



Manual of Commissioning, Licensing, and Ordination Procedures

2010 Edition

To Be Used By District Examining Boards/Boards of Oversight

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Introduction to the 2003, 2004, 2008, 2009 & 2010 Edition

This edition builds upon the hard work of many individuals. Several years ago the National Ordination Council recognized the need for a set of documents that would clearly define, standardize, and implement the guidelines of the National Association of Brethren Church Elders and the several districts to provide for a national ordination examination process.

The members of the National Ordination Council developed the original “Sequence of Events Leading to Licensure and Ordination,” and the accompanying written exam, oral exam, forms, and readings. NOC members later developed the original tracking form and the checklist. When commissioning was added, the members of the National Ordination Council collaboratively added the necessary sections. The many members of the Council who over the years developed, edited, and updated these documents have made this edition possible, and their contribution is gratefully acknowledged.

In order to distribute these documents as efficiently as possible, it was decided to have them edited for content, abbreviated whenever possible, and translated into electronic formats that could be easily transmitted and distributed. In many cases the original editions were lost, and it was only through the efforts of pastors throughout the denomination that a complete set of documents in adequate condition to be translated electronically became available.

It is with deep appreciation for the work done by so many, and in the hope that these documents will continue to assist those who seek to serve in ministry for the Kingdom of God in The Brethren Church that this edition is presented.

The 2004 Edition contains mainly cosmetic changes, but already reflects the desire of the various constituencies that depend upon this material; that it remains a current guideline, able to be easily updated to reflect the changing needs of our district while upholding timeless values and standards.

The 2008 Edition makes significant changes to the written exam, with a complete re-write of the reading program requirements, updating the questions and materials to reflect the need for an easier to understand format.

The 2009 Edition has significant changes to the written exam, including changes to many forms which streamline the process.

The 2010 Edition separates Commissioning Procedures from the Licensing & Ordination Procedures, and has updated tracking, sequence, and other forms.

Dr. G. Emery Hurd, editor

Digital Submission Guidelines

- **All documents will be submitted in either Word compatibility mode (.doc, .xls, .ppt, .pps) or Rich Text Format (.rtf) or adobe (.pdf)**
- **All documents will have the following naming rules:**
 - **Last Name, dash (-), then First Name of Candidate**
 - **Title of Document**
 - **Four digit year**
 - **Dash (-) then two digit month**
 - **OPTIONAL – Dash (-) then two digit day**
 - **EX: Smith-Edward Form A 2009-05-12.doc**
 - **Date is NOT NEEDED if document is not a report, although the date format above is still recommended.**
- **It is difficult to send by email large documents to some servers. It is therefore advisable to send multiple small files instead of a single large one.**
- **All audio will be sent in either MP3, WAV, or WMF formats or on a CD.**
- **All Video will be sent in either AVI, MPEG, or WMV formats or on a DVD.**

Brethren Church Commissioning Candidate Tracking Form

Revised 05/05/2010

The candidate, the appropriate district board, and the presiding officer of the National Ordination Council should maintain a copy of this form.

The Candidate is ultimately responsible for the proper submission of all forms and materials.

PLEASE SUBMIT FORMS DIGITALLY IF POSSIBLE

District Responsible for Oversight: _____

Name of Candidate: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

Church Where Membership Held: _____

Church Currently Serving (or Seminary Year): _____

Name of Supervising Elder: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

Form H (Request for Examination for Commissioning for Special Ministry by Local Church)

Date : ___/___/___

Only to be used by candidates not seeking licensure leading to ordination

Form J (Authorizing for Commissioning for Special Ministry by District Board)

Date : ___/___/___

Only to be used by candidates not seeking licensure leading to ordination

--continued on next page --

Form K (Pastoral Profile) –

<i>Section</i>	<i>Date</i>
<input type="checkbox"/> Personal info	___/___/___
<input type="checkbox"/> Pastoral Ministry	___/___/___
<input type="checkbox"/> Christian Experience	___/___/___
<input type="checkbox"/> Doctrine	___/___/___
<input type="checkbox"/> Vision	___/___/___
<input type="checkbox"/> Core Values	___/___/___

<i>Section</i>	<i>Date</i>
<input type="checkbox"/> Role of Elder	___/___/___
<input type="checkbox"/> Pastoral Finances	___/___/___
<input type="checkbox"/> Pastoral Statements	___/___/___
<input type="checkbox"/> Pastoral Ethics	___/___/___
<input type="checkbox"/> Spiritual Gifts	___/___/___
<input type="checkbox"/> Style of Leadership	___/___/___
<input type="checkbox"/> Philosophy of Ministry	___/___/___

Professional Resume' WITH CURRENT PICTURE – Date Received: ___/___/___

Positions on Social and Self Care Issues ___/___/___

EVERY CHURCH, CANDIDATE, AND MENTORING PASTOR SHOULD HAVE ALL OF THE FOLLWING MATERIALS

- ___ *Manual of Commissioning, Licensing, and Ordination Procedures (current edition)*
- ___ *Manual of Procedure of the Brethren Church (current edition)*
- ___ *Manual of Pastoral and Congregational Procedures of the Brethren Church (current edition)*
- ___ *Brethren Beliefs*
- ___ *District Constitution/By-Laws (current edition)*
- ___ *Brethren Pastor's Handbook*
- ___ *Other Items Required by Specific District:*
- ___ *Item 1:* _____
- ___ *Item 2:* _____
- ___ *Item 3:* _____
- ___ *Item 4:* _____
- ___ *Item 5:* _____

SEQUENCE OF EVENTS FOR COMMISSIONING

Revised 5/20/2010

**This document is used in cooperation with the
“Commissioning Candidate Tracking Form”**

Candidate, Mentor and the District Examining Board/Board of Oversight should maintain separate copies of this document for each candidate, marking when each item is completed.

PLEASE SUBMIT ALL DOCUMENTS DIGITALLY IF POSSIBLE

STEP 1 - INITIAL CALL (Optional) (Form A)

1. At any time, the local church may call a person to consider the Pastoral Ministry or any Special Ministry. The candidate must hold membership in a recognized Brethren Church or under the authority of the United States Ministry Council for a period of not less than one year prior to issuance of call. **NOTE: *Each candidate & each local congregation is responsible for qualifications delineated by local & District constitutions.***
2. The local church notifies the Board of Oversight/Examining Board of action (Use Form A)
3. Such a call is not necessarily a prerequisite for commissioning, licensing, or ordination
4. Candidate would then proceed to Step 2 – Commissioning

STEP 2 – COMMISSIONING (Forms H, I, J, K, Issues)

1. The local church votes to request examination for Commissioning for a Special Ministry & notifies the Board of Oversight/Examining Board (Use Form H).
2. The Board of Oversight/Examining Board sends the candidate three (3) copies of the Confidential Reference Form (Use Form I), giving the date for returning the forms.
3. The date & place are set by the Board of Oversight/Examining Board for examination. The Candidate is then notified & given a basic outline of areas to be covered during the interview.
4. The candidate completes Form K including Resume and Philosophy of Ministry, and Positions on Social and Self Care Issues.
4. The Board of Oversight/Examining Board notifies the candidate & the local church about the results of the examination (Use Form J).
5. The local church conducts public recognition of commissioning for Special Ministry, returning a completed Form J to the Board of Oversight/Examining Board.

NOTE: Commissioned persons are supervised by their local church, and at the discretion of the district reviewed by the District Board of Oversight at regular intervals. If later a commissioned individual should seek ordination, they should then proceed to the procedures of licensing & ordination.

PROCEDURES FOR COMMISSIONING

REVISED 5/5/2009

These Procedures are also outlined in the Commissioning Candidate Tracking Form and Commissioning Sequence of Events.

STEP 1: INITIAL CALL

Overview

1. At any time, the local church may call a person to consider the Pastoral Ministry or a Special Ministry.
2. The local church notifies the Board of Oversight of action. (Use Form A).
3. Such a call is not necessarily a prerequisite licensing or ordination.

Procedure

1. When a local church deems that one of its members evidences potential for either the Pastoral Ministry or a Special Ministry, it may "call" such a member. Should a member feel led by the Holy Spirit to offer himself or herself to these specialized life-work vocations, that person may notify the church leaders and request that they consider issuing a "call."
2. Following previous announcement, the church may vote upon extending the prospect a call "to consider the Pastoral Ministry or a Special Ministry as a lifework." This may be done at a regular church business meeting or a specially called meeting of the congregation. The vote should be by secret ballot. Such a decision by a local church may come at any time in the life of the prospect and does not automatically include a request for examination for commissioning or licensing, which is a separate process (see Step 2 and Step 3, below).
3. When the vote indicates a "call," the presiding officer or secretary should notify the Board of Oversight of the church's action, using a form obtained from the Board (Form A).
4. Such a call may not require a prerequisite to licensing or ordination.

Step 2: COMMISSIONING

Overview

1. The local church votes to request examination for Commissioning for a Special Ministry and notifies the Board of Oversight (Use Form H).
2. The Board of Oversight sends the Candidate three (3) copies of the confidential Reference Form (Use Form I), giving the date for returning the forms.
3. The date and place are set by the Board of Oversight for examination. The Candidate is then notified and given a basic outline of areas to be covered during the interview.
4. The Board of Oversight notifies the candidate and the local church about the results of the examination (Use Form J).
5. The local church conducts public recognition of commissioning for Special Ministry, returning a completed Form J to the Board of Oversight.
6. The action taken by the District Board of Oversight and the local church must be reported to the National Office by sending a copy of Form J.

Procedure

1. Examples of Special Ministry include various fields of Christian work, Christian Education, Music,

and Youth which are directed, financed, or recognized by the church.

2. A candidate for a Special Ministry will be "commissioned" [set apart] for that field, rather than ordained. If ordination is desired later, the individual may follow the proper procedures for licensing and eventual ordination.
3. The responsibilities and limitations of a person Commissioned for a Special Ministry will be determined by the Board of Oversight in consultation with the local church and consistent with the candidate's sense of calling, spiritual maturity, gifts, educational training, and personality in relationship to others.
4. When a local church deems that one of its members evidences interest in, and capacity for, a particular Special Ministry, it may "call" such a member to that work and recommend examination by the Board of Oversight.
5. Following a previous announcement, the church may vote at a regular church business meeting or a specially called meeting of the congregation. The vote needs to be by ballot.
6. When the vote indicates a "call" and request for examination, the church secretary should notify the Board of Oversight of the action, using Form H obtained from the Board. The same form requires the candidate to indicate a desire for examination and Commissioning.
7. Upon receipt of Form H from the church, the Board of Oversight shall arrange a suitable time and place for the candidate to appear for examination. The questions and discussions should be designed so that the Board will be able to ascertain the candidate's fitness for the Special Ministry desired.
8. When the Board of Oversight approves the Commissioning of the candidate, the Board will, if its decision is ready, inform the candidate verbally at once and later in writing. The Board will also notify the church requesting the examination of its decision. If the Board approves commissioning, it shall so authorize the church, using Form J, and keep a copy for its own files.
9. Upon receipt of authorization from the Board, the local church shall formally schedule a service of Commissioning for Special Ministry. A copy of the completed Form J should then be returned to the Board.

FORM A
NOTICE OF CALL TO MINISTRY

(Revised 4/15/2003)

Completed by Local Church Issuing Call

Date: _____

TO: The Board of Oversight/Examining Board of the _____ District:

_____ is a member in
good standing and full fellowship of the _____ Brethren
Church located in _____.

This candidate received a "call" to consider the Pastoral Ministry or a special Ministry by this
congregation in a business meeting on ____/____/____/ (mm/dd/yyyy).

The result of the secret ballot vote was _____ affirmative and _____ negative,
with _____ qualified voters present.

We believe this person has the potential of serving well the Lord and The Brethren Church in the
years ahead. We will continue to encourage, nurture, and pray for this potential servant of the
Lord.

Signed:

Pastor: _____

Moderator: _____

Secretary: _____

Deacon(ess): _____

Deacon(ess): _____

Instructions: Send one copy to the candidate, another to District Board, and another to The Brethren
Church, 524 College Ave., Ashland, OH 44805.

FORM H
REQUEST EXAMINATION FOR COMMISSIONING FOR SPECIAL
MINISTRY

(Revised 4/15/2003)

*Completed by Local Church Issuing Call and Candidate
FORM K AND RESUME' SHOULD ALSO BE COMPLETED (UPDATED
) AND SUBMITTED WITH THIS FORM*

Date: _____

TO: The Board of Oversight/Examining Board of the _____ District:

_____ is a member in
good standing and full fellowship of the _____ Brethren
Church located in _____.

The church has called this candidate to the Special Ministry of

_____ and now requests
the Board to examine for commissioning to this ministry. This call was issued at a

congregational meeting on ____/____/____/ (mm/dd/yyyy). The result of the secret ballot

vote was _____ affirmative and _____ negative, with _____ qualified
voters present.

Signed:

Pastor: _____

Moderator: _____

Secretary: _____

Deacon(ess): _____

Deacon(ess): _____

Candidate:

I hereby indicate my desire to be examined for Commissioning for the above ministry.

Signature of Candidate: _____ Date: _____

Instructions: Send one copy to Board, another copy to National Office.

FORM I
CONFIDENTIAL REFERENCE FORM

(Revised 4/15/2003)

To Be Completed by References

TO THE CANDIDATE: Forward one of these questionnaires to the following -- your pastor, church moderator, and one other person who knows you well (none of whom is a family member).

INSTRUCTIONS FOR RESPONDENTS: Please complete all items of this evaluation with reference to the candidate named below, who has applied for either Ministerial licensing or Commissioning for a Special Ministry in the District. Your candid response will enable the Board of Oversight to give recognition in areas of strength and counsel in areas of weakness. Your prompt response will be appreciated. All evaluations are confidential.

Please return before _____(date) to the following:

The _____ District Board of Oversight/Examining Board

Address Line 1: _____

Address Line 2: _____

City, State, Zip Code: _____

Thanks in advance.

Candidate's full name: _____

Respondent's name and title: _____

Respondent's Address: _____

Respondent's City, State, Zip: _____

Respondent's Phone: _____

~ Questionnaire Begins on Next Page ~

1. How long and how well have you known the candidate?

2. How do you perceive the candidate's parental and family relationships?

3. How do you perceive the candidate's marital relationship (if married)?

4. What contribution has the candidate made to the ministry of the local church?

~ Questionnaire Continues on Next Page ~

Instructions: Place an "X" in the column which best describes the candidate. In the case of very high or very low marks, a supplemental comment, using the back of this form, would be helpful.

Characteristics	Very Good	Good	Average	Poor	Very Poor
Personal Appearance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal Financial Management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adaptability in New Situations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Emotional Stability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal Initiative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Discipline	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Confidence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Understanding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Conduct and Character	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Punctuality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participation in the Church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leadership Skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dependability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skill in Verbal Communication	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skill in Written Communication	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Creativity and Resourcefulness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teaching Skill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tolerance for Others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
General Intelligence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Faith and Commitment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Harmony in Relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall Promise as a Christian Leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Other comments or insights that might be helpful in evaluating this candidate's effectiveness in Christian Ministry (use other side if desired).

***Thanks again for completing this questionnaire.
Please return to address on first page by due date.***

FORM J
AUTHORIZING FOR COMMISSIONING FOR SPECIAL MINISTRY

(Revised 4/15/2003)

Completed by Board and Local Church Issuing Call

Date: _____

This is to certify that _____ was
examined by the Board of Oversight/Examining Board on the above date and approved for

Commissioning for the Special Ministry of _____ unless
revoked for cause. We are satisfied with the candidate's faith, life, spiritual attainment,

and personal fitness for ministry and authorize the _____

Brethren Church located in _____ to proceed
with a public service of commissioning .

The candidate is commissioned for _____ (give term in years or "duration of service")

under the mentoring/supervision of _____

Signed:

District: _____

Board Chairperson/President: _____

Board Member: _____

Mentor/Supervisor/Board Member: _____

Completed By Local Church:

Upon the authorizing for commissioning by the Board of Oversight/Examining Board, our church
conducted a service of Commissioning for Special Ministry:

Date of Service : _____

Pastor: _____

Moderator: _____

Secretary: _____

Instructions: Send one copy to Board, another to District Secretary to request Ministerial License Card,
valid for one year, and another to National Office.

FORM K
(PASTORAL PROFILE)
(Revised 5/5/2009)

NOTE: A COMPLETE RESUME' WITH PICTURE IS TO BE COMPLETED IN ADDITION TO THIS FORM

Date this profile was completed ____ - ____ - ____

Name _____ Date of Birth ____ - ____ - ____
Last first middle initial

Address (where to send correspondence)

(Street Address) (city)

(state) (zip code)

Telephone number: ____ - ____ - ____ (H) ____ - ____ - ____ (W)

Email: _____@_____

1. Pastoral Status	District	Congregation
Date of Licensing	_____	_____
Date of Ordination	_____	_____
Date of Commissioning	_____	_____

If non-Brethren, please provide contact information for verification purposes.

Name:

Phone:

Email:

2. Current church membership _____

3. Current ministry position _____

4. Family Description: Single _____ Married _____ Divorced _____ Widowed _____

Spouse's name _____ Date Married ____/____/____

Child(ren)'s name(s) _____

5. Have you been married more than once? _____ (If yes, please explain circumstances using additional page)

6. Current or recent community Involvements

7. Current district or denominational involvements

EDUCATION

	School Name	Location	Degree	Date
High School	_____	_____	_____	_____
College	_____	_____	_____	_____
Post Graduate	_____	_____	_____	_____
Trade School	_____	_____	_____	_____

PROFESSIONAL EXPERIENCE

Ministry/Job	Title/Position	Dates
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Number of years of full-time ministry as a licensed or ordained pastor _____ yrs.
Part-time ministry will be prorated as one year of service for every two years of part-time work.

