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An Invitation to Explore Certified Lay Ministry

Introduction

The outlook was not good! Most were pessimistic at best. The surrounding community was in serious need of discovering God's love and mercy. That was evident by watching the neighboring residents' daily actions toward one another, as well as in the discovery that others living in the area were in dire need of life's basic necessities. So much to do! How would it all be accomplished, and who could be trained quickly enough to engage in successful ministry?

With a characteristic determination, the ministry leader assigned the assembled group of missionaries their tasks and sent them off two by two into the wilderness of the community at large. Only a short time passed until stories of healings, conversions, and marvelous experiences were shared by the travelers as they returned. Telling changes had become evident in the people of the surrounding communities. God's mission was being accomplished!

Who were these individuals, and who was their leader? Who indeed! This is the story of the first ministry team effort sent by none other than Jesus himself. Jesus responded to the needs in the countryside by sending forth seventy-plus laity to minister in his name. The success of that ministry effort has resounded throughout history!

Hear the Gospel account from Luke 10:1-3a, 17:

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way." ...The seventy returned with joy, saying, "Lord, in your name, even the demons submit to us!"

Does the description of the needs of the communities in the opening paragraph strike a resonant chord within you as you reflect upon the needs of your community? Are you being called to respond to such needs? Does the thought of working in concert with others toward ministry goals excite you?

The Certified Lay Minister (CLM) Candidate Program is a vehicle for engaging dedicated laity and church leaders in valuable service to congregations and communities. The fields of involvement are varied and almost limitless: pastoral guidance for congregations, youth leadership, visitation, evangelism, worship and liturgical leadership, mission field-related programs, covenant discipleship, and study group leadership, to name just a few. The arena of mission and ministry is as diverse as the needs in your specific geographic location. The world is truly in need of discovering God's plan (*missio Dei*) of loving mercy toward it. We need to discover new ways to present it. You are now an important part of a wonderful opportunity!

David Bosch, South African theologian and missions scholar, says the following about salvation and our response to God's work in the world:

The integral character of salvation demands that the scope of the church's mission be more comprehensive than has traditionally been the case. Salvation is as coherent, broad, and deep as the needs and exigencies of human existence. Mission therefore means being involved in the ongoing dialogue between God, who offers his salvation, and the world, which—enmeshed in all kinds of sin—craves that salvation. Mission means being sent to proclaim in deed and word that Christ died and rose for the life of the world, that he lives to transform human lives and to overcome death.

The Certified Lay Minister Program will help you, the candidate, understand God's plan by offering explicit training in biblical concepts accepted by The United Methodist Church and expressed in *The Book of Discipline*. It will explain our common Wesleyan heritage and our response to the world con-

veyed by *The Social Principles*. You will receive guidance and instruction concerning worship practice, preaching skills, faith formation, congregational care, and our connectional structure. The plan for study has been prepared to cover most aspects of ministry to be encountered by a candidate. You, along with the local church mutual ministry team, will consult and covenant with your district superintendent and/or appointed CLM mentor to engage directly in the ministry of a local church family. Under the direction of the District Committee on Ordained Ministry, you will be supported and encouraged in ways that will enhance your ministry effort and experience. A CLM mentor will be appointed to assist you in this endeavor.

The ongoing covenant approach to this program is crucial to the success of the ministry to be carried out by the CLM. It will be necessary for all the above-named groups to work cooperatively and cohesively to ensure this outcome. The attendant-covenanting process will be outlined and clarified for the mutual ministry team, and the covenant will be presented to the congregation for acceptance and approval. The underlying premise of a cooperative sharing of ministry responsibility and intentional covenanting is central, and it draws directly from the scriptural account presented in Luke's Gospel. The team approach to ministry, as authorized by Jesus, conducted relevant ministry and overcame difficulties resulting in success and triumph. May you be able to claim the same success in the name of and for the sake of Jesus!

Module One: Call and Covenant for Ministry

Purpose

To provide a basic overview of the call to ministry, theology, and ordering of ministry in The United Methodist Church; to explain the role of Certified Lay Minister; to support the formation of a Mutual Ministry Team for learning and leading in the congregation; and to develop a ministry covenant to guide mission.

Learning Goals

At the end of this module, the participant will be able to:

- discuss the United Methodist Church's theology of ministry,
- demonstrate the diverse forms and distinctions of ministry and how they relate,
- describe and discuss spiritual gifts and their use in shared ministry with the church and community, and
- write a mutual ministry covenant and present it to the congregation or ministry setting for acceptance.

Facilitator's Guide

NOTE: The Facilitator may be the CLM mentor or the person teaching the course in a classroom setting.

Preparation for Leading This Module

Read the facilitator and student materials carefully before the session, and make notes about any questions you need answered before the session.

- Pray for each participant about how God will continue to use their lives in ministry
- Select the location and time for the session, and be

sure that all participants know this information. If possible, phone people or send them e-mails welcoming them to the program.

- Gather the materials necessary for the learning time, including:
 - ◆ Bible(s),
 - ◆ *The Book of Discipline of The United Methodist Church*,
 - ◆ Copies of the Spiritual Gifts Indicator for each person, and
 - ◆ Copies of *CLM: Module One* for each participant.
- Invite someone to attend the session who can explain to the group the importance of the ministry covenant and who is able to help local church leaders develop their own agreement to guide mission and ministry.
- Make provisions for group life. Decide how the learning group will share devotions, refreshments, and communications. Try to work as a team, and involve everyone in these tasks. It is recommended that you have a sign-up sheet at the first meeting and let people select when they will serve in each category.
- Option: If time allows, you may invite various guests to attend the session as part of a discussion panel on the ordering of ministry. This panel may include an elder, licensed local pastor, deacon, Certified Lay Speaker, Sunday school teacher, and district superintendent. These individuals should be prepared to share their call stories and how they live out their discipleships as leaders in the church today. Allow time for questions and answers. (This activity works well with refreshments.)

Resources:

Understanding United Methodist Theology

Facilitator: Discuss with the CLMs their interpretation of ¶125 of *The 2004 Book of Discipline*. How does that interpretation shape the CLMs' understanding of their ministry in the church?

CLM: Utilizing two to three different translations of Scripture, read each of the call narratives. Answer and discuss responses with the leader.

Spiritual Gifts Indicator

CLM/Mutual Ministry Team: Turn to page 24, and complete the Spiritual Gift Indicator.

Facilitator: Review the gifts assessment tool. Be prepared to discuss with the CLMs the definitions of each of the spiritual gifts. It is extremely helpful to get members of the Mutual Ministry Team to complete the gifts assessment tool.

Discerning God's Vision for Me As a Ministry Leader

Facilitator: This section encourages the CLMs and the Mutual Ministry Team to look at spiritual gifts as ways God has prepared persons for ministry. Understanding the spiritual gifts of the group will allow its members to work out of their gifts. Therefore, it is important to schedule time with the ministry team to complete this section with the CLMs.

Recognizing Ordering for Ministry

Facilitator: As you work with the CLMs in this section, it is important to emphasize that all are called to ministry. In this section, spend time discussing how each category of ministry relates to each other.

CLM: As you prepare to complete this section, schedule time to meet with persons in your conference who serve in each of these ministry areas. Your district superintendent or module

leader can help identify persons who will work with you. As you meet with these persons, listen to their call stories, and discuss how they view their ministry roles in the conference. Be attentive to how they relate to the conference's goals and ministry objectives as ordained, licensed, and lay leaders.

Process of Certified Lay Ministry

CLM: Read ¶272 in *The 2004 Book of Discipline*. Discuss with your district superintendent, CLM mentor, and Mutual Ministry Team the timeline you will follow to complete the necessary training to become a Certified Lay Minister. Be sure to include this process in your ministry covenant.

Ministry Covenant

CLM, D.S., CLM mentor, and Mutual Ministry Team: Working together, develop a covenant that addresses the ministry expectations of the CLM, defines the role of the CLM mentor, and specifies the role of the Mutual Ministry Team in supporting the work of ministry in the church and community. This covenant will also include the basic decisions for worship and sacrament, administrative tasks, connectional life, budget, and learning plan. At the completion of this section, the covenant should be prepared and presented to the congregation or ministry setting for acceptance.

Participant's Guide

(For use by the Certified Lay Minister, Mutual Ministry Team, and CLM mentor.)

Understanding United Methodist Theology of Ministry

Ministry in The United Methodist Church is defined in *The 2004 Book of Discipline* as “the expression of the mind and mission of Christ by a community of Christians that demonstrates a common life of gratitude and devotion, witness and service, celebration and discipleship” (§125). All Christians are called through their baptism to some form of servanthood. The type of ministry is as diverse as the people being called. A calling from God comes out of the specific understanding one has with God spiritually in response to the gifts given to each in order to relate faithfully to others as Christian disciples. Through this calling, God instructs, encourages, and equips people for service. Scripture is a witness to the many ways God calls persons to fulfill God’s plan for a particular group of people.

With your certified lay minister mentor, discuss some of the following biblical examples of God's calling of persons:

Old Testament

- Abraham, Genesis 12:1-9
- Moses, Exodus 3:1–4:17
- Jeremiah, Jeremiah 1:4-19
- Isaiah, Isaiah 6

New Testament

- Mary, Luke 1
- John the Baptist, Luke 3:1-20
- Timothy, 2 Timothy 3:10–4:5
- Disciples, Matthew 10:1-4; Luke 6:12-16

How did the persons involved hear God's call to them?

What was the response of the person to God's call? Did they freely answer the call? How did they feel about the call?

Discerning God's Vision for Me As a Ministry Leader

In the United Methodist Church, people live out God's call to be in specific ministry in many ways. Each ministry is valid and essential to the church. When we look at the church as the body of Christ, we understand that the body is only complete when all of the parts are used to their best potential. The important thing to remember is that God calls and equips each of us for ministry.

Ministry is the work of all Christians. One of your essential goals as a Certified Lay Minister is to discern how God is calling you to be part of God's great mission. God has blessed you with specific gifts, talents, and passions. By finding the place where these areas intersect, you are likely to find the unique vision God has for you in ministry.

Spiritual Gifts Indicator

As you begin to discern God's vision for your ministry, it is important to understand what your spiritual gifts are. By understanding how God has gifted you and others in your ministry setting, you will be able to work as a team, utilizing the specific gifts God has given each of you.

Complete the Spiritual Gift Indicator on page 24. It is important to remember not to look at the key or the explanation of the gifts prior to answering the questions.

Also, remember to rate your response to each question at this moment in time. Do not answer the questions as you think you should. Rather, rate each question based upon your current interests. Many studies have shown that people who minister out of their gifts are more successful than those who do not.

Look at the score results of your completed Spiritual Gifts Indicator, and answer the following questions individually:

1. What were my three highest gifts?

2. What are my two lowest gifts?

Based on the results of the Gifts Inventory, in which areas of ministry do you believe God is equipping you to be involved?

If your ministry team also took the assessment, how can you use their gifts to complement the total ministry of the church?

Interests

Individuals are more likely to do things that interest them or that they are passionate about. The *Book of Discipline* reminds us that ministry “stretches out to human needs wherever love and service may convey God’s love and ours” (§126). As you engage in ministry as part of the community of faith, it is important to identify your interest or passion in areas of ministry:

- Do you have an interest in teaching or preaching?
- Are you passionate about children, youth, or missions?
- Do you enjoy visiting the elderly or sick to bring a comforting word?
- Are you able to make sense of a budget?

