



CAM LEADERSHIP NETWORK

*"a relational network
which serves as a
platform for resourcing
and empowering
Kingdom leaders in
vocational ministry or
the marketplace."*

CAM LEADERSHIP NETWORK MANUAL

TABLE OF CONTENTS

<u>Description</u>	<u>Page</u>
History and Introduction	2
Our Purpose	3
Our Goals	3
Our Strategies	3
Participation – The 4 C’s	4
Statement of Faith and Practice	5
Servant Leaders	9
Code of Discipline	11
Securing a Senior Pastor, Pastor or Other Persons in Pastoral Ministry	13
Connecting with CAM Leadership Network	14
Credentials	15
Financial Participation	16
Church Planter’s Questionnaire	17
Membership Forms	18

“In Affiliation with Christ Covenant Coalition – Bishop Joseph Mattera”

Revised February, 2021



HISTORY AND INTRODUCTION

Christian Alliance of Ministries, or CAM, was founded in 1996 to provide spiritual covering, accountability and ministry confirmation by way of relational oversight. L. A. Joiner, the founder, has been involved in church planting, pastoral, ministry and church oversight for over 30 years. He worked to provide a family atmosphere where the primary focus is extending the Kingdom of God throughout the world.

In April of 2015, LA Joiner passed the mantle of leadership of CAM to Michael Wells. In 2018, we formed the CAM Leadership Network in order *"to provide a relational network which serves as a platform for resourcing and empowering Kingdom leaders in vocational ministry or the marketplace."*

From a relational family approach, the CAM Leadership Network is also connected to a larger part of the Body of Christ. Michael Wells is a member of Christ Covenant Coalition, under the direct oversight of Bishop Joseph Mattera, who along with LA Joiner provide direct accountability for Michael. Christ Covenant Coalition also serves as a larger umbrella which is made up of a number of smaller networks, or cells, like CLN.

It is important for us to understand we fit into a bigger community that has a relational government or spiritual family much larger than our own churches. Just by being a part of Christ Covenant Coalition, we are connected to churches and ministers that are ministering all over the world in church planting, evangelism, leadership training of nationals and benevolent ministry of all kinds. Another aspect of this family is relational oversight and accountability. Like all families, relationships have to be kept strong through pouring time and effort into building and enhancing them.

Relational connectivity is critically important to the life of each church, ministry and minister. **We seek to have everyone in the network Connect, Contribute, Collaborate, and Create. These 4 C's are central to the CAM Leadership Network.** Connecting in relationship with other leaders; Contributing your talents, abilities, and gifts; Collaborating with network leaders; and Creating what the Holy Spirit lead us to do.

OUR PURPOSE

“to provide a relational network which serves as a platform for resourcing and empowering Kingdom leaders in vocational ministry or the marketplace.”

OUR GOALS

- I. To provide a sphere for relational, trans-local government for ministers and ministries.
- II. To provide assistance for the local church and other ministries in training and developing true servant leaders within their ranks.
- III. To serve as a catalyst in assisting the birth of new churches.
- IV. To provide pastoral care for ministers who are connected to CLN.
- V. To serve the local church pastors, elders, or other ministries who have formally connected to CLN, by giving them oversight, counsel, training and assistance during times of difficulty or transition.
- VI. To serve as a spiritual covering for missionaries.
- VII. To provide for ordination and/or licensing of qualified members and to maintain records of those credentials.

OUR STRATEGIES

- I. We will meet regularly, providing a venue for relationship building among our members who live in a region. These meetings will be a time of worship, prayer, ongoing education and training, motivation and accountability.
- II. For those living outside a region we prepare a FaceBook Live meeting, or a Zoom link, for the monthly meeting. We do this to help maintain a healthy ongoing relationship for personal, family and ministry health.
- III. Our annual Exchange conference and additional cohorts will be held to give assistance to churches and ministries in training their leaders and potential leaders. This will be done in a corporate gathering as well as by assisting those ministries at their own location.
- IV. Member ministers will have access to apostolic leadership as needed for counsel, coaching and relationship.

PARTICIPATION

At the heart of this network is the pattern (**4 C's**) and standard for every individual participating and receiving support from the CAM Leadership Network, as well as those organizations in relationship with us also.

We are willing to **Connect** with those seeking mutual accountability, encouragement, and coaching through relationship. Men, women, vocational ministers, para-church ministries, and marketplace leaders are all welcome. We expect our covenant members to make an effort to connect at our meetings and on their own with the other leaders within the network.