REFERENCES: List the names and addresses of four people who are familiar with your pastoral ministry.

Name	Phone (day-time)	(evening)
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____

CONTINUING EDUCATION

When	Where	What	CEUs
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

GENERAL THOUGHTS ABOUT PASTORAL MINISTRY

1. What in your ministry has brought you the greatest level of satisfaction?

2. What in your ministry has brought you the most frustration or disappointment?

3. What do you hope to accomplish in your next ministry?

4. Preferred Type of Pastoral Ministry – check all that apply:

Full-time _____ Part-time _____ Bi-vocational _____ Yoked (Two-point charge) _____

Comments:

5. **Please provide two sermons on CD – audio is okay; video is preferred.**

CHRISTIAN EXPERIENCE and CALL

1. How long have you been a Christian? _____ years

a. Under what circumstances did you become a Christian?

b. When were you baptized? _____ - _____ - _____ (date)
in what church? _____
by what method? _____

c. How long have you been a member of The Brethren Church? _____ years

d. If married, is your spouse a member of The Brethren Church? Yes _____ or No _____

2. What experiences have you had in Christian work (non-pastoral in nature – Mission’s trips, retreats, conferences, church positions prior to pastoral ministry, etc.)?

3. Why do you believe you have been called by the Lord to Christian ministry?

4. When and under what circumstances did you decide to offer your life for Christian ministry?
5. If married, is your spouse in accord with your calling into Christian ministry? Yes or No
6. What is your present habit in devotional life, Bible study, prayer, and reading?
7. What experiences have you had in personal efforts to lead others to an acceptance of Jesus Christ as Lord and Savior?
8. What are your beliefs and practices about stewardship?
9. Do you give 10% of your income to the work of the Lord through the local church? What other ministries do you financially support?

DOCTRINE: The Message of Brethren Ministry

Indicate whether you agree completely, C, partially, P, or not at all, N, to the following statements. Please explain your answer to any statements marked P or N on a separate sheet. Or if completing electronically, type answers into this document.

- _____ 1. Our motto: The Bible, the whole Bible, and nothing but the Bible.
- _____ 2. The Authority and Integrity of the Holy Scriptures. The ministry of the Brethren Church, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy scriptures of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelations of God's will, altogether sufficient in themselves as a rule of faith and practice.
3. We understand the Basic Content of Our Doctrinal Preaching and Teaching to be:
 - _____ (1) The pre-existence, deity, and incarnation by virgin birth of Jesus Christ, the Son of God;
 - _____ (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his new birth;
 - _____ (3) The vicarious atonement of the Lord Jesus Christ through the shedding of His own blood;
 - _____ (4) The resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent glorification at the right hand of God;
 - _____ (5) The justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;

- _____ (6) The personality and deity of the Holy Spirit who indwells the Christian and is his Comforter and Guide;
- _____ (7) The personal and visible return of our Lord Jesus Christ from heaven as King of kings and Lord of lords; the glorious goal for which we are taught to watch, wait, and pray;
- _____ (8) The Christian should 'be not conformed to this world, but be transformed by the renewing of the mind,' should not engage in carnal strife and should 'swear not at all;'
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are:
 - _____ (a.) baptism of believers by Triune (Trine, ed.) Immersion;
 - _____ (b.) confirmation;
 - _____ (c.) the Lord's Supper;
 - _____ (d.) the Communion of the Bread and Cup;
 - _____ (e.) the washing of the feet; and
 - _____ (f.) the anointing of the sick with oil.

THE VISION OF THE BRETHREN CHURCH

is a guiding statement of our denomination. As an elder, How do you understand this statement, and what are your responsibilities as an elder to fulfill this vision? In other words, what does transformation look like in your life and ministry?

THE CORE VALUES OF THE BRETHREN CHURCH

express the foundational expressions of our identity. Please express what each value means to you:

RELATIONAL

MISSIONAL

SUSTAINABLE

REPRODUCING

GLOBAL

UNDERSTANDING THE ROLE OF THE ELDER

in the Brethren Church is vital for the future of the church, both locally and nationally. What do you believe is the role of the elder within the national church?

PASTORAL FINANCES

- 1. Do you have financial obligations and debts which may hinder your ministry? Yes or No
- 2. Do you make regular contributions to a retirement account? Yes or No
- 3. Do you have adequate life insurance to help cover your family’s financial needs in the case of your death? Yes/No/Not sure
- 4. Do you have adequate medical insurance through your or your wife’s current employer? Yes or No

PASTORAL AND CONGREGATIONAL ETHICS STATEMENTS

- 1. I have read the current pastoral ethics statement and affirm its content. *SEE REQUIRED READINGS* _____ (initial if true)
- 2. I have read the current congregational ethics statements (1987 version) and affirm its content. *SEE REQUIRED READINGS* _____ (initial if true)

PASTORAL ETHICS

- 1, Have you ever been convicted of a felony or misdemeanor, other than traffic offenses? Yes or No
If yes, please explain:
- 2. Has a formal complaint of ethical misconduct, ever been filed against you? Yes or No

If yes, please explain and how the case was resolved:

YOUR SPIRITUAL GIFTS:

Please list key areas of giftedness	Please list areas in which you do not feel gifted
_____	_____
_____	_____
_____	_____

MY STYLE OF LEADERSHIP IS:

- 1. What leadership inventories or personality assessment tools have you completed – Disc, Myers-Briggs? Please describe the basic results:
- 2. How have those instruments helped you understand your leadership, pastoral, counseling styles:

MY PHILOSOPHY OF MINISTRY

– If you have previously written a philosophy of ministry and it is appropriate to use as part of this application, please attach. Please consider whether the following areas have been addressed at least in part in that philosophy of ministry. Please limit this paper to 3 – 5 pages.

1. Describe your experience with and/or plan for developing vision and goals for ministry.
2. Describe your expectations of and desired relationship with each of the following, The Board, The Deacon Ministry, The Staff, Committee chairpersons. In other words, your understanding of local church polity.
3. Describe how you foster commitment and accountability.
4. Describe your experiences in, or plans for, discipling or mentoring.
5. Describe your prayer life – successes and challenges.
6. Describe your experience with, and/or plan for, developing prayer in the life of a congregation.
7. Describe your experience with, and/or plan for, developing outreach ministries.
8. Describe your experience with and/or plan for developing educational opportunities in the local church including ministry to children, youth, families, and adults.
9. Worship
 - a. My understanding of the purpose of worship is...
 - b. My preferred worship style is...(for instance - contemporary, blended, traditional, liturgical, formal or informal)
 - c. My preferred preaching style is (evangelistic, manuscript, topical, exegetical)...
 - d. Lay participation in worship services should include...
10. What ways would you use to get acquainted with the congregation?
11. Do you prefer working with any particular age group in the church? Do you have, or have you had, difficulty working with any particular age group in the church?
12. Describe the process you use for sermon preparation.
13. Your definition of the church, both local and denomination.
14. Your understanding of the Mission (Purpose) of the church, both local and denomination.
15. What are your core values (Biblical non-negotiable principals, such as worship, discipleship, etc.)

16: What are the roles of the pastor/leader and the laity?

17. What is the responsibility of the pastor's spouse in service to the congregation?

POSITIONS ON SOCIAL AND SELF CARE ISSUES

What are your personal attitudes, convictions, problems, and practices in relation to the following? Please include your reflections, appropriate scripture, and acknowledgement/agreement with stated Brethren positions where appropriate

Abortion

Alcohol

Anger/Hostility

Bio-Ethics (IVF, Stem Cells, etc.)

Cults

Depression

Environmental Stewardship

Exercise

Gambling, Lotteries

Gender Roles

Greed

Homosexuality/Gay Marriage

Honesty

Marital Fidelity, Divorce

Non-Conformity

Non-Resistance

Non-Swearing

Occult/Cults

Ordination of Persons of Divorce

Ordination of Women

Personal Discipline

Physical, Sexual, Mental, and Emotional Abuse

Politics / Church & State

Pornography

Poverty

Race / Ethnic Relations / Immigration

Rape/Incest/Sexual Promiscuity

Recreation

Substance Abuse

Tobacco

Brethren Church Licensure & Ordination Candidate Tracking Form

Revised 05/05/2010

The candidate, the appropriate district board, and the presiding officer of the National Ordination Council should maintain a copy of this form.

The Candidate is ultimately responsible for the proper submission of all forms and materials.

PLEASE SUBMIT FORMS DIGITALLY IF POSSIBLE

District Responsible for Oversight: _____

Name of Candidate: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

Church Where Membership Held: _____

Church Currently Serving (or Seminary Year): _____

Name of Supervising Elder: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

The Following Must Be Included in Each Candidate File. Check when item completed
 Items in **BOLD ARE REQUIRED FOR ORDINATION**

Form A (Notice of Call to Ministry from Local Church) – Date: ___/___/___

Form B (Request Examination for Licensing from Local Church) –

Date: ___/___/___

First Renewal Date: ___/___/___

Second Renewal Date: ___/___/___

Third Renewal Date: ___/___/___

Fourth Renewal Date: ___/___/___

Form C (Examination for Licensing by District Board) Date : ___/___/___

First Renewal Date: ___/___/___

Second Renewal Date: ___/___/___

Third Renewal Date: ___/___/___

Fourth Renewal Date: ___/___/___

Form F (Request Examination for Ordination from Local Church) *Must be licensed for at least one year*

Date Received: ___/___/___

Form G (Request for National Ordination Council Examination by District Board) –

Date : ___/___/___

Sent by District after Licensure of at Least One Year, One Year in Active Ministry, and Completion of Entire Written and Oral Exam and All Required Classes and Readings

Form I, 3 references (Confidential Reference Form from candidate) Sent to Reference, who returns these directly to the District Board - Date: ___/___/___

Reference #1 Date: ___/___/___

Reference #2 Date: ___/___/___

Reference #3 Date: ___/___/___

MMPI Narrative Summary of Results during first year of licensure, CANDIDATE WILL NEED TO SIGN RELEASE OF INFORMATION SO THAT DISTRICT CAN RECEIVE NARRATIVE SUMMARY – Date : ___/___/___

Form K (Pastoral Profile) –

<i>Section</i>	<i>Date</i>
<input type="checkbox"/> Personal info	___/___/___
<input type="checkbox"/> Pastoral Ministry	___/___/___
<input type="checkbox"/> Christian Experience	___/___/___
<input type="checkbox"/> Doctrine	___/___/___
<input type="checkbox"/> Vision	___/___/___
<input type="checkbox"/> Core Values	___/___/___

<i>Section</i>	<i>Date</i>
<input type="checkbox"/> Role of Elder	___/___/___
<input type="checkbox"/> Pastoral Finances	___/___/___
<input type="checkbox"/> Pastoral Statements	___/___/___
<input type="checkbox"/> Pastoral Ethics	___/___/___
<input type="checkbox"/> Spiritual Gifts	___/___/___
<input type="checkbox"/> Style of Leadership	___/___/___
<input type="checkbox"/> Philosophy of Ministry	___/___/___

Professional Resume' WITH CURRENT PICTURE – Date Received: ___/___/___

~CONTINUED on NEXT PAGE~

Two (2) Sermons, either audio or video (CD, DVD, or approved formats)

Written Examination

A. Social and Self Care Issues ___/___/_____

B. Cross Cultural Exp. ___/___/_____

C. Reading/Coursework ___/___/_____

DISTRICT ACTION TAKEN			
Date	Action	Forms Received	Forms Sent
Actions Leading to Licensure and/or Ordination			
	Initial Meeting		
	License Granted		
	MMPI Taken & Results Received		
	License Renewal		
	License Renewal		
	License Renewal		
	License Renewal		
	NOC Exam for Ordination Requested		
Actions Leading to Recognition of Ordination from Other Denomination or Reactivation of Ordination			
	Initial Meeting		
	License Granted		
	MMPI Taken & Results Received		
	License Renewal (if needed)		
	NOC Exam for Ordination Requested		
Actions Leading to Commissioning for Special Ministry			
	Initial Meeting		
	Commission Granted		
Other Actions			
	Licensure Suspended		
	Licensure Terminated		

EVERY CHURCH, CANDIDATE, AND MENTORING PASTOR SHOULD HAVE ALL OF THE FOLLWING MATERIALS

- ___ *Manual of Commissioning, Licensing, and Ordination Procedures (current edition)*
- ___ *Manual of Procedure of the Brethren Church (current edition)*
- ___ *Manual of Pastoral and Congregational Procedures of the Brethren Church (current edition)*
- ___ *Brethren Beliefs*
- ___ *District Constitution/By-Laws (current edition)*
- ___ *Brethren Pastor's Handbook*
- ___ *Other Items Required by Specific District:*
- ___ *Item 1:* _____
- ___ *Item 2:* _____
- ___ *Item 3:* _____
- ___ *Item 4:* _____
- ___ *Item 5:* _____

Important Deadlines

- ✓ Form G must be sent to Director of Pastoral Ministries by **January 1st** of the year candidate seeks ordination.
- ✓ All parts of a candidates written exam, including references, completion of readings and classes taken, must be sent to the Director of Pastoral Ministries by **February 15th** of the year candidate seeks ordination.
- ✓ A recording of a recent sermon by the candidate must be sent to the Director of Pastoral Ministries by **February 15th** of the year candidate seeks ordination.
- ✓ The candidate will pay the fee to a clinician designated by the Director of Pastoral Ministries for the administration of selected psychological tests and meet with the clinician to administer and/or discuss results of said tests **prior to N.O.C. examination.** Churches and/or districts may absorb this cost.
- ✓ The candidate will be examined by the National Ordination Council in **May** of the year candidate seeks ordination, or make special arrangements with the Director of Pastoral Ministries. N.O.C. meetings require the attendance of individuals from nine districts, so special meetings require significant advance notice.

Other Important Information

- ✓ Please submit all forms digitally (doc, pdf, rtf) if possible.
- ✓ The Study List of the written examination, including intensive courses, videos, and reading lists, must be completed by those who have not earned a Masters of Divinity Degree or equivalent. Those completing such degrees should indicate on the study list the extent of their readings.
- ✓ Those who received a Masters of Divinity or equivalent from a school not affiliated with the Brethren Church or seeking recognition of ordination from another denomination may be required to complete the intensive courses, and core Brethren materials distributed with the Examination packet.
- ✓ National Ordination Council Examinations last about 1 ½ hours, with the spouse being interviewed with the candidate, if available, for the last thirty minutes. The examination is not a test of Brethren knowledge, but a careful assessment of the progress of the candidate though the ordination process, with special attention to areas of theology, polity, and personal spiritual formation that may present challenges to the candidate's ministry within the Brethren Church. The spouses are interviewed to assure that they are receiving the support and care they need as pastoral spouses, and to assure that each spouse is supportive of the candidate's ministry.
- ✓ Individuals seeking ordination should be licensed for a minimum of at least one year, and be in an active Brethren context of significant ministry for at least one year prior to seeking ordination.
- ✓ The National Ordination Council may respond to a candidate's examination in the following ways:
 - Approval for ordination
 - Approval with conditions to be supervised by the district prior to ordination
 - Approval with conditions to be supervised by NOC prior to ordination
 - Conditional approval with request for a future meeting with candidate prior to ordination
 - Delay of approval for period of one year with further examination the following year.
 - Denial of approval for ordination
- ✓ Each District operates under its own unique system of oversight. The candidate should maintain regular contact with their respective District to determine any additional requirements or expectations that may need fulfilled.

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SEQUENCE OF EVENTS FOR LICENSING, & ORDINATION

Revised 5/20/2010

**This document is used in cooperation with the
“Licensing & Ordination Candidate Tracking Form”**

**Candidate, Mentor and the District Examining Board/Board of Oversight
should maintain separate copies of this document for each candidate, marking
when each item is completed.**

PLEASE SUBMIT ALL DOCUMENTS DIGITALLY IF POSSIBLE

STEP 1 - INITIAL CALL (Optional) (Form A)

1. At any time, the local church may call a person to consider the Pastoral Ministry or any Special Ministry. The candidate must hold membership in a recognized Brethren Church or under the authority of the United States Ministry Council for a period of not less than one year prior to issuance of call. **NOTE: *Each candidate & each local congregation is responsible for qualifications delineated by local & District constitutions.***
2. The local church notifies the Board of Oversight/Examining Board of action (Use Form A)
3. Such a call is not necessarily a prerequisite for commissioning, licensing, or ordination
4. Candidate would then proceed to Step 2 – Commissioning or Step 3 – Licensing

STEP 2: INITIAL LICENSING, (Forms B, C, I, K, Resume’)

~ Also includes recognition of ordination and reinstatement of ordination ~

1. The local church votes to request examination for licensing & notifies the Board of Oversight/Examining Board (Use Form B).
2. The Board of Oversight/Examining Board sends the candidate three (3) copies of the Confidential Reference Form (Use Form I), giving a date for return of the copies.
3. The date & place are set for examination. The candidate is notified by the secretary of the Board of Oversight/Examining Board & given a basic outline of areas to be covered during the interview.
4. The Board of Oversight/Examining Board notifies the candidate & the local church about results of examination (Use Form C).
5. The local church conducts a public recognition of licensing , returning a completed form C to the Board of Oversight/Examining Board & requesting a Ministerial Card for licensing.
6. The candidate arranges to take the MMPI and have the results sent to the District Board
7. Individuals will then proceed to either Step 4: Renewal of Licensing or Step 5: Ordination

STEP 3: RENEWAL OF LICENSING – UP TO FOUR (4) CYCLES (Forms B, C)

Only One Form B & C per Candidate, updated annually

1. The local church votes to request examination for renewal of the licensing & notifies the Board of Oversight/Examining Board (Use Same Form B). This is repeated each year while

under licensure for accountability between candidate, local church & District Board of Oversight/Examining Board.

