

Appendices

I. Policy Statements

The following statements of policy are among those most often requested by pastors, mission center presidents, and priesthood members. They are provided for the benefit of the church and are current as of the date of publication of this edition of the *Church Administrator's Handbook*.

A. The Lord's Supper

As we have previously communicated in pastor mailings and the pages of the *Saints Herald* (June 1994, pages 3-4), the 1994 World Conference took action to remove the legislative prohibition on serving the Lord's Supper to persons who are not baptized members of the Community of Christ.

Our "Letter of Pastoral Counsel" to the World Conference and an accompanying editorial have been published in the June *Herald* (pages 3-4) as direction to the church in this matter.

In general, these statements affirm that we will now offer the Lord's Supper to any who choose to partake of it in accordance with their own faith and practice. This is effective immediately. However, the change in procedure does not modify our current understanding of the Lord's Supper as representative of the life and sacrifice of the Christ and as a renewal of our baptismal covenant.

In the months ahead we expect to engage in a church-wide dialogue on this and many other related issues. We are confident that this process will be enriching and instructive to us all.

We recognize that there are a number of questions, many of them hypothetical, in the minds of pastors and other church administrators who must deal with this change in our practice, particularly in places where members are concerned about the Conference action. We do not want to write policies that attempt to cover every possible circumstance, but only to suggest the spirit by which individual decisions can be made. We hope these additional guidelines will be useful in responding to such questions.

Guidelines for Administration of the Lord's Supper

1. The Lord's Supper is a Christian sacrament, rich in meaning and purpose, which calls us to remember the life and sacrifice of our Lord. In that sense, it speaks most powerfully to those who have made a covenant with Christ, a relationship usually established through water baptism.
2. In administering the Lord's Supper, however, the principle that we will follow is that the emblems will be passed to all worship participants and they will be free to partake at their own initiative. No attempt should be

made to determine whether persons have been baptized in some other church or whether the form of baptism is consistent with our own. The choice is with the individual.

3. In the case of children who are members of our own church families, they will be invited to receive the Lord's Supper upon baptism and confirmation, which occurs after reaching the age of accountability (eight years of age or older). Occasionally, there may be children of other faiths in attendance with church families. In such cases, it would be appropriate to share privately with the visitors that our own tradition is to offer the Lord's Supper to children after baptism at age eight or above. Most people will respect that practice, but it remains an individual choice.
4. Many congregations have among their regular participants people who have chosen not to be baptized as a member of the Community of Christ, usually on the grounds that a previous baptism in another faith is sufficient. In such cases, pastors are encouraged to visit personally with them and to explain the new procedure, inviting them to receive the emblems at our Communion services. This personal invitation may be particularly useful in assuring them that they are not only permitted but welcome to share in this way.
5. In recognition of the change in practice, some pastors may choose, at least for a while, to make a public statement of invitation and explanation before serving the sacrament of the Lord's Supper. We do not wish to be prescriptive in this matter and would leave it to individual judgment as to whether such a statement would be useful and appropriate. We offer the following suggestion as a model for the type of statement that could be made:

The tradition of the Community of Christ is to understand the Lord's Supper as a sacrament in which we remember the life and sacrifice of Jesus Christ and renew the covenant we made at the waters of baptism.

Others who share with us may have different understandings and practices within their own faith and tradition. We invite all who participate to do so as an expression of the

faithful unity and love exemplified in the life of Jesus Christ, in whose name we worship.

6. In all of our church life we seek to be governed by the sustaining presence of the Holy Spirit, which instructs in places where policies and guidelines may not. We continue to affirm that those who preside over our congregations and worship services are called to do so in accordance with the leadings of the Spirit (Doctrine and Covenants 17:9). Their pastoral judgment should be respected in situations where further interpretation may be required.

We intend to take very seriously the instruction of Doctrine and Covenants 158:11c that we “look especially to the sacraments to enrich the spiritual life of the body.” We are called to seek a greater understanding of divine purpose in these sacred traditions and are assured that we will be blessed with a confirming assurance of God’s Spirit in our worship and study. As we make these adjustments in our administration of the Lord’s Supper, we are confident that our people will do so in good spirit and with a desire to demonstrate our essential unity through Christ Jesus.