We expect all to **Contribute** – your time, gifts, talents, best practices, and your heart. As a network, we will also contribute to other missionaries, ministries, and individuals out of the resources you provide.

With those we have an established, ongoing relationship with we will **Collaborate** with them to support their events with people and resources, as well as facilitate others to help them accomplish the vision God has given them in their city and ministry.

Ultimately, the goal of this network is to allow the Holy Spirit to use the people, relationships and resources of this network to **Create** the movement, paradigms, and structure needed for this season in the Kingdom of God. The Holy Spirit is the most creative being in the universe and it's imperative we come alongside Him in order to create what He wants to create.



STATEMENT OF FAITH AND PRACTICE

Below is our Statement of Faith and Practice. It is written in a format that can be used in a local church. A number of our member churches have adopted this document.

We believe...

...That the Holy Bible is divinely inspired (*God-breathed*), both the Old and the New Testaments. God's Word is one of the main ways He communicates with His children, reveals Himself and shows His ways. (2 Timothy 3:16-17; Hebrews 4:12; 1 Peter 1:23-25; 2 Peter 1:19-21)

...In one God, revealed in three Persons; the Father, the Son, and the Holy Spirit. Our God, Creator, holy and omnipotent, desires relationship with men, women, boys and girls everywhere. (Matthew 3:16-17 & 23-29; John 17)

...That Man, in his natural state, is a sinner, lost, undone, without hope, and without God. We also believe that man can be forgiven and know God through Jesus Christ. (Romans 3:19-23; Galatians 3:22; Ephesians 2:1, 2, 12)

...In the Divinity and Humanity of Jesus Christ; that Jesus Christ of Nazareth is God come in the flesh, born of a virgin, and that He is both divine and human. He came, was crucified under Pontius Pilate, died on the cross, and rose from the dead that we might be restored to a relationship with God. He did all of this so that we might live out God's destiny and plan for our lives. (Matt. 27:1-26; Luke 1:26-38, John 14:1-3, Acts 2:36-3:14, Philippians 2:5-12, Hebrews 1:3-15)

...In the Blood Atonement; that the blood of Jesus Christ has the power to save, and His righteousness is given (or imputed) to all who believe in Him. There is no sin too great that His blood is not sufficient to cleanse and forgive. (Acts 4:12, Romans 4:1-9 & 5:1-11; Ephesians 1:3-15)

...In the Bodily Resurrection and Ascension of Jesus Christ; that Jesus Christ died, was buried, and was resurrected in the same body in which he was crucified. He then descended into Hell to witness to those captive and then ascended to the Father and is presently seated at the right hand of the Father, making intercession for us. (Luke 24:39-42; John 20:24-29; John 14:1-6; Romans 8:34)

...In the Second Coming, the visible, bodily return of Jesus Christ to this earth to gather His Church (His Bride) and judge the living and dead. (Acts 1:10-11; 1 Thessalonians 4:13-18, 2 Thessalonians 1:7-10; James 5:8; Revelation 1:7). (Note: It is not necessary that we all believe alike concerning whether He will return before, during or after the Great Tribulation.)

...In Salvation. We believe that the terms of salvation are repentance toward God for sin and a personal, heartfelt faith in the Lord Jesus Christ, resulting in the regeneration (new birth) of a person. Good works are not a condition of salvation; rather, they are the fruit of salvation. This salvation is entirely by grace of our Lord and not by any good thing we do. Salvation is a love gift from God, whose love is unconditional. (Acts 3:19-20; Romans 4:1-5 & 5:1; Ephesians 2:8-10)

...In the Holy Spirit, the third Person of the Trinity. The Holy Spirit's purposes in redeeming man are: to convict him of sin, to regenerate (give new birth to) the repentant believer, to guide the believer in understanding the Holy Scriptures, and to indwell and give gifts to believers as He wills, that they may minister as Christ would. Further, we believe that the manifestations of the Holy Spirit, as recorded in 1 Corinthians 12:8-11, shall operate in present day churches that yield to the Lord Jesus Christ. We believe a believer can be baptized in the Holy Spirit during the time Jesus is regenerating him, or any time subsequent to his regeneration experience. We believe that the Baptism in the Holy Spirit (with an evidence of speaking with other tongues as the Spirit gives utterance) is for all believers as promised in Scripture by John the Baptist, witnessed by the early disciples of Christ, and is evidenced in the lives of many present day believers in the Lord Jesus Christ. What a great privilege to have the Holy Spirit empower and lead us into the plan and will of God for our lives! (Luke 11:13; John 7:37-39; 14:16-17; Acts 2:39-48; Matthew 3:11; Acts 1:4,5,8; Acts 10:44-47)

