

# **CBWC MINISTERIAL PROTOCOL MANUAL**

## **FOR CHURCHES OF THE CANADIAN BAPTISTS OF WESTERN CANADA (CBWC) AND THOSE CREDENTIALLED<sup>1</sup> BY THE CBWC**

*<sup>1</sup>Hereafter referred to as "ministers"*

*(includes proposed revisions for CBWC Assembly 2015)*

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## **AN INTRODUCTION**

This booklet is a living document that has been approved, adopted and is regularly revised by the CBWC churches as they gather in Assembly. It sets a standard of professional and ethical protocols governing every member church and credentialed minister of the CBWC. This document does not necessarily imply a commitment by everyone to the same beliefs or assumptions as may be held by the majority of CBWC churches, but every CBWC member church and every CBWC credentialed minister has a binding obligation to follow the practices outlined in the Ministerial Protocol Manual.

**SECTION 1**  
**MINISTERIAL ORDINATION STANDARDS AND PROCEDURES**

Approved by the Assembly, Edmonton, Alberta, April 1994,  
Revised 1996, 2001, 2005, 2007, 2009, 2011,2013, and 2015

GENERAL REGULATIONS

- A. The churches who gather as Canadian Baptists of Western Canada (CBWC) formerly known as the Baptist Union of Western Canada have delegated the responsibility for maintaining the credentials and accreditation of all pastoral staff and chaplains to the Ministerial Credentials Committee (MCC) of the CBWC. Thus the church has a responsibility to ensure its ministers are credentialed as they are brought onto staff and the MCC has the responsibility to process the credential with due diligence and in a timely fashion.

From time to time, the MCC may be expected to provide more elaborate and extensive documentation on credentialing procedures, disciplinary procedures for specific circumstances, restorative procedures or preventative procedures. Once those procedures are duly recommended to and accepted by the Board, they shall be added to this document of Ministerial Ordination Standards and Procedures.

The Canadian Baptists of Western Canada recognize eleven specific accreditation categories pertaining to ministry by men and women who are members of its constituent churches. The titles of these categories and their terms are:

1. **CANDIDATE FOR MINISTRY TRAINING** (term of 5 years)
  2. **LICENSED MINISTER** (assessed after 5 years [to renew this category a licensed Minister must show evidence of ongoing continuing education towards ordination])
  3. **MANDATED YOUTH MINISTER** (assessed after 3 years [to renew this category a Mandated Youth Minister must show evidence of ongoing continuing education])
  4. **MANDATED CHILDREN AND FAMILY MINISTER** (assessed after 3 years [to renew this category a Mandated Children and Family Minister must show evidence of ongoing continuing education])
  5. **AFFILIATE MINISTER** (assessed every six months) until the church plant or affiliate church becomes a full member of the CBWC
  6. **MANDATED FOR MINISTRY** (for a specific ministry) (assessed after 5 years [to renew this category an individual must show evidence of ongoing continuing education])
  7. **LICENSED MINISTER OF MUSIC** (assessed after 5 years when it can be issued without term to a specific location)
  8. **ACCREDITED MINISTER** (without term) [professional continuing education is expected from ordained ministers]
  9. **ENDORSED FOR SPECIALIZED MINISTRY** (limited to the period of performance of the specialized ministry)
  10. **MINISTER EMERITUS** (without term)
  11. **RETIRED MINISTER** (without term)
- B. All credentials of accreditation are granted and supervised at the request of one of the churches of the CBWC under regulations approved by the CBWC in Biennial Assembly, and may be removed or suspended for just cause by the MCC.
- C. The normal process through which a called and gifted person proceeds into the pastoral ministry of a church is through one or more of the following categories of accreditation.

1. **CANDIDATE FOR MINISTRY TRAINING** (from a specific congregation)
  2. **MANDATED MINISTER** (from a specific congregation)
  3. **LICENSED MINISTER** (for a specific congregation)
  4. **ACCREDITED MINISTER** (in the denomination at large). Individuals, however, may enter the process at any stage.
- D. In each case, the process is initiated by the local church, after examination and recommendation by the church leaders to the congregation, and upon a regular vote of the church at a business meeting.
- E. The Ministerial Credentials Committee is the denominationally-established body to oversee ministerial credentials, and may from time to time prepare forms and questionnaires and require other documentation and interviews to assist it in its task, subject to the approval of the Board of the CBWC, and require these to be completed by candidates for each credential offered by the CBWC.
- F. The certificates and licenses granted for accreditation by the MCC are the property of the CBWC, and their return may be requested should the credentials be removed for cause.
- G. **An Annual List of Accredited Ministers:** An official and up-to-date list of accredited ministers and those in other categories of accreditation shall be maintained by the MCC and shall be available from the CBWC office. Accredited Ministers shall be listed only if they are currently members of a CBWC church and:
1. have been called to and are serving as active ministers in ministry within a church, or designated as involved in ministry by the denomination, or have retired from active service in the CBWC or
  2. are not presently in active ministry as ministers of a church or involved in a ministry approved by the denomination, but are seeking placement as a settled minister.
- Accredited Ministers who are awaiting settlement will not be listed if they are out of ministry for a period of more than three years. Men and women, who have been called to serve as a minister of a specific local church and whose category of accreditation has not been finalized, are to be listed as "Awaiting Classification."
3. The MCC will maintain an unpublished "Silent List" for those whose term of Awaiting classification exceeds three years.

Accredited ministers, leaving the ministry to enter secular callings or Christian work outside the denomination, shall have their case reviewed by the MCC as to whether their names shall or shall not remain on the List of Accredited Ministers within the CBWC. Changes in the listing shall be presented annually to the Board of the CBWC for ratification.

#### H. **Important Considerations Regarding Credentials**

##### 1. Denominational Role in Credentials Keeping

A simple definition of the purpose of a denomination is "to enable churches to do together what they cannot easily do alone." One significant area of responsibility that churches in the CBWC allocate to the denomination is the matter of credentials of the ministers. Essentially, the churches have charged the Ministerial Credentials Committee with the responsibility to oversee matters pertaining to ministerial standing. Thus, the Committee assumes responsibility for a number of facets of the credentials process. Such matters as status relate to whether or not individuals are duly recognized by a church as being Candidates for Ministerial Training, Licensed Ministers, Mandated or fully Accredited Ordained ministers.

The important principle to acknowledge is the fact that it is the local churches who do the employing and the ordaining, even though they have delegated to the denomination the matter of examining candidates as to their perceived suitability for ordination and the subsequent supervision of the credentials of the minister.

In a very real sense, the Ministerial Credentials Committee is designated as the keeper of the standards on behalf of the churches. As a consequence, ministers, as a part of their ordination, make a commitment to uphold the biblical and professional standards of the ministry, and are accountable to the church through the Ministerial Credentials Committee when there is a breach of those standards. Thus, when a local congregation becomes aware of a breach of standards, it has an obligation to notify the Executive Minister or other member of the Ministerial Credentials Committee, and request MCC action to investigate, make judgment, and take the appropriate disciplinary and disclosure action, in cooperation with the local congregation and following scriptural principles.

#### I. **Ordained Ministers arising outside the CBWC**

1. Ordination within the framework of the Conventions and Unions comprising the Canadian Baptists carries with it full transfer privileges to the Accredited Minister list, providing the minister is recommended by the Convention that he/she is leaving and a letter of transfer is furnished by the Convention to the MCC of the CBWC who must, in each case, approve the transfer.
2. Ordained ministers entering our ministry from major Baptist Conventions, whose educational standards for the ministry are comparable, and who have been in the pastoral ministry **at least five years**, can receive full recognition and be placed on the Accredited Minister list on the same basis as for ministers with the Canadian Baptists, but only after a letter of recommendation is furnished by the sending Convention, a meeting with a member of the MCC, and the approval of the credentials transfer by the MCC of the CBWC.
3. Ordained ministers entering our ministry from major Baptist Conventions, who have been in the pastoral ministry **less than five years**, and ordained ministers coming from Conventions not affiliated with the Baptist World Alliance or from other denominations, may be recommended to appear before the Ordination Examining Council (OEC) for examination relative to recognition of prior ordination, but only if:
  - a. they present academic credentials acceptable to the MCC equivalent to those expected of persons ordinarily applying for ordination;
  - b. they fulfill the requirements in II.H.3. and IV.A.1. of this document.

Each individual listed for any category of accreditation of the CBWC must be a member in good standing of a congregation of the CBWC. Individuals who serve as active ministers are expected ordinarily to be members of the church of which they are the minister.

#### J. **Authorization to Solemnize Marriages:** Eligibility for individuals within each category shall be determined as follows:

1. **LICENSED MINISTER**, whose main occupation is service to a congregation, will be considered for recommendation to the government of the relevant province for authorization to solemnize marriages. Authorization will be revoked when the Licensed Minister credential is withdrawn because a minister leaves a church, but approval to reissue can be extended, without further examination, if the individual is resettled in a new place of ministry and the Regional Minister approves of the action. The status of licensed minister is **reviewed every five years**.
2. **LICENSED MINISTER OF MUSIC** shall not normally be eligible for recommendation to the respective provincial government for authorization to perform marriages.

3. **MANDATED YOUTH MINISTER** shall not normally be eligible for recommendation to the respective provincial government for authorization to perform marriages.
4. **MANDATED CHILDREN AND FAMILY MINISTERS** shall not normally be eligible for recommendation to the respective provincial government for authorization to perform marriages.
5. **MANDATED FOR MINISTRY** shall not normally be eligible for recommendation to the respective provincial government for authorization to perform marriages.
6. **AFFILIATE MINISTER** may be eligible for recommendation by the MCC to the respective provincial government for authorization to perform marriages.
7. **ACCREDITED (ORDAINED) MINISTERS SERVING A LOCAL CHURCH OR ENDORSED FOR SPECIALIZED MINISTRY AND RETIRED ACCREDITED MINISTERS**, may hold documentation to perform marriage in their province of residence and may apply for other provincial special temporary licenses. Those who have retired directly from serving a local church or in a denominational office shall be eligible for recommendation by the CBWC to their respective provincial governments for authorization to solemnize marriages.
8. **ACCREDITED MINISTERS AWAITING SETTLEMENT.** The MCC may extend authorization to solemnize marriages to Accredited Ministers in the Awaiting Settlement category for a period of six months, after which time those persons may apply by letter to the MCC for a special temporary license in specific situations.

## **II. CATEGORIES OF ACCREDITATION**

### **A. CANDIDATE FOR MINISTRY TRAINING**

#### **1. Purpose**

This category seeks to afford recognition that a specified individual who is a member of a recognized congregation has the calling, gifts, and aptitude for the gospel ministry, and is recognized by the local church and the denomination as a Candidate for Ministry Training.

#### **2. Regulations**

- a. Each candidate, in order to be eligible for accreditation as a Candidate for Ministry Training, shall have been for at least one year a member in good standing of a CBWC church and be endorsed by his/her home church before receiving recognition by the MCC.
- b. To be recognized as a Candidate for Ministry Training, a candidate must be recommended to the MCC through a motion passed at a business meeting by his/her home church, complete the forms required by the MCC, be recommended by the Regional Minister or a designated alternate, and be approved by the MCC.
- c. Candidates for Ministry Training will be subject to a review of their standing after five years.
- d. Candidates for Ministry Training, who are specifically engaged in training at a seminary, theological school, or bible school, shall be subject to the following regulations:
  - (i) It shall be understood that the full educational standards for ordination shall be undertaken by all Candidates for Ministry Training who are capable of attaining that objective, and further, that candidates shall complete their requirements for ordination before a local church seeks their ordination.

- (ii) Subject to the terms of Student Aid Funds, Candidates for Ministry Training may be eligible for financial assistance from the denomination's resources while they are in training.
- (iii) In so far as the MCC is able, the names of all Candidates for Ministry Training approved by the MCC shall appear in the Yearbook in a special listing indicating the date that this credential was first given, the recommending church, and the seminary, theological school, or bible school where the student is registered.
- (iv) It is expected that the Candidate for Ministry Training, who is a student, will take the initiative to keep in close touch with a member of the Executive staff and, through the CBWC office, with the MCC throughout the period of training.

## **B. LICENSED MINISTER**

### **1. Purpose**

This category seeks to afford the recognition that a specified non-ordained individual has been called to serve as minister of a specific local congregation, and is recommended to the denomination for benefits and privileges appropriate to the pastoral office.

### **2. Regulations**

- a. When a person who is not ordained to the gospel ministry by the CBWC is called to serve a congregation in fellowship with the CBWC, the local congregation may request that the person be licensed as a minister, and arrange with Carey Theological College for the person to complete the Graduate Internship program with pastoral supervision under a mentor appointed by the MCC, even though they may not intend to pursue ordination. The granting of the status of Licensed Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a minister of a congregation.
- b. To become a Licensed Minister, a candidate must
  - (i) be recommended to the MCC through a motion passed at a business meeting by his/her local church;
  - (ii) complete the forms and process required by the MCC (accessed via the Regional Office);
  - (iii) be recommended by the Regional Minister or a designated alternate; and
  - (iv) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as a Licensed Minister.

The MCC may then acknowledge his/her credentials status and issue a Certificate of Licensed Minister to the candidate.

- c. A person shall retain this Licensed Minister status for a maximum of five years. At that time, the Licensed Minister shall meet with the Regional Group to examine the likelihood that he/she can meet the requirements for ordination, and prepare a plan for attaining this goal. Should this be deemed not possible, the Regional Group, in consultation with the church leaders and the Regional Minister, may recommend that the license be reissued subject to evidence of the ongoing continuing education of the Licensed Minister.
- d. When a Licensed Minister leaves the church in which he/she is licensed, the credential is withdrawn and authorization for the solemnization of marriages is revoked. Nevertheless, on request of the congregation in the CBWC where the individual is resettled, the MCC may choose to reissue the credential at the new location without further examination, providing the reissue is approved by the Regional Minister.



## **C. MANDATED YOUTH MINISTER**

### **1. Purpose**

This category seeks to afford the recognition that a specified non-ordained individual has been called to serve as a youth minister of a specific local congregation, and is recommended to the denomination for benefits and privileges appropriate to the pastoral office.

### **2. Regulations**

- a. When a person who is not ordained to the gospel ministry by the CBWC is called to serve a congregation in fellowship with the CBWC, the local congregation may request that the person be recognized as a Mandated Youth Minister, and arrange with Carey Theological College for the person to complete the Graduate Internship program with pastoral supervision under a mentor appointed by the MCC, even though they may not intend to pursue ordination. The granting of the status of Mandated Youth Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a youth minister of a congregation.
- b. To become a Mandated Youth Minister, a candidate must
  - (i) be recommended to the MCC through a motion passed at a business meeting by his/her local church;
  - (ii) complete the forms and process required by the MCC;
  - (iii) be recommended by the Regional Minister or a designated alternate; and
  - (iv) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as a Mandated Youth Minister

The MCC may then acknowledge his/her credentials status.

