

**The Orderly Exchange of Ordained Ministers of Word and Sacrament as  
established by the *Statement on the Mutual Recognition of Full Communion  
Between The Moravian Church (Northern and Southern Provinces) and The  
United Methodist Church***



**This document is a resource to assist The United Methodist Church and the Moravian Church in America, Northern and Southern Provinces to grow in mutual understanding and, in particular, to implement that agreement's provisions for the mutual exchange of ordained clergy.**

*(Last modified January 2021)*

# PRINCIPLES AND PRACTICES FOR ORDERLY EXCHANGE: COMMON STATEMENT<sup>1</sup>

## Introduction

Through the adoption of *Statement on the Mutual Recognition of Full Communion Between The Moravian Church (Northern and Southern Provinces) and The United Methodist Church* (hereafter “*Mutual Recognition*”), The Moravian Church in America and The United Methodist Church (UMC) entered into a relationship of full communion with one another. Among other things, full communion means that the churches recognize “the validity of each other’s sacramental life and ministerial orders, allowing for...the orderly exchange of clergy.”

This resource seeks to help the church bodies grow in their wise implementation of this provision. It includes both principles identified from the beginning and fruits of subsequent experience. This opening statement, common to the two churches, is followed by sections prepared by each church to help the other understand its procedures, commitments and distinctive terms.

Together, these materials support rather than replace direct conversations and personal relationships among those in our church offices who oversee specific instances of exchange of ministers. It is essential that there be proactive, open and continuing communication among these offices. No document can convey the complexity of ways that the procedures of each church are lived out, and a commitment to help one another in honoring the diversities of each tradition is part of the meaning of living in communion.

## Principles for the exchange of ministers of Word and Sacrament:

1. This orderly exchange of ministers is for the sake of participation in the mission of God and can be an important sign of our unity in Christ.

Thus, the needs of mission are always paramount. Those serving as ministers in one church may be invited to serve in another church; they do not have a right to serve in the other church.

2. Exchangeability, as part of common ecumenical commitment to collaborate as members of the one body of Christ, can enhance shared ministry and mission by encouraging more flexible, responsive and effective placement of ministers.

Thus, orderly exchange encourages those in our churches responsible for ministerial placement to invite the service of ministers available in other churches and make use of their gifts; it encourages ministers in each church to respond to such invitations or, where appropriate, to express their openness to serve in another church.

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<sup>1</sup> Portions of pages 1-4 of this document are reproduced and adapted from *Confessing Our Faith Together: The Orderly Exchange of Ordained Ministers of Word and Sacrament* (Copyright © 2009 Evangelical Lutheran Church in America). The adaptation of this material itself represents further collaboration with the ELCA in an effort to create a shared set of “Principles and Practices for Orderly Exchange” that can be shared across multiple orderly exchange texts derived from other bi-lateral and multi-lateral full communion agreements.

3. While we are members of the one body of Christ Jesus, there is also diversity in the body.

Therefore, the means of implementing orderly exchange need not be identical in each participating church. The existing polity of each church continues to be respected. It is important, however, that provisions parallel each other as much as possible and that each church be conversant with the provisions of the others.

4. One of the ways diversity is expressed is in the various ways the churches are organized, live communally, and allow for the care and discipline of their congregations and the ministers who serve them.

While these ministers retain their ministerial membership in their own churches, the orderly exchange of ministers is understood to be at the invitation of the receiving church and subject to that church's placement procedures and polity. It is within this context that responsibilities of both care and discipline are exercised.

5. *Mutual Recognition* is a commitment to ongoing relationship between the churches, which is undergirded by ongoing conversation and mutuality. Good practice in orderly exchange will require continued conversation to share both the celebrations and the challenges of implementation.

Especially essential is this requirement: both the establishment of proper boundaries and the complete, continuing and mutual disclosure between church bodies of information concerning past and present ministry of these ministers, including discipline related matters, both during initial consideration and throughout any period of service under orderly exchange.

#### Implementation of the principles for the exchange of ministers

1. A minister of Word and Sacrament may be eligible to engage in extended service in any position open to such a minister in the other church except as noted otherwise in the polity of either church. These provisions for exchangeability under full communion do not directly affect these continuing practices:
  - Ministers' occasional service in participating churches, while it may be further encouraged by full communion, continues to be authorized according to the polities of each of the churches.
  - Service in the other church under the provisions of full communion does not accomplish or intend transfer of ministerial membership. When such transfer does seem appropriate, it will be authorized according to the polities of the two churches.
2. In evaluating the availability of ministers of Word and Sacrament, UMC conferences and the Moravian district or province will do so in accordance with the stated intentions in *Mutual Recognition*.

- a. To promote this aim, those overseeing ministers in their placements should:
  - Be in conversation with counterparts in their geographic regions about general mission objectives which could be supported through orderly exchange of ministers.
  - Explore with their congregations where there may be appropriate opportunities for such exchange.
  - Consult with their own ministers and those of the other church concerning the gifts and commitments necessary for carrying out orderly exchange within the spirit and intentions of *Mutual Recognition*.
- b. Ministers open to service in another church body should:
  - Consult, as appropriate, with their own bishop or district/provincial president and their staffs concerning availability and suitability for service in the other church body.
  - Use the ministerial profile or equivalent of the sending church body and provide other documentation as requested.
  - Contact (either directly or in consultation with one's own district superintendent, bishop, or district or provincial president as appropriate) the district/province or conference where one wishes to serve and follow that church's procedure, and refrain from contacting a congregation directly unless instructed by the appropriate office in that church body.
3. Placement and oversight procedures of the inviting church shall be observed. Those responsible for placement will consider both faithful formation in the ministers' own tradition and their familiarity with that of the inviting church.
  - The churches expect that those who would serve in a congregation of another church will be formed and grounded for ministry in their own tradition. Therefore, such service is not ordinarily intended for a first call or appointment.
  - To be invited for service in the other church, a minister will demonstrate to that church's appropriate regional body both knowledge of and appreciation for the history, polity, theological and liturgical identity, practices of ministry, and discipline of that church. That person will then be expected to preach, teach, administer the sacraments, and participate in the governance of that church in a manner consistent with that knowledge and appreciation.
4. Approval for extended service shall occur only in consultation with, and the concurrence of, the sending body.
  - When granting concurrence for a minister to serve in another church, the sending body will do so in accordance with the stated intentions in *Mutual Recognition*.
  - Each church has a provision to grant a minister various degrees of participation in the conference or province in which the minister is serving, which may include privilege of voice and vote in governing bodies.
5. The minister is responsible for maintaining continued ministerial standing with and remains accountable to the sending body. Therefore, exchange of information concerning a specific disciplinary matter is initiated when an allegation of misconduct is

first made, and appropriate next steps are agreed upon by representatives of the churches involved.

- In a disciplinary review or judicial process, the minister remains under the jurisdiction of the sending body, and the inviting body may be asked to participate as appropriate.
  
  - The inviting body retains the right to rescind the invitation to service, even in situations where a formal disciplinary process may not be initiated by the sending body.
6. Since ministers remain members of their sending body, they continue to participate in the pension and benefits program of the sending church. The inviting church should therefore be expected to contribute to the minister's pension and benefits program in keeping with the practices of the sending church.
  7. Responsibility for pastoral care is shared by both churches: in The United Methodist Church, by the conference; in The Moravian Church in America, by the district or province.
  8. The churches will continue conversations, through the Moravian-United Methodist Coordinating Committee and by other appropriate means, to share experiences, address difficulties, and clarify procedures in order to enhance the orderly exchange of ministers and to find ways to celebrate more visibly our full communion relationship and its opportunities for expanded mission.

The appropriate denominational staff offices welcome and encourage the sharing of questions, concerns and experiences from local and regional settings.

