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Various decisions or determinations discussed in this manual and elsewhere are ecclesiastical decisions/determinations. An ecclesiastical decision/determination is one that has spiritual elements or includes spiritual considerations or requires spiritual discernment or judgment. The ministry governance has final authority to determine which decisions or determinations are ecclesiastical decisions/determinations, whether or not they are expressly labeled such in this or any other church statement, but they include, without limitation: the decision to charter a congregation, to remove a congregation's charter, to ordain elders, to change or remove eldership or elder's credentials, and to determine the church MEMBERS/DISCIPLESHIP status of any person. The ministry governance has final authority, in its sole and absolute discretion, to adjudicate any ecclesiastical decision/determination, notwithstanding the fact that some such decisions are provisionally delegated, in this manual or otherwise, to the ministry's elders, congregations, or members/disciples in the various roles they do or may possess.

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INTRODUCTION

In his letter to the followers of Jesus in Corinth, the apostle Paul calls upon the assembly of believers (the “church”) to conduct itself “in a fitting and orderly way” (1 Corinthians 14:40), knowing that “God is not a God of disorder but of peace” (14:33). Paul’s concerns are that the church be strengthened (14:26), built up (14:12), unified (12:12) and active with Jesus, in the Spirit, in participating in the Father’s mission on earth. In that participation, the church is to utilize approaches and means that are biblically appropriate, including being responsive to the church’s cultural context.

Guided by these and similar scriptural principles, LAWM/LACC/OAFA in the United States has set in place the church administration principles, structures and policies presented in this manual. This manual has been prepared by Church Administration and Development Team (CADT) working with Legal Services and Finance and Planning. It draws from many sources, some of which are referenced in the text.

Purpose of this Manual

The primary purpose of this manual is to equip congregational and ministry leaders for teaching and administering the LAWM/LACC/OAFA church administration system. This system involves governance relationships within congregations, and between congregations and leadership offices of the ministry. The manual also serves to inform LAWM/LACC/OAFA members/disciples about the governance of their ministry, including its congregations. Open communication is an important objective of church administration and this manual is a principal tool for pursuing that objective.

Reformation and Renewal

This manual is the outgrowth of a journey of reformation and renewal that began in 2008 the journey continues to be expressed in growth in the ministry understanding of its God ordained mission, and in changes to the ministry’s administrative systems that exist to equip and manage all parts of the ministry in pursuing that mission.

LAWM/LACC/OAFA understands from Scripture, that church administration is to involve Spirit-led, diligent leaders who support and oversee the use of interdependent spiritual gifts imparted by the Holy Spirit to the church (1 Peter 4:10-11 & Romans 12:6-8). As with all the gifts of the Spirit, leadership and administration are to be used in clear minded, love filled and self-controlled ways (1 Peter 4:7-8), “so that in all things God may be praised through Jesus Christ” (4:11) as the church “builds itself up in love, as each part does its work” (Ephesians 4:16 & Romans 12).

As LAWM/LACC/OAFA’s understanding and experience of the Holy Spirit’s gifts have changed, its understanding of church administration has changed as well. If the reformation and renewal that the Holy Spirit has granted LAWM/LACC/OAFA may be understood as “new wine,” then the church’s new administrative structures and policies are new “wine skins” designed to give appropriate form and focus to the Spirit’s gracious gifts (Luke 5).

The systems of church administration presented in this manual are, therefore, LAWM/LACC/OAFA's grateful, worshipful and reasoned response to what the Holy Spirit, in his grace, has granted to the ministry thus far. The prayerful intent in the design of these structures and policies has been, and continues to be, to walk in step with the Holy Spirit to faithfully and appropriately steward what the Spirit provides. The ministry approaches this ongoing task with a spirit of reverence and humility, acknowledging its inherent limitations and imperfections, and seeking to remain open to the Spirit's reforming work.

The Church Defined

The design of the systems of church administration presented in this manual reflect LAWM/LACC/OAFA understands of the church as it is defined in the Bible. In the English New Testament, the word church translates the Greek word ecclesia. In first century secular Greek, an ecclesia was a called together assembly of persons constituted by well defined MEMBERS/DISCIPLES. New Testament authors used this common word to refer to the assembly of believers called together by the Spirit to be disciples (students or followers) of the Lord Jesus Christ.

CHAPTER 1 CHURCH ADMINISTRATION OVERVIEW

1.1 Goals of Church Administration

The structures and policies presented in this manual proceed from a biblical understanding of the church and its mission as summarized in the introduction. This understanding is applied through the pursuit of the following operational goals for church administration within LAWM/LACC/OAFA.

1.1.1 Be Obedient to Jesus' Great Commission and Great Commandment

Church leaders, church administration structures and policies exist to bring honor to the name of Jesus Christ by advancing his work in and through the church. The church defines this work as obedience to Jesus' great commission to participate with him in making disciples (Matthew 28:16-20), motivated by obedience to Jesus' great commandment to share in his love for God and for people (1 John 3:11).

1.1.2 Be Faithful Stewards and Servant Leaders

Church leaders are stewards of the gospel (1 Corinthians 4:1), and of the people they lead. In these stewardship responsibilities, they are to be devoted and zealous, but never in ways that are abusive or paternalistic. Church leaders are to be servant leaders (Mark 10:4) who have a strong sense of mission that is motivated by a heart of love.

1.1.3 Provide Life Enhancing Ministry Environments

Church leaders advance Jesus' disciple making mission by leading the church in providing life enhancing ministry environments that contribute positively to the development of devoted disciples of Jesus. Within these Spirit formed and led environments, lost people find Jesus, believers grow in Jesus, growing believers become active workers with Jesus, and appropriately gifted workers become leaders with Jesus who are then appointed by the church to direct disciple making ministries in and through the church.

1.2 Objectives of Church Administration

In pursuit of these operational goals, church administration structures and policies are focused on achieving the following specific **Objectives**:

1.2.1 Conform to the scriptural examples and principles relevant to structuring the church under the new covenant of grace.

1.2.2 Model and teach an ethos of openness, humility, service and accountability at all levels of leadership.

1.2.3 Balance accountability and empowerment by providing clear lines and limits of accountability administered in ways that invite and flexibly respond to the creative work of the Spirit.

1.2.4 Protect the ministry, its congregations and its members/disciples from spiritual harm.

1.2.5 Maintain appropriate unity of doctrine and practice in congregations dispersed throughout many different geographic and ethnic cultures.

1.2.6 Allow the ministry and member congregations to adapt quickly and responsibly to changing circumstances in order to advance the church's disciple making work in a rapidly changing world.

1.2.7 Respond to the ways the Holy Spirit has already used leadership in reforming and renewing the church while allowing for and facilitating continuing transformation.

1.3 Organizational Structures for Church Administration

Rather than mandating specific organizational structures and governance systems for the church, the Bible provides relevant principles and illustrative examples. Essential among these is the principle that the church is to function as the "body of Christ" with individual members/disciples interdependently connected through the Holy Spirit in their shared union with Christ, the head of the body.

Within this body, and for its benefit, the Holy Spirit gifts each member for service (1Cor. 12:1-11; Romans 12:4-6; Ephesians 4:7). The leadership of the church has the responsibility to value, identify, equip and mobilize these gifts to advance the collective work of the church (Eph. 4:11-13).

Each member is essential to the church and no member can repudiate another as unimportant. Furthermore, none can say, “I don’t belong” (Col. 1:18; Eph. 4:15-16). In implementing these principles, LAWM/LACC/OAFA utilizes three primary administrative structures: local congregations, ministry support/oversight, and leadership offices.

1.3.1 Local Congregations

The New Testament presents local assemblies of believers with their families and friends, as the principal structures for the church in its disciple making mission. In these local congregations, the people of God worship the Father, in Christ, through the Holy Spirit. Members/disciples offer nurturing care and support to one another and work together to share the gospel with nonbelievers.

Within these local congregations, believers and seekers alike give and receive love and are instructed in the Holy Scriptures. In a local congregation they are trained in the ways of God and given opportunities for spiritual, emotional and physical growth.

1.3.2 Ministry Support/Oversight

In contemporary terminology, multi-congregation groups are referred to as church ministry. The word ministry comes from the related word denominate, which means ‘to name’. Congregations affiliating together in a ministry live and work together under a common name, supported by a common leadership structure. That structure exists to mobilize, equip, support, protect, oversee and serve the congregations that associate together under the common name as they work together to advance the work of the Triune God on earth.

By joining and working together in a ministry, member congregations receive and share mission enhancing strengths and benefits including the following:

1.3.2.1 They share a common heritage, administer common church administration systems and embrace common beliefs and practices.

1.3.2.2 They share family like affiliations throughout the world that preserve and enhance appropriate diversity within the body of Christ, while acknowledging and honoring the essential unity of all believers.

1.3.2.3 They share in a mix of natural and spiritual gifts that position member congregations to reach out to specific segments of society.

1.3.2.4 They share the strength and safety that comes from pooled resources and mutual accountability extending beyond what one congregation can provide. Such accountability involves matters of doctrine, ethics, policy and strategy.

LAWM/LACC/OAFA values the benefits of the family like ministry fellowship ties among its congregations and individual members/disciples. Those ties are established, supported and managed through various ministry al support and oversight offices that are described in this manual.

1.3.3 Leadership Offices

The New Testament teaches that leadership is essential to the health of the church. Leaders are appointed and are to be acknowledged and respected (1Thessalonians 5:12-13). In the early church, leadership offices included Apostles, Evangelists and Prophets who often traveled in the service of multiple congregations. Other leaders who served individual congregations were called (in translation) overseers (Bishops), Elders, Pastors, Teachers and Deacons. Some individuals seemed to have had multiple gifts, roles and titles.

There is only limited biblical guidance concerning how leadership is structured and how individual leaders were selected and supervised in the early church. In Acts 6:16, the Apostles called upon the believers to identify seven leaders who were then appointed (perhaps as Deacons) by the Apostles. Paul (with Barnabas) appointed Elders (Acts 14:23), implied that Timothy would choose Overseers (1 Timothy 3:17), and authorized Titus to appoint Elders (Titus 1:5).

From these and similar scriptural examples, LAWM/LACC/OAFA concludes that various leaders with various gifts/titles (including those of Elder and Deacon) were recognized, appointed, equipped and supervised by a recognized leadership structure that often seemed to extend beyond the local congregation. LAWM/LACC/OAFA follows these biblical examples and principles in structuring leadership offices that serve its member congregations and the ministry at large. Details concerning the structuring of these offices are provided in Chapters 5 through 7 of this manual.

1.4 Accountability Systems

Biblically appropriate, accountable relationships within and between the organizational structures of the church are essential to the church's health. Such accountability begins with each Christian's personal accountability to their Lord Jesus Christ. That accountability is expressed in accountable relationships at multiple levels: between individual members/disciples, between leaders and members/disciples, between leaders at various levels and between local congregations and the ministry.

The imperative of accountability gives rise to the need for systems to appropriately administer that accountability. The Bible does not mandate a particular system. Rather, a variety of governance systems are in evidence and even greater variety has emerged during the history of the church.

1.4.1 Episcopal Governance

In some of these historical governance systems, leaders in congregations are accountable to their senior pastor, and the senior pastor is accountable to ministry supervisors. This system is often referred to as hierarchical or Episcopal Governance.

1.4.2 Presbyterian Governance

In other systems leaders (including the pastor) are accountable to a group of elders (or other governing leaders) within the congregation. This system is often referred to as governance by a plurality of elders (presbyters), or Presbyterian Governance.

1.4.3 Congregational Governance

In other systems leaders are accountable to the MEMBERS/DISCIPLESHIP through the utilization of member voting or similar means of representation. This system is often referred to as representative or Congregational Governance.

1.4.4 Ecclesiastical (Theocracy) Governance

A form of governance in which God or a deity is recognized as the supreme civil ruler, the God's or deity's laws being interpreted by the ecclesiastical authorities.

1.4.5 LAWM/LACC/OAFA Church Governance

LAWM/LACC/OAFA church governance is hierarchical (Episcopal) and theocratic in form, with church leaders appointed by and directly accountable to an immediate ecclesiastical supervisor. For example, within LAWM/LACC/OAFA, senior pastors are appointed by the ministry and are supervised by the Apostolic Council and/or the Board of Bishops. Ministers working through leaders in Church Administration and Development Team (CADT) (refer to Chapter 6).

As another example, ministry leaders serving within a congregation are appointed and supervised by the senior pastor of that congregation (refer to Chapter 5 and Chapter 6).

This hierarchical accountability to a leader's ecclesiastical supervisor is broadened and balanced in LAWM/LACC/OAFA by structures and policies that establish, facilitate and thereby encourage meaningful input to leaders from those being led. For example, the advisory council of a congregation provides ongoing advice; perspective and counsel to the senior pastor and the rest of the pastoral leadership team in their spiritual oversight leadership within the congregation (refer to Chapter 6). To deal with breaches of duty and the conflict that sometimes arises in these accountability relationships, the LAWM/LACC/OAFA system of church administration provides standards and procedures for the filing of grievances, the administration of church discipline, and the hearing of appeals concerning that discipline (refer to Chapter 8).

CHAPTER 2

LOCAL CONGREGATIONS

LAWM/LACC/OAFA is an international network of congregations and ministries and offices working together to advance the biblical mission of living and sharing the gospel.

Though international in scope, the mission of the ministry is essentially local in focus. For that reason, LAWM/LACC/OAFA emphasizes planting, building, equipping, supervising and other means for supporting and managing its local congregations.

LAWM/LACC/OAFA congregations derive many benefits from participation in the ministry including:

- National and regional publications, special worship events, conferences and classes and various other forms of training and education through which LAWM/LACC/OAFA enriches and equips the leaders and members/disciples of its congregations.
- Collegial association with other congregations.
- Central administrative support services provided through ministry al offices including liability insurance, employee benefits administration, payroll processing, legal services, accounting and computer support.
- Localized support and supervision provided, primarily, through the office of Church Administration and Development Team (CADT). CADT provides group and personalized training and coaching for pastors, other elders, pastoral care teams, church facilitators, ministry leaders, advisory councils and finance committees.

In addition to these and other benefits available to LAWM/LACC/OAFA congregations, the members/disciples and affiliates within those congregations derive the many related benefits enumerated in Chapter 3.

2.1 Becoming a LAWM/LACC/OAFA Congregation

Congregations are added to the LAWM/LACC/OAFA family by starting (“planting”) new congregations and when outside congregations/ministries join.

2.1.1 Starting a New Congregation

As noted in Appendix C, new congregations are typically started (“planted”) through a cooperative effort involving CADT’s Church Multiplication Ministries Team (CMMT) and an existing LAWM/LACC/OAFA congregation, a LAWM/LACC/OAFA network, a church planting leader, and a church planting team. The ministry equips and supports the leaders of the planting congregation, as well as leaders of the plant congregation, as they develop and implement plans to start a new congregation. Church plants may be sponsored and supervised by a planting congregation, a sponsoring congregation, a regional network, or directly by the ministry through CMMT.

2.1.2 Congregations Joining LAWM/LACC/OAFA

None LAWM/LACC/OAFA congregations wishing to join the ministry are encouraged to contact the main office where each request will be handled on an individual basis. In general, congregations that embrace LAWM/LACC/OAFA's FIVE-FOLD MINISTRY theology, core doctrines (as enumerated in the Statement of Beliefs), vision (mission and strategy) and administrative policies (set forth in this manual and the Financial Management Manual), will be welcomed into the LAWM/LACC/OAFA family. Acceptance of a non-LAWM/LACC/OAFA congregation into the ministry is acknowledged through the credentialing (as appropriate) of that congregation's elders, and granting to that congregation a LAWM/LACC/OAFA local church charter. Note that congregations of the LAWM/LACC/OAFA do not normally incorporate locally (though see Appendix B for certain exceptions).

2.2 Local Church Charter

Local churches are officially established as congregations of LAWM/LACC/OAFA through the granting of a charter in which the ministry sets forth the nature of the relationship between the ministry and its congregations. The church charter has the following purposes:

- To confer the status of "chartered congregation" to those congregations so designated.
- To outline the privileges and responsibilities of chartered congregations.
- To advocate, define and proclaim the relationship that unites members/disciples, congregations and the ministry into one cooperative body, dedicated to Christ and to his mission on earth.
- To comply with relevant government/tax laws.

The following is the standard text of the charter for local congregations of LAWM/LACC/OAFA.

BE IT KNOWN TO ALL BY THESE PRESENTS: That, pursuant to an act of LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES, an Illinois nonprofit, religious corporation with hierarchical governance, (hereinafter the "Ministry"), with the consent and approval of the Advisory Council of Elders, the Ministry Church hereby issues this Charter to the above named local church congregation (hereinafter the "Local Congregation").

BE IT FURTHER KNOWN: That, by issuance of this Charter the forenamed Local Congregation is hereby solemnly declared, pronounced and proclaimed a duly Chartered and authorized subordinate entity of the Ministry Church. Said Local Congregation is entitled to all the benefits, privileges, and honors thereunto appertaining, and is likewise subject to those responsibilities incumbent upon such a Local Congregation, including, but not limited to, adherence to the various proclamations, directives, and doctrinal tenets of the Ministry Church.

MOREOVER: Since the Bible, the Word of God, clearly and unequivocally pronounces unity one of the chief essential characteristics of the Church of God, this Charter evidences, and declares, that said unity does and of a right ought to exist by, between, and among, the Local Congregation, the Ministry Church, and all other duly Chartered local congregations of the Ministry Church wherever and whenever they may be found.

THEREFORE: Based upon these fundamental truths, the Local Congregation is hereby authorized and directed to perform the spiritual duties pursuant to such a status including: to perform sacerdotal functions, conduct worship services, engage in evangelism, aid those in need through ministries in accordance with its mission, and to otherwise proclaim the gospel of Jesus Christ, all under the aegis of the Ministry and Church.

The purposes of this Local Congregation are religious. No substantial part of the activities of this Local Congregation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and it shall not participate in or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. All assets of the Local Congregation are irrevocably dedicated to religious purposes. This Local Congregation is a nonprofit entity, and its assets may not, either while said Local Congregation is in existence or if and when it is ever dissolved, inure to the benefit of any private individual.

All decisions regarding charters and the makeup and recognition of congregations, including, without limitation, the granting of charters, the removal of charters, the combining of congregations into one congregation, and the splitting of one congregation into more than one congregation are ecclesiastical decisions and/or ecclesiastical determinations, as those terms are defined by Ministry and Church law, and are in the sole and absolute discretion of the Ministry al Church.

Upon revocation of this Charter, all assets in which the Local Congregation shall have any interest, tangible and intangible, real, personal and mixed, and wherever located, shall be distributed to the Ministry and/or Church, providing it remains a 501(c)(3) tax exempt, nonprofit corporation, and provided it expressly agrees to accept such assets. Should it agree to accept the same, the assets shall be distributed to the Ministry al Church in its own right and not in any representative capacity. The Ministry al Church shall in turn distribute such assets, either in kind, or the proceeds from the sale thereof, after deducting all costs and expenses incurred in arranging and carrying out such distribution, to one or more of its chartered, tax exempt, religious congregations, as they are deemed to have need.

In the event the Ministry and/or Church does not, or cannot take title for any reason, then the assets shall be distributed to any 501(c) (3) tax exempt religious organization that the Ministry al Church determines in its sole judgment has the same or similar purposes.

In the event two or more chartered congregations are merged by a decision of the Ministry and/or Church, the assets of all affected congregations shall be merged and become the assets of the congregation identified by the Ministry al Church as the receiving congregation, or if the merger results in a new congregation distinct from those merged, the assets become those of the congregation identified by the Ministry al Church as the new congregation.

In the event a congregation splits into more than one chartered congregation as a result of a decision of the Ministry and/or Church, the Ministry Church shall determine the proportion of the assets each newly formed congregation shall receive. All decisions regarding the disposition of assets of a congregation whose charter has been revoked, of a congregation which has been merged with another congregation, or of a congregation which has been split into more than one congregation are ecclesiastical decisions/determinations, and the form in which the assets are accepted, distributed, when they are distributed and how, and the selection of the recipient shall be within the sole and absolute discretion of the Ministry al Church, albeit in accordance with this Charter.

By issuing this Charter, the Ministry and/or Church has exercised its spiritual authority and discretion under its internal Ministry and/or Church law, and has taken this action confidently, proudly, and in the good faith belief that this Local Congregation will continue uprightly and in unity with the Ministry and/or Church and all of its local congregations. However, if for any reason the Ministry and/or Church revokes this Charter, said Charter immediately becomes null and void (except for the provisions regarding the distribution of assets), the status it confers is thereby lost, the privileges arising under it cease and the Local Congregation shall forthwith surrender the same.

2.3 Naming Congregations

When the ministry charters a congregation, it asks the congregation (through its pastor) to select a name for the congregation. Moreover, there are times when an existing congregation wishes to change its name. In all such cases, there are two general naming options and a standard naming/renaming procedure as follows.

2.3.1 The first naming option is to select a name that combines the name of the ministry with the congregation's geographic location (e.g. "LOVING ARMS WORLD MINISTRIES - NEW JERSEY").

2.3.2 The second naming option is to use a more descriptive/localized name (e.g. "Living Hope Church"). If this second option is used, the following policies apply:

- Do not use a name that is being used by another church in the general area
- Do not use a name that is registered or trademarked
- Do not use a name that conveys negative or misleading connotations in the minds of existing or potential members/disciples

Whichever naming option is used, the selected name is to be submitted to the CADT office for review before the selection is finalized. Once CADT gives its review, the congregation is to officially submit the selected name to the CADT office, along with the current, correct EIN (employee identification number)—also referred to as the TIN (taxpayer identification number) or the federal tax identification number, that is being used for the bank account that the congregation has registered in its LAWM/LACC/OAFA online record. This account is used for electronic funds transfer between the congregation and the ministry.