—*First Presidency statement published in the Saints Herald (August 1994, pages 3-4), adapted for name change*

B. Prayers for the Sacrament of the Lord’s Supper

The sacraments of the church are essential expressions of our unity as a worldwide fellowship. Sacramental practice that provides for using essentially the same forms and words church-wide (albeit in various languages) reinforces a sense of togetherness in the context of wide diversity.

We interpret the intent of World Conference Resolution 1282, approved on April 3, 2004, as calling for the preparation of alternate prayers that retain the overall structure and content of those found in Section 17 of the Doctrine and Covenants. In this way the church-wide use of common forms and wording is preserved.

In recent years, some Communion services have been providing for the wine to be served immediately following the bread. This is done either as the servers take the emblems to the congregation or as the congregation comes forward to receive. Where this is done, the reading of two separate prayers, one right after the other, can be awkward. For this reason, we believe that the needs of the church will be well served by having a combined prayer that can be used when the emblems are served together. Such prayers, one using the Doctrine and Covenants language and the other the more contemporary wording, are also provided at this time.

The resolution calls for use of “contemporary language.” The attempt has been to replace archaic language with wording that is in current use; this includes gender-specific references to God.

These new prayers will have equal status to those found in Section 17 of the Doctrine and Covenants. In Communion services of the Community of Christ, the prayers found in Section 17 of the Doctrine and Covenants and the prayers given here in contemporary English (and their equivalent translations in other languages) are the only ones authorized for use. Those appointed to read the prayers are not free to use other wording.

The following prayers are now offered for use in the church, in addition to those found in Doctrine and Covenants 17:22 and 23.

Blessing on the Bread

Eternal God, we ask you in the name of your Son Jesus Christ, to bless and sanctify this bread to the souls of all those who receive it, that they may eat in remembrance of the body of your Son, and witness to you, O God, that they are willing to take upon them the name of your Son, and always remember him, and keep the commandments which he has given them, that they may always have his Spirit to be with them. Amen.

Blessing on the Wine

Eternal God, we ask you in the name of your Son Jesus Christ, to bless and sanctify this wine to the souls of all those who receive it, that they may drink in remembrance of the blood of your Son which was shed for them, that they may witness to you, O God, that they do always remember him, that they may have his Spirit to be with them. Amen.

Combined Prayer on the Bread and Wine (Based on Doctrine and Covenants 17)

O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread and wine to the souls of all those who partake of them, that they may eat and drink in remembrance of the body and blood of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

Combined Prayer on the Bread and Wine (Contemporary Language)

Eternal God, we ask you in the name of your Son Jesus Christ, to bless and sanctify this bread and wine to the souls of all those who receive them, that they may eat and drink

in remembrance of the body and blood of your Son, and witness to you, O God, that they are willing to take upon them the name of your Son, and always remember him and keep the commandments which he has given them, that they may always have his Spirit to be with them. Amen.

—First Presidency statement published in the *Herald* (November 2004)

C. Scripture in the Community of Christ

We are pleased to present to the church the following paper titled “Scripture in the Community of Christ.” This has been prepared by the Theology Task Force with input from the World Church Leadership Council. The statement is presented for reflection and study by the church, a process that could lead to further refinements as the result of our experience with it.

This foundational set of affirmations provides the context for the church’s continuing quest to become more knowledgeable about our three books of scripture. The focus is on how we understand scripture and its role in the life of the church.

Study of and reflection on these affirmations will assist us all in our prayerful consideration and use of the scriptural witness. With this in mind, we have added some questions to aid in an exploration of these affirmations.

—*The First Presidency* (June 2003)

Scripture provides divine guidance and inspired insight for life when responsibly interpreted and faithfully applied. Scripture helps us believe in Jesus Christ. Its witness guides us to eternal life and enables us to grow spiritually, to transform our lives, and to participate actively in the life and ministry of the church.

1. We declare that Jesus Christ—who lived, was crucified, was raised from the dead, and comes again—is the Living Word of God. It is to Christ that scripture points. It is through Christ that we have life (John 5:39-40). It is Christ whom we must hear (Mark 9:7).

2. We find the Living Word in and through scripture. Scripture is the indispensable witness of the saving, transforming message that God has entrusted to the church. The church formed the canon of scripture so that it might always have a way to hear the good news, nurture its faith, measure its life, test its experience, and remember its identity.