What areas of ministry interest you?

What areas of ministry do not interest you?

How can you use your ministry interests in your current setting?

What connections do you see between your gifts and interests?



These are only some of many ways we can be involved in ministry. As you understand your gifts and place them next to your interests, you begin to get a clearer sense of God's vision for your ministry.

Passion

Passion is a strong feeling or emotion that drives us to action. Each person has a passion that drives him or her toward different ministries. For some, it may be a passion for youth or children. Others may have a passion for missions or preaching. Still others may be passionate about music or the arts. While all of these areas are valid, it is important for you to be able to identify your passion and understand how you can use your passion in your ministry.

What things (situation, prompting of the Spirit, experience, hopes) encourage you to consider ministry today?

What will be easy for you? What will be difficult?

Are there ministry groups in which you *must* be involved?

How can you use passion in your ministry?

As you reflect on your spiritual gifts, your interests, and your passions for ministry, there are many times and places where these areas come together. These points of intersection are places where ministry should naturally occur. It is in these places

where you can have the most energy, and the most opportunities to be of service.

Sometimes, however, you may find yourself in an area where it seems that you do not have gifts, interest, or passion. In these times, as you feel God leading you, remember that this may be a time of growth and new learning for you and your expanding or changing ministry.

Where do your gifts, interests, and passion intersect in your ministry, and what does it tell you about God's vision for you as a ministry leader?

As God calls you to use your gifts in ministry, you have an important role as a pastoral leader to help those in your congregation or ministry setting discern their gifts, interests, and passions. You will invite them into the shared ministry God is calling your team to do. One of the best ways to do this is to encourage your ministry team to participate in this process with you.

Once you and your team have completed the gifts assessment, share the results with your congregation, and encourage them to take the assessment too. As all persons in the ministry setting understand their gifts, they will be better equipped to do shared ministry, because they will be able to do ministry in areas where they are gifted, rather than out of a need to fill positions.

Recognizing Ordering for Ministry

Within The United Methodist Church, there is an understanding that there are those, both lay and clergy, who are called to

servant leadership. As mentioned earlier, these callings are evidenced by special gifts and confirm God's grace. While the call to servant leadership is an inward experience, we live out that call in various ways and in specialized ministries in the church. This section will identify these specialized ministries of the church.

1. Ordained Ministry

Ordained ministers are called by God to "interpret to the Church the needs, concerns, and hopes of the world and the promise of God for creation" (§137). Within this specialized ministry, there are deacons who are called to ministries of Word and Service, and elders called to ministries of Service, Word, Sacrament, and Order. Traditionally, our ordained clergy have received training at Seminary.

2. Licensed Pastoral Ministry

Licensed Pastoral Ministry consists of persons who are not ordained, but who are licensed to preach, conduct divine worship, and perform the duties of a pastor. The first step toward licensing is attending licensing school. The following individuals attend this school:

- licensed local pastors,
- deacons,
- probationary elders,
- associate members, and
- transferees from other denominations without proper qualification.

Those who intend to become a licensed local pastor continue their training by attending Course of Study classes.

In The United Methodist Church, the bishop appoints our clergy (elders and licensed local pastors) to serve in the capacity of pastoral leader in a congregation.

3. Lay Ministry

The work of the laity is essential for effective ministry to happen both in the church and local community and in a ministry setting. As in the other orders for ministry, Lay Ministry consists of persons who are not ordained or appointed but are called to “serve the local church in the witness of the spoken word, vital leadership service, and caring ministry” (§269). These persons serve the church in a variety of ways:

- **Certified lay speakers (CLS)** are persons who have completed the basic course on lay speaking and attended an advanced course to become certified. This training may have been received either through district or conference lay speaking schools or through coursework completed at a lay academy or institute program approved by the Annual Conference. CLS assist their pastoral leader in the total ministry of the church.

Basic lay speakers utilize their gifts and training in the local church, while CLS, upon invitation of the local pastor or district superintendent, may utilize their gifts and abilities throughout the district in which their local church membership is held. In the past, district superintendents have temporarily assigned CLS to fill pulpits left vacant by the appointment process. (Today, it is strongly recommended that those interested in this type of service become a Certified Lay Minister!)

- **Professional lay ministers** are persons professionally trained in a specialized ministry area after completing designated coursework, certified by the General Board of Higher Education and Ministry, and recognized by their Annual Conference. Most of these individuals provide leadership for specialized ministries, such as youth, education, spiritual formation, camping and outdoor ministries, and evangelism. Many are hired as staff of a local church.

These laypersons feel a full-time call to ministry, but do not feel a calling to be ordained. (Note: Clergy may also complete certification classes and can serve as a pastoral staff specialist in their chosen area.)

- **Diaconal ministers** resemble deacons in their focus on bringing together the church and community. Many diaconal ministers are hired as educators in local churches. They have completed foundation studies and have been consecrated for service by a bishop. (Note: This area of ministry has been closed, with no new diaconal ministers consecrated after 2008.)
- **Deaconesses** are laywomen who serve as missionaries in a variety of places, both domestic and internationally. They are commissioned workers. Some church and community workers are also deaconesses.
- **Certified lay ministers** are persons who feel a calling to be involved in pastoral ministry as a lay congregational leader, but do not sense a call to be ordained. In many cases, CLM will be bivocational, deriving their livelihoods outside the congregation and serving in assignments less than full time. These persons also serves in their ministry settings as part of ministry teams that develop a covenant for ministry. Because this is a lay position, this person is not eligible for pension benefits or clergy compensation from the church. The district superintendent, in consultation with the bishop, assigns each CLM to a local church.

Process of Certified Lay Ministry

As you prepare to become a certified lay minister, it is important to take some time to review the necessary information from *The 2004 Book of Discipline*, ¶272. This paragraph lays out the necessary groundwork for you to prepare for this vital ministry.

Certified lay ministers are persons who “shall preach the Word, provide a care ministry to the congregation, assist in program leadership, and be a witness in the community for the growth, missional, and connectional thrust of The United Methodist Church as part of a ministry team with the supervision and support of a clergyperson” (¶272.1).

Certified lay ministers are laypersons, and as such may not consecrate the elements at communion or perform baptisms.

The CLM, however, may perform all of the other duties of a pastoral leader within the ministry setting he or she is assigned. It is important that as a CLM, you consult with your CLM mentor or district superintendent to ensure that there are no state laws that would prohibit you from performing any civil ceremonies such as weddings or funerals.

As mentioned earlier, the key support model utilized in churches served by certified lay ministers is the Mutual Ministry Team. The development of the ministry team is to take place in conjunction with the district superintendent working with the church and the CLM to provide a cohesive, comprehensive ministry plan in the church. The team will consist of the following persons:

- Certified lay minister,
- CLM mentor (designated by the district superintendent),
- Member of the Committee on Lay Leadership,
- Lay leader, lay member to the Annual Conference, or lay speaker,
- District superintendent or designate (*i.e.*, DCOM member, retired clergy, or someone trusted to support the CLM and process objectively), and
- Others as necessary

Note: The team should not have more than eight members. Every member must be present for the training process and evaluation. Each member's role is guided by the ministry covenant.

This team will work with the CLM to develop the ministry covenant, assist with general oversight, provide learning support to the CLM, and provide leadership to and participation in the daily ministry of the church. The success of this new form of ministry relies on the ability of this team to regularly meet, plan, and oversee the entire ministry of the congregation or ministry setting.

Your role on the ministry team as the certified lay minister is

to be the team leader. As the pastoral leader of your ministry setting in conjunction with your CLM mentor, you need to work with the team to develop a ministry covenant and assist in setting goals for the mutual shared ministry that will occur in the church.

The CLM mentor is an ordained elder or licensed pastor. As a member of the team, he or she is responsible for having an ongoing working relationship with both the CLM and the Mutual Ministry Team. It is the role of this person to oversee the sacramental life of the church and consult with the team and CLM in matters of the ministry setting's administration and outreach. This person must meet regularly with the both the Mutual Ministry Team and the CLM. (It is recommended that the clergyperson participate in the learning process.)

The pastor parish relations committee members and lay leader are responsible for encouraging the participation of the congregation in this new shared ministry opportunity. These persons, as members of the ministry setting, need to be on the front lines of disseminating information from the team to the congregation and garnering support and participation of the congregation in the day-to-day ministry of the church or ministry setting. Because the CLM is not a traditional pastor, there will be adjustments for the congregation as it makes the transition into a local shared ministry, where each person is claiming and learning to use his or her gift in ministry, instead of expecting the pastor to "do it all." This form of ministry calls forth the very best of our discipleship.

The Ministry Covenant

Throughout Scripture, you will find covenants between God and God's people. The word covenant comes from the Hebrew *berit*, meaning covenant, league, or confederacy. Most likely, this word is derived from an Akkadian root meaning "to fetter."

Covenants have been made between individuals throughout much of history. A covenant is a mutual agreement between individuals or groups of people that sets out rules for shared relationships. The ministry of a certified lay minister is accomplished through shared ministry opportunities. The ministry covenant defines the framework of the shared ministry. It is a

Covenant Recipe

- One part love
- One part kindness
- Two parts tolerance
- A dash of the Holy Spirit

Knead together gently using a variety of hands.

Serve as often as possible!

mutual agreement between the certified lay minister and the leaders in the congregation where they are assigned as pastoral leaders.

Because the certified lay minister is a layperson and, by discipline, is not eligible for clergy compensation or pension, the ministry covenant may set any stipend, mileage reimbursement, or benefits for the certified lay minister. It describes the role each member of the ministry team will have in the ministry setting. The covenant will also include a brief description of the ministry setting, the three or four specific ministry goals, and the expectations of the certified lay minister's duties with and for the church. Since the ministry covenant is the groundwork by which a shared ministry will take place, it is crucial that it be developed immediately upon receiving an assigned CLM.

All persons in leadership need to have methods by which feedback and accountability are effectively monitored. Since the church and the certified lay minister have entered into a shared ministry agreement, the concept of mutual accountability suggests that the certified lay minister and the church establish a process in which each is held accountable for upholding the covenant terms. The Mutual Ministry Team is responsible for ensuring that there is a method of accountability in place. The ministry covenant must address the process by which mutual accountability will be maintained in the ministry setting.

Process of Forming a Covenant

As you begin to develop the ministry covenant, you must remember that it should address all aspects of ministry in the setting in which you are being assigned. Some of the issues include salary, hours, responsibilities for ministry, mileage reimbursement, church's responsibilities for sharing ministry, the membership on Mutual Ministry Team, and a process for mutual accountability and sharing to occur. It should also include the roles and responsibilities of each person on the ministry team.

Many times, the lay minister will be in the process of completing the modules necessary for certification. The ministry covenant should include a plan to assure that the required training is completed and that additional continuing education is sought and undertaken. While this is not an exhaustive list, it does include many of the items that need consideration and should be addressed in the covenant.