When this required information is received by CADT, the ministry will issue the congregation a new church charter which will include the EIN, and new name. The ministry will then update the IRS accordingly (see additional details in the LAWM/LACC/OAFA Financial Management Manual).

2.4 Building and Equipping Congregations

A primary objective of the ministry is the building and equipping of its congregations for active participation in Jesus' disciple making ministry. The ministry provides this help through CADT, which provides direct supervision and relational support to each congregation's **Congregational Pastoral Leader (CPL)** (see Chapter 6) both personally and through the CPL's participation in a **National Pastoral Network**. These team based networks have, on average, ten CPLs who are usually geographically proximate.

Networks are led by a **Regional Pastoral Leader (RPL)** who supervises each CPL in the network and facilitates network meetings that focus on mutual support, coaching and accountability. Each RPL reports to a **Regional Pastoral Leader (RPL)**.

Through its ministry development team, CADT provides training, consulting and coaching to whole congregations, CPLs and other leaders and workers within congregations. Training is provided through regional pastoral network seminars and regional and national conferences. Consulting and coaching are provided by email, telephone, video conferencing and personal visit.

2.5 Responsibilities of Chartered Congregations

LAWM/LACC/OAFA chartered congregations and the ministry work together to advance the disciple making mission of the church. The ministry supports congregations by providing the resources, oversight and support services outlined in this manual. Congregations provide, as a minimum, the services and resources listed in the church charter (see 2.2) together with those listed here. If a congregation becomes unable to provide any of these, the ministry (through the regional pastoral leader) will assist in taking remedial action (see 2.7).

2.5.1 Pastoral Leadership/CPL Each congregation is to provide primary spiritual oversight leadership including in all cases a Congregational Pastoral Leader (CPL). (See 6.1)

2.5.2 **Advisory Council/PAC** Each congregation (with only limited exceptions) is to provide an advisory council (see 6.7) that advises the CPL and any other pastoral leaders.

2.5.3 **Ministry Leadership Team** Each congregation is to provide a meaningful balance of disciple making ministries that are directed by a team of ministry leaders (referred to as Deacons in some congregations) (see 5.3).

2.5.4 **Finance Committee** Each congregation (with only limited exceptions) is to have a finance committee (see 6.8).

2.5.5 **Weekly Worship Services** Each congregation is to provide weekly services that appropriately facilitate the worship of members/disciples, families and friends.

2.5.6 **Income** Each congregation is to provide income (through tithes and offerings) sufficient to meet operational costs. Those costs include payment to the ministry of the apportionment defined in the LAWM/LACC/OAFA Financial Management Manual.

2.5.7 **Safe and Healthy Assemblies** While no congregation can perfectly ensure the physical safety and health of its members/disciples and guests, each congregation should use care to protect individuals in church assemblies (worship services, social activities, etc.) from bodily harm. This means that care is to be taken not to expose people to potentially harmful circumstances. This care is to include measures taken to protect from the spread of infectious diseases. The local health department should be contacted regarding local requirements and/or recommendations related to protocols for handling the spillage of bodily fluids and the like.

2.6 Chartered Congregations: Administrative Types and Systems For administrative purposes, CADT categorizes each chartered congregation as either a Full Service Congregation (FSC) or a Limited Service Congregation (LSC). This designation is used to distinguish between ministry benefits and requirements related to each congregational type.

2.6.1 **Distinguishing between FSCs and LSCs** The dividing point between FSCs and LSCs is defined by a combination of attendance and income:

- Congregations with both less than 10 in average weekly attendance and less than \$1,000.00 in average monthly income are categorized as LSCs.
- Congregations above the line in either attendance or income are categorized as FSCs.

2.6.2 **Special Requirements for CPLs in LSCs** Congregational pastoral leaders (CPLs) within LSCs have requirements that differ in the following ways from those of CPLs within FSCs:

- The lead elder in an LSC (who serves as its CPL) is NOT licensed by the ministry. However, a non-licensed elder serving as CPL in an LSC may, with the ministry's continuing permission, use locally the title of pastor.
- Though CPLs in LSCs are not required to do so, they are strongly encouraged to participate in all aspects of continuing education for pastors (including regional and regional conferences).

2.6.3 Standard Systems in All Congregations All chartered congregations (FSCs and LSCs), with only limited, preapproved exceptions, are required to participate fully in the standard LAWM/LACC/OAFA church administration and financial management systems described in this manual, the LAWM/LACC/OAFA Financial Management Manual and other relevant policy manuals (LAWM/LACC/OAFA manuals are posted at <http://www.lovingarmsworldmin.org/church/manual>).

Standard systems in congregations include the following reporting requirements:

- **Monthly Church Report.** Each CPL is to file with the ministry a monthly church report that is due no later than the 15th of each month. This report summarizes details concerning assemblies of the congregation for the previous month. It is filed at <https://lovingarmsworldmin.org>
- **Quarterly And Yearend Financial Reports.** Each CPL (usually using the services of the congregation's treasurer) is to file with the ministry both quarterly and yearend financial reports. These reports are due by the deadlines and with the content noted in the LAWM/LACC/OAFA Financial Management Manual. They are filed at <https://lovingarmsworldmin.org>

2.7 Renewing, Restructuring And Disbanding Congregations: Congregations often face significant and difficult challenges. The ministry is committed to partnering with its congregations so that together, through God's empowering grace, these challenges are met and Christ's mission is advanced.

A particular challenge faced by some congregations is an insufficiency of human and/or financial resources that may make it impractical or even impossible to continue operating in the way they have been. Though such circumstances can be disheartening, they are not insurmountable. Viable alternatives exist through which congregations may not only meet the challenge of insufficient resources, but thrive as fellowships committed to worshipping and working together to advance Christ's disciple making ministry. When a congregation is faced with a continuing challenge of insufficient resources, the regional pastoral leader, and regional pastoral leader and CADT ministry developers will assist that congregation in designing and implementing a plan for renewal and/or restructuring in order to increase mission effectiveness while increasing income and/or reducing costs.

2.7.1 Alternatives for Restructuring Among viable alternatives for restructuring congregations are the following:

2.7.1.1 Relocate. Rather than meeting for worship in a church building or rented hall, move to a facility with low or no rent or mortgage. Such facilities include meeting rooms in senior centers, town halls, nursing homes, etc. Another viable alternative is to meet for worship in a member's home.

2.7.1.2 Share an employed pastor with an adjacent LAWM/LACC/OAFA congregation (forming a church circuit and cell groups).

2.7.1.3 Reclassify the pastor. Transition the pastor from one employed by LAWMLACC/OAFA full time to one employed part time or one not employed by LAWMLACC/OAFA (referred to as a bi-vocational pastor). Other alternatives are to replace a traditional employed senior pastor with two co-pastors, a pastoral care team, or a church facilitator.

2.7.1.4 Merge with an adjacent LAWMLACC/OAFA Congregation. This restructuring option involves adjacent congregations merging into one—sometimes in the location of one of the parent congregations and sometimes in a new location (see 2.7.2 below).

2.7.1.5 Disbanding Congregation. In some limited circumstances, when renewal/restructuring is not viable, disbanding (closing) a congregation may be appropriate (see 2.7.2 below).

2.7.2 Process for Merging or Disbanding a Congregation.

Merging or disbanding a congregation is a delicate matter that involves many factors that typically have developed over a long period of time. Therefore, steps toward merging or disbanding should be taken only with utmost care, recognizing that once a congregation is merged or disbanded, bringing it back will be virtually impossible.

It should also be noted that both of these processes involve an ecclesiastical decision that intimately involves the congregation, but that ultimately rests with the ministry. Therefore these processes are always to involve both the congregation and the ministry in accordance with the following steps (note that the ministry may alter these steps at its discretion if circumstances warrant): 2.7.2.1 The senior pastor or other principal leader of the congregation will confer with the regional pastoral leader (RPL) before discussing merging or disbanding with the general MEMBERS/DISCIPLES.

2.7.2.2 If consideration of merging or disbanding proceeds, the RPL will direct the pastor to discuss various viable options with the congregation's advisory council and/or other leaders within the congregation. Results of these meetings are to be shared with the RPL before proceeding further.

2.7.2.3 If warranted, the RPL will direct the pastor to meet with the full congregation to discuss the matter, including presentation of any options that the RPL has authorized. In that meeting, members/disciples will be given opportunity to freely express their concerns, desires, preferences related to presented options, and any counter options they wish to voice. The pastor will, if practical, give all affiliates and members/disciples at least three weeks advance notice of this meeting. If warranted, follow up meetings or individual contact with members/disciples will be provided by the CPL. The results of these meetings and contacts are to be reported to the RPL before a final decision regarding merging or disbanding is made by the ministry.

2.7.2.4 Discussion concerning merging or disbanding will include possible transfer of members/disciples and affiliates to other LAWMLACC/OAFA congregations. The pastor of the sending congregation will assist in this transfer. If there are members/disciples or affiliates who do not wish to transfer to another LAWMLACC/OAFA congregation, the pastor will, as is reasonably possible, help those individuals locate a non-LAWMLACC/OAFA congregation that would benefit them in their walk with Christ.

2.7.2.5 In the case of a merger, all financial records (including computer files) of predecessor congregations are to be transferred immediately to the treasurer of the new (merged) congregation and all monies from any accounts held by predecessor congregations are to be transferred immediately to the bank account of the new congregation.

2.7.2.6 If a congregation disbands, any property (including contents of bank accounts or other financial instruments) owned by the congregation and/or the ministry are to be transferred immediately to the ministry as instructed by the CADT office. The ministry shall choose one or more of its other chartered congregations to receive this property. All financial records (including computer files) are to be transmitted immediately to the ministry's Treasurer's Office where they will be kept in the ministry archives.

2.7.2.7 It is strongly recommended that a disbanding congregation hold a final/closing worship service that provides a meaningful and appropriate opportunity both to grieve the loss of the congregation and to celebrate its history. The RPL or a member of the CADT ministry development team may be consulted for advice on how to conduct this service.

CHAPTER 3 CHURCH MEMBERSHIP/MEMBERS/DISCIPLESHIP

Scripture teaches that an individual who turns to God in repentance, trusts in Jesus as Savior and Lord, and picks up their "cross" to follow Jesus is baptized in the Spirit into the body of Christ, the universal church (1Cor. 12:12-13; Eph. 4:4-5). It is LAWMLACC/OAFA's belief that MEMBERS/DISCIPLESHIP in the universal church is not defined or limited to a single corporate church organization (ministry or congregation). It is, nevertheless, LAWMLACC/OAFA's scripturally based conviction that corporate (localized) bodies of believers are of great importance to the mission of the universal church, including the nurturing of the believers who constitute the body of Christ.

3.1 Affiliates Members/Disciples

Within its local congregations, LAWMLACC/OAFA seeks to minister to believers and those seeking God, who, coming in peace, desire to associate with the church. Believers who participate in LAWMLACC/OAFA local congregations designated in two administrative categories:

3.1.1 **Affiliates** are non-baptized or baptized believers who, through attendance and/or financial support, are affiliated with a local LAWM/LACC/OAFA congregation but are not seeking or otherwise do not qualify for MEMBERS/DISCIPLESHIP. Affiliate status is often a preliminary step toward MEMBERS/DISCIPLESHIP. Affiliates younger than age 16 are designated as Youth Affiliates (YA) (age 16 is the age in the United States when many youth begin to take on adult activities and responsibilities). Affiliate status is granted by and resides locally within LAWM/LACC/OAFA chartered congregations. Affiliate status is then recognized ministry wide and is automatically transferred at the request of an affiliate in good standing to any other LAWM/LACC/OAFA chartered congregation. Such requests for transfer of affiliate status may only be denied for reasons of church discipline that would preclude such transfer.

3.1.2 **Members/Disciples** are baptized believers who request and are then accepted into MEMBERS/DISCIPLESHIP having committed to active participation in a chartered LAWM/LACC/OAFA congregation as evidenced by consistent attendance, financial support and service to and through the congregation. Members/disciples younger than age 16 are designated as Youth Members/Disciples.

Member status is granted by and resides locally within LAWM/LACC/OAFA chartered congregations. Member status is then recognized ministry wide and is automatically transferred at the request of a member in good standing to any other LAWM/LACC/OAFA chartered congregation. Such requests for transfer of member status may only be denied for reasons of church discipline that would preclude such transfer.

3.2 Privileges Extended to Affiliates

The worship services sponsored by the ministry and by its member congregations are open to all believers and others who are seeking God who come in peace (with limited exceptions for those under certain forms of church discipline: see Chapter 8). When the Lord's Supper (communion) is served in such services, all believers (those who profess personal allegiance to Jesus Christ as Savior and Lord), regardless of ministry and affiliation, age, or baptism status, are welcome to partake. In addition, and as it is able, LAWM/LACC/OAFA offers spiritual counsel and prayer (including anointing with oil for healing) to all who ask.

The following services and privileges, however, are generally extended only to LAWM/LACC/OAFA affiliates and members/disciples (including youth affiliates and youth members/disciples with the exceptions noted):

3.2.1 Ongoing spiritual care and equipping guided by ministry and congregational leaders. Such care and equipping includes spiritual counsel, educational classes and programs, emergency assistance and the like.

3.2.2 Regular access to the special services and ceremonies of the church, including the blessing of children, weddings and funerals. These special services are also extended to non-members/disciples as resources permit and as deemed appropriate on a case by case basis.

3.2.3 Subscriptions to certain ministry and publications.

3.2.4 The right to file grievances and to make appeals as set forth in Chapter 8.

3.2.5 Youth affiliates and members/disciples (those under 16) have all the aforementioned privileges of adult affiliates and members/disciples excluding the publication subscriptions and the right to file grievances and appeals (note, however, that youth affiliates and youth members/disciples have access to grievance and appeals processes through a parent or legal guardian who is a member or affiliate).

3.3 Privileges Extended to Members/Disciples

The following services and privileges are generally extended only to LAWM/LACC/OAFA members/disciples (including youth members/disciples with the exceptions noted):

3.3.1 Advanced training for leadership in a congregation or ministry al office.

3.3.2 Designation as a leader in a ministry office or within a congregation, including appointment to the offices of ministry leader and elder (see the next chapter for other qualifications necessary for various types of leadership).

3.3.3 The right to nominate others for leadership in LAWM/LACC/OAFA congregation(s) where the individual is active in MEMBERS/DISCIPLSHIP.

3.3.4 Youth members/disciples (members/disciples under age 16) have all the aforementioned privileges of members/disciples excluding eligibility to be appointed as a ministry leader or elder.

3.4 Responsibilities of Affiliates

LAWM/LACC/OAFA affiliates (including youth affiliates) meet the following responsibilities:

3.4.1 Acceptance of Jesus Christ as Savior and Lord that may or may not have been confirmed through water baptism.

3.4.2 Behavior that reflects general acceptance of The Statement of Beliefs of LAWM/LACC/OAFA and that avoids divisive behavior in any areas of disagreement.

3.4.3 Behavior that reflects general support of the leaders of the ministry and (if applicable) the LAWM/LACC/OAFA congregation where they attend.

3.4.4 Behavior that reflects Christian love toward those who fellowship within the LAWM/LACC/OAFA congregation where they attend.

3.4.5 Agreement to abide by LAWM/LACC/OAFA policies and procedures concerning church discipline as set forth in this manual (refer to Chapter 8).

3.5 Responsibilities of Members/Disciples

LAWM/LACC/OAFA members/disciples (including youth members/disciples) meet the following responsibilities:

3.5.1 Acceptance of Jesus Christ as Savior and Lord that has been confirmed through water baptism.

3.5.2 Active support of the ministry and the LAWM/LACC/OAFA congregation where they attend as evidenced by attendance, prayer, service and financial giving. “Active” in these measurements is subject to mitigating circumstances in the life of the member. For example, an individual who is homebound for reasons of ill health may hold MEMBERS/DISCIPLESHIP without being consistent in attendance; or an individual who is involved in a traveling ministry or occupation or otherwise not resident in one place may hold MEMBERS/DISCIPLESHIP without being consistent in attendance in a ‘home’ congregation.

3.5.3 Behavior that reflects general agreement with The Statement of Beliefs of LAWM/LACC/OAFA, avoids divisiveness in any areas of disagreement, and that seeks out pastoral counsel to discuss significant disagreements.

3.5.4 Behavior that reflects support of the leadership of the ministry and of the LAWM/LACC/OAFA congregation in which MEMBERS/DISCIPLESHIP is held.

3.5.5 Behavior that reflects Christian love toward those who fellowship within the LAWM/LACC/OAFA congregation where they attend.

3.5.6 Behavior that offers a Christ like witness in the community at large.

3.5.7 Agreement to abide by the LAWM/LACC/OAFA policies and procedures concerning church discipline as set forth in this manual (refer to Chapter 8).

3.6 Becoming an Affiliate

Affiliates are those who, with their concurrence, are entered on a list of affiliates within the LAWM/LACC/OAFA congregation(s) where they attend. Generally, the pastor of a congregation appoints to affiliate status those who are fairly regular in attendance at worship and/or fairly regular in donating to the congregation. Granting of affiliate status is not generally announced publicly, though a pastor may choose to do so in certain instances.

No official certificate is issued to acknowledge affiliate status. The congregation that makes the appointment registers the affiliate's status using the online member records system. Minors (those under age 18) may be accepted as affiliates (including youth affiliates) only with the approval of a parent or legal guardian. It is appropriate for the pastor to invite youth affiliates at age 16 into an adult level of affiliation.

3.7 Becoming a Member/Disciple

Members/disciples are those who request and are then accepted into MEMBERS/DISCIPLESHP based on the individual's commitment to the aforementioned responsibilities. Congregations are encouraged to routinely publicize the process for acceptance into MEMBERS/DISCIPLESHP, inviting potential candidates to apply by contacting the pastor of the congregation where the applicant will regularly attend.

Applicants for Membership/Members/discipleship should be counseled by the receiving pastor (or someone appointed by the pastor) concerning the privileges and responsibilities of members/disciples as outlined in this manual. This counsel may occur in an individualized counseling session or in a MEMBERS/DISCIPLESHP class.

One of the requirements for becoming a member is water baptism. It is the biblical pattern that those who have received Jesus Christ profess their faith through water baptism. Baptism pictures both entrance into communion with Christ and into fellowship with other believers in the community of faith (the church). Water baptism is, therefore, appropriately (though not necessarily) performed in the local church where the believer will be a member. If an applicant for MEMBERS/DISCIPLESHP has not been baptized, they may become a member upon such baptism.

In LAWM/LACC/OAFA, baptism is normally by full immersion in water (occasional exceptions are made to accommodate medical or other extenuating circumstances). If a candidate for MEMBERS/DISCIPLESHP has been baptized in another Christian ministry or congregation, they need not be baptized again within LAWM/LACC/OAFA unless they are personally convicted of the need to do so. The senior pastor (or someone appointed by the pastor), will discuss this issue with the applicant.

If a person is baptized and received into Membership/Members/discipleship at the same time, there will normally be one unified baptism ceremony, and the individual will be given both baptism and member certificates. [Note: baptism and member certificate forms may be purchased at most Bible bookstores—they are not provided by the ministry]. If the person being received as a member is not also being baptized, the individual will be given a member certificate, generally in a ceremony in the presence of the receiving congregation. The receiving congregation registers the individual's Membership/Members/discipleship using the online member records system.

Minors (those under age 18) may be baptized and/or become members/disciples (including youth members/disciples) only with the approval of a parent or legal guardian. When a youth under age 12 is baptized, a parent or legal guardian must be present at the ceremony. It is appropriate for the pastor to invite youth members/disciples at age 16 into adult Membership/Members/discipleship.

3.8 Transfer of Membership/Members/discipleship

If a member or affiliate in good standing relocates from one LAWM/LACC/OAFA congregation to another, their MEMBERS/DISCIPLESHIP or affiliate status will be transferred to the new congregation at their request and with the participation of both the receiving and the former (“sending”) pastor.

3.9 Leaving Membership/Members/discipleship

The participation of members/disciples and affiliates in LAWM/LACC/OAFA and its local congregations may be ended or reclassified in the following ways:

3.9.1 A member may be reclassified as an affiliate when they have reduced their level of participation in a LAWM/LACC/OAFA congregation from that of member to that of affiliate. Such circumstances may be addressed between the member and the pastor, and the Membership/Members/discipleship records will be adjusted accordingly.

3.9.2 A member will be reclassified as a **former member** when they cease all LAWM/LACC/OAFA participation for a prolonged period of time or when they request removal from Members/Discipleship and do not wish to participate at the level of an affiliate.

3.9.3 A member or an affiliate will be reclassified as disassociated (disassociated member or disassociated affiliate) if their member or affiliate status is revoked by ecclesiastical action of the church for specific disciplinary reasons (refer to Chapter 8).

CHAPTER 4 LEADERSHIP PRINCIPLES

The universal church is comprised of all believers who trust in Jesus and follow him as one of his disciples. All believers, irrespective of race, gender, age, socioeconomic class, etc., are set apart by the Spirit to serve in the Father’s mission through the ministry of Jesus. This setting apart involves a personal call to ministry and the impartation of spiritual gifts. These gifts are given to equip believers for particular ministry functions (responsibilities) in and through the Church. The responsibility of the corporate church (congregations and ministry s) is to acknowledge, organize, equip, support, release and otherwise order what the Spirit has provided within the church.

Two of the gifts granted by the Spirit to the church are leadership (Romans 12:8) and administration (1 Corinthians 12:28). There are many valid ways for the church to order these important leadership enablement and functions. Rather than mandating specific forms for such ordering, the New Testament offers key principles that form a biblical leadership ethos that is given to inform and guide church leaders in their responsibilities.

