

CHURCH OF THE BRETHREN

CANDIDATES FOR MINISTRY READINESS FOR MINISTRY (RFM) PROGRAM

The Council of District Executives (CODE) and Bethany Theological Seminary, in consultation with the Ministry Advisory Council (MAC), worked cooperatively to formulate what is called Qualities (see Section I) and Competencies (see Section II) for Ministry. Section III deals with polity and the pre-licensing process.

I. MINISTERIAL QUALITIES

A. Themes and Scriptures

The 1999 Annual Conference paper on “Ministerial Leadership” reminds us that ministerial qualities and competencies are grounded in scripture. A partial listing of themes and scriptures is printed below:

- In Christ, the believer is a new creation (2 Cor. 5:17-18).
- The believer is being changed into the likeness of Christ (2 Cor. 3:18).
- The believer grows toward maturity (Eph. 4:13).
- Followers of Christ live with integrity (Matt. 5:33-37).
- Christians believe that all of life is sacred (Matt. 5:21-24).
- Sisters and brothers in Christ strive for healing and reconciliation (Matt. 5:25-26, 43-48; 6:12, 14-15; 18:15-17; Rom. 12:14-21).
- Believers are committed to high values (Matt. 6:19-24).
- Followers of Christ abstain from those things that harm and destroy the body (1 Cor. 6:19-20).
- New life for the believer is defined as a change from old behaviors (1 Tim. 3:2-13; Tit. 1:5-8; 2:2-8; Gal. 5:19-24).
- Sisters and brothers in Christ live in a caring community where each part of the body is valued (1 Cor. 12; Eph. 4).

While these biblical qualities apply to all who are baptized, they are particularly important to those who are licensed and ordained for ministerial leadership. Qualities are more often “caught” than “taught” as they are modeled by respected and appreciated leaders. It is helpful when we can name both desirable and undesirable qualities and determine the degree to which they are present at a given moment in time. The Readiness for Ministry (RfM) program is designed to help discover these qualities in a ministerial candidate through the use of professional instruments of measurement, use of the material in the “Pre-licensing Interview Guide,” and the pre-licensing interview by the District Ministry Commission.

B. The Complete Discernment Process

The professional instruments, which are listed and defined in Section I. E., represent only one part of the discernment process. The District Ministry Commission (or an appointed interview committee) should also raise a wide variety of questions with the candidate and pay close attention to how the candidate responds to the questions in the “Pre-licensing Interview Guide.” What is the candidate’s understanding of God, Christ Jesus, the Holy Spirit, the universal Christian church, the scriptures, and the Church of the Brethren?

While we should recognize and appreciate different gifts, understandings, and individual freedoms, we must also ascertain whether or not the candidate is comfortable with and committed to the basic beliefs and practices of the Church of the Brethren. Is the candidate able to articulate the doctrines, beliefs, and practices of the Church of the Brethren? Can the candidate affirm the Annual Conference statements on a wide variety of subjects? What is the candidate’s understanding of authority and power as a leader, and is this understanding compatible with the Brethren understanding of the biblical passages listed above? What is the nature of the candidate’s spiritual formation, and what is his/her self-understanding as a spiritual leader? How does the candidate understand the role of the Bible in guiding and informing the inquirer (both the individual and the community) in discerning God’s will and purpose for life in today’s world? What is the nature of the candidate’s devotional/prayer life? Is the candidate willing to accept the District Ministry Commission’s counsel regarding ministerial training?

These are a few of the questions and concerns that should be raised with the ministerial candidate in the pre-licensing interview and throughout the years of ministerial training prior to ordination. *It is important for the Ministry Commission (or its interview committee) to realize, however, that those persons just entering the discernment process may have incomplete answers to some of these questions, and that is to be expected.* These questions signal the need for excellency in ministerial education. When the licensed minister’s educational preparation is completed, regardless of the training track, he/she should be prepared to respond in depth to these and other related questions as part of the pre-ordination process.

In addition to the above questions and concerns that should be raised with the candidate, the following professional measurements listed and defined in Section I. E. will assist both the candidate and the District Ministry Commission in the discernment process.

