PARTICIPANT HANDBOOK

FOR

CHURCH LEADERSHIP CENTER

2012 - 2013

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1. Introduction

We welcome you to the community of learners and leaders that make up Church Leadership Center (CLC), an in-person and online community that provides a "high-touch" and "friendly-tech" approach to ministry education for church leaders.

CLC fills the gap between academically-oriented college and seminary programs and minimal-commitment adult church education classes. We have a non-schooling, contextually relevant, mentor-facilitated, and seriously intensive and intentional approach to equipping church leaders.

If you are involved or emerging as a church leader, we want to support you while you remain in ministry, wherever you are and whatever your needs and goals might be. We would like to come along side of you throughout your journey by means of internet resources with assistance from mentors.

Our Purpose
The Church Leadership Center provides mentor-facilitated learning for the development of church leaders by means of face-to-face, small group, and online processes and resources.

The educational design provides ministry-related, competency-oriented, and mentor-facilitated courses and learning activities for the development of ministry leaders. Courses are flexibly structured so as to be accessible to and respectful of all adults regardless of academic background or cultural connections. Learning resources are designed for use in classroom, online, or individualized formats. Other distinctive characteristics include:
1. continuing education units (CEUs) and certification,
2. online learner portfolios,
3. social networking,
4. learning design that reflects adult, non-formal educational theory,
5. relational methodologies, and
6. coach, mentor, and facilitator training.

Educational processes are missional, incarnational, and transformational. Emphasis is on the areas of Bible, communication, discipleship, evangelism, leadership, history, pastoral care, preaching, spiritual formation, teaching, theology, leadership, mission, church dynamics, and worship with application to the growth and planting of dynamic churches.

Our Beliefs
Scripture: We believe that God is revealed to us in the Old and New Testaments of the Bible, which are the inspired Word of God, our final authority in matters of faith and life.

God: We believe in the Creator God of the Bible who is sovereign sustainer, infinitely just, wise, good, loving, holy, and exists eternally in three persons: Father, Son, and Holy Spirit.

Humanity: We believe that people were created in the image of God but fell into sin through the disobedience of Adam and Eve. As a result of the Fall, all people are born sinful and in need of salvation.

Jesus Christ: We believe that Jesus Christ is fully divine and fully human, and saves his people from their sin by his life, death, and resurrection.

Salvation: We believe that sinners are justified by grace through faith on the basis of the finished work of Christ (his death and resurrection), and persevere in this new life by the power of God.

The Holy Spirit: We believe that the Holy Spirit regenerates sinners, indwells believers, enables them to live godly lives, and provides spiritual gifts for the work of ministry.

The Church: We believe that God is calling people from the whole human race to believe in his son, Jesus Christ, and gathering them in communities of faith for missional living, redemption of society, and fellowship with each other until Jesus returns.

The Future: We believe that Christ is ruling over the church and the world through his Word and Spirit. He will return to judge the living and the dead and to renew the whole creation.

Our Roles

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Our Approach

Pastoral leaders are individuals who have demonstrated spiritual giftedness and effectiveness in church ministry. Their calling and competencies have been confirmed so that they are able to serve as pastoral leaders in churches and church-related ministries. The giftedness and competencies of those who have completed training with CLC is expressed through the completion of one of the certificate programs.

A CLC certificate holder normally has been ordained as a Deacon or Elder and demonstrates competency in the following areas:

- Maturity of faith and personal integrity,
- Understanding and interpretation of the Old and New Testaments,
- Theology and church history,
- Knowledge of and adherence to church and denominational government and polity,
- Ability to preach, teach and administer the sacraments,
- Capability to provide organizational leadership that includes pastoral ethics and practices.

Church Leadership Center has its roots in the Commissioned Pastor program of the Reformed Church in America. The Commissioned Pastor program began with a decision of the 2002 General Synod to embrace the ministry designation of Commissioned Pastors. Standards and guidelines were provisionally passed by the General Synod and approved the following year.

In 2008 a proposal was developed by the Ralph and Cheryl Schregardas Foundation to create an online approach for the ministry education of church leaders. The approach that the Foundation proposed was consistent with that of the Commissioned Pastor program but sought to extend it beyond the scope and reach of any one denomination or region. The proposal resulted in the appointment of Dr. Burt Braunius as founding President of the Church Leadership Center.

2. Program Description

The Church Leadership Center is a community of lifelong learners who are growing in their abilities to demonstrate integrity of character, biblical knowledge, theological competence, and quality pastoral and leadership skills for effective ministry. Participants are involved in ministry vocations, lifelong learning, and ministry experiences that contribute to a pastoral preparation for certification.

The educational design of Church Leadership Center programs provide
- mentor-supported,
- ministry-related,
- non-accredited, and
- competency-oriented courses and learning activities for the development of life-long learners and ministry leaders.

Courses are flexibly structured so as to be accessible to and respectful of all adults regardless of academic background or cultural orientation. Learning resources are designed for use in classroom, on-line, or individualized formats. Courses are grouped into eight categories. These are:
- Faith, Integrity, and Calling
- Bible
- Theology and Church History
- Church and Denominational Characteristics
- Leadership and Organization
- Pastoral Care and Ministry
- Preaching and Worship
- Teaching and Groups

Other distinctive characteristics include:
- contextualized learning plans,
- continuing education units (CEUs),
- online learner portfolios,
- social networking,
- a non-formal approach to course design,
- relational methodologies,
- mentor and facilitator training, and
- certification.

Unique Features of Church Leadership Center Programs
Unique features to the CLC program include approaches taken to mentoring, syllabi design, and participant roles.

Mentors play a vital role. Mentoring is buttressed by online resources, relational connections in person or by phone, mentor orientation, and accountability.

Syllabi are written from an adult, non-formal education perspective and are provided to facilitators and candidates as guidelines for study in the various ministerial disciplines. Participants have a training plan framed as a contract, approved by participants and their churches. There is no timeline for completion of the contract apart from that which is set by the participant

Participants have leadership roles in their local churches; either fulltime, part time, or as volunteers. They are lifelong learners who are committed to Christ and the growth of the church, uniquely gifted for the gospel ministry, and focused on the goal of equipping, transforming, and multiplying ministry leaders.

Program Design: An Adult Education, Competency-based Approach

While academic accreditation is not given for achievement in Church Leadership Center programs, the educational approach taken toward training is substantive and credible, equipping leaders for the work of ministry that is both honorable before God and responsible within the church. This chosen path of study and preparation for the ministry is not intended to replace other approaches to ministry education such as the M. Div. degree, nor is it a scaled down approach that produces inferior or second-rate leaders. Rather, it is focused on the development of persons who can function with quality pastoral knowledge and skill as a result of a contextualized training approach that is based on adult, non-formal education theory and practice. Participants bring to gospel ministry their training, life experiences, the practice of pastoral ministry, and the verification of ministry competencies. This approach is grounded in participant portfolios that give evidence of achieved competencies and effective ministry performance.

Non-formal Education

Participants emerge from within the context of a local church and receive most of their ministry education while in this context. The congregation is also the place to which they will likely be appointed as pastoral leaders. Participants begin this journey of ministry preparation from the highly experiential environment of church life. Consequently, by design, their education focuses on enhancing and achieving ministry competencies as they serve. In view of these factors, an approach to education that is generally "non-formal" characterizes the program. At the same time, formal education coursework and the verification of learnings through informal education experiences are accepted as evidences of competencies that have been achieved.

Non-formal is a category for education that is often used to describe non-schooling approaches to teaching and learning. It is differentiated from the other two categories; i.e., "formal" and "informal." Following is a brief description of the three categories.

- Formal education: the hierarchically-structured, chronologically-graded 'education system,' running from primary school through the university and including, in addition to general academic studies, a variety of specialized programs and institutions for full-time technical and professional training.
- Informal education: the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment - from family and neighbors, from work and play, from the market place, the library, and the mass media.
- Non-formal education: any organized educational activity outside the established formal system - whether operating separately or as an important feature of some broader activity - that is intended to serve identifiable learning clientele and learning objectives.

The distinction made between the three categories is largely methodological and administrative. Formal education is linked with schools and training institutions; non-formal with community groups and other organizations, such as churches; and informal covers what is left, e.g., interactions with friends, family and work colleagues. (For further reference see: Combs with Prosser and Ahmed [1973]; Coombs and Ahmed [1974], Srinivasan [1977] and *Encyclopedia of Informal Education*: http://www.infed.org/biblio/b-nonfor.htm.

Three Categories of Education

	Formal	Non-formal	Informal
Teacher/ Student Dynamic	Pre-established hierarchy	Equal partnership among facilitators and participants	Learning may take place individually, or can be shared within a group
Environment	Classroom environment	Learning groups are more casual and participatory	Learning may occur in any environment
Content	Determined by teacher or other authority	Participants actively identify learning needs and methods, guided by a facilitator	Determined completely by participants who assess their own needs and identify solutions
Teaching/ Learning Methods	Lecture primary source of information delivery	Primarily participatory techniques	Completely participatory methods; participants assess and reflect on their own learning
Teaching/ Evaluation Tools	Formal test or "proof of learning"	Formal tests, papers, or projects are supple-mented with students' application of learning within the community	Learning is practical and related to real needs; applied in the lives of people within the community

Adult Learning Principles and Practices
There are three primary adult education perspectives that are applied to the approach being taken here to ministry leadership education. These reflect the concept of andragogy as developed by Malcom Knowles, the cycle of experiential learning as advocated by David Kolb, and the use of Continuing Education Units (CEUs). Andragogy influences the ways in which individuals are treated in the program. Experiential learning influences the development of training plans and learning activities, CEUs provide a way for identifying the amount of time required for learning activities.

Andragogy
Malcolm Knowles developed the concept of andragogy. The premise of andragogy is that adult learners are different from child learners (referred to by the term pedagogy) in at least four areas.
1. Self-concept: As a person matures, his or her self concept moves from one of being a dependent personality toward one of being a self-directed human being.
2. Experience: As a person matures, she or he accumulates a growing reservoir of experience that becomes an increasing resource for learning.
3. Readiness to learn. As a person matures, his or her readiness to learn becomes oriented increasingly to the developmental tasks of her or his social roles.
4. Orientation to learning. As a person matures, her or his time perspective changes from one of postponed application of knowledge to immediacy of application, and, accordingly, the orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness.

Consequently, adult learners:
- Expect to be treated with respect and recognition,
- Want practical solutions to real-life problems,
- Can reflect upon and analyze individual experiences,
- Have different learning styles,
- Are motivated by the possibility of fulfilling personal needs and aspirations, and
- Are capable of making their own decisions and taking charge of their own learning.