LAWM/LACC/OAFA encapsulates this biblical leadership ethos in the following list of leadership principles that are to characterize all governance and other leadership activities within LAWM/LACC/OAFA’s ministry offices and local congregations. While no leader is perfect in living by this ethos, it is the goal that all LAWM/LACC/OAFA leaders embrace and be growing in conformity with these principles.

4.1 Christ Centered Leadership

Church leaders should have their personal identities centered in Christ. Leaders are first, and foremost, followers of Jesus. (Roman 12) One of the ways they follow Jesus is by modeling the substance and style of their leadership after the example of Jesus, the perfect leader. Christ centered leaders view themselves as under shepherds of Jesus, the great “Shepherd,” who is also the “Overseer” of our souls (1 Peter 2:25). Church leaders must follow Jesus in their own lives while co-ministering with Jesus in his leadership of the church.

4.2 Love Motivated Leadership

Church leaders should order all they do in love. The church is like a building whose foundation is Christ (1 Corinthians 3:9, 11). Church leaders should be careful how they build on that foundation (verses 10,13); remembering that the historical patterns of the church will ultimately pass away, leaving only “faith, hope and love. But the greatest of these is love” (1 Corinthians 13:13). This love (God’s love in us) does no harm to others, “is not self-seeking, it is not easily angered, it keeps no record of wrong....It always protects, always trusts, always hopes, always preserves. Love never fails” (verses 5, 7,8). Church leaders should be motivated by this sort of love—the type that finds expression in self-denial and restraint in order that all in the church “may be instructed and encouraged” (1 Corinthians 14:31) leading to a body that “builds itself up in love, as each part does its work” (Ephesians 4:16).

Love is expressed in and through the church in the form of friendship. Jesus relates to his followers as friends, and leaders are to relate to all others in the church in the same way (John 15:12-17). Whereas a master relates to a servant based on obedience to rules, friends relate to one another through mutuality, trust, respect and interdependence.

Love motivated leadership promotes the fellowship and caring that is essential to Christian community. The church is to be a community of individuals who have equal standing before God—united in a mutual love for one another that expresses the outgoing, mutual life and love of the triune God who is eternally Father, Son and Holy Spirit.

4.3 Grace Filled Leadership

The Spirit provides structure within the church in order to avoid anarchy, but in embracing order, the church must avoid legalism. Grace filled leaders oppose legalism by modeling and facilitating relationships in the church with God and between people that are rooted in God’s unconditional acceptance of people in Christ (Ephesians 2:4-10).

Grace filled leaders view themselves as shepherds of people’s souls (Hebrews 13:17; 1 Peter 2:25), not police of people’s lives. Rather than being autocratic and controlling, grace filled leaders are gentle, encouraging and accepting (1 Thessalonians 2:7). They model the grace of God in Christ, which is rooted not in the worthiness of the recipient but in the goodness of the giver. Grace seeks the good of all those led regardless of personality or merit.

4.4 Spirit Led Leadership

Jesus, who is the head of the church, sends the Holy Spirit who brings the real presence of Christ to the church and equips the church for Christ's ministry on earth. Church leadership seeks to operate in accordance with the mind of the Spirit by appointing leaders in accordance with Christ's will as revealed through the Spirit's gifting. Appointed leaders should therefore be circumspect in using their gifts in step with the Spirit's purposes and continuing direction (2 Timothy 1:67).

The way of leadership in step with the Spirit stands in marked contrast with leadership that relies on the flesh, including reliance on the law as a benchmark of church governance. Great care must be taken not to quench the Spirit (1 Thes. 5:19). The purpose of the church's governance structures should always be to serve Christ, to be obedient to the Spirit and to engage in mutual edification in love. Church structures should not be ends in themselves. They exist to facilitate the work of the Body of Christ in accord with the Spirit.

4.5 Word Directed Leadership

Jesus Christ, the living Word of God, conveys his perfect will to the church through the indwelling Holy Spirit, including Spirit inspired Holy Scripture. Word directed leaders allow Scripture to be the norm of the church's existence, giving form and shape to the church's corporate life (2 Timothy 2:15; 3:14-16). The principal message of Scripture is the gospel of Jesus Christ contained and conveyed in the apostolic testimony that is a part of the church's one foundation (Ephesians 2:20). Leaders are Word directed as they keep a clear focus on the gospel, deemphasizing those things that are peripheral to, or that detract from its essential message (2 Timothy 2:16-19).

4.6 Mission and Vision Driven Leadership

Mission driven leaders are focused on leading the church in obedience to the great commission Jesus' command to make disciples (Matthew 28:19). Mission driven leaders mobilize the church for this work by building God's people up in their faith and equipping them for works of service, leading to maturity and effectiveness.

Vision driven leaders discern and communicate a compelling vision of the church faithfully and effectively pursuing the great commission. Visionary leaders are catalysts for change able to lead members/disciples to embrace and pursue clear and attainable mission enhancing strategies and goals. Such change involves birthing within people both new expectations and the desire to sacrifice to reach forward.

4.7 Servant Leadership

Jesus said, “whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthew 20:27-28). This means that leaders in the church do not lead for personal gain, prestige or power (1 Peter 5:14). Rather, they lead as slaves of Christ, appointed as stewards of the gospel and of the many other gifts of God’s grace to the church (see 1 Corinthians 4:12 and 1 Peter 4:10-11). In this stewardship responsibility, servant leaders seek not their own benefit, but the benefit of those they lead. That concern is extended to all the rich and the poor, the powerful and the weak and to all races, ethnicities, genders and generations (including the very young and old). Servant leaders view themselves as fellow workers called to be facilitators and equippers who help the members/disciples work together as the body of Christ to accomplish the work of the Lord (Ephesians 4:11-13).

4.8 Involved Leadership

Servant leaders are gentle, “like a mother caring for her little children” (1 Thessalonians 2:7). But gentleness does not mean passivity, rather it is engaged actively, “as a father [who] deals with his own children, encouraging, comforting and urging [them] to live lives worthy of God who calls [us] into his kingdom and glory”.

The New Testament exhorts church leaders to be active and involved. They are to “direct the affairs of the church” (1 Timothy 5:17), and “keep watch” over the church like a shepherd watching over the sheep (Acts 20:28). They are to do this, not by abusively lording it over others, but by serving them (1 Peter 5:23). In particular, church leaders have a God ordained responsibility to “prepare God’s people for works of service” (Ephesians 4:12).

The New Testament emphasizes the importance of church leadership by calling on believers to be properly responsive to their leaders. They are to “respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work” (1 Thessalonians 5:12-13). Believers are admonished to “obey your leaders and submit to their authority...so that their work will be a joy, not a burden, for that would be of no advantage to you” (Hebrews 13:17).

Though believers are not expected to obey leaders who teach or behave in ways contrary to God’s revealed will, they should otherwise follow those who lead. Scripture teaches that the church is to provide, value and respect its leadership. Though the abuse of leadership must be rigorously avoided, leadership should not be abdicated. Though there is no place for pride and arrogance, leaders should not shrink back from the responsibility to lead.

4.9 Shared Leadership

Effective church leadership is team based in structure and collegial in tone where all the leadership gifts in the church are honored and used in ways that foster interdependence (Romans 12:48). Such shared leadership is consistent with the scriptural teachings concerning the ministry of all believers who are equipped for service through the multiple spiritual gifts imparted by the Holy Spirit.

Shared leadership is lived out in decision making processes that emphasize collaboration and consensus building. Consensus is not achieved through an autocratic leader imposing his or her will on the group. Nor is it achieved through voting to determine the majority will. Rather, consensus is achieved when the group is led to discover the direction that best fits its shared mission and values in response to the Lord's direction. Leaders then educate, encourage and inspire the group to embrace that direction together by laying aside personal preferences and proceeding forward in unity.

4.10 Accountable Leadership

Accountability is for the purpose of balancing empowerment and protection. Church leaders invite and encourage their followers to be accountable by modeling accountability in three directions: First, they are accountable to the lead and discipline of the Holy Spirit, including the testimony of the Holy Spirit in Scripture. Second, they are accountable to the whole body of Christ for "each member belongs to all the others" (Romans 12:5). Third, they are accountable to their supervisors who have responsibility to "watch over" and "give an account" to God for their oversight (Hebrews 13:17).

The means by which this accountability is lived out within LAWM/LACC/OAFA is the primary focus of this manual. However, it should never be overlooked that the accountability structures presented herein rest on the biblical leadership ethos summarized in this chapter.

CHAPTER 5 LEADERSHIP OFFICES

5.1 Ordering of Titled Offices

LAWM/LACC/OAFA looks to Scripture for guidance in ordering (administering) the leadership gifts that the Holy Spirit graciously imparts to the church. In the New Testament, the details of such ordering appear to be the church's flexible response to varying needs and circumstances. Applying relevant scriptural examples and principles, LAWM/LACC/OAFA utilizes two titled leadership offices:

1. **Elder:** a man or woman appointed to serve as a spiritual leader within a congregation and/or in a ministry office. Elders are LAWM/LACC/OAFA's official 'clergy.' Elders may operate in gifted offices of the FIVE FOLD APOSTOLIC MINISTRY. (APOSTLE, PROPHET, EVANGELIST, PASTOR, TEACHER)

2. **Ministry Lay Leader:** a man or woman appointed to serve as a lay leader of an individual ministry or cell group within a congregation. Though not ‘clergy,’ ministry lay leaders are principal spiritual and administrative leaders within congregations.

Elders are appointed through onetime ordination with a onetime licensing; while ministry lay leaders are appointed through time limited, renewable commissioning. Ordination and commissioning are means by which duly authorized LAWM/LACC/OAFA leaders, having discerned God’s calling of individuals to service, appoint them to leadership offices in the sight of the church. Such appointments confer delegated authority and responsibility to perform official functions as defined by the appointees’ supervisor(s) in accordance with the principles and policies set forth in this manual.

The ordination and licensing of elders involve the review and approval of the ministry (through the CADT office) since as LAWM/LACC/OAFA’s official clergy, the office of elder is transferable throughout the ministry (whereas the office of ministry leader is limited to the one congregation where the appointment is made). Ceremonies for ordaining elders are conducted in accordance with the ministry’s standard ordination ceremony. Ceremonies for commissioning ministry leaders are designed locally (usually involving prayer, accompanied by the laying on of hands of the senior pastor and others within the congregation).

5.2 Elders (Spiritual Oversight Leaders and Pastors)

The title of Elder (presbuteros in Greek) is conferred on men and women appointed by the ministry to serve in the office of spiritual oversight leader (episkopos in Greek). In the New Testament this office seems to be synonymous with that of pastor (poimen in Greek—a word usually translated shepherd). In Ephesians 4:11 pastors serve the church in spiritual leadership. In Acts 20:28 Paul exhorts these elders to “shepherd” (poimaino, care for) the flock under their care.

5.2.1 General Responsibilities of Leaders/Pastors

In general, pastors serve as spiritual oversight leaders (pastors of varying types) within congregations and ministry al ministries. The scope of that leadership involves church management responsibilities including oversight of the spiritual nurture, care and development of the members/disciples and affiliates within the ministry segment(s) assigned to the pastor. In these responsibilities, pastors are typically involved in overseeing and/or providing teaching, preaching and spiritual counsel and in administering church discipline and related accountability processes.

5.2.2 Conducting Church Ceremonies (the official “religious worship” of the ministry) As the ministry ’s designated “clergy,” LAWMLACC/OAFA elders, within the parameters specified in this section, are authorized by the ministry to conduct and to supervise the conduct of the ministry ’s **church ceremonies**, which are as follows (and note that most of these are described in further detail in the ministry ’s church ceremonies book.

- **Worship Services** (involving the gathering of an established LAWMLACC/OAFA congregation or groups of congregations)
- **Weddings and renewal of wedding vows** (conducted on behalf of the church—and note that there are additional legal requirements for officiating at weddings that vary from state to state)
- **Funerals** (conducted on behalf of the church)
- **Baptisms** (conducted on behalf of the church)
- **Ordaining of elders and installing of pastors in LAWMLACC/OAFA congregations** (and note that ordinations of LAWMLACC/OAFA elders, and installation of LAWMLACC/OAFA senior pastors and co-pastors, must be preapproved by the ministry)
- **Commissioning of ministry leaders** (sometimes referred to as Deacons or Deaconesses)
- **Anointing the sick with oil** (in conjunction with prayer for healing)
- **The blessing of little children** (when this ceremony is part of an official worship service)
- **The Lord’s Supper** (communion)
- **Foot washing** (when this ceremony is part of an official worship service/communion)

Elders/Ministers holding a current elder’s license and ordination are preauthorized by the ministry to conduct these church ceremonies; however if the elder conducting the ceremony is not the senior pastor of the congregation involved, the senior pastor is to be informed in advance.

Elders/Ministers not holding current elder’s license and ordination (and thus not titled as senior pastors, associate pastors, assistant pastors or administrative elders) are not preauthorized by the ministry to conduct church ceremonies, but may do so with advance permission from either a licensed elder serving in the locale where the ceremony is conducted, or a licensed administrative (ministry) elder. In all cases, if the ceremony involves members/disciples of a LAWMLACC/OAFA congregation, the senior pastor of that congregation is to be notified in advance.

Non-ordained church members/disciples are not authorized to conduct church ceremonies (unless prohibited by law, as is the case in officiating at a marriage in some states) so long as they are preauthorized by and under the direct supervision of an elder licensed in that locale. As noted above, if the ceremony involves members/disciples of an established congregation, the senior pastor of that congregation is to be notified in advance.

5.2.3 Appointment of Elders/Ministers

The appointment of a man or woman as an elder within LAWM/LACC/OAFA is made by the ministry and confirmed on its behalf through ordination by one or more LAWM/LACC/OAFA elders. Concurrent with ordination, the elder is assigned to a pastoral (spiritual oversight) office within a LAWM/LACC/OAFA congregation, church circuit, or ministry al ministry. Such assignments are confirmed through the issuance by the ministry of an elder license (see 5.2.5).

- Those assigned to serve as **Associate or Assistant Pastors** (see 6.5) within congregations are assigned and supervised and may be removed from office by the congregation's senior pastor.
- Those assigned to serve as **Administrative Elders/Ministers** within a ministry al ministry are assigned and supervised and may be removed from office by their ministry al supervisor.
- Those assigned to serve within congregations or church circuits as Senior Pastors (see 6.4) or Co-Pastors (see 6.3), are assigned and supervised and may be removed from office by their ministry leader/supervisor.

Within a congregation, the senior pastor usually initiates the process of recommending an individual for ordination as an elder (though any member may initiate a recommendation by contacting the pastor). In order to confirm that God is calling the individual to serve as a pastoral (spiritual oversight) leader in the church, the pastor usually first discusses the matter with the candidate to determine ability, availability and willingness to serve. The pastor, at their discretion, may also discuss the proposed ordination with the advisory council and other leaders in the congregation.

If preliminary screening indicates that the selection process should proceed, the pastor asks the candidate to complete an elder ordination and initial licensing application (available from the CADT office or under Pastor Resources on www.lovingarmsworldmin.org Completion of this application includes completing a criminal background check. A fully complete application (which must include the background check) is reviewed/approved first by the candidate's senior pastor, then by their regional pastoral leader, and finally by the CADT office.

If all levels approve the application, the senior pastor (if an elder) will be authorized to ordain the candidate on behalf of the ministry. The pastor may ask other elders to participate in the ordination. Such ordination ceremonies are generally performed in the presence of the assembled church where the elder will serve. An elder's ordination continues to be valid within LAWM/LACC/OAFA unless and until it is revoked by disciplinary action of the ministry, or is surrendered by the elder. An elder's ordination is transferable between all LAWM/LACC/OAFA congregations so long as that elder remains a LAWM/LACC/OAFA member in good standing.

5.2.4 Qualifications and Responsibilities of Elders

Individuals approved for ordination and continuing service as elders are to adhere to the following qualifications and responsibilities (additional stipulations related to specific oversight ministry responsibilities assigned to elders are noted later in this chapter):

5.2.4.1 Adherence to the general standards for elders set forth by the Holy Spirit through the Apostle Paul in 1 Timothy 3:17 and Titus 1:59.

5.2.4.2 Adherence to the Code of Ethics for Elders in LAWM/LACC/OAFA (see Appendix D).

5.2.4.3 Recognized leadership ability, including spiritual giftedness and skill in the area(s) of assigned ministry. Candidates for ordination as an elder will usually have served for substantial periods as ministry leaders.

5.2.4.4 LAWM/LACC/OAFA Members/Discipleship in good standing, including attendance in a LAWM/LACC/OAFA congregation on a regular basis and consistency and generosity in giving to that congregation.

5.2.4.5 Willingness and availability to serve in the responsibilities of an elder as assigned by the elder's ecclesiastical supervisor.

5.2.4.6 Participation in continuing education as specified by the ministry. Other sections in this manual enumerate continuing education requirements for specific oversight (pastoral) ministry responsibilities.

5.2.4.7 Any individual who has been convicted of a crime that involves any type of abuse of a minor or the sexual abuse of an adult is permanently excluded from being ordained or continuing to serve as an elder.

5.2.4.8 In conducting ministerial responsibilities, elders are not to meet alone (out of public view) with an individual adult of the opposite sex nor with an individual minor of either sex when that individual is not a member of the elder's family.

5.2.5 Licensing of Elders

At the time of ordination, an appropriately qualified ministry leader is assigned through the granting of a license to a particular oversight local ministry leadership (pastoral) function (responsibility) within a chartered congregation or a ministry al office. This license must be renewed once it expires or when the elder's assigned ministry function and/or location of service changes. An elder's license specifies the following:

- The assigned spiritual oversight leadership (pastoral) responsibility. Elders/Ministers licensed to serve in congregations (or church circuits) are designated as senior pastors, co-pastors, associate pastors or assistant pastors. Elders/Ministers licensed to serve in ministry al offices are designated as administrative elders and hold various functional titles.
- The location where the elder is licensed to serve, which may be a specific congregation, a church circuit or a ministry al office (some elders/ministers are licensed to serve both in a congregation and a ministry office).
- The date of issuance and the date of expiration.

An elder/minister's license is transferable between ministry locations and ministry offices. on moving, the license should be reissued to reflect the new location. It may also be reissued if the elder's ministry office changes (as in the case of an assistant pastor becoming a senior pastor).

Note: Requirements related to the pensions of LAWMLACC/OAFA elders (and former elders/ministers) who retire from the fulltime employ of LAWMLACC/OAFA are set forth in the Employed Pastors Manual and in information available directly from the CADT office.

An elder/minister applies to have their license renewed or revised (when invalidated by a change of location and/or office) by using the elder license renewal application (available from the CADT office). The completed application is reviewed first by the applicant's ecclesiastical supervisor, then by their regional pastoral leader (when applicable) and then by the CADT office. When all levels approve, the CADT office issues a new license.

5.2.5.1 Licensing of Pastoral Interns

Pastoral interns are appointed to an internship under the direct supervision of a licensed elder (usually a senior pastor), who serves as the intern's mentor. Internships are entered through an application/evaluation process, which determines suitability to serve as an intern. Concurrent with appointment to the internship, the intern is approved to provide pastoral ministry services (using the title "pastoral intern") so long as they remain under the direct supervision of their mentor. This approval is confirmed by issuance of a pastoral intern license, which is valid for the duration of the internship (typically 12 to 18 months). If the intern continues to show calling, capability and availability to serve as a LAWMLACC/OAFA pastor, they will, near the end of the internship, receive a church pastor assessment. The assessment provides information to help the ministry decide whether or not to ordain the intern an elder and license them to serve as a senior pastor (or other pastoral role).

Ordination and licensing typically occur concurrently when the individual is installed in their new pastoral role. In some cases, the assessment may indicate a calling to plant a church rather than pastor an established church. In such cases, the policy related to church planters applies (see below).

5.2.5.2 Licensing of Church Planters

Individuals wanting to plant a LAWM/LACC/OAFA church in the United States receive a church planter assessment, attend Church Next Training, and submit a New Church Proposal (NCP). Once the NCP is approved by LAWM/LACC/OAFA Church Multiplication Ministries Team (CMMT), the church planter, if not ordained already, may with CADT approval, be ordained an elder and granted a church planter license. The license is valid for two years, or until the newly planted church is granted a LAWM/LACC/OAFA charter. The license allows the planter to perform all standard senior pastor ministry services, and to use the title of “pastor.” The licensed church planter is directly supervised by CMMT, with assistance from the regional pastoral leader (RPL). When the new plant is chartered as a church, the planter is issued a senior pastor license and supervised thereafter directly by the RPL.

5.2.6 Non-licensed Elders/Ministers

If a licensed elder becomes inactive (no longer actively serving in a substantial spiritual oversight leadership responsibility consistent with being licensed), it is appropriate that they surrender their license and be classified as a non-licensed elder. A non-licensed elder retains their ordination credentials and the status and title of elder so long as they continue to adhere to the code of ethics for elders and remain a LAWM/LACC/OAFA member in good standing. A non-licensed elder may apply to return to active, licensed status by using the elder license renewal application.

5.2.7 Authority and Accountability of Elders

Ordination as an elder/minister grants delegated ecclesiastical authority from the ministry to the elder. This authority is limited to the scope of the appointment as defined on the elder ordination certificate in accordance with the policies and principles set forth in this manual. The authority granted an elder through ordination is subject to the ongoing delegation and supervision of the elder’s ecclesiastical supervisor(s).

In their responsibilities, all elders (as is true with all church members/disciples) are accountable to Christ as their Lord and to the body of Christ, the church. In addition to these general accountabilities, and in accordance with the LAWM/LACC/OAFA system of church administration, all elders are directly accountable to their ecclesiastical supervisor(s).