C. Qualities Deemed Desirable for the Ordained Minister

No one possesses all of the following important qualities at any given time. It is also important to note that having many of these desirable qualities does not guarantee success in ministry. While it is also true that no one is totally devoid of desirable qualities, not having a majority of these desirable qualities may result in personal and interpersonal failure in ministry. It is equally important to note that the qualities listed below are limited to those that can be identified, assessed, and measured in the Readiness for Ministry (RfM) program.

1. Willing to dialogue with new ideas and experiences
2. Approachable—others feel comfortable in seeking out the leader
3. Conscientious—dependable and principled
4. Committed to one’s call by God and the church
5. Interested in developing interpersonal skills
6. Altruistic—has an unselfish regard for the welfare of others

7. Empathetic—feels for others
8. Enthusiastic about one's ministry
9. Self-starter
10. Self-motivator
11. Able to learn from criticism
12. Compassionate
13. Able to cope with change
14. Has social service interests
15. Has religious interests: values, morals, ethics, scriptures, theology, prayer-life
16. Enthusiastic about writing and speaking publicly
17. If extroverted, interested in learning to process ideas/concepts internally
18. If introverted, interested in learning to process ideas/concepts with others
19. Genuine—not pretentious
20. Enjoys systems management
21. Psychologically and emotionally stable
22. Has vision and sense of direction in one's leadership
23. Patient with self and others
24. Able to forgive self and others
25. Able to accept forgiveness
26. Possesses good "people" skills
27. Self-assured and confident
28. Has a collaborative leadership style
29. Able and willing to formulate a personal faith position
30. Genuinely likes people

D. Qualities Deemed Undesirable for the Ordained Minister

Undesirable qualities that are sometimes associated with personality disorders, if left untreated, can defeat one's ministry. While healthy individuals may exhibit or act out on one or more of these undesirable qualities at any given time, *patterned* behavior around any one of the undesirable qualities listed below is a cause for concern. The RfM program helps to identify these undesirable qualities and to assist the individual in seeking therapy.

1. Exhibits avoidant behavior—overly sensitive to potential criticism or rejection
2. Dependent—relies too much on others to fulfill personal needs
3. Histrionic reaction—reacts in an exaggerated manner to minor situations
4. Narcissistic—always drawing attention to self
5. Aggressive—overly demanding of others; words and actions appear to be hostile
6. Compulsive—carries things to the extreme; has need for perfection
7. Negative
8. Paranoid—believes that one is being singled out for hurtful reasons
9. Excessively anxious
10. Depressed
11. Has delusional thoughts
12. Shows excessive anger and a hostile attitude
13. Impulsive
14. Overly vulnerable
15. Overly self-conscious
16. Prone to substance abuse
17. Prone to abusive behavior
18. Overly modest

19. Hardhearted
20. Mistrustful
21. Constantly needs approval
22. Judgmental
23. Intolerant of differences
24. Overconfident and always needs to win
25. Rigid
26. Lacks clarity about one's call from God and the church
27. Lacks self-confidence
28. Has difficulty forgiving self and others
29. Has difficulty accepting forgiveness from others
30. Has difficulty formulating a personal faith position

E. Professional Instruments of Measurement and Psychological and Personality Appraisal Objectives

The RfM instruments described below identify, assess, and measure the desirable and undesirable qualities for ministry listed in the previous section.

1. *Strong Campbell Vocational Interest Inventory*. Identifies those interest patterns most appropriate for work in the Christian ministry, the Church of the Brethren denomination in particular.
 - a. Having a facility with words and using them to frame thoughts, opinions, ideas, verbally articulating them in an informative and persuasive manner;
 - b. Relating socially with an interpersonal style that conveys warmth and caring without being patronizing and condescending. Sharing with others as fellow human service providers;
 - c. Investing in religion with a sense of God's presence and embracing a higher meaning for life than that offered by secular society;
 - d. Employing specific skills such as art, writing, music, and drama in ministry.
2. *Myers-Briggs Type Indicator (MBTI)*. Identifies the personality type most descriptive of candidates, which determines how they go about daily life and which can be expected to shape their basic style of leadership. This includes . . .
 - a. The flow of physical and psychic energy—whether one prefers to direct physical and psychological energies inwardly or outwardly;
 - b. The method of garnering knowledge for the environment—whether with facts or intuition or with an integration of facts and intuition;
 - c. The most comfortable way of processing information—cognitively or affectively (whether decisions, important or trivial, are made objectively and logically or subjectively and logically).
 - d. The way of structuring/organizing themselves and their environment—orderly or spontaneously.