- c. A person shall retain this Mandated Youth Minister status for a maximum of three years. At that time, the Mandated Youth Minister shall meet with the Regional Group to examine the likelihood that he/she can meet the requirements for ordination, and prepare a plan for attaining this goal. Should this be deemed not possible, the Regional Group, in consultation with the church leaders and the Regional Minister, may recommend that the Mandated status be reissued subject to evidence of the ongoing continuing education of the Mandated Youth Minister.
- d. When a Mandated Youth Minister leaves the church in which he/she is pastoring, the credential is withdrawn. Nevertheless, on request of the congregation in the CBWC where the individual is resettled, the MCC may choose to reissue the credential at the new location without further examination, providing the reissue is approved by the Regional Minister.

## **D. MANDATED CHILDREN AND FAMILY MINISTER**

### **1. Purpose**

This category seeks to afford the recognition that a specified non-ordained individual has been called to serve as a children and family minister of a specific local congregation, and is recommended to the denomination for benefits and privileges appropriate to the pastoral office.

### **2. Regulations**

- a. When a person who is not ordained to the gospel ministry by the CBWC is called to serve a congregation in fellowship with the CBWC, the local congregation may request that the

person be recognized as a Mandated Children and Family Minister, and arrange with Carey Theological College for the person to complete the Graduate Internship program with pastoral supervision under a mentor appointed by the MCC, even though they may not intend to pursue ordination. The granting of the status of Mandated Children and Family Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a Children and Family minister of a congregation.

- b. To become a Mandated Children and Family Minister, a candidate must
  - (i) be recommended to the MCC through a motion passed at a business meeting by his/her local church;
  - (ii) complete the forms and process required by the MCC;
  - (iii) be recommended by the Regional Minister or a designated alternate; and
  - (iv) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as a Mandated Children and Family Minister.

The MCC may then acknowledge his/her credentials status.

- c. A person shall retain this Mandated Children and Family Minister status for a maximum of **three years**. At that time, the Mandated Children and Family Minister shall meet with the Regional Group to examine the likelihood that he/she can meet the requirements for ordination, and prepare a plan for attaining this goal. Should this be deemed not possible, the Regional Group, in consultation with the church leaders and the Regional Minister, may recommend that the Mandated status be reissued subject to evidence of the ongoing continuing education of the Mandated Children and Family Minister.
- d. When a Mandated Children and Family Minister leaves the church in which he/she is pastoring, the credential is withdrawn. Nevertheless, on request of the congregation in the CBWC where the individual is resettled, the MCC may choose to reissue the credential at the new location without further examination, providing the reissue is approved by the Regional Minister.

## **E. AFFILIATE MINISTER**

### **1. Purpose**

This category seeks to afford recognition to an individual who has been called to serve as minister of a specific local congregation that is in the process of being recognized as a member church of the CBWC. The Minister has been recommended to the denomination for benefits and privileges appropriate to the pastoral office.

### **2. Regulations**

- a. When a church has begun the process of formal admittance to the CBWC and has reached the stage where the Executive Minister is prepared to recommend the minister for credentialing with the CBWC, the local Regional Minister and/or or the Director of Church Planting may request that the person be recognized as an Affiliate Minister and arrange with Carey Theological College for the person to complete the Graduate Internship Program with pastoral supervision under a mentor appointed by the MCC, even though they may not intend to pursue ordination. The granting of the status of Affiliate Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a minister of a congregation in the process of affiliation.
- b. To become an Affiliate Minister, a candidate must

- (i) be recommended to the MCC through a motion passed at a business meeting by his/her local church;
- (ii) complete the forms and process required by the MCC (accessed via the Regional Office);
- (iii) be recommended by the Regional Minister or a designated alternate.
- (iv) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as an Affiliate Minister.

The MCC may then acknowledge his/her credential status and at the sole discretion of the MCC determine if the Affiliate Minister will be issued occasional licenses to perform marriages.

The status of Affiliate Minister is a temporary status to be **reviewed every six months** until the church is a full member church of the CBWC.

## F. MANDATED FOR MINISTRY

### 1. Purpose

This category seeks to afford recognition to non-ordained individuals, in such roles as church planters, chaplains, home missionaries, and camp directors, who are directly engaged in pastor-like ministries but who, because they are not pastoring local churches, cannot be made licensed ministers.

### 2. Regulations

- a. When a person, who is not ordained to the gospel ministry by the CBWC, is called to serve in a ministry that might be seen as an extension of the ministry of one or more congregations in affiliation with the CBWC, a local congregation may request that the person be granted recognition as Mandated for Ministry by the denomination and arrange with Carey Theological College for the person to complete the Graduate Internship program with pastoral supervision under a mentor appointed by the MCC.
- b. The sponsoring congregation of which the candidate is a member, may also seek the participation of the specialized non-congregational mission agency (e.g., Camp Board or Church Planting Committee) in recommending the candidate for recognition.
- c. No intention to pursue ordination is required for this recognition however ongoing continuing education is expected.
- d. To acquire the Mandated for Ministry recognition, a candidate must:
  - (i) be a member in good standing of the sponsoring church;
  - (ii) be recommended to the MCC through a motion passed at a business meeting by his/her local church;
  - (iii) complete the forms and processes required by the MCC;
  - (iv) be recommended by the Regional Minister or a designated alternate;
  - (v) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as Mandated for Ministry.

The MCC may then acknowledge his/her credentials status and notify the candidate officially by letter.

- e. A person shall retain this Mandated for Ministry status for a **maximum of five years**. At that time, the Mandated Minister shall meet with the Regional Group to examine the general performance of the minister in relation to the mission agency goals. The Regional Group, in

consultation with the local church leaders and the mission agency leaders, upon a satisfactory evaluation, may recommend that the mandate be reissued subject to evidence of continuing education.

- f. When a Mandated Minister leaves the employ of the mission agency for which he/she is mandated, the credential is withdrawn. However, should the minister enter into a similar ministry with another denominationally recognized mission agency, the MCC may choose to reissue the credential for the new ministry focus without further examination, providing the reissue is requested by the sponsoring church and approved by the Regional Minister.

### **3. Accountability**

The person so Mandated for Ministry shall remain on the list providing he/she:

- a. presents a brief but comprehensive annual report to the MCC of his/her ministry;
- b. actively participates in the regional or local ministerial of the CBWC or in a denomination in affiliation with the Baptist World Alliance;
- c. maintains spiritual, ethical, and professional standards, appropriate not only to the specialized ministry body but also to the MCC of the CBWC.

## **G. LICENSED MINISTER OF MUSIC**

### **1. Purpose**

This category seeks to afford the recognition that a specified individual has been called to serve as a minister concentrating upon worship and music at a specific church, and is recommended to the denomination for benefits and privileges appropriate to that office.

### **2. Academic and Professional Requirements**

- a. The normal requirement for License as a Minister of Music is an ARTC or LRTC granted by the Toronto Conservatory of Music, or a Bachelor's degree in music from a university or college, or a recognized equivalent.
- b. The decision of the MCC concerning these requirements shall be final.

### **3. Regulations**

- a. A suitably trained musician, who also demonstrates theological and spiritual preparation and who is currently engaged in regular music ministry to a congregation, may be recommended by a local church to the MCC to be licensed as a Minister of Music.
- b. The process to become a Licensed Minister of Music shall be similar to that of the Licensed Minister. In addition, the candidate shall present a philosophy of church music, and a statement of his/her technical or professional qualifications.
- c. As with the Licensed Minister, when the Licensed Minister of Music leaves the church in which he/she is licensed, the credential is withdrawn and, if it had been granted, authorization for the solemnization of marriages is revoked. Nevertheless, on request of the congregation in the CBWC where the individual is resettled, the MCC may choose to reissue the credential at the new location without further examination, providing the reissue is approved by the Regional Minister or designate.

## **H. ACCREDITED MINISTER (Ordained to Gospel Ministry)**

### **1. Purpose**

This category seeks to afford the recognition that a specific individual, who has been called to gospel ministry, has completed appropriate training, and has been examined for the presence of those abilities, gifts, and qualities of both life and spirit appropriate to the pastoral office, and is therefore recommended to the fellowship and confidence of the churches of the CBWC, and to all churches in affiliation with the Baptist World Alliance for recognition, service, privileges, benefits, and settlement.

## 2. Educational Requirements

- a. The normal educational requirement for ordination shall be a Bachelor of Arts or equivalent undergraduate degree from a recognized university or college, and a Master of Divinity degree or its equivalent.
- b. A minimum educational requirement for ordination may be accepted by the MCC in certain special instances such as the inability to complete the normal requirement, but only when in the judgment of the MCC the circumstances warrant such a departure from the normal requirement. The MCC reserves the right to require candidates to take other courses beyond the minimum cited.

There are four situations in which a minimum requirement may be permitted:

- (i) **Category 1: Candidates less than 35 years of age**, who have graduated from high school and, after at least two years of theological or biblical studies, have attained one of the following certificates:
  1. Two years of successful work at Carey Theological College on the basis of Carey Theological College entrance requirements, for which a Master's degree is granted.
  2. The BTh degree (two years in Arts, three in Theology), on the basis of the Accrediting Association of Bible Schools matriculation demands.
  3. The degree in Pastoral Studies of a Bible college recognized by the Accrediting Association of Bible Schools, or its equivalent, and the successful completion of a full year and a half of special studies on the basis of Carey Institute matriculation demands for which a Diploma in Ministry is granted.
- (ii) **Category 2: Candidates past 34 years of age**, who show marked ability and aptitude for the gospel ministry but who have inadequate educational preparation, may be given special consideration by the MCC. Normally such persons shall have at least grade ten or its equivalent, and shall have completed Carey Institute's Certificate in Ministry program or its equivalent.
- (iii) **Category 3: Candidates past 44 years of age**, who show marked ability and aptitude for the gospel ministry during an extended period of service in a local CBWC church, but who have inadequate educational preparation, may be considered by the MCC on their merits following the successful completion of either:
  1. a full year of special studies recommended by the President of Carey Theological College and approved by the MCC; or
  2. a directed reading course prepared and supervised by Carey Theological College and approved by the MCC.
- (iv) **Category 4: Special Candidates** serving in congregations under unique circumstances may not be able to meet the minimum requirements. Concessions are permissible in these special circumstances, when the MCC regards such action warranted and in the best interest of our denominational life.

- c. The decision of the MCC concerning the academic qualifications of candidates shall be final.

### **3. Regulations**

- a. Ordination is an act performed by the local church but cooperatively carried out in conformity with practices approved by the CBWC in Assembly.
- b. Each candidate before appearing before the Ordination Examining Council (OEC) shall be expected to:
  - (i) be a minister of a church within the CBWC, or shall be a member of and sponsored by a church within the CBWC and under appointment for mission work within, or approved by the CBWC, or under appointment for chaplaincy approved by the CBWC;
  - (ii) have satisfied the MCC as to his/her academic preparation and general fitness for the Baptist ministry;
  - (iii) have successfully completed a graduate internship in pastoral ministry, organized by Carey Theological College with pastoral supervision under a mentor appointed by Carey;
  - (iv) have successfully completed a course in Canadian Baptist Identity at the MDiv level at Carey, or have completed an equivalent course from an accredited institution<sup>1</sup>;
  - (v) have attended the mini-semester or other educational experience created for this purpose by the President of Carey Theological College and approved by the MCC.
- c. The MCC may take into account extenuating circumstances and prior pastoral experience in interpreting these regulations in an individual situation. Without establishing a precedent, the MCC may also ask that a directed reading course and/or special studies under the guidance of Carey Theological College precede appearance before the OEC. There is a firm expectation that all candidates will follow the regulations as set out in H.3.
- d. To appear before the OEC, a candidate must be recommended by his/her local church, complete all forms and interviews required by the MCC, be recommended by the Regional Minister or an appropriate delegate, and be recommended by the MCC. (see section IV regarding OEC regulations)

## **I. ENDORSED FOR SPECIALIZED MINISTRY**

### **1. Purpose**

This category seeks to afford the recognition that a fully accredited minister has been called to perform a specialized ministry function in a non-congregational setting, and is therefore recommended to the agency in question as a person appropriate for the specific ministry.

### **2. Regulations**

- a. The endorsement for specialized ministry affirms that these specialized functions are extensions of the local church or of the denominational expression of the churches. In all cases, the specialized ministry must involve the performance of activities that involve pastoral oversight of souls even though the setting may be non-congregational.
- b. Endorsements for Specialized Ministry may be given to persons seeking to enter into institutional or military chaplaincy.
- c. To receive endorsement, candidates must have the following prerequisites:

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<sup>1</sup> The President of Carey Theological College shall determine the degree of equivalency, and may recommend additional study in the field of Canadian Baptist Heritage.

- (i) Be an Accredited Minister in the CBWC;
  - (ii) Demonstrate, by transcripts and documented experience, that they qualify according to the standards set by the specialized ministry body that are accepted by the agency in which they seek employment.
- d. In instances where the specialized ministry body calls for specified terms of actual pastoral experience prior to the employment of the candidate, the MCC shall attempt, if requested, to provide the necessary mentorship and supervision of the pastoral experience practicum.
- e. The candidate shall make application directly to the MCC of the CBWC for endorsement. The application shall include:
  - (i) a commendation by his/her local church in the matter of calling and giftedness, relative to the area of specialized ministry and participation in the local church;
  - (ii) a letter by the candidate, identifying a clear sense of call to the specialized ministry, and his or her giftedness for that ministry;
  - (iii) three letters of reference as to character, spiritual, and other qualifications for the area of specialized ministry;
  - (iv) a letter from the agency where the specialized ministry may be performed, indicating an interest in employing or confirming the employment of the candidate;
  - (v) a program of studies and training, if required, to meet the standards set by the specialized ministry body for the agency.
- f. The MCC has the freedom to require further information or request further interviews before it makes its decision.
- g. When the candidate provides evidence that he/she has met the standards set by the specialized ministry body, and has provided all information requested by the MCC, the MCC shall issue a Certificate of Endorsement for the specific Specialized Ministry, and place the individual on a list in the annual Yearbook as an Accredited Minister engaged in Specialized Ministry.
- h. The person so Endorsed for Specialized Ministry shall remain on the list providing he/she:
  - (i) maintains membership with a CBWC church. However, in special circumstances the MCC, on review of written details, may grant a variance. Active Duty Military Chaplains are to explain on an annual basis the circumstances around their service or deployment for purposes of understanding the absence from local church accountability;
  - (ii) presents a brief but comprehensive annual report to the MCC of his/her ministry;
  - (iii) actively participates in the regional or local ministerial of the CBWC or in a denomination in affiliation with the Baptist World Alliance;
  - (iv) maintains spiritual, ethical, and professional standards, appropriate not only to the specialized ministry body but also to the MCC of the CBWC.
- i. Endorsement will be withdrawn with the termination of the specific ministry.
- j. Under this designation will be a limited list of CBWC experienced and trained ministers recognized as "Transitional Ministers", some with career aspirations in this area. It will be the role of MCC to affirm specific individuals for this ministry and to monitor their ministry. These ministers may serve in various churches both within and outside our denomination. Their accredited status will be maintained within the CBWC even though for some their service

outside of the denomination may extend beyond regularly accepted timeframes. These ministers will have the following:

- (i) Their name submitted directly by members of the CBWC Executive Staff to the MCC for this recognition.
- (ii) Ministry accountability to a CBWC church, a CBWC Regional Minister and the CBWC Settlement Office.
- (iii) Along with extensive ministry experience, they shall receive specific training for transitional pastoral ministry.
- (iv) Approval for this designation is made by the MCC, which may be rescinded at their discretion.