The church and lay minister should have first been in conversation with the district superintendent to discuss any prior conversations or agreements made with the church or CLM. Following this initial conversation, the CLM, Mutual Ministry Team, and district superintendent (or designate) should begin with a time of sharing and prayer. If this is the first time the group has met, be sure that you know one another and what brings everyone to the meeting. Consider a brief Bible study on a passage that describes either a covenant, a team, a calling, or the church.

After this time of listening to God, the team should list items relevant to their ministry setting. After compiling the list, the team should begin to write a covenant that addresses the items. (See page 51 for more information on writing a covenant.)

The covenant could take many forms. The design of the final draft may vary in each ministry setting, but it is important to remember that this covenant will be the basis on which the shared ministry will occur. It will also be the basis for completing the congregation's ministry and the CLM evaluations.

Once a draft of the ministry covenant is complete, share the covenant with the congregation or ministry setting for com-

ments or revisions. Let people know how and when the congregation will accept the covenant. Make any revisions necessary before presenting it for acceptance to the congregation at a public event like worship.

The covenant should be signed by the district superintendent, the certified lay minister, and each of the members of the Mutual Ministry Team (including the pastor parish relations chair and lay leader, the CLM mentor, and the chair of the administrative council/board). The covenant should also be reviewed and changed if necessary each year. All necessary persons in the ministry setting should sign the reviewed or revised covenant.

Ministry Relationships

Ministry is always dependent on relationships. This is particularly true when certified lay ministers are working in mutual ministry settings.

These relationships begin with a relationship with the district superintendent. As a person feels God's call to certified lay ministry, he or she needs to meet with the district superintendent to discuss this call and possible settings to live out the call. The district superintendent will suggest possible settings for ministry. Additionally, the district superintendent will meet with congregations and faith communities to ascertain their willingness to be in mutual ministry with a CLM. The superintendent, in consultation with the bishop and the cabinet, will assign the certified lay minister to a local congregation.

Other ministry relationships need to be developed in order for effective shared ministry to occur. The certified lay minister must work and meet with the congregation, SPRC, Mutual Ministry Team, and the CLM mentor at regular intervals to ensure that effective ministry and accountability occur. Additionally, these relationships will support both the development of mission and ministry and the candidate through the process of becoming a certified lay minister.

Communication

Communication is essential for effective ministry. Communication between the district superintendent and the local ministry setting needs to address the nature of the shared ministry, as well as the expectations for the ministry setting to support and/or reimburse the CLM. A free sharing of information between the Mutual Ministry Team, the CLM, and the congregation needs to be an ongoing priority.

When communication lines break down, effective ministry usually does not occur. As a CLM, you must continually work to ensure that there is two-way communication occurring between those involved in training and in the ministry setting.

Congratulations on completing this first module of training for certified lay ministers. The training is designed not only to give you information that will be necessary for your ministry, but also to encourage growth and discovery in your shared leadership within the church. As you move on to the next module, remember to continue to work on getting to know your Mutual Ministry Team and CLM mentor. Do not be afraid to ask questions, even ones that seem insignificant or trivial. As mentioned earlier, communication is essential for effective ministry!

Philippians 4:13 reminds us that we can “do all things through Christ who strengthens us.” May the God of strength be with you as you continue in the great new opportunity to serve God and the church.

Biblical Reflections for Module One

Ephesians 3:14–4:7

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. **I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love.** I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, **so that you may be filled with all the fullness of God.**

Now to him who **by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine**, to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

I therefore, the prisoner of the Lord, beg you to **lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.** There is one body and one Spirit, **just as you were called to the one hope of your calling**, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

But each of us was given grace according to the measure of Christ's gift.

Reflection Questions

Paul's prayer is offered on bended knee. It is prayer that enables us to hear God's words of direction and act on it. How do you bow your knees in prayer before the Father? (Seek spiritual focus.) How have you heard God's voice in the past? In what ways are you listening for God's voice during this process?

Spend time thinking about the power you receive through the Holy Spirit. How does the power of Christ's love fill you with the fullness of God? How is that love being lived out in your life?

Reread Ephesians 4:1-3. Think about the ways you are living, or can more fully live, a life worthy of your calling. What areas need improvement?

As you form the covenant with the Mutual Ministry Team, consider how you can actually become the body of Christ by maintaining unity. How have each of you received grace and gifts for ministry? How can these gifts be used to provide for the needs of the congregation, the community, and the world?

Prayer

Come, divine Interpreter,
Bring me eyes thy book to read,
Ears the mystic words to hear,
Words which did from thee proceed,
Words that endless bliss impart,
Kept in an obedient heart.

All who read, or hear, are blessed,
If thy plain commands we do;
Of thy kingdom here possessed,
Thee we shall in glory view
When thou comest on earth to abide,
Reign triumphant at thy side.

Charles Wesley, 1762

Appendix: Spiritual Gift Indicator

Instructions: Read the statements below, and determine how true this statement is of you. Then, enter your score on the accompanying score sheet, using the numerical key below. After you have entered all your scores, total each row on the score sheet.

4 = Almost always true of me

3 = Usually true of me

2 = Moderately true of me

1 = Occasionally true of me

0 = Not at all true of me

1. I would be willing to go wherever Christ called me to start a church.
2. I do not shrink from sharing biblical truth, even though I know I might be criticized for doing so.
3. I am thrilled to be able to lead others to Christ.
4. I enjoy guiding people on their spiritual journey.
5. I am able to make total strangers feel at ease.
6. I place a high priority on getting tasks done quickly and correctly.
7. People often turn to me when they are feeling down and need encouragement.
8. I am blessed to be able to give money to the mission and ministry of the church.
9. I enjoy working with my hands to make or repair things.
10. I feel compelled to help people in need and find I am more blessed for doing so.
11. I believe God has used me as an instrument of healing.
12. I have been used by God to turn what seemed impossible into something that was possible.

13. In my deepest prayer experiences, I speak to God in words I don't understand.
14. I have interpreted tongues in order to help other people worship God.
15. I have often been moved by God to offer good advice when asked for my opinion about a particular situation.
16. There have been occasions when I have received powerful insight about a situation by some means other than normal communications.
17. I believe God is as active today as in ancient biblical times.
18. It is easy for me to determine whether or not someone is authentic in their spirituality.
19. I am always willing to do something for someone in order to free them to serve in their own ministries.
20. I am personally very well organized and when I set a goal, I follow through in order to achieve it.
21. I never tire of doing in-depth study of Scripture in order to make it easier for others to understand its lessons.
22. I am effective in getting a group of people to complete their assigned tasks and celebrate their achievements.
23. I spend long periods of time in prayer.
24. People tell me I should be singing in the choir.
25. I seem to have a knack for learning foreign languages.
26. I would jump at the chance to relocate in order to serve the church and bring new believers to Christ.
27. I believe God gives me special insights about building up the body of Christ.
28. I believe winning people to Christ is the most important thing that I can do to serve God.

29. People know I have a genuine interest in seeing them grow as disciples.
30. I am usually one of the first people to approach a newcomer at church.
31. I am comfortable working behind the scenes in order to support the community of faith.
32. I seem to be able to offer trusted counseling to people who turn to me without sounding like a know-it-all.
33. I know God will meet all my needs and I can therefore share my income above and beyond my tithe.
34. I find it relaxing to work with my hands.
35. I seem to be able to see when people are hurting and need comfort more quickly than others do.
36. Most of my prayer time is spent on behalf of people who need healing.
37. I have felt prompted by God to do something and seen unexplainable results occur.
38. The first time I prayed in tongues, it came very naturally to me.
39. When I hear someone praying aloud in tongues, I know exactly what that person is praying.
40. I am frequently able to see how God's truth applies to specific situations.
41. There have been times when I suddenly understood particular choices open to the church when no one else did.
42. I firmly believe trusting in God will make all the difference in a person's life.
43. I can tell when someone's ministry is driven more by a desire for recognition and attention than when it is driven by a desire to humbly serve God.
44. I enjoy working in the background in ways that help other people get the spotlight focused on them.

45. I am able to remain calm in chaotic situations and focus on the action necessary to achieve a goal.
46. I am more comfortable creating my own teaching material than using mass-prepared material.
47. I am good at identifying the best person to get a job done and then delegating the work to that person.
48. I grow in intimacy with God the more I pray.
49. I am uplifted by the music ministry of the church.
50. I have no trouble in adapting to a foreign culture and lifestyle.
51. I have a strong desire to take the gospel to an unchurched area.
52. I am able to point out to people how they should change their lives in order to grow closer to God.
53. My heart is burdened when I think of all the people who have not made a decision for Jesus Christ.
54. People often turn to me for spiritual guidance and direction.
55. I enjoy offering my home as a place for people to gather.
56. I feel close to God when I am doing routine or ordinary work in the church.
57. I enjoy coaching others in their spiritual growth, especially when they are encountering problems.
58. I make sure my offering goes to my church each week, even though I may not be physically present.
59. People say I have a real talent for crafts.
60. I seem to spend some part of each day responding to someone in need, even if it is just to listen to them.
61. I believe God still heals people, just like the stories in the Bible tell us.
62. I have seen God work miracles through my prayers.

63. When offering praise and thanksgiving to God, I often feel that human language is inadequate.
64. If someone is speaking in tongues while in a state of spiritual ecstasy, I am able to interpret to others what is being expressed.
65. At times, I have demonstrated a kind of wisdom that can only come directly from God, and not from my own experience.
66. God has enabled me to know something before other people became aware of it.
67. I see God's touch in all aspects of life today.
68. I am able to tell when someone is speaking from God's inspiration.
69. I receive great joy in serving the church in ministries that enable other ministries to happen.
70. I can help people identify their gifts and abilities and then assist them in finding ways to use those gifts and abilities to serve God.
71. I am able to explain Scripture in a variety of ways so people can understand it.
72. I am good at stating a large goal, then in helping people figure out ways to organize themselves and get it done.
73. I am often moved by news and current events to enter specific situations into prayer.
74. Learning how to play a musical instrument seems to come easy to me.
75. I find myself quickly at ease in a foreign country, even when I don't speak the language.
76. I am comfortable with people of diverse cultures and backgrounds.
77. I often feel compelled to share spiritual insights that I believe God has given to me specifically.

78. I never tire of telling people what a difference Christ has made in my life.
79. I am willing to take responsibility for helping a group of people develop Christian maturity.
80. People say I am a very good host/hostess.
81. There is no task too trivial for me if it helps build up the body of Christ.
82. I never tire of offering encouragement to other believers.
83. I believe giving 10 percent of my income to the church is just the starting point of my stewardship.
84. I would enjoy doing repairs and maintenance around the church.
85. I feel very close to Christ when I am able to reach out to persons who are disadvantaged or neglected.
86. People have told me they felt a healing presence when I prayed for them.
87. God has used me to make something happen that was beyond human capability.
88. Praying in tongues has had a great impact on my prayer life.
89. I believe unbelievers can be helped when I interpret speaking in tongues in a worship service.
90. When there are several positions on an issue, I have a strong sense of which direction God wants taken.
91. People have been surprised when I told them something about themselves that they did not share with me.
92. It is especially meaningful to me to be able to spend a lot of time praying on behalf of other people and their situations.
93. I can tell the difference between someone who is moved by the Holy Spirit and someone who is acting out of their own motivations.