The regional pastoral leader is the ecclesiastical supervisor for all elders/ministers who serve as the CPL of a congregation (including senior pastors, a co-pastor designated as CPL and an elder or non-elder serving as a church facilitator). The ecclesiastical supervisor for elders/ministers not designated as CPLs is their immediate supervisor (for a non CPL co-pastor, their supervisor is the other co-pastor).

5.2.8 What Elders/Ministers May Expect from Their Supervisors

Supervisors of elders will provide support as well as just and fair treatment for elders, striving to:

- Be accessible and promptly respond to requests from elders.
- Provide sound and clear spiritual, ecclesiastical and administrative leadership.
- Openly and respectfully communicate to an elder any serious complaints brought against that elder.
- Provide reasonable time for feedback to requests for information from elders.
- Handle sensitive and confidential information about an elder in a responsible manner.
- Be sensitive to the personal and family needs of elders.
- Be open and responsive to questions from elders.
- Be subject to periodic performance reviews.

5.2.9 Removal from the Position of Elder/Minister

An elder/minister may be removed from office for disciplinary reasons (refer to Chapter 8). Removal involves revocation of the status and title of elder/minister. This action is usually initiated by the elder/minister's immediate supervisor and must be approved by the regional pastoral leader (when applicable) and the CADT office. Upon revocation of the status of elder/minister, the individual ceases to be authorized to perform the ecclesiastical responsibilities of an elder/minister and is to surrender their ordination certificate (and any elder/minister license certificates) to their ecclesiastical supervisor. If such surrender does not occur, the supervisor is to notify the CADT office in writing. If an elder/minister believes they have been removed from office inappropriately, recourse is available through the official appeals process (refer to Chapter 8).

5.2.10 Resignation from the Position of Elder/minister/Minister

An elder/minister may resign from office. Resignation is suggested and even desirable when an elder/minister believes they are no longer able to serve in the office in accordance with the stipulations of this manual. Upon resignation, the individual ceases to hold the title of elder/minister and ceases to be authorized to perform the ecclesiastical responsibilities of elder/minister. Notice of resignation, along with the elder/minister's ordination and any license certificates, is to be sent to the elder/minister's ecclesiastical supervisor. If the supervisor does not receive these materials, the CADT office is to be notified in writing.

5.3 Ministry Leaders (Deacons/Mothers)

The title of ministry leader is conferred on men and women appointed to be the principal leader of an individual ministry (ministry segment) within a congregation. A ministry leader is appointed through commissioning to serve within a specific congregation for a specified duration of time. At local discretion (in response to local cultural practices), the title of “Deacon” may be used instead of “ministry leader” (and a female Deacon may be referred to as a “Deaconess or Mother”).

A person ordained as a Deacon or Deaconess prior to 2008, but not currently commissioned as a ministry leader, may retain the title of Deacon or Deaconess in an honorary (‘emeritus’) status so long as they remain a LAWM/LACC/OAFA member in good standing.

5.3.1 Responsibilities of Ministry Leaders

Ministry leaders serve in LAWM/LACC/OAFA congregations, leading (directing, facilitating and coordinating) the work of others in conducting the congregation’s primary ministries. The diverse responsibilities of ministry leaders are reflected in various functional titles that may be granted (at local discretion) to ministry leaders at the time of commissioning. Examples of functional titles include worship ministry leader, youth ministry leader, women’s ministry leader, facilities director, treasurer, head usher, communications director, etc.

Note that the term pastor should not be used in a ministry leader’s functional title. This term is reserved for elder/ministers serving as pastors (senior pastors, co-pastors, associate pastors, or assistant pastors) within congregations and church circuits. If the primary function of a ministry leader is that of long-term spiritual oversight (pastoral) leadership within a chartered congregation, they would typically be considered for ordination as an elder/minister.

The specific definition of a ministry leader’s responsibilities is at the discretion of their ecclesiastical supervisor (normally the senior pastor) in accordance with the general standards for ministry leaders and the specific standards for certain functional ministry leadership roles set forth in this manual.

5.3.2 Qualifications of Ministry Leaders

General qualifications for appointment and service as a ministry leader (referred to in Scripture as a Deacon) are noted in 1Timothy 3:8-13. Specific qualifications and responsibilities include spiritual maturity; willingness and availability to serve; LAWM/LACC/OAFA MEMBERS/DISCIPLESHIP in good standing (which involves consistency in attendance, giving and serving); and recognized leadership ability; spiritual giftedness and skill (or willingness to learn) in the area(s) of anticipated service. Those commissioned as ministry leaders will normally have served well for a time as ministry workers within the congregation where their ability and desire to lead is tested and confirmed.

5.3.3 Selection and Commissioning Of Ministry Leaders

Appointments of individuals to the office of ministry leader are made through commissioning. A proposal to commission a ministry leader is usually initiated by the senior pastor, though any member may recommend a person for commissioning by contacting the pastor.

There is no formal application process for commissioning of ministry leaders—the details of the evaluation and confirmation process rest with the senior pastor. In discerning that God is calling a person to the office of ministry leader, the pastor will discuss the matter first with the candidate to determine willingness, ability and availability to serve. The pastor may then consult with the advisory council and other leadership groups at the pastor's discretion.

5.3.4 Authority and Accountability of Ministry Leaders

Commissioning to the office of ministry leader confers the title of ministry leader (or, at local discretion, the title of Deacon or Deaconess) and grants delegated authority from the senior pastor to the one commissioned. That authority is limited to the specific scope of the assignment as defined by the ministry leader's supervisor(s) within the general parameters set forth in this manual. A ministry leader's commissioned status is valid only within the LAWM/LACC/OAFA congregation where the person is commissioned and is not transferable to other congregations. When a ministry leader moves to another congregation, the commission is not transferable. If the individual wishes to serve as a ministry leader in the new congregation, that desire may be discussed with the new pastor. If selected to serve as a ministry leader in the new congregation, the individual would be commissioned in the new location.

Assignment to the office of ministry leader within a congregation is time limited the duration of that assignment is at the discretion of the ministry leader's supervisor(s) under the direction of the congregation's senior pastor. There is no ministry al process for licensing such assignments. It is recommended, however, that commissions be granted for stipulated durations (two years is the suggested maximum duration). At the end of the term of the commission, the ministry leader ceases to hold the title, unless they are reappointed to the office.

Such reappointments may be confirmed informally or in a commissioning ceremony. Some congregations choose to hold an annual ceremony to commission new ministry leaders and/or commissioned ministry leaders whose terms of office have expired. Others have such ceremonies less frequently, as the need arises. The design of commissioning strategies and ceremonies is at the discretion of the senior pastor.

The service of ministry leaders within the congregation where they are commissioned is subject to the oversight and supervision of the senior pastor (or his designee). Ministry leaders may be removed from office by the discretionary action of the senior pastor. In making decisions concerning such removals, the pastor would usually seek the input of the advisory council and the pastoral leadership team. Ministry leaders may retire or otherwise step aside from service. Should they wish to return to service, they would discuss the matter with the senior pastor, who would, if appropriate, commission them to a specific ministry leadership responsibility.

5.3.5 Ministry Leadership Teams

Within a congregation, the ministry leaders form a **ministry leadership team**, which meets under the direction of the senior pastor (or their designee) to discuss matters pertaining to vision, mission and strategies related to advancing balanced disciple making within healthy ministry environments in and through the congregation’s ministries.

CHAPTER 6 LEADERSHIP ROLES IN CONGREGATIONS

Elder/ministers and ministry leaders serve within local congregations in various functional roles. To allow for flexibility in varying circumstances, LAWM/LACC/OAFA does not mandate specific job (ministry) descriptions for most ministry leadership roles. Within the processes and responsibilities set forth in this manual, congregations are encouraged to establish specific job descriptions that accommodate the gifts and availability of the individual leaders and the needs of the specific congregation.

However, for the sake of unity and appropriate accountability, the ministry does mandate certain pastoral leadership and ministry leadership roles, and the appointment and supervision processes defined in the rest of this chapter.

Glossary of Abbreviations	
CADT	Church Administration and Development Team
LCL	Local Church Leader
CPL	Congregational Pastoral Leader
RPL	Regional Pastoral Leader
LPN	Local Pastoral Network
NPL	National Pastoral Leader

6.1 Alternatives for providing primary spiritual oversight/CPL

In order to be a chartered LAWM/LACC/OAFA congregation, each congregation must provide an individual (or team) that provides the congregation with appropriately qualified and accountable primary spiritual oversight (pastoral) leadership. Depending on circumstances, this leadership may be provided in a number of different ways (see the alternatives below). In all cases, the primary pastoral leader within a congregation is selected and appointed by the ministry with the involvement of the receiving congregation (see 6.2). In all cases, the primary pastoral leader in the congregation is designated by the ministry as that congregation's **congregational pastoral leader** (CPL). The CPL serves as the primary point of contact with the ministry, and receives direct supervision from the ministry.

LAWM/LACC/OAFA utilizes four alternative types of primary pastoral leadership to provide for the spiritual oversight of its chartered congregations:

1. **Senior Pastor:** an elder/minister serving in an employed or bi-vocational role as the lead pastor in a congregation. A senior pastor is automatically designated as the congregation's CPL.
2. **Assistant Pastors/Affiliate Pastors:** Elder/ministers who coequally share the senior pastor responsibility. One of these co-pastors is designated the CPL.
3. **Pastoral Care Team:** a group (typically with 3 to 5 members/disciples—usually ministry leaders—who may or may not be elder/ministers), who coequally share the various responsibilities of a senior pastor. One team member is designated to coordinate/facilitate the work of the team and is designated the CPL.
4. **Church Facilitator:** An individual, who may or may not be an elder/minister, who coordinates the ministry of a limited service congregation. A church facilitator is automatically designated the CPL.

6.2 Process for selecting and appointing primary spiritual overseers (pastors)

Senior pastors, co-pastors, pastoral care teams, and church facilitators are selected and appointed by the ministry utilizing processes that typically include the regional pastoral leader (RPL), regional pastoral leader (RPL) and CADT office working with representatives from the receiving congregation(s). Such processes are adapted to the circumstances of receiving congregations to help see that congregations are appropriately pastored and that transitions are as smooth as possible.

To help in pastor transition processes, it is important that each chartered congregation have in place an internal **emergency pastoral leadership transition plan**. This plan specifies which of the congregation's leaders will fill in temporarily for the senior pastor in the case of the senior pastor's death, resignation or disability. The transition plan should designate one leader in the congregation to serve as the congregation's **emergency contact** who will then serve as the primary point of contact between the congregation and the ministry during the leadership transition process.

Upon learning of the absence of the senior pastor, the emergency contact is to immediately contact the RPL or CADT office. These ministry al leaders will design a process to identify and appoint a new senior pastor (or co-pastors, or pastoral care team) to serve the congregation. This transition process will involve participation of the leaders and advisory council of the congregation. The process typically includes a visit by one or more replacement candidates to meet with the congregation and preach in a worship service.

6.3 Qualifications and ministry requirements for co-pastors, pastoral care teams and church facilitators

Primary spiritual oversight (pastoral) leadership in some (typically smaller) congregations is provided by two elder/ministers serving as **co-pastors**, a group of elder/ministers and/or ministry leaders serving as a **pastoral care team**, or (in limited service congregations) an elder/minister or ministry leader who serves as a **church facilitator**.

6.3.1 Co-pastors must meet the same qualifications and ministry requirements as senior pastors (section 6.4).

6.3.2 Pastoral Care Team Members/disciples must meet the same qualifications as ministry leaders. Ministry requirements include adherence to the code of ethics for elder/ministers (whether or not the team member is an elder/minister), the timely filing of reports to the ministry (see section 2.6.3) and participation in continuing education (see section 6.10 and note that only one member of a pastoral care team is required to meet this requirement, which may be rotated or otherwise shared among team members/disciples).

6.3.3 Church Facilitators must meet the same qualifications as ministry leaders. Ministry requirements include adherence to the code of ethics for elder/ministers (whether or not the facilitator is an elder/minister) and the timely filing of reports to the ministry (see section 2.6.3). Though exempted from participation in continuing education, they are encouraged to participate (see section 6.10).

6.4 Qualifications and Ministry Requirements for Senior Pastors The primary spiritual oversight (pastoral) leader in most LAWM/LACC/OAFA congregations is an elder/minister who is appointed by the ministry to serve as senior pastor. This appointment involves being issued a license, which specifies that the person is being licensed to serve as a senior pastor. The license specifies the scope of the appointment within a single congregation or in a church circuit. Such licenses must be renewed every five years or when the elder/minister ceases to serve in the licensed role or changes the locale of that service.

Some senior pastors are employed by LAWM/LACC/OAFA to serve their congregation(s) and are referred to as employed pastors. The terms of employment are set forth in the Employed Pastors' Manual (available from the CADT office). Senior pastors not employed by the ministry are referred to as bi-vocational pastors. They volunteer their services to the church. The LAWM/LACC/OAFA Financial Management Manual discusses the giving of honoraria from the congregation as expressions of thanks for the volunteer services of bi-vocational pastors.

6.4.1 General Qualifications of Senior Pastors Those appointed to the office of senior pastor must meet the qualifications and responsibilities of elder/ministers (including adherence to the code of ethics for elder/ministers). In addition, they must demonstrate ability and willingness to meet the responsibilities of senior pastors outlined in this manual.

6.4.2 General Responsibilities of Senior Pastors In general, the responsibilities of a senior pastor involve the primary spiritual and administrative leadership of the congregation. This leadership is focused on equipping, mobilizing and coaching teams of servant leaders who work together under the senior pastor's direction to lead the congregation in pursuit of its disciple making mission.

The senior pastor's leadership is to conform, in general, to the requirements set forth in this manual. The exact form of that leadership will, however, vary depending on the congregation's specific organizational structure, size and needs as well as other local and regional demands, constraints and opportunities. In all cases, the senior pastor has the primary leadership responsibility within the congregation and is accountable in that leadership as follows.

6.4.3 General Accountabilities of Senior Pastors Senior pastors are appointed and supervised by the ministry through the management of U.S. ministers. Supervision is provided by CADT staff, working through the regional pastoral network system. As the congregation's congregational pastoral leader (CPL), each senior pastor reports to and is directly accountable to their regional pastoral leader (RPL) and is mutually accountable to other CPLs in their regional pastoral network.

In addition to this ministry al accountability, senior pastors are to work closely with and seek the advice and counsel of the standard administrative teams within the congregation(s) they serve: the pastoral leadership team (formed when there is more than one elder/minister serving actively in a pastoral role within the congregation), the advisory council (which offers advice and counsel to the pastoral leadership team), the ministry leadership team (the congregation's multiple ministry leaders), and the finance committee (which handles the congregation's financial affairs under the direction of the senior pastor).

While these various teams and committees are directly accountable to the senior pastor, they are also responsible to the congregation and the ministry to act on direct knowledge of, or on allegations of, significant offense by the senior pastor. Such action is to be in accordance with the processes outlined in Chapter 8.

6.4.4 What pastors can expect from the ministry Pastors can expect that CADT will maintain open lines of communication with them. CADT will seek their advice and input and keep them informed about decisions that affect their duties and congregation(s). They will also be provided with instruction, assistance, supervision and evaluation of their performance in accordance with published criteria.

6.4.5 Specific responsibilities of senior pastors. In addition to meeting the responsibilities of members/disciples and the responsibilities of elder/ministers (including the code of ethics for elder/ministers and applicable elder/minister licensing requirements), all senior pastors are to meet the following responsibilities specific to their pastoral ministry leadership role:

6.4.5.1 Model and teach spiritual formation. Spiritual formation involves teaching and practicing spiritual disciplines with the intent that each member and the congregation as a whole continually grow in imitating Jesus.

6.4.5.2 Preach and teach the gospel. Pastors must preach and teach that salvation is by grace through faith. The Christian's relationship with God is through Jesus Christ, not through obedience to the law. Jesus (and our saving relationship with him) is the gospel.

6.4.5.3 Provide inspiring worship services. The pastor should model and teach participation in corporate worship. Weekly and annual worship services should include congregational input and involvement in designing the worship. Every part of the worship service should be directed toward God, to honor and praise him. This includes well prepared, transformational sermons. Topical sermons and special sermons (such as dramatic renditions) may be appropriate on certain occasions, but expository sermons should be the norm.

6.4.5.4 Be a transformational leader. Pastors should lead their congregations to Jesus Christ and to a full understanding and acceptance of historic, orthodox Christianity. The ministry of all believers should be a prime focus. Various needed ministries should be encouraged and developed. Pastoral leadership encourages and sees that these ministries are taking place properly. The goal throughout is that members/disciples be transformed to become more like Jesus Christ in their thoughts and behaviors.

6.4.5.5 Model and teach stewardship. Pastors should teach members/disciples to practice stewardship in all aspects of their lives: in use of their time, talent and treasure. Pastors should teach and model that financial giving is an aspect of worship—it is LAWMLACC/OAFA policy that all employed pastors tithe their income and that bi-vocational pastors be generous donors in accordance with their income levels.

6.4.5.6 Promote small group ministry. Pastors should continually educate the members/disciples of their congregations in the importance of being a part of a small group (also referred to as a cell group) and they should keep the congregation apprised of how to start and/or enter a small group. It is a ministry goal to involve as many members/disciples as possible in small group ministry. In advancing this goal, pastors are responsible to see that small group leaders are identified, trained and supervised.

6.4.5.7 Model and teach relational evangelism. Great commandment and great commission living necessarily includes relational evangelism. Pastors should therefore focus their congregation's attention on relational evangelism by example, through teaching and by coordinating evangelism efforts in and through the congregation. Such efforts might include inter-ministry evangelism initiatives.

6.4.5.8 **Fulfill continuing education requirements**—see section 6.10.

6.4.5.9 **Serve the congregation faithfully.** Though many duties can be delegated and small groups within the congregation can provide care and nurture for the members/disciples, the senior pastor is to be a caring presence in the lives of the members/disciples. This means, for example, that they should be present at the serious times of transition in the lives of members/disciples such as times of serious illness and times of serious conflict within families or among church members/disciples. The senior pastor (whether employed or bi-vocational) is expected, as much as is reasonably possible, to be present for funerals, weddings and other important occasions in the lives of members/disciples.

In addition, pastors employed by the church (full or part time) are expected to be present in all weekly worship services unless one of the following is true:

- They are on vacation
- They are pastoring a multi-church circuit where two or more congregations hold their worship service on the same day (and the senior pastor is unable to be present in all those services each week)
- They are not employed by the church full time and must be absent from a church service to fulfill a non-church employment obligation

Pastors not employed by the church are expected to be present in the weekly worship service of the congregation with only very limited exceptions for personal vacation or because of employment obligations outside LAWM/LACC/OAFA.

When taking vacation, pastors employed by the church are not to miss more than two consecutive weekly worship services. Longer absences are to be preauthorized by their immediate supervisor.

Concerning reporting time off:

When a senior pastor (employed by the church or not) knows in advance that they will be absent from their pastoral duties for more than two consecutive days, they are to report in advance such absences (including vacation) by sending an email to their supervisor (usually the RPL) with a copy to headquarters. This email is to include the anticipated beginning and ending dates of the absence and a phone number where the pastor may be reached in an emergency.

Once the pastor ends their absence, they are to send another email to their immediate supervisor with a copy to headquarters. This email is to note that they have returned. If employed by the church, the pastor must sign into LAWM/LACC/OAFA online and go to the record days taken on their online timecard (reported as full days only).

Should a senior pastor become incapacitated or otherwise unable to fulfill any of the duties specified in this manual, the regional pastoral leader and the CADT office are to be notified immediately. Other areas where senior pastors are expected to serve the congregation faithfully include the following (note that this list is not exhaustive):

- Preach sermons, lead Bible studies and provide other means of biblical instruction for congregants.
- Administer baptism, the Lord's Supper (communion), weddings, funerals and blessing of children ceremonies.
- Pray for and anoint the sick.
- Supervise the maintenance of member files using the standard online system.
- Supervise the administration of the financial management system in the congregation in compliance with the requirements of the ministry 's financial system for congregations as set forth in the LAWM/LACC/OAFA Financial Management Manual. Ensure that complete financial reports are filed on time (see 2.6.3).
- Report monthly to the RPL using the standard online monthly report form (see 2.6.3).
- Supervise the administration of church assistance to needy members/disciples according to ministry al guidelines.
- Counsel congregants on matters of spiritual significance.
- Attend community functions as a representative of the church.
- Visit members/disciples, affiliates and prospective members/disciples.
- Provide classes for prospective members/disciples and candidates for baptism.

6.4.5.10 Identify, develop, mentor and empower leaders.

Senior pastors should seek to promote church growth by identifying gifted people in the congregation who can provide leadership for congregations now and in the future. They are expected to be developing more pastors and other ministry leaders and are encouraged to plant new congregations. Related leadership development responsibilities include:

- Arrange for the commissioning of ministry leaders and the ordination and licensing of elder/ministers according to the needs and circumstances of the congregation.
- Set up and coordinate an advisory council to assist in church planning and administration.
- Set up and coordinate a finance committee to oversee the finances of the congregation.
- Supervise other leaders in the congregation.
- Complete periodic evaluations of any leaders who report directly to the senior pastor (annual evaluations are recommended).

6.4.5.11 Be able to explain and actively teach LAWM/LACC/OAFA doctrines in accordance with LAWM/LACC/OAFA theology (as set forth in LAWM/LACC/OAFA's Statement of Beliefs and Brief Introduction to FIVE FOLD APOSTOLIC Theology, with related doctrinal papers and articles at www.lovingarmschurch.org) **and follow the policies, practices and procedures of the ministry.**

All senior pastors are to abide by the Code of Ethics for Elder/ministers, which requires upholding of ministry al teachings and following ministry al policies, practices and procedures (which includes submitting attendance, financial and other required reports to the ministry in an accurate and timely way—see section 2.6.3 concerning required reports).