3. Scripture is a library of books that speaks in many voices. These books were written in diverse times and places, and reflect the languages, cultures, and conditions under which they were written. God’s revelation through scripture does not come to us apart from the humanity of the writers, but in and through that humanity. In the earthen vessels of scripture we have been given the treasure of divine love and grace (2 Corinthians 4:7).

4. Scripture’s authority is derived from the model of Christ, who came to be a servant (Mark 10:45). Therefore, the authority of scripture is not the authority to oppress, con-

trol, or dominate. If Jesus came to serve, how much more should the books that point to him be treated as a servant of the saving purposes of God.

5. Scripture is vital and essential to the church, but not because it is inerrant (in the sense that every detail is historically or scientifically correct). Scripture makes no such claim for itself. Rather, generations of Christians have found scripture simply to be trustworthy in keeping them anchored in revelation, in promoting faith in Christ, and in nurturing the life of discipleship. For these purposes, scripture is unfailingly reliable (2 Timothy 3:16-17).

6. Faith, experience, tradition, and scholarship each have something to contribute to our understanding of scripture. In wrestling to hear and respond to the witness of scripture, the church must value the light that each of these sources may offer.

7. As the church tries to interpret scripture responsibly, it seeks the help of the Holy Spirit. Jesus promised that the Spirit would guide his disciples into new truth (John 16:12-15). By the Spirit, the ancient words of scripture can become revelatory; allowing us to grasp what may not have been seen or heard before.

8. Disciples are called to grow in their knowledge and understanding of the scriptures so that they may ever increase in love for God, neighbor, and self (Matthew 22:37-40; Mosiah 1:49), uphold the dignity and worth of all persons (Doctrine and Covenants 16:3c-d), and faithfully follow the Way of Jesus Christ.

9. With other Christians, we affirm the Bible as the foundational scripture for the church. In addition, the Community of Christ uses the Book of Mormon and the Doctrine and Covenants as scripture. We do not use these sacred writings to replace the witness of the Bible or improve upon it, but because they confirm its message that Jesus Christ is the Living Word of God (Preface of the Book of Mormon; Doctrine and Covenants 76:3g). We have heard Christ speak

in all three books of scripture, and bear witness that he is “alive forever and ever” (Revelation 1:18).

10. For our time we shall seek to live and interpret the witness of scripture *by* the Spirit, *with* the community, *for the sake of* mission, *in the name of* the Prince of Peace.

—Theology Task Force (May 3, 2003)

*With the concurrence of the World Church Leadership Council
(May 12, 2003)*

D. Community, Common Consent, and the Issue of Homosexuality

The World Church Leadership Council met in a retreat setting September 15-19, 2002. During that time extensive attention was given to implementation of the sharing goal, inter-quorum functions and relationships, review of budget projections, and a variety of other significant issues. The Council also participated in a discussion of the church’s processing of the homosexuality dialogue since the 2002 World Conference. From those reflections the Council developed the following statement as further guidance to the church on this sensitive and important matter.

The church has been called to a loving and respectful dialogue on the difficult and often divisive issue of homosexuality. We have traveled to scores of camps and reunions this summer and are aware that many people are troubled by the questions and conflicted over how to handle them. We are saddened by the pain and confusion that some are feeling. As church leaders we are determined to both grapple prophetically with issues before us and yet process them in a way that honors our community and the principles of common consent that govern us. Such challenges have confronted the church in every generation.

If the church is to be faithful to the demands of the gospel it will often be called beyond the boundaries of certainty to explore its implications in a complex world. We are deeply committed to seeking God’s direction and embodying the life and ministry of Jesus in our own personal ministry and in the lived-out witness of the church. Even while doing so, God’s people are also called to live together in love and to embrace the rich diversity of our global family. A creative and challenging tension will always exist between the desire for unity within the body and the need to press the limits of our understanding. We embrace both those principles in exploring the issue of homosexuality within our community.

In terms of policy we are aware that some are concerned that a few exceptions have been made to the 1982 Standing High Council statement guidelines that have governed us in the matter of homosexuality and ordination. That discomfort is shared by all of us in leadership, even in our awareness of the exceptions and the human and pastoral issues surrounding them.