Experiential Learning
According to David Kolb's theory of "experiential learning," people learn in a cycle consisting of four stages (*Experiential Learning*,1984): concrete experience, observation and reflection, forming abstract concepts, and testing in new situations.

For purposes of educational planning, Kolb's stages may be illustrated by the following questions and action verbs. These are built into course design and facilitator training.
- Concrete Experience
  Questions: Describe your experience; i.e., What did you do? What actions did you take?
  Action Verbs: worked, created, prepared, implemented, conducted, produced
- Reflective Observation
  Questions: What did you notice and observe about the experience?
  Action Verbs: observed, watched, noticed, saw, thought, discovered
- Abstract Concepts
  Questions: What rules, theories, and concepts apply to this situation?
  Action Verbs: concluded, theorized, found, realized, deduced, learned
- Active Experimentation
  Questions: What happened as a result of your experience, reflection, and learning? How did you apply your learning to future situations?
  Action Verbs: used, updated, applied, tried, implemented, changed

Continuing Education Units (CEUs)
In adult continuing education, the term CEU provides a standard for identifying the amount of time that is to be devoted to a learning project or activity (www.iacet.org). Contact and involvement time is quantified into CEUs. A Continuing Education Unit is defined as 10 contact hours of participation in an organized continuing education experience under responsible sponsorship and qualified instruction. Continuing education, as used in this definition, includes all learning experiences in structured formats that impart noncredit education to post-secondary-level learners. The number of units to be awarded is determined by considering the number of contact hours of instruction and supervised learning activities.

Reasonable allowance is made for activities such as required readings, written reports, field activities, and guided study. Learners are awarded CEUs for activities that range from attending conferences and seminars to participating in structured classes (residence or online) or guided studies. The number of CEUs given will depend upon the number of contact hours (60 minute periods) between a learner and facilitator and the amount of additional complementary learning activities.

Applying the rule that 10 contact hours equals one Continuing Education Unit, a learner who attends a seminar that meets on a Friday, 9:00 am – 5:00 pm (with an hour off for lunch) and then on Saturday, 9:00 am to noon will qualify for 1 CEU. In a different situation, someone taking an online course that meets 10 times, one hour each time, and involves an additional twenty hours of learning activities outside of class, gets 3 CEUs.

As a guideline, a minimum of 5 Continuing Education Units is recommended for verification of a competency being achieved in each area. This guideline may be modified or waived by the candidate's supervisory team, where they are able to judge that a competency has been met based on evidences that are provided by the candidate and filed in the candidate's e-portfolio.

For purposes of comparison to formal, classroom education, a Credit Hour is the equivalent of one hour (50 minutes) of lecture time (or other teacher-student contact time) for a single student per week over the course of a semester, usually 14 weeks, and two hours of study outside of class for each hour (50 minutes) in class. A student taking a two hour course will typically meet for 28 fifty minute classes (or a total of 1400 minutes) and complete 56 hours of work outside of

class (or a total of 2800 minutes). Therefore a two hour class can be said to require about 84 academic hours (50 minute periods) of work.

If a formal approach to education were being proposed, the next step would be to identify college or seminary courses to be taken either as a resident student or through distance learning. A non-formal, adult education approach provides flexibility for the candidate to meet the necessary competencies while remaining in ministry. A candidate's program may be brief with only a few competencies needing to be met.

The program may also recognize college or seminary courses as evidences of competencies, or there may be a combination of formal and non-formal learning experiences. In fact, it is recommended that undergraduate and graduate courses be built into plans for lifelong learning. Characteristically, when individuals and members of their training plan team meet, the resulting plan has a preponderance of small group and guided learning projects.

Portfolios
Portfolios are used by learners to document progress and achievements. The evidence contained in a portfolio provides the resources for verifying competencies that have been achieved and are able to be equated with requirements for an individual's program. Typically, a transcript will suffice as documentation for relevant college and seminary courses. More extensive documentation is necessary to verify the achieving of competencies through informal and non-formal learning experiences. Portfolios provide this documentation.

Portfolio is defined by MacIsaac and Jackson (1994) as a collection of materials that represents a learner's work.

> … a portfolio is defined as the structured documented history of a carefully selected assembly of coached or mentored accomplishments substantiated by materials (artifacts and attestations) that represent a learner's work. These materials are accompanied by descriptive explanations and commentaries in which the learner defines, describes, and reflects on the accomplishments represented in the portfolio (Assessment Processes and Outcomes: Portfolio Construction by Doug MacIsaac and Lewis Jackson, pp.63-72 in *Experiential Learning: A New Approach*, Jackson, Lewis and Caffarella, Rosemary S. eds. San Francisco: Jossey-Bass, Number 62, Summer 1994, p. 64).

Artifacts and attestations in a portfolio are materials created by the learners or verified by others.

Examples of artifacts are:	Examples of attestations are:
- written correspondence - workshop and seminar notes - memos - term and research papers - video/audio tapes of teaching and preaching - journal and book reviews - published articles and books - reports - test results - lesson plans - meeting agendas and minutes - budgets - job descriptions - strategic planning reports	- letters of recommendation - job performance evaluations - peer critiques - newspaper and other media accounts - honors and awards - certificates - licenses - diplomas - transcripts - membership in professional organizations - records of employment

The participant's portfolio is representative in nature. It is used to demonstrate the accomplishment of learning competencies in an individual's training plan. Academic transcripts are used to provide documentation of courses taken at the college or seminary levels.

Portfolio development is for the purpose of communicating what has been learned to a designated audience. In this case, the audience often includes a mentor, supervisory team, congregation, or regional or denominational group. Portfolio development is the responsibility of the participant. It is done by the participant, not for the participant or to the participant. It is an expression of an individual's values, reflection, self-initiative, and it is strategic for the accomplishment of her or his program. The portfolio is developed to demonstrate the accomplishment of competencies.

Portfolio materials are to be saved in two ways: hard copy and electronically. First, as hard copy: these documents may be organized in a three-ring binder or in file folders. Use of a three-ring binder should include index-tabbed sheets for the different sections. If file folders are used, they may be organized in an accordion case or other type of portable organizer. Second, all documents are electronically archived in portfolio folders and files on the designated web site.

Portfolios contain the following parts:
- Preface, with an autobiography and informal statement of professional goals;
- Main section, divided into categories according to the competencies of the individual's training plan. At the beginning of each category, there should be a statement that summarizes any documents that are to follow and explains what was selected and why it was selected as evidence;
- Conclusion, in which the primary characteristics of the portfolio are summarized.

The main sections of a portfolio are developed to provide evidence that the training plan has been accomplished. Typical portfolio categories (with a file folder for each) include the following:
- Faith, Integrity and Calling
- Bible
- Theology and Church History
- Church and Denominational Characteristics
- Leadership and Organization
- Pastoral Care and Ministry
- Preaching and Worship
- Teaching and Groups
- Other

The participants give permission to their supervising team and other accountability partners to have access to the portfolio. Portfolio resources are also shared between individuals. A completed portfolio is the basis for recommendations for program completion, competency, and certification.

Certificates of Competency

Individuals are welcome to take individual courses without being admitted to a certificate program. However, being admitted to a certificate program can bring discipline and structure to learning as well as the satisfaction of achieving a goal. Four levels of certificates may be earned through the Church Leadership Center. These are:

- Certificate in Applied Bible Knowledge,
- Certificate in Bible and Ministry, and
- Certificate in Pastoral Leadership.
- Other certificates: Commissioned Pastor, Ministry Associate, Campus Pastor Leadership (Faith Church, Dyer).

Individuals with college or seminary courses, Bible institute training, or other high commitment adult church education courses in their backgrounds may transfer into these certificate programs up to seventy five percent of the course requirements. Because the programs aim at documenting competencies and learning is measured by portfolios and Continuing Education Units (CEUs), past education and experience that can be documented is readily taken into consideration. Adjustments are also made to insure that learning is contextually and developmentally relevant. In addition, new programs can be custom designed to fit the needs of a particular ministry area, church, or other organization.

The Certificate of Applied Bible Knowledge is the entry-level program for those who seek competency in biblical and theological knowledge and its application. It includes five courses: Introduction to Biblical Literature I – Old Testament, Introduction to Biblical Literature II – New Testament, Theology, Discipleship, and Witness.

The Certificate of Bible and Ministry builds upon the Certificate of Applied Bible Knowledge and adds seven new courses. These are: Biblical Interpretation, Small Group Leadership, Preaching, Teaching, Creeds, Confessions and Denominational Beliefs, Spiritual Formation, and Worship.

The Certificate of Pastoral Leadership is grounded in the two previous certificates and adds Church History, Church Government and Ecclesiology, Pastoral Ministry, Pastoral Care and Counseling, Church Leadership, Organization and Management of Churches and Ministry Organizations; Psychological Examination and Profile, and Credo.

Other certificates: Commissioned Pastor, Ministry Associate, Campus Pastor Leadership. These certificates are personalized to a specific ministry designation. Commissioned Pastors serve the Reformed Church in America. Ministry Associates serve the Christian Reformed Church in North America, Campus Pastor Leadership is based on a model established by Faith Church (Dyer, IN) for equipping pastors for their multi-site approach to church multiplication. It includes courses in formation, leadership, mission, church dynamics, as well as courses for meeting other ministry competencies, including those for preparing Commissioned Pastors.

The above certificate programs draw their courses from at least eight areas. These are grouped into the categories of Bible, Theology and Church History, Preaching and Worship, Teaching and Groups, Church and Denominational Characteristics, Pastoral Care and Ministry, Leadership and Organization, and Personal Faith, Integrity, and Calling.

General and specific competencies are identified for each of the areas below. Course Packs (syllabi) provide more detailed descriptions and general and specific competencies for particular courses.

1. Bible
   Courses: Introduction to Biblical Literature I – Old Testament, Introduction to Biblical Literature II – New Testament, Biblical Interpretation

   Competencies:
   - General Competencies: Demonstrate a thorough understanding of the Scripture, commitment to its authority as the Word of God, and insight into its interpretation.
   - Specific Competencies:
     o Read, interpret, and apply Scripture to life.
     o Summarize biblical themes in the Old and New Testaments.
     o Exhibit a general knowledge of the content of the 66 books and specific knowledge of key biblical doctrines necessary for faith and practice.
     o Locate the books of the Bible without using an index.
     o Articulate an understanding of biblical authority consistent with doctrinal standards.
     o Recite from memory the Ten Commandments, Psalm 23, John 3:16-18, Lord's Prayer, Apostles Creed, Question and Answer One of the Heidelberg Catechism.
     o Increase in understanding the meaning of God's Word and be able to communicate it with confidence and clarity.
     o Demonstrate interpretive skills from an historical, evangelical and reformation-oriented point of view. These include knowing and using the historical and literary context, the grasp of OT and NT theology, and the ability to faithfully apply the Scriptures to the needs and hopes of humanity.
     o Exhibit the ability to use Scripture effectively in preaching, teaching, pastoral care and evangelism.

