests upon the recognition that unbelievers may not be held to the same standard of conduct as those who profess faith and that Christ's sacrifice expiates sin.

Credentialing Council members must exercise careful judgment when deciding upon remarriage endorsements. God's Word clearly links the qualifications for church leadership to an individual's ability to manage their household well. Occasionally, people who have been divorced and remarried multiple times seek to be licensed for ministry. Each incident may have occurred prior to their confession of faith or as a result of their partner's unfaithfulness. Nonetheless, multiple failures in life's most fundamental personal relationship, even if they occurred before faith, signal a need for caution regarding the individual's capacity to lead God's people well. Paul insists that elders and deacons must be faithful to their wife—literally a “one-woman man” (1 Tim. 3:2, Titus 1:6). In 1 Timothy 5:9, the apostle also instructs Timothy concerning widows who appear on the church's official list to receive help from the congregation. They are to be included only if they have been faithful to their spouse (again, literally a “one-man woman”). The prophet Malachi condemns Israel's priests because they have divorced their wives, an act God regards as faithlessness (2:14).

It is unwise to grant a remarriage endorsement without first having investigated thoroughly. This may be particularly true in cases of pre-conversion divorce since it is often difficult to pinpoint the precise moment of conversion. Many applicants who appeal the circumstances of their divorce and remarriage diminish the significance of Christian experience as children or teenagers prior to their divorce. They often insist that their appeal is qualified as a pre-conversion appeal since it was only after the divorce, or possibly because of the trauma associated with divorce, that they made a “genuine” profession of faith. Genuineness is difficult to determine.

Divorce is a painful experience. Persons wishing to appeal their divorce on biblical grounds are often deemed an “innocent party,” and in many circumstances, they neither desired nor sought divorce. It came only after attempts to reconcile proved unfruitful. Nonetheless, the ultimate cause for divorce lies within the human heart. Jesus told the Pharisees, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so” (Matt. 19:8).

Repentance paves the way to forgiveness and the restoration of one’s fellowship with God. It does not necessarily qualify someone for leadership. At times, an applicant’s hesitancy to acknowledge personal responsibility for failed relationships signals an additional need for caution. Approving a divorced and remarried individual for licensing is advised only when there is evidence of genuine repentance (if appropriate), self-reflection, and growing spiritual maturity. Persons who indicate that they became romantically attached to their present spouse while separated from their former husband/wife, or while divorce proceedings were in progress and/or the divorce decree was not yet obtained, warrant additional evaluation before an appeal is granted.

Persons who have been recently divorced or divorced and remarried should be discouraged from submitting a Divorce and Remarriage Endorsement until some time has passed between their remarriage and the application for ministry. Time is required for the character of the current marriage relationship to be revealed, and since the quality of one’s marital relationship does impinge upon leadership ability, we do not recommend hasty appeals. Church Ministries does not recommend approving divorce and remarriage endorsements when less than two years has elapsed since the remarriage.

Processing the Divorce and Remarriage Endorsement

“Applicants who have been divorced and remarried may be eligible for licensure. Following a preliminary interview with the district superintendent, and upon his recommendation, an applicant may initiate the required Divorce and Remarriage Endorsement process to determine eligibility for license” (The Uniform Policy on Licensing and Certification, Article IV, D, Divorce and Remarriage, E3-8).

1. **Application for Alliance Ministry**

All applicants for whom a Divorce and Remarriage Endorsement is required must first complete relevant portions of the Application for Alliance Ministry (Personal Information). If an application is currently on file, the applicant should review the document and update the information where it is necessary.

The remaining portions of the Application for Ministry may be submitted before or after a decision on the Divorce and Remarriage Endorsement.

2. **Release of Records and Mediation Agreement**

A Release of Records and Mediation Agreement is required of all applicants. Both the applicant seeking an exception to the divorce policy and his/her spouse must complete the release and mediation documents. Signed documents are also necessary if the spouse, rather than the applicant, is the divorced party.

3. **Divorce and Remarriage Endorsement Personal Information**

Where do applicants find the necessary application forms?

Applicants for ministry can find the forms they need to make an application for service in The Alliance by visiting called2serve.org and clicking on Next Steps. They will create an account while completing the Next Steps form and will use that same account to access all application sections throughout the process. It can also be accessed directly at <https://called2serve.smapply.io>

Both the applicant and his/her spouse (if also divorced or if the spouse is the divorced party) must each complete the Personal Information Form. Whenever possible, the name, address and other contact information of the former spouse should be provided. Be certain permission has been given on the form to contact the former spouse if the district superintendent and the Credentialing Council decides it is necessary to do so.