Whatever the personality type, it is the one that the individual will use in his/her ministry. It shapes and gives flavor to all ministerial roles—administration, visiting, preaching, teaching, conflict management, group facilitation, counseling and nurturing, communication, coordination, interpersonal relationships, interfacing with other professionals, role-modeling, being comfortable with authority and authority figures, crisis intervention, evangelism, self-discipline, supporting, advising and consulting, and creating warm ministry environments, etc.

3. *New Personality Revised Inventory (Neo-PI-R)*. Assesses the major dimensions of personality, together comprising thirty (30) personality traits that will promote or hinder a person's success in ministry roles and functions.
 - a. Dimension 1—calm, even-tempered, relaxed, deals comfortably with others vs. shows disruptive emotion, lacks impulse control, exhibits faulty reasoning;
 - b. Dimension 2—likes people, gregarious, active, talkative, cheerful, and energetic vs. reserved, unfriendly, and independent;
 - c. Dimension 3—imaginative, sensitive, attentive to inner and outer world, intellectually curious, prefers variety vs. conventional, conservative, emotionally inhibited, has narrow interests;
 - d. Dimension 4—altruistic, cooperative, sympathetic, trusting vs. competitive, egocentric, and skeptical;
 - e. Dimension 5—purposeful, strong-willed, determined, willing to achieve, scrupulous, and reliable vs. lackadaisical, more hedonistic, less conscientious, and less realistic.
4. *Millon Clinical Multiaxial Inventory–II (MCMI–II)*. Assesses personality style in a more global fashion than the three previous measurements. The MCMI–II identifies the enduring and basic organization of personality and whether maladaptive psychological functioning is likely to exist.

Extreme scores on any of the thirteen (13) personality or nine (9) symptom syndrome scales usually indicate any one or all of the following conditions:

- a. Has a history of personal and social maladjustment;
- b. Has unusual difficulty adapting to changes in the social environment;
- c. Continually relies on coping behaviors that ultimately are self-defeating and cause distress in others.

When present, personal maladjustment of this nature can be expected to create emotional and interpersonal difficulties for a minister in all areas of professional and pastoral relationships.

SUMMARY: In summary, the findings from the Readiness for Ministry (RfM) evaluation are used to identify the psychological and personality traits, characteristics, interests, and

attitudes that determine the personal and emotional style a candidate for licensure will use in performing the roles of ministry and pastoral service.

II. MINISTERIAL COMPETENCIES

In addition to the personal qualities discussed above, it is important that ministerial leaders understand and be skilled in practicing the ministry to which the church has called them. Simply possessing competencies is no guarantee of effective ministry. Acquiring these competencies, however, is a critical part of preparation for ministry.

The paragraphs that follow name eleven (11) important competencies for ministerial leaders and attempt to spell out what each of these competencies involves. For those entrusted with the responsibility of designing ministry education programs, this material is intended to serve two purposes. First, it offers clues as to possible learning objectives for particular courses and auxiliary experiences. Second, it provides a yardstick for measuring whether the various competencies have been acquired or strengthened through the ministry education program.

A. Competencies for Ministry: A User's Commentary

1. Familiarity with the biblical sources of the Christian community and competency in interpreting those sources:

The Bible bears witness to God's deeds and guides the church in its quest to live as God's people. Thus, it is important for ministerial leaders to know the writings that comprise the Bible and the story of the people of God out of which these writings arose. It is also important that ministers acquire skills in interpreting scripture more effectively and that they understand how and why Christians interpret the Bible differently. It is especially important that they be able to use scripture appropriately in the various ministries of the church and that they be able to facilitate the study and discernment of the biblical message on the part of the congregation as a whole.