**The Moravian Church in America**  
**Orderly Exchange of Ordained Clergy from Full Communion Partners**

The following are to be considered in the placement of ordained personnel from full communion partners:

1. Pastors serving on loan from a full communion partner do so at the invitation of the receiving province, with the permission of the denomination in which they are ordained and hold credentials. A letter from the pastor's bishop or appropriate judicatory leader indicating that the pastor is on the denomination's Roster is required prior to discussion with a local congregation. This letter may also include information about the pastor's theological education and record of service that would be helpful for presentation to the congregation. If there are any disciplinary matters that the receiving body should be aware of, these must be disclosed with this initial communication.
2. Provisions of the agreement of full communion between the Moravian Church and the other church body regarding the orderly exchange of pastors will be followed.
3. Pastors serving a Moravian Church from a full communion denomination serve under appointment, not under call. They are granted full participation, including voice and vote, in the governance processes and bodies of the Moravian Church except where serving under call is required.
4. Pastors serving on loan continue to participate in the retirement and benefits program of the sending church, unless it is mutually agreeable to do otherwise.
5. Pastors serving in Moravian Churches, whether called or appointed, are expected to abide by the Standards of Responsible Behavior of the Moravian Church and must sign a document indicating this commitment.
6. It is the desire of the Moravian Church to provide basic instruction on Moravian history, worship, polity, and practices as a way of equipping the pastor to serve effectively in a Moravian congregation. This information may be accessed through various means, such as an online class or weekend workshops.
7. Pastors are normally assigned a Mentor (pastoral colleague) to provide guidance and acclimation to Moravian polity, worship, and practices, and to serve as a resource for any denominational questions that may arise.

Approved Provincial Elders' Conference Northern Province, January 9, 2020  
Approved Provincial Elders' Conference Southern Province, January 23, 2020

## *Moravian Church in America*

### *Glossary*

**Acolyte (Congregational)** - A person recommended by the joint board of the congregation (see entry for “Joint Board”) and approved by the PEC. Congregational acolytes assist a pastor in various areas of ministry including the distribution of the elements of Holy Communion.

**Acolyte (Provincial)** - A person appointed by the PEC to serve as a lay pastor with permission to administer the sacraments only in the congregation served. (Southern Province only, see Licensed Lay Pastor for Northern Province)

**Appointment, Serving Under** –The method of placement of ordained Clergy to a particular church or ministry, facilitated by the Joint Board of a Moravian congregation, the appropriate District Executive Board (in the Northern Province), and the Provincial Elders’ Conference. This terminology is used under three specific circumstances:

1. In place of a call when an ordained Moravian pastor from a Unity Province outside the Northern or Southern Province enters service until such time as that pastor satisfies the educational and formation requirements of the receiving province.
2. When a non-Moravian pastor serves a Moravian congregation
3. When a Moravian pastor has retired and/or reaches the age of 70 and is placed in a congregation.

Appointments differ from calls in that they are time-limited and may be terminated upon thirty days’ notice by the pastor, the congregation, or the judicatory.

**Bishop** - A Bishop of the Moravian Church is consecrated to a special priestly pastoral ministry in the name of and for the whole Unity. The office of Bishop represents the vital unity of the Church and the continuity of the Church’s ministry, although the Unity does not place emphasis on any mechanical transmission of the apostolic succession. The office and function of a Bishop is valid throughout the Unity as-a-whole. A Bishop has responsibility primarily for providing pastoral care to pastors and the Church, and assisting the Church in its faithfulness to Christ and the Gospel. The Bishop’s role is not an administrative one. Only Bishops have the right to ordain or to consecrate to the various orders of the ministry, upon being commissioned by the Provincial Elders’ Conference. (See Book of Order, Northern Province, Chapter 3, Paragraph 206; see also, Book of Order, Southern Province, Chapter 13, A, 3.)

**Board of Elders** - Elected members of a congregation for a given term of service to oversee and direct the spiritual affairs of the congregation.

**Board of Trustees** - Elected members of a congregation for a given term of service to oversee and direct the financial affairs and care for church property of the congregation.

**Books of Order** - [The written constitution of a Province](#), with definitions of service for agencies and affiliated institutions along with recommendations for local congregational order. They contain statements of belief commensurate with the Church Order of Unitas Fratrum (COUF).

**Call, Serving Under** – The method of placement of ordained Moravian Clergy to a particular church or ministry, facilitated by the Provincial Elders’ Conference (in the South) or the appropriate District Executive Board (in the North) in consultation with the Joint Board of a Moravian congregation. Calls in the Northern Province are issued by the District Board in the name of the Provincial Elders’ Conference. Calls in the Southern Province are issued by the Provincial Elders’ Conference. Ministers are ordained to service, not function; a person may be ordained only after accepting their first call.

**Call, Released for Other Service** - see Released for Other Service

**Call to Specialized Ministry** – a call issued to an ordained Moravian minister to serve in a setting other than a congregation (such as chaplaincy in a retirement community or educational institution). The receiving agency must indicate that ordination is ‘required or highly desired’ in order for the placement to be considered a call.

**Church Council** - A legislative gathering of communicant members of a congregation, gathering at least annually, to elect Elders and Trustees, and to address matters of great importance to the congregation, excluding the call of a pastor.

**Church Order of the Unitas Fratrum (COUF)** - The fundamental documents, structure and organization of the world-wide Unity, proceedings of the most recent Unity Synod, and Rules of Order for doing business as a Unity Synod.

**Covenant for Christian Living** - A statement of the church on its faith and life through which members may become aware of the nature of their Christian commitment. Though this document originated in Germany in 1727, it has various editions throughout the Provinces of the Unity.

**Daily Texts** - A book of daily devotional readings of scripture, hymns and prayers. It was first published in 1731 and is now available in 50 languages and dialects.

**Deacon** - The ordination of a Deacon admits a person to the first order of the ministry and carries with it the privilege of serving under call and administering the Sacraments according to the rules and regulations of the Moravian Church. (See Book of Order, Northern Province, Chapter 3, Paragraph 204; see also, Book of Order, Southern Province, Chapter 13, A, 1.)

**District** - Congregations in a geographic region designated by a synod. Provincial Synods have established districts with differing degrees of authority and responsibility.

**District Board** - An administrative body to oversee a district's administration and/or programs.

**District Conference (Northern Province only)** - A gathering of congregational delegates and district personnel to review important issues of a district for the purpose of education, inspiration, and making recommendations to a district synod.

**District Synod (Northern Province only)** - The legislative body of a district meeting at a designated interval of time.

**Elder** – A lay person elected to a congregational Board of Elders (see ‘Board of Elders’ above)

**Ground of the Unity** - The basic statement of belief of the Moravian Church, developed and approved by Unity Synod.

**Interprovincial Agencies** - Program agencies constituted by Northern and Southern Province synods to direct ministries on behalf of both provinces.

**Intersynodal Conference (Southern Province only)** - A gathering of congregational delegates and provincial personnel to review important issues for the purpose of education, inspiration, and making recommendations to a provincial synod.

**Joint Board** - The Elders and Trustees of a congregation meeting jointly. Primary responsibilities of the Joint Board are to confer with the PEC for the call of a pastor and to approve the annual budget.

**Licensed Lay Pastor (Northern Province only)** - A person appointed by the PEC to serve as a lay pastor. The license may include the privilege of administering the sacraments in the congregation served. (See Acolyte, Provincial.)

**Lovefeast** - A worship service growing out of the agapé practice of the apostolic church. It is primarily a song service in which each person is served a simple meal, such as a bun and cup of coffee. Lovefeasts are appropriate for anniversaries, missionary occasions, or other occasions in which there is a desire to stress the headship of Christ and the fellowship of the church.

**Moravian Book of Worship** - The primary worship resource for the Moravian Church in America, containing liturgies, canticles and hymns.