6.4.5.12 Administer the disciplinary, grievance and appeals processes within the congregation. Within the congregation, the pastor has the responsibility for administering any needed discipline of members/disciples and facilitating the consideration of grievances and appeals filed by members/disciples. The processes for disciplinary action and filing of grievances and appeals are discussed in Chapter 8.

6.4.6 Performance reviews for senior pastors. Each senior pastor will receive a periodic performance review from CADT. These reviews are in keeping with four important commitments:

- That pastors be accountable
- That pastors be helped to grow in their ability
- That members/disciples be reassured that their pastors are being meaningfully supervised
- That pastors be given meaningful and consistent input and encouragement

Performance reviews are conducted in accordance with the responsibilities of members/disciples, elder/ministers and senior pastors noted in this manual together with other relevant, published criteria. The review may include a survey of the members/disciples to obtain input concerning the pastor's performance. It may also include interviews with the pastor's advisory council or other leadership groups. At the pastor's request, the pastor's spouse may be present when the performance review is conducted. Within the congregation, the details of any review will be shared only with the pastor.

6.5 Associate and assistant pastors In order to advance team based, shared leadership, it is the goal of LAWMLACC/OAFA that multiple pastors work together in a pastoral leadership team to provide team based spiritual oversight leadership within their congregation. Such teams are led by the senior pastor who often (and ideally) works in partnership with multiple associate and/or assistant pastors.

Appointments to the offices of associate and assistant pastor are made through the elder/minister licensing process, which involves the review and approval of both the senior pastor and the ministry. At local discretion, associate and assistant pastors may be given more descriptive pastoral titles such as administrative pastor, youth pastor, children's pastor, teaching pastor, worship pastor, pastor of member care, etc.

As a condition of their appointment, associate and assistant pastors are to meet the responsibilities of members/disciples as well as the qualifications and responsibilities of elder/ministers, including adherence to the code of ethics for elder/ministers, and compliance with all elder/minister licensing requirements.

Additional responsibilities specific to their assigned pastoral leadership responsibilities are as follows.

6.5.1 Associate pastors Associate pastors may be employed by the ministry or may be bi-vocational (volunteer). They are directly supervised by their senior pastor and normally assist in the full range of the senior pastor's responsibilities, usually serving in a larger congregation or a church circuit. The senior pastor defines the exact scope of an associate pastor's responsibilities in accordance with the guidelines in this manual. Associate pastors are expected to participate actively in the leadership training provided by the ministry by attending those training sessions in person, or (when personal attendance is not possible) by receiving the training through the personal coaching of the senior pastor or his designee.

6.5.2 Assistant Pastors Assistant pastors are typically bi-vocational (volunteer). They are directly supervised by their senior pastor or by an associate pastor. Assistant pastors normally oversee a specific oversight ministry segment within the congregation and are often given related functional titles such as "youth pastor," "pastor of seniors," etc.

The senior pastor defines the exact scope of an assistant pastor's responsibilities in accordance with this manual. Assistant pastors are expected to participate actively in the leadership training provided by the ministry either by participating directly or by receiving the training through the coaching of the senior pastor or his designee.

6.6 Pastoral Interns Pastor interns participate in a pastoral internship program to prepare appropriately qualified men and women for possible service as LAWMLACC/OAFA pastors. Applicants for internships will typically meet the qualifications for elder/minister and show giftedness for pastoral ministry (though candidates need not be ordained). Interns typically serve part-time (about 20 hours per week) while working a part-time job, or pursuing a degree in ministry or related studies at a seminary or Bible college.

Pastoral internships typically last from six months to a year. Other arrangements (such as summer internships) are possible. The offering of an internship does not constitute a promise of LAWMLACC/OAFA employment. Some interns are paid by LAWMLACC/OAFA, while others volunteer their service. Individuals interested in an internship may discuss that interest with their pastor and then request an application from the CADT office.

The responsibilities of pastor interns vary depending on the needs of their supervisor (usually a senior pastor) and the developmental (including CADT) needs of the intern. In general, the goal is to expose the intern to all facets of pastoral ministry through participation in:

- Pastoral training including regional and regional conferences and outside seminars
- Congregational ministries including church leadership, strategic planning and finances
- The planning and conducting of worship including preaching
- Detailed reviews of LAWM/LACC/OAFA theology and doctrine
- Community ministry with a peer group such as a ministerial association
- The review of administrative processes required in LAWM/LACC/OAFA congregations
- Personal reflection and evaluation through journaling and maintaining work records
- Member visits
- Frequent progress reviews with the supervisor
- The management of ministerial expenses
- Preparation of a ministry development plan
- Other activities required by the intern's school or deemed appropriate by the supervisor

6.7 Advisory councils

To facilitate team based leadership and mutual accountability within congregations, all chartered congregations (with limited exceptions, see below) are to have an advisory council. The senior pastor is responsible to see that the council is appointed and operates actively and effectively in accordance with this section. Congregations that do not have a senior pastor or co-pastors, and are led instead by a pastoral care team are ***not required*** to have an advisory council since the pastoral care team in that circumstance fills the role of both the council and the senior pastor.

6.7.1 The work of the advisory council

The advisory council is formed to offer focused, ongoing advice, perspective and counsel to the senior pastor and to the other members/disciples of the pastoral leadership team (which is comprised of all elder/ministers serving actively as pastors in that congregation). The advisory council is supervised by and is directly accountable to the senior pastor.

The advisory council is not constituted to direct the day today management of the congregation, that work is the responsibility of the congregation's pastoral leadership team working in concert with its ministry leadership team. Both of these teams are accountable to and led by the senior pastor.

Furthermore, the advisory council is not constituted as a board of directors that governs the congregation. Primary oversight of the administrative leadership of the congregation is the responsibility of the senior pastor who is directly accountable to the ministry through the regional pastoral leader. The senior pastor then works in a team based (collegial, consensus based) way to share governance responsibilities with others, including the pastoral leadership team, the ministry leadership team, the finance committee, and the advisory council.

The general scope of the advice and counsel offered by the advisory council to the pastoral leadership team concerns significant policy and administrative matters related to the following three general spiritual oversight concerns of the pastor(s):

- The needs and interests of the congregation, including its overall vision, mission and strategy, and the particular needs and interests of its members/disciples, affiliates and visitors.
- The needs and interests of the community (or communities) where the congregation ministers (including potential members/disciples as well as the larger body of Christ).
- The needs and interests of the ministry (including LAWML/LACC/OAFA core values, doctrines/theology, goals, policies and practices).

Within these three general areas of concern any of the pastoral leadership team members/disciples or advisory council members/disciples may bring to the advisory council specific issues for review and consideration.

The senior pastor together with the other members/disciples of the pastoral leadership team is to carefully (and prayerfully) consider the advisory council's consensus advice, counsel and perspective on these matters, which are to regularly include, as a minimum, the following specifics:

6.7.1.1 The ongoing development of the congregation's vision document which sets forth the congregation's vision for the future, defines its primary mission, lists its core values, details its key result areas (mission strategy), and enumerates faith and work goals related to each key result area.

6.7.1.2 The congregation's annual budget (prepared by the senior pastor working with the finance committee) and any revisions to that budget.

6.7.1.3 Advance review of expenditures that are not provided for in the annual budget.

6.7.1.4 Review of quarterly and annual reports prepared by the finance committee.

6.7.1.5 The congregation's annual activity calendar including any significant changes to that calendar.

6.7.1.6 Significant administrative matters such as the congregation's meeting place, meeting day or meeting time, significant worship service format changes, etc.

6.7.1.7 The instituting, basic organization, and any significant reorganizing of the congregation's primary ministries

6.7.1.8 Consideration of candidates for ordination as elder/ministers and commissioning as ministry leaders.

6.7.2 Advisory Council Meetings As a minimum, the advisory council is to meet quarterly. More frequent meetings (such as monthly) are the norm in most congregations depending on local needs and circumstances, including the frequency of significant changes within the congregation (the more frequent the change, the more frequent the meetings). The senior pastor or another member of the pastoral leadership team may chair advisory council meetings or a chair may be appointed from the advisory council's MEMBERS/DISCIPLESHIP. The same chair may serve each meeting or the chair may be rotated.

The senior pastor is normally to be present at all council meetings (though the council may meet without the senior pastor present when they give advance consent) so that they are actively involved with the council in order to support, validate, receive and carefully consider the council's advice, counsel and perspective. The senior pastor is also responsible to see that the council is provided with needed information, training and coaching so that it is equipped for its work.

6.7.3 Resolving Disagreements: In the case of significant, unresolved disagreements between the senior pastor and the advisory council, either party may initiate the grievance process outlined in Chapter 8.

6.7.4 Qualifications for Advisory Council Members/Disciples: Advisory council members/disciples are to be selected based on ability and availability to serve. They are to be active members/disciples of the congregation, noted for their wisdom and insight and their ability to work with people. They are to be members/disciples in good standing, regular in attendance and generous in giving (in accordance with financial ability). Any such member of the congregation, age 16 or older, male or female, is eligible to serve on the council. Current members/disciples of the pastoral leadership team are not eligible to serve on the council since the council exists to advise the pastoral leadership team.

Some congregations automatically appoint certain congregational leaders to the advisory council including the treasurer, elder/ministers not serving on the pastoral leadership team, and/or ministry leaders. Such appointment strategies are at the discretion of the senior pastor. Whatever strategy is used, care should be taken to not duplicate roles and to not overload people's schedules. Moreover, care should be taken to maintain diversity on the advisory council to reflect (where possible) the diversity of the congregation in spiritual giftedness, gender, race, ethnicity, age, location of residence and socioeconomic background.

6.7.5 Appointment of Advisory Council Members/Disciples Member/Disciples of the council may be nominated by the MEMBERS/DISCIPLESHIP as a whole with final selection by the senior pastor or the senior pastor may make the nominations with final selection by a vote of the members/disciples (including youth members/disciples). Either way, the members/disciples are actively involved in the selection process, and the senior pastor is able to assist in screening out candidates who do not meet the qualifications noted in this section. Following is a suggested process for selecting advisory council members/disciples (the pastor may vary the process to fit local needs so long as a participatory process, as modeled in this section, is utilized).

6.7.5.1 Distribute nomination ballots to members/disciples (a sample ballot form is available from CADT).

6.7.5.2 Appoint a secretary to handle all tabulations. Tabulate the ballots and place the top ten names on a second ballot, listed in random order.

6.7.5.3 At the next worship service, distribute the second ballot. Each member will then choose three persons from the list of ten.

6.7.5.4 Tabulate the second ballot and give to the pastor a list of the top seven names in order of preference.

6.7.5.5 From these names, the senior pastor will select several members/disciples to serve. A council of five is suggested (there may be as few as three in small congregations and more in larger). The pastor determines the number.

6.7.5.6 Announce and post the names of those appointed at the next worship service.

6.7.5.7 The advisory council and pastoral leadership team will arrange to begin meeting at regular times.

6.7.6 Term of Office for Advisory Council Members/Disciples. There is no set length of service for advisory council members/disciples. The senior pastor, in consultation with the pastoral leadership team and the advisory council, will determine how often new members/disciples are to be appointed. It is recommended that term limits be set in advance and on a staggered basis so that only part of the advisory council is replaced at any one time (a maximum term of three years is suggested). An advisory council member may resign from office prior to completion of their term of service. A member may be removed from office by the discretionary action of the senior pastor. In either case, the process for choosing a replacement on the advisory council may follow the procedure above, or the replacement may be selected by the senior pastor from the final pool of nominees identified in a recent balloting process.

6.8 Finance Committees. Each congregation (with only limited, preapproved exceptions) is to have a finance committee that implement and administers the ministry 's standard financial management system for congregations in accordance with the stipulations of the LAWM/LACC/OAFA Financial Management Manual. The committee reports directly to the senior pastor or to an associate or assistant pastor designated by the senior pastor.

MEMBERS/DISCIPLESHIP on the finance committee is by appointment of the senior pastor with the advice of the other members/disciples of the pastoral leadership team and of the advisory council.

MEMBERS/DISCIPLESHIP on the finance committee automatically includes the treasurer and the head usher. It is appropriate that these individuals be commissioned as ministry leaders in the congregation. In addition to the treasurer and head usher, the finance committee is also to include at least one general member. For more information concerning the finance committee refer to the LAWM/LACC/OAFA Financial Management Manual.

6.9 Children and Teen Ministry Leaders/Workers. Because children and teen ministry leaders and workers serve minors, their area of ministry has special accountability requirements. For that reason, all adults who work regularly in ministries directed toward those under age 18 must undergo a criminal background check (usually involving fingerprinting) and be otherwise pre-qualified and screened using the Children and Teen Ministry Volunteer Application (available online).

All teens working regularly in ministries directed to minors must also be prequalified and screened (though a criminal background check is not required) using the Children's Ministry Teen Volunteer Application. This application and criminal background check process need only be conducted once, but each year returning leaders and workers must be screened by verifying that their names do not appear on a state sex offender registry. A directory of such registries is available on the FBI website at: <http://www.fbi.gov/hq/cid/cac/registry.htm>

Applicants (of any age) with prior criminal convictions of abuse (physical or sexual) involving minors or of crimes of a sexual nature involving adults are permanently excluded from service as children or teen ministry leaders and workers. In conducting ministry to children and teens, an individual ministry leader or worker is never to be alone (out of public view) with an individual minor who is not a family member. To avoid this situation, it is necessary for the ministry activity to be conducted within public view or that two or more responsible adults are present.

6.10 Continuing Education for Primary Spiritual Support Overseers. In order to enhance their knowledge and skill, and as a requirement for maintaining their license to serve, all elder/ministers and senior pastors (employed or bi-vocational) and all co-pastors are required to participate in the LAWM/LACC/OAFA Continuing Education Program.

Pastoral care teams are also required to participate in this program—their continuing education requirement may be fulfilled by rotating or otherwise sharing among team members/disciples.

Note the following concerning pastoral continuing education:

1. CADT grants **exemptions** to these requirements only in exceptional circumstances.
2. These requirements apply only to senior pastors, co-pastors and pastoral care teams serving **full service congregations** (FSCs). Those serving **limited service congregations** (LSCs) are automatically exempted (though encouraged to participate). For the distinction between an FSC and an LSC, see section 2.6.
3. It is appropriate for the pastor's congregation(s) to reimburse the pastor for expenses incurred in fulfilling these continuing education requirements. Reimbursed expenses typically include the costs of tuition, textbooks and travel.

CHAPTER 7 LEADERSHIP IN THE MINISTRY/FELLOWSHIP

In addition to leaders within local congregations, LAWMLACC/OAFA maintains international and national/regional ministry leadership offices. The general purpose for these offices is expressed in the ministry's international mission statement:

LAWMLACC/OAFA is committed to living and sharing the good news of what God has done through Jesus Christ

This mission is pursued through:

- Building healthy, Christ centered congregations that are sanctuaries of worship, friendship, and nurturing pastoral care.
- Providing sound biblical teaching through congregations, media, and personal outreach in relevant, meaningful forms for people of diverse backgrounds and ages.
- Expressing the love of God to all through the work of the Holy Spirit in our lives.
- Equipping people for Christian service so that the gospel can be known, understood, and experienced.
- Sharing in the work of the gospel with the broader Christian community, acknowledging that we can learn from one another and that Christ's love goes beyond ministry boundaries.

7.1 International Leadership. To advance this general LAWMLACC/OAFA mission, the ministry provides the following international leadership offices located in the ministry's central office in Zion, Illinois:

7.1.1 Pastor General. The ministry's chief international ecclesiastical officer. The current LAWMLACC/OAFA Pastor General is (TBD)

7.1.2 Advisory Council of Elder/Ministers. The pastor general is advised by and chairs an advisory council of elder/ministers (ACE) that provides input in the formulation of ecclesiastical direction for the ministry internationally. Current ACE (TBD)

7.1.3 Doctrinal Advisory Team. The pastor general, with advice from ACE, appoints and oversees a doctrinal advisory team to consult with the pastor general and ACE on doctrinal matters including review of LAWMLACC/OAFA's Statement of Beliefs and other doctrinally related literature. In making appointments to this team, the pastor general and ACE consider level of education in theology and related subjects, age, experience in Christian leadership and current LAWMLACC/OAFA responsibilities.

Current doctrinal advisory team members/disciples are (TBD)

7.2 United States National Leadership. To advance its mission, LAWMLACC/OAFA maintains ministry leadership offices within nations and multinational regions. The LAWMLACC/OAFA office within the United States operates in accordance with the following mission statement: **“Working to help each LAWMLACC/OAFA congregation attain its God-given potential”**

Within the United States, LAWM/LACC/OAFA is incorporated as LAWM/LACC/OAFA, an Illinois nonprofit religious corporation. The articles and bylaws of this corporation provide for officers and a board of directors to direct corporate operations in accordance with due care provisions of applicable law. **Current Corporate Officers:** Michael L. Hargett, Sr. (President), Jerry Stewart (Vice President), David Bolton (2nd Vice President), Lucinda Villalobos (Secretary), Anthony Villalobos (Treasurer).

7.2.1 LAWM/LACC/OAFA Ministry Office Objectives. The LAWM/LACC/OAFA ministry office is led by the ministry overseer/presiding prelate, and involves various leaders and support staff working together to provide theological, doctrinal, administrative, financial and legal support, integrity and accountability for the benefit of LAWM/LACC/OAFA congregations and the ministry. This work is directed toward the following specific objectives:

- Encourage and facilitate the clear proclamation of the gospel in word and deed in each congregation.
- Provide ministry al identity for member congregations.
- Maintain theological and doctrinal integrity in accordance with The Statement of Beliefs.
- Provide ministry al leadership characterized by humility, integrity, honesty and faithfulness to the Word of God.
- Provide effective biblical instructional materials, church news and information for members/disciples.
- Provide effective preparation, training, selection, continuing education and supervision of competent, Christ centered, Spirit led pastors.
- Provide skilled administrative, accounting and legal services in support of the congregations.
- Maintain LAWM/LACC/OAFA's official history, legacy and continuity.
- Maintain an office of Church Administration and Development Team (CADT) to appoint all elder/ministers; to maintain and supervise the recruiting and training/interning of potential pastors; to supervise and train all senior pastors and other pastoral leaders; to advance ministry programs directed toward the development of adults who minister to children, teens and young adults; and to advance ministry al programs directed toward church multiplication.
- Maintain an office of Financial Affairs and Planning to manage a system within congregations and the ministry that accounts for and receipts donations and that complies with all federal and state regulations regarding donations, church expenses and disbursements of funds. This system also provides accounting services for all pastoral salaries/benefits and provides accounting and legal services for ministry al church business.
- Provide administrative support for ministry ally sponsored conferences and festivals.
- Maintain the LAWM/LACC/OAFA web site and provide space for local church web sites on the Internet.
- Produce ministry al publications for the edification and instruction of LAWM/LACC/OAFA leaders and members/disciples.
- Protect ministry al interests through responsible legal counsel.
- Maintain an adequate facility for ministry al headquarters operations.
- Maintain MEMBERS/DISCIPLESHIP in appropriate Christian organizations and partner with other ministry s in ministry level initiatives aimed at strengthening unity in the body of Christ and building the kingdom of God.

7.3 U.S. Church Administration and Development Team (CADT). To advance its mission through its USA congregations, LAWMLACC/OAFA provides the office of Church Administration and Development (CADT), which is directed by the management of U.S. ministers.

The work of CADT is summarized in its mission statement:

LAWMLACC/OAFA Church Administration and Development Team is committed to building and equipping pastoral leadership and congregations of LAWMLACC/OAFA and its affiliates in the United States to make disciples who make disciples.

CADT advances this mission through the structure pictured and described on the next page.

Glossary of CADT abbreviations

CADT Church Administration and Development Team

CPL Congregational Pastoral Leader

RPL Regional Pastoral Leader

DPN Regional Pastoral Network

NPL National Pastoral Leader

CMMT Church Multiplication Ministries Team

GM Generations Ministries

MDT Ministry Development Team

Church Administration and Development (CADT) Structure

7.3.1 CADT Director. The director of Church Administration and Development (CADT) serves as management of U.S. ministers. Responsible for the oversight and direction of all CADT operations, and ultimately all ministers and congregations within LAWMLACC/OAFA.

7.3.2 CADT Office and Communication Resources. These two functions report to the CADT director and provide administrative and technical support to the CADT team. The CADT Office provides planning and budgeting, accounting, scheduling, resource distribution and record keeping. Communication resources provides support and production in media, publications, and other forms of internal and external communications.

7.3.3 Church Administration. This aspect of CADT includes the work of the regional pastoral leaders (RPLs) and regional pastoral leaders (RPLs) who work on behalf of the management of U.S. ministers to provide ministry al supervision and relational support to the congregational pastoral leader (CPL) within each LAWMLACC/OAFA congregation.

7.3.3.1 Regional Pastoral Leaders (RPLs). RPLs report to the CADT director in overseeing the regional pastoral leaders within a U.S. region. This oversight involves the supervision and relational support detailed in appendix A.

7.3.3.2 Regional Pastoral Networks (DPNs). CADT provides supervision and relational support to CPLs through the use of regional pastoral networks. These networks are groups of several CPLs within a geographic area. Networks meet three to four times a year face-to-face or by teleconference under the leadership of the regional pastoral leader (RPL) (see 7.3.3.3). One of these face-to-face gatherings occurs at the annual LAWMLACC/OAFA regional conference, and another is a training seminar/workshop provided within the network by a CADT ministry development (see 7.3.4).

7.3.3.3 Regional Pastoral Leaders (RPLs). RPLs (who typically are employed LAWMLACC/OAFA pastors) are appointed by CADT to oversee the CPLs within their network. RPLs report to their RPL and serve as supervisors, coaches, encouragers and accountability partners for each of their CPLs. See appendix A for details.