2. Theology and Church History
   Courses: Church History, Theology

   Competencies:
   - General Competencies: Demonstrate proficiency in understanding the history and teachings of the Christian Church, and insight in their interpretation Demonstrate a working knowledge of and a commitment to biblical doctrine, government and worship.

   Specific Competencies:
     o Be familiar with the major persons, movements and historical events in the history of the church. Special emphasis is to be given to the Apostolic, Patristic, Reformation, and Modern periods of the church.
     o Define the following terms: Christ, Christian, church, covenant, Father, God, grace, Great Commission, gratitude, guilt, Holy Spirit, image bearer of God, kingdom, prayer, priesthood of believers, sacraments (Baptism and Lord's Supper), saving faith, scripture, sin, sovereignty of God, spiritual gifts, tithing, Trinity.
     o To be proficient in one's understanding of Baptism and the Lord's Supper from a biblical point of view, and to know how to administer them in a way that is consistent with the church's teaching and in a God-honoring way.
     o To know, understand, and be able to articulate what it means to embrace the principles of the Protestant Reformation.
     o To not only know important historical names and dates, but to understand history in a way that helps one appreciate her/his Christian heritage, and to be able to discern trends and the implication of these trends for the present and future.

- o Demonstrate an understanding of how major doctrines of the church have emerged over time in the context of the church's interaction with culture.
- o Show how a consideration of the church's history and doctrine can assist the church in its mission and its engagement with non-Christians and people of other faiths.
- o Be able to apply doctrine, government, and worship to the pastoral and outreach ministries of the church.

3. Preaching and Worship
   Courses: Preaching, Worship

   Competencies:
   - General Competencies: Demonstrate understanding and skill to lead worship, including the components of liturgy and music, preach the gospel, and administer the sacraments.
   - Specific Outcomes:
     - o Understand and participate in the various components of group worship.
     - o Articulate a biblical understanding of worship substance and style.
     - o Pray regularly, using a variety of prayer forms.
     - o Understand the place and significance of worship, including the celebration of the sacraments.
     - o Demonstrate the ability to preach and teach the whole of Scripture in the power of the Holy Spirit with clarity, winsomeness, and passion.
     - o Demonstrate a practice of worship and use of liturgy and music that is both biblical and appropriate to the context.

4. Teaching and Groups
   Courses: Teaching, Small Group Leadership

   Competencies
   - General Competencies: Demonstrate understanding and skill in teaching classes and leading small groups, including organization, planning, and presentation processes.

   - Specific Competencies:
     - o Create a written lesson plan.
     - o Demonstrate the effective use of a variety of teaching-learning methods.
     - o Participate in a biblically-related group discussion.
     - o Lead a group in prayer.
     - o Lead a Bible discussion.
     - o Apply active listening, empathy, and assertiveness skills to concrete life situations.
     - o Identify the main components of a community group or small group meeting.
     - o Use effective community-building skills in relating to others, including active listening, empathy, and assertiveness skills.
     - o Lead a small group discussion using relational and inductive Bible study questions.
     - o Recognize the relationship of service activities to small groups (e.g., family, congregational, neighborhood, national, and global) as a response to the Gospel call.

5. Church and Denomination Characteristics
   Courses: Creeds, Confessions, and Denominational Beliefs; Church Government and Ecclesiology.

   Competencies
   - General Competencies: Demonstrate an understanding and ability to define characteristics of belonging to one's congregation and denomination (group of churches), including issues of ecclesiology and polity.
   - Specific Competencies:
     o To demonstrate a working knowledge and appreciation of historic creeds and confessions and to communicate the content through teaching, preaching, and life itself.
     o To know and understand the spirit of church polity so that they are able to utilize it as a resource and guide in leading the congregation.
     o Demonstrate an understanding of and appropriate adherence to the policies and documents of church government.
     o Articulate an understanding of church polity in relationship to other forms of church government and the unique elements of their own church's organizational structures.
     o Show knowledge of the distinctive elements of their theological tradition, including its theology of the church and sacraments.

6. Pastoral Care and Ministry
   Courses: Pastoral Ministry, Pastor Care and Counseling, and a Psychological Evaluation and Profile

   Competencies
   - General Competencies: Demonstrate understanding, skill and compassion associated with participation in pastoral ministry and in caring for persons and congregations.

   - Specific Competencies:
     o Exhibit sufficient emotional and psychological health and self-understanding to care for others in a healthy way.
     o Give evidence of appropriate care and empathy toward persons in the various crises of life.
     o Show a grasp of the challenges and opportunities emerging in the various stages of life.
     o Exhibit an understanding of the psychological and social forces that shape human behavior.
     o Demonstrate the ability to offer accountable spiritual counsel with appropriate boundaries, utilizing the resources of faith and forgiveness.
     o Show an ability to refer to appropriate community and professional resources.

7. Leadership and Organization
   Courses: Church Leadership, Organization, and Management of Churches and Ministry Organizations

   Competencies:
   - General Competencies: Demonstrate the understanding and skill required to lead the people of God in faithfulness to their mission.

   - Specific Competencies:
     o Able to influence – ability to move others to act in a desired way.
     o Building Relationships – ability to develop and maintain links with believers, team members, peers, the unchurched, marketplace leaders, the needy, and pastors.

- o Problem Solving – ability to consider and resolve problems ranging from small to large, both relational and organizational, identifying and addressing root causes that could involve logical as well as conceptual thinking.
- o Serving Others – ability to meet the needs of others. This competency could range from kindness, dignity, and patience to providing relational, tangible, or spiritual solutions with the other's best interest at heart.
- o Creating Accountability – ability to establish accountability in others and enforce it through effective communication and monitoring.
- o Effective Communication – ability to meaningfully communicate in a variety of settings: one-on-one, small groups, larger groups; committee/board meetings, as well as in written form.
- o Personal Management – ability to prioritize work, schedules, and communications to expedite responsibilities in a timely fashion, while striving to improve performance through self-development.
- o Show understanding of the principles and practices of church leadership, both in theory and practice.
- o Demonstrate the ability to relate contemporary leadership practices to the order, doctrine, and life of the church.
- o Demonstrate, either through personal story or case study, a practical understanding of how leadership is defined and exercised in specific cases.
- o Show a basic awareness of the strategic dimensions of leadership, including vision formation, management skills, coping with change, and critical evaluation of self and program.
- o Lead in a way that meaningfully engages the cultural context and needs of the community.

8. Personal Faith, Integrity, and Calling
   Courses: Discipleship, Spiritual Formation, Witness, Credo

   Competencies:
   - General Competencies: Demonstrate a life worthy of the gospel, a sense of call to be a pastoral leader, an understanding of ministry, and a commitment and skill in nurturing others to embrace that faith.

   - Specific Competencies:
     - o Participate in outreach activities.
     - o Participate in a cross-cultural experience.
     - o Understand that the missionary work of the early Church (especially in the book of Acts) provides the rationale and motivation for local evangelism and global outreach.
     - o Recall specific facts related to her/his conversion, and write a personal testimony.
     - o Complete an evangelism training course or series of classes (e.g., Contagious Christian).
     - o Describe the Gospel message.
     - o Identify one's own spiritual gifts and talents and begin using them for the benefit of the church and kingdom.
     - o Know that one's call is validated when it is affirmed by the Church, and she/he proves to be an effective leader.
     - o Articulate a biblical, personal, and church-related call to ministry as prompted by the Holy Spirit and as attested to by others.
     - o Demonstrate servanthood, measured by growth in God's grace, as well as evidence of a fruitful ministry.
     - o Exhibit a biblical vision for ministry embracing the local congregation and the greater church.
     - o Express an abiding and growing faith in, and love for, Jesus Christ.

- o Demonstrate a life of prayer, a healthy relationship to God and other persons, and exhibit a spiritual maturity that is witnessed in a Christ-like life, humility and openness to correction, a sensitivity and care for other people, and an understanding and practice of discipleship.
- o Demonstrate, either through personal experience or by undergoing training, the ability to lead persons to faith in Christ, and to maximize and multiply the church's effectiveness in evangelism.

9. Other
Courses to meet the learning needs and competencies of specific individuals, churches, and contexts as agreed upon by ministry participants and leaders, and as articulated in one's personalized training plan.

Enrollment in Certificate Courses

Candidates begin with the certificate program that is most relevant for their learning needs and context. Admission requires completion of an application form, personal references, and a one-time registration fee.

Upon the completion of application materials, individuals participate in selected assessment activities. These typically include Bible knowledge assessment and a ministry competency assessment interview. Leadership, personality, and spiritual gift assessments may also be required. Training plans are developed as a result of the assessments. These training plans offer personalized and contextualized designs to provide maximum benefit for the development of a participant's competencies in a specific ministry.

Assessment at the entry level involves three areas.

1. Application Form for Admission
Educational background, employment history, church/ministry experience, life story and spiritual journey, calling and confirmation, recommendation by member of church staff. Participants complete documents (docx) and send as email attachments to CLC. Copies should also be sent to sponsoring churches and denominational fellowships (e.g., classis, presbyteries).

2. Bible Knowledge Assessment
http://www.churcheducation.net/moodle/
Fifty Bible knowledge questions, with additional essay questions. This assessment identifies selected specifics of biblical literacy and theological orientation.
Online multiple choice questions with essay questions are to be uploaded on Word (docx) document to assessment site and sent as attachments via email to CLC.

3. Ministry Competencies Interview and Assessment
https://sites.google.com/site/churchleadershipcenter/cooperative-relationships/--commissioned-pastors/competencies-and-courses/assessment-questions
Phone, Skype, or face-to-face interview conducted by CLC and lasting from 2 – 3 hours. Assessment questions are based on ten areas of ministry competency.

Upon completion of assessments, CLC writes a 1 – 2 page summary with recommendations, where appropriate, in the areas of maturity of personal faith, integrity and calling, understanding of the Old and New Testaments and biblical interpretation, Reformed theology and tradition, church history, knowledge and understanding of RCA government, standards, sacraments, liturgy, ability to preach, church ministry, and pastoral care and ethics.

A leadership training team, or the candidate's supervisory team, approves (or declines) the applicant within 30 days of receiving the CLC assessment report. If an applicant is not admitted,

the church team has the responsibility for debriefing the applicant. The church team identifies the date in which the applicant begins residency, which is also the time when administrative fees are applied. Course fees are billed at the time of registration.