**Moravian Book of Worship Manual for Worship Planners** - Articles on Moravian worship, the church year, liturgies, rites and sacraments, psalms and canticles, and hymns. Indices not in the Moravian Book of Worship are included.

**Official Directory** - The roll of clergy is published annually in the Directory and Statistics.

**Orders of Ministry** – See entries for Deacon, Presbyter, and Bishop.

**PECs Meeting Jointly** - Annual consultation of the PECs, North and South, to discuss matters of common concern and interest.

**Presbyter** - Deacons are consecrated to the office of Presbyter after a number of years in the ordained ministry. In the service of consecration, the Church spiritually encourages the Deacon, recognizes the Deacon's professional and spiritual maturity, affirms the Deacon's ministry since ordination, and renews its own commitment to serve Christ. For the individual, the service of consecration should be an occasion to give witness to the Christian faith and to rededicate themselves to the ordained ministry. Only Presbyters are candidates for election as Bishop. (See Book of Order, Northern Province, Chapter 3, Paragraph 205; see also, Book of Order, Southern Province, Chapter 13, A, 2.)

**President of the Provincial Elders' Conference** - A person (either lay or clergy in the south, clergy in the north) elected by a provincial synod to serve as the leading administrative officer of the province during the intersynodal period. The president serves as one of the elected members of the PEC and functions as Head of Communion representing the church in ecumenical relationships.

**Province** - The worldwide Unity is made up of provinces, each with its own constitution and Book of Order. Provinces are linked together for mutual help and cooperation as the Unity.

**Provincial Agencies** - Synod-constituted agencies to give direction to particular areas of ministry.

**Provincial Elders' Conference (PEC)** - A body of synod-elected individuals to direct and lead the province between the synods according to directions given in the Book of Order of the Province. Eight persons comprise the PEC/North (the presidents of the PEC and three districts and, four lay members) and seven persons comprise the PEC/South (the President, three clergy, three lay). In some provinces the more common terminology is Provincial Board.

**Provincial Synod** - The legislative body of a Province meeting at designated intervals.

**Released for Other Service** – The terminology used for ordained Moravian Clergy serving other denominations. This call is issued by the Provincial Elders' Conference.

**Sacraments** - There are two sacraments in the Moravian Church, Holy Communion and Baptism.

**Services for Holy Communion** - A publication of additional communion services, supplement to the Moravian Book of Worship.

**Standards of Responsible Behavior for Ordained Ministers** - A document outlining the expectations of the Moravian Church in America for its ordained ministers, included in the Book of Order.

**Trustee** A lay person elected to a congregational Board of Trustees (see ‘Board of Trustees’ above)

**Unitas Fratrum** - Latin for Unity of Brethren, another name for the Moravian Church.

United Board – similar to a Joint Board, when a congregation has chosen to function with only one board that considers matters that would otherwise be managed by Elders and Trustees.

**Unity Board** - Administrative Board of the Moravian Unity. The Unity Board consists of one member of each provincial board and acts on behalf of the Unity between Unity Synods. The Unity Executive Committee acts on behalf of the Unity Board between meetings of the Board. The Unity Executive Committee is comprised of the Unity Board Chair, the Vice Chair, and representatives from each of the two regions not already represented by the Chair and Vice Chair. (The regions of the Unity are Africa, the Caribbean and Latin America, Europe, and North America).

**Unity Synod** - Convenes once every seven years as the highest, worldwide authority of the Moravian Church with representatives from each province.

**Worldwide Unity** – The term used to refer to all Moravian Provinces and Mission Areas across the entire world.

### References for Glossary Terms

- COUF is Church Order of the Unitas Fratrum - NP refers to the Book of Order, Moravian Church, Northern Province - SP refers to the Book of Order, Moravian Church, Southern Province
- Acolyte (COUF 691, NP 209.b and SP 804)
- Bishop (COUF 687-690, NP 206 and SP 801-803)
- Book of Order (COUF 412-413)
- Church Council (NP 1022-1024 and SP1500.III)
- Church Order of the Unitas Fratrum (COUF)
- Covenant for Christian Living (NP 1069 and SP1501)
- Deacon (COUF 685, NP 204 and SP 801)
- Districts (NP 900-914 and SP 1120)
- District Board (NP 912-913 and SP 1120)
- District Conference (NP 911)
- District Synod (NP 903-910)
- Elders (NP 1025-1029 and SP1500.IV.3)
- Ground of the Unity (COUF 1-11, NP 1-11 and SP 1-11)
- Interprovincial Agencies (NP 303-309, 600-604, 1224 and SP 1215,1536,1550.XII)
- Intersynodal Conference (SP 1550.XXIV)
- Joint Board (NP 1030-1031 and SP1500.IV.1, 2)
- Membership (NP 18 and SP 1302, 1305)
- Official Directory (Roll of Clergy) (NP 208.c and SP 859)
- Presbyter (COUF 686, NP 205 and SP 802)

- President, Provincial Elders' Conference (NP 117-118 and SP 1550.VII)
- Province (COUF 400-413)
- Provincial Agencies (NP 1203-1224 and SP 1550)
- Provincial Elders' Conference (also referred to as the Provincial Board)
- (COUF 406-409, NP 114-121 and SP 1550.VII)
- Provincial Synod (COUF 400-404, NP 103-113 and SP 1550.I-III)
- Sacraments (COUF 669-671, 675-680, NP 1080-1084 and SP 901-902, 1370-1374)
- Standards of Responsible Behavior for Ordained Ministers (NP 202 and SP 871)
- Trustees (NP 1025-1029 and SP 1500.IV.4)
- Unity Board and Advisory Committee (COUF 350-355)
- Unity Synod (COUF 259-29)

**THE UNITED METHODIST CHURCH**  
(Approved by the Council of Bishops, November 2020)

**A PRIMER ON ITINERANCY OR APPOINTMENT SYSTEM**

“United Methodist clergy are called to be sent. Not called to be called.” These words of Bishop Yeakel succinctly describe the itinerant (or appointment) system. The primary goal of the appointment system is to match the gifts and graces of a particular pastor to the ministry needs of a particular congregation at a particular time. This itinerant system, where pastors move from one appointment to another, dates back to John Wesley who began the itinerant system during his work in England. This system was extended to the American frontier when circuit riding preachers traveled on horseback from town to town. At that time, bishops matched preachers to circuits four times a year. Today’s bishops typically fix appointments once a year. To understand the appointive process, it helps to know a little about how The United Methodist Church is organized. Individual congregations are part of a larger network known as an Annual Conference under the leadership of a bishop. Most Annual Conferences are comprised of several Districts. Ordained clergy are members of an Annual Conference rather than a congregation.

The bishop and cabinet are responsible for the health of the entire Annual Conference. Ordinarily, district superintendents assist the bishop in prayerfully making appointments. They generally meet with pastors and representatives of local congregations every year to assess the effectiveness of ministry there. The pastor-parish relations committee represents the congregation officially in this process. Often, when everyone agrees that a current pastor’s gifts and graces are a good match for the specific needs of a ministry setting, the pastor is assigned to remain for another year. Sometimes, however, a particular pastor is needed elsewhere or a congregation requires someone with a new set of gifts and graces. In that case, the pastor will be assigned to a new appointment and the church will receive someone new. The process always involves consultation, but the details vary according to the Annual Conference and the bishop. Appointments are formally ‘fixed’ at the regular session of Annual Conference and they take effect on a designated Sunday, usually in early summer.