## **J. MINISTER EMERITUS**

### **1. Purpose**

This category seeks to provide the recognition that a retired minister, no longer in active service, has faithfully served congregations of the CBWC, and is therefore recommended to the churches of the denomination as one worthy of special honour.

### **2. Regulations**

- a. The title of Minister Emeritus is an honorary title which a congregation may choose to give to a retired minister who, though a member of the church, is no longer in active service.
- b. The title should not be given to a minister who is still engaged in ministry for which he/she receives a regular stipend.
- c. The title is given by regular vote of the congregation of a local church.
- d. It is not expected that retiring ministers will necessarily receive this title, nor that distinguished ministers moving to a church in another location will be so recognized. The title should normally be given by a congregation to honour faithful ministry by the candidate in that specific congregation or for ministry within the CBWC.
- e. The recipient shall, on the request of the Regional Minister, be listed as an Emeritus staff member of that local congregation, but only if the church clerk forwards to the MCC the citation in honour of the candidate, along with a letter requesting that the individual be listed with the CBWC.

## **K. RETIRED MINISTER**

### **1. Purpose**

This category seeks to provide the recognition that a minister, no longer in full active service, has faithfully served congregations of the CBWC and has retired in good standing.

### **2. Regulations**

- a. The Accredited Minister who retires while still an active minister in a church of the CBWC may ask to be recognized as a Retired Minister.
- b. The title should not be given to a minister who is still engaged in ministry for which he/she receives a regular salary, that is, before pensionable age.
- c. Retired Ministers may serve in interim capacities while carrying this accreditation status.



- d. This category is not transferable from other denominations nor conventions upon residence or membership in one of our churches. It applies only to those who have retired within the CBWC and remain within our churches.

### **III. RESPONSIBILITIES AND DISCIPLINE**

#### **A. Responsibilities**

1. It is the duty of each person whose credentials are recognized by the CBWC to report changes in their academic credentials and other experience and to maintain their Ministry Information Profile or other résumé on file in the CBWC offices in good order.
2. It is the duty of each local congregation regularly to report the engagement, changes of address, and the severance of all ministerial staff who are carried on the accredited list.
3. It is the duty and responsibility of each minister who holds a license to solemnize marriages to do so within the definition of Marriage that is set forth in this document.
4. It is the duty of each person whose credentials are recognized by the CBWC to acknowledge the receipt and reading of these Ministerial Policies, Procedures and Protocol and the updates.
5. It is the responsibility of every minister to have a plan of continuing education and it is recommended that a record of ongoing education be recorded with one's corresponding CBWC Regional Offices or Carey Theological College.

#### **B. Pastoral Discipline**

1. The MCC is designated to be the keeper of the standards on behalf of the churches of the CBWC. As a consequence, pastors, as part of their ordination, make a commitment to uphold the Biblical, ethical and professional standards of the ministry, and are accountable to the church through the MCC when there is a breach of the standards outlined in this CBWC Ministerial Protocol Manual.
2. When an individual or a local congregation becomes aware of a breach of standards, they have an obligation to notify the Regional Minister or another member of the MCC, in writing, and request MCC action to investigate, make judgment, and take the appropriate disciplinary and disclosure activity, in cooperation with the local congregation and following scriptural principles of justice and reconciliation. The process is detailed in Section 5 of this Protocol Manual.
3. If, upon preliminary investigation, the MCC or its representatives deem it appropriate, the individual may be declared "under suspension and investigation." Such action would mean that the individual is suspended from active ministry, until such time as an investigation is completed and the individual either cleared of the allegations and promptly reinstated or placed either Under Supervision or Under Discipline.
4. On its own motion, or on the written complaint of a church the MCC may, after examination of the facts and evidences, withdraw the credentials of any person for criminal acts, moral cause, professional misconduct, or theological views inappropriate in a constituent church of the CBWC.
5. Any action taken shall be discussed closely with the local church, and assistance shall be provided to the congregation by the Regional Minister and Regional Group, and by other denominational staff to the minister in question, including a program of counselling and other activities proposed to lead to restoration.
6. The decision of the MCC may be appealed by either the minister or the church concerned to the President of the CBWC, who shall appoint a Credentials Appeal panel to review the decision and

make recommendations to the Board. The individual or the church may also appeal the MCC or Board decision to the CBWC in Assembly.

7. The MCC shall maintain a separate list of ministers who are "Under Suspension and Investigation," and shall strive to bring the investigation to a prompt conclusion (See appendix 2).
8. The MCC shall also maintain separate lists of ministers who are either Under Supervision or Under Discipline, and shall strive to establish a program of reconciliation and restoration for each person on these lists. Though these lists shall not be published, changes shall be promptly reported to the CBWC Board. A minister on the Under Discipline list may not be recommended to any congregation for settlement, nor if the minister is settled will he/she be immediately restored.
9. Ministers under discipline, who refuse to enter the MCC's recommended program of reconciliation and restoration, shall have their credentials withdrawn.
10. Ministers may remain on the Under Supervision list for a maximum of three years during which time they are expected to be abiding by the MCC's recommended program of reconciliation and restoration.

Ministers may remain on the Under Discipline list for a maximum of five years, during which time they are expected to be abiding by the MCC's recommended program of reconciliation and restoration. If the program has not been completed within 5 years, the MCC shall withdraw their credentials.

#### **IV. ORDINATION REGULATIONS**

##### **A. PROCESSING THE CANDIDATE FOR ORDINATION**

1. In addition to being a member in good standing in the church which plans to ordain him or her, the candidate must be a recognized as a minister, hold a ministry position in an staff position affiliated with the CBWC (camps, educational institution), or mandated for ministry in Christian work such as chaplains.
  - a. A careful review shall be undertaken by the leaders of the congregation planning to ordain the candidate, of the candidate's conversion, calling, life, doctrine, philosophy of ministry, gifts, and the exercise of the pastoral office by the candidate in the congregation. The review shall then be presented to the congregation and the congregation shall, by formal motion at a business meeting, recommend to the MCC that the candidate in question appear before the OEC.
  - b. If at all possible, the credential review committee should engage each candidate in an extensive interview as part of the process of recommending the candidate to appear before the OEC. Ideally, this should be after the annual mini-semester of the year in which the candidate is to appear before the OEC.
  - c. The MCC, after receiving a recommendation from the mini-semester and the motion from the local church, shall:
    - (i) examine the candidate's academic qualifications;
    - (ii) receive evidence that the candidate has completed the graduate internship;
    - (iii) receive evidence of the candidate's accord with the standards, practices, and programs of the CBWC; and may either recommend to the CBWC Board that the candidate attend for examination, or may recommend additional study or experience before the candidate appear before the OEC.

- d. The Secretary of the MCC shall promptly advise the candidate, local church, and Regional Group of its decision.
- 2. Ordained ministers coming from Conventions not affiliated with the Baptist World Alliance or from other denominations, and ordained ministers coming from Conventions so affiliated but who have been in the pastoral ministry less than five years, may be recommended to appear before the OEC for examination relative to recognition of prior ordination, but only if
  - a. they present academic credentials acceptable to the MCC equivalent to those expected of persons ordinarily applying for ordination; and
  - b. they fulfill the requirements in II.H.3. and IV.A.1. above.

**The Canadian Baptists of Western Canada do not recommend re-ordination.**

- 3. Notwithstanding any of these regulations, the MCC reserves the right to refer directly to the CBWC Board the name of any ordained minister not ordained by a Canadian Baptist Union or Convention, following receipt of a report from the Chair of the Mini-Semester, that either;
  - a. the ordained minister has successfully completed the mini-semester and should be referred directly to the Assembly for recognition of their prior ordination, or
  - b. he/she appear before the OEC and that the OEC will recommend that the prior ordination be recognized or that it not be recognized.
- 4. The decision of the MCC concerning the interpretation of the regulations for ordination shall be final.

**B. REGULATIONS FOR THE ORDINATION EXAMINING COUNCIL**

- 1. The OEC of the CBWC shall be constituted as follows:
  - a. Four members chosen well in advance of the meeting of the OEC from each of the constituent Regions of the CBWC;
  - b. Elected officers of the CBWC (ex officio voting);
  - c. Chair of the MCC (ex officio voting);
  - d. Up to two representatives from the church requesting the ordination of the candidate, who shall participate in the procedures of the OEC during the examination of their specific candidate (voting)
- 2. Executive staff members may serve as advisory non-voting members of the OEC.
- 3. The chair of the OEC shall be named by the MCC.
- 4. On odd years when the CBWC Assembly gathers in person at the Biennial Assembly, the OEC will meet at the same time and in the same city. On even years when the Assembly meets online, the OEC may meet at a place and time set by the CBWC Board.
- 5. The OEC will hold a briefing session prior to the public examination. The length of this session will vary according to the number of candidates to come before Council. Some of the pre-council briefing time should be spent in praying for each of the candidates as they anticipate coming before the Council.
- 6. In situations where previous moral failure or professional misconduct are a part of the record for a candidate, the Council is entirely within its right, and encouraged to hold an "in camera" examination of a candidate on matters pertaining to the matter of record. The MCC ought to anticipate the need

for such an examination and have Council make necessary plans for an "in camera" hearing prior to the regularly convened Council.

The MCC needs to be clear and directive to Council in matters of previous moral failure or professional misconduct. In such instances, MCC must be able to demonstrate that mercy, justice, and restitution toward victims have prevailed. In most instances, this level of inquiry might best be handled at the Regional level prior to the candidate getting to the OEC level.

7. Using the ordination statement prepared by the candidate as the primary source of information, the OEC will examine all candidates recommended by the MCC as to their conversion, religious experience, call to the ministry, doctrinal beliefs, and philosophy of ministry, and shall also provide the candidates an opportunity to give evidence of their accord and cooperation with the standards, practices, and programs of the CBWC.

Council members need to be helped to understand that any questions that arise as a legitimate attempt to understand ambiguous or apparently contradictory parts of a candidate's statement(s) are entirely appropriate to ask the candidate. Council members need also to be encouraged to pose questions that get at the relevant issues of ministry and the day-to-day realities that a minister faces in ministry.

8. The OEC shall, after a vote, make one of the following recommendations for each candidate:
  - a. It commends the candidate in question to the local church for ordination to the Gospel Ministry;
  - b. It recommends to the local church a program of additional study or experience for the candidate before proceeding with ordination;
  - c. It does not recommend that the local church proceed with ordination.
9. The Chair and/or Secretary of the OEC shall report the recommendations to the Assembly for approval. On approval, the Secretary shall advise the local church that ordination is recommended and that it may proceed to ordain the candidate in question.
10. The Region shall not appoint to the OEC an Accredited Minister who has appeared before the OEC in the immediately preceding three years.
11. An examiner appointed by the Region may serve on the OEC for up to three consecutive years then have a minimum of one year off OEC before being re-appointed.

### **C. REGULATIONS CONCERNING THE ACT OF ORDINATION**

1. When the church clerk of the local church has been advised in writing that the ordination of the candidate in question has been approved, the church clerk shall advise the leaders of the church that they should conduct an ordination service. The church clerk shall advise the CBWC when the ordination is to take place, and the CBWC will issue the Certificate of Ordination.
2. It is strongly recommended that the ordination service be conducted by the Regional Group Moderator and that the vows be used which are printed in the Canadian Baptist Ministries Worship and Service Manual. It is also recommended that officers of the Region and CBWC be invited to participate in the ordination service.
3. When the ordination has taken place, the church clerk shall notify the Executive Minister of the CBWC, submitting the bulletin for the service as well.
4. On receipt of notification of this ordination, the Minister's name shall be entered upon the Accredited Ministers List of the CBWC.

## **V. SETTLEMENT PROTOCOL**

The CBWC will diligently and with expertise, assemble and maintain a settlement list and recommended processes and procedures for churches and pastoral candidates.

In the event that a church is seeking pastoral staff settlement, the church will very early in the process contact the CBWC settlement group for a meeting in order to understand the procedure and receive resources for the task.

The church would look to the CBWC to provide possible candidates based upon the church's need and profile.

In the event that names come forth from other sources as possible candidates then they should be vetted by the CBWC settlement group. It would be expected that the church would take very seriously any concern raised by the Settlement Committee. If the Settlement Committee should raise concerns about credentials then the church would be well advised to proceed very carefully if at all.

All ministers who wish their name to be on a Settlement list will have a current Ministry Information Profile submitted and complete before it will be presented to a church.

## **VI. PROTOCOL FOR CONFLICTED SITUATIONS**

It is the general principle of the CBWC to be pre-emptive in its relation to issues that bring conflict. The CBWC wishes to address situations in healthy ways and to this end is developing a number of response teams to assist churches, leaders and pastoral staff with education, mediation, intervention or other processes that may be helpful.

There are a number of examples of biblically based means and expectations for handling disputes within the Body of Christ and we encourage these to be followed.

The CBWC recognizes that on occasion assistance may be needed for situations that become confused, or where differences of approach begin to surface. When this occurs, churches, leaders, and ministers are always encouraged to contact the CBWC before the conflict has escalated.

## GLOSSARY

**Academic Credentials/Qualifications.** These terms serve to identify the actual academic requirements stipulated as required for ordination.

**Active Minister** is a minister whose main occupation is service to a congregation.

**Authorization to Solemnize Marriages** designates the authorization granted by each province, on the authority of the denomination, authorizing a minister to perform marriages. The License is applied for by the CBWC and can be cancelled by the CBWC for cause.

**Awaiting Classification** designates a "holding category" where individual names are kept who may be in process of moving from one category to another. For example, a minister who is settled but as yet has not had his/her credentials recognized.

**Awaiting Settlement.** There are occasions in a minister's life when he/she may be between ministry opportunities. This category of awaiting settlement allows for a temporary holding of credentials until future settlement takes place.

**Baptist Identity** designates the CBWC-acknowledged MDiv level course required for ordination.

**Certificate** is a document issued by the CBWC certifying the attainment of a certain category of accreditation.

**Congregation** is used to designate a gathering of individual believers who either have already constituted themselves as an organized church or have a declared intention to do so.