As indicated by President W. Grant McMurray in his 2002 World Conference sermon we are asked to seek issues on

which we can agree and shape dialogue in areas where we do not agree. As we continue this exploration we want the church to know that we will follow the provisions of the 1982 guidelines regarding calling and ordination. (*Note:* These guidelines provide that all persons are welcome in the fellowship of the church. With regard to the ordination, those with a homosexual orientation may be ordained provided they are celibate.) This will not affect those ordinations that have been previously provided for, even if they were exceptions to the guidelines. We will not make further exceptions to the guidelines on calling and ordination unless they are adjusted through the common consent of the people.

In terms of further processing and dialogue, we understand very well that various areas of the church need to approach the matter differently. In some nations it is not possible to even discuss it because of cultural and legal issues. In other places, regardless of how individuals may feel, the question is very much a part of the culture in which the church is ministering and we have no choice but to talk together about it. Each field apostle, in consultation with local leaders, will be responsible for determining whether that field will participate in the dialogue and what methods will be used. The World Church staff specializing in conflict resolution is designing a dialogue process that can be adapted to each area as appropriate. This process honors all viewpoints and provides abundant time and opportunity for each perspective to be heard and understood.

In our deliberations within the World Church Leadership Council we focused primarily on how we can effectively implement the two components of the sharing goal: “Each one, reach one” and “Honor God’s call to tithe.” This

is fundamental to the fulfillment of our church's mission. There will always be issues upon which substantial disagreement will exist among faithful members of our community. Our task as a community of God's people is to invite all to share in the fellowship, respect one another in our diversity, listen and learn from each other in love, and look beyond the things that may divide us to embrace our essential unity in Jesus Christ. The church has been counseled that "the path will not always be easy, the choices will not always be clear," but we have also been promised that "the cause is sure and the Spirit will bear witness to the truth, and those who live the truth will know the hope

and the joy of discipleship in the community of Christ" (Doctrine and Covenants 161:7).

As church leaders we live willingly in the tension between certainty and the demands of faith. We proclaim the gospel of Jesus Christ and pledge anew to work tirelessly to build the communities of joy, hope, love, and peace that are at the heart of our mission. To do so requires openness and transparency, unconditional love and respect for one another, and a willingness to rely on the leadings and assurance of the Holy Spirit in all things. We commit our personal ministry and our collective leadership to that end.

—*World Church Leadership Council (September 2002)*

E. Abortion

1. We affirm our faith in God, and in the fellowship of the church, as the work of God among us and within us and the context within which decisions about abortion should be made.

2. We affirm our shared humanity, and common need for redemption and reconciliation to God and to one another. We affirm that life is a gift from God and the stewardship of life is a sacred trust.

3. We affirm that parenthood is partnership with God in the creative processes of the universe.

4. We affirm the necessity for parents to make responsible decisions regarding the conception and nurture of their children.

5. We affirm a profound regard for the personhood of the woman in her emotional, mental, and physical health; we also affirm a profound regard and concern for the potential of the unborn fetus.

6. We affirm that there is an inadequacy in simplistic answers that regard all abortions as murder, or, on the other hand, regard abortion only as a medical procedure without moral significance.

7. We affirm the right of the woman to make her own decision regarding the continuation or termination of problem

pregnancies. It is our recommendation that this decision be made with the support of family and in consultation with medical, ministerial, and professional counseling services.

8. We affirm that jurisdictional leaders need to be cognizant of competent counseling resources and available women's health care services in the areas to which our members may be referred both during the process of decision and following.

The church is aware that there are occasions which make it necessary, because of the conditions of the conception or pregnancy, to terminate a particular pregnancy. While we recognize a woman's basic right to self-determination, we are also committed to placing a high value on the preservation of life as a principle of moral behavior. In its teaching and caring ministries, the church seeks to provide premarital preparation and to nurture faithful marriage relationships. There are, however, ethical choices in which the church, while emphasizing basic Christian principles, is called to support individuals in exercising their free moral agency as they engage in responsible decision.

—*Standing High Council (January 24, 1974; Revised March 19, 1998)*

F. Prophecies and Inspirational Utterances

The law of the church provides that all revelatory manifestations affecting the World Church in matters of doctrine, polity, and practice shall come through the prophet-president. Before becoming law to govern the church, these are subjected to scrutiny and adoption by the various ministerial quorums and councils and by the World Conference.

Matters of local administration are not to be conducted by manifestations of the Spirit (Doctrine and Covenants 125:15).