94. People know I can be counted on to think of the small tasks that need doing and that no one else usually thinks about.
95. I feel greatly rewarded when I can help get a project organized and see people functioning to accomplish the project's goals.
96. I am able to use various delivery methods in class in order to adapt to the diversity of learning styles.
97. If I am part of a group that is disorganized, I will step forward to help them get organized.
98. People often come to me to ask for prayer for serious situations.
99. I believe God speaks to people through music.
100. I would enjoy sharing the Gospel with people in a different culture.
101. I would be comfortable sharing the Gospel with persons whose beliefs and culture are different from mine.
102. I am able to show others how God's word speaks to today's situations.
103. I am comfortable in sharing the Gospel of Christ with unbelievers.
104. I take very seriously the call to nurture people in the development of their faith.
105. I take pleasure in meeting new people and am good at introducing them to others.
106. I enjoy getting a job done for the sake of getting it done, and it doesn't matter whether I get recognition or not.
107. I believe it is important for me to help others see how God works in their lives, even in the tough times.
108. I practice giving as a spiritual act of gratitude offered to God.

109. I like to design and then produce craft projects to be used in the church.
110. I have a strong desire to reach out to those who are in need (physically, spiritually, and emotionally).
111. There have been times when God has sent his healing power through me to help other people.
112. I have been a tool in God's hands to bring about supernatural changes in people's lives.
113. I often speak in tongues when I feel the power of the Holy Spirit most intensely.
114. I am able to detect whether or not someone is authentic when they are speaking in tongues.
115. When I have offered counsel regarding spiritual matters, people tell me I demonstrate spiritual leadership.
116. At times I have been speaking to someone and become greatly aware of something happening in that person's life without their telling me about it.
117. I know that I can trust God's promises no matter what else may happen around me.
118. I am able to detect false teaching.
119. I know that my service behind the scenes is necessary to enable more visible things to happen.
120. People frequently turn to me to help get something organized.
121. I am thrilled to see another person grow in their knowledge and understanding of Scripture.
122. People often look to me as an example or role model.
123. I never get tired of praying and gain energy from my prayer times.
124. I am willing to offer my time for the music ministry of the church.

125. I have a deep appreciation of people from other cultures and traditions.

Appendix: Spiritual Gifts Score Sheet

- 4 = Almost always true of me
- 3 = Usually true of me
- 2 = Moderately true of me
- 1 = Occasionally true of me
- 0 = Not at all true of me

NAME _____

PHONE _____

ANSWERS				TOTAL	ROW	GIFT
1	26	51	76	101	A	
2	27	52	77	102	B	
3	28	53	78	103	C	
4	29	54	79	104	D	
5	30	55	80	105	E	
6	31	56	81	106	F	
7	32	57	82	107	G	
8	33	58	83	108	H	
9	34	59	84	109	I	
10	35	60	85	110	J	
11	36	61	86	111	K	
12	37	62	87	112	L	
13	38	63	88	113	M	
14	39	64	89	114	N	
15	40	65	90	115	O	
16	41	66	91	116	P	
17	42	67	92	117	Q	
18	43	68	93	118	R	
19	44	69	94	119	S	
20	45	70	95	120	T	
21	46	71	96	121	U	
22	47	72	97	122	V	
23	48	73	98	123	W	
24	49	74	99	124	X	
25	50	75	100	125	Y	

Answer Code for Spiritual Gifts Indicator

- A Apostleship
- B Prophecy
- C Evangelism
- D Shepherding
- E Hospitality
- F Serving
- G Exhortation
- H Giving
- I Craftsmanship
- J Compassion
- K Healing
- L Working Miracles
- M Tongues
- N Interpretation of Tongues
- O Wisdom
- P Knowledge
- Q Faith
- R Discernment
- S Helps
- T Administration
- U Teaching
- V Leadership
- W Intercession/Prayer
- X Music
- Y Missionary

Appendix: Spiritual Gifts Explanation

Gifts That Share God's Word

Under each gift you will find a brief definition and Scripture references. Some of the gifts noted also include a list of resources for you to explore this gift further.

Apostleship

The ability to introduce the gospel of Jesus Christ to new people and then nurture the development of their faith. It could also point an individual toward planting a new community of faith.

- Acts 15:1-2
- Acts 15:22-35
- 1 Corinthians 12:28
- Galatians 2:1-10
- 2 Corinthians 12:12
- 1 Timothy 2:7

Apostleship Resources

Planting and Growing Urban Churches, by Harvie M. Conn

Creating Communities of the Kingdom, by David W. Shenk

Church Planting, by Stuart Murray

Planting Churches Cross-Culturally: North America and Beyond,
by David J. Hesselgrave

Discernment

The ability to distinguish between the things of God and those not of God in order to strengthen the body of Christ.

- Matthew 16:21-23
- Acts 5:1-11
- Acts 8:22-23

- Acts 16:16-18
- 1 Corinthians 12:10
- 2 Peter 2:1-3
- 1 John 4:1-6

Discernment Resources

Discerning God's Will Together: A Spiritual Practice for the Church, by Danny E. Morris and Charles M. Olsen

A Guide to Spiritual Discernment, by Rueben Job

Selecting Church Leaders: A Practice in Spiritual Discernment, by Charles M. Olsen and Ellen Morseth

Fragile Hope: Your Church in 20/20, by Thomas Bandy

The Art of Spiritual Direction: Giving and Receiving Spiritual Guidance, by W. Paul Jones

Body Building: Creating a Ministry Team Through Spiritual Gifts, by Brian Bauknight

Scripture & Discernment: Decision Making in the Church, by Luke Johnson

Seeking and Doing God's Will: Discernment for the Community of Faith, by Garrie Stevens, Pamela Lardear, and Sharon Duger

Evangelism

The ability to communicate the gospel to unchurched persons in ways that move them to become disciples of Jesus Christ.

- Acts 8:5-6
- Acts 14:21
- Acts 21:8
- 1 Corinthians 3:5-6
- Ephesians 4:11

Evangelism Resources

Evangelism Outside the Box: Helping People Experience the Good News, by Rick Richardson

Lay Speakers Lead in Evangelism: Advanced Course, by Shirley Clement and Roger Swanson

Evangelism and Theology in the Wesleyan Spirit, by Albert C. Outler

Radical Outreach: The Recovery of Apostolic Ministry and Evangelism, by George Hunter

Rural Congregational Studies: A Guide for Good Shepherds, by Mary Agria and Shannon Jung

Turnaround Strategies for the Small Church, by Ronald Crandall

Building a Contagious Church, by Mark Mittelberg

The Purpose Driven Church, by Rick Warren

A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey, by Brian D. McLaren

Purpose Driven Youth Ministry, by Doug Fields

Faith-Sharing Congregation, by Shirley Clemend and Roger Swanson

Knowledge

The ability to understand or comprehend the truth of a situation or belief from God's point of view.

- Acts 5:1-11
- 1 Corinthians 12:8
- Colossians 2:2-3

Prophecy

The ability to relate biblical truth in a timely and relevant means that offers interpretation of historic or modern messages from God.

- Acts 2:14-36
- Acts 11:28
- Acts 15:32
- Acts 21:9-11
- Romans 12:6
- Ephesians 3:1-6
- Ephesians 4:11-14

Prophecy Resource

With God in the Crucible: Preaching Costly Discipleship, by Peter Storey

Gifts That Show God's Love

Under each gift you will find a brief definition and Scripture references. Some of the gifts noted also include a listing of resources for you to explore this gift further.

Compassion

The ability to sense the pain or suffering of others in ways that compel one to take action to alleviate their condition.

- Matthew 9:35-36
- Mark 9:41
- Luke 10:33-35
- Romans 12:8

Compassion Resources

At the End of the Day: How Will You Be Remembered? by James Moore

Prayer and Devotional Life of United Methodists, by Steve Harper

Forming Faith in a Hurricane: A Spiritual Primer for Daily Living,
by N. Graham Standish

Growing Compassionate Kids, by Jan Johnson

Christian Acts of Kindness, by Barbara Johnson

Heart Whispers: Benedictine Wisdom for Today, by Elizabeth
Canham

*Caring From the Inside Out: How to Help Youth Show Com-
passion*, by Soozung Sa

Helps

The ability to provide assistance to others for a release from their worldly or spiritual burdens.

- Mark 15:40-41
- Acts 9:36
- Romans 16:1-2
- 1 Corinthians 12:28

Giving

The ability to manage one's personal resources (money, time, skills, and energy) in order to joyfully contribute more than expected to the church and its ministries.

- Mark 12:41-44
- Luke 8:1-3
- Luke 21:1-4
- Acts 4:32-37
- Romans 12:8
- 2 Corinthians 8:1-7
- 2 Corinthians 9:2-7

Giving Resources

Climbing the Sycamore Tree: A Study on Choice and Simplicity, by Ann Hagmann

The Abingdon Guide to Funding Ministry, by Donald Joiner

Money Isn't Everything: What Jesus Said About the Spiritual Power of Money, by Herb Miller

Lay Speakers Lead in Stewardship: An Advanced Course, by Herb Mather

More Than Money: Portraits of Transformative Stewardship, by Patrick McNamara

Afire with God: Spirited Stewardship for a New Century, by Betsy Schwarzentraub

Hospitality

The ability to offer care for persons in ways that let them know they are welcome and included.

- Matthew 25:35
- Acts 16:14-15
- Romans 12:13
- Romans 16:23
- Titus 1:8
- Hebrews 13:1-2
- 1 Peter 4:9

Hospitality Resources

Soul Feast: An Invitation to the Christian Spiritual Life, by Marjorie Thompson

At Table with Jesus, by John Gooch

And You Welcomed Me: A Sourcebook on Hospitality in Early Christianity, by Amy Oden

Missionary

The ability to transcend race, culture, or nationality in order to serve the physical and spiritual needs of God's people.

- Acts 8:4
- Acts 13:2-13
- Romans 10:14-17

Missionary Resource

Transforming Ventures: A Spiritual Guide for Volunteers in Mission, by Jane Ives

Serving

The ability to provide service or labor to support the ministries of the church. The acts can be ordinary or routine and performed in a way that is often unnoticed.

- Luke 10:40
- John 12:2
- Acts 6:1-7
- Romans 12:7
- Galatians 6:10
- Titus 3:14

Gifts That Strengthen God's People

Under each gift you will find a brief definition and Scripture references. Some of the gifts noted also include a listing of resources for you to explore this gift further.

Exhortation

The ability to offer encouragement to those who are disheartened and may be struggling in their faith.

- Acts 14:22
- Romans 12:8
- 1 Timothy 4:13
- Hebrews 10:24-25

Exhortation Resource

Abiding Hope: Encouragement in the Shadow of Death, by Ann Hagmann

Shepherding

The ability to nurture, tend, and lead people in the ongoing development of their discipleship.

- Matthew 18:12-14
- John 10:1-18
- Acts 20:28
- Ephesians 4:11-14
- 1 Timothy 3:1-7
- 1 Peter 5:1-4

Shepherding Resources

The Godbearing Life: The Art of Soul Tending for Youth Ministry, by Kenda Creasy Dean and Ron Foster

Feed My Shepherds: Spiritual Healing and Renewal for Those in Christian Leadership, by Flora Slosson Wuellner

Rural Congregational Studies: A Guide for Good Shepherds,
by Mary Agria and Shannon Jung

Teaching

The ability to analyze, communicate, and apply biblical truths and other Christian teachings in ways that help people grow in faith.