2. Familiarity with and ability to reflect theologically on the history and social context of Christianity:

The story of God's people that begins in scripture continues on in the life and history of the church across the centuries. Thus, it is important for ministerial leaders to be familiar with significant people, events, and issues in the ongoing story of the Christian community. It is also important that they understand how the church's story relates to and intersects the wider world in which it develops. In addition to knowing the story, ministerial leaders need to be able to reflect on the story from the vantage point of faith: Where and how do we see God active in the church's story? Where and how do we see the church responding faithfully or unfaithfully as the people of God?

3. Awareness of the contextual character of particular Christian traditions, especially as found in the North American setting and in global settings of developing Christianity:

Christians have one Lord, one faith, one baptism. But the way they confess and

practice their faith differs widely from age to age, from place to place, and from one society to another. Thus, it is important that ministerial leaders understand the way in which the language, symbols, and practices of various Christian groups bear the imprint of their cultural context. It is important that they be familiar with significant features of the North American setting of most Brethren communities, including the growing cultural diversity in our midst. It is also important that they appreciate how and why believers elsewhere in the world may experience life differently and express their faith differently.

4. Familiarity with and ability to reflect theologically on the heritage of the believers' church tradition:

Within the wider Christian story, Brethren are one of several groups who share a heritage known as the believers' church tradition. Thus, it is important that ministerial leaders be conversant with the movements out of which the Brethren and other believers' church groups emerged. It is important that they understand some of the characteristic themes and emphases of the believers' church such as believers' baptism and discipleship. It is also important that they be familiar with some of the particular people and events that shaped the history of the Brethren. And it is important that they be able to interpret the beliefs, practices, and polity of the Brethren in terms of their biblical basis, historical development, and significance for the church today.

5. Ability to articulate faith in language that is theologically informed and culturally persuasive:

As Christians, we celebrate the good news of God's love for us in Jesus Christ. All too often, however, we are unable to communicate that good news in a clear and convincing manner. Thus, it is important that ministerial leaders acquire and demonstrate skills in theological reflection. It is important that they be able to demonstrate how the convictions they hold relate to the Bible, the shared heritage of the wider church, and the beliefs and practices of the Brethren. It is also important that they be able to show how the Christian message engages and challenges the values of the dominant culture. And it is important that they be able to communicate the good news with clarity and credibility in a variety of settings within and beyond the church.

6. An understanding of the congregation informed by both theological heritage and learnings from the human sciences:

The life of faith is a life in community, and the place where we experience community with other believers on an ongoing basis is the congregation. Thus, it is important that ministerial leaders be familiar with biblical images and models of the church as the people of God. It is important that they be able to describe key features of the believers' church view of the faith community and how they may be embodied in the life of a congregation. It is also important that they acquire a systemic understanding of the congregation and so be better able to deal with the dynamics at work in congregational life. And it is important that they be able to reflect critically on significant issues affecting the life and health of congregations at the present time.

7. Ability to articulate a vision of ministry congruent with one's sense of vocation and appropriate to the ministry context in which that vocation will be practiced:

Central to our understanding of ministry is the belief that ministry is not simply an occupation, but rather a vocation. Thus, it is important that ministerial leaders be able to describe the nature and development of their sense of calling. It is important that they be able to discuss how their sense of vocation relates to biblical models of ministry and to the understanding of ministry in the Church of the Brethren. It is also important that they be familiar with significant features of the ministry setting in which they are or will be serving, whether a congregation or other placement. And it is important that they be able to distinguish helpful and unhelpful understandings of the role of the ministerial leader.

8. Ability to nurture and reflect critically on the spiritual formation of self and others, including ethics for ministry and life in community:

The life of faith is more than believing and doing; it is an unending process of spiritual formation and transformation. Thus, it is important that ministerial leaders be able to articulate their own spiritual autobiography and identify critical issues for continuing development. It is important that they be familiar with some of the classical disciplines for spiritual growth, including prayer and Bible study. It is also important that they be familiar with several contemporary models for understanding moral or faith development in individuals and groups. And it is important that they be aware of key issues in ministerial and congregational ethics as addressed by Annual Conference and exhibit skills in processing concrete cases related to these issues.