...In Heaven and Hell. The Holy Scriptures clearly set forth the doctrines of eternal punishment for the lost and eternal bliss and salvation for the saved – Hell for the unsaved and Heaven for the saved. We also believe that no man has to go to hell – Jesus made the provision that all people, everywhere, can be saved from an eternity without Christ and live in heaven forever. The Bible says that whosoever shall call on the name of the Lord shall be saved. That means anyone! (Matthew 25:34, 41, 46; Luke 16:19-31; John 14:1-3; Revelation 20:11-15)

...In the Local Church. We believe that the Church of the Lord Jesus Christ is a Local Expression of a Body of Believers who have been baptized in the Name of the Father, Son and Holy Spirit; who are under recognized, delegate authorities; and who assemble to worship, carry forth the Great Commission and minister as the Holy Spirit leads. (Matthew 16:18, 28:19-20; Acts 2:40-47; 20:28; Ephesians 5:22-32; I Timothy 3:15)

...In a Separated Life. We believe that believers should seek, as the early disciples did, to practice the separated life from the world and unto Jesus Christ and to set standards of conduct which shall exalt our Lord and edify His church. (Romans 12:1-3; II Corinthians 6:17; Galatians 6:14; Ephesians 5:11; Colossians 3:17)

...In Divine Healing. We believe that God does use doctors, medicines and other material means for healing. However, we believe divine healing has been provided for us in the Atonement of our Lord Jesus Christ. Divine healing may be received through the laying on of hands by Elders, laying on of hands by believers, by the prayer of an anointed person gifted for healing the sick, by the anointing with oil and the prayer of faith, or by a direct act of faith where the believer receives healing directly from the Lord Jesus Christ without ministry from anyone else. (Isaiah 52:5; James 5:14-16; Mark 16:18; I Corinthians 12:9; Mark 11:23)

...In the Ordinances of the Church. We believe there are two ordinances of the Church as set by the Lord Jesus Christ: Water baptism and Communion(The Lord's Supper). (Matthew 3:15-16 & 28:19-20; Acts 8:38; Romans 6:1-4; Luke 22:13-20)

...in Biblical Marriage. *As the creator and author of marriage, God alone has the authority to define it. This He did in Genesis where God, having created both male and female in His image, brought them together personally and a benediction was pronounced over the couple; "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." For this reason, Christian believers now hold, and have always held, that marriage is: a faithful, exclusive, covenantal, lifelong relationship between one man and one woman, as*

instituted by God for the purpose of producing godly offspring, and being a true representation of the nature of God's relationship with mankind. It is sealed by the exchange of covenant vows, and is intended for the whole of natural life, until death. (Genesis 1:26, 2:28; Malachi 2:15; Matthew 19:1-10; Ephesians 5:22-25; Hebrews 13:4)

...in the Sanctity of Marriage. Not only does God ordain marriage, but He also established and outlined the confines for sexual relations within this marriage relationship. According to Scripture, any sexual activity, mental or physical, outside of Biblical marriage, is considered to be sexual immorality. Sexual immorality includes, but is not limited to sexual contact or relations with the following: anyone outside of or prior to marriage, parents, siblings, children, another's spouse, animals, dead people, or those of the same sexual gender. Pornography, sexting, virtual sex —looking at or distributing to others—is included in the mental aspect of sexual immorality. (Leviticus 18; I Corinthians 5, Exodus 20, Matthew 5:27, and 19:1-10)

...In the Government of the Church. We believe that the New Testament Church should be apostolic in nature and governed by delegated authorities. Those authorities at New Covenant Church are the Elders and Pastors with trans-local apostolic oversight. We understand and believe that God's order of government for the local church is one of the church being birthed under the oversight of an apostolic ministry with the elders and pastors being raised up under the oversight of that apostle. Once that level of local church government is established, the church operates in an autonomous manner under the oversight of an apostle in an on-going relationship. This relationship is to be one by mutual consent of the apostle and the pastor and elders of the local church. (Acts 6:1-7, 15:6-29, Ephesians 4:7-11; Titus 1:5-9; I Timothy 3:1-13)