**Credential Interview Committee** designates the group or groups of people appointed by the MCC to act on its behalf to interview potential clergy for recommendation to the MCC for credentialing and accrediting.

**Criminal Acts** is a term that designates acts which are defined as criminal in the Criminal Code of Canada.

**Designated Alternate** indicates a person appropriately named to take the place of someone; often in this document, it is the Regional Minister.

**Disciplinary and Disclosure Activity** denotes action taken by the Ministerial Credentials Committee, consistent with the codes, protocol, and proposed disciplinary action of the denomination, whereby the credentials of an individual come under review and possible suspension or withdrawal.

**Educational Standards.** See Academic Credentials/Qualifications.

**Endorsed** denotes an official declaration in writing whereby the achievements of an individual are identified and the person is commended for recognition.

**Ethnic Congregations** denotes non-English speaking congregations which are a part of the CBWC.

**Examination** is a process of determining levels of academic and spiritual suitability for ministry.

**Full recognition** indicates that there are no restricting stipulations upon a minister's record and that he/she is fully accredited.

**Graduate Internship Program** denotes the CBWC-specified program which requires that each individual entering, for the first time, the service of a congregation within the CBWC must fulfill certain requirements such as mentorship.

**Home Church**, when used in relation to a student, should not be interpreted as the church in the community where the student attends a theological college and which he or she joins in order to be immediately recognized, but rather shall be the church where the student is adequately known for a recommendation to be made as to suitability for ministry.

**Major Baptist Convention** is one of those Conventions in affiliation with the Baptist World Alliance.

**Member in good standing** is a bona fide member of a church with a good record of ethical, moral, lifestyle, and ministry behaviour.

**Mentor** is a person designated to counsel, guide, tutor the ministerial student, or minister at least during the period of the Graduate Internship.

**Mini-semester** is a course of study, seminar, and instruction which is normally required as a part of the preparation for appearance before the Ordination Examining Council. It is conducted by the MCC, usually at Carey Theological College.

**Ministerial Credentials Committee** (MCC). This Committee is established by the By-laws of the CBWC and consists of the Executive Minister as Chair, the Executive Staff, and the elected officers of the CBWC. It has the authority to develop sub-committees to fulfill its working mandates.

**Minister and Ministry** are terms used to denote the person who carries out a service within the realm of the community, the church, or denomination. For us as Baptists, ministry is open to every believer and that in which every believer ought to engage. However, because some of the categories of ministry that are recognized in this paper are outside the realm of minister, the term "minister(s)" is used to designate all persons whose credentials are recognized by the denomination.

**Ministry Information Profile** (MIP) is the personally completed standard résumé for individuals in categories of credentials within the CBWC including the academic record.

**Moral Cause** denotes the basis for disciplinary action as being that of a breach of the biblical moral code.

**Moral Failure**, in the context of this document, is meant to identify the moral failures which are considered sufficiently serious to compromise one's suitability to continue in pastoral ministry. This would include, but not be limited to, fraud, theft, misappropriation of funds, false testimony, assault, illegal use of drugs, abuse including physical, psychological and emotional, and engaging in any sexual activity outside of monogamous heterosexual marriage.

**Non-congregational Setting** denotes such settings as hospital or institutional chaplaincy where the typical ministry performed, though person oriented, is not congregationally oriented.

**Ordination.** The practice of ordination, as an act of the church, from the candidate's perspective, is best understood as the believer's willingness, in humility, to submit her or his sense of calling and gifts to the evaluation and affirmation of the body of Christ. It is, moreover, a recognition that it is the church that calls one to service.

**Ordination Examination Council** (OEC) is the duly organized council of representatives mandated to examine potential candidates for ordination.

**Ordination Statement** is the written statement required of each candidate for ordination which includes a statement of the following: conversion, religious experience, call to the ministry, doctrinal beliefs, philosophy of ministry, and statement of accord and cooperation with the standards, practices, and programs of the CBWC.

**Ordained to the Gospel Ministry** is the term used to stipulate that the ordination is essentially to gospel ministry as a general category of ministry to a congregation.

**Minister** is the term is used to denote one whose main occupation is service or ministry to a congregation. In this document, when the term "minister" appears, it also includes ministers.

**Pastoral Discipline** is that action taken by a local church or the Ministerial Credentials Committee by which an individual in any of the categories of credentials is called to account for alleged criminal, ethical (professional), or moral misdemeanor, examined to determine culpability, and appropriately disciplined according to the policies of the MCC.

**Professional Misconduct** denotes a breach of the ethical standards of the pastoral profession. The CBWC has a clearly set-forth protocol for identifying and dealing with professional misconduct.

**Program of Reconciliation and Restoration** denotes a denominationally stipulated program of activity that is set in place, according to agreed-upon policy, for ministers who are under disciplinary action, whereby the goals of the activity are aimed, if at all possible, at reconciling offending parties with offended parties and, where deemed appropriate, restoring offending parties to ministry functions.

**Recognition of Prior Ordination** is a process whereby the prior ordination of an acceptable candidate is officially recognized and affirmed by the Ministerial Credentials Committee.

**References** depicts official letters of reference from chosen or designated referees.

**Removed** is a term depicting the removal of credentials totally from the official list. It is the equivalent of having credentials withdrawn.

**Re-ordination** is a practice of re-ordaining a person who has already been ordained. The CBWC does not believe this to be a legitimate practice.

**Restoration** identifies the action by which a minister, who has previously been removed from official ministry functions for criminal, moral, and/or ethical reasons and placed in the "Under Suspension and Investigation" or "Under Discipline" category, has officially received clearance from the MCC to re-engage in ministry and be affirmed with full credentials standing.

**Senior or Solo Minister** identifies a minister who is serving as the team leader of a team of ministers in a church, or a minister who is the only minister of a church or congregation.

**Settlement Committee** is the CBWC appointed body of lay and clergy to assist churches in their search for appropriate candidates for pastoral positions.

**Specialized Ministry Body** refers to the institution or agency which employs the individual who seeks or possesses an endorsement for specialized ministry. Usually, this will be such institutions as a hospital, a prison, or military base.

**Student Aid Funds** identifies funds that are available in the CBWC through various student funding endowments such as CBWC Foundation.

**Suspended** identifies the temporary withdrawal of credentials until such time as processes of investigation, counselling, and other such reconciliation and restorative process are completed for a minister under investigation and/or discipline.

**Theological views inappropriate** assumes that there is a body of theology that is accepted and declared appropriate by the denomination. Theology that is outside of that broad definition is deemed inappropriate.

**Under Suspension and Investigation** designates that a recognized minister, because of allegations by an individual or a congregation, has had his/her credentials and ministry functions suspended while an official investigation of the charges is undertaken by the MCC.

**Under Discipline** designates that a recognized minister has for criminal, ethical, or moral reasons had credentials and ministry functions suspended and is currently under a disciplinary process.

**Under Supervision** designates that a recognized minister is undergoing a season of observation and assigned mentored activity in order to understand more clearly Biblical, ethical and/or professional standards.

**Withdraw** is the act of permanently removing the credentials of an individual for just cause after the fulfillment of a denominationally stipulated protocol and process.

**Yearbook** denotes the records of the CBWC, its churches and its business that may be in electronic or paper form.



**SECTION 2**  
**CBWC STANDARDS OF ETHICAL BEHAVIOURAL PRACTICE**

Prepared by Task Force on Pastoral Ethics  
And Approved by Baptist Union Board, February, 1995

**I. DEFINITIONS**

**Congregant** is a person who periodically attends a specific church, whether or not he or she is a baptized member, and who identifies the minister(s) as “my” minister(s).

**Governing Body(s)** refers to the Board(s) which is (are) authorized by the congregation to make and execute decisions on its behalf. The term can refer to Elders, Deacons, Deaconesses, Trustees, Church Council, Board of Management, and Board of Stewards, but shall also refer to other names for such a Board.

**Minister**, as used in the document, is a person who has received authorization for ministry by the CBWC. In addition to Accredited Minister, the term includes all formal categories, such as Licensed Minister, Licensed Minister of Music, Candidate for Ministry Training, Mandated for Ministry, etc. The qualification is not the title but the fact that in some way the Ministerial Credentials Committee has approved the credential.

**II. GUIDELINES**

**A. Minister to Congregant Relationships**

1. I will regard all persons equally and with compassion, undertaking to minister impartially to the needs of all. I will not malign a congregant.
2. I will consider information disclosed to me by the individuals in counselling or pastoral care to be confidential, unless there is clear and immediate danger to an individual, their family, or society. If it is necessary, for the purpose of providing good pastoral care, to disclose this information to other church leadership, I will do so only with the permission of the individual. I will not use confidential information for personal gain. As required by law, I will report to the appropriate authorities regarding situations where I have reason to believe there has been child neglect, physical or sexual abuse.
3. I will not present myself as qualified beyond my level of training, competence, and experience.
4. I will not initiate counselling beyond my own qualifications. I will acknowledge that my responsibility is in the area of pastoral care, unless I am qualified to provide other counselling.
5. I will continue a counselling relationship as long as it is reasonably clear that the counsellee(s) is (are) benefiting. Otherwise, I will make referral to someone qualified.
6. I will not seek counsellees already in the care of another minister or professional counsellor. If an individual requests counselling, while in the care of another counsellor, it is my obligation to obtain that person's consent to consult with the other minister or professional counsellor.
7. I acknowledge the complexity of pastoral relationships and will not abuse the trust nor deference of congregants. I will avoid those dual relationships with congregants, which could impair my judgement as a minister, compromise the integrity of the pastoral office, or use the relationship for personal gain or for the exploitation of the congregant.
8. I will exercise care to act with integrity in all financial matters and in all other obligations of my church.

9. I will develop and model wholesome relationships with members of the opposite sex where there is mutual respect and mutual submission.
10. I will consult immediately with an appropriate person (e.g., colleague, Regional Minister) when I become aware that I am using a pastoral or counselling relationship to meet my own needs emotionally, spiritually, or sexually.
11. I will not engage in any form of sexual misconduct with a congregant or counsellee, a fellow employee, or volunteer worker, regardless of age, invitation, or consent. Sexual misconduct includes explicit sexual contact and all forms of overt and subtle seductive speech, gestures, and behaviours.
12. I will not engage in harassment of any person. Harassment includes: inappropriate demands, threats, gestures, innuendos, remarks, or slurs; displays of offensive material; physical assault; and taunting about or unwelcome attention to a person's body, clothing, habits, or mannerisms.

## **B. Minister to Minister Relationships**

1. In General
  - a. I will not entertain or make use of criticisms of a predecessor or of another minister.
  - b. I will not malign another minister. If (potential) problems arise, I will speak with the fellow minister involved in an effort to resolve matters.
  - c. I will shun pastoral isolation, will keep my agreements with fellow ministers, will seek to be supportive and caring of them, and will seek to establish some form of peer accountability.
  - d. If I serve in a denominational capacity, I will live out fully the spirit of the above statements.
2. With Ministers in Other Churches
  - a. I will not engage in weddings, funerals, counselling, and so on, without the co-operation and permission of the minister of the family or individual. Urgent human need could cause me to waive this principle, but I will then seek to make peace afterward with the minister involved.
  - b. I will, with my resignation, sever my pastoral relations with former congregational members, and will not make pastoral contact in the field of my successors without their knowledge and consent.
3. Within a Pastoral Staff
  - a. In General
    - (i) We will act and speak with confidence in one another, and will communicate openly and respectfully with one another.
    - (ii) We will respect the corporate wisdom of the staff team.
    - (iii) We will receive constructive criticism graciously and remain open to suggestions from one another.
    - (iv) We will avoid laziness and each carry our share of team responsibilities. We will also not allow special projects to get us sidetracked from our main responsibilities. We commit ourselves to viewing occasional conflicts as normal and expected, and therefore to engage in due process with one another to resolve such conflicts.
  - b. As Senior Minister
    - (i) I will encourage all staff members and allow them to excel in their work.
    - (ii) I will assist each staff member to grow in the Christian life and ministry, and will allow other staff members to encourage my growth.

- c. As an Associate Minister
  - (i) I will seek to support the leadership function of the Senior Minister.

**C. Minister to Congregation Relationships**

1. When Dealing With a Pulpit Committee
  - a. I will negotiate regarding a call with only one church at a time.
  - b. I will honestly present my strengths and weaknesses, and decline any position for which I am not suited.
  - c. I will assist the pulpit committee and/or the congregation to evaluate the congregation's needs, desires, and expectations.
2. While I Serve
  - a. I will uphold the reputation and integrity of the congregation and the gospel of Christ in the community.
  - b. I will responsibly exercise the freedom of the pulpit, and respect the freedom of the pew.
  - c. I will endeavour to lead the congregation to practice evangelism, compassion, and service to the community and to the world.
  - d. I will exercise confidence in those elected to share leadership responsibility, trusting their corporate wisdom, and be willing to enable their development in ministry.
  - e. I will openly receive constructive criticism and suggestions intended to strengthen the common ministry of the congregation.
  - f. To avoid any perception of conflict of interest—legal or otherwise, I will hold no other elected office in the congregation I serve; nor will I act as a signing officer; nor will I vote at any meetings of the congregational governing body(s); except that, as a member of the congregation, I am permitted to vote at congregational business meetings.
  - g. I will not use my influence to alienate my congregation, or any portion of it, from either denominational loyalty or the governing body(s) of the congregation. If my convictions were to change from those commonly held by those to whom I minister, I will voluntarily withdraw from this congregation, taking no person from the fellowship.
3. Upon Resignation
  - a. I will give adequate notice, and will ensure that I deal fairly with the congregation throughout my departure.
  - b. I will encourage the congregation to set new directions under the guidance of the Holy Spirit.
  - c. Recognizing the many problems raised by staying, if nonetheless I remain in this congregation as a worshipper, I will neither say nor listen to any critical remarks concerning my successor. Instead, I will affirm. I will see my role as a supportive and committed lay person, and will submit to the authority of present congregational leadership.

**D. Congregation to Minister Relations**

1. The congregation prayerfully will undergird their minister in the discharge of all pastoral duties. The church will avoid comparison with other ministers, and will support the minister in endeavour to witness to the Kingdom of God through community and denominational service.
2. The congregation will ensure that the minister has adequate time for study, continuing education experiences, and personal spiritual growth.
3. The congregation will recognize the minister's need for physical, emotional, and spiritual renewal by providing opportunities for weekly rest and annual vacation.
4. The congregation will encourage the minister to maintain wholesome marital and family relationships. They will respect the minister's family and place no expectations upon the family that they would not place upon themselves.
5. The congregation will allow the minister to exercise the freedom of the pulpit responsibly, for the edification and instruction of the people of God.
6. The congregational leadership will work together with the minister in a relationship of mutual accountability.
7. The congregation shall respect and honour the freedom of the minister to be present and give input at meetings of all standing and special committees, commissions, boards, or assemblies convened by the congregation to transact congregational business. Yet, except for the meetings of the general membership, the minister shall not have voting rights.
8. At each stage of the process of preparing the Budget for the minister's salary, the church will ensure the minister has the full right to present his or her needs.