- Acts 18:24-28
- 1 Corinthians 12:18
- Ephesians 4:11-14
- 2 Timothy 1:11
- James 3:1

Teaching Resources

Adults:

Keeping in Touch: Christian Formation and Teaching, by Carol F. Krau

A Faithful Future: Teaching and Learning for Discipleship, by Carol F. Krau

Start Here: Teaching and Learning with Adults, by Barbara Bruce

Children:

Out of the Basement: A Holistic Approach to Children's Ministry,
by Diane C. Olson

Wisdom

The ability to make exact and practical applications of knowledge imparted directly by God.

- Acts 6:3
- Acts 6:10

- 1 Corinthians 1:18-27
- 1 Corinthians 2:6-13
- 1 Corinthians 12:8
- Colossians 1:28
- Colossians 3:16
- 2 Peter 3:15

Gifts That Support People In Worshiping God

Under each gift you will find a brief definition and Scripture references. Some of the gifts noted also include a listing of resources for you to explore this gift further.

Craftsmanship

The ability to design and/or create items to be used in the various ministries of the church. The ability to work with one's hands also includes repair and maintenance skills.

- Exodus 31:3-11
- Exodus 35:20-35
- Exodus 36:1-3

Craftsmanship Resources

Abingdon's Banners for African American Churches, by Margaret Jordan

The New Banner Book, by Betty Wolfe

Blended Worship: Achieving Substance and Relevance in Worship, by Robert Webber

Banners on Favorite Bible Verses, by Sally Beck

Healing

The ability to be an agent through whom God restores health and wholeness to people who are ill.

- Luke 5:17
- Luke 6:19
- Luke 9:2
- Luke 9:11
- Luke 9:42
- Acts 3:1-10
- Acts 5:12-16
- Acts 9:32-35
- Acts 28:7-10
- 1 Corinthians 12:9
- 1 Corinthians 12:28

Healing Resources

The Spiritual Heart of Your Health: A Devotional Guide on the Healing Stories of Jesus, by James K. Wagner

An Adventure in Healing and Wholeness: The Healing Ministry of Christ in the Church Today, by James K. Wagner

Stretch Out Your Hand: Exploring Healing Prayer, by Tilda Norberg and Robert D. Webber

Stretch Out Your Hand: Leader's Guide, by Tilda Norberg and Robert D. Webber

Jesus and Prayer, by Abena Fasua

Intercession/Prayer

The ability to sustain a prayer life that responds to emerging needs and recognizes the answers to those prayers.

- Luke 22:41-44
- Acts 12:5
- Acts 16:25-26
- Romans 8:26-27
- Colossians 1:9-12
- Colossians 4:12-13
- James 5:14-18

Intercession/Prayer Resources

Gathered in the Word: Praying the Scripture in Small Groups,
by Norvene Vest

Making Life a Prayer: Selected Writings of John Cassian, by
Keith Beasley-Topliffe, Editor

*A Life of Total Prayer: Selected Writings of Catherine of
Siena*, by Keith Beasley-Topliffe, Editor

Teach Me to Pray, by W. E. Sangster

Dimensions of Prayer: Cultivating a Relationship with God, by
Douglas V. Steere

Beginning Prayer, by John Killinger

Sending Up My Timber: An African American Prayer Journal,
by Karen F. Williams and Lloyd Preston Terrell

Prayer and Our Bodies, by Flora Slosson Wuellner

Prayer, Stress, and Our Inner Wounds, by Flora Slosson
Wuellner

Fire in the Soul: A Prayer Book for the Later Years, by Richard
L. Morgan

Stretch Out Your Hand: Exploring Healing Prayer, by Tilda Norberg and Robert D. Webber

Stretch Out Your Hand: Leader's Guide, by Tilda Norberg, and Robert D. Webber

Praying in the Wesleyan Spirit: 52 Prayers for Today, by Paul Chilcote

The Workbook of Living Prayer, by Maxie Dunnam

The Workbook of Intercessory Prayer, by Maxie Dunnam

Prayer and Devotional Life of United Methodists, by Steve Harper

Forming Faith in a Hurricane: A Spiritual Primer for Daily Living, by N. Graham Standish

Music

The ability to worship God through vocal or instrumental music and to lead the congregation in worship.

- Deuteronomy 31:22
- 1 Samuel 16:16
- 1 Chronicles 16:41-42
- 2 Chronicles 5:12-13
- Psalm 150

Tongues

The ability to pray, praise, or speak in an unknown language.

- Acts 2:1-13
- 1 Corinthians 12:10
- 1 Corinthians 14:1-14

Interpretation of Tongues

The ability to translate and reveal to the body of believers the message shared by someone speaking in tongues.

- Acts 2:1-13
- 1 Corinthians 12:10
- 1 Corinthians 14:1-14

Working Miracles

The ability to perform supernatural acts that transcend our understanding of nature's laws.

- Acts 4:30
- Acts 5:12
- Acts 9:36-41
- Acts 13:11
- Acts 19:11-12
- Acts 20:7-12
- Romans 15:18-19
- 1 Corinthians 12:10
- 1 Corinthians 12:28

Gifts That Sustain All Ministries

Under each gift you will find a brief definition and Scripture references. Some of the gifts noted also include a listing of resources for you to explore this gift further.

Administration

The ability to organize and coordinate people and other resources for the effective implementation of various ministries.

- Luke 14:28-30
- Acts 6:1-7
- Romans 12:8
- 1 Corinthians 12:28

Administration Resources

The Soul of Tomorrow's Church: Weaving Spiritual Practices in Ministry Together, by Kent Ira Groff

The Church As Learning Community, by Norma Everist

Entering the World of the Small Church, by Anthony Pappas

Team Spirituality: A Guide for Staff and Church, by William Carter

Church Administration and Finance Manual, by Otto Crumroy

Faith

The ability to depend upon God's promises with steadfast belief and certainty that God will accomplish God's purposes.

- Matthew 17:19-21
- Mark 9:23
- Acts 11:22-24
- Romans 4:18-21
- 1 Corinthians 12:9

Faith Resource

Echoes of Faith, by Evelyn Laycock

Leadership

The ability to share God's vision and will for the church and its

people, then to inspire and direct them to accomplish God's will.

- Acts 7:10
- Romans 12:8
- 1 Corinthians 12:28
- 1 Timothy 3:1-13

Leadership Resources

The Soul of Tomorrow's Church: Weaving Spiritual Practices in Ministry Together, by Kent Ira Groff

Spiritual Preparation for Christian Leadership, by E. Glenn Hinson

The Godbearing Life: The Art of Soul Tending for Youth Ministry, by Kenda Creasy Dean and Ron Foster

Feed My Shepherds: Spiritual Healing and Renewal for Those in Christian Leadership, by Flora Slosson Wuellner

Leadership is the Key: Unlocking Your Effectiveness in Ministry, by Herb Miller

Leading with Soul, by Lee G. Bolman and Terrence E. Deal

Entering the World of the Small Church, by Anthony Pappas

What Have We Learned? The Best Thinking on Congregational Life, by Lyle Schaller

Appendix: The Ministry Covenant

Practical Considerations: Developing a Covenant for Congregations with a Certified Lay Minister

Julia Kuhn Wallace

- 1. What is a ministry covenant?**
- 2. Why is a covenant essential to the CLM process?**
- 3. Who should be involved in developing the covenant?**
- 4. How can people prepare for the covenant session?**
- 5. What should be included in the covenant?**
- 6. How should the covenant be presented for approval by the congregation?**
- 7. What are some ways to help us keep the covenant?**
- 8. When should the covenant be reviewed or revised?**
- 9. What happens if the covenant isn't working?**
- 10. What does a covenant-making session agenda look like?**
- 11. Is there a covenant worksheet to help us get started?**
- 12. Should this document be signed and if so, by whom?**
- 13. What is the role of the district superintendent?**

The early Christians were well known by their love for one another. They were clear on how they came together for ministry, what leadership roles were necessary in the community, and how decisions were made. Acts 2 provides a vivid snapshot of this life together.

Looking carefully at the Bible and through Christian history since the beginning of the church, we learn that ministry covenants have been an important part of a strong faith community life. One can also be a vital part of your ministry today.

Let's look at the practical questions associated with developing a successful ministry covenant. It is our prayer that by following this material, you can have a strong start in ministry together as certified lay ministers and congregations being served by this new leadership form and supported by others associated with the process, including the district superintendent and equipping clergyperson.

1. What is a ministry covenant?

A ministry covenant is simply an agreed promise between people in the congregation, the district superintendent, and those assigned to the Mutual Ministry Team. It explains how they will live their lives in relationship to God and each other. Often confused with a contract (which has legal language and punitive clauses), a covenant is relational and provides an accountable understanding for life together as Christian disciples.

2. Why is a covenant essential in the CLM process?

We believe a ministry covenant is important to anyone serious about being effective in ministry today. It removes the guesswork from understanding what a congregation values and how it operates and makes decisions. It also provides a powerful process for a fresh beginning in ministry.

Because certified lay ministry is a new form of leadership in The United Methodist Church, a ministry covenant helps bring to light expectations and questions early in the process so that they can be clarified and agreed upon. This removes any unintentional conflict that could arise later.

Some congregations seem to go on autopilot—simply repeating what they've always done. This cycle will not work with the assignment of a CLM. This leadership role is different from the ordained or licensed pastors you may have had appointed in the past. For one thing, they must serve as part of a ministry team. This means they are not to “do” ministry for the congregation—they are to be “in ministry” *with* the congregation.

Another reason the covenant is so crucial is because no two congregations are alike, and each church in this process has the opportunity to choose its own pattern for ministry. New leadership presents new opportunities. Taking the time to develop a ministry covenant supports the congregation's task in asking the questions necessary for a good start in this new form of ministry—and to provide the team support necessary for it to work!

(NOTE: It is strongly recommended that every congregation served by a certified lay minister have a ministry covenant! This is not an optional exercise, but a foundational activity of the process.

This unique feature of the CLM resource is essential because at the very heart of this form of ministry is a Mutual Ministry Team that shares a mission locally. There are no solo ministers in the process. The CLM is part of a ministry team. The covenant guides the mission and the ministry.)

3. Who should be involved in developing the covenant?

This is the easy part. Everyone who represents the key partners in this form of ministry should be part of the conversation that shapes this ministry covenant. (Let's be fair about this, however. If you help shape the covenant, then you bear a responsibility for keeping it as you help the congregation live it faithfully.)

It is important to involve the following people in developing the covenant: the CLM(s), four to six leaders from the congregation (including the administrative council chair (or equivalent), lay leader, pastor parish relations chair, finance chair, the district superintendent, the CLM mentor (assigned to guide the CLM). Optional participants may include a retired clergy respected by the congregation and a conference consultant to facilitate the process. If the congregation participates in a shared ministry, two people from this ministry could be invited to the process.

This list is not meant to be restrictive, but permissive. Having the right people at the table is important. The group size should be no larger than twelve.

4. How can people prepare for the covenant session?

Distribute the following reflection questions before the session as a way of getting people to think about what will be discussed during the meeting. Have people pray for the ministry of the church as they answer these questions for themselves.