...In the Priesthood of the Believer. We believe that each believer is a priest of the Lord Jesus Christ and has direct access to the Father through the Lord Jesus. Each person must believe for himself, be baptized for himself, obey for himself and answer to the Creator for himself. (Revelation 1:6; I Peter 2:9)

...In Tithes and Offering. We believe that God's plan of finance for His work is by tithes and offerings, given cheerfully, and that it is a joy for His children to acknowledge His Lordship in this manner. (Malachi 3:6-12; Genesis 14:17-20; Hebrews 7:1-10; Matthew 23:23; II Corinthians 8 & 9; Acts 20:35)

...In Christ-likeness. We desire that by the power of the Holy Spirit, Jesus' love, mercy, grace, truth, purity, power, and integrity would shine through all that we are and all we do. (Ephesians 5:2; Galatians 5:16-26)

...In Being Spirit-led. We honor Jesus as our Head and the Holy Spirit as our Counselor, teacher, and Helper. The Holy Spirit will abide in us forever. We seek to be responsive to the Holy Spirit in life and ministry. (John 14:16-17; Colossians 1:15-18; Romans 8:14)

...In Covenant Relationships. We are honored by every person and group with whom God allows us to work and relate. We aim to work together to build the church by maintaining mutual respect, open communication, determined cooperation, and believing and speaking the best about each other. (1 Corinthians 13:4-7)

...In Discipleship. We desire for every individual to grow as a disciple (learner and follower) of Christ and to make disciples of others. (Matthew 28:18-20)

...In the Individual. Single or married, we honor whatever gift, calling or anointing each person enjoys. We respect unique ministries in the Body of Christ and work not to overshadow, minimize or discount them. (Romans 12:9-10; I Cor. 12:1-11; Eph. 4:11)

...In Integrity. It is important for us to speak the truth, have honest dealings, and live uprightly. (Ephesians 4:15)

...In the Kingdom of God. We aim to move in the signs of the present fulfillment of the kingdom, desiring the Spirit's powerful presence, ministering through the Spirit's gifts, and seeing God heal and work wonders. (Mark 1:14-15)

...In the Mercy and Grace of God. We believe that grace and mercy are fundamental to all that God does in salvation. We, therefore, aim to live a life of grace, extending mercy to one another and those to whom we minister. (Colossians 3:12-13; Ephesians 2:8-10)

...In Prayer. We believe that prayer is essential as our primary means of communion with God, as well as God's primary means of accomplishing His purposes in the world. (1 Thessalonians 5:16-18; Philippians 4:6)

...In the Pursuit of God. We are hungry to know God's presence, hear His voice and follow hard after Him. (Psalm 63:1-3)

...In Reality and Excellence. We desire to walk in the Spirit and see real, supernatural works of God. We aim also to function in excellence and wisdom. (James 1:5)

...In Servant Leadership. We believe that Christ has put significant leadership and spiritual responsibility into the hands of church leaders. We aim to exercise that authority in caring for God's people with humility, selflessness, grace, and a sincere desire to build up the Body of Christ. (Mark 10:37, 45; Eph. 4:11-16)

...In Simplicity. We wish to do nothing for "religious effect" but rather to operate in natural low-key, non-hype patterns. We desire to do the ministry of Christ with joy. (Philippians 4:4)

...In Unity. We are convinced that all who belong to Christ are one in His body, the church. We aim to maintain unity by honoring all who call on Jesus' name. (John 17:21-23)

SERVANT-LEADERS

SENIOR PASTOR: The Senior Pastor shall be a mature person meeting the conditions of Titus 1:5-9 and I Timothy 3:1-7. They shall serve as the chief administrative officer of the church, the president of the corporation, preside over the Elders meetings and prayerfully seek direction for the church. The primary function of the Senior Pastor is to see that all the flock under their oversight receives proper care. They shall submit their leadership to the Elders for confirmation from the Holy Spirit. They shall be a person of vision. They shall preach and teach the Word of God and give administrative oversight to persons "called to preach" to see that opportunities are given to them to practice and learn. In addition to being Senior Pastor, they shall be recognized as presiding Elder. The general direction of the church shall be the Senior Pastor's responsibility and they shall represent the policies given by the Holy Spirit and confirmed by the eldership to the church. The Senior Pastor shall communicate to the Elders the direction they feel led to lead the church so that they can pray and fast, seeking confirmation that the Senior Pastor's vision has been inspired by the Holy Spirit.