9. Skills in interpersonal relationships, in mediating conflict, and in building community:

Healthy congregations are places where people know how to relate to one another in constructive ways, even in the midst of conflict and controversy. Thus, it is important that ministerial leaders understand how differing personality types and styles of interaction affect the life of a group. It is important that they have developed skills in listening and in cultivating communication. It is important that they be familiar with resources from scripture, Brethren heritage, and conflict theory that can help people deal with conflict in constructive ways. And it is important that they be able to apply conflict mediation skills to concrete situations, as demonstrated through role plays, case studies, etc.

10. Ability to provide effective leadership in congregational and other church-related arenas of ministry:

The quality of leadership frequently determines whether a group will be able to carry out its mission. Thus, it is important that ministerial leaders be able to articulate an understanding of leadership informed by biblical, theological, and sociological perspectives. It is important that they be able to identify their own leadership style and assess the particular strengths and weaknesses of that style. It is also important that they be able to demonstrate skills in the various arenas of ministry related to their vocation, skills in preaching, worship, pastoral care,

teaching, and administration. And it is important that they be able to identify ways of calling forth and nurturing others' gifts for ministry.

11. Ability to integrate biblical and theological understandings with the practice of ministry:

Understanding that is not embodied in practice is worthless. Practice that is not guided by understanding is shallow. The overarching competency, therefore, that ministry education seeks to achieve is ability to practice ministry in a biblically and theologically informed manner. One of the marks of this competency is an ability to bring biblical and theological understandings to bear on concrete ministry situations, whether in actual practice or in case studies. Another is the ability to respond in discerning ways to the questions of peers and teachers regarding the meaning and practice of ministry. However assessed, integration of understanding and practice is the crucial test of competency for ministry.

B. Instruments for Measuring Competencies

Given the range of ministry education programs in the Church of the Brethren, there is no one standard set of testing instruments for determining whether the various competencies described above have been acquired or strengthened. It is important, however, that each such program develop assessment instruments that are appropriate to the program, enabling those overseeing a program of study to confirm that these competencies have been demonstrated.

Some of these instruments will be used along the way in relation to particular courses or auxiliary experiences. They may include, but are not limited to, tests, research papers, feedback forms, and narrative evaluations by instructors or supervisors. If the course objectives and course design are linked to particular competencies, as they should be, then assessment instruments for these courses will yield helpful information on the progress students are making toward the achievement of competencies.

It is also important that ministry education programs have final assessment instruments that measure the extent to which the whole range of desired competencies is evident in students preparing to graduate from the program. Some educational programs may utilize written and/or oral comprehensive examinations for this purpose. Others may involve review of an ongoing portfolio of documents from the student's program of study, culminating in some kind of integrative essay. Still others may feature a series of self-, peer-, and teacher-assessments of the student's accomplishments. Whatever instruments are used, they should be designed to test not only levels of knowledge and skills, but also the students's ability to integrate biblical and theological understandings with the practice of ministry.

III. POLITY AND PROCESS

A. Polity and the Pre-licensing Process

1. Policy and Procedure

It is the practice of the _____ District to follow the polity and procedures for licensing and ordination as described in the Church of the Brethren *Ministerial Leadership Manual*. This RfM material is an addendum to the established polity.

2. The purpose of the RfM program is to . . .
 - a. Assist the candidate with gaining a greater self-knowledge;
 - b. Assist the candidate with information that can be used in his/her career development plans;
 - c. Assist the candidate with the development of his/her educational plans;
 - d. Assist the District Ministry Commission in its guidance of the candidate as he/she develops educational plans, assuring that there is course work in areas where there might be deficiencies;
 - e. Assist the District Ministry Commission in making decisions relative to the candidate's suitability for the set-apart ministry;
 - f. Assist the District Ministry Commission in redirecting the candidate to *another area of ministry*, should it appear that he/she is not suited for the set-apart ministry.