**Excerpts from *The Book of Discipline of the United Methodist Church 2016***

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¶ 338. The Itinerant System

The itinerant system is the accepted method of The United Methodist Church by which ordained elders, provisional elders, and associate members are appointed by the bishop to fields of labor.<sup>30</sup> All ordained elders, provisional elders, and associate members shall accept and abide by these appointments.<sup>31</sup> Bishops and cabinets shall commit to and support open itineracy and the protection of the prophetic pulpit and diversity. Persons appointed to multiple-staff ministries, either in a single parish or in a cluster or larger parish, shall have personal and professional access to the bishop and cabinet, the committee on pastor-parish relations, as well as to the pastor in charge. The nature of the appointment process is specified in ¶¶ 425-429.

30. See Judicial Council Decision 713.

31. See Judicial Council Decision 492.

¶ 340. *Responsibilities and Duties of Elders and Licensed Pastors*—1. The responsibilities of elders are derived from the authority given in ordination. Elders have a fourfold ministry of Word, Sacrament, Order, and Service and thus serve in the local church and in extension ministries in witness and service of Christ’s love and justice. Elders are authorized to preach and teach the Word, to provide pastoral care and counsel, to administer the sacraments, and to order the life of the church for service in mission and ministry as pastors, superintendents, and bishops.

2. Licensed pastors share with the elders the responsibilities and duties of a pastor for this fourfold ministry, within the context of their appointment.

*a) Word and ecclesial acts:*

(1) To preach the Word of God, lead in worship, read and teach the Scriptures, and engage the people in study and witness.

(a) To ensure faithful transmission of the Christian faith.

(b) To lead people in discipleship and evangelistic outreach that others might come to know Christ and to follow him.

(2) To counsel persons with personal, ethical, or spiritual struggles.

(3) To perform the ecclesial acts of marriage and burial.

(a) To perform the marriage ceremony after due counsel with the parties involved and in accordance with the laws of the state and the rules of The United Methodist Church. The decision to perform the ceremony shall be the right and responsibility of the pastor.

(b) To conduct funeral and memorial services and provide care and grief counseling.

(4) To visit in the homes of the church and the community, especially among the sick, aged, imprisoned, and others in need.

(5) To maintain all confidences inviolate, including confessional confidences except in the cases of suspected child abuse or neglect, or in cases where mandatory reporting is required by civil law.

*b) Sacrament:*

(1) To administer the sacraments of baptism and the Supper of the Lord according to Christ’s ordinance.

(a) To prepare the parents and sponsors before baptizing infants or children, and instruct them concerning the significance of baptism and their responsibilities for the Christian training of the baptized child.

(b) To encourage reaffirmation of the baptismal covenant and renewal of baptismal vows at different stages of life.

(c) To encourage people baptized in infancy or early childhood to make their profession of faith, after instruction, so that they might become professing members of the church.

(d) To explain the meaning of the Lord's Supper and to encourage regular participation as a means of grace to grow in faith and holiness.

(e) To select and train deacons and lay members to serve the consecrated communion elements.

(2) To encourage the private and congregational use of the other means of grace.

c) *Order:*

(1) To be the administrative officer of the local church and to assure that the organizational concerns of the congregation are adequately provided for.

(a) To give pastoral support, guidance, and training to the lay leadership, equipping them to fulfill the ministry to which they are called.

(b) To give oversight to the educational program of the church and encourage the use of United Methodist literature and media.

(c) To be responsible for organizational faithfulness, goal setting, planning and evaluation.

(d) To search out and counsel men and women for the ministry of deacons, elders, local pastors, and other church-related ministries.

(2) To administer the temporal affairs of the church in their appointment, the annual conference, and the general Church.

(a) To administer the provisions of the *Discipline*.

(b) To give an account of their pastoral ministries to the charge and annual conference according to the prescribed forms.

(c) To provide leadership for the funding ministry of the congregation. To ensure membership care including compliance with charitable giving documentation requirements and to provide appropriate pastoral care, the pastor, in cooperation with the financial secretary, shall have access to and responsibility for professional stewardship of congregational giving records.

(d) To model and promote faithful financial stewardship and to encourage giving as a spiritual discipline by teaching the biblical principles of giving.

(e) To lead the congregation in the fulfillment of its mission through full and faithful payment of all apportioned ministerial support, administrative, and benevolent funds.

(f) To care for all church records and local church financial obligations, and certify the accuracy of all financial, membership, and any other reports submitted by the local church to the annual conference for use in apportioning costs back to the church.

(3) To participate in denominational and conference programs and training opportunities.

(a) To seek out opportunities for cooperative ministries with other United Methodist pastors and churches.

(b) To be willing to assume supervisory responsibilities within the connection.

(4) To lead the congregation in racial and ethnic inclusiveness.

*d) Service:*

(1) To embody the teachings of Jesus in servant ministries and servant leadership.

(2) To give diligent pastoral leadership in ordering the life of the congregation for discipleship in the world.

(3) To build the body of Christ as a caring and giving community, extending the ministry of Christ to the world.

(4) To participate in community, ecumenical, and interreligious concerns and to encourage the people to become so involved and to pray and labor for the unity of the Christian community.

## PROVISIONS FOR APPOINTMENTS TO ECUMENICAL SHARED MINISTRIES

¶ 345. United Methodist clergy members in full connection may be appointed annually to churches of other Christian denominations or to ecumenical shared ministries. Persons in these appointments remain in the itineracy and shall be accountable to the annual conference. Their effectiveness shall be evaluated in the context of the specific setting in which their ministry is performed. (See ¶ 344.1d.)

## Section XII. Clergy from Other Annual Conferences, Other Methodist and Christian Denominations

### ¶ 346. Provisions for Clergy from Outside the Annual Conference

2. *Elders or Ordained Clergy from Other Denominations* – On recommendation of the Board of Ordained Ministry, the clergy members in full connection may approve annually clergy in good standing in other Christian denominations to serve appointments or ecumenical ministries within the bounds of the annual conference while retaining their denominational affiliation, provided they present suitable credentials, give assurance of their Christian faith and experience, and release required psychological reports, criminal background and credit checks, and reports of sexual misconduct and/or child abuse. They shall submit, on a form provided by the conference Board of Ordained Ministry: a notarized statement detailing any convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse; or a notarized statement certifying that the candidate has not been convicted of a felony or misdemeanor, or accused in writing of sexual misconduct or child abuse. They shall give evidence of their agreement with and willingness to support and maintain United Methodist doctrine, discipline, and polity. Their ordination credentials shall be examined by the bishop and the Board of Ordained Ministry and, upon its recommendation, may be recognized as valid elders in The United Methodist Church while they are under appointment.\* When the Board of Ordained Ministry certifies that their credentials are at least equal to those of United Methodist elders,\* they may be accorded the right to vote in the annual conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and jurisdictional or central conferences; (c) all matters of ordination, character, and conference relations of ministers. They may serve on any board, commission, or committee of an annual conference, except the Board of Ordained Ministry and the board of trustees (¶¶ 635.1, 2512.1). They shall not be eligible for election as delegates to the General, jurisdictional, or central conferences. They shall also be subject to the provisions governing sabbatical leave, leave of absence, location, retirement, minimum salary, and pension. They shall not have security of appointment.<sup>43</sup>

3. Between conference sessions, the Board of Ordained Ministry may approve them for appointment pending the recognition of their orders. The bishop may make *ad interim* recognition of valid ordination\* after consultation with the cabinet and executive committee of the Board of Ordained Ministry, pending recognition by the vote of the clergy members in full connection. In every case, prior examination shall be made of the ordained minister's understanding, acceptance, and willingness to support and maintain United Methodist doctrine, discipline, and polity.<sup>44</sup>

43. See Judicial Council Decision 16.

44. See Judicial Council Decision 444.

**\*NOTE: In the case of ministers of Word and Sacrament from the Moravian Church or other full communion partner churches, the validity, equivalence, and exchangeability of credentials and ordinations have already been established by the full communion agreement and do not need to be certified as being “at least equal to those of United Methodist elders” by conference Boards of Ordained Ministry. In such cases, receipt of authentic credentials and a letter of good standing from the appropriate judicatory body in the sending church will suffice to establish eligibility for ministerial service in The United Methodist Church, subject to the other provisions provided in the above paragraph.**