**E. Congregation to Congregation Relationships**

1. We will give support, whenever possible, to the larger fellowship of Christians beyond our Union.
2. We will not malign—verbally or in print—nor compete with another denomination or agency of the church of Jesus Christ. We will not seek to alienate a congregation or agency from the denomination of which it is part.
3. We will not seek to entice members of other congregations of the Lord Jesus Christ away from their home congregation. When such members come to our congregation of their own initiative, we will contact their former minister out of courtesy and concern. We will also urge these newcomers to inform and, if necessary, make peace with their former minister.
4. In all advertising and promotional literature, we will present truthful and unexaggerated claims about our strengths.

## F. Violations of Pastoral Ethics

1. In the event of repeat and/or significant breaches of pastoral ethics, the following avenues of redress are available.
  - a. Most violations shall be handled by the Ministerial Credentials Committee as outlined below.
  - b. In the case of sexual misconduct, please refer to the Considerations and Processes of Pastoral Moral Failure and Protocol for Situations of Professional Misconduct in the Canadian Baptists of Western Canada" also found in this booklet.
2. The Ethics Advisory Team, of three persons appointed by the Executive Minister, will:
  - a. Receive written complaints, allegations or questions of ethical issues.
  - b. Review the situation or allegation in light of Biblical standards and commonly held expectations such as the guidelines adopted by the CBWC.
  - c. Reply with a letter of comment or ruling.
  - d. Refer issues of significant breaches in Pastoral ethics to the MCC for action.
3. In the case of a church violation (or members of the Board, council) the Ethics Advisory Team would have the following options:
  - a. Write a letter of comment to the appropriate party.
  - b. Give suggestions of action needed (seminars, counselling)Team.
  - c. Suggest sanctions that would be appropriate to the situation.
  - d. Refer the matter to Assembly.
4. That referrals to the MCC of any ethical breach by a person whose credentials are held by the CBWC would be handled in a parallel fashion to those of other protocol failures.

The MCC would have at its discretion the following courses of action:

- a. Receive the written complaint and comments from the Ethics Advisory Team.
- b. Research the situation and develop an appropriate intervention.
- c. Letter of critique to the party involved.
- d. Require the attendance at an ethics seminar or focused counselling.
- e. Intervene with a notation in the personal file of the minister.
- f. Withhold the individual's name from the settlement list until all conditions have been addressed.

### **APPENDIX # 3: Outline for Process regarding Ethics Complaint**

(This appendix is intended as a brief overview of the steps to be followed in the filing of allegations through investigation, recommendation, discipline and if appropriate, appeal and the roles of key individuals and committees.)

1. Allegation is brought to the attention of the Executive Minister.
2. Executive Minister directs (in 3 working days) the complaint to the Ethics Advisory Team.
3. Ethics Advisory Team does fact gathering and give report to Executive Minister (either writing a letter of reply, critique or ruling to the appropriate parties or in the case of a very serious breach asking Executive Minister to refer to the MCC for action).

4. If MCC is required to investigate the protocol parallels the actions necessary for the appointment of an investigative committee.
5. Investigative committee interviews all concerned and reports within 14 days with one of four options: a) allegations unsubstantiated, b) boundary violations or placement under supervision, c) investigation confirms allegations with admissions (confession), or d) request that a quasi-judicial hearing is needed so that a Disciplinary Review Committee should be convened.
6. The Investigative Committee's recommendations in category a, b, or c [in step 5] go directly to the Ministerial Credential Committee. However, a recommendation that a Disciplinary Review Committee be convened goes to the Executive Minister.
7. The MCC acts upon the recommendations, or, the Executive Minister convenes a Disciplinary Review Committee.
8. The DRC reports back to the MCC with their recommendations and MCC acts upon the DRC recommendations.
9. Appeals are always to the President of the CBWC.

#### **SOURCES**

1. "Code of Ethics and Professional Conduct" from Canadian Association for Pastoral Education. (Draft #11, January 21, 1993)
2. "Code of Ministerial Ethics," from the Baptist General Conference.
3. "Ethics of Ministry," by Phil Collins, November 1991.
4. "The Minister and Ethics," by Rev. Doug Moffat, revised, January 1986.
5. "Ministerial Ethics" in *A Manual for Worship and Service*, pp. 278-81. Originally drafted by the Minister's Council of the American Baptist Convention.
6. "Ministerial Ethics: A Brief Introduction" by Michael A. Lipe, in *Atlantic Baptist*, January 1992, pp. 18-19.
7. "My Code of Ethics," from the American Baptist Convention.

**SECTION 3**  
**RECOMMENDED SEPARATION AGREEMENT WITH OUTGOING MINISTER TEMPLATE**

1. Upon my resignation, effective \_\_\_\_\_ (dd/mm/yyyy), I will step aside from all the pastoral, leadership and administrative responsibilities and relationships that I have participated in as a member of this congregation.
2. I recognize that during the interim period before another minister is called, the congregation will require time to adjust to my absence as well as discover their own strengths. They will need to determine, without my assistance, the direction they wish to go and the type of minister who will best take them in that direction. I agree that it will be the Senior Board's responsibility to make provision for interim pastoral, leadership and administrative ministries for the congregation.
3. I agree that I will not officiate or assist at any baptism, wedding or funeral in this congregation in the future unless there is consent from the current senior or interim minister, or if the church does not have someone serving in that capacity, from the church leadership. I will not provide pastoral opinion or advice, or respond to requests for pastoral opinion or advice from staff or church attendees that would contribute to congregational division or put other ministers in an uncomfortable position. If, and when, I attend this church in the future, it will be as a worshipper and participant, and with consent from church leadership.
4. I will not speak to, listen to, or solicit uncomplimentary remarks concerning the interim minister or future ministers. I agree not to become a sounding board for other staff members in the future.
5. I give permission to the incoming minister to approach me to express concern about my participation or to invite me to assist in specific responsibilities under his/her leadership.
6. I will remove my library and other personal possessions from the office by \_\_\_\_\_ (dd/mm/yyyy). Items that belong to the congregation will remain in the office. I will return all keys, security passwords, etc. to the chairperson of the board by the above date.

\_\_\_\_\_ Signature of Minister

\_\_\_\_\_ Signature of Board Chair

\_\_\_\_\_ Date

**SECTION 4**  
**RESOLUTIONS OF THE CBWC BOARD AND THE CBWC IN ASSEMBLY**

**Marriage:**  
**A Statement Affirming a Christian View**  
*Approved at the 2003 Assembly<sup>2</sup>*

We would define marriage as a (1) publicly recognized covenanting together for life, (2) between a woman and a man who live together in a relationship, (3) characterized by truth and (4) fidelity, and for the purpose of (5) lifelong companionship, mutual interdependence and responsibility for each other, and potential procreation. (6) It is symbolic of God's relationship to his people and Jesus Christ's relationship to his church.

**Publicly recognized**

The public recognition of marriage gives it an important social status. Marriage takes on a public purpose as the cornerstone of the family unity, which in turn is foundational to society. Public recognition implies not only social status, but also social responsibility.

**Between a man and a woman**

In marriage a man and a woman are united together and become one flesh. Male and female, together being made in the image of God, while different are yet complementary. It is the only union which has the possibility of procreation, the continuance of the species.

**Characterized by Truth**

Truth is a commitment to love and nurture an intimate and mutually supportive relationship characterized by mutual submissiveness and other-centered love.

**Exclusive**

The partners in a marriage relationship commit themselves to maintain the marriage for life. The marriage relationship is between a man and a woman which is exclusive in the emotional and physical intimacy it fosters. It should be characterized by fidelity.

**Lifelong**

Marriage is a type of covenant, that is, a publicly recognized pledge between a woman and a man to fulfill a lifelong commitment for the purposes of companionship and potentially, partnership in procreation.

**Symbolic of Christ's Relationship to the Church**

Marriage is a uniting of dissimilar entities, is symbolic of spiritual unity, and forms an example of co-humanity. The Apostle Paul refers to it as a great mystery (Eph. 5.32) which symbolizes the relationship between Christ and the body of Christ, the Church.

It is also the prime relationship within which children are begotten and nurtured. It is the cornerstone of the family.

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<sup>2</sup> This paper was approved at the Biennial Assembly of the Baptist Union of Western Canada, May 2003. This definition was taken from a Discussion Paper entitled "Marriage and Family Status in Canada", written by the Evangelical Fellowship of Canada, 1996 and included in a paper written by Lois Mitchell for submission to the Justice Committee in April 2003.



**CANADIAN BAPTISTS OF WESTERN CANADA**  
**Position on Sexual Behaviour**

*Approved by the Board of the Baptist Union, April 2003,  
Revised by the Assembly April 2011.*

The position of the CBWC with regard to any sexual behaviour outside of monogamous heterosexual marriage is that it is not affirmed.

Clergy conduct is articulated in the document entitled CBWC Ministerial Protocol Manual. It might also be noted for the record that participation in any activity that is described as sin by the Scriptures would not be affirmed.

The Ministerial Credentials Committee's understanding would be accurately reflected in the text, published in 1998 by our then premier Baptist theologian, Dr. Stanley J. Grenz, Pioneer McDonald Professor of Theology and Ethics at Carey Theological College, titled: *Welcoming but Not Affirming: An Evangelical Response to Homosexuality*, published by Westminster John Knox Press.

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**Resolution on Same Sex Marriage**

*Approved by the Board of the Canadian Baptists of Western Canada, January 2015  
Approved by the Assembly April 2015*

To be consistent with the denominational policy on marriage, be it clarified that we call upon all CBWC ministers and their churches to make every effort to demonstrate Christian love to individuals who are same gender attracted; and

that in a marriage ceremony no credentialed clergy (CBWC pastors/ chaplains / counselors) or licensed officiates shall solemnize, officiate, co-officiate, or publicly affirm any marriage other than between one man and one woman."

**SECTION 5**

**CONSIDERATIONS AND PROCESSES IN SITUATIONS OF PASTORAL MORAL FAILURE AND PROTOCOL FOR SITUATIONS OF PROFESSIONAL MISCONDUCT IN THE CANADIAN BAPTISTS OF WESTERN CANADA**

*Approved by the Baptist Union Board, February 1992; Assembly, Saskatoon, SK April 1995  
Current Revision April 2011*

**Revision 5<sup>3</sup>**

The then, Baptist Union of Western Canada (now called Canadian Baptists of Western Canada [CBWC]) at the 1992 Brandon Assembly accepted a report, prepared by the Executive Minister, which provided the denomination with a process to be followed in the case of situations of pastoral moral failure.<sup>4</sup> The document assigns to the Ministerial Credentials Committee (MCC) the role of "the keeper of the standards on behalf of the churches." The argument was that, through the process of ordination, all pastors are accountable to the church *through* the MCC when there is a breach of biblical and professional standards of ministry. In strong

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<sup>3</sup> A legal review of the *Sexual Abuse Guidelines* of the United Church of Canada by Ian W. Outerbridge *et al*, (*Ecclesiastical Minefields*, Or Toronto: Or Emet Publishing, 1994), as well as several recent cases, have been helpful in updating this protocol and in clarifying the processes.

<sup>4</sup> Doc. #WC/09R2/92

language, it was noted that *"when a local congregation becomes aware of a breach of standards, it has an obligation to notify the Area Minister or other member of the Credentials Committee, and request Credentials Committee action to investigate, make judgment, and take the appropriate disciplinary and disclosure action, in cooperation with the local congregation and following scriptural principles for reconciliation."* That is, each member congregation of the CBWC has a **duty** to notify the MCC when they become aware of a breach of moral standards, and the MCC has the responsibility to take all the necessary action to deal with that alleged breach of moral standards.

The paper accepted at Brandon focused primarily upon the moral failure of the pastor; morality was specifically defined as conformity to *"moral principles . . . that are used to measure or determine goodness or badness of character."* The paper noted that these principles were to be biblical, but did not specify the character traits or activities which were deemed immoral apart from a reference to *"holy lives"* and the necessity for the church to *"maintain its purity and holiness."*

The goal of the disciplinary action taken by the MCC was perceived to be *"the re-establishment of a good reputation for the Lord and his church, restoration of well being to the local congregation in which the offence took place, . . . restoration of the persons involved to healthy relationships and, if at all possible, to effective ministry with integrity, and finally, re-establishment of a reasonable degree of rapport between the offender, the local church . . . and . . . the denomination."*

The emphasis upon the moral failure of the pastor in this document directed attention to the minister's character and the impact of that moral failure upon the significant others who might be involved.

To the average Baptist congregation, sexual misbehaviour with a member of the congregation by a minister would be addressed biblically as adultery or fornication; the moral failure regulations used by the MCC therefore are quite appropriate to deal with the discipline and restoration of the minister. However, to focus only upon the **moral** failure misses the **ethical** failure that has also taken place—that the minister has crossed an ethical boundary and has abused his or her position by becoming sexually involved with a person who was in a vulnerable position and who trusted their minister. When the moral breach is considered also an ethical breach, the attention is redirected towards the victim of an abuse. It is essential that the denomination and the local church deal with the issue of justice for and vindication of the victim as well as the discipline of the minister for serious professional misconduct.

## I. DEFINITIONS

**Boundaries** refer to a visible (fence) or invisible (interpersonal) demarcation of the limits of property, profession or personhood or social space. Boundaries that exist in a relationship allow the participants in that relationship to maintain a separate identity and yet fulfill the roles (personal or professional) that each is playing. Boundary violations refer to stepping over that invisible line which results in violation of another's personhood. One of the most severe forms of both professional and personal boundary violations is pastoral sexual misconduct.

**CBWC** is an acronym to represent Canadian Baptists of Western Canada formerly known as The Baptist Union of Western Canada, a body corporate representing the denomination involved.

**Complainant** is a person who first brings an alleged moral failure or act of professional misconduct to the attention of the denominational officials. This person usually is a direct victim of the misconduct and will have personal knowledge of the misconduct rather than second- or third-hand rumors, and is prepared to file a formal, written, signed complaint.

**Congregant** is a person who periodically attends a specific church, whether or not he or she is a baptized member, and who identifies the minister(s) as "my minister(s)."

**Disciplinary Review Committee (DRC)** is a *standing committee* of five persons prepared to make a three to five-year commitment to the committee, appointed by the MCC, including a chair appointed by the

President of the CBWC, a secretary, and three others, of whom two shall be professional persons (such as a physician, a trained counsellor, a school teacher) and one shall be a minister in active ministry. The DRC shall be constituted with a view toward gender balance, but the individuals appointed to the DRC shall be expected to provide unbiased review of a charge referred to them. (see appendix 2)

**Genuine Repentance** is understood by the Ministerial Credentials Committee to include: a sorrow over having committed the sin; an obvious brokenness of spirit before the Lord and His people; a willing submission to the disciplines of Scripture and the church (including the Ministerial Credentials Committee) with regard to the sin; eagerness, within the counsel of the church, to make right where possible; and a clear resolve to cease the immoral behaviour.

