

CORE TRAINING

WESTERN CANADIAN DISTRICT

**LETTER FROM
DISTRICT
SUPERINTENDENT'S
DESK**

Dear Pastor:

This booklet is provided to you as a ready reference for all things pertaining to the WCD *Core Training Program*. The *Core Training* program substitutes for what traditionally was referred to as Ordination Program. While maintaining core elements of the former, the Core Training program intentionally goes further in tilting the program more toward a leadership development process.

Perhaps you yourself are enrolled in the Core Training program. If that's the case, this booklet will provide you with a broad overview. If you're an Ordination Council Member and/or supervisory pastor/mentor, I think this resource will prove to be an invaluable source of information applicable to your role and/or task. Please know that your investment as a supervisory pastor or mentor is deeply appreciated and will bear fruit for time and eternity. After all the scriptures say, *"And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others"* (2 Tim. 2:2).

Please keep this handbook close at hand for ready access and quick reference.

Again, thank you for your investment in the lives of others who have been called to serve Christ's Church.

Together in Mission,



Brent Trask
Superintendent
Western Canadian District

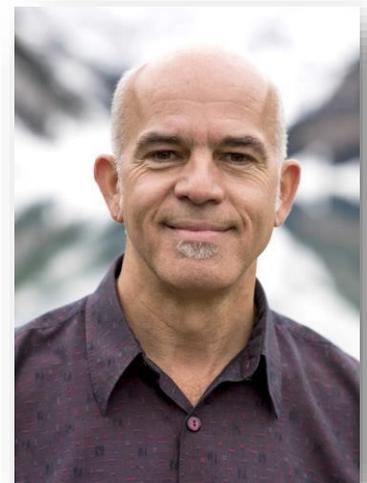


TABLE OF CONTENTS

Table of Contents

The package of materials enclosed will introduce you to the Core Training/Ordination program. They are the following:

1.	THE MEANING OF ORDINATION.....	6
2.	ORDINATION POLICY.....	11
3.	CORE TRAINING PROGRAM REQUIREMENTS.....	14
4.	CORE TRAINING SUBMISSION INFORMATION AND DIRECTIONS.....	19
5.	CORE TRAINING SUBMISSION DIRECTIVES.....	29
6.	MENTOR & COHORT INFORMATION.....	32
7.	REPORTING SCHEDULE.....	34
8.	INTERVIEW SAMPLE QUESTIONS.....	38
9.	APPENDICES.....	51

THE MEANING OF ORDINATION

The Meaning of Ordination
A Statement of
THE BOARD OF DIRECTORS

Ordination is the solemn observance whereby representatives of the church corporate, together with the Elders representing the local congregation, set apart and charge those persons whom God has called already and equipped for ministry, through the laying on of hands and the offering of prayer for spiritual enduement.

(Manual of the C&MA in Canada)

The Board of Directors has conducted an investigation of the statement on ordination as found in the Manual of the Christian and Missionary Alliance in Canada (above). This investigation has resulted in the following interpretation of the statement on ordination which the Board of Directors is issuing to the churches and to official workers. This interpretation is limited to the positive understanding of ordination in the C&MA in Canada as presented in the statement and as practiced, and also what ordination does not mean. This is based on the understanding that ordination is observed in the Scriptures as a practice, but its content throughout church history has been determined by the particular church/denomination that is practicing it.

The Meaning of the Statement on Ordination

Solemn observance. This means that ordination is a rite or ceremony, a formal occasion which is formative. Formative means that something is done; something is made which did not exist before, by the enactment of the rite. An example of a formative rite would be marriage in which two people who at the beginning are not married, are married at the end.

Representatives of the church corporate. Local churches are not empowered to set people aside for ministry; only the wider family of churches may do this. “The church corporate,” however, does not refer to what is known as the universal church, which is all Christians in all times and in all places, but is limited to churches of The Christian and Missionary Alliance in Canada. Thus the representatives are present on behalf of the whole family of churches of the Alliance in Canada. In the gracious atmosphere that currently exists among various church families, it is also true that once a particular family of churches ordains someone, the others recognize that pastor’s rights and privileges.

Together with the Elders representing the local congregation. The rite of ordination is embedded in the local church, notwithstanding exceptions sometimes made for our international workers who are ordained on the field. Pastors and other workers arise from within the local church. The local church affirms the call and the gifting and affirms the decision to move to a place of lifelong service.