Prophecies, inspirational utterances, or other spiritual manifestations enjoyed by individuals or shared during congregational services should not be put into manuscript or printed form, audio or video taped, or circulated for any public purpose. Only the First Presidency gives consent for the publication and circulation of materials not supported by World Conference action.

—*adapted from Joint Council Minutes (March 8, 1922)*

G. Records

Files on problem cases such as divorces, confessions, court cases, and priesthood silences should not be kept locally, but should be forwarded to the office of the First

Presidency for filing. The files will be made available to the proper officials on request.

H. Business Enterprises

Church members should avoid the characterization of any private business enterprise as having church sanction or being of particular benefit to other church members. This issue has been addressed by World Conference resolutions

and by actions of the Standing High Council. The most recent statement is reprinted in the section of this handbook on priesthood.

Community of Christ

Request for Withdrawal of Church Membership

TO: THE FIRST PRESIDENCY

I desire to withdraw from membership in the Community of Christ. The reason for my request is:

Please remove my name from church records:

Signature: _____

Print/Type Full Name: _____

(Maiden Name): _____

Register #: _____

Address: .. _____

*** TO BE FILLED IN BY THE ADMINISTRATIVE OFFICER***

Ministerial contact has been made, and I have determined that the person named above does in fact desire to withdraw.

(Date) (Pastor)

(Date) (Mission Center President)

COMMENTS: _____

NOTE TO MEMBER: The church requires a signed request from each person requesting withdrawal. This form should be given to your pastor for processing. Questions may be addressed to the World Church Secretary, Community of Christ, 1001 W. Walnut, Independence, MO 64050.

NOTE TO ADMINISTRATIVE OFFICERS: Withdrawal requests should be signed by the pastor or the mission center president. A signature indicates acknowledgment of the desire of the member to withdraw.

RECOMMENDATION FOR ORDINATION FORM

I recommend _____ Register Number _____

For ordination to the office of _____

Candidate's residence (address) _____

Currently enrolled in (congregation) _____

Date of birth: _____ Sex _____ Vocation _____

Approximate number of years as: Church Member _____ Priesthood _____

Any previous priesthood offices held _____

Current marital status, approximate number of years: Married _____ Single _____

Check if candidate has to your knowledge ever been: Widowed _____ Divorced _____

Spouse is member of: Community of Christ _____ Other church or faith _____ None _____

Spouse will be comfortable with this call: Highly _____ Fairly _____ Little _____

Education (show graduation or degree, or number of years attended):

Elementary _____ High School _____ Four-Year College _____

Postgraduate Work _____ Other Training _____

Further training needed for this office: Extensive _____ Moderate _____ Little _____

As pastor (or other appropriate administrative officer), I present this recommendation as my own serious conviction of this call.

Signature _____

Official Capacity _____

Congregation _____ Date _____

Approved by:

Mission Center President _____ Date _____

(Note: This call should be discussed only with proper administrative officers or others who will not share confidential information. Send this form to the mission center president. DO NOT APPROACH THE CANDIDATE ABOUT THE CALL UNTIL YOU HAVE RECEIVED CLEARANCE TO DO SO.)

Conviction concerning the candidate's call came to me as pastor/mission center president in this manner (general conviction, any special feelings or experiences):

Priesthood Standards and Qualifications

(To be completed by officer initiating the call and also to be used when the candidate is approached about the call.)

The following qualities and factors should be considered when reviewing the history and call of the candidate. Be sensitive to anything that might be a problem in acceptance or ministry of the candidate. Make a brief notation, or if necessary explain on a separate sheet of paper.

1. Do you have a conviction that this person is being called to priesthood function in the Community of Christ?
2. What are the gifts and potential for ministry evident in this person's life for immediate and long-term ministry? How do they relate to a calling of a specific office?
3. Is there need in the congregation or in other church settings for this person's ministry?
4. How will this ordination affect the balance of ministry according to priesthood offices in the congregation?
5. Is this person affirmative in testimony and positive in support of all levels of church life: congregation, mission center, and World Church?
6. Is this person's life currently "in order" in regard to personal relationships, morality, response to the principles of personal stewardship and finances?
7. If the person has been divorced, has inquiry been made regarding the circumstances?
8. Does this candidate exhibit good stewardship of health and hold high standards of behavior, avoiding the abuse of chemical substances and refraining from the use of alcohol and tobacco?