Training Plan Process for Certificate Candidates

Those in the Certificate of Campus Pastor Leadership and Certificate of Pastoral Leadership programs benefit from the personalized support of a mentor, a supervisory committee, and a training plan. Upon acceptance, a training plan is developed. The plan is viewed as a contract and signed by a CLC representative, the candidate, and the mentor. Guidelines for the training plan meeting are as follows.

Training Plan Meeting Guidelines

A. Make arrangements for a CLC representative to facilitate the meeting.
B. Decide a time and place to meet, or arrange an internet-based meeting (*Allot 1-2 hours*)
C. Some, or all, of the following persons will be invited to the planning session:
    1. CLC representative
    2. Mentor
    3. Support person in the candidate's church
    4. Knowledgeable person in the projected ministry focus of the candidate
    5. A pastor in the candidate's church

The candidate will invite these persons to the training plan meeting, with the approval of the CLC representative.

D. In preparation for the meeting, assessment tests may be given, such as:
    1. Bible Knowledge (all candidates take this)
    2. Leadership/Management Inventory
    3. Spiritual Gifts Profile
    4. Evangelism Style Questionnaire

E. A pre-training plan meeting is arranged between the CLC representative, candidate, and mentor to discuss assessment test results, meeting agenda, along with participant and mentor responsibilities.

During the training plan meeting, or immediately afterward, the CLC representative writes the training plan. The plan is signed by those who were at the meeting. A final copy of the training plan is sent to the candidate's church and to others who are supportive of his or her training. The contract is signed by the candidate, mentor, CLC representative, and any others who may be designated by the training plan team.

Appointment of a Mentor

A.   Approved by the CLC representative
B.   Typically, but not necessarily, a pastor of the candidate's church
C.   Chairs the supervising team
D.   Provides supervisory oversight, guidance, support and resources to the candidate
E.   Reflects with the candidate on his/her requirements and completion of the training plan

Appointment of a Supervision Team

A.   Approved by the CLC representative
B.   Tenure: Duration of the candidate's training
C.   Membership: From 3 - 5 persons, including the mentor (who chairs this team)

D.   Responsibilities of the team

1. Monitor process against the training plan
2. Provide feedback to the candidate
3. Submit progress reports every six months to CLC
4. Verify successful completion of the training plan

Representative Training Plan Components
A. Applied Bible Knowledge
1. Introduction to Biblical Literature I – Old Testament
2. Introduction to Biblical Literature II – New Testament
3. Theology
4. Discipleship
5. Witness
B. Bible and Ministry
1. Biblical Interpretation
2. Small Group Leadership
3. Preaching
4. Teaching
5. Church History
6. Creeds, Confessions and Denominational Beliefs
7. Spiritual Formation
8. Worship
C. Pastoral Leadership
1. Church Government and Ecclesiology
2. Pastoral Ministry
3. Pastoral Care and Counseling
4. Church Leadership, Mission, and Dynamics
5. Organization and Management of Churches and Ministry Organizations
6. Credo
7. Psychological Examination and Profile
D. Other
E. The Training Plan may include some or all of the following:
1. Specified "hands-on" ministry in the local church (expected)
2. Reading list and independent study
3. Guided study and distance learning courses
4. Classes at an educational institution, college or seminary
5. Events, conferences, seminars
6. Exchanges with other congregations or organizations in experiential opportunities
7. Annual evaluations by supervising committee and CLC representative
8. Other topics to meet the unique needs of a particular candidate
F. Post Certification Education Requirements (three years)

Expenses for Church Leadership Center Programs

Registration Fee $ 50.00
     One time fee for membership and access to "member area"
     with member profiles, portfolios, blogs, and community resources.
     Send check with completed application form.

Facilitator Fee, per course 150.00 - 500.00
     Due when participant registers for a course.

Annual Supervisor-Mentor Fee (Covers up to 40 one-hour appointments 500.00
     per year).

Annual Supervision Fee 1000.00
     The annual supervision fee is $1000 for each of the first two years,
     but it may be prorated if the training plan is completed part of the way
     through one of the following years.

Invoices are normally sent to the participant's church or sponsoring agency. Checks for the above supervision, mentoring and facilitation should be made out and sent to:
     Synod of the Great Lakes/CLC
     4500 60th St, SE
     Grand Rapids, MI 49512

Other Expenses

Supplies: CLC participants are responsible for all CLC course--and, where applicable, college or seminary--tuition, distance learning courses, seminars, conferences, and textbooks.

3. Guidelines for Participation

When individuals contact Church Leadership Center, they are sent information by email and, with their permission, reached by phone as well. There are good reasons for an initial phone conversation. The representative from CLC will not only describe the program, but will also be able to personally answer questions. The goal is to provide a "high touch, friendly tech," relational approach for an online community of ministry leaders. The following forms are completed for admission.

Admission Forms (see application forms below)

Application Form
- Complete Parts A and B: Standard information (name, address, church, classis, etc.)
- Form and place of ministry to which the candidate is called
- Life story (maximum of two pages)
- Educational experience, including separate transcripts of college and graduate schools
- History of ministry activity
- References (3)
- Suggestion of possible mentor(s)

Church or Ministry Board Recommendation Form
- Expected ministry role of candidate
- Endorsement of candidate for training
- Leadership activity of candidate in sponsoring church
- Assessment of candidate's character, giftedness and faith
- Provision of learning and practice environment for ministry in sponsoring church
- Available to underwrite some (or all) of the costs. (*See fee and cost structure*)
- Available to provide a person for the candidate's supervisory team
- Available to provide a mentor for the candidate

Personal Reference Forms (3)
- Length of time the person has known the candidate
- Assessment of the candidate's gifts, leadership skills, and heart for lost people
- Relationship to other people
- Strengths the candidate brings to serving in ministry
- Growth needed for the life and ministry of the candidate

The candidate will distribute the reference forms to the appropriate parties.

The candidate has the responsibility to complete her/his form and to ask the church board and personal references to complete and return their forms.

Steps Toward Earning a Certificate

Upon receiving the completed application, reference, and endorsement forms, the participant becomes involved in the following steps. While these steps involve the CLC staff, they are dependent upon initiative from the candidate.

Step One: Assessment and Admission
An admission and assessment interview lays the groundwork for developing a candidate's training plan. The interview aims to confirm existing areas of calling and competency and identify further competencies that are to be achieved through the development and implementation of a candidate's training plan.

The interview involves a 1 - 2 hour meeting. The applicant meets with a representative from CLC in person, by phone, or by Skype. They spend time talking about the applicant's spiritual journey, call to pastoral ministry, and areas of competency. Questions are asked about the Bible, Theology and Church History, Preaching and Worship, Teaching and Groups, Church and Denominational Characteristics, Pastoral Care and Ministry, Leadership and Organization, Faith, Integrity, and Calling, and other areas that relate to the applicant's calling.

Responses to the assessment interview are summarized and used as a basis for admission. As a result of the interview, the applicant may be fully admitted to the program, provisionally admitted, or may be encouraged to develop more experience in ministry and re-apply at a future time. At this time, individuals also take a Bible knowledge assessment and other identified tests, assessments, or inventories.

Admission is followed by the development of a candidate's training plan. This requires bringing together a Training Plan Meeting. This meeting is the basis for developing the plan that, when completed, will result in a recommendation for receiving the Certificate. The meeting is generally made up of the candidate, mentor (future Chair of Supervisory Team), member at large from his or her church, and the CLC Representative (Chair). After that, individuals work on training plan requirements and develop e-portfolios. The portfolios include personal profiles and documentation of competencies that are being met as a result of courses or other learning activities in the Training Plan. The next steps toward certification are:
- forming of a Supervisory team for providing accountability and support,
- completing courses or other learning activities that are in the Training Plan, and
- completing an e-portfolio.

Step Two: Training Plan Meeting
The Training Plan Meeting takes 1 - 2 hours. Its purpose is to develop a training plan.
The outcomes of the meeting are: 1) agreement on the courses or other activities that are to be completed, along with a time line for doing so, and 2) the appointment of a Supervisory Team, led by the candidate's mentor, which meets approximately twice a year for advice and support. The candidate signs-off on the training plan after it is affirmed by the Mentor and others at the meeting. The Mentor and Supervisory Team are appointed by the candidate's church and/or regional church group. Average time for completion of the training plan is normally two to three years.

Sample training materials and training plans are reviewed as a guide for the process of this meeting.
      a. Assumptions of the program are that the candidate is a follower of Jesus, has demonstrated spiritual giftedness, and ministry calling and effectiveness, is an Elder or Deacon or will be ordained by the completion of training plan, and is a life-long learner and a self-starter.
      b. The components for the training plan are focused in general terms around categories of competence. These are Bible, Theology and Church History, Preaching and Worship, Teaching and Groups, Church and Denominational Characteristics, Pastoral Care and Ministry,

Leadership and Organization, Faith, Integrity, and Calling, and other areas that relate to the applicant's calling.

All classes, seminars, conferences, and other learning activities are to be reported at their completion to the CLC representative, Mentor, and Supervisory Team. Reports are posted in the candidate's e-portfolio. (Candidates develop profiles and e-portfolios at www.commissionedpastor.com.)

The Supervisory Team, chaired by the Mentor, servers the duration of the Training Plan and reports through the Mentor to the CLC representative. Minimum yearly meetings with the candidate are two (2).

Step Three: Courses, Portfolios and Other Related Requirements
Individuals may meet competencies by means of non-formal continuing education courses, formal seminary or college courses, a combination of these, or by providing documentation that verifies or attests to the achieving of the competencies in other ways.

a. Continuing Education (CE) Courses
Continuing Education courses are non-formal, small group learning experiences that are facilitated by experienced ministry practitioners. The courses are focused on helping candidates accomplish ministry competencies in an environment that is respectful of them as life-long learners who are responsible for identifying and accomplishing their own learning goals. Courses are developed with the intent that they are part of a multiplication environment in which learners become facilitators of the learning of others in ways that are exponential, incarnational, missional, and transformational.

    1. Course information
    Course outlines, intentions, requirements, CEUs, estimated time needed to complete the course (syllabus), web site links, and other resources are sent by facilitators to participants as email attachments or posted in a file folder at www.commissionedpastor.org.

    2. Contact Information Sheets
    Facilitators and participants complete and exchange contact information sheets with one another by email or through profiles at www.commissionedpastor.org. Other relational activities are also associated with courses.