7.3.3.4 Congregational Pastoral Leaders (CPLs). The ministry appoints one leader within each chartered congregation to serve as that congregation's CPL. They serve as the primary point of contact between the ministry and the congregation, report directly to their regional pastoral leader (RPL), and interface with the other CPLs in their regional pastoral network. Each CPL fills a particular pastoral leadership role within their congregation—alternative roles are described in Chapter 6.

7.3.4 Church Development. This aspect of CADT involves the equipping and supporting LAWMLACC/OAFA congregations and ministers for active and skillful participation in ministry with Jesus. This equipping and supporting is provided through three CADT directed ministries:

- **Church Multiplication Ministries Team (CMMT):** providing equipping and support for planting and developing new churches
- **Generations Ministries (GM):** providing equipping and support for ministering children, teens and young adults; ministering through older adults; supporting parents and strengthening marriages (see <http://lovingarmschurch.org>)
- **Ministry Development (MD):** providing equipping and support for the development of ministers of all kinds (see <http://lovingarmschurch.org>)

Through the work of these three ministries, CADT provides personalized consulting and coaching, and group training seminars. It is CADT's goal to offer training in regional conferences in most years, and at least one training seminar within each regional pastoral network annually. Additional training is provided in print, online and via teleconference.

CHAPTER 8 GRIEVANCE, DISCIPLINE AND APPEALS PROCESSES

Church administration necessarily involves dealing with grievances, extending church discipline to offenders and hearing appeals regarding disciplinary actions. This chapter sets forth the values, principles, policies and procedures related to these matters within LAWM/LACC/OAFA congregations (with ministry al offices involved as stipulated).

8.1 Essential values. By their nature, grievance, discipline and appeals processes involve conflict. Because of the exceptional challenges that conflict brings, and for the health and unity of the church and its members/disciples, it is vital that the administration of the processes outlined in this chapter be grounded in the following six essential values.

8.1.1 Love. Love for God and for people motivates the church to invite Jesus to correct his body, the church (Revelation 3:19). The church must act out of the base of Jesus' love as it administers grievance, discipline and appeals processes. Love causes the church to seek to protect the weak and innocent even as it seeks, in a spirit of love, to hear grievances against the accused and then extend discipline to those who are shown to be offenders.

8.1.2 Grace. The administration of such processes must also be motivated by God's grace his positive regard, lavish care and generous provision for those who, by faith, place their trust in Christ (Ephesians 2:8-10). Through God's Spirit of grace, all people, including offenders, are treated with dignity and respect despite their lack of personal merit.

8.1.3 Healing. Such processes must be administered to advance restoration and healing (Galatians 6:1) rather than to punish and exact revenge (2 Corinthians 10:8; 13:10). When discipline is administered with the intent of restoration and healing, harm (2 Corinthians 7:8-13; 1 Corinthians 5:5), death (James 5:19-20) and condemnation (1 Corinthians 11:32) are avoided for those disciplined, even while others are protected from an offender's sinful acts.

8.1.4 Holiness. Because the church is called to participate in the holy relating of the Father, Son and Spirit (Hebrews 12:10; 1 Thessalonians 4:7), the administration of such processes must seek to enhance and promote the personal morality and ethical conduct of believers who are being sanctified (made holy) through the indwelling Word (Ephesians 5:25-27). If the church abdicates its responsibility to discipline, its testimony in the world will be hindered, particularly with regard to its influence and power for good. Furthermore, lack of appropriate church discipline often leads to internal corruption and spiritual decay.

8.1.5 Unity. The administration of such processes must be for the advancement of unity in the church. Unity is enhanced when major divisions in belief, practice and attitude are reconciled (Romans 16:17, 2 Timothy 2:25-26; Titus 3:10; Philippians 4:2).

8.1.6 Confidentiality. In administering such processes, it is important for the privacy, dignity and protection of the parties involved that appropriate confidentiality be maintained (1 Peter 4:8; Proverbs 17:9). Though, at times, circumstances are such that absolute confidentiality is not possible (and thus cannot be guaranteed), the processes outlined in this chapter provide for the maintenance of confidentiality in ways that are biblically appropriate without promoting an inappropriate atmosphere of secrecy.

8.2 Addressing Offenses: General Process. In the Christian community, offenses inevitably arise. Some arise when a participant in the church directly and personally wrongs (“offends”) another participant. Other offenses are less personal, as when a member or group of members/disciples has a grievance concerning the performance of a church leader or concerning a church policy. Whatever the precise nature of such offenses, it is essential that they be addressed in accordance with the biblically appropriate procedures set forth in this chapter.

Through these procedures, grounded in the aforementioned values, conflict is minimized, the concerns of the offended are given a fair hearing, the innocent are protected and appropriate action is taken to hold offenders accountable and to seek their restoration. It should be noted that most grievances resulting from offenses within the church can be handled quickly and informally. Because Christ’s love in a believer’s heart “covers a multitude of sins” (1 Peter 4:8), most offenses are quickly forgiven and forgotten with no need for a formalized grievance procedure.

There are, however, times when significant grievances arise that divide members/disciples, risk the well being of the innocent, and/or threaten the effectiveness of the church in its mission. In such instances, it may be appropriate, or even mandatory, for members/disciples and/or church leaders to initiate the formal grievance process outlined in this section. Note, however, that this process must not be used for insignificant (trivial) offenses or to pursue a spirit of unforgiveness, revenge or intolerance. Rather, it is given to provide a measured, orderly way to seek mediation in pursuit of reconciliation concerning significant grievances that arise from significant offenses.

This mediation reconciliation process is informed by the teachings of the Lord Jesus Christ recorded in Matthew 18 and by other scriptures that relate to addressing grievances and administering discipline within the body of Christ. Note that the process as outlined applies most directly to peers of generally equal standing and/or authority within the church. In situations involving those of unequal standing/authority (such as between members/disciples and pastors, children and adults, etc.), the process is adjusted accordingly. Note also that the church itself (usually through the senior pastor) may initiate the process when circumstances warrant.

As individuals participate in the mediation reconciliation process, it is essential that all submit prayerfully to the leadership of the living Jesus Christ our High Priest. All participants are urged to approach the process with Jesus’ love, compassion and grace and with a willingness to be mutually accountable—seeking together to find reconciliation that strengthens the lives of all concerned.

8.3 Handling Grievances: Formal Mediation Reconciliation process. The need to initiate the following formal mediation reconciliation process begins with a significant grievance arising from an alleged significant offense. “Significant” is of course, a subjective term—and what one may see as “insignificant” may be quite “significant” to another. It should be noted, nonetheless, that this process (with the following five sequential steps), is reserved for addressing significant grievances that arise from allegations of significant offenses, not insignificant, minor irritations.

8.3.1 Step 1: Private Counsel (Matthew 18:15). In approaching step one in the mediation reconciliation process, it should be noted that Scripture places the burden for seeking reconciliation on all parties related to a grievance. For example, offenders are urged to contact those they believe they have offended to seek forgiveness and reconciliation (Matthew 5:23-24).

At times, however, offenders may be unaware of the offense, or, may simply be unwilling to initiate contact with the offended party. In such situations, it may be appropriate (or even mandatory) for the offended party to contact the (alleged) offender for private counsel.

The offended party will usually initiate the formal grievance process through one-on-one contact with the alleged offender (assuming it is safe and otherwise appropriate to make contact in this way).

Such contact is for the purpose of gentle, yet direct confrontation in humility (Matthew 18:4), maintaining confidentiality. The purpose for this contact is to seek reconciliation that involves appropriate accountability and forgiveness. If the alleged offender refuses to meet or if the outcome of this meeting is not satisfactory to the aggrieved party, step two may be pursued.

8.3.2 Step 2: Mediation (Matthew 18:16). The next step is for the aggrieved party to arrange for another confidential meeting with the alleged offender this time taking along one or two others to assist. The reason for additional persons is not to gang up on the accused but to offer a broader perspective, wise counsel and appropriate witnesses to the process.

The purpose of this second meeting is to gain agreement on the nature of the offense and to agree upon a course of action to advance appropriate accountability, forgiveness and reconciliation. If the alleged offender is unresponsive, step three may be initiated.

8.3.3 Step 3: Arbitration and disciplinary action (Matthew 18:17a). In this step, the aggrieved party officially notifies the church of the offense by contacting the alleged offender's ecclesiastical supervisor (the senior pastor or regional pastoral leader, for example). That supervisor will then discuss the matter with the alleged offender and others (as appropriate) to help find an appropriate resolution regarding the grievance.

If needed, and otherwise appropriate, the supervisor will render a judgment on behalf of the church. This judgment may include a determination concerning disciplinary action in accordance with the policies set forth in this chapter.

If the alleged offender, now determined to be an offender by the church, is unresponsive, step four may be initiated at the discretion of the supervisor (note that step four may be part of the disciplinary action called for in step three).

8.3.4 Step 4: Publication (Matthew 18:17). In this step, and in accordance with appropriate confidentiality concerns for the aggrieved and the offender, members/disciples of the church may be notified of the general nature of the offense and of the disciplinary action to be administered to the offender. Before any such publication, the ecclesiastical supervisor is to consult with their supervisor and with the ministry 's legal department. The breadth of any publication will be limited to the circle of knowledge and influence of the offender within the church.

If the offender refuses to submit to the mandated discipline, the offender's MEMBERS/DISCIPLESHIP may be suspended or terminated (including the suspension or termination of any leadership offices as applicable). If the offender successfully completes the discipline (including a mandated plan for restoration), step five will be initiated.

8.3.5 Step 5: Restoration (Galatians 6:12; 1 Corinthians 5). When the offender has fulfilled any mandates for restitution and/or rehabilitation, the offender will be restored. If the offender's discipline was previously announced (in step 4), the restoration will be announced to as wide an audience as the announcement of the offense. Full involvement of the offender in certain duties within the church may be withheld temporarily or permanently depending on the nature of the offense. Restoration does not always imply a return to teaching or other public ministry responsibilities, including leadership.

8.4 Administering Church Discipline: General Principles and Cautions Church discipline begins with individual members/disciples actively submitting to God's direction in their lives. That submission includes the believer's response to the prompting of the Holy Spirit to confess sin (1 John 1:8-10) and to examine oneself, especially before the mirror of Scripture (James 1:22-25; 1 Corinthians 11:28-32). To be in a position to help restore others, it is necessary that believers first judge themselves so there will be no hypocrisy (Matthew 7:15).

God delegates to the church responsibility and authority to administer discipline for several important reasons:

- To maintain sound doctrine (1 Timothy 4:16)
- To restore and preserve unity (Philippians 4:3)
- To watch over souls (Hebrews 13:17)
- To admonish in the Lord (1 Thess. 5:12)

In this work of administering church discipline, leaders must be prayerfully dependent on God's leading. They must appropriately use Scripture for teaching, rebuking, correcting and training in righteousness (2 Timothy 3:16-17). They must exercise great care, knowing that, as leaders, they will give an account to the Chief Shepherd for the condition of his flock (Hebrews 13:17).

Furthermore, administering church discipline involves spiritual discernment (1 Corinthians 5:12; 1 Peter 4:17). Such discernment involves appropriate assessing ("judging") of circumstances, including the actions and attitudes of the individuals involved.

8.4.1 Cautions Concerning Church Discipline. In approaching the administration of church discipline, church leaders must recognize that all Christians (leaders included) are imperfect. All are on a journey of growth in Christ by the power and direction of the Holy Spirit.

The processes discussed in this chapter must, therefore, be administered in an atmosphere of love and encouragement that graciously acknowledges the reality of imperfection and that encourages growth as it also seeks to avoid and remove offenses (1 Thessalonians 5:14; Romans 13:8, 15:14; Colossians 3:13-16).

In particular, church discipline should always be administered with the following cautions in mind:

8.4.1.1 The church is not to extend discipline beyond its intended purposes (2 Corinthians 2:3).

8.4.1.2 The church is to forgive repentant offenders. Unforgiveness could result in the believer being swallowed up by too much sorrow (verse 7) and in Satan taking opportunity and advantage (verse 11). It must be noted, however, that such forgiveness, depending on the nature of the offense, does not always mean restoration to a former office or responsibility of service.

8.4.1.3 When exercising discipline, members/disciples at all levels are to be treated as family, not as enemies (2 Thessalonians 3:15).

8.4.1.4 Discipline must always be exercised with impartiality.

8.4.1.5 Discipline is to be administered according to published standards and procedures.

8.5 Specific Processes For Arbitration and Disciplinary Action. In the course of pursuing the general grievance process within a LAWM/LACC/OAFA congregation, the church may become involved at various points. In some cases the church (usually through the senior pastor) files the initial grievance. In other cases, the church first becomes involved at step three by providing arbitration and, if necessary, administering church discipline. The church's participation in the grievance process follows one of two procedural systems: one for members/disciples/affiliates (including leaders who are not senior pastors) and one for senior pastors.

The reason for two systems is that senior pastors are supervised by and accountable to CADT (through their regional pastoral leader) while other members/disciples (including those serving as leaders within congregations) and affiliates are accountable to the senior pastor. Note also that there are special stipulations in the process when the member who is an alleged offender is an elder/minister.

8.5.1 Arbitration and church discipline process when the offender is a member or affiliate. When the alleged offender is a member or an affiliate (including leaders with the exception of senior pastors), and the grievance process reaches the point when the church becomes involved, the official representing the church as arbiter will be the senior pastor or an appropriately qualified individual designated by the senior pastor. The arbiter will seek to understand the facts in the situation and will determine if an appropriate process, in accordance with the guidelines of Matthew 18, has been followed up to that point. If appropriate, the arbiter may instruct the parties to return to an earlier step in the process.

Following a finding of facts, the arbiter will seek to help the parties find a resolution of the grievance satisfactory to all, with the reconciliation of relationship between the parties being the desired goal. Particular concern will be shown for the protection of the innocent and the weak. If circumstances warrant, the arbiter will call for disciplinary action. Such action must be approved by the senior pastor and may involve one or more of the following measures involving the offender:

1. Further counseling
2. Suspension from MEMBERS/DISCIPLESHIP or affiliation
3. Disassociation from MEMBERS/DISCIPLESHIP or affiliation
4. Probation or revocation of official church titles (when the title being suspended or revoked is that of elder/minister, the suspension or revocation must be approved by the management of ministers).

As a disciplinary action, disassociation from MEMBERS/DISCIPLESHIP or affiliation is used only in limited and significant situations. One such situation is a compelling need to protect the church from harm (including the spiritual harm caused by divisive behavior).

Another such situation is the need to emphasize to the offending member or affiliate the importance of taking immediate, significant remedial action.

A disassociation is effective when the senior pastor confirms the action. The disassociation is effective immediately, with or without notification and prior to the action being recorded in the member records. The senior pastor will, however, make a reasonable effort to personally notify the person being disassociated (by telephone or in writing). This notification is to include informing the offender of the opportunity to appeal the disciplinary action as set forth in the appeals process outlined in this chapter.

Disassociations of members/disciples are recorded by the congregation where the action is initiated by sending email notification of the action to the CADT office at church.administration@lovingamschurch.org. The CADT office then reviews all member disassociations.

8.5.2 Arbitration and Church Discipline Process When the Offender is a Senior Leader.

When the alleged offender is a senior pastor, the need for arbitration involving the church usually arises earlier in the grievance process than when the parties are peers of generally equal standing or authority. Some adults and most minors are understandably uncomfortable taking complaints concerning the actions of their pastor to that pastor. In such situations, the member or affiliate may contact another leader in the congregation or the regional pastoral leader to provide arbitration, even before reaching step three in the general process.

Though they are supervised by and accountable to the senior pastor, other leaders in a congregation (such as elder/ministers, advisory council members/disciples and ministry leaders) are also accountable to the congregation and to the ministry to take appropriate action when there is clear evidence of behavior by the senior pastor that constitutes a significant offense (a breach of a senior pastor's duties and/or ethical behavior as defined in this manual). When such offenses are observed, or credible reports of such offenses are received, the other leaders are to follow the grievance procedures outlined in this chapter.

When a regional pastoral leader (RPL) learns of a grievance that alleges an offense by a senior pastor, the RPL will seek first to objectively establish the facts concerning the matter. The RPL may ask the involved parties to submit their account of the circumstances in writing. He may also ask them to provide (or he himself may seek out) the testimony of additional parties in accordance with 1 Timothy 5:19-21. If, during this fact finding stage, it is determined that the person lodging the complaint has not communicated directly with the pastor, they may be asked to do so subject to the concerns about unequal standing/authority discussed earlier in this chapter. The goal will be to encourage resolution as early as possible in the process while respecting the sensitivities of the relationship between senior pastors and their congregants and the need to protect the weak.

If it is inappropriate to try to do so, or if the parties are unable to meet and resolve the issue between them, the RPL will call for a meeting of the concerned parties (in person or via a telephone or video conference). In some instances, the RPL may have another church official take his place in this meeting. During the meeting, the RPL will seek to help the parties understand one another's viewpoints and reach an agreement, if possible, concerning resolution of the grievance. When deemed necessary by the RPL (a determination always made in consultation with the regional pastoral leader), the senior pastor will be disciplined using one or more of the following actions:

8.5.2.1 Corrective visit, letter or phone call. A visit, letter or phone call to the pastor is normally sufficient to address most infractions. A visit or phone call will normally be followed with an email message to provide a written record.

8.5.2.2 Suspension. A pastor may be suspended from all pastoral duties when there is evidence of dereliction of duty that, in the judgment of the RPL is cause to remove the pastor from active duty while the matter is investigated. Such suspension is usually short term, with a determination made fairly quickly to reinstate the pastor, place the pastor on probation, or terminate the pastor.

8.5.2.3 Termination. A pastor may be terminated from pastoral duties if in the judgment of the regional pastoral leader (RPL), as confirmed by the regional pastoral leader and the management of ministers, a significant dereliction of duty and /or breach of ministerial ethics makes it inappropriate for the individual to serve as a senior pastor.

8.5.2.4 Probation. A pastor may receive probation rather than termination when the nature of the offense warrants it and there is also reason to believe that the pastor can be rehabilitated in a reasonably short period of time. Probation serves the purpose of alerting the senior pastor that he is not meeting performance responsibilities and provides him with a set time frame within which he may demonstrate satisfactory improvement.

When a pastor is put on probation, the RPL will confer with him to discuss the reasons for and the nature of the probation, including requirements for improvement during the probation period. This discussion will be handled in a loving and respectful way, seeking to help the pastor meet appropriate responsibilities for his performance as pastor.

As part of this discussion, it will be determined if the pastor's congregation(s) should be notified about the pastor's probation. Though notification is often not necessary, depending on the nature of the offense(s), it may be. If notification is deemed (by the RPL in consultation with the regional pastoral leader) to be necessary, it will be made by the RPL or by his designee in a way that respects the privacy of the involved parties (including the pastor) while appropriately informing the congregation concerning the terms of the probation.

Probation is usually for three months. This duration is usually long enough to provide adequate time for the pastor to demonstrate improvement in accordance with a list of requirements that will be given to the pastor at the beginning of the probation period.

During probation, the pastor is expected to seek input from the RPL regarding improving his job performance. The RPL or pastor may request that another pastor in a neighboring pastorate be assigned to assist. At the conclusion of the probation period, one of three actions will be taken:

- 1) **Cancellation of probation.** If the pastor has met requirements, probation will end.
- 2) **Continuation of probation.** If the pastor has not met requirements but has shown substantial progress, probation may be extended—up to a maximum total probationary period of six months.
- 3) **Termination of duties.** If the pastor has not shown substantial progress in meeting the requirements, his responsibilities as senior pastor will be terminated.

8.5.3 Arbitration & church discipline process when the offending party is a congregation. LAWMLACC/OAFA congregations are established by the granting of a church charter. That charter calls for all LAWMLACC/OAFA congregations to adhere to “the various proclamations, directives, and doctrinal tenets of the

Parent Church” (see Chapter 2 for a copy of the charter). Should violations of the charter or of other stipulations pertaining to congregations set forth in this manual arise the RPL will contact the offending congregation’s senior pastor seeking resolution of the problem. Often such matters are remedied through informal communication at this level.

If, however, the violations continue, the RPL, at his discretion, may call for a meeting of the senior pastor and the advisory council and/or another leadership group within the congregation to discuss the alleged violations. If this meeting does not lead to a cessation of the violations, the RPL will send formal notification of the violations via a letter to the senior pastor. That letter will specify a date by which the congregation must cease the violations.

On the date stipulated in the letter of notification, the RPL, in consultation with the regional pastoral leader, will make an ecclesiastical determination concerning the congregation’s progress in ceasing the violations. If progress is deemed unsatisfactory, the charter of the congregation may be suspended or revoked. When a congregation’s charter is revoked by the ministry , that congregation ceases to be a LAWMLACC/OAFA congregation and immediately must surrender and return (or vacate) any property owned by the ministry .

8.6 Specific processes for appealing church discipline. LAWMLACC/OAFA members/disciples, affiliates and chartered congregations have, by virtue of their official standing within the ministry , access to formal processes by which they may appeal ecclesiastical rulings concerning church discipline. This right of appeal is granted both to those who are being disciplined as well as to those who are the offended party in a grievance procedure.

8.6.1 Process for members/disciples or affiliates appealing church discipline. If a member (including congregational leaders who are not senior pastors) or an affiliate wishes to appeal a disciplinary action mandated by the senior pastor, the first step in the appeals process is for that

member, leader or affiliate to contact the regional pastoral leader (RPL). Such notification may be by telephone, email or letter. Through informal discussions (often by telephone), the RPL will seek to help the appellant find a resolution to their concerns. Such discussions may or may not include contact with the senior pastor.

If the matter cannot be resolved through such informal discussions, the RPL will call for a more formal hearing (face-to-face, by telephone or video conference) where the RPL (or his designee) will interview each of the parties and then seek to help them find a mutually acceptable resolution. Should an acceptable resolution not be found, the RPL in consultation with the regional pastoral leader makes a ruling concerning the matter.