## Section VIII. Appointment-Making

¶ 425. *Responsibility* – 1. Clergy shall be appointed by the bishop, who is empowered to make and fix all appointments in the episcopal area of which the annual conference is a part. Appointments are to be made with consideration of the gifts and evidence of God’s grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itineracy. Open itineracy means appointments are made without regard to race, ethnic origin, gender, color, disability, marital status, or age, except for the provisions of mandatory retirement. Annual conferences shall, in their training of staff-parish relations committees, emphasize the open nature of itineracy and prepare congregations to receive the gifts and graces of appointed clergy without regard to race, ethnic origin, gender, color, disability, marital status, or age. The concept of itineracy is important, and sensitive attention should be given in appointing clergy with physical challenges to responsibilities and duties that meet their gifts and graces. Through appointment-making, the connectional nature of the United Methodist system is made visible.<sup>16</sup>

2. Appointment-making across conference lines shall be encouraged as a way of creating mobility and open itineracy. The jurisdictional committee on ordained ministry will cooperate with bishops and cabinets in providing information on supply and demand within the jurisdiction.

3. The United Methodist Church promotes and holds in high esteem the opportunity of an inclusive church (¶ 4. Article IV) with the formation of open itineracy (¶ 425.1).

4. Cross-racial and cross-cultural appointments are made as a creative response to increasing racial and ethnic diversity in the church and in its leadership. Cross-racial and cross-cultural appointments are appointments of clergypersons to congregations in which the majority of their constituencies are different from the clergyperson’s own racial/ethnic and cultural background. Annual conferences shall prepare clergy and congregations for cross-racial and cross-cultural appointments. When such appointments are made, bishops, cabinets, and boards of ordained ministry shall provide specific training for the clergypersons so appointed and for their congregations.

16. See Judicial Council Decision 492. 347

¶426. *Consultation and Appointment-Making* - Consultation is the process whereby the bishop and/or district superintendent confer with the pastor and committee on pastor-parish relations, taking into consideration the criteria of ¶ 427, a performance evaluation, needs of the appointment under consideration, and mission of the Church. Consultation is not merely notification. Consultation is not committee selection or call of a pastor. The role of the committee on pastor-parish relations is advisory. Consultation is both a continuing process and a more intense involvement during the period of change in appointment.<sup>17</sup>

1. The process of consultation shall be mandatory in every annual conference.<sup>18</sup>

2. The Council of Bishops shall inquire annually of their colleagues about the implementation of the process of consultation in appointment-making in their respective areas.<sup>19</sup>

17. See Judicial Council Decisions 492, 1174.

18. See Judicial Council Decision 492.

19. See Judicial Council Decision 701.

¶ 427. *Criteria* - Appointments shall take into account the unique needs of a charge, the community context, and also the gifts and evidence of God's grace of a particular pastor. To assist bishops, cabinets, pastors, and congregations to achieve an effective match of charges and pastors, criteria must be developed and analyzed in each instance and then shared with pastors and congregations.

1. *Congregations*-The district superintendent shall develop with the pastor and the committees on pastor-parish relations of all churches profiles that reflect the needs, characteristics, and opportunities for mission of the charge consistent with the Church's statement of purpose. These profiles shall be reviewed annually and updated when appropriate to include:

- a) The general situation in which a congregation finds itself in a particular setting: size, financial condition, quality of lay leadership, special needs for pastoral ministry, and history.
- b) The convictional stance of the congregation: theology; prejudices, if any; spiritual life.
- c) The ministry of the congregation among its people for the sake of the community: service programs, basis for adding new members, reasons for losing members, mission to community and world, forms of witness.
- d) The qualities and functions of pastoral ministry needed to fulfill the mission, goals, and special needs of the congregation.

2. *Pastors* - The district superintendent annually shall develop with the pastor profiles reflecting the pastor's gifts, evidence of God's grace, professional experience and expectations, and also the needs and concerns of the pastor's spouse and family. These profiles shall be reviewed annually and updated when appropriate to include:

- a) *Spiritual and personal sensibility*: personal faith, call and commitment to ordained ministry, work through the institutional church, integration of vocation with personal and family well-being, lifestyle.
- b) *Academic and career background*: nature of theological stance, experience in continuing education, professional experience, record of performance.
- c) *Skills and abilities*: in church administration, leadership development, worship and liturgy, preaching and evangelism, teaching and nurturing, interpreting and promoting the connectional giving system, counseling and group work, ability to work in cooperation, ability in self-evaluation, and other relational skills.
- d) *Community context*: the ability of the pastor to relate effectively to his or her community setting, such as rural, town, urban, suburban, and so forth.
- e) *Family situation*.

3. *Community Context*-The district superintendent may develop community profiles with the pastor and the committee on pastor-parish relations. Sources of information for these profiles could include: neighborhood surveys; local, state, and national census data; information from annual conference committees on parish and community development; and research data from the Connectional Table and other Church agencies. Profiles may be reviewed annually and updated when appropriate to include:

- a) General demographic data and trends including age, sex, and racial-ethnic composition of the community.
- b) Economic trends, including the incidence of poverty.
- c) Projected community changes.
- d) Other sociological, economic, political, historical, and ecumenical aspects of the community surrounding the church.

¶ 428. *Process of Appointment-Making* - The process used in appointment-making shall include:<sup>20</sup>

1. A change in appointment may be initiated by a pastor, a committee on pastor-parish relations, a district superintendent, or a bishop.
2. The bishop and the cabinet shall consider all requests for change of appointment in light of the profile developed for each charge and the gifts and evidence of God's grace, professional experience, and family needs of the pastor.
3. When a change in appointment has been determined, the district superintendent should meet together or separately with the pastor and the committee on pastor-parish relations where the pastor is serving, for the purpose of sharing the basis for the change and the process used in making the new appointment.
4. All appointments shall receive consideration by the bishop, the district superintendent(s), and the cabinet as a whole until a tentative decision is made.
5. The process used in making the new appointment shall include:
  - a) The district superintendent shall confer with the pastor about a specific possible appointment (charge) and its congruence with gifts, evidence of God's grace, professional experience and expectations, and the family needs of the pastor, identified in consultation with the pastor (¶ 427.2).
  - b) If the appointment is to a cooperative parish ministry or to a charge that is part of a cooperative parish ministry, the following shall be included in the consultation process:
    - (1) The prospective appointee shall be informed prior to the appointment that the charge under consideration is part of a cooperative parish ministry.<sup>21</sup>
    - (2) The coordinator or director of the cooperative ministry, or, if there is no coordinator or director, a representative of the staff of the cooperative ministry, shall be conferred with concerning the prospective appointment and shall have the opportunity to meet with the prospective appointee prior to the appointment being made.<sup>22</sup>
    - (3) The prospective appointee shall have demonstrated skills in cooperative Christian mission or show potential for the same to ensure that the cooperative venture is strengthened during the time of the appointee's leadership.
  - c) If the appointment is to a position other than pastor in charge, the following shall be included in the consultation process:
    - (1) The prospective appointee shall be informed prior to the appointment that the position under consideration is part of a multiple-staff ministry and shall be furnished an initial written job description approved by the committee on pastor-parish relations.
    - (2) The pastor in charge shall be conferred with concerning the prospective appointee.