    3. Delivery and design
    A mixed-media format is used so that courses can be taught in a classroom or by means of internet and telephone communication. Courses have the following characteristics:

- Meetings are weekly (preferred) or bi-weekly for a maximum of 10 sessions;
- Classroom-based courses have a small group, participatory style with a maximum size of 12;
- Meetings are 60 - 90 minutes long;
- Mixed-media courses are internet-based and have a small group, participatory style. At least 12 hours before class, participants email a brief "Participant Preparation Form" to one another and the facilitator. Completed assignments are also emailed as attachments. Everyone shares their work with one another. Facilitators email to participants an agenda for the meeting and files, such as PowerPoint presentations and handout sheets, for use during the session;
- Online courses use telephone conference calling and internet based communication. Minimum computer requirements include a broadband internet connection, email address, and ability to use Microsoft Word and PowerPoint, Adobe Acrobat Reader, Skype, and YouTube. Classroom-based courses require the same capabilities along with the use of a video projector;

- Most of the meeting time, online or in-class, is for discussion, "real ministry" problem solving and vision casting, reflecting on one another's assignments, and brief presentations by facilitators and participants.
- Participants upload representative evidences of accomplishing the goals and competencies of each course to their online e-portfolios;
- Multiplication is one of the goals of each course. Participates receive resources in formats that can be used for them to teach others who are, in turn, to multiply themselves in others.

4. Evaluation and Recognition

The facilitator is responsible for advising participants as to the degree to which learning goals are being accomplished. Participants are also responsible for self-evaluation and for encouraging and "sharpening" one another. Candidates consult with their mentors and supervisory committee members as to the depth and detail of representative materials that are to be filed in their e-portfolios. When the CLC administrative office receives notification from the facilitator that the course has been completed and resources uploaded to the candidate's e-portfolio, a certificate of CEUs is sent to the candidate.

5. Examples of Courses and Continuing Education Units (CEUs)

The following table contains examples of Continuing Education courses. Note that these courses may be developed by Church Leadership Center or other organizations. A variety of course options are available for accomplishing similar competencies. In every case, it is necessary that the course and facilitator be approved by a CLC representative.

Competency Area	Examples of Continuing Education Courses	CEUs
Bible	Introduction to Biblical Literature I – Old Testament	5
	Introduction to Biblical Literature II – New Testament	5
	Biblical Interpretation	3
	Bible Background course (openingdoorstodiscipleship.com)	2.5
	Bethel Bible course	5
	Disciple course	5
Theology and Church History	Theology: CLC course	5
	Introduction to the History of Christianity (Dowley): Commissioned Pastor program course – emphasis on eras of: Apostolic, Under the Cross, Christendom, Middle Ages, Reformation, Reform-Renewal-Revival, Progress, Modern.	4
Preaching and Worship	Preaching course taught through Commissioned Pastor program	5
	Preaching: Omega course	1.5
Teaching and Groups	Teaching Ministry of the Church: CLC course	3
	Small Group Leadership	3
	Cell Groups: Omega course	5
Church and Denominational Characteristics	Creeds, Confessions, and Denominational Beliefs: CLC course	2.5
	Church Government and Ecclesiology: CLC course	2.5
	Polity, Standards, and Liturgy course (Moths): Commissioned Pastor program course	2.5
	Book of Church Order, Reformed Standards: Heidelberg Catechism, Belgic Confession, Canons of Dort, Worship the Lord: Liturgy of the RCA: Commissioned Pastor program course	2.5
Pastoral Care and Ministry	Pastoral Ministry: CLC course	3
	Pastor Care and Counseling: CLC course	4
	Psychological Evaluation and Profile	1
Leadership and Organization	Church Leadership and Ministry: CLC course	3
	Leadership Essentials (Ogden): guided study course	3

Personal Faith, Integrity, and Calling	Discipleship	3
	Spiritual Formation	3
	Witness	3
	Spiritual Character: Omega course	4
	VP3 course	5
	Evangelism : Omega course	5
	Discipleship: Omega course	5
	Just Walk Across the Room (Hybels)	1.5
	Discipleship Essentials (Ogden)	5
	Credo	3

b. College and Seminary Courses
Seminary distance learning or in-residence courses (e.g., Old Testament Survey, New Testament Survey, Church History, Pastoral Care/Discipleship, Theology, Worship and Preaching) can be applied to the certificate programs. Taking courses at accredited and approved seminaries and Christian colleges is highly recommended, both because of the quality of instruction and also because of the exposure that these provide to peers, professors, and theological and denominational resources. Approval is required from the candidate's mentor and CLC representative.

c. Portfolios
Portfolios are used by learners to document progress and achievements. The evidence contained in a portfolio provides the resources for verifying competencies that have been achieved, and they are then able to be equated with requirements for CLC certificate programs. Typically, a transcript will suffice as documentation for relevant college and seminary courses. More extensive documentation is necessary to verify the achieving of competencies through informal and non-formal learning experiences.

d. Other related requirements
Several types of assessments and tests are also normal expectations of the program. These include: AssessMe.org Gifts and Leadership Tests, Bible Knowledge Test, Criminal Background Check, and Psychological Assessment and Evaluation. For purposes of accountability, candidate progress is audited annually (or more frequently, if needed), with progress reports being sent to candidates, mentors, church representatives, and others.

Step Four: Certification and Accountability
There are three main areas relating to certification. They are: 1) recommendations from the mentor and CLC representative, 2) approval by the candidate's church representative (or ministry, regional, or denominational representative) of the completed portfolio, and 3) post-commissioning accountability.

Recommendations for certification are written by the mentor and CLC representative to the CLC administrative office. A letter is also sent to the candidate's church representative, and/or ministry, regional, or denominational representative. This letter, along with a link to the candidate's completed portfolio, informs the church representative of the completion of the certification requirements/training plan and requests affirmation of the candidate's good standing and satisfactory completion of expectations from its perspective.

Post-certification accountability is recommended. CLC representatives are available to serve as consultants to certified candidates and their churches. Accountably may be toward certification as a Commissioned Pastor or Minister of Word and Sacrament.

CLC PROGRAM APPLICATION FORM

Part A

PERSONAL INFORMATION

Name_____

Address _____

City _____ State _____ Zip _____

Home Phone _____ Work Phone _____

FAX # _____ E-mail _____

Date of Birth _____ Place of Birth _____

Church Membership _____ Year Joined _____

Church Address _____ Phone _____

City _____ State _____ Zip _____

Your present occupation _____

FAMILY INFORMATION

Marital Status __Single __Married __Widowed __Divorced __Remarried

Spouse's Name _____ Date of Marriage _____

Spouse's Occupation _____ Currently employed? _____

Number of Children _____ If applicable, please list names and ages below.

Name _____ Age_____ Name _____ Age _____

Name _____ Age _____ Name _____ Age _____

EDUCATONAL BACKGROUND

List educational institutions (high schools, colleges, universities) that you have attended, including any from which you did not graduate. Please attach transcripts or request copies to be sent from any educational institutions that you attended after high school.

Name of School Received	Location	Years Attended	Degree

List any conferences, seminars, or training you have attended in the past five years.

_____

_____

_____

_____

List the books you have read in the past 12 months (*all types*).

_____

_____

_____

_____

List the magazines and/or periodicals you read on a regular basis (*all types*).

_____

_____

EMPLOYMENT HISTORY/WORK EXPERIENCE

Please list all employment since college (*or high school if you did not attend college*)*,* including periods of unemployment.

Company	City/State	Position Held	Start Date	End Date

CHURCH/MINISTRY EXPERIENCE

Please provide church ministry positions and experiences you have had where you have served (*e.g., elder, deacon, small group leader, Sunday School teacher, youth staff*).

Ministry Position	Church	City/State	Start Date	End Date

LIFE STORY AND SPIRITUAL JOURNEY

Please write and attach a brief autobiography (approximately two pages) including significant events in your life and a description of how you came to know Christ, and where that decision has led you.

Part B:
CALLING AND CONFIRMATION

Who have been some of the writers, Christian leaders, or mentors that have most influenced your spiritual journey? In what way?

_____

_____

_____

What natural and spiritual gifts has God given you?

_____

_____

_____

What confirmation have you discovered in using your spiritual gifts?

_____

_____

Describe your motivation, vision, and call toward pastoral leadership.

_____

_____

To what specific form(s) of ministry do you sense that you are being called?

_____

Whom would you suggest to serve as a mentor for you in this process?

_____

REFERENCES

In addition to the minister and board of your church, please provide the names of three individuals who can serve as references for you. These individuals should come from a variety of relationships (church member, colleague at work or school, teacher, friend, etc.) and be familiar with your call to ministry, your ministry experience, and your spiritual gifts. These references may be contacted.

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Relationship _____

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Relationship _____

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Relationship_____

STATEMENT OF COMMITMENT

I hereby apply for admission to the _____ Certificate Program of the Church Leadership Center. If accepted, I will commit myself to participate fully in the assessment and training plan processes, with the understanding that successful completion of this assessment and training will lead to being awarded a certificate of competency.

_____ _____
           Candidate's Signature   Date

Please send a copy of this completed application form, along with the $50 registration fee, to Synod of the Great Lakes/CLC, 4500 60th St, SE, Grand Rapids, MI 49512 *or* email to Alison DeBoer: adeboer@rcagl.org

PERSONAL REFERENCE FORM

My Name _____ Date _____

Recommendation for _____

Length of time I have known the applicant _____

My relationships to the applicant ____ colleague   ____ friend   ____ pastor
          ____ teacher   ____family member   ____ other _____

I know this candidate ___ very well   ___ well   ___ fairly well   ___ minimally

If you have had insufficient opportunity to observe the candidate, leave the following questions blank.

I believe this candidate has a call into ministry
                              ____ yes   ____ still in the discovery process ___ no

I believe this candidate has significant gifts for ministry
                              ____ yes   ____ still in process of emerging   ___ no

List three spiritual gifts that you see in the applicant

_____   _____   _____

This candidate has leadership skills and the ability to influence people for God
                    ____ yes   ____ emerging leader   ____ no

This candidate is a person of integrity, conviction, and spiritual maturity
                    ____ yes   ____ growing as a disciple   ____ no

This candidate has a heart for lost people and seeing individuals come to faith in Christ
                    ____ yes   ____ still in process of emerging   ____ no

This candidate has a desire to learn and grow
                    ____ yes   ____ developing desire   ____ no

(continued on next page)

PERSONAL REFERENCE (Continued)

This candidate has a commitment to practicing spiritual disciplines

_____ yes   _____ increasing commitment   _____ no

This candidate has an ability to work well with and relate to people

_____ yes   _____ developing people skills   _____ no

Please provide examples of ways the candidate has proven to be both faithful and fruitful in his/her ministry context

     1.