PASTOR: The Pastor shall be a mature person who meets the conditions of Titus 1:5-9 and I Timothy 3:1-7. They shall work under the administrative oversight of the Senior Pastor. They shall assume responsibilities as defined and agreed upon in the job description at the time the Senior Pastor and Elders confirm the relationship between the Pastor and the Church.

ASSOCIATE PASTORS: The Associate Pastor shall be a mature person who meets the conditions of Titus 1:5-9 and II Timothy 3:1-7. They shall work under the administrative oversight of the Senior Pastor and/or Pastor. They shall assume responsibilities as defined and agreed upon in the job description at the time the Senior Pastor and Elders confirm the relationship between the Associate Pastor and the Church.

APOSTLES, PROPHETS, EVANGELISTS, PASTORS and TEACHERS: Ephesians 4:11-16 explains God's plan for the development of the church through what we call the "Five-Fold Ministry." These five offices of the ministry are ministry gifts given by God to the church to bring it to a place of maturity. A person operating in one of these offices who wishes to become a member of the church shall follow the same procedure for membership as other members.

THE APOSTLE AND THE LOCAL CHURCH: The Apostle shall serve as pastor to the senior pastor of the local church. Pastoral oversight to the pastor, including but not limited to counseling, encouraging, accountability, etc., should not be seen as an official oversight of the church itself. This relationship will be purely a voluntary connection on the part of both the senior pastor and the apostle.

- In the event that the church leadership, led by the Senior Pastor or Senior Leader of the church asks for counsel from the apostle, the apostle will then consider the request. He then may render counsel, but his counsel is not to be seen as a mandatory ruling, meaning the decision is to be indigenous to the local church leaders.
- If the office of Senior Pastor of a church is vacated and the leadership team contacts the lead apostle of CLN for assistance, any advice offered at this time is only given to assist the local elders of the church in making the decisions necessary to fill the vacancy.

ELDERS: An Elder shall be a mature person raised up into eldership by the Holy Spirit. It is the responsibility of the Senior Pastor to recognize the work of the Holy Spirit and then raise these people up into this office. They shall meet the conditions of I Timothy 3:17 and Titus 1:5-9. Elders are to be people full of the Holy Spirit and wisdom, raised up by the Holy Spirit to help the Senior Pastor and staff pastors oversee the members of the local church. The eldership shall be formed by the Senior Pastor and other Elders so designated who are members of the local church. The terms bishop (episkopos) and elder (presbuteros), although different in origin, interchange in the New Testament. Episkopos is Greek in origin and has no exact equivalent in English. The literal meaning is "overseer." The term presbuteros, meaning "elder", is Hebrew in background. There is an interchange between "overseer" or "bishop" and "elder" in Acts 20:17, 28.

Paul sent for the Elders (presbuteros) of the church at Ephesus (Acts 20:17) and admonished them as believers to "take heed therefore unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers (episkopos), to feed (shepherd) the church of God which he hath purchased with his own blood" (Acts 20:28). The same interchange for elder and overseer occurs in Titus 1:5, 7. There is enough evidence to understand that elders were raised up by the Holy Spirit, were recognized as to their office by one or more of the five-fold ministries of the church (Ephesians 4), and subsequently functioned in various areas of responsibility in the local church. They assume various responsibilities to see that no one in the local body of believers is neglected. The Elders, under the covering of apostolic oversight, constitute the overseeing body of delegated authority for the local church. They serve in a "plurality" (that is, more than one in number) of eldership. Yet they do not hold co-equal authority with the Senior Pastor.

DEACONS: A Deacon shall be a mature person who meets the conditions outlined in I Timothy 3:8-13. Deacons are selected for the purpose of assisting the Senior Pastor and Elders in ministry to the needs of the church members (Acts 6:2). Areas of responsibility shall be defined by the Senior Pastor, Pastor, and Elders for each Deacon as they are raised up into their respective area of responsibility.

OTHER MINISTRIES: Other ministries not listed in this Order of Faith and Practice may be formed from time to time by the Holy Spirit. It shall be the responsibility of the Senior Pastor, Pastor, and Elders to recognize such ministries and define their functions.