2. The Board of Oversight/Examining Board interviews the candidate to update the Board's understanding of the candidate's training, beliefs, & experience.
3. MMPI results are reviewed with the candidate, with suggestions for responding to areas of concern. (Taken in first year, progress reviewed in following cycles)
4. If the candidate's licensing is renewed, the Board of Oversight/Examining Board notifies the church (Use Form C) & the church publicly renews the license. This is repeated each year while under licensure for accountability between candidate, local church & district Board of Oversight/Examining Board.
5. If the candidate is ready for ordination examination, proceed to Step 5: Ordination

STEP 4: ORDINATION (Form F, G, and all previous forms)

1. The local church votes to request that the Board of Oversight/Examining Board recommends the candidate's examination by the National Ordination Council, & informs the Board of Oversight/Examining Board of this action (Use Form F).
2. The Candidate has several requirements for examination, through the District Board of Oversight/Examining Board, which must be completed prior to scheduling with National Ordination Council. They include:
 - Licensed either by a recognized district or by the United States Ministry Council for a period of not less than one year (some districts require longer) prior to their examination. Be aware that several districts have requirements as to actively serving a congregation. Please check your district Constitution.
 - A complete written application, with all sections, references, resume, sermons, & forms properly completed & turned into the facilitator of NOC by **February 15th of the year seeking NOC examination.**
 - Completion of all Brethren classes as an A.T.S. M. Div. graduate OR completion of intensive courses if following a reading program, or coming from another denomination, or doing a study program. All those who have not taken the Brethren classes are required to complete all three intensives prior to their Final approval for ordination & prior to their ordination service & national certification. These courses may be given by video tape, taught by an A.T.S. recognized instructor off campus, or on the A.T.S. campus itself. At least one course must be completed on the A.T.S. campus.
 - Special assignments given by the District Board of Oversight/Examining Board.
 - . Refer to Tracking Form for more information
3. Upon completion of requirements, the Board of Oversight/Examining Board sends Form G to the National Ordination Council requesting examination.
4. The District will contact the candidate with regard to providing a recorded sermon as well as psychological tests prior to meeting with the National ordination Council. Fees for the testing are the responsibility of the candidate.
5. No licensed individual may be ordained until ALL requirements for ordination are completed, & have been certified as completed by their respective districts & the Director of Pastoral Ministries. The N.O.C. may not require a future meeting to assure completion, but an ordination service cannot take place until all requirements are met. Please see checklist and other documentation for details.

**RECOGNITION OF PREVIOUS ORDINATION
FROM ANOTHER DENOMINATION
OR
REINSTATEMENT OF ORDINATION**

1. Should a licensed or ordained pastor of another denomination desire to become an elder in The Brethren Church, that individual will need to meet the requirements for membership in a local congregation.
2. In the case of the licensed pastor from another denomination, the local church may vote to request the District Board of Oversight/Examining Board to consider licensure in the Brethren Church. Follow the outline as presented in Step 3: Initial Licensing.
3. In the case of the ordained pastor from another denomination, the local church may vote to request that the District Board of Oversight/Examining Board approve that person as provisionally ordained for one year, during which a Brethren elder serves as an advisor. Again, follow the outline as presented in Step 3: Initial Licensing. An ordained elder from another denomination is expected to complete the Brethren Intensives, the written exam, and appear before NOC. While a record of books read would be helpful, completion of the reading list in the written exam is not required.
4. In the case of a Brethren elder whose ordination has lapsed for reasons of inactivity or other circumstances not covered in “The Manual of Pastoral/Congregational Procedures of the Brethren Church”, the local church may vote to request that the District Board of Oversight/Examining Board approve that person as a licensed pastor for one year, during which a Brethren elder serves as an advisor. Again, follow the outline as presented in Step 3: Initial Licensing. After one year, the district may reinstate the ordination, or, at the district’s discretion, request NOC review before reinstatement.
5. In the case of a Brethren elder whose ordination has been removed (defrocked) under the guidelines of “The Manual of Pastoral/Congregational Procedures of the Brethren Church”, the district board of oversight may, after completion of a developed plan for repentance and reconciliation and restoration, license the individual for a period of one year, with a Brethren elder serving as advisor. After one year, the district should request NOC review of the process and approval for reinstatement of ordination, using the same forms for initial ordination, but with the word “REINSTATEMENT” printed prominently across the top of all forms submitted.

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PROCEDURES FOR LICENSURE AND ORDINATION

REVISED 5/5/2009

These Procedures are also outlined in the Licensing & Ordination Candidate Tracking Form and Licensing & Ordination Sequence of Events.

STEP 1: INITIAL CALL

Overview

1. At any time, the local church may call a person to consider the Pastoral Ministry or a Special Ministry.
2. The local church notifies the Board of Oversight of action. (Use Form A).
3. Such a call is not necessarily a prerequisite licensing or ordination.

Procedure

1. When a local church deems that one of its members evidences potential for either the Pastoral Ministry or a Special Ministry, it may "call" such a member. Should a member feel led by the Holy Spirit to offer himself or herself to these specialized life-work vocations, that person may notify the church leaders and request that they consider issuing a "call."
2. Following previous announcement, the church may vote upon extending the prospect a call "to consider the Pastoral Ministry or a Special Ministry as a lifework." This may be done at a regular church business meeting or a specially called meeting of the congregation. The vote should be by secret ballot. Such a decision by a local church may come at any time in the life of the prospect and does not automatically include a request for examination for commissioning or licensing, which is a separate process (see Step 2 and Step 3, below).
3. When the vote indicates a "call," the presiding officer or secretary should notify the Board of Oversight of the church's action, using a form obtained from the Board (Form A).
4. Such a call may not require a prerequisite to licensing or ordination.

STEP 2: INITIAL LICENSING

Overview

1. The local church votes to request examination for licensing and notifies the Board of Oversight (Use Form B).
2. The Board of Oversight sends the candidate three [3] copies of the Confidential Reference Form (Use Form I), giving a date for return of the copies.
3. The date and place are set for the examination. The Candidate is notified by the secretary of the Board of Oversight and given a basic outline of areas to be covered during the interview.
4. The Board of Oversight notifies the candidate and the local church about results of examination (Use Form C).
5. The Local Church conducts a public recognition of licensing, returning a completed Form C to the Board of Oversight and requesting a Ministerial Card for licensing.
6. The Board of Oversight then notifies the National Ordination Council of the Licensing (Use

Form C).

Procedure

1. When a local church deems that one of its members evidences interest in, a capacity for, the Ordained Ministry, it may "call" such a member to that work and recommend examination for licensing. Should a member feel led by the Holy Spirit to offer oneself to the ordained Ministry, that person may notify the church leaders and request that they consider issuing a call to that work and recommend examination for licensing.
2. Following the previous announcement, the church may vote at a regular church business meeting or a specially called meeting of the congregation. The vote should be by ballot. It is acceptable, if possible, that a member of Board of Oversight be invited to preside over this action.
3. When the vote indicates a "call" and a request for licensing examination, the church secretary, [or clerk] then notifies the Board of Oversight of the action, using Form B obtained from the Board of Oversight. The same form requires the candidate to indicate a desire for examination and licensing.
4. Upon receipt of Form B from the church, the Board of Oversight shall send three (3) copies of the Confidential Reference Form to the candidate and arrange a suitable time and place for the candidate to appear for examination. The candidate is also given a basic outline of areas to be covered during the interview.
5. For the examination, the Board of Oversight shall use questionnaires and procedures consistent with those recommended by the National Ordination Council. Freedom of discussion is encouraged, both on oral questions and answers given on any questionnaires completed beforehand.
 - a. Agenda for Examination may include:
 - A Bible Content Questionnaire or other similar exercise
 - A review of the confidential Reference Forms to determine specific areas to be discussed in interview.
 - An Oral Examination, using included outlines, to determine the candidate's present potential for ministry and areas for future study and development, including but no limited to:
 - Personal history, faith experiences, strengths and weaknesses;
 - Biblical content, theology, and Christian literature
 - Attitudes toward the church and social issues.
 - The selection of a Board approved supervisor/mentor to counsel the candidate during the licensing years.
 - The Board completes the Structured interview Rating Form.
6. When the Board of Oversight approves the candidate's licensing for one year, they shall, if its decision is ready, inform the candidate verbally, at once, and later in writing. The Board shall also notify the church requesting the examination of its decision. If the Board approves

licensing it shall so authorize the church, using Form C, and keep a copy for its own files.

7. Upon receipt of authorization from the Board of Oversight, the local church shall formally license. This may be done according to the local church's preference, at a regular or specially called business meeting. This meeting may be held in connection with a regular worship service. A copy of the completed Form C needs to be returned to the Board. Using Form C, the Board will also notify the National Ordination Council of its decision.
8. The local church will also send a copy of Form C to the Board requesting the issuance of a Ministerial card to the licensee, valid for one year.
9. The Board of Oversight will appoint a supervisor to counsel the licensee during the years of licensing.
10. The candidate and the Board of Oversight arrange for the candidate to take the MMPI and have results sent to the Board within the first year of licensure, so that the results may be reviewed with the candidate prior to their first renewal or examination for recommendation for ordination.

STEP 3: RENEWAL OF LICENSING (Up to Four (4) Cycles)

Overview

1. The local church votes to request examination for renewal of the licensing and notifies the Board of Oversight (Use Form B).
2. The Board of Oversight interviews the candidate to update the Board's understanding of the candidate's training, beliefs, and experience.
3. If the Candidate's licensing is renewed, the Board of Oversight notifies the church (Use Form C) and the church publicly renews the license.
4. The Board of Oversight then sends Form C to the National Ordination Council.

Procedure

1. Either upon the local church's own initiative, or at the request of the licensee, the church shall decide by vote whether it desires to ask the Board of Oversight for authority to license for another year. If the decision favors renewal, the church updates Form B, Petitioning authority to renew the license, complete the requirements and return the form to the Board.
2. Following an interview with the licensee, if the board approves, the board shall so notify the church, keeping on file a copy of the authorized Form C.
3. The local Church will formally renew the license, as an act of public knowledge, and return a completed copy of Form C to the Board promptly.
4. The Board of Oversight will then send an updated copy of Form C to the National Ordination Council.

5. All candidates for the Ordained Ministry will be licensed for at least one year and in active pastoral ministry for a period of one year before being recommended for ordination.
6. The District Conference permits four renewals of a license, making possible a five-year tenure. If, after five years of Ordination Council for authority to ordain, further annual licensing will not ordinarily continue. However, if the candidate gives evidence of steady progress in training and growth, the Board of Oversight may consider, after careful study, further extensions of the license.
7. No License is recognized by the District which has not been authorized by the Board of Oversight

STEP 4: ORDINATION:

Overview

1. The local church votes to request that the Board of Oversight recommend the candidate's examination by the National Ordination Council, and informs the Board of Oversight of this action (Use Form F).

Procedure

1. Upon completion of the licensing ministry, experience and study requirements for ordination the church may request the board of Oversight recommend the candidate's examination for ordination by the National Ordination Council.
2. Following a previous announcement, the church may vote at a regular church business meeting or a specially called meeting of the congregation. The vote will be by ballot. It is acceptable, if possible, that a member of the Board of Oversight be invited to preside over this action.
3. When the vote is affirmative, the church secretary will notify the Board of Oversight of the action, using Form F, which is obtainable from the Board. The same form requires the candidate to indicate a desire for examination and ordination.
4. Upon receipt of Form F, and following consultation, the Board of Oversight will determine whether or not to request that the National Ordination Council examine the candidate for ordination. Form G is provided for this request.
5. If Ordination is approved by the National Ordination Council, then the local church may proceed with this special service.
6. The following time table has been established by the National Ordination Council for submission of materials.
 - A. Form G, from the District Board of Oversight is to be submitted to the Facilitator of NOC by January 1st of the year the candidate seeks ordination. Psychological profiles will be provided to the candidate at the candidate's expense, arranged through the District prior to completion of the first year of licensure.

- B. Information from the District Board of Oversight is to be sent to the candidate concerning what is required and when these requirements are to be met.
- C. All Information from the candidate and the District Board of Oversight is to be sent to the Facilitator of NOC by February 15th of the year the candidate seeks ordination.
- D. Materials and recordings concerning all candidates from the Facilitator of NOC is to be sent to all National Ordination Council members by March 15th of each year.
- E. National Ordination Council meetings are held in May and at other times of the year as agreed upon by the candidates and the National Ordination Council.

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BRETHREN CHURCH BOARDS OF OVERSIGHT/EXAMINING BOARDS
FORMS FOR COMMISSIONING, LICENSING AND ORDINATION

FORM A
NOTICE OF CALL TO MINISTRY

(Revised 4/15/2003)

Completed by Local Church Issuing Call

Date: _____

TO: The Board of Oversight/Examining Board of the _____ District:

_____ is a member in
good standing and full fellowship of the _____ Brethren
Church located in _____.

This candidate received a "call" to consider the Pastoral Ministry or a special Ministry by this
congregation in a business meeting on ____/____/____/ (mm/dd/yyyy).

The result of the secret ballot vote was _____ affirmative and _____ negative,
with _____ qualified voters present.

We believe this person has the potential of serving well the Lord and The Brethren Church in the
years ahead. We will continue to encourage, nurture, and pray for this potential servant of the
Lord.

Signed:

Pastor: _____

Moderator: _____

Secretary: _____

Deacon(ess): _____

Deacon(ess): _____

Instructions: Send one copy to the candidate, another to District Board, and another to The
Brethren Church, 524 College Ave., Ashland, OH 44805.

FORM B
REQUEST EXAMINATION FOR INITIAL LICENSING OR RENEWAL

(Revised 5/5/2009 - Replaces Former Forms B and E)
Completed by Local Church Issuing Call and Candidate
FORM K AND A RESUME SHOULD ALSO BE COMPLETED (UPDATED)
AND SUBMITTED WITH THIS FORM

Date: _____

TO: The Board of Oversight/Examining Board of the _____ District:

_____ is a member in good standing

and full fellowship of the _____ Brethren Church

located in _____.

The church affirmed its "call" to this candidate and now requests the Board to examine for licensing (or renewal of licensing). This affirmation occurred at a congregational meeting on ____/____/____/ (mm/dd/yyyy). The result of the secret ballot vote was ___ affirmative and ___ negative, with ___ qualified voters present. We believe this candidate for licensing to be sound in the faith, having the qualifications set forth in I Timothy 3:2-7 and Titus 1:5-9.

Signed:

Pastor: _____

Moderator: _____

Secretary: _____

Deacon(ess): _____

Deacon(ess): _____

Candidate:

I hereby indicate my desire to be examined for licensing (or renewal) for the Gospel Ministry, anticipating future ordination in The Brethren Church

Signature of Candidate: _____ Date: _____

Instructions: Send one copy to Board, another copy to National Office.

RENEWALS: Date: _____ Yes (number): _____ No (number): _____ Total: _____

Date: _____ Yes (number): _____ No (number): _____ Total: _____

Date: _____ Yes (number): _____ No (number): _____ Total: _____

Date: _____ Yes (number): _____ No (number): _____ Total: _____

FORM C
AUTHORIZING FOR INITIAL LICENSING OR RENEWAL

(Revised 4/15/2003 – Replaces Former Form C and D)

Completed by Board and Local Church Issuing Call

NOTE: THIS FORM SHOULD BE UPDATED EACH YEAR OF LICENSING

Date: _____

This is to certify that _____, a
member of the _____ Brethren Church located in

_____ was examined by the Board of
Oversight/Examining Board on the above date and approved for ministerial licensing for one
year, unless revoked for cause. We are satisfied with the candidate's faith, life, spiritual
attainment, and personal fitness for ministry.

Signed:

District: _____

Board Chairperson/President: _____

Board Member: _____

Mentor/Supervisor/Board Member: _____

RENEWALS: Date: _____
Board Chairperson/President: _____

Date: _____
Board Chairperson/President: _____

Date: _____
Board Chairperson/President: _____

Date: _____
Board Chairperson/President: _____

Date: _____
Board Chairperson/President: _____

Date: _____
Board Chairperson/President: _____

Instructions: Send one copy to Board, another to District Secretary to request Ministerial
License Card, valid for one year.

FORM F
REQUEST EXAMINATION FOR ORDINATION

(Revised 5/5/2009)

Completed by Local Church Issuing Call and Candidate

Date: _____

TO: The Board of Oversight/Examining Board of the _____ District:

_____ is a member in
good standing and full fellowship of the _____ Brethren

Church located in _____.

We request that the Board of Oversight/Examining Board recommend this licensed candidate's examination for ordination by the National Ordination Council, believing the candidate to be sound in faith, having the qualifications set forth in I Timothy 3:2 -7 and Titus 1:5 - 9.

This request was approved by the congregation in a business meeting on ___/___/____ .

The result of the secret ballot vote was _____ affirmative and _____ negative,
with _____ qualified voters present.

Signed:

Pastor: _____

Moderator: _____

Secretary: _____

Deacon(ess): _____

Deacon(ess): _____

Candidate:

I hereby indicate my desire to be examined for ordination for the Gospel Ministry in The Brethren Church by the National Ordination Council

Signature of Candidate: _____ Date: _____

Instructions: Send one copy to Board, another copy to Facilitator of NOC.