     2.

The greatest strengths this candidate brings to serving in ministry are

     1.

     2.

     3.

Areas of growth that need more development in the life and ministry of this candidate

     1.

     2.

Additional Comments

Would you recommend this individual to enter the process of becoming a Commissioned Pastor within the Synod of the Great Lakes?

_____ Highly Recommend   _____ Recommend   _____ Do Not Recommend

Your Signature _____ Date _____

Please send a copy of this completed application form to Church Leadership Center, Synod of the Great Lakes, 4500 60th St, SE, Grand Rapids, MI 49512 *or* email to Alison DeBoer: adeboer@rcagl.org

CHURCH BOARD RECOMMENDATION FORM

Church Name _____ Date _____

Recommendation for _____

Length of applicant's confessing membership in this church _____

Year of Baptism _____ Year of Public Profession _____

Has the applicant been ordained as an elder? ___ yes ___ no

deacon? ___ yes ___ no

   If yes, year of ordination as an elder _____   as a deacon _____

List leadership activities that this candidate has fulfilled in this church

In what other ways has this candidate demonstrated a personal commitment to Christ and significant gifts for ministry?

What are the greatest strengths this candidate brings to serving in ministry?

What are some areas of growth that need to be further developed in the life and ministry of this candidate?

We believe this candidate has been called to the following type of ministry

(continued on next page)

CHURCH BOARD RECOMMENDATION FORM

Church Name _____ Date _____

Recommendation for _____

Length of applicant's confessing membership in this church _____

Year of Baptism _____ Year of Public Profession _____

Has the applicant been ordained as an elder? ___ yes ___ no

deacon? ___ yes ___ no

   If yes, year of ordination as an elder _____   as a deacon _____

List leadership activities that this candidate has fulfilled in this church

In what other ways has this candidate demonstrated a personal commitment to Christ and significant gifts for ministry?

What are the greatest strengths this candidate brings to serving in ministry?

What are some areas of growth that need to be further developed in the life and ministry of this candidate?

We believe this candidate has been called to the following type of ministry

(continued on next page)

CHURCH BOARD RECOMMENDATION (Continued)

Do you recommend this individual to enter the training process for earning a Certificate of Pastoral Leadership?

_____ highly recommend   _____ recommend   _____ do not recommend

Will you commit to support and encourage this candidate in ministry and leadership development?

_____ yes   _____ no

Is this church able to provide a learning environment for ministry, or do you recommend that the candidate seek another teaching church or ministry environment?

_____ yes, we are able   _____ no, another environment is better

Is this church willing to underwrite some or all of the costs for the training and supervision of this candidate?

_____ yes   _____ no   _____ possibly

List the name(s) and phone number(s) of a person(s) who is willing to serve on the candidate's supervisory committee (*for the duration of the candidate's training*)

Name _____ Phone _____

Name _____ Phone _____

List the name and phone number of a person who might serve as a mentor for the candidate *(for the duration of the candidate's training)*

Name _____ Phone _____

Signature of the President or Vice President of Church Board

_____ Date _____

Please send a copy of this completed application form to Church Leadership Center, Synod of the Great Lakes, 4500 60th St, SE, Grand Rapids, MI 49512 *or* email to Alison DeBoer: adeboer@rcagl.org

Sample
COURSE REGISTRATION FORM
Course Name _____

Course Description for _____

Course Outcomes

As a result of this course, participants should be able to do the following . . .

Summary of Assignments

Assignments are determined cooperatively between the facilitator and participants depending on the participants' learning goals, context, developmental level, and the facilitator's advice. Most assignments involve reading, note taking, report writing, and journaling. The goal of all learning activities is more focused on the transformation of lives than the transmission of information.

Assignments are completed in preparation for participation in participant-facilitator meetings. Primary courses typically consist of ten, one hour face to face meetings, conference calls, or class sessions, Two to four hours of preparation are suggested per one hour session. Participants upload representative evidences of learning to portfolios at www.commissionedpastor.org and earn three to five CEUs (10 hours of guided study equal 1 CEU), depending on the number of meetings and hours of study. A certificate is awarded upon completion.

Textbook acquisition and costs are the responsibility of the participant. Textbooks are normally obtained from sources such as amazon.com, Christian bookstores, or denominational sources.

Registration Process

Please send this portion of this page to Burt Braunius (address below) with remuneration.

Course _____   Facilitator _____

Participant Name _____   Email _____

Phone _____   Other contact information_ _____

Remuneration Amount _____ Check is to be sent before the first class meeting and made payable to Church Leadership Center, Synod of the Great Lakes, 4500 60th St, SE, Grand Rapids, MI 49512.

Burt Braunius, October 2009

FACILITATOR – PARTICIPANT LEARNING AGREEMENT

Guidelines

A course is a series of topically-integrated learning activities that are intended to achieve a purpose or goal that is agreed upon by the learner and facilitator. The effectiveness of a course is dependent upon the relationship of the facilitator and participant with one another. They understand and agree to the following:

- Learning activities are designed to address areas of participant competency. It is the participant's responsibility to act upon these issues.
- A course may take one or several months. The participant meets weekly (preferred) or bi-weekly with her or his facilitator. They may meet in person, by phone or email, supplemented through books, and/or internet-based resources.
- The meeting may involve brainstorming; discussion in general; review of readings and written assignments; goal-setting; identifying plans of action; establishing accountability; making requests; agreeing to needed changes in attitude, behavior or knowledge; examining styles of life and ministry; summarizing; and questioning.
- Facilitator-participant conversations are viewed as confidential.

Procedures

Learning projects typically involve weekly or bi-weekly contacts over a one-to three-month period. Meetings may be face to face, by telephone, email, or a combination of media. Where possible, the first meeting should be face to face. Most of the other sessions are done over the telephone and supplemented by email and internet communication. Sessions are 60 minutes long. Participants connect at the agreed-upon time. At least twelve hours prior to the call, the participant emails a brief summary of his or her preparation to the facilitator that identifies agenda topics for discussion. The conversation may also involve personal updates, progress summaries, and identification of areas for which support is being requested.

Learning Agreement

Facilitator
- I agree to serve as a facilitator - to partner with you to identify and achieve your personal and ministry goals. I use the term facilitator to identify my personal and relational role in providing guidance and support. I am more of a guide than a lecturer or professor. If there are issues for which I am not able to provide support, I will suggest the names of individuals or organizations with which you may follow-up.
- In my desire to facilitate learning, I will bring attentive listening, understanding, belief in you and commitment to your growth, and a willingness to share my own experiences and points of view without imposing them upon you. You can expect me to ask questions, challenge you, offer fresh perspectives, share resources, make requests (including assigning learning activities), acknowledge your strengths, communicate in a supportive and respectful manner, and advise you (as well as my supervisor) as to the degree to which I see your learning goals being accomplished.

Participant
- I am motivated and committed to taking action on my personal and professional goals as they relate to achieving the learning experiences and ministry upon which we have agreed. I realize that anything less than my intentional and disciplined participation will not result in progress.

- With God's help, I accept responsibility for accomplishing my learning goals and competencies and providing evidence of the accomplishment of these in my online e-portfolio in a disciplined and timely manner.

Course Design

A mixed-media format is used so that courses can be taught in a classroom or by means of internet and telephone communication. Courses have the following characteristics:
- Meetings are weekly (preferred) or bi-weekly for a maximum of 10 sessions;
- Classroom-based courses have a small group, participatory style with a maximum size of 12;
- Meetings are 60 minutes long;
- Mixed-media courses are internet-based and have a small group (maximum of three), participatory style. At least 12 hours before class, participants email a brief summary of preparation to one another and the facilitator. Completed assignments are also uploaded to e-portfolios. Everyone shares their work with one another. Facilitators mail to participants an agenda for the meeting, along with files, such as PowerPoint presentations and handout sheets, for use during the session;
- Online courses use telephone conference calling and internet-based communication. Minimum computer requirements include a broadband internet connection, email address, and ability to use Microsoft Word and PowerPoint, Adobe Acrobat Reader, and YouTube. Classroom-based courses require the same capabilities, along with the use of a video projector;
- Most of the designated class time is for discussion, "real ministry" problem-solving and vision-casting, reflecting on one another's assignments, and brief presentations by facilitators and participants;
- Participants upload representative evidences of accomplishing the goals and competencies of each course to their online e-portfolios;
- Multiplication is one of the goals of each course. Participants receive resources in formats that can be used by them to teach others, who, in turn, multiply themselves in others;
- The facilitator is responsible for advising participants as to the degree to which learning goals are being accomplished. Participants are also responsible for self-evaluation and for encouraging and "sharpening" one another. Participants who have training plans consult with their mentors and supervisory committee members as to the depth and detail of representative materials that are to be filed in their e-portfolios. When the administrative office receives notification from the facilitator and candidate that the course has been completed and resources have been uploaded to the candidate's e-portfolio, a certificate of CEUs is sent to the candidate.

Statement of Agreement

I have read and agree with these learning guidelines.

Course Title _____ Competency Area _____

Schedule (meeting times and dates) _____ _____ _____ _____ _____
_____ _____ _____ _____ _____ _____ _____

Signatures: Facilitator _____ Participant _____
         Date _____   Date_____

Payment is to be sent before the first class meeting. This agreement is to be emailed after the first class meeting to Alison DeBoer: adeboer@rcagl.org.

TRAINING PLAN TEMPLATE

for
Certificate of Pastoral Leadership
(Name)
(Date)

This is an adaptation of the actual contract of a particular candidate. Names have been appropriately eliminated.

In recognition of (name's) call to do ministry and acceptance into the Certificate for Pastoral Leadership program, and in consultation with the candidate's church or ministry and mentor, we agree to this Training Plan and fee schedule.

The components for (name's) Training Plan are focused in general terms around eight categories of competency: Bible, Theology and Church History, Preaching and Worship, Teaching and Groups, Church and Denominational Characteristics, Pastoral Care and Ministry, Leadership and Organization, and Faith and Calling.