Set apart. (Acts 13:2) Those being ordained are set apart from secular work to a life of service working for the Lord as servants of the church, a work for which we use the English word “ministry.” This is in keeping with the words of Paul to Timothy that no one who goes to war gets involved in civilian affairs (2 Timothy 2:3,5). Even tent-makers, i.e., International Workers involved in work, church planters who may be supporting themselves, still fall into this category because it is recognized that their employment is a

platform for the life of ministry to which they have dedicated themselves.

Thus, as has been true in the church from the time of the apostles, there is a distinction in the Alliance between lay people and clergy. Lay people minister and are involved in ministry, but they are not “set apart” from their secular occupation for ministry. Those who are “set apart” carry the chief responsibility for guiding the church, opening the Word and preparing God’s people for ministry (Ephesians 4:12). Having been set apart, they are held to a high standard of accountability by the church for their teaching and their life (1 Timothy 4:16).

And Charge. Paul gave a charge to Timothy in 2 Timothy 4:1; a charge that has remained throughout church history as the foundation for the charge given to every pastor at ordination, to preach, to always be prepared to do the work of correction, rebuking and encouraging, to do so with patience and careful instruction.

Persons. The rite of ordination in the Christian and Missionary Alliance in Canada to males and females.

Whom God has called already. (Acts 13:2) People are not set apart for ministry because they have volunteered, that is, of their own will they have made it a career choice, but rather, they are set apart for ministry because both the local congregation and the wider church affirms that they have been called to this work by God and that their entering ministry is a response to the call, an act of obedience to the Father who is sending workers into the harvest field.

Thus the rite of ordination is a public declaration on the part of the church that the church believes that such a calling on this person’s life exists and in ordination that calling is affirmed.

And equipped for ministry. Some ambiguity and perhaps confusion arises when the word “ministry” appears in the statement because our English word “ministry” is one of several translations of the Greek word diakoneo. Because this word is common in the Greek New Testament, its translation depends on context. Sometimes it is translated literally, as in Acts 6:2 “wait on tables” while other times it is translated as “service.”¹ However in Acts 6:4 the work of the “ministry” of the Word of God is distinguished from other kinds of ministry, i.e., other kinds of diakoneo,² and in Ephesians 4:11-13 there is a specific reference to the fact that the people of the church need to be equipped. Thus, when the Twelve maintained that they needed to continue in their devotion to the work of building the church up through preaching and teaching, they established a pattern for the church to set some aside, not only from secular employment, but also from other forms of ministry, so that they might build the church up through the Word.

¹ Examples of diakoneo being translated as “service” in the NIV: Rom 15:31 which is Paul’s bringing an offering to the poor in Jerusalem and 2 Cor 8:4 where it means giving an offering for the poor in Jerusalem; Eph 4:12 which speaks of the exercise of the spiritual gifts by all Christians.

² Hermann W. Beyer comments in TDNT, vol. II, in his article on *Diakoneo* “...so grateful regard for God and concern for one’s neighbour together make the divine gift which each is to receive into a gift which is owed to the neighbour. In 1 Pt. 4:11, as in Ac, 6, the *charismata* are divided into ministry of Word and ministry of act, the latter being specifically described as *diakoniein*.” (p.86) And further: “But even the highest Christian office, the preaching of the Gospel, is described as a ministry of the Word in Ac.6:4. Probably the original meaning is reflected in this phrase. The Word of God is offered as the bread of life. The true service of the preacher is with a view to the salvation of his brethren, to whom he must render by proclaiming to them the Word of reconciliation (2C 5:18 f.)” (p. 87)

When the ordination statement uses the word *ministry*, it is not referring to the needed and legitimate work of those in the church who are exercising their gifts, but rather it is a specific reference to the ministry of the Word and hence to the setting aside for that particular ministry, based on Acts 6:1-4.

Ministry of the Word is by definition a spiritual work, but also a work that is to be done with skill. Thus a person whose life is being dedicated to ministry is expected to acquire skill through years of preparation. It is the duty of the church through its ordination process to test that skill to see if it is adequate for the demands of this ministry. There is a sense in which the rite of ordination affirms that this person has the appropriate skill level for ministry.

However, skill is empty without the equipping work of the Holy Spirit. The Holy Spirit ultimately equips a person with gifts and abilities for ministry. The rite of ordination is also an affirmation by the church, both local and national, that this spiritual equipping has occurred.

Through the laying on of hands. (Acts 13:3, 1 Timothy 4:14) Laying on of hands is an ancient ritual of the church whereby the church representatives show their unity and show that they are asking God to especially minister in a particular way to a particular person. Laying on of hands in this case means that this person is being affirmed before God and the watching congregation in the ways mentioned already. As well, in this instance, as in the instances referenced in Acts 13 and 1 Timothy 4, the laying on of hands is an act which actually does set this person aside for the work of ministry.