FORM G
REQUEST FOR NATIONAL ORDINATION COUNCIL EXAMINATION

(Revised 5/5/2009)

Completed by Board and National Ordination Council

Date: _____

This is to certify that _____

of the _____ Brethren Church located in

_____ has been licensed

and supervised by the Board of Oversight/Examining Board, since _____ (mm/dd/yyyy)

under the mentoring/supervision of _____ (mentor/supervisor).

The Local Church has requested, and the Board of Oversight/Examining Board recommends, that the National Ordination Council examine this candidate for ordination.

Signed:

District: _____

Board Chairperson/President: _____

Board Member: _____

Mentor/Supervisor/Board Member: _____

Instructions: Send one copy to candidate, another copy to Facilitator of NOC

A Formal Letter of the National Ordination Council's Decision will be included in the candidate's permanent file following examination.

If the approval was condition, the specifications of those conditions and evidence of their completion will be included.

FORM I
CONFIDENTIAL REFERENCE FORM

(Revised 4/15/2003)

To Be Completed by References

TO THE CANDIDATE: Forward one of these questionnaires to the following -- your pastor, church moderator, and one other person who knows you well (none of whom is a family member).

INSTRUCTIONS FOR RESPONDENTS: Please complete all items of this evaluation with reference to the candidate named below, who has applied for either Ministerial licensing or Commissioning for a Special Ministry in the District. Your candid response will enable the Board of Oversight to give recognition in areas of strength and counsel in areas of weakness. Your prompt response will be appreciated. All evaluations are confidential.

Please return before _____ (date) to the following:

The _____ District Board of Oversight/Examining Board

Address Line 1: _____

Address Line 2: _____

City, State, Zip Code: _____

Thanks in advance.

Candidate's full name: _____

Respondent's name and title: _____

Respondent's Address: _____

Respondent's City, State, Zip: _____

Respondent's Phone: _____

~ Questionnaire Begins on Next Page ~

5. How long and how well have you known the candidate?

6. How do you perceive the candidate's parental and family relationships?

7. How do you perceive the candidate's marital relationship (if married)?

8. What contribution has the candidate made to the ministry of the local church?

~ Questionnaire Continues on Next Page ~

Instructions: Place an "X" in the column which best describes the candidate. In the case of very high or very low marks, a supplemental comment, using the back of this form, would be helpful.

Characteristics	Very Good	Good	Average	Poor	Very Poor
Personal Appearance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal Financial Management	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adaptability in New Situations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Emotional Stability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal Initiative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Discipline	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Confidence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Self Understanding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Conduct and Character	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Punctuality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participation in the Church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leadership Skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dependability	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skill in Verbal Communication	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skill in Written Communication	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Creativity and Resourcefulness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teaching Skill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tolerance for Others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
General Intelligence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Faith and Commitment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Harmony in Relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall Promise as a Christian Leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. Other comments or insights that might be helpful in evaluating this candidate's effectiveness in Christian Ministry (use other side if desired).

Thanks again for completing this questionnaire.
Please return to address on first page by due date.

BRETHREN CHURCH BOARDS OF OVERSIGHT/EXAMINING BOARDS
FORMS FOR COMMISSIONING, LICENSING AND ORDINATION

FORM K
(PASTORAL PROFILE)

(Revised 5/5/2009)

***NOTE: A COMPLETE RESUME' WITH PICTURE IS TO BE COMPLETED
IN ADDITION TO THIS FORM***

Date this profile was completed ____ - ____ - ____

Name _____ Date of Birth ____ - ____ - ____
Last first middle initial

Address (where to send correspondence)

(Street Address)

(city)

(state)

(zip code)

Telephone number: ____ - ____ - ____ (H) ____ - ____ - ____ (W)

Email: _____@_____

8. Pastoral Status District Congregation

Date of Licensing _____

Date of Ordination _____

Date of Commissioning _____

If non-Brethren, please provide contact information for verification purposes.

Name:

Phone:

Email:

9. Current church membership _____

10. Current ministry position _____

11. Family Description: Single _____ Married _____ Divorced _____ Widowed _____

Spouse's name _____ Date Married ____/____/____

Child(ren)'s name(s) _____

12. Have you been married more than once? _____ (If yes, please explain circumstances using additional page)

13. Current or recent community Involvements

14. Current district or denominational involvements

EDUCATION

	School Name	Location	Degree	Date
High School	_____	_____	_____	_____
College	_____	_____	_____	_____
Post Graduate	_____	_____	_____	_____
Trade School	_____	_____	_____	_____

PROFESSIONAL EXPERIENCE

Ministry/Job	Title/Position	Dates
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Number of years of full-time ministry as a licensed or ordained pastor _____ yrs.
Part-time ministry will be prorated as one year of service for every two years of part-time work.

REFERENCES: List the names and addresses of four people who are familiar with your pastoral ministry.

Name	Phone (day-time)	(evening)
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____

CONTINUING EDUCATION

When	Where	What	CEUs
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

GENERAL THOUGHTS ABOUT PASTORAL MINISTRY

6. What in your ministry has brought you the greatest level of satisfaction?

7. What in your ministry has brought you the most frustration or disappointment?

8. What do you hope to accomplish in your next ministry?

9. Preferred Type of Pastoral Ministry – check all that apply:

Full-time _____ Part-time _____ Bi-vocational _____ Yoked (Two-point charge) _____

Comments:

10. Please provide two sermons on CD – audio is okay; video is preferred.

CHRISTIAN EXPERIENCE and CALL

1. How long have you been a Christian? _____ years

a. Under what circumstances did you become a Christian?

b. When were you baptized? _____ - _____ - _____ (date)
in what church? _____
by what method? _____

c. How long have you been a member of The Brethren Church? _____ years

d. If married, is your spouse a member of The Brethren Church? Yes _____ or No _____

2. What experiences have you had in Christian work (non-pastoral in nature – Mission’s trips, retreats, conferences, church positions prior to pastoral ministry, etc.)?

3. Why do you believe you have been called by the Lord to Christian ministry?
4. When and under what circumstances did you decide to offer your life for Christian ministry?
5. If married, is your spouse in accord with your calling into Christian ministry? Yes or No
6. What is your present habit in devotional life, Bible study, prayer, and reading?
7. What experiences have you had in personal efforts to lead others to an acceptance of Jesus Christ as Lord and Savior?
8. What are your beliefs and practices about stewardship?
9. Do you give 10% of your income to the work of the Lord through the local church? What other ministries do you financially support?

DOCTRINE: The Message of Brethren Ministry

Indicate whether you agree completely, C, partially, P, or not at all, N, to the following statements. Please explain your answer to any statements marked P or N on a separate sheet. Or if completing electronically, type answers into this document.

- _____ 1. Our motto: The Bible, the whole Bible, and nothing but the Bible.
- _____ 2. The Authority and Integrity of the Holy Scriptures. The ministry of the Brethren Church, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy scriptures of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelations of God's will, altogether sufficient in themselves as a rule of faith and practice.
3. We understand the Basic Content of Our Doctrinal Preaching and Teaching to be:
 - _____ (1) The pre-existence, deity, and incarnation by virgin birth of Jesus Christ, the Son of God;
 - _____ (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his new birth;
 - _____ (3) The vicarious atonement of the Lord Jesus Christ through the shedding of His own blood;
 - _____ (4) The resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent glorification at the right hand of God;

- _____ (5) The justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;
- _____ (6) The personality and deity of the Holy Spirit who indwells the Christian and is his Comforter and Guide;
- _____ (7) The personal and visible return of our Lord Jesus Christ from heaven as King of kings and Lord of lords; the glorious goal for which we are taught to watch, wait, and pray;
- _____ (8) The Christian should 'be not conformed to this world, but be transformed by the renewing of the mind,' should not engage in carnal strife and should 'swear not at all;'
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are:
 - _____ (a.) baptism of believers by Triune (Trine, ed.) Immersion;
 - _____ (b.) confirmation;
 - _____ (c.) the Lord's Supper;
 - _____ (d.) the Communion of the Bread and Cup;
 - _____ (e.) the washing of the feet; and
 - _____ (f.) the anointing of the sick with oil.

THE VISION OF THE BRETHERN CHURCH

is a guiding statement of our denomination. As an elder, How do you understand this statement, and what are your responsibilities as an elder to fulfill this vision? In other words, what does transformation look like in your life and ministry?

THE CORE VALUES OF THE BRETHERN CHURCH

express the foundational expressions of our identity. Please express what each value means to you:

RELATIONAL

MISSIONAL

SUSTAINABLE

REPRODUCING

GLOBAL

UNDERSTANDING THE ROLE OF THE ELDER

in the Brethren Church is vital for the future of the church, both locally and nationally. What do you believe is the role of the elder within the national church?

PASTORAL FINANCES

- 1. Do you have financial obligations and debts which may hinder your ministry? Yes or No
- 2. Do you make regular contributions to a retirement account? Yes or No
- 3. Do you have adequate life insurance to help cover your family’s financial needs in the case of your death? Yes/No/Not sure
- 4. Do you have adequate medical insurance through your or your wife’s current employer? Yes or No

PASTORAL AND CONGREGATIONAL ETHICS STATEMENTS

- 1. I have read the current pastoral ethics statement and affirm its content. *SEE REQUIRED READINGS* _____ (initial if true)
- 2. I have read the current congregational ethics statements (1987 version) and affirm its content. *SEE REQUIRED READINGS* _____ (initial if true)

PASTORAL ETHICS

- 1, Have you ever been convicted of a felony or misdemeanor, other than traffic offenses? Yes or No
If yes, please explain:
- 2. Has a formal complaint of ethical misconduct, ever been filed against you? Yes or No

If yes, please explain and how the case was resolved:

YOUR SPIRITUAL GIFTS:

Please list key areas of giftedness

Please list areas in which you do not feel gifted

MY STYLE OF LEADERSHIP IS:

1. What leadership inventories or personality assessment tools have you completed – Disc, Myers-Briggs? Please describe the basic results:

2. How have those instruments helped you understand your leadership, pastoral, counseling styles:

MY PHILOSOPHY OF MINISTRY

– If you have previously written a philosophy of ministry and it is appropriate to use as part of this application, please attach. Please consider whether the following areas have been addressed at least in part in that philosophy of ministry. Please limit this paper to 3 – 5 pages.

1. Describe your experience with and/or plan for developing vision and goals for ministry.
2. Describe your expectations of and desired relationship with each of the following, The Board, The Deacon Ministry, The Staff, Committee chairpersons. In other words, your understanding of local church polity.
3. Describe how you foster commitment and accountability.
4. Describe your experiences in, or plans for, discipling or mentoring.
5. Describe your prayer life – successes and challenges.
6. Describe your experience with, and/or plan for, developing prayer in the life of a congregation.
7. Describe your experience with, and/or plan for, developing outreach ministries.
8. Describe your experience with and/or plan for developing educational opportunities in the local church including ministry to children, youth, families, and adults.
9. Worship
 - a. My understanding of the purpose of worship is...
 - b. My preferred worship style is...(for instance - contemporary, blended, traditional, liturgical, formal or informal)
 - c. My preferred preaching style is (evangelistic, manuscript, topical, exegetical)...
 - d. Lay participation in worship services should include...

10. What ways would you use to get acquainted with the congregation?
11. Do you prefer working with any particular age group in the church? Do you have, or have you had, difficulty working with any particular age group in the church?
12. Describe the process you use for sermon preparation.
13. Your definition of the church, both local and denomination.
14. Your understanding of the Mission (Purpose) of the church, both local and denomination.
15. What are your core values (Biblical non-negotiable principals, such as worship, discipleship, etc.)
- 16: What are the roles of the pastor/leader and the laity?
17. What is the responsibility of the pastor's spouse in service to the congregation?

WRITTEN EXAMINATION FOR LICENSING AND ORDINATION

(Revised 5/05/2010)

Please return this completed form to the District Examining Board *Please give detailed answers, using either the electronic forms or additional paper.*

A. POSITIONS ON SOCIAL AND SELF CARE ISSUES

What are your personal attitudes, convictions, problems, and practices in relation to the following? Please include your reflections, appropriate scripture, and acknowledgement/agreement with stated Brethren positions where appropriate

Abortion

Alcohol

Anger/Hostility

Bio-Ethics (IVF, Stem Cells, etc.)

Cults

Depression

Environmental Stewardship

Exercise

Gambling, Lotteries

Gender Roles

Greed

Homosexuality/Gay Marriage

Honesty

Marital Fidelity, Divorce

Non-Conformity

Non-Resistance

Non-Swearing

Occult/Cults

Ordination of Persons of Divorce

Ordination of Women

Personal Discipline

Physical, Sexual, Mental, and Emotional Abuse

Politics / Church & State

Pornography

Poverty

Race / Ethnic Relations / Immigration

Rape/Incest/Sexual Promiscuity

Recreation

Substance Abuse

Tobacco

B. MULTI – DAY CROSS CULTURAL EXPERIENCE

All candidates are expected to have had a district examining board approved multi-day cross cultural experience. Examples include but are not limited to mission trips, US service trips, or inner-city mission experiences. Please describe your experience in this area, and share several of the insights that were gained.

C. READING AND COURSEWORK (REQUIRED OF ALL APPLICANTS)

This section of the written examination is not to be completed in the initial interview but is placed here for future assignments and evaluation.

The Board of Oversight requires competency of all applicants to licensure and ordination. Therefore, a study list has been prepared to outline requirements for this process.

1. COURSES IN BRETHERN PASTORAL MINISTRY

These are available as part of the studies for degree at Ashland Theological Seminary. They are also available as Summer Intensives at ATS, independent studies, video courses, and other venues. Please contact your appropriate District Board for more information. ***SEE REQUIRED READINGS FOR GUIDELINES FOR NON-ATS INTENSIVES***

COURSE	MONTH/YEAR TAKEN
_____ Brethren Polity and Ordinances:	_____
_____ Brethren History	_____
_____ Brethren Doctrine	_____

2. READ THROUGH THE BIBLE

I certify that I have read through the entire Bible, either chronologically or systematically

3. READING SINCE INITIAL LICENSURE

Please list the books you have read in the areas indicated since your initial licensure. Include, title, author, and year read for each item. **NOTE TO NON-DEGREE APPLICANTS ALSO COMPLETING PART TWO BELOW: If you are a non-degree applicant, these are works which you have read but were not required to write any report or paper for your district. Works which the district required or received a paper or reflective response should be included in part two below.**

- PREACHING AND WORSHIP
- COUNSELING
- CHURCH GROWTH AND MANAGEMENT
- BIBLICAL STUDIES
- CHRISTIAN EDUCATION & YOUTH
- CHRISTIAN CLASSICS
- CONTEMPORARY

D: BRETHREN READING PROGRAM GUIDELINES

Those applicants that have not received a degree in the area of pastoral ministry (BD, MDIV, MA Pastoral Studies, or other similar degrees approved by the appropriate district board), The following additional material must be submitted. For any unit texts and other media may be added by the appropriate district board.

The Brethren Reading Program is provided as an alternative pathway for individuals to complete the necessary training to prepare for ordination in the Brethren Church. These guidelines are designed to give guidance to candidates, districts, supervising elders, and mentor coaches as they supervise candidates going through the reading program.

With most units there are items that are required study, which can be found in the current edition of the Reading List in the Manual of Commissioning, Licensing and Ordination Procedures, which follows. These texts or courses will include an asterisk (*) before the title. Others will be assigned by the District Board. This will include any written assignment and specific instructions not limited to the following: outlining a book; writing an article of special interest; writing an appropriate service or sermon. The length of each document written by the candidate will be determined by the Board of Oversight. **It is expected that the non-degree candidate will have read and responded to several works in each unit indicated.**

1. Scope and Structure

The reading program may be completed in either a three year or a five year program. The three year program is designed for candidates that can commit significant time and energy to the study. In the three year cycle, each unit is completed in ten weeks, with five units completed per year.

This program only allows two breaks, one in December and one in the summer for one week each. While scheduling and unit order is flexible, this cycle demands high levels of discipline and accountability by the candidate and the mentor. In the five year cycle, the same fifteen units are covered, but only three each year, with each unit taking thirteen weeks. This pace is best suited for candidates that are in active full time ministry, since it gives significant time off between each unit, and allows a slightly slower pace for each unit covered.

No specific order of units is suggested to allow each candidate the flexibility necessary to complete the program while in active ministry. Each candidate and district should be intentional in developing a unit completion schedule **in advance**.