Theology
Theology is the study of the nature of God and of religious things. The course provides an overview of the topics of: theology, Reformed theology; Scripture; God: Father, Son, and Holy Spirit; humankind: sin, salvation, and service; the church; last things; and several points of distinctive emphasis. References to creeds and confessions are made. The course involves reading selected theological materials on the nature and administration of the sacraments from a Reformed perspective under the guidance of a facilitator or mentor, and then writing a personal summary statement.
Work load: 5 CEUs (50 hours)
Time frame: September – December, 2012

Biblical Interpretation
A study of the principles and methods of biblical exegesis and interpretation, with an emphasis on understanding and applying Scripture. A study guide is provided. It consists of two main parts: understanding the Bible and applying the Bible. Topics include: understanding the text of the Bible and issues relating to literary style; the context of the Bible, including situational, historical, and cultural considerations; and applying the Bible with integrity, authority, relevance, and impact. The candidate will write three summary papers, each 3-5 pages long, on The Text of the Bible, The Context of the Bible, and Applying the Bible. In addition, he or she will also upload at least three exercises that demonstrate the ability to correctly interpret Scripture.
Work load: 3 CEUs (30 hours), meeting 6 times with an approved facilitator
Time frame: January – June 2013

Introduction to Biblical Literature I – Old Testament
The Bible is the foundational document for all of Christian theology. It offers a worldview through which we understand life and values and humankind and God. It presents God's creative and redemptive acts on earth. It documents the history and religious perspectives of Israel, and shows how these provided a context into which Jesus, the Savior, emerged, taught, died, and rose again. It gives the early teachings of the Church of Jesus Christ as the Church began to evangelize the world. And it is acknowledged as the very Word of God for those who continue to seek the salvation of which it speaks. Because of the size and significant content of the Bible, there are two sections to the Biblical Literature course investigations. This course (Biblical Literature I) surveys the Old Testament, including reflections on the nature of salvation history, the origins of the Bible, and the character of biblical literature.
Work load: 5 CEUs (50 hours), meeting 5 (2 hour periods) or 10 (1 hour periods) times with an approved facilitator
Time frame: September – December, 2013

Introduction to Biblical Literature II – New Testament
The Bible is the foundational document for all of Christian theology. It offers a worldview through which we understand life and values and humankind and God. It presents God's creative and redemptive acts on earth. It documents the history and religious perspectives of Israel and shows how these provided a context into which Jesus, the Savior, emerged, taught, died, and rose again. It gives the early teachings of the Church of Jesus Christ as it began to evangelize the world. And it is acknowledged as the very Word of God for those who continue to seek the salvation of which it speaks. Because of the size and significant content of the Bible, there are two sections to the Biblical Literature course investigations. This course (Biblical Literature II) surveys the New Testament, looking first at the historical transition of "Israel" into "Judaism," the world at the time of Jesus, his message and meaning, concluding with a survey of the other documents of the New Testament.
Work load: 5 CEUs (50 hours), meeting 5 (2 hour periods) or 10 (1 hour periods) times with an approved facilitator
Time frame: January – June, 2014

Pastoral Care
Because the candidate has been trained as a Stephen Ministry leader and is a critical care nurse and ICU shift coordinator, it is judged by the training plan team that most competencies have been met in this area. The candidate will read and discuss one or two books on the topics of pastoral care and ethics with her/his mentor or a facilitator. One page of notes will be uploaded to an e-portfolio.
Work load: 1 CEU (10 hours)
Time frame: October, 2013 – June, 2014

Preaching
The candidate is to preach 4 – 5 times which are to include pre-session assessment and post-session evaluation and debriefing by his/her mentor. The candidate will upload sermon and debriefing notes from two of these messages. The candidate will also participate in a guided study of the preaching- teaching process that uses three key textbooks; such as, *Preaching and Preachers* ((Lloyd-Jones), *Biblical Preaching* (Robinson), and *The Seven Laws of Teaching* (Hendricks).
Work load: 5 CEUs (50 hours)
Time frame: 2012 - 2014

Church History
The candidate will review the Church History syllabus and the related textbook supplied by the CP Council with the guidance of a facilitator approved by the CP coordinator. The candidate will write an eight-page paper or develop eight pages of notes about major doctrines, themes, and individuals as described in *Introduction to the History of Christianity* (Dowley); i.e., one page for each of the eight eras (Apostolic, Under the Cross, Christendom, Middle Ages, Reformation, Reform-Renewal-Revival, Progress, Modern). The completed paper is then posted in the candidate's e-portfolio file folder under Church History.
Work load: 4 CEUs (40 hours)
Time frame: January – March, 2014

Credo
A 15-20 page credo is to be written using CP guidelines and integrating main headings in theology with the individual's statements of faith and commitment. The credo is also to reflect an understanding of the nature and administration of the sacraments from a Reformation-orientated perspective. The document is written toward the end of the training plan and integrates areas related to maturity of faith, theology, sacraments, and standards. It is uploaded to an e-folder entitled "Credo."
Work load: 2 CEUs (20 hours)
Time frame: April, 2014

Other areas
Competencies in the areas of Faith and Calling and Leadership and Organization are evident to a significant degree. The training plan committee judged that competency in these areas could be enhanced by the following:
1. leading an individual or small group through a study of *Discipleship Essentials* (Ogden) (January – June, 2013);
2. attending a leadership training event on small groups. The candidate will write a 1 – 2 page summary describing evidences and providing 2 – 3 letters of attestation from ministry leaders. These will be uploaded to appropriately designated e-folders in the candidate's portfolio;

3. Psychological Profile and Evaluation: To be administered by a professional who is agreeable to the CLC representative and (name), to be completed in the first three months of [name's] training.

(Name), Associate Pastor of (Name) Church, (City) MI is assigned as (name's) mentor, with whom (name) will meet, will be evaluated, and will report to the CLC representative. A written progress report will be made to the CLC administration every six months through the duration of the Training Plan. (Name's) Training Plan begins April 1, 20__. (Name) will meet with his/her mentor a minimum of six (6) times a year.

All classes, seminars and conferences will be reported on at their completion through (name's) mentor, with documentation uploaded to his/her files at www.commissionedpastor.org. Facilitators will provide a one -page evaluation upon completion of the work with (name) directly to the CLC office.

The Supervisory Committee, chaired by the mentor, serves the duration of the Training Plan and reports through the mentor to the CP coordinator. Minimum yearly meetings with the CP candidate are two (2). Members of the Supervisory Committee are
<u>(name of mentor)</u>, _____, _____,

 and _____.

Post-Commissioning Education
(Name), upon the approval of his/her church (or other body), agrees to the following post-commissioning requirements:
   A. Annually
- Two Events (conferences, seminars, retreat, etc.), *or*
- An academic class at a college or seminary, *or*
- One unit of distance learning, *or*
- A book reading assignment with a mentor.

   B. Three Years
   Within three years, s/he should complete three (3) of the four (4) learning experiences described in "A" above.

Fee Schedule

CLC Supervision April 1, 2008 - March 31, 2009 $1000
(The annual supervision fee is $1000 for each of the first three
years and $500 each year, or fraction thereof, thereafter,
until the Training Plan is completed.)
Due May 1, 20__

Mentor: (Name) April 1, 2008 - March 31, 2009   500
(And each yearly period, or fraction thereof, thereafter,
until the Training Plan is completed.)
Due June 1, 20__

Facilitators:

Theology	$300
Biblical Interpretation	300
Biblical Literature I – Old Testament	300
Biblical Literature II – New Testament	300
Pastoral Care	300
Preaching	300
Church History (1650 A.D. - the present)	300

(Due at time of registration)

(Name) is responsible for all tuition, seminars, long distance learning courses, conferences, retreat lodging for him/herself and his/her mentor, and psychological profile costs.

Checks for the above supervision, mentor, and facilitators' fees should be sent to:
         Church Leadership Center
         Synod of the Great Lakes
         4500 - 60th St, SE
         Grand Rapids, MI 49512

Please mark all checks for "Synod of the Great Lakes/CLC." Send a note with the checks indicating the title of the course and the name of the mentor or facilitator(s), including their addresses.

Signatures   Date

_____   _____
      Candidate

_____   _____
      Church Representative

_____   _____
      CLC Representative

_____   _____
      Mentor

5. Courses

The courses that follow may be contextualized to meet the needs of specific learners for achieving competency. There are no "one size fits all" courses in the non-formal education category, although many courses will be similar from participant-to-participant, depending upon participant needs and course content. Courses are to be taught with a normative and applied understanding of a subject area as it is experienced in church ministry settings. It is understood that course descriptions are not fully grasped apart from the context of the teaching-learning situation in which they occur. Descriptions are viewed as statements of intentionality for the achievement of competencies within an identified context. Other courses may be substituted as long as strong mentoring relationships are provided.

Transcripts for relevant courses completed at a seminary or college (residence or online) are accepted as evidence of competency. Ministry leaders should see themselves as lifelong learners and actively participate in learning opportunities that are available through residence and online courses, seminars, and library resources.

The courses that are listed below are representative. They are categorized into non-formal and formal groupings.

Non-formal Education Course Descriptions
Introduction to Biblical Literature I – Old Testament
The Bible is the foundational document for all of Christian theology. It offers a worldview through which to understand life and values and humankind and God. It presents God's creative and redemptive acts on earth. It documents the history and religious perspectives of Israel, and shows how these provided a context into which Jesus, the Savior, emerged, taught, died, and rose again. It gives the early teachings of the Church of Jesus Christ, as it began to evangelize the world. And it is acknowledged as the very Word of God for those who continue to seek the salvation of which it speaks. Because of the size and significant content of the Bible, there are two sections to our investigations. This course surveys the Old Testament, including reflections on the nature of salvation history, the origins of the Bible, and the character of biblical literature. The partner course on the New Testament looks at the historical transition of "Israel" into "Judaism," the world at the time of Jesus, his message and meaning, and the documents of the New Testament.
Work load: 5 CEUs (50 hours), meeting 5 (2 hour periods) or 10 (1 hour periods) times with an approved facilitator
Time frame: 6 months

Introduction to Biblical Literature II – New Testament
The Bible is the foundational document for all of Christian theology. It offers a worldview through which to understand life and values and humankind and God. It presents God's creative and redemptive acts on earth. It documents the history and religious perspectives of Israel and shows how these provided a context into which Jesus, the Savior, emerged, taught, died, and rose again. It gives the early teachings of the Church of Jesus Christ as it began to evangelize the world. And it is acknowledged as the very Word of God for those who continue to seek the salvation of which it speaks. Because of the size and significant content of the Bible, there are two sections to our investigations. This course surveys the New Testament, looking first at the historical transition of "Israel" into "Judaism," the world at the time of Jesus, his message and meaning, and then surveying the other documents of the New Testament. The partner course on the Old Testament includes reflections on the nature of salvation history, the origins of the Bible, and the character of biblical literature.
Work load: 5 CEUs (50 hours), meeting 5 (2 hour periods) or 10 (1 hour periods) times with an approved facilitator
Time frame: 6 months