9. Does the candidate actively support the church to the best of his or her ability in terms of attendance, general and local contributions, and responsiveness to the principle of financial accounting?

10. Does the candidate evidence a positive attitude toward study, personal improvement, and spiritual growth?

11. If this person has been involved in any conduct which could reflect negatively on her or his ability to minister, have you counseled with the mission center president to determine if this should be a factor in processing this recommendation?

12. Is the candidate's appearance and manner of dress acceptable to the congregation?

13. Does the candidate enjoy adequate health to fulfill the demands of the office?

14. What is the reaction of your counselors to this call?

15. What will be the likely reaction of the people assembled in legislative session of conference to this call?

16. What will be the likely reaction of the spouse and other members of the candidate's family to this call?

17. Please share how the ministry of this person can be related to the congregation's ministry to its members in terms of: "Each One, Reach One" and "A Disciple's Generous Response."

18. Please list persons who could serve as a potential mentor to this person.

Information for the Pastor or Other Calling Officer

1. This form is to be completed by the administrative officer initiating the call of a person to priesthood. On completion, it should be forwarded to the mission center president for further consideration and approval. You are not to approach the candidate about the call until the mission center president's approval has been obtained, and you have been notified to discuss the call with the candidate.

2. An indication of divine call is *required*. Having said this, it should be understood that your experience as initiating officer need not be dramatic or completely without question on your part.

You are to use your best judgment—not only concerning the spiritual experience regarding the call, but on every aspect that might affect ordination. That is, you are to take a “wholistic” approach to the leadings of the Holy Spirit. You will *not* be asked to “defend” your discernment of the call, simply to share it.

3. Confirmation of the call (from a second person in the congregation sensing the divine intent) is appropriate but not mandatory.
4. If you sense the call, but are unclear as to the office, contact the mission center president for further counsel.
5. As the initiating officer regarding this call, you are part of a team that will determine proceeding forward to ordination. You should see yourself as a member of that team, rather than strictly the proponent of this particular call. Our system relies on the Holy Spirit working through the administrative officers of the church to discern the divinity of the call, to identify the candidate's strengths and weaknesses, the needs for ministry, etc. The strength of this system is in gaining a number of perspectives. It is possible that on occasion the mission center president will evaluate the situation differently, in which case this form will be returned to you for further consultation to occur. Your integrity is fulfilled by initiating the recommendation for ordination, in response to the light you have received.
6. There are a number of considerations for ordination: acceptance of his or her ministry by the people, personal standards to be met, the need for the candidate's ministry in a priesthood capacity, and ultimately the readiness of the candidate.
7. Personal standards should be met before ordination, as well as to retain a priesthood license. These include

stewardship compliance, continued training, and standards of personal conduct (see the statement of Priesthood Standards and Qualifications printed on this form).

8. If you have felt moved to process a call, but you know the candidate does not meet some of the priesthood standards, first give ministry to the person in the area of inadequacy, obtaining some response without revealing a specific call. If your conviction of the call persists, you should process the call with a notation explaining the deficiency, ministry given, and the candidate's response. But a specific call should at no time be shared with the candidate before the approval by the mission center president. After approval of the mission center president, the candidate may be approached about the call, and encouraged to meet the standards. If the candidate subsequently meets all the standards and the congregation has approved ordination by a formal vote of the congregation at a congregation conference, ordination can proceed.
9. *After* approval for candidacy is given by the church and you are notified to proceed, you as the initiating officer may approach the candidate. The candidate should be informed of your role in the process, and that the mission center president's approval has been obtained. You should review with the candidate: the Priesthood Standards and Qualifications, a Plan for Service requirement, and the Pre-Ordination Temple School courses requirements. (It may be at this time that you become aware of personal standards which are not being met.)
10. The candidate should give prayerful consideration before accepting the call, realizing the commitment to training and the service which the call requires. While the candidate may want personal validation of the call, this is not strictly necessary. You might encourage the candidate to weigh all considerations—the needs of the church for ministry which he or she can give; the time demands for preparation; and the skills, talents, and gifts which the candidate possesses, together with his or her sense of being called.
11. If the candidate has questions regarding the office, the standards, or the timing of ordination, you should feel free to contact the mission center president to help answer such questions. You can also expect help from the mission center president to establish the Plan for Ministry.

Send this form to the mission center president. Do not approach the candidate about the call until you have received clearance to do so.

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