- (3) The prospective appointee and pastor in charge shall meet for discussion of the job description and mutual expectations.
6. The district superintendent shall confer with the receiving committee on pastor-parish relations about pastoral leadership (§ 427.1).
7. When appointments are being made to less than full-time ministry, the district superintendent shall consult with the clergy person to be appointed and the committee on pastor-parish relations regarding proportional time, salary, and pension credit and benefit coverage.
8. If during this consultative process it is determined by the bishop and cabinet that this decision should not be carried out, the process is to be repeated until the bishop, basing his or her decision on the information and advice derived from consultation, makes and fixes the appointment.
9. A similar process of consultation shall be available to persons in appointments beyond the local church.
10. When the steps in the process have been followed and completed, the announcement of that decision shall be made to all parties directly involved in the consultative process, that is, the appointment cabinet, the pastor, and the committee on pastor-parish relations, before a public announcement is made.

20. See Judicial Council Decision 701.

21. See Judicial Council Decision 556.

22. See Judicial Council Decision 556.

¶ 429. *Frequency* - While the bishop shall report all pastoral appointments to each regular session of an annual conference, appointments to charges may be made at any time deemed advisable by the bishop and cabinet. Appointments are made with the expectation that the length of pastorates shall respond to the long-term pastoral needs of charges, communities, and pastors. The bishop and cabinet should work toward longer tenure in local church appointments to facilitate a more effective ministry.

## Section XIV. Evaluation for Continuing Formation for Full Members and Local Pastors

¶ 349. *Evaluation*—Evaluation is a continuous process for formation in servant ministry and servant leadership that must take place in a spirit of understanding and acceptance. Evaluation serves as a process for clergy to assess their effectiveness in ministry and to discern God’s call to continue in ordained ministry.

1. For clergy serving local churches, the district superintendent, in consultation with the pastor-parish relations committee, will evaluate annually each clergy’s effectiveness for ministry (¶¶ 334.2c, 419, 635.2o, r), using criteria, processes, and training developed by the cabinet and the Board of Ordained Ministry. The clergy in local churches shall participate annually in an evaluation with the committee on pastor-parish relations to enhance an ongoing effective ministry and to identify continuing education needs and plans (¶ 258.2g[5]), using criteria, processes, and training developed by the Board of Ordained Ministry and the cabinet. The process of evaluation shall include self-assessment and appropriate metrics, and the General Board of Higher Education and Ministry will offer models to guide cabinets and Boards of Ordained Ministry in the evaluation process.

2. Deacons in appointments beyond the local church and elders and local pastors in appointments to extension ministries will undergo annual evaluation by their immediate supervisors, engage in annual self-evaluation, and include copies of these evaluations in the annual report submitted to their bishop, district superintendent, and the Board of Ordained Ministry (¶344.2a). They shall have an annual conversation with their district superintendent about their ministry.

3. Every clergyperson shall also engage in a six-month process of personal and professional assessment and development every eight years. The process will be designed and implemented by the cabinet and Board of Ordained Ministry for each annual conference in consultation with the Chairs of the Orders of Deacons and Elders and Fellowship of Local Pastors and Associate Members. The process shall include both a formal review and an in-depth renewal opportunity, such as a retreat or series of coaching and mentoring sessions.

a) The formal review shall include a self-evaluation, metrics appropriate to the ministry settings to which clergy are appointed, observations of trends from the previous eight years, and reviews or interviews with people close to the ministry of the clergy being reviewed.

b) The in-depth renewal opportunity shall be designed by the cabinet and Board of Ordained Ministry in a form appropriate to the conference. The renewal opportunities shall include a combination of elements, such as: time apart for prayer and reflection, reflection with a covenant group, meetings with a coach, celebration of ministry milestones, and discernment of future ministry challenges and opportunities. When deemed important to help in the evaluation process, psychological assessments may be requested by the cabinet or Board of Ordained Ministry.

c) The district superintendent shall review the portfolio and provide the initial report of the eighth year review of effectiveness. When recommended by the district superintendent, a meeting with the bishop and members of the cabinet may be held.

d) Each annual conference shall develop and initiate a plan for such assessment by January 1, 2020.

¶ 258. *Administrative Committees [Pastor-Parish Relations Committee]*

...

2. There shall be elected annually by the charge conference in each local church a committee on pastor-parish relations who are professing members of the local church or charge or associate members (¶ 227), except in cases where central conference legislation or local law provides otherwise. People serving on this committee must be engaged in and attentive to their Christian spiritual development so as to give proper leadership in the responsibilities with which the committee is entrusted.

In conducting its work, the committee shall identify and clarify its values for ministry. It shall engage in biblical and theological reflections on the mission of the church, the primary task, and ministries of the local church.

The committee shall reflect biblically and theologically on the role and work of the pastor(s) and staff as they carry out their leadership responsibilities. The committee shall assist the pastor(s) and staff in assessing their gifts, maintaining health holistically and work-life balance, and setting priorities for leadership and service. It is the responsibility of the committee to communicate with the committee on nominations and leadership development and/or the church council when there is a need for other leaders or for employed staff to perform in areas where utilization of the gifts of the pastor(s) and staff proves an inappropriate stewardship of time.

a) The committee shall be composed of not fewer than five nor more than nine persons representative of the total charge. One of the members shall be a young adult and one member may be a youth. In addition, the lay leader and a lay member of the annual conference shall be members. No staff member or immediate family member of a pastor or staff member may serve on the committee. Only one person from an immediate family residing in the same household shall serve on the committee.

b) In order to secure experience and stability, the membership shall be divided into three classes, one of which shall be elected each year for a three-year term. The lay member of the annual conference and the lay leader are exempt from the three-year term. To begin the process of rotation where such a process has not been in place, on the first year one class shall be elected for one year, one class for two years, and one class for three years. Members of the committee shall be able to succeed themselves for one three-year term. When vacancies occur during the year, nominees shall be elected at the church council (or alternative church structure).

c) In those charges where there is more than one church, the committee shall include at least one representative and the lay leader from each local church.

d) The committees on pastor-parish relations of charges that are in cooperative parish ministries shall meet together to consider the professional leadership needs of the cooperative parish ministry as a whole.

e) The committee shall meet at least quarterly. It shall meet additionally at the request of the bishop, the district superintendent, the pastor, any other person accountable to the committee, or the chairperson of the committee. The committee shall meet only with the

knowledge of the pastor and/or the district superintendent. The pastor shall be present at each meeting of the committee on pastor-parish relations or staff-parish relations except where he or she voluntarily excuses himself or herself.

The committee may meet with the district superintendent without the pastor or appointed staff under consideration being present. However, the pastor or appointed staff under consideration shall be notified prior to such meeting with the district superintendent and be brought into consultation immediately thereafter.

The committee shall meet in closed session, and information shared in the committee shall be confidential.

f) In the event that only one congregation on a charge containing more than one church has concerns it wishes to share, its member(s) in the committee may meet separately with the pastor or any other person accountable to the committee or the district superintendent, but only with the knowledge of the pastor and/or district superintendent.

g) The duties of the committee shall include the following:

(1) To encourage, strengthen, nurture, support, and respect the pastor(s) and staff and their family(s).

(2) To promote unity in the church(es).

(3) To confer with and counsel the pastor(s) and staff on the matters pertaining to the effectiveness of ministry; relationships with the congregation; the pastor's health and self-care, conditions that may impede the effectiveness of ministry; and to interpret the nature and function of the ministry.

(4) To confer with, consult, and counsel the pastor(s) and staff on matters pertaining to priorities in the use of gifts, skills, and time and priorities for the demands and effectiveness of the mission and ministry of the congregation.

(5) To provide evaluation at least annually for the use of the pastor(s) and staff in an ongoing effective ministry and for identifying continuing educational needs and plans.

(6) To communicate and interpret to the congregation the nature and function of ministry in The United Methodist Church regarding open itinerancy, the preparation for ordained ministry, and the Ministerial Education Fund.

(7) To develop and approve written job descriptions and titles for associate pastors and other staff members in cooperation with the senior pastor. The term *associate pastor* is used as a general term to indicate any pastoral appointment in a local church other than the pastor in charge (see ¶ 339). Committees shall be encouraged to develop specific titles for associate pastors that reflect the job descriptions and expectations.