CODE OF DISCIPLINE

DISCIPLINE OF A CHURCH MEMBER: Discipline of a church member for immorality, heresy or causing division shall be conducted according to Matthew 18:15-17 and I Corinthians 5:1-13. The Senior Pastor, Elder or Home Church Pastor shall talk to the member privately, calling him to repentance. If the member persists in his error or sin, a second meeting shall be held with the Senior Pastor and/or Pastor and one other church leader with witnesses to the offense present. This group also calls the alleged offending member to repentance seeking restoration. If the member fails to respond to this meeting, the church may be notified of the offense and encouraged to assist in the process of restoration by encouraging repentance in the member. If no change is observed, the member shall be given 30 days to seek genuine repentance from the Lord. If no change is evident after 30 days in his attitude and behavior, he shall be notified that his name has been removed from the church roll. (Note: The Elders make it clear that they can only remove a person's name from the church rolls and ask him not to return to the church meetings. Our Lord Jesus Christ personally maintains the "Book of Life" and He alone blots out of it. [Revelation 3:5]) Restoration of the member must always be the main thrust of discipline. (Galatians 6:1)

DISCIPLINE OF A CHURCH EMPLOYEE (Excluding Pastors): Discipline of a church employee will be conducted in the following manner: The Senior Pastor and/or Pastor will personally consult with the employee to encourage correct attitudes and behavior. If the employee is under the supervision of another employee who is in management, all consultations shall be directed through the manager in charge. The Senior Pastor and Elders will prayerfully determine what to do if the employee refuses to correct his attitude and behavior.

DISCIPLINE OF A HOME CHURCH PASTOR (or Assistant Home Church Pastor): Discipline of a Home Church Pastor shall be conducted in the following manner: The Senior Pastor, Pastor, Senior Home Church Pastor or Elder(s) will personally talk with him if there is evidence of immorality, heresy or a divisive spirit. If the Home Church Pastor does not seek to correct his behavior and attitude, the Senior Pastor and Elders shall work with the Senior Home Church Pastor to prayerfully seek the Lord concerning appropriate action.

DISCIPLINE OF A DEACON: Discipline of a Deacon will be conducted in the following manner: The Senior Pastor, Pastor or Elder(s) will personally talk with him if there is evidence of immorality, heresy or a divisive spirit. If the Deacon does not seek to correct his behavior and attitude, the Senior Pastor and Elders shall prayerfully seek the Lord concerning appropriate action.

DISCIPLINE OF AN ELDER: Discipline of an Elder for immorality, heresy or a divisive spirit will be conducted in the following manner: The Elders shall talk with the Senior Pastor and the people bringing the charges to determine if they feel the charges are warranted. The Senior Pastor and other Elders will talk to the Elder in question, encouraging an attitude of repentance in him. If the Elder in question shows no signs of repentance by correcting his behavior, the Senior Pastor and Elders shall give him 30 days to seek true repentance in his closet with the Lord. During that time, the Elder shall cease to function in all his church duties. If the Senior Pastor and Elders do not feel that proper changes in behavior and attitude are evident in the Elder after the 30-day period, he shall be expected to resign. If the elder does not resign, they

shall be removed by the Elders. The process of "Discipline of a Church Member" shall follow at this point.

DISCIPLINE OF A SENIOR PASTOR: Discipline of a Senior Pastor for immorality, heresy or a divisive spirit shall be conducted in the following manner: The Elders shall talk with the Senior Pastor and the one or ones bringing the charges to determine if they feel the charges against the Senior Pastor are warranted. If they are, the Elders, with apostolic oversight from the Apostolic Team, shall seek to help the Senior Pastor be reconciled to the Lord and the Church through prayer, repentance, advice and encouragement. The Apostolic Team and Elders shall determine if the Senior Pastor needs to step down from his pastoral duties until all charges are dealt with. If the Senior Pastor fails to respond with a repentant attitude, the Elders shall invite their apostolic oversight to meet with them and their Senior Pastor. The Apostolic Team shall hear from both the Senior Pastor and those bringing charges against him before any decision is made. The Elders shall follow the advice and decision of the Apostolic Team. If the Apostolic Team decides the charges are unwarranted, the Senior Pastor shall be restored in full fellowship and with all of his former responsibilities. If the Apostolic Team rules against the Senior Pastor, and if repentance is not immediate, the Apostolic Team shall give him 30 days to pray, seek the Lord and correct his behavior and attitude with repentance. During that time he shall cease to function in pastoral duties. Should the Senior Pastor fail to repent, a second session of the Apostolic Team shall be called. He shall be disciplined according to the recommendation of the Apostolic Team. In the event termination is the determined discipline, the Senior Pastor's relationship with the church shall be terminated in a gentle and prayerful manner, seeing that proper provision is made for his family during a reasonable transition period. Travel expenses for the Apostolic Team shall be paid from the church treasury.