3. Timing

The Readiness for Ministry program is a process which begins in the pre-licensing period and extends to the time of ordination. The RfM instruments should be administered prior to the pre-licensing interview by the District Ministry Commission or an interview committee appointed by the District Ministry Commission.

4. Appointment of an Evaluator

This person should be a psychologist or someone with equal qualifications.

5. Cost

For the _____ District, the cost is \$ _____ , which will be divided as follows: Calling congregation: \$ _____ ; District: \$ _____ ; Candidate: \$ _____ ; Other: \$ _____ .

(The cost will vary according to the agreement with the evaluator. Each participating district will negotiate its own agreement and decide how the cost will be shared by the calling congregation, the district, and the candidate, etc.)

6. RfM Instruments

- Myers-Briggs Type Indicator*
- Neo-PI-R (New Personality Revised)*
- 16 PF (Personality Factors)
- Strong Campbell Vocational (Interest) Inventory*
- Life Style Inventory
- Millon Clinical Multiaxial Inventory–II (MCMI–II)*
- Other _____
- Other _____

*At least four of the above six instruments shall be used with each candidate for ministry, but those instruments with the asterisk are highly recommended by those who are currently involved in RfM programs.

NOTE: Another instrument that is often used in career development centers, the Minnesota Multiphasic Personality Inventory (MMPI), *is not* recommended by those evaluators who are working with RfM programs *unless* there are indications of emotional or psychological pathology. In that case, the MMPI and other instruments should be considered and administered under careful supervision.

7. Process

When the District Office receives a written notification from the appropriate group in the calling congregation, the District Executive/Minister (or an appointee) shall schedule a meeting with the candidate and the pastor and the appropriate representatives of the calling congregation. The purpose of the meeting is to . . .

- a. Create a three-way partnership—candidate, congregation, and district—of support, ministerial training, involvement in the life of the church, etc.
- b. Become familiar with the entire process leading up to the interview with the District Ministry Commission. The process will include completion of the “Pre-licensing Interview Guide” and the RfM instruments.
- c. Understand that the RfM instruments are to be administered under the direction of the District Executive/Minister and under the supervision of the evaluator. The District Executive/Minister shall submit the completed RfM instruments to the evaluator. *The evaluator shall tabulate the results of the instruments and prepare a written evaluation for the candidate, the District Executive/Minister, and the District Ministry Commission.*
- d. Affirm the need for the evaluator to meet with the candidate prior to the interview with the District Ministry Commission to interpret the results of the RfM instruments. The evaluator and the District Executive/Minister should confer as necessary.

It is possible, however, for the results of the RfM instruments to be shared in other ways. For example, the District Executive/Minister (or another designated person) could be the one who interprets the results of the RfM instruments. The candidate’s completed instruments could be mailed to the evaluator (even in another district). The evaluator would tabulate them, write an evaluation for the District Executive/Minister, the candidate, and the District Ministry Commission, and prepare the District Executive/Minister by telephone to interpret the written evaluation to the candidate. The candidate could also confer with the evaluator by telephone, or the three parties could converse via a conference telephone call.

- e. Discuss the manner in which confidential material is handled by those who are involved with the RfM process:
 - 1) The candidate shall sign the appropriate “Release of Records Authorization” forms, granting the District Executive/Minister the right to release relevant information to the evaluator; granting the evaluator the right to release his/her written evaluation of the RfM instruments to the District Executive/Minister and the District Ministry Commission; granting the

District Executive/Minister the right to place the evaluator's written evaluation in the candidate's permanent ministerial file; and granting the District Executive/Minister and the evaluator the right to share a verbal summary of the RfM written evaluation with the District Ministry Commission.