The offering of prayer for spiritual enduement. “Endue” means “*invest or provide (a person) with qualities, powers, etc.*”³ A prayer of spiritual enduement was offered to Paul, Barnabas, and Timothy. Throughout history the prayer of ordination has specifically requested that the Holy Spirit would give spiritual gifts, sometimes new spiritual gifts, and empower those gifts, so that this person might be able to fulfill the calling to ministry.

What Ordination Does

It might be assumed by some that in Alliance practice ordination does little, since persons, at the time of their being licensed as official workers with a portable license are given the authority to function fully as pastors in performing the sacraments and fulfilling other duties of ministry. However, it needs to be understood that this granting of ability and authority is temporary. During a three-year time prior to ordination, the District Superintendent and the Ordaining Council monitor the ordinand’s actual skill to function in ministry, as well as the authenticity of the call from God.

Thus, the worker during these three years is in a time of preparation. Ordination is the time when the preparation is successfully fulfilled, the skills, gifting and calling are affirmed and the ordinand is actually set aside for a life of ministry.

Ordination therefore establishes the following: permanency of ministerial function, the authority to function in ministry, and accountability. This permanency/authority/accountability is annually reviewed by the District Superintendent or the President and re-affirmed in the annual granting of the Official Workers’ License. If the ordained worker enters a time of withdrawal from active ministry and is no longer licensed, it is understood that the worker’s ordination is in abeyance.

³The Concise Oxford Dictionary

What Ordination Does Not Do

Ordination does not grant power or authority to bring God's grace to people that is not held by any other Christian.

Ordination does not grant a worker authority over other people, be they male or female. Ordination is a setting apart to a life of service in the church. The Apostle Peter (1Peter 5:3) specifically prohibits those who lead the church from "lording it over" others.⁴

Ordination does not grant authority to supervise the sacraments. That authority is granted by the Portable Official Workers' License.

Ordination does not grant authority to be a senior pastor. General Assembly sets any such parameters.

Ordination does not grant authority over the preaching and teaching of the Word of God. This authority is in the Official Workers' License.

Ordination does not in and of itself grant what may be termed as moral authority. See below for more information on "moral authority".

Ordination is not in itself a sacrament. No special gift of grace is given to the ordained minister that is not available to any other Christian as Christ wills.

Ordination is not linked to headship. Pastors are not "the head" of a local church. Scriptural statements regarding headship do not apply to the office of pastor and are not linked to ordination.

Observation on Moral Authority

The Board of Directors observes that some have a "sense" that they have more "authority" after ordination. It is to be understood that there is sometimes a sociological/psychological phenomena which may be characterized as "moral authority" or "social credit" or even "credibility" which is heightened for the newly ordained person. "Moral authority" is something given to a person by others because of character, competency and faithfulness to a cause. It is closely linked to trust and is the reason why we are willing to listen to and follow certain people and not others. Having served faithfully, been examined and now publically endorsed and ritually set aside, newly ordained pastors sometimes experience the congregation granting them a higher level of trust, of moral authority. It behooves them to understand that such moral authority is a gift from the congregation, that it is not a right or privilege granted by the denomination, and that they must continue to serve with holiness, faithfulness and competency to keep it.

⁴ 1 Peter 5:3

ORDINATION POLICY

Ordination Policy

A Policy of The Christian and Missionary Alliance in Canada

Ordination is the solemn observance whereby representatives of the church corporate, together with the elders representing the local congregation, set apart and charge those persons whom God has called already and equipped for ministry, through the laying on of hands and the offering of prayer for spiritual enduement.

The following general directives will govern the practice of ordination:

1. The president shall be responsible for the Ordination Policy, including the Ordination Requirements. Administration of the policy shall be the responsibility of district superintendents. They shall also submit recommended changes to the policy or list of requirements to the president.
2. The examining and ordaining body shall be constituted according to the Policy on District Organization.
3. A basic ordination program, including reading of selected material, the preparation of papers on selected subjects, an oral examination, and practical church ministry will be outlined in a list of requirements.
4. Candidates shall be required to complete the ordination requirements within a three-year period after placement in ministry. Extensions may be granted only for extenuating circumstances at the sole discretion of the licensing authority. Bi-vocational pastors shall be required to complete the ordination requirements within a five-year period after placement in ministry.
5. Only persons who are definitely called to a preaching or theological ministry shall be considered for ordination.
6. Only those who hold a portable license issued by the C&MA are eligible to be ordained.
7. A seminary or Bible college graduate may be considered for ordination after one year of acceptable ministry as a pastor, provided the candidate has been licensed for at least one year during training.
8. The ordination of ordained persons with acceptable ministry experience in a recognized denomination or group may be sustained by the ordaining council. The licensing or ordination council of each district will determine whether the candidate's previous ordination experience will suffice, or supplementary work will be required.
9. When circumstances require, the Vice President of Venture may request the ordination of a candidate who has not fulfilled the necessary three-year requirement for ordination. The president may make exception to the general directives for ordination when considered advisable.¹
10. Candidates shall be assigned to a suitable mentor by the appropriate district, who will act as counselor during the candidate's program.
11. Each district will establish procedures governing the arrangements for ordination services for successful candidates. Upon application by the successful candidate, the conducting of an ordination service for and/or the conferring of the title of "Reverend" upon the successful candidate may be waived with the permission and at the sole discretion of the licensing authority. The approval of any such application in no way alters the finding that the successful candidate has been set apart and has been called already by God and equipped for ministry.

¹The final decision of ordination is dependent upon the recommendation of the candidate's church board.

12. Ordination may be revoked by the C&MA at the recommendation of a discipline committee.
13. While gifting and spiritual power may remain, when a person no longer bears a portable or worker emeritus license of the C&MA, that person's ordination is to be considered in abeyance. This does not indicate that they have had their ordination withdrawn, as may be the case were they found guilty under The Policy in Discipline, Restoration and Appeal for Official Workers, but that, no longer being licensed for ministry, they may not claim the title, status, or any functionality that comes with ordination, including speaking of themselves as being ordained.

Amendments

The Ordination Policy may be amended by a majority vote of the Board of Directors.

Amended – Board of Directors - March 1996

Amended – General Assembly 2012

Amended - Board of Directors - November 2015

Amended – Board of Directors – November 2020

**CORE TRAINING
PROGRAM
REQUIREMENTS**

Core Training in the WCD – Expectations and Directions

Introduction

Core Training (CT) is a theological and leadership development program for all new WCD Portable Licensees. It is designed to further equip the new worker with an intentionally structured pathway for theological reflection and integration, as well as some skills essential for effective leadership and ministry within the context of a mentoring/cohort environment.

Core Training also provides the path towards our high value and practice of ordination and incorporates both the national ordination requirements as well as some further developmental components designed to help equip you in areas of ministry that may be uniquely relevant to you. Ordination is a theological pathway that is designed to affirm one's calling over time and assumes that a newly licensed worker will do much theological growing as they begin their vocational ministry.

We are providing this summary document to help give clarity and direction to your participation in this process in order to make it as beneficial as possible and avoid misunderstandings in the course of the months ahead. If you have any questions, do not hesitate to contact the District Office or your Core Training mentor.

This is a three-year program that can be further extended to a maximum of 5 years for bi-vocational pastors.

Expectations and Directions

1. Complete the Process within a Three-Year Timeframe (or five years for those who are bi-vocational and/or part-time employees)

- In the WCD, workers usually enter Core Training within the first 6-18 months of their placement in ministry, which allows for time to adjust to their new ministry context, complete any outstanding licensing requirements, and comply with the timeframe outlined in The Alliance Canada Ordination Policy.
- Failure to complete the process within the three-year timeframe may result in being put on administrative leave to complete your assignments. These arrangements would be made in consultation with your Lead Pastor and Board of Elders. Additionally, as Core Training is a condition of employment for licensed workers, failure to complete your assignments may result in having your credentials revoked.
 - Extensions and deferrals may be considered when warranted but must be approved by the WCD New Leader Development Associate.
- To help you maintain a consistent pace of assignment completion and maximize the developmental experience, please refer to the Assignment Checklist ([3 Year](#)

& [5 Year](#) Bi-Vocational schedule)¹.

- If you do not complete and submit all written assignments at least one month in advance of your interview, we will not have time to review/grade them and provide feedback, and your interview will not proceed on schedule. In this scenario, your Lead Pastor (if you are Associate Staff) and Board of Elders may be notified to ensure you are receiving appropriate support to complete the process.

2. Participate in a Core Training Cohort

- You will be assigned to a cohort group for the duration of the process.
- Cohorts will be coordinated by a 'Cohort Champion' (self-identified by each cohort) and will meet (usually online) at least once a quarter.
- Direction for Cohort meetings will be communicated through the Cohort Champion, and will include the use of the [WCD Peer-to-peer coaching model](#) (*adapted and used with permission from Arrow Leadership).