DISCIPLINE OF OTHER MINISTRIES IN THE FIVE-FOLD MINISTRIES OF EPHESIANS 4: Shall be conducted in the same manner as that of the Senior Pastor.

DISCIPLINE OF OTHER WORKERS IN THE CHURCH: The individual (Elder, Pastor, Home Church Pastor, or Deacon) who oversees the ministry of a worker will personally talk with the worker to encourage repentance to correct unchristian behavior and attitudes. If discipline is necessary the leader shall show every consideration to the person receiving discipline, and submit the proposed discipline to the Senior Pastor and Elders for final approval.

RECEIVING CHARGES AND CRITICISM AGAINST SERVANT-LEADERS AND CHURCH MEMBERS:

Criticism against any Pastor, other servant-leader in the five-fold ministries, Elder, Deacon, Home Church Pastor or Church Member shall be received only in the presence of two or three witnesses, who are not involved in criticizing the leader, according to I Timothy 5:19. The witnesses shall be the Senior Pastor and Elders. The person being criticized shall be present to hear the charges brought against him. If the charges are proven to be false, and the person bringing the criticism is found to have a divisive spirit, the one with the divisive spirit shall be disciplined according to the guidelines in this material which are commensurate with his position in the church. If charges are found to be true, the procedure for discipline of that person shall follow the guidelines in this material which are commensurate with his position in the church.

SECURING A SENIOR PASTOR, PASTOR, OR OTHER PERSONS IN PASTORAL MINISTRIES:

When a Senior Pastor is present in the church, he shall seek men to serve on the pastoral staff who meet the conditions of I Timothy 3:1-7 and Titus 1:5-9. When he finds the person he prayerfully feels meets the need represented by the vacant office, he shall call the Elders into session for prayer and fasting concerning the matter. If the Holy Spirit confirms in the thinking of the Senior Pastor and Elders that the person under consideration is appointed by the Lord to that position, he shall be acknowledged as the person filling the vacant position with all the honor and respect due his office. When the office of Senior Pastor becomes vacant, the Elders shall contact the Apostle over the church. The Apostolic Team shall proceed to locate the person the Holy Spirit indicated is to be the Senior Pastor for the church. When they find the person who meets the requirements of I Timothy 3:1-7 and Titus 1:5-9 whom they feel is mature and capable of assuming the full administrative oversight of the church, the Elders shall then invite the prospective Senior Pastor to visit the church and teach the members. During the visit, the Elders shall prayerfully seek the leadership of the Holy Spirit to observe how well the prospective Senior Pastor and the members relate together. The Apostle and his team shall then meet together again to seek the mind of Christ on the matter. If no sound evidence is found to discredit the recommendation of the Apostolic Team, and if the Elders believe they have received a confirmation of the Holy Spirit regarding the candidate, the prospective Senior Pastor shall be recognized as the Senior Pastor of the Church, receiving all the honor and respect due their office. A public installation service shall be held with the Apostolic Team members and local Elders officiating.



CONNECTING WITH CAM Leadership Network

For those men and women seeking to connect with the CAM Leadership Network, we currently offer 2 levels of connection: the "Fellowship" and "Covenant" levels. To become a part of the CAM Leadership Network family, you need to complete the membership application included in the back of this manual. Once you complete those forms, please mail them to the address supplied on the form.

A. "Fellowship Level."

At this level, Christian leaders are able to...

- Made aware of monthly network meetings.
- Can participate with any event sponsored by the leaders of the network.

B. "Covenant Level."

Our goal is to have covenantal relationships at the core of the network. At this level of involvement, we ask you to commit and contribute the following:

- We ask that you attend and participate in 6 of the 9 monthly meetings. We should desire to assemble in order to strengthen and edify, therefore. (If geography prohibits this, then tune in to the live stream.)
- As foundational members, we ask you to give \$250/year to provide resources for our network meetings and to help other leaders.
- You offer your "gifts and talents" for any covenant member in the network if they need assistance. (We will ask you to fill out a personal & ministry profile which will be made available to covenant members only.)

At this level, each Covenant member will receive:

- Personal relational encouragement, accountability, and ministry to you and your spouse.