A. THREE YEAR CYCLE

Year One

Unit 1 (10 weeks): _____

Unit 2 (10 weeks): _____

Unit 3 (10 weeks): _____

One week break

Unit 4 (10 weeks): _____

Unit 5 (10 weeks): _____

One week break

Year Two

Unit 6 (10 weeks): _____

Unit 7 (10 weeks): _____

Unit 8 (10 weeks): _____

One week break

Unit 9 (10 weeks): _____

Unit 10 (10 weeks): _____

One week break

Year Three

Unit 11 (10 weeks): _____

Unit 12 (10 weeks): _____

Unit 13 (10 weeks): _____

One week break

Unit 14 (10 weeks): _____

Unit 15 (10 weeks): _____

B. FIVE YEAR CYCLE

Year One

Unit 1 (13 weeks): _____

Six week break

Unit 2 (13 weeks): _____
Seven week break
Unit 3 (13 weeks): _____
Six week Break

Year Two

Unit 4(13 weeks): _____
Six week break
Unit 5 (13 weeks): _____
Seven week break
Unit 6 (13 weeks): _____
Six week Break

Year Three

Unit 7 (13 weeks): _____
Six week break
Unit 8 (13 weeks): _____
Seven week break
Unit 9 (13 weeks): _____
Six week Break

Year Four

Unit 10 (13 weeks): _____
Six week break
Unit 11 (13 weeks): _____
Seven week break
Unit 12 (13 weeks): _____
Six week Break

Year Five

Unit 13 (13 weeks): _____
Six week break
Unit 14 (13 weeks): _____
Seven week break
Unit 15 (13 weeks): _____

2. Unit Administration, Accountability, and Setting

Each unit will require the following:

- A minimum of 20 hours of work, with at least 13 contact hours with a mentor/coach, either in a group training environment or an individual coaching/teaching setting
 - Three Year Cycle: an average of 1.5 contact hours a week during unit
 - Five Year Cycle: an average of 1.0 contact hours a week during unit
- A reflection/interaction paper of 3-5 pages written for each document/book studied
- A minimum of 3 books read and reviewed in each unit

- A written summary by the candidate of the discussions with the mentor/coach for each unit.
- Completion of all required readings in units where they are indicated
- A record of the hours spent on each unit.
 - Contact hours: Hours in a group training setting or with a coach/mentor
 - Unit hours: Hours spent reading, studying or writing.
 - Minimum of 20 Total hours per unit

These requirements for each unit can be fulfilled in any of the following settings:

- An intensive course offering at the seminary or its equivalent
- A group class setting with an instructor over a series of meetings
- An individually supervised study with the required contact hours by phone or other means
- Attendance at a conference/seminar in the unit area **provided that said activity is approved by the District Board IN ADVANCE and all other requirements of hours spent and written materials are met.**

It is the responsibility of the assigned supervising elder/mentor/coach to certify the completion of each unit, and the District Board to oversee the integrity of the process.

Brethren Reading Program Unit Completion Form

The candidate and the appropriate district board should maintain a copy of this form.

A separate form should be completed for each unit.

Attach to this form all written materials completed by the candidate for this unit.

PLEASE SUBMIT ALL MATERIALS DIGITALLY IF POSSIBLE

District Responsible for Oversight: _____

Name of Candidate: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

Unit Completed: _____

Date Started: _____ Date Completed: _____

Total Hours Spent: _____ How many of these were contact hours? _____

List Books/Materials Read **AND** Written About for Unit, **OR** Intensive Attended **OR** Date and Title of Seminar(s) or Conference(s) Attended in Completion of Unit:

Unit Instructor/Supervisor: _____

Street: _____

City, State, Zip Code: _____

Phone: _____ Fax: _____

E-Mail: _____

I do hereby certify that the information above and items attached are accurate and represent adequate completion of this unit of study:

Signature of Candidate: _____

Signature of Supervisor: _____

3. The units (Required Readings Indicated by an “*”)

➤ BRETHREN DOCTRINE (in addition to intensive)

- _____ **Brethren Pastor's Handbook*, J. Allen Miller, et al.
- _____ **Manual of Procedure for The Brethren Church (latest revision)*
- _____ **Brethren Beliefs*
- _____ ** Concept of Membership in the Brethren Church*
- _____ **Statement on Ordination of Divorced Persons*
- _____ ** Recommendation on the Subject of the Ordination of Women*
- _____ **Background and Development of Brethren Doctrines, 1650-1987*, Dr. Dale R. Stoffer

Please list other works read and written about below:

➤ BRETHREN HISTORY (In addition to intensive)

- _____ *European Origins of The Brethren Church*, Donald Durnbaugh
- _____ *The Brethren in Colonial America*, Donald Durnbaugh
- _____ *The Brethren in the New Nation*, Roger Sappington
- *(Choose one of the above three history titles)
- _____ ** The Complete Writings of Alexander Mack*, William Eberly, ed.
ISBN: 0-936693-12-6
- _____ *European Origins of The Brethren Church*, Donald Durnbaugh
- _____ *The Brethren in Colonial America*, Donald Durnbaugh
- _____ *The Brethren in the New Nation*, Roger Sappington
- _____ *The History of The Brethren Church*, Albert T. Ronk
- _____ *The Brethren Encyclopedia*, Donald Durnbaugh, ed.

_____ *Meet the Brethren*, Donald Durnbaugh, ed.

_____ *Counting the Cost*, William G. Willoughby

_____ *The Old Brethren*, James Lehman

_____ *Even Unto Death*, John Christian Wenger

Please list other works read and written about below:

➤ BRETHREN POLITY (In addition to intensive)

_____ **The Message of Faith*, Jerry Flora

Please list other works read and written about below:

➤ PREACHING AND WORSHIP

_____ **Living Waters for Thirsty Souls*, Marvin McMickle;

_____ **Worship Old and New*, Robert Weber

_____ **Biblical Preaching*, Haddon Robinson

_____ *The New Worship*, Barry Liech

_____ *Surrender to Love*, David Benner;

_____ *Between Two Worlds*, John R. W. Stott

_____ *Preaching*, Fred Craddock

_____ *Preaching the Gospel from the Gospel*, G. R. Beasley Murray

_____ *Quick and Easy Way to Public Speaking*, Dale Carnegie

_____ *Ministry of Music*, Vic Delamont

_____ *Quest for Better Preaching*, Edward Marquart

_____ *Worship Matters*, Bob Kauflin

_____ *Thinking in Story: Preaching in a Post-literate Age*, Richard A. Jensen

ISBN: 1-55673-573-1

Please list other works read and written about below:

➤ PASTORAL COUNSELING AND PASTORAL CARE

_____ **Practical Psychology for Pastors*, Miller and Jackson

_____ *Practical Psychology for Pastors*, Miller and Jackson

_____ *Christian Counseling*, Gary Collins

_____ *Pastoral Counseling*, Wayne Oates

_____ *Psychology of Religion*, Wayne Oates

_____ *Effective Biblical Counseling*, Larry Crabb

_____ *Personality Plus*, Florence Littauer

_____ *Marital Therapy*, Jacobsen and Margolin

_____ *Soul Care*, David Bemur

Please list other works read and written about below:

➤ CHURCH LEADERSHIP AND MANAGEMENT

_____ **A Work of the Heart*, Reggie McNeil

_____ *Church Unique*, Will Mancini

_____ *Five Dysfunctions of a Team*, Patrick Lencioni

_____ *Natural Church Development* Christian Schwarz

_____ *Surrender to Love*, David Benner

_____ *Developing the Leader within You*, John Maxwell

_____ *AND: The Gathered and Scattered Church*, Halter & Smay

_____ *Be a People Person*, John Maxwell

- _____ *Church 3.0*, Neil Cole
- _____ *Crucial Conversations* "Kerry Patterson, Joseph Grenny, Ron McMillan, et al
- _____ *The Elephant in the Boardroom*, Wesse & Crabtree
- _____ *Big Dreams in Small Places*, Tom Nebel
- _____ *Death By Meeting*, Patrick Lencioni
- _____ *Power of Vision*, George Barna
- _____ *Your Church Can Be Healthy*, C. Peter Wagner
- _____ *Antagonists in the Church*, Kenneth Haugh
- _____ *Preparing Your Church for the Future*, Carl George
- _____ *Dying for Change*, Leith Anderson
- _____ *Spiritual Disciplines for the Christian Life*, Donald Whitney
- _____ *Too Busy Not to Pray*, Bill Hybels
- _____ *Celebration of Discipline*, Richard Foster
- _____ *Prayer*, Richard Foster
- _____ *Living Proof*, Jim Peterson
- _____ *Out of the Salt Shaker*, Becky Pippert
- _____ *How to Manage Your Money*, Larry Burkett
- _____ *The Debt Squeeze*, Ron Blue
- _____ *Taming the Money Monster*, Ron Blue
- _____ *Church Growth: State of the Art*, C. Peter Wagner, ed.
- _____ *Church Growth: 'Strategies that Work*, Donald McGavran & George G. Hunter
- _____ *Looking in the Mirror*, Lyle E. Schaller
- _____ *Leadership*, Charles Swindoll

- _____ *Strengthening Your Grip*, Charles Swindoll
- _____ *How to Break Growth Barriers*, Carl George
- _____ *The Open Church*, James Rutz
- _____ *Unleashing Your Potential*, Frank Tillapaugh
- _____ *How to Win Friends and Influence People*, Dale Carnegie
- _____ *The Disciple Making Pastor*, Bill Hull
- _____ *Proclaim Good Tidings*, Vernard Eller
- _____ *War on the Saints*, Jessie Penn-Lewis
- _____ *Message and Mission*, Eugene Nida
- _____ *How to Be Born Again*, Billy Graham
- _____ *The Purpose Driven Church*, Rick Warren
ISBN: 0-310-20106-3
- _____ *From Followers to Leaders*, Bob Logan
- _____ *Full Disclosure*, Stephen Gray
- _____ *Taking Your Church to the Next Level*, Gary McIntosh
- _____ *The Unity Factor*, Larry Osborne
- _____ *Healing the Heart of Your Church*, Kenneth Quick
- _____ *Holy Discontent*, Bill Hybells
- _____ *Legacy Churches*, Stephen Gray
- _____ *Missional Map-Making*, Alan Roxburgh
- _____ *Organic Church*, Neil Cole
- _____ *Planting Fast Growing Churches*, Stephen Gray
- _____ *"Silos, Politics and Turf Wars"*, Patrick Lencioni
- _____ *Sticky Church*, Larry Osborne

_____ *Sticky Teams*, Larry Osborne

_____ *Values- Driven Leadership: Discovering and Developing Your Core Values for Ministry*, Aubrey Malphurs. ISBN: 0-8010-9015-6

_____ *Leading Congregational Change: A Practical Guide for the Transformational Journey*, Jim Herrington, et al. ISBN: 0-7879-4765-2

_____ *Natural Church Development*, Christian A Schwartz
ISBN: 1-889638-00-5

_____ *Implementation Guide to Natural Church development*, Christian A Schwartz and Christoph Schalk. ISBN: 1-889638-03-X

Please list other works read and written about below:

➤ THEOLOGY

_____ * *Christian Theology*, Millard Erickson

_____ **How to Think Theologically*, Stone and Duke

_____ *Elements of Biblical Exegesis*, Gormer

_____ *The Christ of the Covenants*, O Palmer Robertson

_____ *Theology of the New Testament*, (two volumes), Leonard Goppelt

_____ *The Structure of Biblical Authority*, Meredith G. Kline

_____ *Theology of the Old Testament*, Edmond Jacob

_____ *A Theology of the New Testament*, George E. Ladd

_____ *Protestant Biblical Interpretation*, Bernard Ramm

_____ *God, Man, and Salvation*, W. T. Purkiser, Richard S. Taylor, Willard H. Taylor

_____ *Two Testaments: One Bible*, D. L. Bakcr

_____ *Evangelical Dictionary of Theology*, Wayne Elwell, ed.

_____ *Historical Criticism of the Bible.*, Etta Linnerman

_____ *Jerusalem*, Joachim Jeramias

Please list other works read and written about below:

➤ NEW TESTAMENT SURVEY

_____ **New Testament Introduction*, Donald Guthrie

_____ *An Introduction to the New Testament*, David DeSilva

_____ *The Words and Works of Jesus Christ*, Alfred Edersheim

_____ *New Testament Times*, Merrill Tenney

_____ *New Testament Survey*, Merrill Tenney

Please list other works read and written about below:

➤ OLD TESTAMENT SURVERY

_____ *Old Testament Survey*, Lason, Hobson, and Bush

Please list other works read and written about below:

➤ \CHILDREN'S MINISTRY AND YOUTH MINISTRY

_____ *On Tablets of Human Hearts*, Mary Ellcn Drushal

_____ *Family Based Youth Ministry*, Mark Devries

_____ *Why Nobody Learns Much of Anything at Church and How to Fix It*, Thom & Joani Shultz

_____ *Childhood Education in the Church*, Robert Clark, ,Joanne Brubaker, Roy Zook

_____ *Sustainable Youth Ministry*, Mark Devries

_____ *Christian Education*, Larry Richards

Please list other works read and written about below:

➤ HERMANEUTICS, APOLOGETICS AND ETHICS

_____ *Readings in Christian Ethics*, Clack

_____ *Reviving Evangelically Ethics* Corbin

_____ *Can the Bible Be Trusted*, Uuras Saarnivaara

Please list other works read and written about below:

➤ **EVANGELISM AND MISSIONS**

_____ **When Helping Hurts*, Steven Corbett and Brian Fickart

_____ *Tangible Kingdom*, Smay & Halter

_____ *The Present Future*, Reggie McNeal

_____ *Missional Renaissance*, Reggie McNeal

_____ *Serving With Eyes Wide Open*, David Livermore Baker

Please list other works read and written about below:

➤ **ADULT CHRISTIAN FORMATION AND SMALL GROUP MINISTRIES**

Please list other works read and written about below:

➤ **TIME AND PERSONAL MANGEMENT**

Please list other works read and written about below:

➤ **COACHING AND MENTORING**

SUGGESTED READING LIST FOR NON-DEGREE APPLICANTS

➤ CHRISTIAN CLASSICS

- _____ *Mere Christianity*, C. S. Lewis
- _____ *Pilgrim's Progress*, Paul Bunyan
- _____ *The Inferno*, Alighier Dante
- _____ *In His Steps*, Charles Sheldon
- _____ *Your God Is Too Small*, J. B. Phillips
- _____ *The Confessions of St. Augustine*
- _____ *The Cost of Discipleship*, Dietrich Bonhoeffer
- _____ *Evidence That Demands a Verdict*, Josh McDowell
- _____ *My Utmost for His Highest*, Oswald Chambers
- _____ *The Practice of the Presence of God*, Brother Lawrence
- _____ *Knowing God*, J. I. Packer
- _____ *The Knowledge of the Holy*, A. W. Tozer
- _____ *Basic Christianity*, John R. W. Stott
- _____ *The Wounded Healer*, Henri J.M. Nouwen

➤ CONTEMPORARY READING

ORAL EXAMINATION FOR APPLICATION TO LICENSING AND ORDINATION

(revised 4/15/2003)

The Oral Examination is designed for a group interview before the District Board of Oversight. Any information that is requested by the Written Exam or Form K is considered appropriate areas of discussion. It is understood that not every area may be considered, but that the Board of Oversight has the freedom to select questions and to ask additional questions. This examination is also in preparation for examination by the National Ordination Council. Additionally, the candidate may be asked questions in the following areas not covered in the Written Exam or Form K, so the candidate may wish to review these areas prior to any Oral Examination.

Those who are conducting the Oral Exam are encouraged to have available some time prior to the interview the candidate's Written Exam and Form K. The completion of the Written Exam is not required until examination for ordination, however, it is helpful for the candidate and the Board to discuss regular progress in its completion, and to use the Written Exam as an important source for questions during the Oral Exam.

Additional Possible Areas of Discussion:

- 1) Childhood impacts on personal development
- 2) Spiritual condition of parents and their relationship to the church
- 3) Share your personal spiritual journey
- 4) Demonstrate the steps used to lead someone to Christ, including scriptures normally used.
- 5) Describe the most influential person in your life.
- 6) Describe your current spiritual disciplines.
- 7) Describe your current relationship with your local church.
- 8) State your personal and professional life goals.
- 9) Name the five (5) main objectives you have for your life.
- 10) State why you feel called to ministry in The Brethren Church instead some other group.
- 11) Please state your views in the areas of the field of Bibliology (Revelation, Inspiration, Canon, Authority, Infallibility and Inerrancy, The relationship between the Old Testament and the New Testament, Principles of Biblical Interpretation).
- 12) Please state your views in the areas of the field of Theology (Trinity, Attributes).

- 13) Please state your views in the areas of the field of Anthropology (Human Nature, Sin, relationship to God).
- 14) Please state your views in the areas of the field of Christology (Virgin Birth, Trinitarian Views, Humanity and Deity of Jesus Christ, Lordship).
- 15) Please state your views in the areas of the field of Pneumatology (Work of the Holy Spirit, Spiritual Gifts).
- 16) Please state your views in the areas of the field of Soteriology (Justification, Adoption, Regeneration, Eternal Security, Calling, Election, Predestination, and Foreknowledge).
- 17) Please state your views in the areas of the field of Ecclesiology (Nature of Church, Relationship of Church to Israel, Church Polity, Ordinances, Practices, Elders, Deacons,
- 18) Please state your views in the areas of the field of Brethren Distinctives (Communion, Feet-Washing, Baptism, Anointing, Confirmation, Nonconformity, Nonviolence, and Nonswearing).
- 19) Please state your views in the areas of the field of Eschatology (Rapture, Tribulation, Millennial Reign, and Prophecy).
- 20) Please state your views in the areas of the field of Demonology (Possession, Exorcism, Spiritual Warfare, Personhood, and Existence).
- 21) Share your views on issues of current social concern (Women's Rights, Abortion, War, other areas covered in the Written Application or Form K).
- 22) Share your views on issues of current religious concern (Women in Ministry, Charismatic Movement, Church Growth Movement, Cults and the Occult, Church and State Issues).
- 23) Share your personal insights from any of the areas listed in the Written Exam dealing with your personal Philosophy of Ministry.

***NATIONAL ORDINATION COUNCIL OUTLINE
FOR ORAL INTERVIEW AND EXAMINATION***
(Revised 4/15/2003)

The National Ordination Council members will review the Written Exam, Form K, and all other submitted prior to the Oral Interview and Exam. This review by each member will be the foundation for the questions asked the candidate, although other questions may be asked by any member. The purpose of this interview and examination is to support and encourage the candidate in their ministry while affirming that all areas of study and potential future concern have been addressed.