(8) To consult with the pastor and staff concerning continuing education, work-life balance, dimensions of personal health and wellness, and spiritual renewal, to arrange with the church council for the necessary time and financial assistance for the attendance of the pastor and/or staff at such continuing education, self-care, and spiritual renewal events as may serve their professional and spiritual growth, and to encourage staff members to seek professional certification in their fields of specialization.

(9) To enlist, interview, evaluate, review, and recommend annually to the charge conference lay preachers and persons for candidacy for ordained ministry (see ¶¶ 247.8 and 310), and to enlist and refer to the General Board of Global Ministries persons for candidacy for missionary service, recognizing that The United Methodist Church affirms the biblical and theological support of persons regardless of gender, race, ethnic origin, or disabilities for these ministries. Neither the pastor nor any member of the committee on pastor-parish relations shall be present during the consideration of a candidacy application or renewal for a member of their immediate family. The committee shall provide to the charge conference a list of students from the charge who are preparing for ordained ministry, diaconal ministry, and/or missionary service, and shall maintain contact with these students, supplying the charge conference with a progress report on each student.

(10) To interpret preparation for ordained ministry and the Ministerial Education Fund to the congregation.

(11) To confer with the pastor and/or other appointed members of the staff if it should become evident that the best interests of the charge and pastor(s) will be served by a change of pastor(s). The committee shall cooperate with the pastor(s), the district superintendent, and the bishop in securing clergy leadership. Its relationship to the district superintendent and the bishop shall be advisory only.<sup>9</sup> (See ¶¶ 425-428.)

(12) To recommend to the church council, after consultation with the pastor, the professional and other staff positions (whether employee or contract) needed to carry out the work of the church or charge. The committee and the pastor shall recommend to the church council a written statement of policy and procedures regarding the process for hiring, contracting, evaluating, promoting, retiring, and dismissing staff personnel who are not subject to episcopal appointment as ordained clergy. Until such a policy has been adopted, the committee and the pastor shall have the authority to hire, contract, evaluate, promote, retire, and dismiss non-appointed personnel. When persons are hired or contracted, consideration shall be given to the training qualifications and certification standards set forth by the general Church agency to which such positions are related. The committee shall further recommend to the church council a provision for adequate health and life insurance and severance pay for all lay employees. In addition, the committee shall recommend that the church council provide, effective on and after January 1, 2006, 100 percent vested pension benefits of at least 3 percent of compensation for lay employees of the local church who work at least 1040 hours per year, are at least 21 years of age, and have at least one year of permanent service. The church council

shall have authority to provide such pension benefits through either a denominational pension program administered by the General Board of Pension and Health Benefits or another pension program administered by another pension provider.

(13) To recommend to the charge conference, when the size of the employed staff of the charge makes it desirable, the establishment of a personnel committee. This committee shall be composed of such members of the committee on pastor-parish relations as it may designate and such additional members as the charge conference may determine.

(14) To educate the church community on the value of diversity of selection in clergy and lay staff and develop a commitment to same.

(15) Members of the committee on pastor-parish relations (or staff-parish relations) shall keep themselves informed of personnel matters in relationship to the Church's policy, professional standards, liability issues, and civil law. They are responsible for communicating and interpreting such matters to staff. Committee members should make themselves available for educational and training opportunities provided by the conference, district, and/or other arenas that will enable them to be effective in their work.

(16) To consult on matters pertaining to pulpit supply, proposals for compensation, travel expense, vacation, health and life insurance, pension, housing (which may be a church-owned parsonage or housing allowance in lieu of parsonage if in compliance with the policy of the annual conference), and other practical matters affecting the work and families of the pastor and staff, and to make annual recommendations regarding such matters to the church council, reporting budget items to the committee on finance. The parsonage is to be mutually respected by the pastor's family as the property of the church and by the church as a place of privacy for the pastor's family. The committee will follow up to assure timely resolution of parsonage problems affecting the health of the pastor or pastor's family. The chairperson of the committee on pastor-parish relations, the chairperson of the board of trustees, and the pastor shall make an annual review of the church-owned parsonage to assure proper maintenance and to give immediate resolution to parsonage issues affecting the family's health and well-being.

(17) To encourage, monitor, and support clergy and lay staff pursuit of health and wholeness.

9. See Judicial Council Decision 701.

## THE UNITED METHODIST CHURCH:

### GLOSSARY OF TERMS

**25 Articles of Religion** – Upon recognition of American independence in 1783, John Wesley realized that the Methodists in America should become an independent church. Wesley furnished the American Methodists with a liturgy (The Sunday Service of the Methodists in North America) and a doctrinal statement—the Articles of Religion. Wesley revised the Anglican Thirty-Nine Articles of Religion into twenty-four articles and the church in America revised them into the Twenty-Five Articles of Religion.

**Annual Conference** – A regional body constituting an organizational unit of the UMC, which meets yearly. In the United States, an annual conference may cover an entire state, only part of the state, or even parts of two or more states. The United States has 54 annual conferences, supervised by bishops in 46 episcopal areas. There are 75 annual conferences in Africa, Europe, and the Philippines, which are supervised by 20 bishops. In the U.S., the annual conference has a central office and professional staff that coordinate and conduct ministry and the business of the conference. Each year an equal number of clergy members and lay members attend their conference's annual conference, presided over by the bishop, for worship, fellowship, and to conduct the business of the conference.

**Appointment, Ministerial** - The annual assignment to a field of service of ministerial members active in an annual conference. The appointment may be to a pastoral charge or to special appointments beyond the local church. Only those ministerial members who are retired or who have been granted a sabbatical leave, a disability leave, or a leave of absence do not receive an appointment. The clergy deployment system for The United Methodist Church is referred to as the itinerant system. Under this system ordained ministers are appointed or sent by the bishop to their assignments. It is the obligation of the ministerial members to accept these appointments. The term is also often applied to the place or position to which the ordained minister has been assigned by the bishop. (*A Dictionary for United Methodists, Alan K. Waltz, Copyright 1991, Abingdon Press, <http://ee.umc.org/what-we-believe/glossary-appointment-ministerial>*)

**Authorized/Licensed Minister** – In the UMC, persons who are not ordained as elders but who are appointed to preach and conduct divine worship and perform the duties of a pastor are licensed by the annual conference board of ordained ministry.

**Bishop** – A bishop is an elder who has been elected by the Jurisdictional Conference to service as a general superintendent responsible for the temporal (administrative) and spiritual (pastoral) oversight of the church. With the laying on of hands by the College of Bishops, newly elected bishops are consecrated for this specific type of service while they maintain their membership in the Order of Elders. Bishops provide oversight and support for the church in order to advance the church's mission of making disciples for Jesus Christ for the transformation of the world. He or she is assigned to an Episcopal Area composed of one or more annual conferences. She or he is also a part of the global Council of Bishops. After retirement bishops maintain their designation as bishop.

***Book of Discipline, The*** – A fundamental book outlining the law, doctrine, administration, organizational work, and procedures of The United Methodist Church. Each General Conference amends *The Book of Discipline*, and the actions of the General Conference are reflected in the quadrennial revision. Often referred to as *The Discipline*. (*Sharing God's Gifts Glossary of United Methodist Terms*, <http://ee.umc.org/what-we-believe/glossary-book-of-discipline-the>)

**Charge Conference** – Annual meeting of a church parish where officers are elected for the coming year. It also receives reports, reviews and evaluates the total mission and ministry of the congregation, and adopts objectives and goals recommended by the administrative council, or the Administrative Board. It also recommends candidates for the ordained and diaconal ministry to the District Committee on Ordained Ministry or to the Conference Board of Diaconal Ministry. Members of the Administrative Council, or Board, are members of the Charge Conference. The district superintendent calls the meeting and presides over it. Anyone may attend the meeting.