1. What has deeply moved you spiritually in your life? What was it in you that responded? Why were you moved? What does this imply for what this congregation might do or for what you might offer to others in the congregation?
2. Why do you attend this church? Why are you here?
3. How has this specific congregation helped you grow faithfully as a disciple of Jesus Christ? What is it you yearn for others to experience through the ministry of this church? Who is being served?
4. If this church were not here, what would be missing in your life? What does that imply for what our congregation should offer others?
5. What do you understand to be the core purpose of this congregation? What is your fundamental purpose or reason for being?
6. What are you neglecting or ignoring as a congregation that might be important to your future life together?
7. Given your answers to the previous questions, what is the leadership model essential for your continued existence? Pastor in charge? Lay ministry team? Visiting pastor? Other? Why? Is there an option that may be more appropriate given your circumstances today?
8. Congregations form around the kinds of promises made to each other and God. What are the basic areas of those promises as you understand them? How do you perceive them to be true?
9. A ministry covenant is essentially a promise given by

the people in the congregation to support ministry relationships between people. How relational is the congregation, really? Should it be more or less relational?

10. What are our perceived needs and hopes of the wider community, and how might this congregation achieve those goals? What do we have to offer others?

5. What should be included in the covenant?

The content of the ministry covenant should be short enough to capture the important details and long enough to cover the basics that guide ministry. It should be able to fit on two sheets of paper. Resist the temptation to draft a long, complex document. Keep it simple.

Consider the following content:

Look over the Covenant Worksheet (page 68) for more detail. Basically, your covenant should include:

- A short mission statement or description of the congregation (Why do you exist?)
- The purpose of choosing a CLM
- The congregation's ministry plan, consisting of:
 - ◆ Two to three ministry goals
 - ◆ Leadership roles and expectations for the:
 - Certified lay minister
 - CLM mentor
 - District superintendent
 - Congregation
 - Mutual Ministry Team
 - Others as necessary
 - ◆ Congregational life and practice with the CLM:

- When worship and sacrament happen
 - Administrative meetings
 - Discipleship
 - Congregational and community care
 - Others as determined
- CLM learning plan
 - ◆ Training
 - ◆ Support
 - ◆ Supervision
 - ◆ Accountability
 - Stewardship
 - ◆ Conference apportionments/mission shares annual contribution
 - ◆ Financial responsibilities to CLM
 - ◆ Local mission
 - Ministry assessment and evaluation
 - ◆ CLM
 - ◆ Mutual Ministry Team
 - ◆ Charge conference

6. How should the covenant be presented for approval by the congregation?

It is vitally important that the ministry covenant be developed with the right people participating who represent both the congregation and the connection. The covenant guides the ministry of the church, not just those in ministry!

Once the covenant has been drafted by a smaller group of leaders, it is crucial that members of the congregation

receive it for reflection. Mail, e-mail, or simply distribute copies at gatherings like worship or a fellowship meal. The important thing is to get it to everyone who participates in the life of the church in advance of seeking approval. Offer the opportunity for people to ask questions they may have related to its contents or this new form of ministry. Without this interaction and feedback, the covenant isn't worth the paper it's written on.

After the covenant has been distributed and a time of reflection given, the congregation should have the opportunity to express support or revise it. This may be done in a worship service as part of an offering or at a special meeting. In any case, make this occasion special. Have a shared meal after everyone has had a chance to affirm the document, or hold another event in keeping with the style of your congregation.

7. What are some ways to help us keep the covenant?

The ministry covenant can be a helpful tool to guide the total ministry of the congregation. It should be placed where people can easily locate and distribute it. Here are some ideas to keep the covenant before the congregation and its leaders:

- ◆ Host an annual celebration, such as a ministry covenant renewal service.
- ◆ Read the covenant together at a church meeting.
- ◆ Offer a study on covenants in the Bible and what they tell you about God, people, and faith. Include a study on your church covenant in this series.
- ◆ Look for a key phrase in the covenant that is important to your church. Place these words on bulleting covers, banners, and displays.
- ◆ Invite different people in the congregation to talk about the various parts of the covenant and why it is important to them.
- ◆ Others?

8. When should the covenant be reviewed or revised?

The covenant should be reviewed often. Certainly during the first year, church leaders should keep a copy handy and consult it often.

An annual evaluation of the church's ministry should include an assessment of how well everyone is living out the covenant. This should include the CLM, the congregation, the equipper, the DS, etc. This conversation should be done in a way that allows everyone to participate in an honest, candid review.

Remember, any changes in the covenant must go through the approval process again.

9. What happens if the covenant isn't working?

The covenant probably won't work perfectly at first, especially if this practice is new to the congregation. Difficulties usually arise from people not understanding the covenant or how issues are addressed relationally.

Danger signals to watch for include sharp drops in worship attendance, less leadership participation at church meetings, and increased "mumblings" that indicate unease.

If a simple covenant review and discussion don't help resolve the situation, you may need to revise the covenant for the ministry style appropriate for you.

10. What does a covenant-making session agenda look like?

Here is a suggested Covenant Development Workshop, which should last two and a half hours:

- 1. Gathering.** Invite people who are instrumental in the ministry and mission of the church. Welcome them as they arrive.
- 2. Devotion.** Provide a time of centering with one of the biblical stories of covenant. Read the text, and ask people:
 - a. What does this passage tell us about God?

- b. What does it tell us about faithful leaders?
- c. What does it say to us today as disciples living in this place?

Close this study with a time of prayer.

- 3. Explanation.** Explain the purpose of the ministry covenant in this process as a way to support the ministry and mission of the church under the pastoral leadership of a certified lay minister. Stress the importance of clear expectations, responsibilities, and support for the CLM's success at the start of session. Remind people that this form of leadership functions best in a team environment, and the leaders present are an important part of the team.

You may share examples of a ministry covenant, but be sure to let people know that this document has been developed by leaders in another congregation to support mutual ministry.

- 4. Discussion.** Talk about certified lay ministry and its purpose in the life of a church. (Have copies of Paragraph 272 from *The Book of Discipline* ready for people to review.) Explain the importance of a ministry covenant to guide the relationships between the CLM, the Mutual Ministry Team, and the congregation so that mission and ministry happen. Be clear that this covenant does not resemble a wish or task list, but instead accurately reflects the congregation's call to ministry and the relationships necessary for this ministry to happen.

- 5. Expectations.** Surface the group's values on ministry by leading an Achieve-Preserve-Avoid (APA) Exercise (page 83.) Distribute copies of the handout to everyone. Explain that the APA is a way to share those things that are important to the life of the congregation by answering three questions:

- a. In order to be a faithful church, what must we achieve or accomplish together?
- b. In order to be a faithful church, what must we continue or preserve of our tradition together?

- c. In order to be a faithful church, what must we avoid or not allow to happen here?

Allow time for people to independently answer each question. Encourage them to write at least two responses per question. After people have had enough time, call them back together, and ask each question to the group. List the responses on newsprint.

Do this without judgment. Ask for clarity if you do not understand a response. After you have completed this process for each question, invite the group to look at the APA chart closely.

- ◆ What do our responses say about who we are as a church?
- ◆ What do our responses say about the role of the minister? The leaders? Ourselves?

- 6. Drafting the Covenant.** Distribute copies of the Covenant Worksheet to participants. Review the various sections of the covenant. Answer any questions participants may have. Remind everyone that the covenant is simply a promise about how you will work together as partners in ministry (the CLM, church members, and the district superintendent. Be clear that the group is being asked to shape the content for the congregation to review.

Chose one of the options below to draft your covenant:

- a. Have people in the congregation work on the various parts in advance, and bring their contributions to the session. This allows preparation and involvement.
- b. Have the participants move into small groups and work on various sections, including a description of the church's ministry, the CLM's responsibilities, the congregation's responsibilities, etc. When this has been completed, have a person from each group report on the group's work, and invite reflection. Remember, you are not working for perfection here, but simply including important content.

- c. Name a smaller group to take the brainstorming ideas and write a draft for the group to consider at a later time.

- 7. Appreciation.** Close the meeting with appreciation for everyone's contribution during the session. Ask participants to keep the development of this covenant in prayer as it is refined and presented to the entire congregation. Offer a prayer of thanksgiving for the group's accomplishments and its continuing ability to shape the ministry of the church through clear, honest relationships.

After the session, follow up on any assignments given during the meeting. Be clear on who is doing what and by when. If another session is necessary, plan for that meeting. Be sure to get the various parts of the covenant from the appropriate individuals, and compile them into one document for review or revisions.

11. Is there a worksheet to help us get started?

Yes. It is provided on page 68. Remember these are suggested categories for you to include. You may add other items that you believe will help strengthen the ministry of the church. The important thing here is not the length, but the discussion on ministry support and expectations.

Use the suggested outline as a way to shape your covenant, but also personalize it so it is a true intent of your ministry in the church.

12. Should this document be signed and, if so, by whom?

The covenant should be signed by the key participants in this ministry: the CLM, the DS, the equipper, and key leaders in the church. Signing the document acknowledges support of the content and acceptance of representational leadership on behalf of the congregation.

13. What is the role of the district superintendent?

The involvement of the district superintendent is extremely important to the CLM process. The DS is responsible for naming pastors and their places of service. He or she is the person who officially assigns the certified lay minister to a congregation. As a connectional leader, your DS wants to see your congregation succeed in ministry.

During the certification process, the DS must recommend a person to be a CLM. The DS is also a liaison with the District Committee on Ministry, which issues the certificate to the lay minister.

Covenant Development Worksheet

Developing a ministry covenant is an essential task to complete for all congregations utilizing a certified lay minister. This covenant helps guide the CLM, the congregation, and district leaders toward mission and ministry by clarifying pastoral expectations, stating ministry priorities, and deciding leadership support.

Leaders (pastoral, congregational, and connectional) are invited to meet together to consider items related to this “fresh start,” which are crucial to the success of this form of leadership. Use this form to consider the various categories recommended in a ministry covenant. Add any items pertinent to your context. Use language that invites partnership (mutual respect and support), not parenting (telling someone what to do—or else).

Covenant Categories to Consider

1. **Local Church Statement of Mission.** A brief description of the congregation and its commitment to mission and ministry
2. **Mutual Ministry Team.** The group formed to support the CLM process that includes the CLM, the DS, the CLM mentor, and three members of the local congregation
 - a. Role
 - b. Membership
 - c. Meeting/process
3. **Pastoral Expectations.** Specific responsibilities
 - a. Duties clarified
 - b. Amount of time per week or month
 - c. Learning plan: certification studies and continuing education
 - d. Time away (vacation, learning, etc.)

4. **Review Process.** How to assess this form of ministry annually
 - a. When it is to happen?
 - b. How it to be accomplished?
 - c. Who will be involved?
 - d. What will be assessed?
5. **Financial Support.** The commitment the congregation is making to support the CLM
 - a. Compensation
 - b. Reimbursed expenses
 - c. Benefits
 - i. Use of church house/housing
 - ii. Others as agreed upon
6. **Process for Reconsideration.** Steps to change the ministry covenant as necessary
7. **Closing Statement of Mutual Support and Encouragement**

Part One: Local Church Description

Remind one another of the background of the congregation. Include the forming story, when it was established, its location, its distinctions, and why it exists today (purpose). Write a synopsis of the description and missional purpose of the church in two to three sentences. Be brief.