Generally, the interview and exam of a candidate takes this format:

Personal History

Spiritual Journey

Current Ministry Context and Status

Current Personal and Family Status

Review of Questions raised by Written Exam

Review of questions raised by Philosophy of Ministry

Other questions from Council Members

Additionally, the spouse of the candidate is encouraged to come and meet the Ordination Council. will be interviewed. **This is not a spousal examination: the spousal interview is not to determine the approval of the candidate, and the candidate will be present when their spouse is introduced.** The purpose of meeting the spouse is to assure that the spouse understands the support and encouragement that are available. Areas of discussion may include, but are not limited to:

Support of the candidate's call and ministry

Resources available to help with stresses of being a pastoral family

Questions about setting aside time for exercise, relaxation, and continued development of the marital relationship.

Possible areas where additional support can be offered.

REQUIRED READINGS FOR LICENSING AND ORDINATION

(Revised 4/15/2003)

The following Documents are required reading for all candidates seeking licensing and ordination, and are included in the study list of the Written Examination

THE MESSAGE OF THE BRETHREN MINISTRY

The message which Brethren ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the members of the National Ministerial Association of the Brethren Church (now National Association of Brethren Church Elders), hold that the essential and constituent elements of our message shall continue to be the following declarations:

1. Our motto: The Bible, the whole Bible, and nothing but the Bible.
2. The Authority and Integrity of the Holy Scriptures. The ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.
3. We understand the Basic Content of our Doctrinal Preaching and Teaching to Be:
 - (1) The Pre-existence, Deity and Incarnation by Virgin Birth of Jesus Christ the Son of God;
 - (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
 - (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His own Blood;
 - (4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;
 - (5) Justification by personal faith in the Lord Jesus Christ in of which obedience to the will of God and works of righteousness are the evidence and result of the resurrection of the dead; the judgment of the world, and the life everlasting of the just;
 - (6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is His Comforter and Guide;
 - (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait and pray;
 - (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";
 - (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) The Lord's Supper; (d) The Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

From The Brethren Evangelist

Ashland, Ohio, Wednesday, July 30, 1913

Editorial

THE BRETHREN CHURCH: WHY?

By J. Allen Miller, the Editorial Committee

I have been thinking much lately as to the real ground upon which our denominational existence may be justified. The discussion that follows is the outline of the writer's denominational conviction. Others may lay stress elsewhere or rest their fealty to the Brethren Church upon altogether different grounds. The position defined below is at once the writer's apology for our existence as a people and is his judgment also the bulwark of our strength.

CREDAL STANDARD

Our Credal Standard is the New Testament. Aside from this we have no creed. Thus far I have said no more than many other bodies or churches say. But when we say this we mean more than others. We mean that its precepts, commands and examples are to be taken seriously in the present day as they were in the first Christian period. We hold that its primary, and therefore its only true and inspired meaning, is to be ascertained by the well defined laws of language and rules of grammar. The content of the Gospel message is the same for every age and people. It is therefore not to be interpreted by and traditions of the Middle Ages nor by the modern definitions determined by any party spirit. It is a first Century Book recording the eternal principles and methods of the Kingdom of God. Historical Criticism is therefore of inestimable value when pursued within the bounds of its legitimate sphere. As a people we have nothing to fear and everything to gain by its help in the interpretation of our only CREED. Ours is an UNCHANGING CREDAL STAND, perfect and complete in every detail, whose eternal spiritual and social principles await interpretation in every age in the terms of the life and experience of that day.

INTERPRETATIVE STANDARD

Here again I find myself held by a controlling principle among our people, it is the method of approach to the Word of God when we seek its meaning and its message to the heart. Being indited by the Spirit of the living God we hold with St. Paul that only the spiritually minded can ascertain its divine import. Its interpretation is not an intellectual feat. Upon the other hand it is not a privilege of a select not is it necessarily mystical. A man born of the Spirit of God and led by the same Holy Spirit has a necessary qualification in the understanding of the Spirit's message in the Book. Consider now what this will involve. In the **high right of approaching the Word of God** and receiving the message it brings him. In the next place it compels every one to hear the message the Spirit brings in its totality. There can be and dare be no limitations upon nor false nor partial division of the eternal truth of God expressed in precept and command. Neither the right of private judgment, the decrees of kings or councils, the opinions of priest or parson, nor the preferences of the individual can set aside the eternal truth of God revealed through His Word to his child. The thirteenth chapter of John will speak as authoritatively as Matthew 28:18-20. Jesus' teaching on divorce and the oath will be as sacredly regarded as His teaching on honesty and kindness. In the third place this principle holds every

man to the full surrender in obedience to every teaching of the Gospel without any let or gainsaying. There is not a command taught in the New Testament that a member of the Brethren Church has not high privilege of obeying. There is not a solitary principle of life, not a teaching that can not be heartily accepted and as heartily incorporated in life. This may result in various differences of opinions on multitudes of minor beliefs, but it allows great spiritual freedom in Christ Jesus. On the great fundamental ordinances of the Christian church, on the fundamental Christian principles the church is a marvelous unit. No elimination of either has ever occurred under this guiding principle. The greatest brotherly love and the strongest ties of Christian fellowship bind us together under this interpretative principle. I hold it **FUNDAMENTAL and VITAL** to the fullest development of the individual life and **THE ONLY WAY OF APPROACH** to the Word of God by an honest soul.

THE DOCTRINAL STANDARD

Here I speak not of those great evangelical doctrines which practically all Protestant Christians hold in common. But I speak of those that mark us as distinctive in practice. It is in these elements of difference that we find our strength and not in those of agreement with other bodies I here refer to doctrinal strength.

Believer's Baptism. The unchanging position of the Brethren Church has been the practice of the Apostolic form of Christian Baptism. This is a Triune Immersion of a believer in the name of the triune God. Twenty-five years of earnest study has only made the writer the more certain of the position of the church on this question. Our faith rests upon two considerations, namely, the teaching of the Word of God, and the unanimous testimony of the early Christian church as revealed in the extant writings. If there is anything whatsoever in the form and institution of Christian Baptism the Brethren Church has it. If Jesus meant that anything else than that which he instituted would do just as well, when certainly the original will do. Practically all Protestant Christians accept the validity of Triune Immersion.

The Communion Service. In this service we make much of the Words and the example of Jesus Christ. There is first of all the example of Jesus in the Feet Washing, in the eating of a Supper, and in the institution of the Bread and Cup. Positively no method of interpretation whatsoever could evade His example in each as set forth in the Gospels. No criticism, no matter how radical, could escape these facts in the Gospels. But what about the words of institution? Without controversy, for it is a matter of simple fact, no ordinance practiced by any church today has the words of institution so full and strong as Feet Washing in John 13:1-17. As for the Love Feast it stands in immediate connection with the Eucharist or Loaf and Cup in every place in the New Testament in its institution, or rather, therefore, **THEIR** institution. With this agrees the writer of Acts, as well as St. Paul.

The Non-resistant Principles. Only a line need be written here for the matter is at once clear, the bearing of arms in carnal warfare, and the swearing of an oath, are utterly incompatible with and contrary to the spirit of Jesus Christ. So we find His teachings as well as those of the Apostolic writers equally strong in the condemnation and prohibition of each. The Christian is a follower of the Prince of Peace. He speaks the truth in his affirmations. The godless and sacrilegious oaths of men's invention he shuns. The Apostolic word, "Sear not at all," is enough for him.

The Non-conforming Principles. This principle in its broad statement means that the Christian avoids the world spirit of his age. This spirit is dominated always and everywhere with

the selfish and carnal, the satanic and lustful traits and qualities of the unregenerated life. This world-spirit manifests itself so artfully and so insidiously that it entangles those not on their constant guard. No wonder then that Jesus and the apostles teach strongly against it. These principles find expression in several directions, the chief of which are those which guard the sacredness of the sexual and marital relations and those which lay stress upon the life of humility, simplicity, and service. The first is concretely the second in the teachings of the use of property or in the necessity of the new life in Christ and the subsequent crucifixion of the lusts of the flesh and the pride of life.

This Doctrinal Standard I find fully set forth in the Creed, and I find myself held by it in constantly growing admiration and reverence. It is an impregnable foundation and bulwark of denominational strength to the people holding to it.

Thus upon three separate and independent lines of thought, each of which is our peculiar heritage and possession today, I give the answer to the "why" in the subject.

"CONTRIBUTIONS"

"THE ORIGIN and SPIRIT of the BRETHREN PEOPLE"

By J. Allen Miller

August 18, 1915 (Page 4)

This brief article is not intended to give a history of the rise of the Christian Body with which we stand identified. I have told this story in a bit more extended form in these pages before. The present article has to do more with the spirit and genius of our people.

However, it should be said in brief that the Brethren, as a separate body of Christians, originated in Germany at the opening of the 18th century. During the half century preceding there had been a great religious awakening in all parts of Germany and in the countries beyond. Primitive Christianity had declined. The reformation and reformers, while they had accomplished great things for the spiritual liberation and purification of the people, had stopped far short. So many thought. They were disturbed in their spiritual experiences. Numerous attempts were ~made to approach more nearly to the standards of life and doctrine of the Apostolic church. One can not here even enumerate the numerous streams of religious life and thought that sprang therefrom. In one of these we are interested. It was in the German village of Schwartzenu, in the province of Wittgenstein, Hesse-Cassel, under the protectorate of a kindly count that Alexander Mack and seven others of like mind met for the study of the Bible and for mutual edification. These eight were the first to covenant together in an .attempt to renounce all human creeds and confession of faith and substitute therefore the New Testament alone. In so doing, they determined to restore to the Church which they formed all the ordinances of the New Testament. So far as we know they were all prior to this time members of the recognized Protestant churches. They were not a group of fanatics or spiritual enthusiasts. They were earnest and pious and intent upon finding out the will of God and doing it. They found it impossible to live as they felt they must to please God in the State Churches. Neither could they live as Separatists for they believed too strongly in the New Testament ordinance. So the only course open to them was the one which they took. They were driven to form a new body in which the life and practices of Christ and the Primitive Church were honored and taught. Thus they covenanted together, "To take all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and in sorrow, as his true sheep even unto a blessed end."

They began restoring the Apostolic form of Baptism, namely Triune Immersion. They rejected infant baptism. They returned to the full communion service including the feet-washing. They lived the sincere and earnest life of the humble follower of Christ and they bore testimony to their joy in this new found service. Many others were attracted to them and their numbers increased. In spite of bitter persecution, loss of property and imprisonment, the faith spread. Men of learning and piety were joined to the movement and became the ministers. At least four centers of activity were established in a short time. Members were found in the Rhine provinces of Germany, in Switzerland and in Holland.

Persecution continued with increasing severity and the Brethren were scattered. Mack himself went to Holland where he met with Penn. From him an invitation came to settle within the limits of his colony in the New World. Here prosperity and religious freedom were assured. The movement to America began in 1719, when a body of Brethren which had been settled at Crefeld learned of the hopes held out by the opportunities of Pennsylvania. They heard glowing

reports of the prosperity of the settlement at Germantown and resolved to go hither. Under the leadership of Peter Becker the first group of Brethren migrated to the New World. They settled in and around what is now Germantown and on Christmas Day, 1723, the first Brethren church was organized in America. Within the next ten years practically all the members of influence left Europe and came to America. It was this coming to America, the continued persecution and the loss of leaders that crushed the movement in Germany.

In the New World these pioneers of our faith proved themselves worth followers of the Faith they had espoused. The hardships and the discouragements, the faithlessness of some and the indifference of others made progress at first slow. It was perhaps not far from 1800 before the Brethren had reached as far west as Indiana. Since then churches have multiplied and the Brethren people have scattered to almost if not every State in the Union as well as into many foreign parts, this brings me to the limit of the historical side of the topic.

In seeking to characterize what I like to call the spirit and the genius of Brethrenism I always find myself at a loss for words. In the first place this is true because it is a **LIFE** that I am trying to depict. And what makes this all the more difficult at least for me is the fact that it is not the life of a particular man or woman but the life of a community that I am trying to describe. Yes, it is a life. To appreciate it one must really enter into it. I am not now speaking of the narrow idiosyncrasies and oft-times ignorant and mistaken notions or customs, local or general, which stifled progress and led to intolerance. But I am thinking of those magnificent traits of Christian conduct, the unfaltering devotion to convictions, the honesty and integrity of character, and loyalty to the Church and the Word of God which silently but powerfully influenced the whole community. I am thinking of the quiet and peaceful life, for the most part rural, which flowed on as a deep stream of spiritual righteousness. The unobstructive and undemonstrative life of the fathers still lives. Absence of emotional outbursts was no evidence of the lack of deep and genuine spiritual feeling. The tear dimmed eye and the trembling hand, the silence of a spirit moved within a shaking body spoke loudly of the Spirit's work. I am thinking, too, of the simple and the sincere fraternal fellowship that has always characterized our people. I also am thinking of the strong and distinctive elements of the personal character of the people. Many a man and woman can bear testimony to the fact that after the lapse of fifty or sixty years, these characters appeal more strongly than ever; that the influences of the life tug irresistibly and that the joys of the old day, the childhood day, with its old meeting house and the songs and very accents of the earnest minister still linger. I wish I could describe the life. Stripped of the peculiarities of its yesterday it still goes on. It is the old life reproduced in the new day-our day. May the heritage of our day be as precious tomorrow to our children as they attempt to live the characteristic Christ-life.

The Brethren spirit is heroic. Witness the stern devotion to duty under stress of lash and torture as in the instance of John Naas. Witness the toils of a galley slave in the experiences of Christian Libe. Witness the loss of property as in the instance of Alexander Mack. Witness the thrilling story of the endurance for his Faith of Ernst Christopher Hochmann. The son of a distinguished, noble father he was spiritually "awakened" by the great Francke. Homeless and persecuted, whipped and imprisoned, hungry and forsaken, to the end of his days he never doubted his Master nor shirked his duty to his convictions. "He was a rare man~" Would that the spirit of the heroic would possess us.

The Brethren spirit is the self-sacrificing spirit. Space fails me to recount the sacrifices made for the spread of the Brethren faith in the pioneer days. Were we half so devoted to the cause even now many neglected and urgent fields would be occupied regardless of temporal

considerations.

But Brethren spirit lives apart, I can only say a word here. It is the genius of our people to make a sharp distinction between the worldly and pleasure loving, the fleeting, sensual and evil spirit of the age and the holy and lofty things of the Christian church as depicted in the New testament, there has always been the conviction that the world, and its lusts, work havoc within the soul.

And here I must abruptly close. My deepest conviction is that Brethren doctrine and practice, the Brethren spirit and genius, sincerely and truly lived makes a type of character the most nearly christ-like possible to attain. I am pronouncing no judgment on others but I know what Brethren ideals will do for character and life, for the life that now is and the hope of the life to come.

THE BRETHREN CHURCH: A CHALLENGE
by **Dean J. Allen Miller**
Ashland, Ohio

One time since in an article in the Evangelist, and now printed as a tract under the title, "The Brethren Church: Why?" I sought to justify our denominational existence. In the present contribution, I shall suggest a mere outline of another line of justification. I call it **THE BRETHREN CHURCH: A CHALLENGE**. I am persuaded that it is a challenge that means a life and death struggle. Forms of organization perish but the principals of Jesus Christ are never-dying. The challenge that faces us at this very hour is whether we as a people are worthy to remain the champions of these undying principles, the personal representatives of Jesus Christ to the world. Shall we become, as I most devoutly and implicitly believe we may, the growing Church Apostolic life and conduct or shall we remain a struggling and small body doing a worthy work indeed but nevertheless insignificant and unnoticed?

Why shall we not now be wise enough and bold enough with faith enough to launch a propaganda that will be our deliverance? Upon whom if not upon us does this task fall? We have every element of power and efficiency to make us a great people. We also use every open door challenging entrance that would make us a people championing Apostolic Christianity. Whether we shall become a people great and influential, not in the sense of numbers, but in compelling respect for the **WHOLE GOSPEL OF JESUS CHRIST** and **WINNING MEN TO HIM** depends upon several considerations. These will appear .in the sequel.

First, I wish to repeat here that our **STANDARDS** are **CHRISTIAN, UNASSAILABLE,** and **THEREFORE A CHALLENGE TO OURSELVES AND OTHERS.**

What are these standards? I group them for simplicity's sake under the following heads:

1. Our Creedal Standard is the **NEW TESTAMENT**. By this, we mean not a part of it or select parts of the whole but the whole. When we say this we mean more than others who say the same thing. This is a **CREED** that needs no **REVISION**. The principles of the New Testament, in themselves unchanging and complete because given from God, await interpretation in every age in the terms of the life of that age.

2. Our interpretative Standard is that revealed by the New Testament itself. It is therefore from God and must be heard. How shall we approach the Word of God and find its message to the heart? By the same **HOLY SPIRIT** that **INSPIRES** the Word and **BEGETS** the child of God. This Spirit gives every disciple the high right to approach the Word of God unhindered and receive its message to him. It compels every one to receive the whole message the Word brings through the guiding of the Spirit. And finally, it holds every man to a full surrender in obedience to every ordinance and teaching of the **WHOLE GOSPEL**.

3. Our Doctrinal Standard is that unfolded in the Gospel. For the sake of being clear I must enumerate in part without stopping to justify in any particular. I shall do so in simple and clear statements.