**Clergy Membership** - Ordained clergy, by vote of the annual conference, become Full Members of the annual conference. They are not members of the local church. There is also a category of Associate Membership of the annual conference designed for those who answer their call to itinerant ministry after the age of forty and do not want to complete all of the requirements for ordination.

**Commissioned ministers/ Commissioning** – Provisional members of the annual conference who are preparing for ordination as elders or deacons. Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts, and training of a candidate for ministry. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the word of God, and to equip others for ministry (*BOD*, ¶325). The provisional period begins with the commissioning of the candidate for leadership and service in the name of Jesus Christ (see 'Provisional Member').

***Confession of Faith, The*** – A statement devised by The Evangelical United Brethren Church. At the time of union in 1968 with The Methodist Church, the Confession of Faith was included in the *Book of Discipline* as one of the historic doctrinal statements of The United Methodist Church.

**Consecration** – UMC elders who are elected to the office of bishop are consecrated, or set apart, for such service. The Order for the Consecration of Bishops (*Book of Worship*, page 700) includes the sign-act of the laying on of hands by other bishops. Laying on of hands is a sign of episcopal unity and collegiality, signifying the bishop-elect's empowerment by the Holy Spirit and admission to the duties of the office.

**Coordinating Committee** – Coordinating committees are instrumental in a full communion relationship with respect to the area of "reception." The purpose of the coordinating committee is to find and initiate multiple ways in which both communions will learn about the nature of the full communion relationship, grow into the relationship, and facilitate a vision for the future of the relationship.

**Circuit** - Two or more local churches joined together for pastoral supervision. The churches on a circuit constitute one pastoral charge. When a pastoral charge consists of only one local church, it is called a station. (*A Dictionary for United Methodists*, Alan K. Waltz, Copyright 1991, Abingdon Press, <http://ee.umc.org/what-we-believe/glossary-circuit>)

**Deacon** – A UMC deacon is an ordained clergyperson who is called to serve all people, particularly the poor, the sick, and the oppressed, and to equip and lead the laity in ministries of compassion, justice, and service in the world. In this capacity, he or she leads the church in relating the gathered community to their ministries in the world, thus connecting the church’s worship with its service in the world. A deacon has the authority to teach and proclaim God’s Word, to lead in worship, to assist elders in the administration of the sacraments of Holy Baptism and Holy Communion, to perform the marriage ceremony where the laws of the state permit, and to bury the dead.

**Deaconess and Home Missioner** – A UMC deaconess or home missioner is a lay person who, in response to God’s call and on recommendation by the General Board of Global Ministries, is commissioned by a bishop to share faith in Jesus Christ through ministries of love, justice, and service. Deaconesses and Home Missioners serve the church in any capacity not requiring full clergy rights. They are related to the General Board of Global Ministries. A lifetime commitment to mission is presumed. (*Sharing God’s Gifts Glossary of United Methodist Terms*)

**Ecumenical** – Pertaining to the “whole inhabited earth.” It is now used to describe the movement to restore unity to all Christians or to describe openness and self-examination shared with other Christians to the end that Christ’s prayer for unity might be fulfilled. It is sometimes used to describe any cooperative venture between communions. The UMC is said to be “constitutionally ecumenical,” because paragraph six of its constitution declares that the UMC will seek, work, and pray for unity at all levels of church life.

**Elder** – A person ordained to a lifetime ministry of service, word, sacrament, and order. He or she is authorized to preach and teach God’s word, to administer the sacraments of Baptism and Holy Communion, and to order the life of the church for mission and ministry. (*Sharing God’s Gifts Glossary of United Methodist Terms*, <http://ee.umc.org/what-we-believe/glossary-elder>)

**General Conference** – The highest legislative body in The United Methodist Church. The voting membership consists of an equal number of clergy and lay delegates elected by the annual conferences. General Conference convenes every quadrennium (four years) to enact legislation and to establish the general ministry of the church. It is the only body that can speak officially for the denomination. (*Sharing God’s Gifts Glossary of United Methodist Terms*, <http://ee.umc.org/what-we-believe/glossary-general-conference>)

**General Rules of The United Methodist Church** – A set of rules devised in 1738 by John Wesley for his societies. According to *The Book of Discipline* (2016, page 54), “the General Rules were originally designed for members of the Methodist societies who participated in the sacramental life of the Church of England.” The three-fold rules connect faith and life, as John Wesley taught it.

The rules are summarized this way: first: by doing no harm...; second: by... doing good of every possible sort...; and third, by attending upon all the ordinances of God. In 1743, Wesley published these in a pamphlet entitled *The Nature, Design, and General Rules of the United Societies*. *The General Rules* were approved by the American Methodist Church in 1785 and continue to be published as a part of *The Book of Discipline*.

**Jurisdictional Conference** – Composed of a number of Annual Conferences whose delegates are elected by each Annual Conference. Each Annual Conference has a designated number of delegates based on the total number of members of the United Methodist Church in that conference. Half of the delegates are laypersons and half are clergy. It meets every four years and its main purpose is the election of bishops and setting of conference boundaries. General Conference delegates are also members of the Jurisdictional Conference. (United Methodist Glossary of Terms, Archives and History, <http://www.gcah.org/history/united-methodist-glossary>)

**Licensed Local Pastor** – A person who is not ordained but is licensed and annually authorized by the district committee on ordained ministry to perform all duties of an ordained minister, including the sacraments, while assigned to a particular charge under the supervision of a district superintendent. A clergy mentor oversees the local pastor's work in the course of study for ordained ministry and advises on matters of pastoral responsibility. (Partially sourced from *Sharing God's Gifts Glossary of United Methodist Terms*, <http://ee.umc.org/what-we-believe/glossary-local-pastor>)

**Orders of Ministry** – “An order is a covenant community within the church to so mutually support, care for, and hold accountable its members for the sake of life and mission in the church” (§ 306, 2016 BOD). The UMC recognizes two orders: the Order of Elders and the Order of Deacons. Persons become members of the orders after they are elected to full membership by the clergy of their annual conference and ordained by the bishop. Bishops do not constitute a third order of ministry, but are rather elders consecrated to serve the unique superintending ministry. The Fellowship of Licensed Local Pastors and Associate Members is not a separate order, but it serves the same function as the orders for those clergy persons who are not ordained, and therefore, not eligible for full membership.

**Provisional Members** – In the UMC, provisional members are candidates for ordination. Ordinarily, provisional members have completed at least one half of the requirements for graduate theological studies as well as all other requirements for commissioning. Provisional members serve in ministry during a period of discernment and review (minimum of 2 years) before ordination.

**Standard Sermons** – John Wesley's standard sermons, preached between 1746 and 1760, are collected in the first four volumes of Wesley's *Sermons on Several Occasions*. The sermons serve as a doctrinal authority because they lay out John Wesley's unique understanding of the way of salvation, including his understanding of prevenient, justifying, and sanctifying grace.

**United Methodist Church, The (UMC)** – This denomination was established in 1968 by the union of The Evangelical United Brethren Church and The Methodist Church. It has conferences in the United States, Africa, Europe and the Philippines.

**Wesley, John** – The founder of the Methodist movement within the Church of England. John Wesley (1703-1791) was born at Epworth, England, the son of a Church of England clergyman. He graduated from Christ College, Oxford. An Anglican priest himself, Wesley was, for a brief period, a missionary to Georgia. A prolific preacher and writer, his writings provided a core of standard doctrine and interpretation to guide the new Methodist movement. In 1784, he sent instructions to America for the formation of a separate Methodist church for the United States. (*A Dictionary for United Methodists, Alan K. Waltz, Copyright 1991, Abingdon Press, <http://ee.umc.org/what-we-believe/glossary-wesley-john>*)