Should the PNL's ruling not be satisfactory to one or more of the concerned parties, they may contact the management of U.S. ministers to request that a **regional grievance and appeals committee** (RGAC) be convened to hear the matter. The RGAC will include two or more pastors and/or pastors' spouses from within the regional pastoral network and the regional pastoral leader.

The appellant may name one of the people who will be on the committee. The regional pastoral leader will schedule and chair the DGAC meeting. The concerned parties, including the RPL who made the initial ruling, will be invited to present their concerns. Once all pertinent information has been presented, the RGAC will meet in private to make a ruling. The ruling of the DGAC concludes the regular appeals process.

8.6.2 Process for senior pastors appealing church discipline. If a senior pastor wishes to appeal a disciplinary action mandated by the RPL, the first step in the appeals process is for the senior pastor to contact the regional pastoral leader. If the matter is not resolved in informal discussions at this level, the regional pastoral leader will arrange for the convening of a DGAC that will include two or more pastors from within the pastor's regional pastoral network together with the regional pastoral leader. The appellant may name one of the people who will be on the committee.

The regional pastoral leader will schedule and chair the DGAC meeting. The concerned parties, including the RPL who made the initial ruling, will be invited to present their concerns. Once all pertinent information has been presented, the committee will meet in private to make a ruling. A written summary of the RGAC's ruling will be sent by the regional pastoral leader who chairs the DGAC to the management of U.S. ministers who will review the ruling and either confirm it or call for further investigation by the RGAC.

Once the investigation has been completed to the satisfaction of the management of U.S. ministers, he will make a final ruling in the matter. In making the ruling, the management of U.S. ministers may (at his discretion) consult with other ministry al officials and other appropriate parties. The management of U.S. ministers will notify the senior pastor of his decision via telephone and/or email followed by an official letter of notification.

8.6.3 Process for congregations appealing church discipline. If a congregation wishes to appeal a disciplinary action mandated by the RPL (who consults with the regional pastoral leader in such matters), it may do so by having the senior pastor or an appointed representative of the advisory council notify the regional pastoral leader of the desire to appeal. If the matter is not resolved in informal discussions at this level, the regional pastoral leader will arrange for the convening of a regional grievance and appeals committee (DGAC) that will include three or more pastors from within the regional pastoral network. The appellant congregation may name one of the pastors who will be on the committee.

The regional pastoral leader will schedule and chair the meeting of the DGAC in which the appointed representative of the congregation, members/disciples of the congregation's advisory council, all elder/ministers and ministry leaders and the regional pastoral leader (RPL) will be invited to present their concerns. Once all pertinent information has been presented, the committee will meet in private to make a ruling. A written summary of the DGAC's ruling will be sent by the regional pastoral leader who chairs the DGAC to the management of U.S. ministers, who will review the ruling and either confirm it or call for further investigation by the DGAC.

Once the investigation has been completed to the satisfaction of the management of U.S. ministers, he will make a final ruling in the matter. In making this ruling, the management of U.S. ministers may (at his discretion) consult with other ministry al officials and other appropriate parties. The management of U.S. ministers will notify the congregation (through its appointed representative) of his decision via telephone and/or email, followed by an official letter of notification.

8.6.4 Review of appeal rulings. While the right to appeal ecclesiastical rulings ends at the conclusion of the appeals processes noted above, appellants may request that such rulings be reviewed by a committee of the advisory council of elder/ministers appointed for this purpose, named the appeals committee. This request for review by the appeals committee may be made only after the last level of appeal by right has been reached and concluded.

Such requests for review by the appeals committee should be submitted to the management of U.S. ministers in writing within 60 days following the rendering of the appeals ruling that concluded the formal appeals process. The management of U.S. ministers will notify the secretary of the advisory council of elder/ministers of such requests, who will obtain a decision from the appeals committee and notify the appealing party whether or not the appeals committee will review the matter. The decision to review or not review the matter is discretionary on the part of the appeals committee and is not a matter of right. A ruling not reviewed stands as ruled.

APPENDIX A
MINISTRY REQUIREMENTS FOR CHURCH ADMINISTRATION AND DEVELOPMENT of LEADERS

This appendix lists ministry requirements (responsibilities and expectations) for:

- Church Pastoral Leaders (CPLs)
- Regional Pastoral Leaders (RPLs)
- Ministry Developers (MD)

These ministry al leaders work within the Church Administration and Development (CADT) pastoral administration and ministry development teams (see section 7.3).

Glossary of Abbreviations	
CADT	Church Administration and Development Team
LCL	Local Church Leader
CPL	Congregational Pastoral Leader
RPL	Regional Pastoral Leader
LPN	Local Pastoral Network
NPL	National Pastoral Leader

A.1 Regional Pastoral Leaders (RPLs). RPLs oversee several regional pastoral leaders (RPLs) within a region. This oversight includes supervision and relational support that is administered through email, teleconference or web conference; and if needed, through personal visits to help with unusual or particularly difficult or time-consuming issues.

In addition to meeting the responsibilities of members/disciples and the responsibilities of elder/ministers (including the code of ethics for elder/ministers and applicable elder/minister licensing requirements), all regional pastoral leaders are to meet the following ministry requirements:

1. Model a personal relationship with Jesus to encourage the ongoing spiritual formation of the RPLs and other leaders in the region.
2. Model for RPLs a personal love for the lost and commitment to relational evangelism.
3. Establish a relationship with the RPLs characterized by love and grace.
4. Model the Spirit led life, encouraging RPLs to do so within their network.
5. Offer encouragement and appropriate correction when RPL behavior/teaching is not expressive of a Spirit led, word directed life.

- A. Encourage RPLs to personally practice and teach stewardship as an act of worship in all aspects of their time, talent and treasure.
- B. Model gospel centered teaching in discussions with RPLs and in resources provided to them. All such teaching is to be in agreement with LAWM/LACC/OAFA doctrine summarized in the Statement of Beliefs and detailed in doctrinal articles posted at www.LAWM/LACC/OAFA.org
- C. Instruct RPLs concerning the importance of encouraging their congregational pastoral leaders to give well prepared, transformational, expository sermons.
 - 1. Model and teach enthusiasm for and focus on disciple making ministry that involves team based leadership and the ministry of all believers.
 - 2. Assist RPLs in helping their CPLs develop pastoral and ministry leaders to serve within their congregations.
 - 3. Model direct accountability to ministry al supervisors and mutual accountability to RPLs. Offer encouragement and loving correction when RPLs are not being appropriately accountable.
 - 4. Work with RPLs to schedule training in their networks from ministry developers once every six to nine months. Current seminars offered are listed at: <http://www.lovingarmsworldmin.org> under “services.”
 - 5. Serve as a relational and administrative representative of the CADT office to the RPLs: explain and answer questions regarding the ministry’s doctrines, policies, practices and procedures. Be a primary source for communication between RPLs and ministry al leadership.
 - 6. Answer questions from RPLs (or CPLs who are referred by the RPL) concerning LAWM/LACC/OAFA policies set forth in this manual, the Financial Management Manual, the Church Building Manual, and The Employed Pastors’ Manual. As needed, questions may be referred to others in CADT or other departments (information technology, accounting, legal, etc.)
 - 7. Make recommendations to the CADT office concerning applications for elder/minister ordination and licensing; new pastoral hires; assigning and installing senior pastors, pastoral care teams and church facilitators; and merging, splitting or closing congregations in the region.
 - 8. Participate personally in LAWM/LACC/OAFA in-service education (ACCM classes or equivalent) and training programs provided by the ministry and encourage and facilitate RPLs in their participation.
 - 9. Receive the RPL’s monthly report. Evaluate this report and follow up (as necessary) with the RPL by phone or email, and (though only occasionally) personal visit.

10. File with the CADT director (with copies to the ministry developers) a monthly region report addressing the needs, problems, opportunities, etc. of the RPLs and pastoral networks in the region. The CADT director, CADT office and the ministry developers will use this report to determine needs for training or mediation/crisis intervention provided by the ministry developers, often with RPL involvement.
11. Receive the quarterly and annual financial reports from all congregations in the region. Follow up with RPLs (and/or congregational pastoral leaders) as needed.
12. Assist the CADT office in conducting a periodic formal review of each RPL and CPL in the region. The RPL will take the lead in RPL reviews, and will assist, as needed, when RPLs reviews their CPLs.
13. Be involved in administering formal grievance, disciplinary and appeals processes when they get to the ministry al level (see Chapter 8).
14. Make occasional visits to regional pastoral network meetings as a representative of the ministry to convey ministry al support, raise ministry al awareness and to ascertain network needs/health. Include a summary of observations from such visits in the monthly region report.
15. Assist as able and asked in planting new congregations in the region working with CADT's Church Multiplication Ministries.

A.2 Regional Pastoral Leaders (RPLs)

RPLs oversee several congregational pastoral leaders (CPLs) within a regional pastoral network. This oversight includes both supervision and relational support provided through network meetings, email coaching and occasional personal visits. In addition to meeting the responsibilities of members/disciples and the responsibilities of elder/ministers (including the code of ethics for elder/ministers, applicable elder/minister licensing requirements, and elder/minister confidentiality issues), all regional pastoral leaders are to meet the following ministry requirements:

1. Model a personal relationship with Jesus to encourage the ongoing spiritual formation of the CPLs in the network.
2. Model for CPLs a personal love for the lost and commitment to relational evangelism. Encourage CPLs to measure the conversion growth rate in their congregations.
3. Establish a relationship with the CPLs characterized by love and grace and encourage CPLs to pastor their congregations with love and grace.
4. Model Christ centered worship in network meetings and help CPLs understand how to do the same in their congregations.
5. Model the Spirit led, word directed life, encouraging CPLs to do so within their congregations.
6. Offer encouragement and appropriate correction when CPL behavior/teaching is not expressive of a Spirit led, word directed life.
7. Encourage CPLs to understand and teach the LAWMLACC/OAFA doctrines summarized in the Statement of Beliefs and detailed in doctrinal articles posted at the web site.
8. Encourage CPLs to give transformational expository sermons and Bible studies.

9. Focus on disciple making in accordance with the LAWMLACC/OAFA ministry model (see the introduction to this manual and the details presented at <http://www.LAWMLACC/OAFA.org/mindev/>), including team based leadership, collaborative decision making and the ministry of all believers.
10. Model accountability and teach CPLs to be accountable to those who supervise them and to those who minister with them.
11. Confirm that CPLs have a vision document for their congregation(s) that includes a vision description, mission statement, and strategies (Key Result Areas) with faith and work goals.
12. Make recommendations to the CADT office concerning ordinations, pastoral hiring and the closing, splitting or merging of congregations.
13. Encourage CPLs to develop ministry leaders, pastoral leaders and multiply disciple making ministries.
14. Encourage CPLs to organize and administer their congregations using ministry teams that operate in accordance with this manual and the Financial Management Manual.
15. Represent ministry al leadership and be a primary source of communication between CPLs and the ministry .
16. Arrange for ministry developers to provide training seminars in the network no less than once each year. See available seminars posted at the web site under “services.”
17. Arrange for “huddles” once a quarter with all CPLs in the network. Those huddles may be face-to-face or by teleconference. One of the huddles will typically be held in conjunction with the regional conference, and one will include the ministry development seminar mentioned in #16, above.
18. Receive CPL’s monthly church report. Evaluate the report and follow up as necessary. (Note: the RPL’s monthly report from his own church will be evaluated by the RPL).
19. File with the RPL (using the online form) a quarterly network report that addresses network needs, problems, and opportunities.
20. Assist the CADT office in conducting periodic performance reviews of CPLs in the network.
21. Review the quarterly and annual financial reports submitted by each congregation. Follow up as needed.
22. Assist the RPL in administering grievance, disciplinary, and appeals processes within the network in accordance with Chapter 8.
23. Be prepared to answer CPL questions concerning this manual, the Financial Management Manual, the Church Building Manual, and the Employed Pastors’ Manual. If needed, questions may be referred to the CADT office or to other LAWMLACC/OAFA departments such as Information Technology (computer issues), Legal Services, Finance and Planning, etc.

A.3 Ministry Developers (MD). Ministry Developers report to the CADT director and work collaboratively with the CADT office, regional pastoral leaders, regional pastoral leaders, seminaries, and colleges of Christian Ministry. In addition to meeting the responsibilities of members/disciples and the responsibilities of elder/ministers (including the code of ethics for elder/ministers and applicable elder/minister licensing requirements), all ministry developers are to meet the following ministry requirements:

1. Model a personal relationship with Jesus to encourage the ongoing spiritual formation of trainees and coworkers.
2. Model and teach love for the lost and commitment to relational evangelism.
3. Establish loving, grace based relationships with trainees and coworkers.
4. Model and teach the Spirit led, word directed life.
5. Encourage trainees to practice and teach stewardship as an act of worship in all aspects of the use of their time, talent and treasure.
6. Model gospel centered teaching. All training is to be in agreement with LAWMLACC/OAFA doctrine as summarized in the Statement of Beliefs and presented in doctrinal articles posted at the web site.
7. Model and teach principles of disciple making ministry including team based leadership and the ministry of all believers in accordance with the introduction to this manual and the details set forth at <http://www.LAWMLACC/OAFA.org/MinDev/>.
8. Work with the CADT office, RPLs and RPLs to schedule regional conferences on an annual basis and periodic (every six to nine months) network level training seminars in each network (sometimes with neighboring networks combining). Involve RPLs and RPLs in teaching at these events as appropriate. For a current list of seminars offered see the web site under “services.”
9. Model and teach accountability to ministry al supervisors and mutual accountability to ministry coworkers.
10. Assist trainees who are supervisory leaders to develop and multiply pastoral and ministry leaders.
11. Serve as a relational representative of the ministry to the trainees: explain and answer questions regarding the ministry’s doctrines, policies, practices and procedures (including matters covered in this manual, the Financial Management Manual, the Church Building Manual, and the Employed Pastors’ Manual).
12. Participate in LAWMLACC/OAFA in service education (ACCM classes or equivalent) and training programs provided by the ministry and encourage pastors and others to do so.
13. File with the CADT director a monthly report which addresses the activities of the ministry developer in the prior month.
14. Receive from the CADT office a compilation of relevant statistics taken from monthly attendance reports and quarterly/annual financial reports of the U.S. congregations. These statistics will help to inform and shape the training provided by ministry developers.

APPENDIX B INCORPORATING CONGREGATIONS LOCALLY

The local churches of LAWM/LACC/OAFA in the United States are officially established as congregations through the granting of a charter in which the ministry sets forth the basics of the relationship between the ministry and its congregations (refer to Section 2.2). Among other rights and privileges, chartered congregations have the ability to issue tax deductible receipts for most donations using the ministry's IRS group tax exception (refer to the Financial Management Manual for details).

Normally, chartered congregations should not incorporate locally. Local incorporation generally serves no practical purpose and usually adds significantly to a congregation's work in order to maintain the corporation and its records in a prudent and lawful manner. For these reasons, congregations should not incorporate locally except in the case of congregations who now own or who have decided to purchase a church building or other real estate. In these limited cases, local incorporation is necessary to establish a corporation to hold title to the real property for the benefit of the congregation. This corporation allows the title to be held locally and helps shield the congregation and the ministry from certain liabilities and adverse consequences associated with real property ownership by a local congregation which is not incorporated.

B.1 Forming a local corporation. If a congregation now owns or has decided to purchase a church building or other real estate, the pastor is to contact the regional pastoral leader (RPL) to discuss the matter. Prior to this contact the pastor should review the Church Building Manual and Chapter 9 of the LAWM/LACC/OAFA Financial Management Manual. Following this consultation with the RPL, if the congregation decides to proceed with the purchase of a building or other real property (such as land on which to build a church building), the pastor is to contact the ministry's legal department to arrange for local incorporation. The legal department will assist the congregation in drafting and filing appropriate documents and forms that meet relevant legal and ministry al requirements.

A congregation is NOT to sign any documents related to the purchase of real property until AFTER the congregation is incorporated locally. Local incorporation involves being incorporated within the state of California as a nonprofit corporation and then being registered as a California nonprofit corporation within the state where the congregation is located. Such incorporation involves the naming of corporate officers and a board of directors whose roles within the congregation are explained in this appendix.

B.2 Properly operating a local corporation. Although detailed instructions are beyond the scope of this appendix, following are basic instructions concerning operation of a local corporation under relevant California law and ministerial church governance policies.

The articles of ministerially chartered corporations require that directors, officers, and committee members/disciples of the corporation all be “spiritually affiliated” with the ministerial church. This language means they must be members/disciples in good standing during their tenure, rather than merely affiliates. The articles state that loss of member status, voluntarily or involuntarily, results in the immediate and automatic removal of the director or officer from their position.

The officers and board of directors of the local corporation conduct the primary work of that corporation. These responsibilities are carried out within the local church governance structure set forth in this manual. Congregations that incorporate locally modify the local church governance structure as noted in this appendix. It will be noted that, with local incorporation, certain congregational leaders take on certain corporate responsibilities and duties.

B.2.1 Requirement of church MEMBERS/DISCIPLESHIP status for directors, officers, and committee members/disciples of local corporations. The LAWMLACC/OAFA standard articles for locally chartered corporations require that directors, officers, and committee members/disciples of such corporations all be “spiritually affiliated” with the ministerial church. This language means that they must be LAWMLACC/OAFA members/disciples in good standing during their tenure, rather than LAWMLACC/OAFA affiliates or non-members/disciples. The articles state that loss of member status, voluntarily or involuntarily, results in the immediate and automatic removal of the director or officer from their position.

B.2.2 Corporate officers. The current procedure established by the ministry calls for the senior pastor to be designated the president and chairman of the board of the local corporation, and for the senior pastor to then appoint the board’s directors and officers. Each local corporation is to have three corporate officers as follows.

B.2.2.1 President and chairman of the board. As just stated, the senior pastor of the congregation is designated by the ministry to be the president of the corporation and chairman of the board of the corporation.

B.2.2.2 Treasurer. The treasurer of the congregation is appointed by the senior pastor to be the treasurer of the corporation.

B.2.2.3 Secretary. The senior pastor of the congregation appoints the secretary of the corporation. The congregation’s financial secretary (if there is one) is a logical choice.

B.2.3 Board of directors. The senior pastor of the congregation appoints the board of directors of the corporation. The articles and bylaws of the corporation in current use by the ministry stipulate that the corporation has a minimum of three and a maximum of seven directors at all times. It is LAWM/LACC/OAFA policy that the following individuals be appointed to the board:

- The congregation's senior pastor who then serves as the chairman of the board (note also that the senior pastor serves as the corporation's president).
- All members/disciples of the congregation's finance committee and any general members/disciples.
- Because the board often deals with property (church building) issues, it is appropriate that the congregation's director of facilities (building manager), if there is one, be appointed to the board.
- Other directors may be appointed by the senior pastor who may (at his discretion) solicit advice concerning these appointments from the advisory council (though such advice is not legally mandated). Such additional directors would normally be selected from among the congregation's pastoral leadership team and ministry leaders.

B.2.4 Scope of the officers' and board's responsibilities. In locally incorporated congregations, the elder/ministers and ministry leaders supervise the day today ecclesiastical operations of the congregation. Business operations are then handled by the officers and board of the local corporation. Both the ecclesiastical and business functions are under the direct supervision of the congregation's senior pastor.

The business operations handled by the officers and board of the local corporation are those of the regular financial/business affairs of LAWM/LACC/OAFA congregations as set forth in the Financial Management Manual, slightly amended in this appendix for locally incorporated congregations. The board makes decisions on such matters through a vote—that decision then being recorded as the official action of the board.

B.2.5 Compliance with formal procedures. In order to properly run the corporation so as to avoid as much as possible any issues of personal liability later on, the officers and directors should be aware of the following basic duties and procedures which operating the corporation entails.

B.2.5.1 Board meetings. The board of directors should conduct sufficient meetings to adequately manage the affairs of the corporation. Meetings should be held at least as often as state law requires.

B.2.5.2 Approval of decisions by board or executive committee. No major transactions should be entered into without action by either the board or the executive committee (which is a committee of the board authorized by resolution or bylaws to make many decisions without a meeting of the full board).

B.2.5.3 Meeting minutes. Proper minutes of these meetings should be kept, reviewed and approved by the board.

B.2.5.4 Resolutions and authority. Acts of the corporation should be authorized first. For example, if a decision is reached to reroof the building someone needs to be authorized to contract for the same. LAWM/LACC/OAFA governance authorizes the senior pastor and treasurer to sign contracts, but only if the contract is approved as described in B.2.5.2.

B.2.5.5 Signing documents. Documents signed on behalf of the corporation should be signed clearly showing the corporate entity is the one being bound. For example, if a contract is signed to reroof the building, the party should sign in their corporate capacity, such as:

Local Church, Inc.
By: Jane Doe
President, and Attorney in Fact.

B.2.6 Standards of conduct for officers and directors of the corporation. The officers and directors of the corporation (and any committees of the board) must meet the standards of conduct in fulfilling their duties that are imposed upon them by law. If they meet these standards, all other things being equal (i.e. the corporate veil is not pierced for some other reason), they can probably avoid personal liability for good faith business decisions – even those that may have an unintended bad result.

The law does not require every business decision to be perfect for the officers and directors to be protected, which would be impossible, but only that they meet the appropriate standards of conduct in reaching their decisions. For example, the directors of a corporation who borrow money for the corporation are protected from ever having to repay the loan from their personal assets – even if the corporation cannot repay – unless it is later proved the directors did not meet their duty of care in making the decision to borrow.