1. The New Testament is the Word of God, authoritative, perfect, final and complete.
2. Jesus Christ is the Divine Son of God.
3. For want of space I can not enumerate here in systematic order those great and fundamental doctrines which all Protestant Christians hold in common. It is not necessary here because so utterly disregarded or perverted by others, - namely,
4. Believer's baptism by triple immersion in the name of the Trinity.
5. Confirmation.
6. The complete Communion Service according to the New Testament and the practice of the Apostolic Church including, the Washing of Feet, the Lord's Supper or Love Feast, and the Communion of the Bread and Cup.
7. The Non-Resistant Principles which regard the bearing of arms in carnal warfare and the swearing of an oath as contrary to the teachings of Jesus and the Gospel.
8. The Non-Conforming Principles by which we are compelled to regard the sacredness of the sexual and marital relations and the sinfulness of divorce and remarriage except as taught by Jesus; this principle further holds us to the denial of the selfish and carnal world-spirit of the age both in the use of our property as stewards of God and the living of the humble, simple and serviceable life among men.
9. The anointing of the sick according to James 5th chapter.
10. The immanent, personal and glorious return of the Lord, the consummation of the Age, and the ultimate triumph of the Will of God concerning this world.

This enumeration is not exhaustive but it is a Doctrinal Standard which by its fullness and uniqueness must compel respect. Our profession of this high standard is a challenge to us to be true to it.

Second, We are face to face with the CHALLENGE that can not be evaded. This challenge takes the following form in my thought. It might be expressed otherwise. The form is unessential but the fact of it and its meaning are inescapable. We must meet it whatever way we may put it. I put it thus:

1. Our exalted standards which I have just indicated as Creedal, Interpretative, and Doctrinal challenge us to action. Either our high claims are meaningless and valueless judged by ourselves or they challenge us to the highest endeavor. Either the form of and the institutions of the Christian Church and the principles of the Christian life were meant by the Spirit inditing them to have permanent value or else they were changeable, transitory, and subject to displacement by others that would do just as well. We hold to the former position and if our contention is worth anything whatsoever it is a challenge to us to meet our divinely imposed obligation or confess ourselves spiritual bankrupts and defaulters.

2. The life which these same standards inculcate, foster, and perfect is a challenge to us to

act. Everywhere we hear the cry of the emptiness, the barrenness, and worthlessness of the Christian life. We hear of the Church's impotency, its vast machinery and its tremendous expenditures and its small actual gain in life and its insignificant contributions to human need and human society. And we hear much more of such and similar things. Let us say, No, these things are not true. And then we must confess to the barrenness, the indifference, and the failure to actualize in terms of high living and real serving of our current and popular (?) christianity (small c). All this is a terrible indictment of us all and a tremendous challenge to US TO GIVE THE WHOLE GOSPEL WITH ITS TRUE SPIRITUAL LIFE TO ALL WHOM WE CAN REACH.

3. Besides all this is the vast un-Christian and non-Christian field of the world. Look at
- Africa, 150,000,000, one-third entirely unreached
 - India, 300,000,000. China, 400,000,000. Ah, God, help us to think of the untouched world, a 1,000,000,000 men, women and children all as yet without any hope of hearing about Christ.
 - Argentina with her 7,000,000. And Brother Yoder with a parish as large as all Ohio and 1,000,000 in it all untouched. 5,000,000 Mountain Highlanders; 1,000,000 Spanish speaking people: and what of Mormonism as yet untouched, the Indians, the frontiers, and the lumber and mining camps? And what of a thousand rural communities, small villages and even larger centers of population in our own land yet untouched? And what of the rural and small town churches that are forsaken by the thousands.

DO YOU SAY THERE IS NO OPEN DOOR FOR AGGRESSIVE WHOLE GOSPEL EVANGELISM WHEN THERE ARE IN OUR OWN COUNTRY:

cities unevangelized, with vice and wickedness prevailing? Hundreds of new towns growing up without religious services? Numerous country communities with lifeless and fruitless Churches?

.Hundreds of thousands of lumbermen and miners and their families untouched by a wholesome Christian life?

Hundreds of thousands of workingmen estranged from the Church and from Jesus Christ?

Yes, when there are in the United States THIRTY-FIVE MILLIONS OF PEOPLE OVER TEN YEARS OF AGE OUTSIDE THE MEMBERSHIP OF THE CHURCH?

What a challenge to a WHOLE GOSPEL CHURCH that is really in earnest!

Third. We must formulate a propaganda' that is commensurate with these amazing facts and our high profession. Here again I merely suggest, I pray God He may lead in forming our plans so that the best may prevail. I suggest to provoke thought.

1. A consecrated Ministry that will follow a divinely inspired leadership in an absolute and first requisite. Without leadership no great work can be undertaken and much less accomplished. It is God's way. Selfish ambition in the leaders and in the hosts that are led must vanish. Sincerity and singleness of purpose to do the WILL OF GOD and SAVE MEN must motive every effort. Love must abound in every heart. WILL OUR MINISTRY PAY THE PRICE REQUIRED OF THEM TO DO THE WILL OF GOD?

2. A consecrated laity willing to do the will of God and to enter upon THEIR MINISTRY is the second of the first requisites.

- The laity must acknowledge the OWNERSHIP of the Lord. The laity must acknowledge their STEWARDSHIP in everything.
- The laity must live the exemplary life as well as the minister.
- The laity must remain true to their faith and not separate from the Church for easy and trivial or selfish causes.
- The laity must serve Christ and the Church in every place.

WILL OUR LAITY BE WILLING TO PAY THE PRICE REQUIRED OF THEM TO DO THE WILL OF GOD?

3. Isolated members and small groups of members must in every community become centers of this Whole Gospel propaganda.

4. Consecrated laymen and lay-women, and especially our strong young men and women, must prepare themselves for Christian service and then undertake it. They must go where we have a nucleus of Brethren or into any needy rural or city field and become the spiritual guide and dynamic there. They must gather those of like mind, organize Sunday Schools, and do any sort of Christian work that will prepare for the coming of the evangelist with his message of salvation, all with a view to organizing a Whole Gospel Church. And such workers must earn their livelihood by toll. Why cannot a consecrated young layman earn his livelihood in the shop and superintend a Sunday School for Christ's sake on Sunday?

5. Our inactive and unemployed ministers must place themselves in centers of activity where they may be able to discharge their divinely imposed obligation by serving others and paving the way for others to come and build the Church there. Self-surrender? Yes. Building and not destroying. Helping others lead where he cannot lead himself and doing it in utter forgetfulness of everything and every one but Christ and His work and the saving of men.

Brethren, this is the burden of my heart. I am not presuming too much when I say that I take the privilege, as I think I have the right, won by more than twenty-five years of hard and sincere labor for the Church, to say this much and to suggest the CRISIS THAT IS UPON US AS A PEOPLE.

I say this in view of the General Conference now in session as well as those who are at home.

I write thus as an appeal with the prayer that out of it and the discussion that out to follow a greater Brethren Church may come.

Finally as for myself I hereby pledge myself anew to the Creed. I accept the challenge and by God's grace will spend my strength and my days to meet the obligation wherever I may be called to serve. Finally I pledge myself to hearty support of any plan that may be formulated to meet our denominational responsibility and I declare myself ready to loyally and faithfully follow any leadership that has the seal of divine approval upon it.

Hail, Brethren!

Hearken!

It is the call of our Loud to larger and more faithful service.

It is not the call to the division of the spoil.

It is the trumpet call to the forward march to conflict.

"WHY A CHURCH CALLED BRETHERN?"

By Jerry Flora

Here's a "both-and" answer for Brethren searching for a distinctive identity.

Some days you can't do anything right. If some joker asks, "Have you stopped beating your wife?" you're stumped. No matter which way you reply, he will charge you with cruelty to your spouse.

Some questions can't be answered, it seems because they are improperly formed. Other questions should receive a clear specific answer. Either it is Monday or it is not. Either you live as though there is a God, or you don't.

Still other questions deserve a response of both-and. Life on planet earth, for example, demands both centrifugal force and gravity. Scripture teaches divine sovereignty and human responsibility.

Once Jesus was asked which of the 613 commands in the law of Moses is the greatest. "I'll tell you which is the great command," he replies, "but it doesn't stand alone. There is a second that goes with it, and these two depend all the law and the prophets: love the Lord your God completely, and love your neighbor personally."

If we apply that kind of both-and approach to life in the Brethren Church, it may help us. Why does this denomination exist? Why should there be a church called "Brethren"? The Brethren Church exists to express our allegiance to the Lord Jesus in a family style out of loyalty to the gospel and love for the world. We have here both the "what" and the "why" of our existence.

The identity, the "what,- of the Brethren Church is our faith in God through Jesus Christ our Lord and the family style in which we express it.

Allegiance to Jesus as Lord

Jesus said in reply to that question, "You shall love the Lord your God." Now, "Lord" is the Hebrews' name for the God who gets involved with people. "God" is the general term for the Infinite One who created the universe and keeps it going. But "Lord" or "Yahweh" - this is that same God in his personal relationships with sinful humanity. It was he who reached down and called Abram, sustained an Isaac, transformed a Jacob, and freed a whole nation from slavery. Jesus said, "The Lord, this God who acts on behalf of such people - love him! Answer his love with all that you are: heart, soul, mind, and strength. Love your Rescuer completely, utterly, always, and love only him."

The apostles never forgot what he said. And the central thrust of their writings is not "accept Jesus as your personal Savior." That is both true and necessary, but the basic confession of the New Testament declare, "Jesus Christ if Lord!" Jesus the Jew is God Almighty come to earth for us sinners and for our salvation. Jesus is "Lord," the God who gets involved with people.

The early Brethren knew what the lordship meant and were prepared to accept it. They took as basic a passage in Luke's Gospel where Jesus taught, "If a person is going to come after me, let that person count the cost and not be like the fellow who begins to build but cannot finish, or the king who goes to war but cannot fight. Neither of them has estimated the cost." Alexander Mack, founder of the German Baptist Brethren, wrote much of obedience and

sacrifice in following Christ. There is a price tag on loving this Lord completely, and a would-be disciple must count the cost.

We in a republic don't understand lordship. We elect our mayors, we elect our commissioners, we elect our senators, we elect our presidents. We don't know how it feels to have someone over us, before whom we fall prostrate and whisper, "Master!" - someone whose every utterance carries the force of law, whose very glance signs life or death.

The Brethren who first braved the Atlantic to reach Philadelphia knew the meaning of lordship. They talked much about the cost of discipleship. They recalled the story of John Naas, the giant of a man among them. So large in stature was he that the king asked him to join his elite personal bodyguard. But Naas refused to be recruited. They tortured him to no avail, hanging him at last from a tree by one thumb and one big toe. Fearing that he was going to die, they cut him down and dragged him before the monarch. Simply Naas explained that he could not join the king's elite corps because already he was in the army of King Jesus. He had pledged his allegiance to Christ as Lord.

A Family Style

One unique feature of the kingdom of God is that all its citizens are adopted children in the royal family. The King is their Father, the Crown Prince their Elder Brother. This, too, is part of the "what" of the Brethren Church - this family style.

Jesus said, "Love your neighbor as yourself." If the neighbor is an outsider, that outsider must become an insider and insiders must become family. The old Brethren used to talk about our denomination as "the brotherhood.,, We experience that brotherhood each year at General Conference. the Brethren are a family, and General Conference is the annual reunion.

It's frightfully easy for us to get caught up in the life of our local churches, forgetting that we are in fact a part of one another. Each congregation is a cell of the body, and each must think of itself in such terms. Henry Holsinger and the others who started the Progressive Brethren described our church government as federated congregationalism. Incidental affairs of operation are left to the local churches, but in major areas of thought and life all Brethren must stand together. We really do need each other!

Rev. Kent Bennett described in a 1970 article in the Brethren Evangelist "What It Means to be Brethren." So far as outsiders are concerned, he wrote, the quality that distinguishes the Brethren is their caring fellowship, what we are here calling a family style of Christianity. Think for a moment about the names of other denominations. Lutheran are disciples of Martin Luther. Presbyterians are so called because they govern their churches by a system of elders (presbyters). Baptists insist on that great rite of the church, and that it be by immersion. Methodists got their nickname because the founding Wesley brothers were so methodical in everything they touched. But what can you do if your name is "Brethren,? You have to be a family! That is what outsiders noticed about the first Christians, and this is what observers marked about the early Brethren, too.

The Brethren Church exists to express our allegiance to the Lord Jesus in a family style out of loyalty to the gospel and love for the world. The second half of the sentence contains the "why" of the Brethren Church, our reason for existence.

Loyalty to the Gospel

As Jesus interpreted it, loyalty to his saving good news means obedience. "Why do you call me Lord, Lord, and don't do the things that I say?" he asked. "If you love me, keep my

commandments., And so, for Brethren from 1708 to 1078, love has meant loyalty more than coziness or ecstasy.

Now, every family has its forms, and the forms of various families differ. Some whole families, for example, squeeze the toothpaste tube in the middle. In one family that father takes out the garbage; the father in another family wouldn't think of taking out the garbage. Call it tradition, call it ritual, call it whatever you like - every family has its forms. And the Brethren Church has hers. Best known are the external forms of baptism by trine immersion, confirmation by the laying on of hands, the threefold service of the Lord's Supper, and prayer with anointing for healing.

In addition to these, the Brethren family style from the beginning took the internal form of an obedient life. Here is the root of which the external forms are fruit. If Jesus commanded something, the original Brethren tried to do it. Sometimes they went too far and had to pull back; then they might change direction, only to correct their course again. But they were desperately intent on obeying the word of the Lord to whom they had pledged allegiance.

This family style was also a separated life, a life set apart from the world and reserved for Jesus' use. At times there was too much emphasis on being separated "from" and not enough on being set apart "for". Today many Brethren haven't ever heard of the doctrine of the separated life. It is in Scripture and it's part of our heritage.

In the third place, Christian life for the founding Brethren was a simple life. Modesty and frugality in obedience to the New Testament characterized their style of living. Now then ecologists are urging us to simplicity, the Brethren could take their flag out front if they really believe in a simple life.

It also was a peaceful life. This meant a life in which they not only tried to put away violence in religion and international relations, but also they tried to avoid harsh feelings toward one another. These may arise as part of life in a family, but Scripture calls Christ's followers to be reconcilers and peacemakers.

Likewise it was for the early Brethren a ministering life, one in which at their best they approached the world and asked, "May I serve you?" If Jesus the Lord came to minister and give away his life, his servants who followed him could do no less.

Can we today hold together these historic forms and our contemporary methods? Or must one be sacrificed in the interest of the other? The Progressive Brethren were convinced that no necessary contradiction exists between eternal realities and time-conditioned techniques. They said in effect, "We can both be loyal to the truth of the gospel as practiced by the early church and apply it in the modern world using the very latest methods., Henry Holsinger even appeared in a photograph wearing his new-fangled rubber overshoes to prove that it could be done!

Love for the World

In attempting to carry out this ideal, Charles F. Yoder, after earning a Ph.D. degree and editing the-Brethren Evangelist, left this country in order to found a missionary work in Argentina. Many years and heartbreaks later, when it became necessary to reestablish that same work, Dr. Yoder - then past retirement age -set about to do the job.

This was love for the world, but not in the wrong sense. It was not love for the world that "is passing away and all the desires of it." No, this was true, proper love for the world, as when "God so loved the world that he gave his one and only Son." In fact "In Christ, God was acting to reconcile the world to himself., That's what got the Progressive Brethren going a hundred years

ago. It was their loyalty to the gospel that made them Brethren; their love for the world made them Progressives.

When a theologian asked Jesus about this business of the great commandment and the second, he answered with the story of the good Samaritan. One analysis of that parable says that each of the bandits who beat the traveler and left him half dead was in effect saying "What's yours is mine and I intend to take it." The priest and the Levite who passed by on the other side were saying "What's mine is mine, and I intend to keep it." And the Samaritan - hated half-breed that he was - declared "What's mine is yours, and you're welcome to it if you need it."

When Jesus finished the story, he turned the theologian's question around. The problem had been "Who is my neighbor?" but he reversed it, asking "Which of these was neighbor to the victim?", Our Lord laid the responsibility on his hearers to take the initiative by acting in a neighborly manner. He did not require needy outsiders to justify receiving aid. "What's mine is yours and you're welcome to it if you need it." As those who have become new creatures in him, we need no longer claim anything for ourselves - not even our life.

The existence God gives us is not ours but his, to be given away for the sake of the gospel and the world. Such was the spirit of former Progressive leaders like editor Henry Holsinger, evangelist Stephen Bashor, missionary Charles Yoder, theologian J. Allen Miller, brothers named Ronk and the inimitable Mrs. U J. Shively.

At the time of the American Revolution two famous print shops operated in Philadelphia, those of Benjamin Franklin and Christopher Sauer, Jr. A loyal member of the German Baptist Brethren, Sauer suffered personally and professionally during the war and its aftermath. Still he never lost sight of the motto placed in the shop by his father: "For the glory of God and my neighbor's good."

That's what the Brethren are all about. A faith to live by, a family to live with, certain forms to live out, and a future to live for - all to the glory of God and the good of our neighbors. That's why there's a church called Brethren!

THE CONCEPT OF MEMBERSHIP IN THE BRETHREN CHURCH

What Is Membership?

Church membership, as practiced by most denominations, is a logical and, we believe, correct inference from the concept of the church developed by Paul. His use of the "body" imagery (or, more specifically, the body of Christ) as a picture of how the church should function (see Rom. 12:3-8; 1 Cor. 12:1-31; Eph. 4:1-16) likens believers to "members" of a physical body who act in concert for the glory of God and the edifying of the body itself.

Paul makes an assumption in these passages that American Christianity fails at times to appreciate. Commitment to Christ includes commitment to His body, the church. The church here is not to be understood in an invisible or spiritual sense, but in the concrete sense of a local body of believers. Note in this regard 1 Corinthians 12:13 in which Paul indicates that baptism by the Spirit, which is the foundation for our salvation, incorporates us into the body of Christ. As Paul shows in the following context, he understands this body in very concrete terms.