Part Two: Compensation

Usually, compensation is based on the years of experience and the specific gifts a person brings to a particular job, but certified lay ministry is different from other forms of pastoral leadership. For one thing, CLM is not intended to be a career or a primary job with a salary package. It is a calling from with-

Rationale for Amount

1. Cost of Living or Consumer Price Index (CPI) inflation calculator of the Department of Labor, Bureau of Labor Statistics, provides the rate of inflation for your area.
2. Conference standards
 - a. Minimum salary level
 - b. Type of leader. Again, a CLM is a lay minister and is not intended to compare to clergy costs.
3. Local church budget. Calculate last year's pastoral salary support or reimbursement.
4. Other
 - a. Hours expected to work
 - b. Distance
 - c. Miscellaneous factors related to location or individual

Part Three: Reimbursed Expenses

The following items may be reimbursed:

- a. Mileage/auto allowance. To be reimbursed at the IRS standard rate of reimbursement.
- b. Supplies. Allowance for purchases made for the ministry of the church (office supplies, books, etc). Should include information on how items are approved.
- c. Costs for attending district or conference meetings if required.

Part Four: Benefits

- a. Vacation time. The number of Sundays a CLM is not expected to be in service. Name provisions for pulpit supply if necessary.

2. Study leave.
3. Time for training/coursework for ___ weeks, with an expense allowance of \$_____ annually, accumulative for three years.
4. Renewal time. Support for ongoing spiritual development, such as retreats, etc.
5. Contextual items. Considerations made for office space, moving costs, etc., if applicable.

Part Five: Annual Review

The church council will establish a review process annually. Members of the Staff-Parish Relations Committee should be involved in this process, along with the district superintendent, the equipping clergyperson, and the Mutual Ministry Team. This group should meet with the CLM every twelve months to accomplish the following:

- Review the ministry covenant
- List the congregation's expectations of the CLM and discuss how well he or she is meeting those expectations
- List the CLM's expectations of the congregation and discuss how well it is meeting those expectations
- Discuss the adequacy of compensation/support
- Review the certification (or recertification) progress
- Decide whether to continue or end the covenant relationship.

Important: All CLMs are to follow the guidelines for certified lay ministry in their districts and conferences. This includes any additional courses or events required.

Covenant Worksheet

Ministry Covenant

Between _____ (CLM)

And _____ (Congregation)

Date

1. Local Church Description and Mission

Remind one another of the background of the congregation: the forming story, when it was established, its location, its distinctions, and why you exist today (purpose). Write a synopsis of the description and missional purpose of the local church in two or three sentences. Be brief.

2. Members of the Mutual Ministry Team (MMT)

This section clarifies the roles and relationship of this key group. Briefly describe their roles, when they will meet, etc. Name each person specifically with the function they have on the MMT. Be clear about the involvement of the MMT in the certification process, especially training.

Membership

a. CLM

i. Name: _____

ii. Responsibilities

b. Equipping clergy (assigned by DS)

i. Name: _____

ii. Responsibilities

c. District superintendent

i. Name: _____

ii. Responsibilities

d. Congregation members (names/roles)

- i. _____
- ii. _____
- iii. _____
- iv. _____
- e. Others as agreed
 - i. _____
 - ii. _____

3. Pastoral Expectations of Certified Lay Minister

This section provides clear, specific responsibilities of the CLMs and what the parameters of their ministry will be.

- a. **Duties clarified, *i.e.***, leading worship, teaching, visitation, etc.
- b. **Amount of time required.** Weekly or monthly service expectations
- c. **Learning plan.** Accomplishing certification studies and continuing education as required by *The Book of Discipline*; define the process, method, and time commitment.
- d. **Time away.** List allowances for time away and how this time will be determined. Include vacation, completing coursework, and emergency situations. Define the procedure for adjusting time (notification, etc.)
- e. **Renewal.** Any provision for retreats, worship, etc.

4. Congregation's Support of Certified Lay Ministry

- a. **Financial support.** The commitment the congregation is making to support the CLM prayerfully, financially, etc.

1. Compensation. Amount of stipend or salary where provided and when disbursed
 2. Reimbursed expenses. List what is allowed as reimbursable expense and how the CLM will be reimbursed.
 3. Benefits. In this section, name anything that the church is offering in support of the CLM beyond stipend. Check with your conference treasurer to be sure that any benefits provided do not negatively affect the CLM's taxes. For example, the CLM's use of the parsonage may be counted as income for tax purposes.
 - i. Use of church housing. If granted, what is covered by the church, and what is the CLM's responsibility?
 - ii. Certification/training costs. Financial support to assist the CLM in getting certified or recertified. Costs may include registration fees, books, mileage, etc.
 - iii. Others as agreed upon
- b. Support of CLM Development.** What will be done, and by whom?
- i. Training
 - ii. Support
 - iii. Supervision
 - iv. Accountability
- c. Stewardship**
- i. Conference apportionments/mission shares annual contribution
 - ii. Financial responsibilities to equipper
 - iii. Local mission goal

5. Review Process

This section explains how the congregation and the CLM will assess this form of ministry for effectiveness annually. It should include:

- a. When the review is to happen
- b. How it will be accomplished
- c. Who will be involved
- d. What will be assessed
- e. Any plans for improvement
- f. Whether to celebrate mutual accomplishments

6. Provision for Covenant Reconsideration

This section provides steps to release and/or change the ministry covenant as necessary. These should include a clear process for amending the covenant so it remains accurate and valid. This section should also include situations that would be cause for dismissal.

7. Closing Statement

End with a promise of mutual support and encouragement. Don't forget to mention the words "with God's help." Remember, this covenant is a promise made between partners in ministry before God.

8. Signatories

This covenant is agreed to this _____ day of _____
in the year _____ of our Lord Jesus Christ, as witnessed to by our signatures.

Church Council Chairperson

District Superintendent

Approvals

This covenant is supported and approved by the connection (District Committee on Ministry and Conference leadership) on this _____ day of _____ in the year _____ of our Lord Jesus Christ, as witnessed by the signatures below.

 District Committee
 on Ministry Chair

 Equipping Clergyperson

 Conference CLM Coach/Facilitator

This is to certify that I have received and accepted the terms of this covenant to serve as certified lay minister of _____ United Methodist Church. It is understood by me and all parties represented by the above signatories that as the certified lay minister, I will serve as part of a Mutual Ministry Team that includes members of the congregation and an equipping clergyperson assigned to guide my leadership. Further, I will complete the certification process and/or recertification courses and participate in additional events as required by the district superintendent.

As a layperson I understand that I am not ordained with sacramental authority or eligible for clergy compensation or rights.

Date _____

 Certified Lay Minister

Also signed by those covenanting for faithful ministry on _____ (date) on behalf of the mission and ministry of _____ (congregation).

Mutual Ministry Team:

Position

Position

Position

Position

Lay Leader

Staff-Parish Chair

Other Witnesses:

**Example of Relationship Covenant
between
Covenant Community Church, UMC
and
Dottie Lloyd, Certified Lay Minister
with Sarah Evans, Equipper**

The relationship between a congregation and a certified lay minister (CLM) is guided by *The Book of Discipline, 2004* (§272). The hallmarks of this relationship are respect, collegiality, mutual support, open communication, and commitment to mission. The following covenantal provisions are intended to deepen the relationships of the members of Covenant Community Church (CCC) and its CLM, Dottie Lloyd, by establishing clear ministerial boundaries in the UMC context. To this end, we will:

1. Honor and affirm each other's call to ministry.
2. Encourage authentic relationships with members and friends of CCC to participate fully in the life of this congregation.
3. Welcome Dottie in situations requiring pastoral care and respect Sarah's role when additional pastoral care is required.
4. Treat Dottie as our pastoral leader, seeking her guidance for the well-being of the congregation.
5. Support a clear working relationship between Dottie and Sarah and allow them to work out this arrangement so the ministerial needs of the congregation are appropriately met.
6. Invite Sarah to lead workshops and facilitate other experiences at CCC that require her expertise.
7. Respect Dottie's schedule and leadership limitations and work to share ministry with her, rather than expect her to do ministry for us. For the sake of self-care, Dottie is encouraged not to get too deeply involved in too many CCC activities.
8. Issue an invitation for Sarah to preach at CCC at least four times per year. Dottie will be our regular worship leader.
9. Affirm Dottie's interest in community ministry and urge members and friends of CCC to cultivate a similar interest in and support for our shared ministry.
10. Expect Dottie and Sarah to address questions or issues to each other and not others.
11. Support Dottie's certification process by forming an active Mutual Ministry Team.
12. Review and revise this covenant as necessary.

Dottie Lloyd, CLM

Date

The Rev. Sarah Evans, Equipper

Date

Covenant for Ministry

Quimbly United Methodist church of Port Only, PA, hereafter Quimbly, and _____, as Certified Lay Minister, hereafter CLM, jointly enter into this Covenant for Ministry, effective _____. This covenant agreement is subject to the ministerial assignment by our District Superintendent, and acceptance by the Minister.

1. Intention

The intention of this Covenant is to set forth the responsibilities, authority, and obligations of the CLM and of Quimbly to be in ministry together as we seek to grow together in peace, to seek the truth in love, and to serve one another and the larger community. We recognize that no matter how carefully this agreement is written and observed, the relationship between Quimbly and the CLM must be grounded in respect, open communication, mutual trust, good faith, and fair process on both sides.

2. Commitment to Mission

Quimbly is committed to offering a place or worship that accepts all people and welcomes them through the grace of God. We will practice the means of grace (worship, study, singing, bible study, Christian conferencing, and fasting), as well as engage in acts of compassion to our neighbors (providing food, clothes, shelter, support, advocate for justice, and resolve conflict). Two Ministry goals in the coming year are:

1. Enhance the quality of worship
2. Participate in the Community Shared Compassion Project

3. Duties and Responsibilities

3.1 Shared Leadership

The CLM and Quimbly share responsibility for the leadership and ministry of the congregation. Achievement and maintenance of this collaborative relationship will likewise be shared. It is to be a relationship of discovery (of both self and other) in a context of mutuality.

The congregation looks to its CLM for: a) spiritual leadership and initiative, b) assistance in setting and articulating its vision, c) worship leadership, and d) oversight of the missional outreach of the church in collaboration with the Church Council.

3.2 Development of Leadership Goals

Within the first year of ministry, the CLM, Church Council, and Staff Parish will engage in a retreat for the purpose of sharing leadership, power and responsibility, name goals for the coming year, and a plan for periodic review and renewal of the ministry of the church.

3.3 Worship Services

The CLM will be responsible for worship services on 30 Sundays during the period from September 1 to mid-June, as well as the Christmas Eve and other seasonal services. Services will be planned and carried out in conjunction with the Nurture Committee and the Equipping Clergy person, but the CLM will assume overall responsibility for these services. On some of these services, the CLM may elect to exchange pulpits with another pastor. The services during the remaining 10 Sundays, and during the summer months, will be the responsibility of the congregation under the Equipping Clergy person and the Nurture Committee.