The various standards and duties for officers and directors of a corporation are usually explicitly declared in the state statutes under which the local corporation is formed. By way of example, the appropriate statutory language for a California religious corporation is, in part, as follows: “A director shall perform the duties of a director... in good faith, in a manner such director believes to be in the best interests of the corporation and with such care, including reasonable inquiry, as is appropriate under the circumstances.”

Although the exact wording of such standards of conduct and the precise elements of such standards vary, they can be broken down into three areas: the duty of loyalty, the duty of care and reliance upon the tenets of church faith and doctrine as set forth in this section. Note, however, that it is impossible to convey here all the information needed to properly educate officers and board members/disciples about these duties. Therefore, the officers and directors of the corporation are advised to engage in an ongoing educational process. As part of this process, the ministry’s legal department should be contacted for specific questions and for general guidance regarding corporate and legal affairs.

B.2.6.1 Duty of loyalty. When conducting the affairs of the corporation, officers and directors have a duty not to engage in transactions where they put their own interests above those of the corporation. This is known as self-dealing. State statutes usually define conflicts of interest. Refer to the statutes for definitions and resolutions of such conflicts (using the California statutes for California corporations registered in your state).

The basic principles related to operating in accordance with the duty of loyalty are as follows:

- **Exercise ‘good faith.’** Officers and directors have a duty to fulfill their obligations in what is called “good faith.” Good faith means subjective, internal honesty. It is being genuine instead of duplicitous. For example, a person who compliments another on his new tie but secretly dislikes it purports to have one state of mind but actually has another. His compliment is in bad faith. A director who secretly believes a contract with a third party is bad for the corporation but votes to enter into it because he wants to see someone he likes get a contract is acting in bad faith.
- **Operate ‘in the best interests of the corporation.’** This means the decisions of the officers and directors must be in the best interests of the corporation – as opposed, for example, in the best interests of some third party, the pastor, or even in the best interests of one member of the congregation at the expense of the others or of the corporation as an entity.
- **Avoid conflicts of interests and self-dealing.**

Officers and directors have a duty not to use their positions in the corporation to further their own financial interests. State statutes often give procedures to follow when the subject matter of a proposed corporate action involves a conflict with a director.

B.2.6.2 Duty of care. When conducting the affairs of the corporation, officers and directors have the responsibility to operate according to a ‘duty of care’ that is defined by the following principles. It should be noted that this list is not exhaustive.

- **Exercise appropriate Care.** Although statutes vary, the law often requires directors to discharge their duties with the care a person in a like position would reasonably believe appropriate under similar circumstances.
- **Attend meetings regularly.** Directors of a corporation have a duty to see to the corporation’s business and should of course show a pattern of adequate attendance.
- **Obtain sufficient information.** Directors should seek to gather, or have presented to them, all the relevant facts so that they may make sound decisions.
- **Make necessary inquiry.** Directors are expected to be fully engaged in the business that comes before them and to ask relevant questions and receive adequate answers to those questions so as to fully understand the positive and negative potential consequences of their decision.
- **Seek outside counsel or advice when necessary:** Many, perhaps even most, decisions made by the board are routine and the course to take is obvious to all on the board. However, there is the right, and sometimes a duty, for directors to get inside and/or outside financial and legal opinions on special or unusual matters that require outside information or expertise before acting or making a decision.

B.2.6.3 Reliance upon church faith and doctrine. For religious corporations, directors sometimes (e.g. Illinois religious corporations) have the right to rely upon the tenets of faith, the opinions of clergy, and spiritual discernment in making their decisions. It cannot be emphasized enough that directors of churches should always include in their deliberations and decisions, and in documenting those decisions, the fact that spiritual considerations are involved and the decision is consistent therewith.

The reasons this is important, among others, is that civil courts can and will evaluate decisions of directors from a business and legal perspective, but are not permitted to evaluate the decisions on a spiritual level, thus giving greater protection to the board in the (hopefully very rare) case where the decision seems imprudent without the spiritual considerations.

B.3 Governance in congregations that are locally incorporated. When a congregation incorporates locally, it is necessary to alter the standard governance structure within that congregation. Such alterations merge the standard LAWM/LACC/OAFA local church governance roles with certain corporate roles. The primary local church governance roles are the senior pastor, other pastors (who with the senior pastor form the pastoral leadership team), ministry leaders, advisory council and finance committee.

The primary corporate governance roles are the board of directors of the corporation and the officers of the corporation (president, treasurer and secretary). The charts on the following pages present how these roles are merged in ways that respect and accommodate both sets. With this merger, the officers and board of the corporation manage the “business” affairs of the congregation, while the leaders established by the standard local church governance structures manage the “ecclesiastical” affairs of the congregation.

The nexus of the ecclesiastical and business elements of the local church is the senior pastor who supervises both. An example will help clarify: The ministry leaders overseen by the senior pastor may wish to start a summer camp for teenagers. The board, headed by the senior pastor as chairman and president, will then pass the appropriate resolutions to receive applications, grant a budget, empower the signing of appropriate contracts, and lease facilities, etc.

B.3.1 Management of the ecclesiastical affairs of the congregation.

Ecclesiastical governance role	The responsibilities for each ecclesiastical governance role
Senior Pastor	<ul style="list-style-type: none"> • Oversees all matters in the congregation • Is accountable to CADT through the regional pastoral leader in all matters • Receives the advice and counsel of the advisory council • Establishes basic direction (vision) for the congregation in collaboration with other congregational leaders
Pastoral Leadership Team (the senior pastor plus any associate and/or assistant pastors)	<ul style="list-style-type: none"> • Oversees all teaching within the congregation with respect to compliance with LAWM/LACC/OAFA doctrine/teachings • Associate and assistant pastors are accountable to the senior pastor • Receives advice and counsel of the advisory council • Administers disciplinary and grievance processes • Recommends individuals to the ministry to be ordained as elder/ministers • Commissions ministry leaders • Oversees development of the congregation's strategic plan • Provides significant input into the development of the annual budget
Advisory Council	<ul style="list-style-type: none"> • Provides advice and counsel to the pastoral leadership team including advice and counsel related to the annual budget which is prepared and approved and administered by the board of the corporation
Ministry Leaders	<ul style="list-style-type: none"> • Coordinate the ministries of the congregation • Are accountable to the pastoral leadership team • Appoint, train and supervise the ministry workers in the respective ministry teams • Develop a strategic plan for their respective ministry that is in harmony with the strategic plan for the congregation • Coordinate financial matters related to their respective ministries with the church treasurer
Finance Committee	<ul style="list-style-type: none"> • With local incorporation, the role of the finance committee is taken on by the board of directors of the corporation (which includes the senior pastor)

B.3.2 Management of the business affairs of the congregation

Corporate governance role	This corporate role is filled by the congregation's existing...	The responsibilities for each corporate role
President of the corporation	Senior pastor	<ul style="list-style-type: none"> • Appoints treasurer, secretary and board of directors • Chairs board meetings
Treasurer of the corporation	Church treasurer	<ul style="list-style-type: none"> • Keeps the financial books of the corporation and oversees internal financial systems
Secretary of the corporation	No local church corollary—could be filled by the financial secretary (if there is one) or another person appointed by the senior pastor. The secretary is normally also a board member.	<ul style="list-style-type: none"> • Keeps minutes of board meetings • Makes reports
Board of directors of the corporation	Senior pastor plus the finance committee (which is made up of the treasurer, head usher and financial secretary [if there is one], plus, in some cases, additional members).	<ul style="list-style-type: none"> • Considers and votes on the business of the corporation • Reviews and approves the minutes of meetings of the corporation • Establishes and approves the annual budget (and any amendments thereto) • Oversees the treasurer, who receives, processes, banks, disburses and monitors the congregation's finances. In this financial work the treasurer works closely with the congregation's ministry leaders, but the primary financial oversight responsibility is that of the board.

APPENDIX C:

CHURCH PLANTING

This appendix outlines the vision, strategy, procedures and programs for starting (“planting”) and sustaining healthy, multiplying new churches. Refer to additional information on the Church Multiplication Ministries website at <http://cmm.LAWM/LACC/OAFA.org>

C.1 What is “Church Planting”? Church planting is the process of establishing new congregations within specific communities, people groups, social networks, or geographic locations. Church planting entails entering into a cultural context, sharing the gospel, making new disciples, and creating new, indigenous communities of faith (new congregations). The expectation is that church planting will produce “fresh expressions” of God’s Kingdom for all kinds of people in all kinds of places.

Church plants focus their primary ministry efforts and resources at engaging, serving, and discipling un-churched people and preparing to plant additional churches. New churches embrace, embody and affirm the culture within which they serve.

Note: Currently chartered LAWM/LACC/OAFA congregations that relocate their place of worship gathering for the convenience of current members/disciples, or portions of chartered congregations that relocate and/or reform, might not be considered church plants. Whether or not such situations will be considered church plants should be determined by mutual agreement between congregational leaders and CADT.

In order to be chartered as a LAWM/LACC/OAFA congregation, church plants need to display evidence that they are able to provide, as a minimum, the services listed in the LAWM/LACC/OAFA church charter (section 2.2) and section

2.5 (responsibilities of chartered congregations)— indicating their ability to function as full service congregations according to the policies and procedures described in those sections and in the text that follows in this appendix.

C.2 Church multiplication vision and mission. The LAWM/LACC/OAFA church multiplication vision anticipates starting new communities of faith in every possible geographic location, cultural context, and social network. The LAWM/LACC/OAFA church multiplication mission is to equip ministry leaders and congregations to plant Christ centered, culturally relevant, disciple making churches that continue to plant new churches.

C.3 Church Multiplication Ministries Team. To fulfill its church multiplication vision and mission, CADT established a national ministry department: Church Multiplication Ministries Team (CMMT). The purpose of CMMT is to develop and implement processes and programs that enable ministry leaders and congregations to start new, culturally relevant, Christ centered churches that make disciples and continue to reproduce churches.

C.4 New Church Pathway. The LAWMLACC/OAFA **New Church Pathway** has been developed by CMMT to describe the processes and programs related to starting new churches. The Pathway is based upon four major strategic components:

- identifying qualified leaders
- leadership training
- strategic planning

Ministry support. These components are integrated into a comprehensive resource system that facilitates a high likelihood of success for church plants. The integrated resource system includes the following four elements:

1. **Leader Assessment.** The assessment process helps clarify leadership calling, character, and competence for church plant leadership.
2. **Leadership Training.** Leadership training programs provide the initial training for starting a new church.
3. **New Church Proposal.** The training process includes the development of a comprehensive strategic plan for starting a new church – a New Church Proposal.
4. **Ministry Coaching.** Ministry coaching provides support, guidance, and accountability during the planning and startup phases of church planting.

While the **New Church Pathway** involves a comprehensive preparation and training process, it is not meant to “quench” the creativity of the Holy Spirit or interfere with his empowerment of people. Rather, it is designed to join in the work of the Spirit by implementing processes that have been developed over time and applied by experienced church planters and church planting training ministries.

The **New Church Pathway** includes the following steps:

C.4.1 Exploration

This is the initial step along the New Church Pathway when prospective church planting leaders begin to sense that the Holy Spirit is calling them to start a new church. Prospective planters should seek to confirm this calling through prayer, Bible study, and counsel from friends and relatives. CMMT recommends that at this stage of the process the prospective planter conduct an initial self assessment (this assessment tool may be downloaded from the “Resource” link at www.lovingarmsoutreach.org) At any time during this time of exploration, the prospective planter may contact the Church Multiplication Ministry (CMMT) resource team for assistance in discerning their calling and in taking the next steps along the pathway.

C.4.2 Pre-Assessment With affirmation by friends, family and advisors, prospective church planters do the following:

1. Complete a Self Assessment Inventory (provided by the CMMT resource team).
2. Conduct preliminary demographic research on a focus group or community.
3. Develop a preliminary financial plan including a rough estimate of expenses required to start a new church and for the first two years after the commencement of public worship gatherings.
4. Establish relationships with sponsoring pastors and congregations (congregations that provide spiritual, financial and moral support).
5. Establish a relationship with a ministry coach who can provide support, guidance and accountability for the first 23 years of the startup process. The CMMT resource team will help identify a qualified coach.

C.4.3 Assessment. Prospective church planters should participate in an Assessment Interview, conducted by a CMMT Assessment Team. Assessment interviews help participants clarify and confirm their call to ministry and determine their likelihood of successfully starting a new church. The assessment team makes a recommendation as to whether or not the candidate has a high likelihood of success as a church planter. The assessment team also provides a personal development plan for the candidate. For more information on the assessment interview, visit the CMMT website at www.lovingarmschurch.org

C.4.4 Training. Prospective church planters whose assessment reflects a high likelihood of success at starting a new church should attend a Church Next Training intensive. This program provides initial training to help participants understand the process of starting healthy churches that multiply disciples, ministries, and new churches.

The components that lead to successful church planting include the following:

1. A qualified primary leader with a clear sense of calling to start a new church with a mission to reach a particular people group or community.
2. Ministries that are relevant to a people group or community and that enable the church to establish a relevant presence within a community.
3. Qualified leaders who lead culturally relevant ministries.
4. Effective and extensive outreach (evangelism) focused on un-churched people.
5. A sufficient number of people to start and sustain a viable congregation.
6. An effective process for leading new Christians to maturity in Christ.
7. A marketing program.
8. Fundraising and financial management systems.
9. Weekly worship gatherings.
10. Plans to multiply another new church within 35 years of launch.

C.4.5 Proposal. After assessment and training, prospective church plant leaders develop a **New Church Proposal**, which includes the following elements:

1. A Vision Document (including a vision statement, core values, a mission statement, and strategic plans for developing ministries).
2. A demographic study of the focus group or community.
3. A Launch Plan describing how the new church will prepare for “going public.”
4. A Members/discipleship Pathway describing how the new church will attract unchurched people, strengthen believers in their Christian life, equip ministry workers, develop new ministry leaders, and multiply new churches.
5. A Financial Plan describing how the new church will be funded during its preparation stage and for the first two years after launching.
6. A Coaching Agreement that outlines a program for giving the church planter support, encouragement and accountability in line with goals set forth in the New Church Proposal.
7. A Church Planter Application (provided by the CADT office).
8. The **New Church Proposal** is to be submitted to CMMT and CADT for review.

C.4.6 Foundations. Once the **New Church Proposal** has been reviewed and approved by CADT and CMMT, it is time for the church planter to begin to develop a launch team, raise funds, and implement the Launch Plan. This plan usually culminates with the implementation of public worship gatherings. These might entail a number of monthly “preview services” before the official launch, at which time weekly worship services are conducted. These steps are explained in Church Next Training.

C.4.7 Development. The new church continues to grow and develop by engaging non-churched people, community ministries, building believers, equipping workers, multiplying new leaders, and preparing to start another new church. Major fundraising efforts will likely continue for the first 13 years after startup. New church pastors continue to receive coaching and participate in LAWMLACC/OAFA ministry training programs including: New Pastor Training, Ambassador College of Christian Ministry, Grace Communion Seminary, Regional Network Meetings, and Regional Conferences.

C.4.8 Chartered Congregation. At a time determined through a collaborative process involving CMMT and CADT (approximately 6 to 12 months after launch), and as the new church provides evidence of functioning as a full service congregation (according to the church charter and standards outlined in Church Next Training), the new church, at the discretion of CADT, may be chartered by LAWMLACC/OAFA.

This collaborative process will help ensure that new churches reflect LAWMLACC/OAFA vision and values, have qualified leadership and effective ministries, and function according to the administrative policies and procedures of CADT.

The collaborative process will also contribute to the process of starting churches that are culturally relevant, that effectively evangelize their communities, and develop plans to multiply new churches. The goal is to plant churches, not to start small groups or replicate established churches that do not make new disciples and multiply new churches.

C.4.9 Multiplication. New churches should have a goal to start another new church within 35 years after launch. The new church leadership team will work in concert with a ministry coach and the CMMT resource team to start at least one new church within this time frame.

APPENDIX D
CODE OF ETHICS FOR ELDER/MINISTERS IN
LAWM/LACC/OAFA

D.1 Preamble. The Code of Ethics for Elder/ministers is designed to edify the body of Christ. We pray it will be embraced by all elder/ministers of the church serving in any and all congregational or administrative responsibilities. The code is intended to be a living document that helps shape our character as we constantly seek to make it better reflect Christ's will for us as elder/ministers in his church. Ethics provides a framework for how people make decisions and judgments and how we act on them. Decision making for the Christian is ethical when it is firmly grounded in the Word of God and led by the Holy Spirit, for it is only in these that we find a basis for understanding the will of God.

As church leaders, we must submit ourselves to the Word of God and allow the Holy Spirit to guide us in the application of ethical principles of Scripture. Our Christian conduct must be based on the life and teachings of Jesus, the teachings of biblical writers and the guidance of the Holy Spirit. The New Testament calls for the highest standard of reputation, ethics and conduct for us as elder/ministers.

As Christian leaders, we know that Jesus Christ lives in us through the Holy Spirit. We ask him to change us so that the reality of his resurrected life is evident in our thoughts and actions. The ethical guidelines and principles in this Code of Ethics for Elder/ministers are set forth to tie in the realities of our ministerial activities with this transcendent reality of our Christian lives. Therefore, as elder/ministers in the body of Christ, we endeavor to conduct our lives according to the spirit of the ethical guidelines and principles set forth in this Code of Ethics for Elder/ministers.

D.2 Responsibility to God. Knowing that Jesus Christ is the living Head of the church, I will strive to conduct myself in a manner that brings glory to him. This means I will strive to:

- Be a responsible servant of God.
- Exercise faithful stewardship in my devotional life through the use of spiritual disciplines, the gifts of the Spirit and acts of service.
- Exercise faithful stewardship of financial, physical and intellectual resources.
- Accept accountability for all my actions and avoid situations that could reflect negatively on the name of Jesus Christ.
- Maintain sexual purity.
- Exercise Christ's servant leadership.

D.3 Responsibility of ministry leadership to elder/ministers. In the spirit of Christian brotherhood, ministry al supervisors are responsible to provide support as well as just and fair treatment for elder/ministers. This means if I am in a supervisory position, I will strive to:

- Be accessible and promptly respond to requests from elder/ministers.
- Provide sound and clear spiritual, ecclesiastical and administrative leadership.
- Openly and respectfully communicate to elder/ministers any serious complaints brought against them.
- Provide reasonable time for feedback to requests for information from elder/ministers.
- Handle sensitive and confidential information about an elder/minister in a responsible manner.
- Be sensitive to the personal and family needs of elder/ministers.
- Be open and responsive to questions from elder/ministers.
- Be subject to periodic performance evaluations.
- Provide reasonable notice of moves, terminations and salary or benefit changes.

D.4 Responsibility to the ministry. As an elder/minister of LAWM/LACC/OAFA, I have a responsibility of loyalty to ministry al headquarters and administrative supervisors. This means I will strive to:

- Patiently and prayerfully study all doctrinal materials presented by headquarters.
- Support and carry out all administrative decisions and policies of ecclesiastical supervisors. If I cannot in good conscience do this, I will immediately notify my supervisors.
- Cooperate with, and seek assistance from, my ecclesiastical supervisors, my peers and members/disciples of my congregation(s) in the periodic review of my ministerial gifts and practices.
- Respect my ministry and be responsible and respectful in discussions about fellow leaders past and present.
- Support and promote the worldwide mission of the church.

D.5 Responsibility to family. I will place my family responsibilities at the highest level of my priorities, second only to my relationship to God. This means I will strive to:

- Spiritually, emotionally and physically support my family.
- Be faithful to my spouse.
- Be a responsible and dedicated parent to my children.

D.6 Relationship with the congregation. I will lead with justice and mercy, striving to express proper balance between strength and gentleness in all situations. This means I will strive to:

- Provide sound and clear pastoral, spiritual leadership.
- Help members/disciples develop spiritual gifts and mentor spiritual leaders in the congregation.
- Give sermons that are biblically based, in theological agreement with the church and relevant to the life of the church.
- Be committed to prompt reconciliation of interpersonal conflicts. I recognize that I must have personal courage, exercised with appropriate tact in facing opposition. I will encourage members/disciples of my congregation to seek help from my peers and/or ecclesiastical supervisors if necessary.
- Be trustworthy in all areas of confidentiality, except as I am legally bound to disclose. I will not betray the trust of a member by disclosing personal information about that person to others without that person's knowledge and consent.
- Be fair and consistent in my dealings with parishioners.
- Honor and respect all cultures, genders and races.

D.7 Responsibility to fellow elder/ministers. As an elder/minister of LAW/M/LACC/OAFA, I have a responsibility to respect and honor my colleagues. I will strive to cooperate with and support my fellow elder/ministers as we work together to further the work of Christ in the church. This means I will strive to:

- Respect my fellow elder/ministers and will not speak against them publicly or privately, considering them partners in the work of God.
- Respect the administrative boundaries of another elder/minister's area of responsibility.
- Treat the office of an elder/minister in a manner so as not to be competitive or enhance my own status or position.
- Serve my colleagues with counsel, support and personal assistance.

D.8 Responsibility to the greater body of Christ. Elder/ministers and members/disciples of LAW/M/LACC/OAFA are a part of the greater Christian community. This means I will strive to:

- Avoid soliciting members/disciples from other church fellowships.
- Seek to work in harmony with other Christian leaders and programs to strengthen the body of Christ and advance the kingdom of God.
- Have respect for the greater body of Christ by not degrading or slandering other fellowships.

D.9 Responsibility to the local community. The local church is an integral part of the society in which it resides. An active, appropriate role in the community serves as a Christian example of love and is a witness to the gospel of Jesus Christ. This means I will strive to:

- Be a responsible member of my community.
- Accept reasonable responsibilities for community service, recognizing this is a function of my public ministry.
- Encourage the involvement of the congregation in appropriate community events.
- Comply with the laws of my government as long as they do not conflict with God's laws.
- Take care not to allow political issues to create polarization within the congregation.