Paul suggests therefore that two commitments are expected of every Christian: commitment to Christ, which is the basis of our salvation, and commitment to a body, which is a key means to our sanctification or growth in the Christian life. Though for purposes of definition, it is important to distinguish these two commitments, they actually should be thought of as a unit. Commitment to Jesus Christ as Lord and Savior should always lead us to commitment to His body as represented in a local body of believers. (We distort this Biblical truth when, in our presentation of the gospel, we fail to teach the new believer about the necessity – not for salvation but for Christian growth --of involvement in a local church.) The first commitment looks forward to the second as its practical fulfillment, the second looks back to the first as its presupposition.

What Are the Requirements for Church Membership?

In order to become a member of a local Brethren congregation, a person should fulfill several requirements:

1. The person must have made a commitment of faith to Jesus Christ as Lord and Savior.
2. The prospective member should have been baptized by trine immersion or, in the case of an individual baptized in another denomination, by any form of believers' immersion.
3. There must be the willingness to recognize Christ's Lordship in all areas (failure here will inevitably lead to disruptions in the body). Membership should therefore include a commitment to regular participation in church services, proportional giving of one's resources, and living a life worthy of the Christian calling (fuller descriptions of these commitments can be found in "A Centennial Statement," pages 7 and 8).
4. Since local bodies as well as denominations have a right to order their lives within the limits of Christian freedom, the prospective member should be willing to accept the procedures and practices agreed upon by these bodies.

5. Because this is commitment to a body and not an institution, there should be a commitment to the other believers in the fellowship with the goal of mutual growth through encouragement, love, prayer, and correction.
6. The person should understand that failure to live up to these commitments will necessitate the loving admonition of the church with the possibility of disfellowshipping if a member fails to heed such admonition.

If these requirements were carried through consistently, there should be only one type of membership, active membership.

Membership, Discipline, and Restoration

One of the elements that caused the Brethren to break from both the established churches and Radical Pietists in Germany was the lack of discipline in these groups. What Franklin Littell has said with regard to the Free Churches is certainly apropos to the Brethren today: "That the Free Churches, whose original complaint against the establishments was precisely that they practiced no true Christian discipline, should have succumbed to such a degree is a scandal twice compounded." Our concept of membership must include the dimension of discipline; otherwise we are being neither Biblical nor Brethren. All too often, the development of an inactive membership is a "painless" way of dealing with members who have gone back on their membership vows, while roll revision, without confronting lapsed members before their names are taken off the rolls, amounts to "passive discipline." Ideally, there should be only one type of membership, active membership. Inactive membership is a contradiction in terms.

Two forms of discipline that fit very easily into Brethren practice. One is the covenant renewal approach in which all members renew their membership commitments yearly. Those not renewing their vows are dropped from membership, though the pastor or deacon should visit such people prior to removal from the membership roll in order to ascertain the reasons for failure to renew. A second form of discipline is the traditional yearly deacon visit. A deacon visits every member of the church once a year to mutually discern and encourage faithfulness to the membership covenant. If more Brethren churches developed such a practice, it would not only lead to a stronger, more committed church body, but it would probably also lead to a renewal among the deacons and deaconesses of many churches.

As intimated above, it should be a set policy in the church that no one is removed from the membership rolls without a visit by the pastor and/or deacon. This procedure could have several positive results. It could lead to a restoration of more lapsed members. It could acquaint the pastor with problems in the church that need addressed. It certainly would deepen the spiritual life of the congregation if people knew the pastor and deacons were taking the membership vows of their people seriously.

Basis for National Apportionment

This conference affirms basing national apportionments partially on membership. One of the reasons churches began to take a serious look at their membership rolls was because apportionments became linked to membership. We may cringe at the thought that finances are the goad to taking membership seriously, but the alternative, going back to the status quo with its undisciplined membership, certainly is worse. For consistency, however, all apportionments should be based on one factor. This should not be membership alone because of the continuing discrepancy in the way churches define membership. We affirm the Church Growth Index, the sum of membership, average Sunday School attendance, and average worship attendance divided

by three, as the best factor. In adopting a switch to the Church Growth Index as the basis for all apportionments, the actual revenues generated should be the same as under the former method -- what is referred to as "revenue neutral."

Membership As It Relates to General Conference Statistics

Each local church has the right to define what constitutes membership in that church, subject to the restrictions provided in the Manual of Procedure and based on a biblical understanding of what it means to be a part of the body of Christ. However, it is important that local churches use a uniform method of reporting numbers to the General Conference. The standard for reporting an individual as a member of the local church for General Conference purposes shall be as follows:

1. Regular participation in church services
2. Faithful stewardship of one's resources: time and abilities, as well as money
3. Lifestyle worthy of the Christian calling.

The membership roll should be reviewed annually to ascertain the standing of each member. This review process should not be viewed solely in the formal sense of revising the role for statistical purposes but should even more be seen as an opportunity to draw back into active fellowship all those who have lapsed in their commitments to the Lord and the church. No one should be removed from membership in the church without first being contacted by the pastor and/or the deacons of the church.

Legalistic standards for membership should be avoided. Each church is encouraged to take into account individual circumstances. It is far better to be inclusive when the spirit is right than exclusive when the standard is not met. To declare an individual out of good standing with the church is, in a sense, to say that that person is out of good standing with the Lord.

Churches should not discard the names of those who are not in good standing and who have not affiliated with another church. Churches should maintain a list of former members, including their address, year baptized, year became a member of the church, and year removed from membership in the church. Further, churches should maintain regular contact with these former members when possible, through the church newsletter, annual visit by the deacons or others charged with spiritual care of the congregation, or any other means for maintaining the relationship. The goal should always be to restore a brother or sister to fellowship with Christ and His church (James 5:19-20).

Local practices ought to reflect as much as possible the definition of membership recognized at the national level.

Membership Promises (This replaces pages 16 -18 of The Brethren Pastor's Handbook, "Reception of Members")

(This is a suggested format for receiving new members)

In the Brethren Church, candidates for church membership present themselves before the gathered body of Christ to make public commitments to their fellow church members (much as we make a public profession of faith in Jesus Christ) and to receive commitments in return. These promises are solemn vows made before God and to one another. These are not to be taken lightly, either by the new members or by the present members of the congregation.

Candidates for membership are asked to listen to each question carefully, and if in agreement, to answer, "I do" or "I will"

In presenting yourselves for membership in the congregation:

1. Do you renew your profession of faith in Jesus Christ as your saving Lord and will you live, from this time forward in living and faithful obedience to His Word"? (I do.)
2. Do you understand and accept the faith and practice of this church? (I do.)
3. Will you continue in your own spiritual growth and encourage the growth of others through your regular participation in services of worship, study, and fellowship offered by this church? (I will.)
4. Will you support the ministry of the Lord Jesus Christ through this church by giving of your time and money in the way the Bible teaches, and by using the abilities and spiritual gifts God has given you? (I will.)
5. Will you pray regularly for the life and ministry of this church, for its pastor, its leaders, and your fellow members? (I will.)
6. Will you seek to live in harmony with the fellow members of this church: will you support them with your prayers and your encouragement; and will you, in a spirit of love and submission, both give counsel to and receive counsel from your brothers and sisters in Christ? (I will.)

Members of the church are then asked to stand and make these commitments to the new members:

1. Do you, the members of the _____ Church, renew your commitment to Jesus Christ as your saving Lord, and do you renew your commitments to one as members of this church? If so, answer, "We do."
2. Do you enter into solemn covenant with these persons being received into church membership, and do you promise then your encouragement, your counsel, and your prayers? If so answer, "We do, by the grace of God."

The pastor then extends "the right hand of fellowship" -- a handshake -- and welcomes each person into the membership of the church. It is also appropriate to give a word of introduction of each new member to the church as a whole and to invite all church members to welcome each one into membership following completion of the service

Document History

1. Report submitted to the General Conference Executive Council and was recommended for adoption by General Conference (1987-1988).
2. The Polity Committee of the Brethren Church presented the report at Pastors' Conference. Though some concerns were expressed, it received generally favorable comments (1987).
3. Document approved at the 1988 General Conference of the Brethren Church.
4. Document published in the post-conference edition of *The Brethren Evangelist* (1988)

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STATEMENT ON ORDINATION OF DIVORCED PERSONS

This statement comes as a result of the National Association of Brethren Church Elders' desire to follow God's will in evaluating divorced persons for ordination. Nothing in this statement should be construed in any way as condoning divorce.

The National Association of Brethren Church Elders stands opposed to anything that fails to strengthen and support marriage and family relationships. We are very much concerned that pastors both teach and model the sanctity of marriage and God's opposition to divorce. At the same time we recognize that all have sinned and fallen short of God's ideal in many areas of life.

The primary concern of the National Ordination Council in the evaluation process should be to discern and clarify God's call on the candidate's life. Secondly, the Council should examine the licensee according to scripture in regard to: A) present character and attitudes, B) gifts for ministry, C) fruits in ministry. It should be understood that no church should pass on a candidate to the district examining board or the National Ordination Council unless that church is convinced of that person's calling to and qualification for ministry.

In regard to the issue of ordination of divorced or divorced and remarried persons, the National Ordination Council should consider each case on an individual basis. The evaluation should take into consideration the following:

1. What is the candidate's divorce history? How much personal willfulness was involved in the individual's divorce proceedings? What events precipitated the separation? In what ways and how diligently did the individual seek reconciliation? Did the divorce occur before conversion to the Christian faith? How long ago did the divorce occur?
2. Once the divorce occurred, what form of forgiveness and restoration has the candidate undergone? Who has the candidate counseled with and has there been an experience of forgiveness? What has the person learned and has there been growth through the experience?
3. How does the candidate's personality reflect issues that may have created difficulties not only in the failed marriage but also in the performance of ministry?
4. What is the candidate's present marital status? How long has the person been remarried? What is the quality of the current marriage? Is it healthy? How does the candidate's spouse view the quality of the marriage?
5. What is the candidate's current view of divorce and remarriage? What are considered justifiable reasons for divorce? What is the candidate's rationale, based on Biblical interpretation, for the remarriage of divorcees?
6. Because of the pain of divorce, is the candidate more likely to encourage reconciliation of marital difference and discourage divorce or will there be a tendency to teach and model a less than Biblical view of marriage?

Having considered all factors mentioned above, the National Ordination Council should determine the candidate's suitability for ordination. Divorce or divorce and remarriage will not automatically disqualify a candidate for ordination. All candidates should be evaluated in the light of the first two priorities. The National Association of Brethren Church Elders calls all who aspire to ordination to live a life worthy of their calling in Christ Jesus.

Document History

1. Document developed by National Ordination Council at the request of the National Association of Brethren Church Elders.
2. N.A.B.C.E. accepted the resultant document from N.O.C.

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RECOMMENDATION ON THE SUBJECT OF THE ORDINATION OF WOMEN

Recognizing that there is no theological consensus among the Brethren concerning the ordination of women, we feel that this issue can best be resolved through the avenue of polity. We should at all times conduct ourselves according to the counsel of the Apostle Paul in Ephesians 4:3 - "Be diligent to preserve the unity of the Spirit in the bond of peace."

Therefore, we recommend, based upon Brethren polity as outlined in the Manual of Procedure for The Brethren Church, that:

- A. Each local congregation reaches a consensus on the ordination of women through a study of pertinent Scriptures and/or other resources from the attached bibliography. The local church is ultimately responsible for the calling, licensure, and ordination of candidates for ministry. It should review these policies periodically.
- B. Each district ministerial examining board shall examine candidates for licensure and ordination recommended to them by local congregations. It is the responsibility of this board to examine candidates in the areas of personal life, theology, ethics, and personal habits. Therefore, the sex, color, and nationality of the candidate shall not be criteria for approval or rejection.
- C. The National Ordination Council should remain neutral on the sex, color, and nationality of candidates referred to them.

Individuals and local churches should be aware that some of our local churches may never call a woman to ordination in the Brethren Church. In Brethren polity a local church has an autonomous right to call whomever it desires [districts do have the responsibility, however, of examining all candidates prior to their hiring]. Therefore, individuals and churches should be aware that there will be differences in practice on this issue, and that mutual respect should be upheld by all the Brethren.

Respectfully submitted,
Special Task Force on Women's Ordination in the Brethren Church

Document History:

- 1983 – Six person task force formed to present document
- 1984 – Document presented to National Brethren Ministerial Association at the 1984 General Conference, where it was defeated by a vote of 39 for and 45 against.
- 2001 – Issue of ordination reopened by National Association of Brethren Church Elders (N.A.B.C.E.)
- 2002 – Document re-submitted for consideration and approved by majority voice vote at the N.A.B.C.E. meetings held at the 2002 General Conference.

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National Ordination Council
Policy on Brethren Intensives
Revised 5/5/2009

1. Any person pursuing ordination is expected to complete all three Brethren Intensive courses as listed in the written exam. At least one course shall be completed on the campus of Ashland Theological Seminary.

2. The curriculum for these intensives shall be developed in cooperation with Ashland Theological Seminary and the NOC, with any intensive curriculum taught outside of ATS **to be approved by NOC in advance**. Once approved, said curriculum may be reused without additional approval.

3. All intensives taught off the campus of Ashland Theological Seminary must be taught by an individual that:
 - a. Is a Brethren elder in good standing in their church and district, and
 - b. Has a minimum of an earned Masters Degree from an accredited academic institution.

4. Curriculum submitted to be reviewed must contain ALL of the following:
 - a. A complete syllabus
 - b. A complete reading list
 - c. A copy of the teacher's notes /outlines/presentation
 - d. A copy of the student workbook/handouts/ materials
 - e. A copy of any exams or tests (with answers) that are part of the intensive
 - f. A letter from a member of ATS Brethren faculty in the area of the intensive certifying their review.
 - g. Written permission for copyright releases of any copyrighted materials
 - h. All materials, presentations, documents, etc. necessary for a qualified individual (see #3 above) to present the intensive.

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GUIDELINES FOR PASTORAL AND CONGREGATIONAL ETHICS

Adopted by General Conference August 7, 1987
(From *Manual of Pastoral and Congregational Procedures*)

PREAMBLE: In order to establish and promote better working relations between the Brethren, note the following guidelines for pastoral and congregational ethics.

Pastoral Ethics

1. The pastor should live in a manner that testifies to the message proclaimed and exalts the Lord Jesus Christ.
2. The pastor should promote all the programs and goals of The Brethren Church.
3. The pastor should maintain proper dignity in all relationships within the church and in the community.
4. The pastor should grow in Christlikeness and should be involved in continuing educational opportunities to increase effectiveness in ministry.
5. The pastor should abide by the terms of the agreement with the church.
6. The pastor should never measure service by financial considerations.
7. The pastor should care for the parsonage as though it were personal property.
8. The pastor should not allow outside interests to deprive the church of efficient service.
9. The pastor should recognize the value of long-term pastorates and should build the kind of relationships that make this desirable.
10. The pastor should not consider a call from another church whose pastor has not resigned.
11. The pastor should not bargain between churches or negotiate with more than one church at a time.
12. The pastor should give serious attention to keeping physically and emotionally fit.
13. The pastor should minister to the entire congregation.
14. The pastor should be frank, courteous, and cooperative with other pastors.
15. The pastor should manage personal financial affairs with dignity and honor.
16. The pastor should not interfere in the affairs of another congregation.
17. The pastor should guard all confidential information very carefully.
18. The pastor should recognize the sanctity of the pulpit.

19. The pastor should, when leaving a pastorate, encourage total support of the new pastor by the entire congregation.
20. A pastor should not return to a former congregation to visit members or perform services, either weddings or funerals, without first contacting the current pastor.
21. A pastor should have a wholesome relationship with the district board of oversight.

Church Ethics

1. The church should demonstrate in the lives of its members that Jesus Christ is Lord of all life.
2. The church should promote all the programs and goals of The Brethren Church.
3. The office of elder is a holy calling and should be respected and esteemed.
4. The church should desire and help the pastor to grow in ability to serve Christ and His church, and should encourage and make possible continuing educational opportunities for the pastor.
5. The church should develop a clearly stated contractual agreement with the pastor and abide by it.
6. The church should recognize that the pastor is entitled to an adequate salary and should take the initiative in providing it.
7. The church should provide an adequate and well-kept parsonage for the pastoral family, or an adequate housing allowance.
8. The employment agreement should apply only to the pastor, not to the pastor's family. The pastor's family should assume the role that is expected of any other family in the congregation.
9. The church should recognize the value of long pastorates and should encourage the kind of relationship which makes this possible.
10. The church should extend a pastoral call only after contacting the Director of Pastoral Ministries and making a careful investigation of the candidate.
11. The church should negotiate with only one pastor at a time.
12. The church should develop a budget which promptly meets all its obligations, including those to the pastor.
13. The church should expect the pastor to minister to the entire congregation.
14. The church should realize that hostile or unfriendly criticism of the pastor is unchristian, and should take steps to eliminate such criticism.
15. The church should only lend money to the pastor by written agreement.

16. The church should provide sufficient maintenance help so that those tasks do not become the responsibility of the pastor.
17. The church should avoid criticism of a former pastor and the comparing of former pastors with the current pastor.
18. The church should encourage its members to involve the new pastor in all functions (e.g., funerals, weddings, etc.) related to the pastoral office as soon as that role in the congregation is assumed.
19. The church should understand the pastor's need for periods of recreation, vacation, and rest.
20. The church, through its officially designated representatives, should have a wholesome relationship with the district board of oversight and the Director of Pastoral Ministries. The church should feel free to contact them if needed.