**Investigative Committee** is a body specifically appointed by the Executive Minister to investigate an allegation of moral failure or professional misconduct and to decide if there is sufficient evidence to refer the matter to the DRC. (See Appendix 2)

**Ministerial Credentials Committee (MCC)** is that body of executive staff and elected officials, officially appointed by the CBWC Board and accountable to the Assembly, which has the responsibility to give and remove credentials of ministers.

**Ministerial Ethics**, for purposes of this paper, has to do with what is proposed as appropriate relationships between churches and ministers in ongoing ministerial functions. The CBWC in 1995 approved a set of categories of Ministerial Ethics, namely Church-to-Minister Ethics and Minister-to-Church Ethics on page **Error! Bookmark not defined.** of this document.

**Ministerial Etiquette** would be seen by the Committee as at the opposite end of the scale from morality. Etiquette has more to do with the less serious conventional rules of social behaviour, and predictably will vary from community to community, though it is also true to expect that there will be a fairly standard etiquette within the CBWC.

**Morality** has to do with the degree of conformity to moral principles, i.e., those principles that are used to measure or determine goodness or badness of character. It is our conviction that the Scriptures set forward standards of morality to which overseers, ministers, and deacons must be held accountable. That is not to propose that there is a different standard for non-leaders, but the standards are very clear for church leaders. In addition, there are some biblical standards of morality that are set out for all believers. These must also come into consideration for the measuring of leaders. The primary focus of this paper is on issues of morality, or moral failure, on the part of ministers.

**Moral Failure**, in the context of this document, is meant to identify the moral failures which are considered sufficiently serious to compromise one's suitability to continue in pastoral ministry. This would include, but not be limited to, fraud, theft, misappropriation of funds, false testimony, assault, illegal use of drugs, abuse including physical, psychological and emotional and engaging in any sexual activity outside of monogamous heterosexual marriage.

**Pastor** or **Minister**, as used in this document, is a person who has received authorization for ministry by the CBWC. In addition to Accredited Minister, the term includes all formal categories in the list of Ministerial Ordination Standards and Procedures, such as Licensed Minister, Licensed Minister of Music, Candidate for Ministry Training, Mandated for Ministry, Mandated Youth Minister, Mandated Children and Family Minister, Retired Minister, Affiliate Minister, etc. The qualification is not in the title but in the fact that in some way the MCC has approved the credential and the individual is listed as qualified by the Canadian Baptists of Western Canada.

**Professional Sexual Misconduct** shall include, without limiting the generality of such terms, sexual abuse, sexualized behaviour or sexual harassment, or any combination of the same.

**Professional Misconduct** shall include, without limiting the generality of such terms, physical or psychological abuse, fraud, theft, false testimony.

**Redemptive**, when used in this paper, is used in the sense of “recovering by an expenditure of effort” (Oxford Dictionary). The effort is understood to be expended by the minister in question and the CBWC family. Our use in this sense does not in any way seek to diminish the theological dimensions of the word, which essentially convey the deliverance from the domination and penalty of sin by the paying of a ransom. We are seeking to convey the idea of rescuing the person(s) from being discarded and, in turn, seeking to restore the person(s) to some level of value in the life of the church and possibly even in a ministry role again. This will inevitably include assisting the fallen person to find full redemption in Christ.

**Sexual Abuse** is sexual activity or contact (not limited to sexual intercourse) in which the accredited minister takes advantage of the vulnerability of a congregant, a counsellee, an employee, or volunteer worker by causing or allowing the congregant, counsellee, employee, or volunteer worker to engage in sexualized behaviour with the minister within the professional relationship.

**Sexual Addiction** is a range of compulsions that engage the individual in personal activities where they observe, view, or read material intended to stimulate sexual behaviour. The consumption of pornographic material whether print, video, film, live enactment or internet based is considered moral failure.

**Sexualized Behaviour** is a range of activities that communicate sexual interest, such as touching, fondling, embracing, or discussing sexual matters, in which a person specifically chooses to make the sexual dimension overt in a relationship.

**Sexual Harassment** is the use, by any person who has been authorized for ministry within the CBWC, of authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or contact with the minister or to punish another for his or her refusal. Sexual harassment is also the creation of an uncomfortable, intimidating, hostile, or offensive working environment for an employee or volunteer worker through verbal or physical conduct of a sexual nature.

**Victim** is the person who has been the subject of pastoral professional misconduct, and who is prepared to present a complaint in writing of the offending behaviour. In most situations the victim is the complainant.

## II. PRINCIPLES FORMING PART OF THE POLICY ON MORAL FAILURE AND PROFESSIONAL MISCONDUCT

A. The pastoral ministry is a profession with:

1. specialized knowledge and understanding that requires both preparatory and in-service education;
2. standards of performance which ministers are expected to meet with accountability to those whom they serve;
3. authority in the role that is to be used in the best interests of those served;
4. a review and accreditation process that involves the denomination as a whole.

We are not used to describing pastoral ministry as a profession, because our polity regards the minister as an equal to any congregant (though he or she may be *primus inter pares*—first among equals). Ministers, in fact, often speak of themselves as having little authority and no power, since they are always accountable to lay leadership and finally to the congregation, as well as to the Lord of the church. Indeed, ministers may consciously struggle to control their working environment.

Although our polity suggests that every minister and congregant is on a level playing field, the minister is far from equal; he or she has access to biblical knowledge, original languages, training in counselling, and visibility in the pulpit that few members, if any, in a congregation have. A minister also knows the family networks, and has information on the past history (family, moral, and ethical) of everyone in the congregation. Thus, when a minister acts sexually, either through touch, language, or sexual behaviour, this behaviour does not come from a true equal but from a person who has been

granted privileges through ordination and induction. So too when a minister uses psychological or emotional abuse as an element of power or authority, it is inappropriate. These privileges are granted because it is believed by a congregation that the knowledge and experience of the minister have made him or her a better moral agent than most other church members, and fully capable to be a spiritual director of members of the congregation. Ministers, by virtue of this authority and spiritual power granted to the pastoral role, join other groups such as physicians, counsellors, psychologists, psychiatrists, etc., who have professional ethical guidelines that establish clear and visible boundaries to facilitate trust by those they serve.<sup>5</sup> These boundaries limit the power of the professional to do harm; they create a climate for the professional to deal with deeply personal matters in a patient, client, or congregant, for the good of the one seeking help. They identify clearly what behaviour is inappropriate.

- B. In our denomination, while the calling of a minister is the responsibility of the local church, the fact that a minister's credentials are held by the denomination, and the fact that the Settlement Committee will provide a list of suitable accredited ministers to a local pastoral search committee, means that the denomination must maintain a mechanism to deal with professional misconduct and will be legally responsible. A local congregation has the right to assume that accredited ministers are in fact known to be not only men and women of prayer, theologically sound and competent in pastoral functions, with no record of untreated or unresolved professional misconduct, but also men and women of moral integrity who know the misconduct policy of their denomination and are committed to keep it. Nevertheless the local congregation has the right to participate in the inquiry, and in the plan of discipline of the accredited minister.
- C. Ministers or pastoral counsellors are always responsible for recognizing the possible impact of their words and actions in caring for the emotional, mental, and spiritual needs of persons who come to them for help, or over whom they have pastoral oversight, or whom they supervise in performance of duties. Breach of this pastoral responsibility is unethical.
- D. The pastoral office is a spiritual position of great trust, responsibility, and power. When ministers betray that trust by professional misconduct or abuse, they become false shepherds, living off their flocks, rather than good shepherds, prepared as servants of the Lord to give their lives for their sheep (e.g., Ezekiel 34). The fact that ministers may abuse children or people whom they are counselling or whom they serve as ministers signals a serious breach of professional ethics that requires full disciplinary action by the MCC. But the pain, anger, spiritual state, and financial pressures, for those who are victims of moral failure encounters, must also be addressed for justice to be done. A review of the literature indicates that *"sexual contact by a minister or professional counsellor in professional relationships is likely to be psychologically harmful to the victim and to have a painful and profound impact upon the spiritual journey of victims and their families, congregations, and the perpetrators."*<sup>6</sup> The Supreme Court of Canada has further indicated that "contact such as sexual assault is psychologically harmful and is presumed to be psychologically harmful." Further, those who engage as advocates for victims or who are involved in dealing with these accusations as denominational leaders are taxed mentally, emotionally, physically, and spiritually, for this is a very draining ministry.<sup>7</sup>

For justice to be done and to be seen to be done,

- the ethical dimension as well as the moral dimension must be reviewed by the MCC;

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<sup>5</sup> The very fact that members of congregations quickly turn on the victims with anger, assuming that the charges are malicious lies, merely validates the authority and spiritual power inherent in the pastoral office. (See Marie Fortune's *Is Nothing Sacred?*)

<sup>6</sup> Washington Association of Churches: "Sexual Contact by Pastors and Pastoral Counsellors in Professional Relationships," 1991, p. 3.

<sup>7</sup> Letter to Rev. Bill Cram, December 15, 1992.

- the victim(s), as well as the alleged victimizer, must have access to the MCC with supporting advocates, and a process of investigation, discipline, care, counselling, restitution, and vindication must deal with the needs of the congregational members as well as with the minister.
- E. A difficult area is that of dual relationships: in these situations the minister develops a friendship or romantic attachment with a congregant. Dual relationships are confusing, and severely decrease the minister's power and authority to act in the best interests of the congregant because of self-interests. Nevertheless ministers today do invariably establish friendships and single ministers frequently date within a congregation. Because of the power differential between the minister and the congregant in these situations, sexual involvement or sexualized behaviour can still be professional misconduct. It is therefore necessary to develop guidelines to assist ministers and congregations in handling these more ambiguous relationships. The MCC, however, is charged only to deal with moral failure and professional misconduct in those who are professionally credentialed, such as Candidates for Ministerial Training, Licensed Ministers, Licensed Ministers of Music, Mandated Youth Ministers, Mandated Children and Family Ministers, Accredited Ministers and Affiliate Ministers.
  - F. The procedures must provide for a fair "due process" that protects the rights and interests both of the complainant and the accused and which permits impartial inquiry by individuals who are unbiased in their search for the truth. Complaints of abuse and professional misconduct must be taken seriously, with every opportunity given to the complainant to present the information about the abuse without harassment, embarrassment, or accusations by the alleged abuser or the congregational leaders. At the same time, every opportunity must be given to the accused to review the complaint, answer the accusation and face the accuser. Further both the accuser and the accused have the right to a supportive advocate through the process. If the complaint is found invalid, public steps must be immediately undertaken to restore the accused minister's credibility and reputation. If the complaint is found to be valid, there must be immediate steps to protect, restore, and vindicate the victim(s) and to discipline the abuser, while retaining the possibility of restoring him or her to professional ministry at some future date. However, the potential restoration will be based upon a return to ethical conduct as well as moral conduct and upon demonstration of true repentance.
  - G. An opportunity for the victims to tell their story free from harassment or intimidation is essential and, for that reason and to protect others from possible abuse, the investigation will be conducted initially by a fact-finding Investigative Committee and then if necessary, by a quasi-judicial inquiry, and a decision made as rapidly as possible. (See Appendix 2 for an outline of the process.)
  - H. Because professional misconduct and abuse is a breach of community, the local church shall be advised of the alleged occurrence, appoint a person to sit on the investigative committee, and shall be fully informed as to the findings, outcomes, and recommendations. It is improper that the congregational leaders should foster or encourage the quiet resignation of the minister, or offer a financial settlement package to the minister before the complaint is fully investigated and the charge of pastoral misconduct found to be valid or invalid. Simply to allow the minister to "fade away" to another pastoral charge is unjust if the minister has severely destroyed the life, trust, and spiritual confidence of a member of his or her congregation. The minister, therefore, should not be encouraged to resign prior to the completion of this protocol. If a minister does choose to resign before the completion of the protocol, there must be a record made and publicized that the minister resigned with charges of misconduct under investigation.
  - I. The care and emotional support of all involved, including the complainant, the alleged victim(s), the accused, the accused's family, and the local congregation will be maintained through the offices of the appropriate denominational resources and the Regional Group until there is a resolution of the allegation.
  - J. Should moral failure or professional sexual misconduct be found to have occurred, the responsibility of the minister for the victim's situation means that forgiveness by either victim or church must not be

demanding or expected without repentance of the abuser (Luke 17:1-4). Repentance precedes restoration. The signs of true repentance are more important than a fixed time period of suspension followed by automatic restoration, having "served a term." The signs of true repentance will include:

1. the abuser taking the steps necessary to make amends for harm done to the victim(s), including acknowledgment and restitution with a letter of apology;
2. the abuser engaging in a review of the beliefs and attitudes that lie behind the abusive behaviour and rejecting these beliefs;
3. the abuser becoming aware of the needs that lie behind his or her abusive behaviour and finding ethical ways of meeting those needs;
4. the abuser identifying the conditions that allowed the abuse to happen and changing those conditions to prevent future abuse.

The way in which an abusing minister responds to the recommended counselling and to the accountability process is the clearest indicator of his or her potential for restoration to ministry. Resistance, minimization, rationalization, etc. are indicators that the minister should not return to ministry.

- K. False and malicious allegations do occur, and sometimes ministers themselves are the objects of unwanted harassment or abuse. To protect themselves, ministers are urged to notify the Regional Minister immediately, as well as the appropriate leaders in their local congregation, for counsel to deal with the situation. Further, because a minister who is found guilty essentially loses not only his or her income, but also most likely their career, evidence throughout the investigation shall be carefully assessed and a charge of moral failure and/or professional misconduct be confirmed on grounds that provide strong, clear and convincing evidence that an offence took place, rather than that the offence might be possible or merely suspicious.<sup>8</sup>
- L. These policies and procedures are not enough in and of themselves. The CBWC must continue to recommend, offer, and stress programs and settings that improve the self-care of ministers. These include stress management, training in pastoral counselling, spiritual direction, peer group accountability, identification of work-aholism and burnout, and periodic assessment of the spiritual and ministry environment and workloads. The CBWC must continue to encourage marriage enrichment programs for minister-families and insist on adequate study leave and sabbatical programs throughout its churches, especially in small congregations where ministers feel most vulnerable.
- M. These policies and procedures are to be published after each revision and are presented to all ministers and to each church of the denomination. A sign-off acknowledgment of receiving the protocol and reading it is expected of all credentialed personnel in the CBWC.

### **III. THE POLICY GOVERNING PROFESSIONAL AND SEXUAL MISCONDUCT**

Any sexual relationship outside of monogamous heterosexual marriage would be deemed to be moral failure. The following section deals with Professional Sexual Misconduct and raises parallel issues to those of moral failure.