The personal information form should be accompanied by:

Statement of Personal Faith in Christ

A one-page, typewritten personal testimony of his/her new birth and spiritual experience – This statement must clearly identify the time of conversion relative to the time of the divorce and if applicable, the divorce and remarriage. It should include an assessment of the circumstances of the divorce, indicating how it has impacted their Christian walk and their current marriage relationship as well as identifying evidence of God’s faithfulness and grace.

If the applicant was divorced prior to coming to faith, the statement should reflect upon the divorce, considering his/her subsequent experience of forgiveness and spiritual birth. If the applicant’s spouse has been divorced, he/she must also submit this statement.

Statement of Biblical Understanding

A statement of biblical understanding concerning marriage and divorce must accompany the appeal. The statement must also include a personal evaluation of the circumstances and the basis upon which the applicant’s request for an exception to the general licensing policy is justified. If the spouse has been divorced, he/she must submit a statement also.

Copy of the Original Divorce Decree

Please be certain the copy is clearly legible. In some circumstances, when for instance, the applicant is an immigrant to the United States and the divorce occurred before they entered the United States, it may prove difficult to secure a copy of the divorce decree. This may also be true in circumstances where governments do not issue such documents (e.g., tribal cultures). In these situations, it is wise to solicit independent testimony to verify the divorce²¹. No appeal should be considered without verification.

Copy of the Current Marriage Certificate

Please be certain the copy is clearly legible. In some circumstances, when for instance the applicant is an immigrant and the marriage occurred prior to immigrating to the United States, it may prove difficult to secure a copy of the certificate of marriage. In such circumstances, please secure additional, independent testimony to verify the legality of the marriage. No appeal should be considered without verification.

4. References

The Divorce and Remarriage Endorsement Reference Form will be sent as a link to each reference via Called2Serve.

²¹ Ethnic/linguistic districts and associations may be of assistance to geographical districts in securing the necessary verification.

Apply at Called2Serve where they can complete the form online; it will be attached to the applicant's application.

The applicant must provide the names of three persons who are able to comment on the circumstances regarding the person's divorce and remarriage.

The following references are required:

- Pastoral reference
- Reference from an elder or other recognized congregational leader familiar with the applicant and the circumstances of the divorce and remarriage
- Reference from a friend who is familiar with the applicant and the circumstances of the divorce and remarriage

5. Recommendation and Referral

The appeal process begins with an informal interview with the applicant and his/her spouse by which the district superintendent determines whether to proceed. After receiving the necessary documents and completing a Personal Information Form, the district superintendent shall forward a recommendation to the Credentialing Council, accompanied by the required documentation. The recommendation shall be in the form of a resolution to *approve* or *not approve* the Divorce and Remarriage Endorsement.

Approval of an appeal does not obligate the Credentialing Council to grant any applicant an official worker license. Even when an applicant's circumstances meet the guidelines adopted by the Board of Directors for licensing someone who has been divorced and remarried, the district's Credentialing Council retains the right to issue an official worker license at its own discretion. Family relationships clearly impinge upon a candidate's ability to serve in pastoral leadership, as Scripture unequivocally states (1 Tim. 3,5; Titus 1). Doubts about the ability of a candidate to manage his/her marriage and/or household well must be taken seriously. Other factors may result in a refusal to license an applicant despite the validity of his/her Remarriage Endorsement.

6. Report

A copy of the minute recording the action of the Credentialing Council to approve or not approve the appeal shall be placed in the applicant's permanent ministry file along with the other Remarriage Endorsement documents. Appeals that have been denied should be retained for a minimum of three years, after which they may be discarded.

- The clerk of the Credentialing Council shall write a letter communicating the Council's decisions to the applicant in writing. A copy of the letter shall be sent to the vice president for Church Ministries for his information.

Instructions for Applicant(s) Submitting a Divorce and Remarriage Endorsement Exception

Applicants for ministry in The Christian and Missionary Alliance who have been divorced and remarried, or who have married a person who has been divorced, may be accredited for ministry in the C&MA if the divorce was granted on the basis of scriptural grounds as determined by General Council. However, an appeal to general policy is necessary. Please note that a separate Divorce and Remarriage Endorsement is required for each divorced person in the present marriage relationship even if only one is making application for ministry.

A full statement of the position of the C&MA on Singleness and Marriage can be found on the C&MA website in the “What We Believe” tab under Statements and Perspectives (<https://cmalliance.org/who-we-are/our-faith-and-mission/perspectives/>).

What Information Do I Need to Provide?

Complete the required tasks on Called2Serve and submit them to the district office. All of the documents are required for an appeal to be considered.