The CLM will strive to honor Quimbly's desire for a diversity of worship service experiences.

3.4 Other Obligations

The CLM will serve members in their needs for pastoral care, including crisis intervention and visitation of the homebound, sick, dying, and bereaved, both directly and in conjunction with Quimbly's own pastoral care program. The CLM will maintain awareness of his/her own limitations and will refer people for professional counseling and other specialized services as appropriate.

In addition, the CLM will provide community services, funeral leadership, and counsel to members of Quimbly without fee or honorarium. When such services are provided to non-members, such fee or honorarium may be set by and is the property of the CLM.

The CLM will provide guidance to the Church Council and other committees to assist them in sharing ministry.

The CLM will collaborate with the Church Council in:

- fostering the growth and quality of the education program for all ages, especially children and youth,
- leading some adult education classes as time permits,
- participating in orientation sessions with new or prospective members,
- contributing regularly to the newsletter, and
- attending all Church Council meetings and submitting an annual written report to the Staff Parish Relations Committee.

The CLM will actively guide Quimbly during all major fundraising activities. Participation will include, but need not be limited to, addressing the financial aspects of ministry from the pulpit.

3.5 Relationship to Board of Trustees

Although the Church Council is responsible for the establishment of goals and policies on behalf of the congregation, it will strive at all times to establish these goals and policies in a

partnership with the CLM. Essential to the well-being of Quimbly is a respectful and harmonious relationship between the Council and the CLM.

The CLM and the Council will share the responsibilities for administration. The CLM will attend and participate in the meetings of the Board, of which he/she is an ex-officio nonvoting member. He/she will have a regular place on the agenda for reporting on ministerial activities, thoughts, and concerns and will submit an annual written report to the Charge Conference.

The CLM's participation in Council meetings is from a special vantage point, for he/she is responsible for the implementation of certain Council decisions and will wish to ensure that these decisions are wise. The CLM needs to express his/her concerns about the relationship between Quimbly's stated mission and its people so that they become vital parts of the Council's consideration. Appropriately, the CLM's participation will vary from an enabler to advocate, from a resource person to an advisor.

3.6 Relationship to the Staff Parish Relations Committee (SPRC)

The purpose of the SPRC is to strengthen and assess the quality of ministry within the congregation by serving as a liaison between the CLM, Council, and the congregation. The CLM will work with the SPRC towards this purpose.

During the first year of the CLM's service, up to four members of the congregation will serve on the Mutual Ministry Team. This group has responsibility for moving through the required coursework for the successful certification of the lay minister.

3.7 Relationship to Other Committees

The CLM is invited to participate as an *ex-officio*, nonvoting member of all committees and task forces created by the Council. The CLM will determine the proper level of involvement in such groups to ensure that ministries of the church are consistent with Quimbly's stated mission and goals.

3.8 Relationship to the Community

The CLM is encouraged to act in the community beyond the congregation on behalf of mission and to inform Quimbly of such action through periodic reports. When the CLM speaks in public and chooses to take a stand on a major issue, he/she must indicate that this stand does not necessarily represent the congregation, unless the Council has otherwise authorized it.

3.9 Office Hours and Days Off

The CLM will determine and communicate office hours or times of availability flexible enough to meet the needs of the congregation. The CLM will maintain a balance between service and rest by establishing time free of all responsibilities and one additional day/month devoted to study and writing. We recognize and encourage the CLM to set reasonable hours for service, as well as self-care.

3.10 CLM's Conduct

The conduct of the CLM will be in accordance with *The Book of Discipline and Social Principles of the United Methodist Church*.

3.11 Evaluation of the CLM

An assessment of the work of the CLM will be conducted annually, following a congregational survey/review with the SPRC. The assessment will be based on this covenant and the ministry goals of the congregation.

4. Compensation and Benefits

4.1 Compensation Package

The congregation will provide to the CLM a Compensation Package of \$12,000 (Total Cost of Ministry), including mileage, reimbursements, and stipendiary costs.

The SPRC will review the CLM's compensation annually in consultation with the Church Council and District Superintendent and will recommend adjustments to the church, taking into consideration such factors as merit in meeting or exceeding expectations, increases in the cost of living, changes in the cost of benefits, and the financial means of Quimbly. Quimbly will consider such recommendations as a part of the normal budgeting process and will act upon them at the annual Charge Conference held for this purpose in the fall.

4.2 Annual Leave

The CLM will be relieved of regular responsibilities and may be absent from the area for a total of eight weeks per year. The CLM will advise the SPRC of scheduled absences and provide contact information at least 30 days in advance. The CLM is expected to be considerate in taking time away and not request holidays such as Christmas or Easter off.

Up to 2 of these weeks will be taken as vacation, anticipating that most will be taken during the summer months. During vacation, should an emergency arise requiring the minister's return, all costs of such return will be borne by Quimbly.

The remaining time will be taken as study leave. The CLM is strongly encouraged to complete certification or maintain an active certificate. During study leave, lay members of the church will cover pastoral responsibilities.

4.3 Sick/Disability Leave

The CLM will continue to receive full compensation during periods of temporary illness or disability, up to 8 days per year. Illnesses of longer duration will need to be addressed.

4.4 Family Leave

The CLM is entitled to a period of up to 6 weeks of family leave in a year. The reasons for taking family leave are: a) to care for the CLM's child after birth, or for adoption of a child 6

years old or younger; b) to care for spouse, son, daughter, or parent who has a serious health condition; c) for a serious health condition that makes the CLM unable to perform his/her job. The Council will determine appropriate compensation or support if available.

Medical complications during or after pregnancy will be treated as a disability under Section 4.3, and not as family leave. The minister will be granted a reasonable time by the SPRC in the event of a death in his/her immediate family, not to exceed 2 weeks of the 6 weeks.

4.5 Death of the Minister

In the event of the CLM's death, salary and housing benefits will be paid to his/her spouse for 90 days.

4.6 Sabbatical Leave

The CLM will use sabbatical leave for study, education, writing, meditation, and other forms of religious growth. Sabbatical leave accrues at the rate of one month per year of service, with leave to be taken after five but before seven years of service. The SPRC must approve the dates of the sabbatical plan at least one year in advance. Compensation is set at the discretion of the congregation.

In the event of the CLM's resignation, termination, retirement, or death, unused sabbatical leave is not compensable.

The CLM agrees to serve for at least one year after returning from a sabbatical leave.

The CLM agrees to take no action on ministerial tenure during a sabbatical leave.

4.7 Jury Duty

The minister will receive leave as necessary to fulfill jury duty and will receive normal compensation and benefits during the period.

5. Resignation and Termination

The term of this covenant is indefinite. It will continue until the CLM provides Quimbly with at least 60 days' notice of intent to resign or retire, or until Quimbly provides the CLM with at least 60 days' notice of intent to dismiss, or until the long-term disability or death of the CLM. In the event of resignation or termination, the CLM will be compensated only for actual service performed. Unused study leave pay and unused professional expense allocation will revert to the Fellowship upon notice of resignation or termination. Unused accrued vacation pay will be negotiated between the Council and the CLM.

5.1 Resignation

The CLM may resign by sending written notification to the Church Council Chair. Unless withdrawn, the resignation becomes effective on the 60th day following receipt of the notifi-

cation. The CLM and the SPRC may set any other effective termination date by mutual agreement.

5.2 Termination

The CLM may be dismissed only by action of Quimbly at a congregational meeting. A decision to dismiss the minister will be by majority vote of all members of the congregation present and eligible to vote at a meeting called for that purpose at which a quorum is present.

Termination becomes effective on the 60th day following the meeting. During the 60-day period, the Church Council will determine the duties and responsibilities of the CLM. The CLM and the SPRC may set any other effective termination date by mutual agreement.

5.3 Dismissal for Cause

The CLM may be dismissed with less than 60 days' notice if the CLM is convicted of a felony, has his/her certified ministerial relationship with the UMC terminated or suspended, is found by the Council to have engaged in physically or sexually abusive acts, is found by the Council to have grossly neglected his/her ministerial responsibilities under this agreement, and/or to have engaged in activities that bring Quimbly and/or the UMC into disrepute in the community. In this case, the Council may, at its discretion, immediately suspend the CLM, without pay, and call a congregational meeting for the purpose of voting on termination.

6. Future Evolution of This Covenant

The CLM is called by Quimbly for a definite term of service and serves at the will of the Council. This Covenant is not an annual contract, but is a perpetual, evolving agreement as to the terms and conditions of service.

A thorough review of the Covenant for the Ministry will occur annually, guided by Council policies and district requirements, and following a congregational survey and evaluation of the CLM. The terms of this Covenant may be changed with the mutual consent of the CLM and the Council to reflect changes in policies, goals, and actual practice.

This Covenant is subject to the laws of the State of _____ and the Discipline of the United Methodist Church. It has been drawn up in the spirit of the Principles and Mission of the United Methodist Church.

Date Approved

Church Council Chair

Date Accepted

Certified Lay Minister

Compensation for Ministry

The Total Cost of Ministry (TCM) includes stipend, weekend housing allowance, mileage, and training expenses. For (year), the TCM shall total \$500/month, on a twelve-month basis.

The specific components of the TCM package are:

- Salary
- Weekend Housing Allowance
- Ministerial Expenses, including mileage, books, subscriptions, office expenses, continuing education, and attendance at required District or Conference meetings or events.

The allocation of the compensation package into the above categories will be completed prior to the call of the CLM. Funds not expended within one category may be allocated to others upon mutual agreement of the CLM and the Council.

Social Security and Medicare payments (both employer and employee portions) are the responsibility of the CLM.

Salary and housing allowance will be paid in twelve equal monthly payments on the 15th of each month. Ministerial expenses will be paid promptly upon receipt of expense voucher by the CLM in accordance with our Accountable Reimbursement Plan, developed jointly by the CLM, Church Council Chair, and SPRC Chair. For major expenses over \$100, the Church Treasurer may provide the minister with an advance. This plan will be in compliance with IRS standards.

Ministry Review/Evaluation Suggestions for Ministerial Review/Evaluation

To the Quimbly Church Council From District Committee on Ministry

Date

The CLM Review and Evaluation responses were gathered and studied by the SPRC during the fall. Based on these replies, the following developed:

- I. Affirm regular evaluation of ministry:
 1. Because the ministry of the CLM is understood as a shared ministry within a ministry team, both the CLM and the congregation will be reviewed annually for ministry accomplishments.
 2. The review of the congregation's ministry should determine what is going well, what needs improvement, and what new goals and directions are emerging in the congregation, as well as how the CLM, church leaders, and congregation can continue to grow together in mutual ministry.
 3. The review of Quimbly's ministries is inclusive of: 1) the CLM, 2) lay leaders, 3) committees, and 4) the congregation, as it ministers to members and the larger community. Ministry is and must be mutual. Therefore, no individual's performance in ministry can be reviewed with fairness apart from the whole. This does not, however, exclude the individual personnel reviews of ministry staff done by the Council.
 4. Evaluation will be done by the congregation's members and friends who identify themselves and should not be done anonymously.
 5. The review process by the congregation should not to be tied to compensation issues.
 6. Feedback from the review/evaluation should be given to the congregational members and friends. Focus needs to be on the positives, as well as negatives.

Module One: Call and Covenant for Ministry

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