- 2) The evaluator will discuss the findings in each of the instruments used in the RfM process, but the original RfM instruments shall be maintained in the files of the evaluator and are strictly confidential.
 - 3) The candidate has a right to review the original instruments with the evaluator at any time in the future.
 - 4) The candidate may submit a written request at any time for the evaluator to submit a copy of the written evaluation of the RfM instruments to specific individuals.
- f. Discuss the normal procedure relative to the candidate's interview by the District Ministry Commission, including notification to the congregation of action taken by the commission and scheduling the licensing service.
- g. Discuss the need for the candidate to submit an educational plan to the District Ministry Commission, via the District Executive/Minister, prior to the licensing service. An updated educational plan shall be submitted to the District Ministry Commission annually until the established educational process is completed.
8. Persons from Other Denominations
Persons from other denominations seeking to have their license or ordination recognized in the Church of the Brethren will be required to participate in the RfM program as described in this document. The instruments shall be administered to the candidate in the district where the candidate is seeking entrance.
9. Next Steps
- a. When the Readiness for Ministry process (see III. A. 7. above) has been completed, the candidate will be scheduled for an interview with the District Ministry Commission. The candidate's pastor or some other congregational representative should accompany the candidate to the interview.
 - b. The District Ministry Commission will send its recommendation for licensing to the appropriate person(s) in the congregation and also notify the candidate of its decision. The next steps in the process will be determined by the nature of the recommendation.
 - c. If the District Ministry Commission recommends that a candidate be licensed to the ministry, the congregation will be asked to vote by secret ballot on the recommendation. The vote may be taken in a special congregational business meeting called for that purpose or at a regular business meeting. The congregational moderator may take the vote on behalf of the District Ministry Commission. The District Office is to be contacted and given the vote-count.

- d. If the congregation affirms the District Ministry Commission's recommendation, the District Office will contact the pastor and the candidate and schedule a licensing service. *The license is for one (1) calendar year and may be renewed by the District Ministry Commission and the congregation annually until the approved educational program is completed.*
 - e. The District Ministry Commission will appoint a counselor (mentor) to work with the licensed minister. The candidate will be given the opportunity to nominate one or more people for that role.
 - f. The licensed minister and the counselor will be expected to submit written reports to the District Office annually. (Some districts hold an annual Readiness for Ministry retreat for licensed ministers, and the written reports are incorporated into the retreat format.) The reports discuss the ministry plans of the current year and submit new plans for the upcoming year. The annual report helps the District Ministry Commission evaluate the progress of the licensed minister. If the commission votes to extend the license for another year, that recommendation will be sent to the congregation. The congregation is then asked to follow the steps outlined in 9. d. above. There is no need to hold a relicensing service.
 - g. When the congregation has voted to extend the license for another year, the District Office is to be notified (no later than December 15), and the District Office will issue a new licensed minister's card.
10. Education
- a. The licensed minister is expected to agree to an educational track that best meets his/her needs and satisfies the requirements of the district. The first and most desirable track is seminary education at Bethany Theological Seminary. In Area 1, some of Bethany's course work can be done through the Susquehanna Valley Satellite on the campus of Elizabethtown College or at one of the accredited seminaries in the area. Other areas of the denomination may have other types of cooperative efforts with Bethany.
 - b. Other educational tracks include Training in Ministry (TRIM), Education for Shared Ministry (EFSM), and district-administered ministerial training.
 - c. The District Ministry Commission should approve the candidate's educational track before the person is licensed, and educational progress should be reviewed annually prior to the approval for ordination.
 - d. The District Ministry Commission provides financial assistance in the form of grants and loans to licensed ministers during their junior and senior years in undergraduate schools and during the time of training in seminary, the TRIM and EFSM programs, or in other approved schools. The District Office is required to file form 1099 with the IRS annually for any student receiving a grant or who has had a loan forgiven, and the student will be responsible for declaring the grant or forgiven loan as income for tax purposes. Loans will be repaid or forgiven according to individual district policies.

11. Grants and Loans

Course Load	Brethren Institution**/Program	Non-Brethren Institution
Full time (12+ credit hours)	\$ _____	\$ _____
Three-fourths time (9-11 credit hours)	\$ _____	\$ _____
Half time (6-8 credit hours)	\$ _____	\$ _____
One-fourth time (3-5 credit hours)	\$ _____	\$ _____

**Bethany Theological Seminary has a full-tuition scholarship program, which amounts to approximately \$5,000.00 per year. That is a sizable "gift" to every Brethren student who attends BTS. The district cooperates with Bethany's tuition scholarship program by giving \$ _____ of the above \$ _____ grant/loan directly to the seminary for a full-time student. (Amounts for less than full-time study will be calculated according to the course load.) The remaining funds (depending on the course load) will be given directly to the Bethany student and is taxable income for the student. The grants/loans for those attending a non-Brethren institution will be sent directly to the institution.