****If your spouse has been divorced, he/she will need to provide the information listed below by completing the tasks designated as spouse.***

You can access the required forms on our application website: <https://called2serve.Called2ServeApply.io> after the district has approved you to move forward.

1. Application for Alliance Ministry

If you are the divorced party and are seeking placement in ministry, please complete the Application for Alliance Ministry online through your Called2Serve Apply: Called2Serve account. It is *not necessary at this time* to complete the Transcript Request Form, Doctrinal Questionnaire, or additional sections. These forms and the General References may be submitted later.

2. Release of Records and Mediation Agreement

This form is completed online prior to accessing your Application for Alliance Ministry. If your spouse is the divorced party, please have your **spouse** complete the Release of Records and Mediation Agreement found online.

3. Divorce and Remarriage Endorsement Personal Information Form

You and your spouse (if he/she has been divorced) should each fill out this form. Whenever it is possible, the name, address, and telephone number of your former spouse and/or your

spouse's former spouse should be provided. If it becomes necessary to contact a former spouse to verify circumstances related to the divorce, we will do so.

4. Statement of Personal Faith in Christ

Prepare a one-page typewritten testimony of your spiritual experience. Please clearly identify the time of your conversion relative to the time of the divorce and your remarriage. Your testimony should include an assessment of personal growth in God's grace through the circumstances of the divorce and remarriage. Indicate how your experience has impacted your present marital relationship and your understanding of your relationship with Christ. If your spouse has been divorced, he/she should submit a Statement of Personal Faith in Christ also.

5. Statement of Biblical Understanding

Prepare a one-page, typewritten statement that reflects your understanding of biblical teaching regarding divorce and remarriage as well as your understanding of biblical standards for leadership. Include a statement of the basis upon which you are making a request for an exception to C&MA policy. If your spouse has been divorced, he/she should submit a Statement of Biblical Understanding also.

6. Copy of the Original Divorce Decree(s)

7. Copy of the Current Marriage Certificate

8. References – see Divorce and Remarriage Endorsement Reference Form

Three references must accompany your appeal documents. (The references are not identical to the ones required on the Application for Alliance Ministry.) The reference forms are sent from the online application and are completed as an online form.

A reference from each of the following is *required*:

- a. Pastoral reference
- b. An elder or other recognized congregational leader familiar with the applicant and the circumstances of the divorce and remarriage
- c. A friend who is familiar with the applicant and the circumstances of the divorce and remarriage (If your **spouse** has been divorced, he/she will need to submit the above references also.)

What's Next?

When you have submitted all of the required documents, the district superintendent and Credentialing Council will review the materials through prayerful consideration. They will evaluate your request for an exemption to policy based upon the scriptural grounds for divorce and remarriage affirmed by General Council. That is the only judgement rendered by this committee.

If the committee believes that your appeal is based upon grounds recognized by Council action, it will be approved. The district superintendent will be informed of the decision and let you know the next steps. If the decision is to proceed, you are free to continue with the remaining steps to be accredited for ministry with the C&MA. It is important for you to understand that an approval of the Remarriage Endorsement does NOT guarantee that you will be accredited. The district's Credentialing Council will take many other factors into consideration when making their decision to accredit a candidate for ministry.

If the committee believes that your appeal does not conform to the grounds recognized by General Council, it will not be approved. The district superintendent will be informed and let you know that it is not possible to proceed with the remaining steps for accredited ministry.

The decision of the Appeals Committee is final, and, in keeping with the policies of the C&MA, it may not be reconsidered.

Scriptural Grounds

The General Council of The Christian and Missionary Alliance has established the following three criteria upon which an appeal for an exception to our licensing policy may be granted.

- Divorce and remarriage is permissible when one's spouse (not oneself) has been guilty of adultery and restoration of the broken marriage vows has become impossible (Matt. 19:9).
- Divorce and remarriage is permissible when one's spouse (not oneself) abandons the marriage (1 Cor. 7:15).
- Divorce and remarriage is permissible if the parties made no profession of faith prior to or at the time of the divorce. (2 Cor. 5:17).



Release of Records and Mediation Agreement

This form may be completed by going to the online Application for Alliance Ministry through your MyCMA account. For spouses who have been divorced, please sign, date, and send this form to the district with which you are working.