- A. It is always professional misconduct for any person who has been authorized for ministry within the CBWC to enter into sexual relations with a child, a congregant, a person he or she is counselling, a fellow employee, or a volunteer worker. Such sexual behaviour is sexual abuse.

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<sup>8</sup> "A high standard of justice is required when the right to continue one's profession or employment is at stake . . . A disciplinary suspension can have grave and permanent consequences upon a professional career." (*Kane v The Board of Governors of the University of British Columbia* (1980) 110 DLR (3rd) 311 at p. 322, quoted in *Outerbridge et al.*)

- B. It is always professional misconduct for any person who has been authorized for ministry within the CBWC to engage in sexual harassment of any person.
- C. It may be professional misconduct for a minister to enter into sexual relations with a person who has previously been a congregant or a person he or she has been counselling; the issue in such cases is whether on investigation it can be demonstrated that the complainant still identified that a pastoral relationship was present. Generally speaking, the pastoral relationship is deemed to be non-existent after two years.
- D. It is professional misconduct for a minister to fail to report to the authorities on situations where he or she believes there has been child abuse.
- E. Both the alleged victim of pastoral professional sexual misconduct and the minister accused of the misconduct shall be entitled to a supportive advocate/advisor made available to assist them in the processes of this protocol.
- F. If charges of professional sexual misconduct are substantiated, the victim(s) shall be reimbursed for counselling, and that cost shall be shared by the perpetrator, the local church, and the CBWC, as determined by the MCC.
- G. A minister who is removed from office for cause is not entitled automatically to a salary settlement. Instead, congregations are urged to assist victims in the meeting of the cost of counselling necessitated by the minister's professional sexual misconduct.
- H. Single ministers who wish to date congregants or persons they supervise are expected to discuss the situation with their senior minister or the Regional Minister and the elected leadership of the congregation, in order that efforts can be made to reduce the likelihood of a power imbalance within the relationship.

#### **IV. DISCIPLINE**

##### **A. Observed Principles inherent in Disciplinary Action**

1. There is clear biblical evidence, not only that Christians are called to live holy lives, but that the church is also called to maintain its purity and holiness. On the basis of these principles, disciplinary action is seen as valid and imperative. For purposes of clarity, it is important to recognize at the outset that the Ministerial Credentials Committee seeks to distinguish between issues of Morality, Ministerial Ethics, and Etiquette.
2. The Ministerial Credentials Committee, on behalf of the denomination and in keeping with biblical principles, is committed to justice and mercy for the offended as well as the offender. Though the primary focus of this document has to do with values and processes where the minister is seen as the offender that is not in any way meant to diminish the commitment of the denomination and its churches also to give loving and careful attention to the potential restoration and well-being of the offended parties in moral failure situations.
3. It is the conviction and practice of the Ministerial Credentials Committee, in matters of discipline, to be biblically guided by a commitment to bring a redeeming and restorative influence in the exercise of discipline. There will obviously be some instances where the particular individual under the discipline of the MCC will be unwilling to cooperate in redemptive and restorative processes but, in most instances, we anticipate and welcome cooperation.
4. It is important also to note that, in instances of moral failure, some of the consequences of the failure are irreversible and not necessarily changed by the redemptive processes that seek the restored well-being of the individuals and church(es) involved. An example might be the case where, in the view of the Ministerial Credentials Committee, the offending minister may not be



restored to the church where the offence was committed, no matter what the degree of confession and repentance.

5. It should also be noted that where forgiveness is given in a biblical fashion, upon genuine repentance, disciplinary action is not necessarily or automatically suspended.
6. Where moral failure has been in the realm of criminal activity (e.g., theft, child abuse, embezzlement, etc.), it is imperative to affirm that the Ministerial Credentials Committee will be bound by the terms of the criminal code in reporting such activity and in adhering to the terms of court action and/or public safety.

#### **B. Factors that affect the Disciplinary Process**

The Ministerial Credentials Committee, in determining the disciplinary and redemptive process, seeks to be fair and consistent in the application of discipline and, whenever possible, to restore the offending party to ministry as is deemed appropriate. The MCC, in determining the redemptive process relies upon a number of factors. In order of priority, these are:

1. Biblical standards of morality. For Baptists, the Scriptures become the final authority in all matters of faith and practice.
2. A commitment to justice through a thorough investigation of the discernible facts where this is required.
3. The wisdom and advice of Christian professionals in the field of psychiatry, psychology, and family counselling, who are trained and experienced in the healing of hurt lives and the redemptive processes of restoring individuals to a positive life and ministry.
4. The observations, wisdom, and experience of the members of the Ministerial Credentials Committee. In most instances, the MCC represents a combined ordained ministry experience of several decades.
5. Respect for the customs and practices of the local church when they do not seem to be in violation of biblical norms.
6. The standards and practices of sister Conventions within the federation that is Canadian Baptist Ministries, other evangelical denominations, and para-church organizations.
7. A recognition of the impact of our actions upon the larger Christian community. Ministers and churches in the same region could be formally informed of the failure and the action being taken.

#### **C. The Goals of Disciplinary Action**

The Ministerial Credentials Committee seeks to regard each situation of moral failure seriously, and with genuine interest in:

1. The re-establishment of a good reputation for the Lord and his church.
2. The restoration of well-being to the local congregation in which the offence took place, with a view to assisting the church to demonstrate Christian justice, love, and care.
3. The restoration of the persons involved to healthy relationships and, if possible, to effective ministry with integrity.
4. The re-establishment of a reasonable degree of rapport between the offender and the local church being served at the time of the offence, and with the denomination as a whole.
5. The protection of victims and potential victims from further victimization.
6. Where restoration does not seem possible, the protection of the churches of the CBWC and sister denominations.

It is our intention that the disciplinary processes occur to undergird morality and effect justice, not simply to expose the parties to what might appear as harsh and unloving treatment. Thus we seek to demonstrate the integrity of our faith and practice. It is necessary that candidates we recommend to our congregations as ministers in the CBWC, be above reproach and able servants of God.

#### **D. Actual Disciplinary Processes and Guidelines**

Upon receipt of a signed written complaint alleging a breach of morals that calls suitability for ministry into question, the Ministerial Credentials Committee seeks to operate on the basis of the following guidelines:

1. Investigation by one or more representatives of the Ministerial Credentials Committee named by the Chair to establish the facts surrounding the situation. 1 Timothy 5:19 is an appropriate guide here.
2. The guidelines for investigation are deemed to be useful and appropriate not only for instances of alleged sexual misconduct but also for allegations of moral failure and non-sexual misconduct.
3. When a person believes that any person who has been authorized for ministry within the CBWC has been involved in an occurrence of moral failure or professional misconduct that person shall contact or be directed to the Executive Minister, who shall appoint a representative who, accompanied by a second individual of opposite gender, within three working days, will interview the complainant and ascertain the matter of concern and outline in detail the process that will be followed. In the absence of the Executive Minister, the complainant shall be directed to the Regional Minister, who shall take the action required of the Executive Minister.
4. If the complainant is not the victim of the offence, the Executive Minister shall request permission of the complainant to interview the alleged victim(s) of the purported professional misconduct and to invite the alleged victim(s) to put their statements in writing as they wish to record it, but preferably detailing the nature of the alleged actions, the time frame involved, and the frequency of the incident(s). The statement(s) must be signed. Until this is done by a victim and not by a third party, the Executive Minister will not proceed further in the process.<sup>9,10</sup> Where young children are the complainants or alleged victims, it may be appropriate to tape the conversations of interviews in order to provide some evidence of the basis of the follow-up investigation.
5. Upon receiving the signed statements of moral failure or professional misconduct, the Executive Minister shall:
  - a. advise the minister in question, without identifying the complainant or the alleged victim(s), that a charge has been laid, and outlining the process which will be followed;
  - b. inform the senior lay leader of the congregation, without identifying the complainant or the alleged victim(s), of the accusation that the minister has been charged with engaging in professional misconduct, and outlining the process which will be followed; but throughout these contacts, be careful to stress the presumption both of the innocence of the accused and the good faith of the complainant until the investigation is complete;
  - c. notify the complainant that the letter has been received.
6. In cases of alleged sexual misconduct, if the alleged victim does not provide a written signed statement, the Executive Minister shall take no further action unless the minister involved directly

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<sup>9</sup> In general, although an investigation may be initiated by a complaint, it will not be carried out without an alleged victim unless the victim is a child.

<sup>10</sup> Third-party complaints may be addressed by the Board of the church.

confesses the misconduct, or there is sufficient evidence that harm to others will occur if the investigation does not proceed.

7. If the subject of the abuse is a child, the Executive Minister shall, in addition, report the alleged abuse to the appropriate provincial child welfare agency.<sup>11</sup>
8. Upon preliminary verification of the discovery or disclosure, there will be an immediate temporary suspension of the credentials and all ministry activities of the offending party, until a hearing can be held to verify and validate the charges and the offender has opportunity to respond to the charges. Normally the hearing conducted by the Investigative Committee shall be held within seven days of the temporary suspension. During this period of temporary suspension, the offending party shall receive normal salary and benefits.
9. The initial investigators, after meeting with the victim(s) and accused minister separately, shall name appropriate and acceptable persons to serve to interpret the process, and be a spiritual minister for each.
10. If written allegations are admitted to in writing by the accused and no other victims are evident, the case may go directly to the MCC for disciplinary action and no Investigative Committee need be convened. However, the MCC should assure themselves that there are likely no other victims.

#### **E. Investigative Committee**

1. The Executive Minister shall convene an Investigative Committee (IC) with a view to gender balance amongst the members. The members of this Committee shall be:
  - a. the person appointed by the Executive Minister,
  - b. a second person who shall chair the Investigative Committee,
  - c. a person appointed by the congregational leadership,
  - d. a person appointed from the Regional Group.The Regional Minister or designate may serve as secretary to the Committee.
2. The proceedings of the Investigative Committee shall be conducted in a sensitive and confidential manner, while careful records are kept of all actions and conversations. It shall consider the complaint and shall conduct such investigation and gather such information as it considers necessary in order to assess whether the complaint can or cannot be substantiated. In every case, the Committee shall request either written statements or that the complainant(s) or victim(s) sign the minutes of their allegation interview.
3. In the case of criminal charges, (e.g., child abuse, rape, etc.) it must be clearly understood that any investigation or other action must not impede or hinder the investigation being undertaken by child welfare authorities or police. In general, the full investigation should be delayed until the criminal investigation has been concluded and there has been a legal decision. In these situations, all that the Investigative Committee may do is to collect sufficient information from the victim, the minister, and the church to recommend to the church whether the minister should be terminated for cause or placed on a leave of absence with pay and without prejudice during the process.

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<sup>11</sup> It is mandatory, in Alberta, British Columbia, Saskatchewan, and Manitoba, that a person, who has reasonable grounds to believe a child may be in need of protection, report that fact to Child Welfare authorities; in Alberta and Saskatchewan, the reporting is mandatory to Child Welfare if a parent or guardian is involved, and to the police if another person is involved. In British Columbia and Manitoba, the reporting to Child Welfare authorities is mandatory regardless of who is involved. For further details, see J. Allen Howard's memo to Rev. B. Cram, July 21, 1992.

4. The Investigative Committee shall meet with the alleged victim(s) (or parent or guardian where appropriate) of an offence in the presence of a supportive advocate of his/her/their choice within **seven** days of being called together to hear his/her/their story, and to provide guidance and support and, if necessary, to provide additional professional support.
5. Immediately after meeting with the alleged victim(s) the Investigative Committee shall:
  - a. inform the named minister by phone and in writing of the full details of the allegation(s) and suggest that he/she write down memories of the situation. In some instances, the Investigative Committee may choose specifically to request a written statement from the accused minister.
  - b. arrange to meet with the minister in the presence of a supportive advocate of his or her choice to review the complaint within four days after first meeting with the alleged victim(s) (or the complainant in the case of underage alleged victims).
  - c. if there is reasonable evidence that the complaint should be referred to a higher authority, advise the local congregation that the Investigative Committee has sufficient grounds to refer the case, and request that the accused minister be immediately suspended from ministry and attendance at the church, with a leave of absence, with pay and without prejudice, during the investigative process which will now be carried out under the auspices of the MCC.

### **Investigative Committee Options**

1. The Investigative Committee shall speedily but prayerfully review the evidence, and shall, within fourteen days of being first called together, make one of the following four decisions:
  - a. The allegation is completely unfounded, and no action is called for or proposed. The Investigative Committee shall document its findings in writing to the Executive Minister, the accused minister, the congregation, the complainant, and alleged victim(s), and share this as widely as the original allegation indicating clearly the innocence of the minister. It is inappropriate for the Investigative Committee to conclude that there is insufficient evidence or otherwise indicate that there might, in fact, be professional misconduct.
  - b. If in the view of the Investigative Committee the allegations point to issues which appear to be "boundary ignorance or carelessness," the committee shall document their findings and in their report to the Executive Minister recommend that the offending minister be placed under supervision for a specified period of time which would include remediation as appropriate to the boundary issues
  - c. If upon investigation there is full cooperation from the accused, a confession and acknowledgment of the moral failure or sexual misconduct, with disclosure by the accused of the identity of victims (verified by the Investigative committee), the committee shall document its findings and in their report to the Executive Minister recommend that the MCC place the offender under discipline and suspend him/her from the pastoral role of the church served, and from all ministry activities and offices held within the CBWC and its partners in ministry. In the case of moral failure, as understood by biblical standards, the normal period of suspension is two years. The Investigative Committee shall formulate a plan with checkpoints, acceptable both to victim(s) and offender, to address or correct the situation, provide justice to the victim(s), and deal with the local congregation. The plan will be written and will be signed by all parties. They shall inform the MCC of the plan.
  - d. If upon investigation the Investigative committee is unable to obtain full disclosure and acknowledgment of the offence(s) but there is enough weight (reasonable likelihood) to the allegation then a Discipline Review by the MCC should be conducted. In this case, the Investigative Committee shall prepare a summary of their reasons and shall communicate that

in writing to the Executive Minister, and to the accused minister, and shall advise the minister, the victim(s), and the congregation of the decision to move to a formally convened Disciplinary Review hearing. The letter shall normally be written by the Chair of the Investigative Committee.