Old and New Testament Survey
Becoming Disciples through Bible Study is the foundation of the DISCIPLE Bible Study program. The study gives equal time to both the Old and New Testaments, emphasizing the wholeness of the Bible as the revelation of God. DISCIPLE aims at transformation, not just information, and calls on persons to submit themselves to examination by Scripture, to put themselves under the power of God's Word, and to be changed by God's Word. *Disciple* invites persons to bring their experiences and struggles to the Scripture. The candidate will co-facilitate the course with someone approved by his/her mentor.
Work load: 10 CEUs (34 classes, each 2 hours long, 3-4 hours of preparation per class)
Time frame: 9 months

Biblical Interpretation
This course is a study of the principles and methods of biblical exegesis and interpretation, with an emphasis on understanding and applying Scripture. A study guide is provided. It consists of two main parts: understanding the Bible and applying the Bible. Topics include: understanding the text of the Bible and issues relating to literary style; the context of the Bible, including situational, historical, and cultural considerations; and applying the Bible with integrity, authority, relevance, and impact. The candidate will write three summary papers, each 3-5 pages long, on The Text of the Bible, The Context of the Bible, and Applying the Bible. In addition, he or she will also upload at least three exercises that demonstrate the ability to correctly interpret Scripture.
Work load: 3 CEUs (30 hours), meeting 6 times with an approved facilitator
Time frame: 3 months

Theology
Theology is the study of the nature of God and of religious things. The course provides an overview of the topics of: theology, Reformed theology; Scripture; God: Father, Son, and Holy Spirit; humankind: sin, salvation, and service; the church; last things; and several points of distinctive emphasis. References to creeds and confessions are made. The course involves reading selected theological materials on the nature and administration of the sacraments from a Reformed perspective under the guidance of a facilitator or mentor, and then writing a personal summary statement.
Work load: 8 CEUs (80 hours)
Time frame: 6 months

Church History
The candidate will review the Church History syllabus and the related textbook supplied by the CP Council with the guidance of a facilitator approved by the CP coordinator. The candidate will either write an eight-page paper or develop eight pages of notes about major doctrines, themes, and individuals as described in *Introduction to the History of Christianity* (Dowley), one page for each of the eight eras (Apostolic, Under the Cross, Christendom, Middle Ages, Reformation, Reform-Renewal-Revival, Progress, Modern). The completed paper is to be posted in the candidate's e-portfolio file folder on Church History.
Work load: 4 CEUs (40 hours)
Time frame: 3 months

Preaching
The candidate preaches 4 – 5 times, which includes pre-session assessment and post-session evaluation and debriefing by her/his mentor. The candidate will upload sermon and debriefing notes from 2 of these messages. The candidate will also participate in a guided study of the preaching- teaching process that uses three key textbooks; such as, *Preaching and Preachers* ((Lloyd-Jones), *Biblical Preaching* (Robinson), and *The Seven Laws of Teaching* (Hendricks)
Work load: 5 CEUs (50 hours)
Time frame: 4 months

Preaching and Public Speaking: Foundational Perspectives and Skills
This is an introduction to the principles and processes for the preparation and delivery of sermons, presentations, and devotional messages. Special emphasis is given to the role of oral communication in attracting seekers to the church and in building identity and community. Participation includes experiential involvement in an assigned ministry area.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Teaching Ministry of the Church
This is an overview of the philosophy, history, learning theory, organization, curriculum, recruiting, and training of those involved in the teaching ministry of the church. Participation includes experiential involvement in an assigned ministry area.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Small Group Leadership
Group dynamics are studied with application to leadership of small groups in the church. Topics include: building Christian community through small groups, establishing group goals, integration of small groups into the ministry of the church, and guidelines for healthy groups. Participation includes experiential involvement in an assigned ministry area.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Creeds, Confessions, and Denominational Beliefs: CLC course
A study of creeds, confessions, and faith statements that are particular to the candidate's church, denomination, or fellowship group. Historic as well as contemporary documents are reviewed with application to the candidate's ministry context. Candidates also participate in a guided study of whatever book of church order or government relates to their denomination or group.
Work load: 2.5 CEUs (25 hours)
Time frame: 2 months

Church Government and Ecclesiology
A study of basic models of church government that have developed over the course of church history and biblical principles of church government. The course will also explore the role and function of the church in New Testament redemptive history; the nature, structure, leadership and marks of the church; the relationship between church and state; and a discussion of the sacraments of Baptism and the Lord's Supper.
Work load: 2.5 CEUs (25 hours)
Time frame: 2 months

Pastoral Ministry
The course explores aspects of a vocational call to ministry, including spiritual formation of the minister, role of family in ministry, emotional and psychological health, moral and ethical issues, and congregational care.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Pastoral Care and Counseling
Basic skills for providing pastoral care and referral are taught. Application is made to premarital, family, crisis, grief, and substance abuse counseling, with emphasis on developing psychologically-grounded strategies and applying scriptural principles. Participation includes experiential involvement in an assigned ministry area.
Work load: 4 CEUs (40 hours)
Time frame: 4 months

Church Leadership: CLC course
Issues of leadership style and organizational theory are examined and applied. Leadership styles, strategic planning, setting goals, establishing time lines for planning, revitalization, launching church plants, budgeting, directing programs, and evaluating results are included. Participation includes experiential involvement in an assigned ministry area.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Organization Management of Churches and Ministry Organizations: CLC course
The nature of biblical leadership, theories of leadership, and styles of leadership are explored. Principles are analyzed and applied to church leadership situations. Students learn basic problem- solving, decision-making, and planning skills.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Discipleship
An approach to ministry is described that focuses on building followers of Christ. Attention is given to plans and strategies for creating a disciple-building environment that can be used in churches and other ministries through individual ministry and small groups. Participation includes experiential involvement in an assigned ministry area.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Spiritual Formation
The course invites participants into formational experiences that equip them to express their faith in and through the practice of ministry. Individuals take part in intentional processes of discernment of their vocation and commitment to spiritual formation as a lifelong pattern for ministry. The course helps create a spiritual climate that will foster growth through learning experiences and within contexts of ministry.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Witness
This includes a study of methods for presenting the gospel, together with procedures for assimilating converts into the church. Topics include becoming a Christian, personal testimony, sharing the gospel, and variety in witnessing.
Work load: 3 CEUs (30 hours)
Time frame: 3 months

Credo
A 15-20 page credo (or "I believe" statement) is to be written using program guidelines while integrating main headings in theology with the individual's statements of faith and commitment. The credo is also to reflect an understanding of the nature and administration of the sacraments. The document is written toward the end of the training plan and integrates areas related to maturity of faith, theology, sacraments, and standards. It is uploaded to an e-folder entitled "Credo."
Work load: 2 CEUs (20 hours)
Time frame: 1 month

Psychological Profile and Assessment
The Profile and Assessment involve administration of a multiple-page history that encompasses everything from family-of-origin information to medical history -- both family and personal. Also presented is the individual's own appraisal of what will be easiest to most difficult for them in ministry. The typical assessment instruments are the MMPI-2, with special target area for clergy. Clergy specificity is what gives this measurement validity and reliability that is offered in no other testing format. The Millon-R is an instrument which measures three categories in depth

(motivation, thinking, and behavior) on a continuum format. The Myers-Briggs may be used in place of The Millon-R, if preferred.

Formal College and Seminary Course Descriptions
New Testament Life and Witness
An introduction to the content, history, and theological dynamism of the writings of the New Testament. Emphasis is placed upon missiological interactions among gospel, culture, and tradition in the New Testament writings as the foundation for the church's witness.

Old Testament Life and Witness
An introduction to the content, history, and theological dynamism of the Old Testament. Emphasis is placed upon the significance of the altar, tabernacle, and temple for Israel's experience of God.

Church History (1536-Present)
A study of the history of the church and its missionary expansion from 1536 to the present. Attention given to the American church and to the student's denominational heritage and the ways its life and faith have been shaped by its various contexts, experiences, forms of worship, proclamation, discipleships, and governance.

Introduction to Theology and Worship
This introductory course combines concerns that would usually be considered separately in courses in theology and worship, such as a reflection of the deeply held Reformed and ecumenical conviction, *lex orandi, lex credendi*. Holding these two basic realities together, we will seek to deepen our understanding of the core aspects of the Christian faith, explore how theology and worship both shape and are shaped by the other, gain a growing capacity for thinking critically about our theology and worship, and develop skills for worship leadership.

Systematic Theology I
This theology course explores the doctrine of God, the doctrine of Christ, and the doctrine of humanity. These three big headings include many other matters of theological importance, including Trinity doctrine, divine attributes, providence, atonement, resurrection, sin, and the image of God. Readings will range from early church to contemporary sources.
Prerequisite: TF104.

Introduction to Preaching
First-year students explore and grasp a biblical and Reformed vision of preaching. Includes a sermon preparation workshop and a "lab" in which written and preached sermons are carefully analyzed by faculty and peers. Significant homiletic concerns are presented, discussed, clarified, and applied to the task of preaching. 3 credits.

Seminar on the Pastor as Person
This seminar explores the ways in which a minister's life history, spiritual growth, and vocation intersect and shape his/her personal and professional identity. Students will reflect on their own psychological and spiritual development and their opportunities for personal growth. They will develop their own particular plans for self-care. Students must either have completed or be concurrently registered for CM115. 2 credits.

An Introduction to Counseling and Care
In this introductory course, students explore giving counsel and offering care as ministers of Word and sacrament. They develop an understanding of the fundamental principles of pastoral care and acquire basic skills required for giving counsel and offering care. Numerous pastoral themes are addressed in lectures, learning labs, and small group interaction. Students will be encouraged to develop their own pastoral presence in offering counsel and care.

Core Courses

- Old Testament
- New Testament
- Biblical Overview and Interpretation
- Theology 1
- Theology 2
- Church History
- Spiritual Formation
- Sacraments and Liturgy

- Polity and Standards
- Preaching
- Pastoral Care
- Church Leadership and Ministry
- Psychological Assessment and Profile
- Credo

Curriculum Cycle

Fall (September – December) 2010, 2012, 2014 Old Testament Church History
Winter (January – April) 2011, 2013, 2015 New Testament Preaching
Spring/Summer (May – August) 2011, 2013, 2015 Spiritual Formation Sacraments and Liturgy
Fall (September – December) 2011, 2013, 2015 Theology (part 1: Scripture, humanity, sin, creation, Trinity, salvation) Pastoral Care
Winter (January – April) 2012, 2014, 2016 Theology (part 2: Holy Spirit, sacraments, church, hope) Biblical Overview and Interpretation
Spring/Summer (May – August) 2012, 2014, 2016 Church Leadership and Ministry
Fall (September – December) 2012, 2014, 2016 Old Testament Church History

Other Guided or Independent Activities
Credo
Psychological Assessment and Profile