- I, the undersigned, waive my right to the privacy of all my personal records under Public Law 93-380 known as the Family Education Rights and Privacy Act for the single purpose of sharing my records with The Christian and Missionary Alliance, to whom I am applying for ministry in either the United States or overseas.
- The Bible commands us to make every effort to live at peace and to resolve disputes in private or within the Christian church (see Matthew 18:15–20; 1 Corinthians 6:1–8). I agree that any civil claim or dispute arising out of ministry with the C&MA shall be settled by biblically based mediation and, if necessary, legally binding arbitration under a Christian mediation or conciliation process in accordance with the Rules of Procedure promulgated by the Institute for Christian Conciliation or its successor. The venue for such mediation or conciliation process shall be Colorado Springs, Colorado, or such other location agreed upon by both parties. Judgment upon an arbitration award may be entered in any court otherwise having jurisdiction. The foregoing dispute resolution process shall be the sole remedy for any dispute or claim arising from or related to ministry with the C&MA that cannot otherwise be resolved through discussions and negotiations, and we each expressly waive our right to file a lawsuit in any civil court against the other party with respect to any such dispute or claim, except to enforce an arbitration decision. The governing law applicable to any dispute shall be Colorado law and, as applicable, federal law.
- I understand that I will not be considered for an accreditation interview until my full application has been submitted and reviewed by the C&MA.

Signature (<i>Applicant</i>)	Printed name	Date
Signature (<i>Representative of the C&MA</i>)	Printed name	Date



Divorce and Remarriage Endorsement Personal Information Form

Applicant Spouse Male Female

Last Name:		First:	Middle:
(Name used if different):			
Address:		Telephone:	
Email:			
Date of birth:			
Full name of spouse:		Date married:	
Full name of previous spouse:	Date married:	Date divorced:	
Present address of previous spouse (if known):			
Do you have any children from previous marriage? <i>(Mark correct field with an X.)</i> <input type="checkbox"/> Yes <input type="checkbox"/> No			
If yes, please provide the name(s) and age(s) of your children:			
Name(s):		Age(s):	
If you have children from your former marriage, who has custody of the children? <i>(Mark correct field with an X.)</i> <input type="checkbox"/> I have custody <input type="checkbox"/> My former spouse has custody <input type="checkbox"/> We have joint custody			
When did you first profess faith in Christ?			



Divorce and Remarriage Endorsement Reference

 Name of reference (person who is filling out this form for the applicant) Date

 Reference's telephone number Reference's email address

_____ has applied for licensed ministry in the C&MA.
 Name of applicant

As a part of that process, he/she has made an appeal for an exception to our general licensing policies, which do not allow persons who have been divorced and remarried or who are married to someone who has been divorced to be licensed for vocational ministry. The appeal will be considered on the basis of scriptural grounds as determined by General Council. Your reference will be used by an Endorsement Committee to determine if such an exception to policy should be made on the basis of that criterion. Strict confidence is assured.

1. In what capacity have you known the applicant? *(Mark correct field with an X.)*
 Pastor Elder or other recognized congregational leader Friend
2. How long have you known the applicant?
3. Did you know the applicant prior to his/her divorce or remarriage? *(Mark correct field with an X.)*
 Yes No If yes, for how long? _____
4. To the best of your knowledge, was he/she a professing Christian at the time of:
(Mark correct field with an X.)
 - a. Divorce? Yes No
 - b. Remarriage? Yes No
5. To the best of your knowledge, was the divorce granted on scriptural grounds as defined by the General Council of the C&MA? (See the end of this form for a *Statement of the Grounds for an Appeal.*) *(Mark correct field with an X.)*
 Yes No

6. How would you characterize the applicant's present relationship with his/her former spouse?

7. Does the applicant demonstrate appropriate care and responsibility for his/her former spouse and/or any children by the former marriage?

8. How would you describe the attitude of the applicant's present spouse toward the former marriage and/or children of the former marriage?

9. Is the applicant's present spouse supportive of his/her desire to enter vocational ministry?
(Mark correct field with an X.) Yes No Unknown

10. In light of scriptural grounds as understood by the C&MA General Council and what you know about the applicant's past and present marriage history, would you recommend this person for licensed ministry in The Christian and Missionary Alliance? (Mark correct field with an X.)

Yes No Why or why not? _____

Signature

Date

Scriptural Grounds

The General Council of The Christian and Missionary Alliance has established the following three criteria upon which an appeal for an exception to our licensing policy may be granted.

- Divorce and remarriage is permissible when one's spouse (not oneself) has been guilty of adultery and restoration of the broken marriage vows has become impossible (Matt. 19:9).
- Divorce and remarriage is permissible when one's spouse (not oneself) abandons the marriage (1 Cor. 7:15).
- Divorce and remarriage is permissible if the parties made no profession of faith prior to or at the time of the divorce (2 Cor. 5:17).

A more complete Statement on Marriage—Divorce—Remarriage can be found in the *Manual of The Christian and Missionary Alliance*.