2. The Investigative Committee shall, on completion of their investigation and within **fourteen days** after it has taken its decision, send a representative(s) to meet with the leaders of the local congregation (with neither the complainant, victim(s), nor minister present) to present the allegation, the initial investigative conclusion, and the process yet to be followed. The Investigative Committee shall also seek to meet with the congregation to assist the congregation in understanding the process, and to help them with pastoral supply during the period that the minister is on leave of absence with pay and without prejudice. The role of the Investigative Committee is not to mediate between pro-minister and pro-victim forces at this meeting, but to explain denominational process and ensure that the congregation is satisfied with the fairness of the process.
3. It is recommended that redemptive and restorative activities take place at the following levels for the offending minister:
  - a. If the offence is also a criminal offence, the Ministerial Credentials Committee is committed to cooperate to the fullest with the law while, at the same time, as much as possible be an advocate for the offender.
  - b. Either as a part of or as soon as possible after the Investigative Committee completes their task, there could take place a debriefing with the Executive Minister, the Regional Minister and as many additional members of the Ministerial Credentials Committee as possible to explore and negotiate the terms and process of counselling, mentorship, and spiritual support toward restoration. Where possible, a representative of the local church should be included in this debriefing of the offending minister.
  - c. Private counselling by a CBWC-recognized counsellor, for as long as necessary (as determined by the MCC), to assist in effecting the healing of spiritual, emotional, and relational problems that are evident or predictable as a result of the offence. Costs of the restorative counselling will be borne by the CBWC, but any continuing therapy shall be the responsibility of the minister.
  - d. In order to be eligible for possible restoration to ministry at some future date, the offender must be placed under the care of a Redemptive Support Committee.

**Note:** It is also recommended that the local congregation seek to support offended parties who may have been implicated in the moral failure. The congregation will naturally be expected to follow the disciplinary actions required by their constitution. They may also need to consider such actions as recommending the parties to a counsellor and assisting with the costs of counselling. In some instances, it may be wise to encourage them to seek another church home, if that seems best. The congregation must seek always to be open to the processes of confession, forgiveness, and restoration to the fellowship.

4. If investigation validates the charges and suspension takes place, the Ministerial Credentials Committee may insist that the offender, with his/her family, separate immediately from the congregation where the person has been ministering, and from its neighbouring area. Although the Committee recognizes that the congregation, or some members of it, may have a desire to keep the offender within the congregation for the sake of redemptive activities, experience dictates that such action only serves to keep the congregation hurting, and does not significantly assist in the healing processes for the offender either. Several negative dynamics inevitably develop in the life of the congregation. An example would be the polarizing of groups who seem

minimally offended and those who are deeply offended, with the subsequent tensions of seeking to resolve such differences. Hence the insistence upon separation. At the same time, it should be noted that the Ministerial Credentials Committee shall seek to work in close liaison with the local church leaders so that there is a sense of cooperative endeavour in the disciplinary and restorative processes in which the denomination will be engaged.

5. It is recognized that members of the offender's family will also be victims of many negative experiences such as embarrassment, loss of income, stress affecting family relationships, etc. The denomination and the local church have a genuine obligation to participate in the physical, emotional, and spiritual care of the family.
6. The Ministerial Credentials Committee is very much aware that there could arise some instances of false and ungrounded allegation of moral failure. In such instances, should they be at all public, the psychological strain, the spiritual stigma, and the damage to reputation of the minister, his/her family, and the congregation is immeasurable. In such cases where the innocence of the minister is established, the denomination, through the Ministerial Credentials Committee, is committed to provide the necessary pastoral care, counselling, or consultation necessary to restore relationships that were damaged in seeking truth. In instances where false accusation seems to warrant, the minister may find it necessary to take appropriate legal action to protect his/her reputation and the reputation of his/her position against false accusers and also serve as a deterrent to further accusations.

#### **F. The Disciplinary Review Process**

1. On receipt of the communication from the Investigative Committee that there is reasonable likelihood that a minister has been involved in moral failure or professional sexual misconduct, the Disciplinary Review Committee (a standing committee of the MCC), accompanied if necessary by a lawyer in an advisory role, shall arrange to visit the community to take evidence presented by the complainant, the victim(s), the minister, and others appropriate, and shall determine whether there is compelling evidence that moral failure and/or professional sexual misconduct has taken place. The Disciplinary Review Committee shall be made up of individuals who have no bias in the case.
  - a. If a criminal charge is pending (e.g. theft, fraud, assault, sexual interference, invitation to sexual touching, sexual exploitation, committing an indecent act, sexual assault, etc.), the Disciplinary Review Committee may either:
    - (i) delay its final decision until the charges are dealt with, or
    - (ii) proceed to conduct its own investigation, which will be based upon due process as to adherence to denominational policy and direct confession of guilt, rather than to the standards of evidence followed by criminal courts.
  - b. The collection of evidence shall at all times be done in a fair way and with a clear presumption of innocence on the part of the accused, unless the minister has confessed to the professional misconduct. The DRC shall not request or review the accused minister's file. It must listen to both sides, giving the parties a full opportunity to correct or contradict any relevant statement prejudicial to them.<sup>12</sup>
  - c. Both the alleged victim and the accused minister shall have the right to ask questions, to call witnesses and to have a supportive advocate throughout the inquiry; if requested, the advocate may be legal counsel.

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<sup>12</sup> See C. Gordon Ross, in *Outerbridge et al*, p.196.

- d. The accused minister shall have the right to be present during the presentation of all testimony and evidence, and shall have the right to defend him/herself and to answer the charges.
  - e. The local church shall have the right to have an observer present during all stages of the inquiry.
  - f. During the inquiry, hearsay evidence shall be disallowed. The standard of proof shall be of such a level that the DRC can decide that there is strong, clear, and convincing evidence that moral failure or professional misconduct took place.
  - g. Regardless of the outcome of a criminal charge that may have been parallel to the DRC inquiry, the MCC must ensure that the procedures of this protocol are followed carefully to determine whether the minister shall also be delisted for moral failure or professional misconduct.
2. If the Disciplinary Review Committee determines that the allegation is unfounded, they shall prepare a written report for the accused minister, the congregation, the complainant and victim(s), and the Regional group stating this fact, and no annotation shall be placed on the minister's file.
  3. If the Disciplinary Review Committee determines that the allegation is correct and that moral failure or professional misconduct has taken place:
    - a. they shall attempt to see if there are other victims who need the same approach to justice as the complainant or known victims;
    - b. they shall formulate a plan with checkpoints, acceptable both to victim(s) and offender, to address or correct the situation, provide justice to the victim(s), and deal with the local congregation. The plan will be written and will be signed by all parties.
      - (i) They shall inform the MCC of the plan, who shall approve it.
      - (ii) They shall request the Investigative Committee in the Region to monitor adherence to the plan by a regular meeting with the minister and others involved, and by reporting back on the same to the DRC at least quarterly.
    - c. if the Disciplinary Review Committee cannot gain agreement on a plan of action, they shall report their findings and recommendations in writing to the MCC which has the authority to propose a plan. Failure on the part of the offender to comply with the MCC proposed plan will result in a permanent withdrawal of credentials.
 

Any and all decisions made by the MCC will be conveyed in writing to the offender, the complainant and victim(s), the local church, and the Regional Group.
  4. If written allegations are admitted to in writing by the accused and no other victims are evident the case may by-pass the Investigative Committee and the Disciplinary Review Committee stages and go directly to the MCC for suspension of credentials and the disciplinary action.

**G. Factors affecting the Redemptive and Restorative Process**

1. For each minister under discipline resulting from moral failure and/or misconduct there shall be appointed a Redemptive Support Committee composed of the Regional Minister, an appointed Counsellor, a Minister-Mentor and a concerned friend of the offending minister who has the trust of both the Regional Minister and the minister. The Redemptive Support Committee shall seek to assist the offending minister and family to become established in a mature and redemptive congregation where they can be accepted and cared for in a significant and understanding manner. See Appendix 1 for an Outline of the Restoration Process.

2. Restoration of the credentials of the offender by the action of the Ministerial Credentials Committee may be considered upon:
  - a. Honest admission of guilt (i.e., confession) and genuine evidence of repentance.
  - b. Complete compliance with the terms of the Disciplinary Review Committee and the MCC.
  - c. A satisfactory written report from any counselor involved, with appropriate release of that information granted by the minister seeking restoration.
  - d. A willing compliance with the terms of the Ministerial Policies, Procedures and Protocol of the CBWC.
  - e. Written request by the delisted party requesting the restoration of credentials.
  - f. A satisfactory report and recommendation from the Redemptive Support Committee (to which the minister has been referred and entrusted for healing and restoration).
  - g. The satisfactory completion of a re-entry interview with the MCC.
  - h. Consideration of the safety of the congregation and the community
3. When giving consideration to any possible placement in ministry, the MCC is bound to give serious consideration to the place where settlement may take place. Particular sensitivity needs to be exercised so that lingering hurts from the offence are far enough removed geographically from the site of the new ministry to minimize complications in the restored ministry.
4. It shall be the responsibility of the Ministerial Credentials Committee to make a brief but clear notation on the file of the offending minister that a moral offence has taken place but that restoration of credentials has also been effected. Such record, without further elaboration, shall be made available to search committees seeking information about a minister from his/her files.
5. The Ministerial Credentials Committee and the CBWC in general are anxious and willing to assist in the provision of the necessary resources and special consultants that may be necessary to assist a congregation to recover its well-being.

#### **H. Appeal Process**

Ministers whose credentials have been withdrawn, the complainant, and/or victim, who have been involved in the events that are a part of the alleged misconduct, may appeal the actions of the Ministerial Credentials Committee. The appeal shall be made in writing, addressed to the President of the CBWC, and shall state in summary form the grounds for appeal and the relief sought. Upon receipt of such an appeal, the President of the CBWC shall establish a Credentials Appeal Committee of persons neither involved in the case nor members of the Ministerial Credentials Committee to hear the appeal. An appeal must be received by the President of the CBWC within 30 clear days of the date that the action of the MCC has been or should have been brought to the attention of the appealing party. It shall be the responsibility of the President to stipulate, on the basis of the proposed grounds for the appeal, whether the Appeal Committee shall:

- a. hold a new hearing to hear evidence again,
- b. review the evidence that was before the initial hearing, or
- c. simply determine whether or not proper procedures were followed by the MCC.

#### **I. The Role of the Ministerial Credentials Committee**

1. The Ministerial Credentials Committee has:
  - a. the authority to place a minister under supervision,



- b. the authority to delist a minister or to place him/her on a special roll of those "Under Discipline."
  - c. the authority to restore the credential standing of a minister after it has determined that the minister has adhered to the plan prepared by the Disciplinary Review Committee and has been monitored by the Redemptive Support Committee, and that there is clear evidence that there has been compliance and repentance.
  - d. the authority to request the offending minister, the local church and the CBWC to reimburse the counselling fees for the victim(s).
2. The Ministerial Credentials Committee shall reach out to members of the abusing minister's family with care and concern, and try to arrange for some financial support for the family during the period before a minister can go on Employment Insurance. The minister's spouse and children are also victims of the professional misconduct and require assistance through the process.
3. The Ministerial Credentials Committee shall offer a trained consultant to join the Regional Minister in meeting with the local congregation, and shall prepare and monitor the process which will attend to the congregation's grief, anger, and other reactions.
4. Restoration of credential standing does not automatically mean resettlement in pastoral ministry. The Ministerial Credentials Committee must be certain, to the best of its ability, that this person will not again violate the ministerial relationship through professional misconduct or moral failure.
5. The Ministerial Credentials Committee shall make a brief but clear notation on the file of the disciplined minister that he or she has been disciplined for moral failure or professional misconduct but that restoration has taken place. Such information shall be made available to pastoral settlement committees seeking information about a minister, and shall also, in written form, accompany any recommendation of the minister to a settlement committee.
6. If a minister resigns from the church or requests that his/her name be delisted before the completion of the investigation or the completion of the disciplinary plan, the Ministerial Credentials Committee shall record on the minister's file that he/she resigned "with charges of sexual misconduct pending" or "resigned while under discipline for moral failure or professional misconduct." Nevertheless, even after such resignation, the Ministerial Credentials Committee shall request that the Investigative Committee or the Disciplinary Review Committee continue to deal with the abused and the local congregation, and to prepare a proposal for the MCC that will approximate justice for those who are offended.

## **APPENDIX # 1: Suggested Outline for a Restoration Process**

1. The Ministerial Credentials Committee would normally establish the Redemptive Support Committee to work with the offender. Someone should be appointed to chair the restoration process for the particular individual. This could be the Regional Minister or another mature minister/lay person.
  - a. The chair for the Redemptive Support Committee should supervise the group and meet with them as a group to explain their responsibilities and to give them cautions and guidelines, suggest suitable books, etc.
  - b. The chair should request a progress report from the group members on their involvement on a regular (quarterly) basis. They should also be free to discuss any problems with the chair.
2. The chair should be expected to maintain regular contact (at least quarterly) with the individual under discipline, both by phone, in person, and by encouraging notes. In the first three months, contact should be more frequent. He/she must be able to ask the hard questions but in a loving, caring manner.
3. The chair should be in contact with the professional counsellor as to the progress of the person and the general approach being taken to the problem area under discipline. Not all counsellors are helpful to Christians. The counsellor does not have to be a Christian, but should respect the biblical position on moral and spiritual matters.
4. An effort should be made to deal with the root problems that led to the offence and the necessity for discipline. For example, an alcoholic may stop drinking but simply transfer to another addiction. An abusive person may cease physically beating a victim but still be inflicting severe emotional, psychological and spiritual abuse. Hence the need for a deep process of healing, which we believe is possible in Christ.
5. When the period of support and restoration comes to its close, it should be the responsibility of the Redemptive Support Committee to initiate contact with the Ministerial Credentials Committee with a view to possibly furthering the final stages of restoration to ministry.

## **APPENDIX # 2: Outline for Moral Failure and Sexual Misconduct Process**

(This appendix is intended as a brief overview of the steps to be followed in response to allegations through investigation, recommendation, discipline and, if appropriate, appeal and the roles of key individuals and committees with recommended time frames.)

1. Allegation is brought to the attention of the Executive Minister.
2. Executive Minister appoints (in 3 working days) representatives to investigate (if the allegation is of sexual misconduct then gender-balance in the initial investigative representative group is necessary). If the accused admits to all allegations, proceed to item #7 below only if there appears not to be any further victims.
3. Fact gathering and an initial report to Executive Minister. (Either not enough evidence to proceed or asking Executive Minister to convene an Investigative Committee.)
4. Executive Minister calls an Investigative Committee together to meet with the parties within 7 days of being called together.
5. Investigative Committee interviews all concerned and reports within 14 days with one of four options; a) allegations unsubstantiated, b) boundary violations or placement under supervision, c) investigation confirms allegations with admissions (confession), or d) request for a Disciplinary Review Committee to be convened.
6. The Investigative Committee's recommendations in category a, b, or c [in step 5 above] go directly to the Ministerial Credential Committee. However, a recommendation that a Disciplinary Review Committee be convened goes to the Executive Minister.
7. If written allegations are admitted to in writing by the accused and no other victims are evident the case may go directly to the MCC for disciplinary action.
8. The MCC acts upon the recommendations, or, the Executive Minister convenes a Disciplinary Review Committee.
9. The DRC reports back to the MCC with their recommendations and MCC acts upon the DRC recommendations.
10. Appeals are always to the President of the CBWC.

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