- From the network members, you have access to:
 - ✓ *Sharing of Resources*
 - ✓ *Strategic Networking*
 - ✓ *Relationship Leveraging*
 - ✓ *Equipping and Personal Support*
 - ✓ *Access to Network Retreats & Future Webinars*
- Coaching, or consulting, from the Leadership team. (If crisis intervention is needed personally or in ministry, the entire leadership team is willing to come pray, consult, and assist you.)
- Can be asked to serve in a leadership role or to lead in some aspect of ministry.
 - ✓ Speaking at a monthly meeting
 - ✓ Leading a retreat or webinar
 - ✓ Leading a network sponsored event
- Licensing or Ordination if needed. (This will require you to meet with the Leadership team so we can identify your gifts and calling, and help validate your leadership function.)
- Annual Review: Our desire is to have a time to see where you are and how we can help you, your marriage, and your ministry.

CREDENTIALS

We offer two levels of credentials with CAM Leadership Network. The first level is that of licensing and the second being Ordination.

A License is an endorsement by CLN that you are approved to preach, teach and minister under the oversight of an approved ordained minister. To be licensed you must be recommended by a member of CLN or have a recommendation from an ordained minister known by and in good standing with CLN. You must have a good relationship with a local church and be serving under the Pastor of that local church. Once you have made application, you will be interviewed by a CLN Apostolic Team member.

Ordination is our highest recognition. Ordination allows you to preach, teach, minister by performing weddings, funerals and to serve as a senior leader of a ministry. To be ordained you must be recommended by a CLN minister, or an ordained minister in good standing with CLN, and be a graduate in good standing with an approved ministry school or seminary. Once you have made application, you will be interviewed by a CLN Apostolic Team member.

MINISTRY AFFILIATION WITH CAM

While we believe that each local church is autonomous in nature, we do offer a "Certificate of Association" to those churches that desire apostolic oversight with CAM Leadership Network.

FINANCIAL PARTICIPATION

As a covenant Member of the CAM Leadership Network, we ask that you willingly give the \$250 annual gifts in order to help offset yearly meeting costs. We also believe that Senior Pastors and Senior Ministry Leaders of other ministries should tithe "UP" - to CAM Leadership Network or to your spiritual covering. Malachi 3:10 tells us, "Bring all the tithes into the storehouse, that there may be food in My house..." The Senior Leader of a Church or Ministry, in tithing into his own ministry, is tithing back to himself and not tithing to his personal storehouse. It is in giving outside of ourselves that provision comes from the Lord. Apostle Ken Sumrall says, *"from my perspective, the tithe of the senior minister . . . should be paid to his spiritual father's apostolic fund. There may be senior ministers who feel their own local ministry needs the funds more than the apostolic ministry needs it. That may be so. But in order to be completely honest, that minister should teach his people they can simply give their tithes to whatever ministry needs it most or keep it for themselves if they think they need it more than his/her local church does."* Quoted from Apostolic Fathers and Their Families, author Apostle Ken Sumrall, page 91. We also ask that all credentialed ministers who are members of CLN give a monthly offering as a part of their offerings above their tithe to their local church.

Beyond the participation of the Senior Pastors and Senior Ministry Leaders, churches and ministries that receive oversight are asked to make the CAM Leadership Network a monthly part of your missions giving. Again, these are not financial mandates, but we believe that there is a biblical precedent for giving financially to those who give spiritual oversight to your life and ministry.

CHURCH PLANTER'S QUESTIONNAIRE

Thank you for your heart to serve the Lord by birthing new churches. This survey will help you focus your vision and help the leadership better serve you. Feel free to write your answers on additional paper.

1. Is your church plant born of God in your heart?
2. Write out your encounter with God that leads you to believe that He wants you to plant this church:
3. Does your spouse fully and 100% support this church plant?
4. What is your vision statement?
5. List at least 5 scriptures that under gird your current vision?
6. Who follows you right now? List at least 6 people who follow you now as a leader.
7. What is your target community?
8. Can you identify unmet needs in your target community that could be met by this new church?
9. Why does your target community need a new church?
10. How do you plan to support this new church plant financially?



TABLE OF CONTENTS FOR MEMBERSHIP FORMS

Forms for Individual Membership (both forms required)

1. Individual Application for Association
2. Ministry Review- Yearly Email turned in with Covenant Partnership Dues

Form for Church Membership

1. Church Application for Association (1)