The student must apply for the grant/loan by writing to the District Executive/Minister, providing detailed information about the course load, the name of the educational institution, etc. The grant/loan must be approved by the District Ministry Commission.

Section I, Ministerial Qualities, was developed by the Ministry Issues Committee of the Council of District Executives (CODE) during 1994-1995 and affirmed by the Council of District Executives in January 1996. This section was edited and revised November 1998 and September 2000.

Section II, Ministerial Competencies, was developed by the Ministry Advisory Council in consultation with the dean and faculty of Bethany Theological Seminary and affirmed by the Council of District Executives in May 2000.

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CHURCH OF THE BRETHREN

**READINESS FOR MINISTRY (RFM)
Release of Records Authorization**

District Executive/Minister and Ministry Commission

I, _____ [*print name*], give my permission to the RfM evaluator, _____ [*print name*], to release information to the District Executive/Minister and the District Ministry Commission relative to my participation in the Readiness for Ministry program of the _____ District.

I understand that the information released will include the detailed written summary by the Readiness for Ministry evaluator and any verbal or written comments by the District Executive/Minister to the evaluator and verbal comments the evaluator and the District Executive/Minister may make to the District Ministry Commission. The written summary by the evaluator will be based on the results of the Readiness for Ministry instruments listed below.

The check marks in the blanks below indicate the instruments used in this RfM process:

- | | |
|------------------------------------------------------|------------------------------------------------------------------------|
| <input type="checkbox"/> Myers-Briggs Type Indicator | <input type="checkbox"/> Neo-PI-R (New Personality Revised) |
| <input type="checkbox"/> 16 PF (Personality Factors) | <input type="checkbox"/> Strong Campbell Vocational Interest Inventory |
| <input type="checkbox"/> Life Style Inventory | <input type="checkbox"/> Millon Clinical Multiaxial Inventory |
| <input type="checkbox"/> Other _____ | |
| <input type="checkbox"/> Other _____ | |

Evaluator _____ [*name*]
 _____ [*address*]

 _____ [*phone*]
 _____ [*e-mail*]

Candidate's signature _____

Date _____

Affirmed by the Council of District Executives, 1/96

Office of Ministry
Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120-1694

CHURCH OF THE BRETHREN

**READINESS FOR MINISTRY (RFM)
Release of Records Authorization**

Permanent Ministerial File

I, _____ [*print name*], authorize the District Executive/Minister to place the summary of the Readiness for Ministry instruments in my permanent ministerial file. The summary was written by the RfM evaluator, _____ [*print name*], and is based on the results of the Readiness for Ministry instruments listed below. The check marks in the blanks indicate the instruments used in this RfM process.

- | | |
|------------------------------------------------------|------------------------------------------------------------------------|
| <input type="checkbox"/> Myers-Briggs Type Indicator | <input type="checkbox"/> Neo-PI-R (New Personality Revised) |
| <input type="checkbox"/> 16 PF (Personality Factors) | <input type="checkbox"/> Strong Campbell Vocational Interest Inventory |
| <input type="checkbox"/> Life Style Inventory | <input type="checkbox"/> Millon Clinical Multiaxial Inventory |
| <input type="checkbox"/> Other _____ | |
| <input type="checkbox"/> Other _____ | |

I understand that my permanent ministerial file is maintained in a secure and confidential place in the District Office, that I may examine my file at any time, and that my file will be sent to another district if I relocate out of the _____ District, Church of the Brethren. I also acknowledge that I have the right to submit my written comments as an attachment to the evaluator's summary of the RfM instruments.

Evaluator _____ [*name*]
 _____ [*address*]

 _____ [*phone*]
 _____ [*e-mail*]

Candidate's signature _____

Date _____

Affirmed by the Council of District Executives, 1/96

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