3. Recruit a Core Training Mentor

- While the WCD New Leader Development Associate will assist you in recruiting a CT Mentor as needed, we know that great mentoring experiences often are built on existing relationships. As such, we invite you to prayerfully consider who could serve you in this capacity.
- The person should be someone you feel comfortable interacting with, who is ordained with The Alliance Canada, and who will assist and keep you accountable to your timeline of studies and preparation.
- You as the Core Training Leader (CTL) are responsible to initiate meetings with your mentor and to utilize the [Mentor/CTL Meeting Preparation Form](#) at least 24 hours in advance of your scheduled meeting.
- You are to meet with your mentor at least once a quarter (online or in-person).

4. Follow Guidelines for Written Assignments

- Detailed guidelines are found in the Core Training Booklet.
- [Theological papers](#) and [sermons](#) are reviewed and graded by approved designates (Dr. Rick Love and Dr. Rob Chartrand respectively) with the use of pre-determined rubrics.
- [Book reports](#) and reflection papers are reviewed by members of the Licensing and Ordination Council (L&OC) with the use of pre-determined rubrics.

¹ Though the CT schedule is mapped out over a 3/5 year timeline, CTL's can complete the process earlier (must have 2 years of pastoral experience according to the National Policy).

- Your [Wellness Plan](#) should be reviewed with your CT mentor and submitted **each year as of Aug.31.**
- All assignments should be turned in as soon as they are completed, not held and submitted in batches. This allows adequate process for the grading of assignments in a timely manner.
- All assignments should be sent to Shelby Keith (skeith@thewcd.ca)

5. Attend all CT-Specific Digital Gatherings and In-Person Retreats

- Digital gatherings and in-person retreats will provide equipping and development focused on the following:
 - Disciple-making
 - Renewal
 - Mission
 - Leader development
- In-Person
 - Year One
 - New Workers Onboarding (Feb/Mar)
 - Spiritual Formation Retreat (Extra night at District Prayer Retreat - Nov)²
 - Year Two
 - Two-day Regional retreat (can attend either Calgary or Edmonton; post-Easter)³
 - Year Three
 - Two-day Regional retreat (Calgary/Edmonton; post-Easter)
- Digital
 - Year One
 - Enrollment session (Jan/Feb)
 - 3hr digital gathering (Oct)
 - Year Two
 - 3hr digital gathering (Oct)
 - Year Three
 - 3hr digital gathering (Oct)

6. Attend Soul Care Event (preferably, 'Soul Care for Pastors & Ministry Workers')

- This requirement is not CT-specific (ie. not designed for CTL's only)
- 3 page reflection paper (reviewed but not graded)

² This offering (WCD funded) is highly encouraged but is considered optional. Spouses welcome!

³ The Regional retreats (WCD funded) are considered part of the CT program and participation is expected within reason.

Online options may be available for those in extenuating circumstances. CTLs who believe this applies to them should contact the New Leader Development Associate as early as possible.

7. Be Available for your Ordination Interview

- Interviews are facilitated when the L&OC convenes in both May and November
- This is an in-person meeting and will last for approximately 2 hours.
- Shelby Keith coordinates the scheduling of these interviews
- If your first language is not English, we will request your assistance in arranging for a capable interpreter to accompany you during your interview. Please advise Shelby Keith if this applies to you.
- In the unusual circumstance that you are serving overseas or in a situation which restricts your ability to be with the Council in person, District staff will work with you to arrange an acceptable alternative (i.e. Zoom).

8. Ordination Ceremony

- [Ordination](#) is a public affirmation through the laying on of hands of someone clearly called by God to serve and equip the church, and who has shown themselves before God and others as “one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.” (2 Tim. 2:15)
- As such, you are not considered officially ordained until a public service takes place. To facilitate an ordination ceremony, your church will be requested to work with District Staff to arrange a suitable date.

**CORE TRAINING
SUBMISSION
INFORMATION
AND DIRECTIONS**

Core Training Information and Directions

Please keep duplicate copies of ALL submitted assignments.

List of Requirements

All submitted written documents must be Microsoft Word compatible when submitting to skeith@thewcd.ca.

BOOK REPORTS:

The goal and intention of reading and reflecting on the Core Training booklist is two-fold:

1. To grow in familiarity and understanding of Alliance history, theology and ministry foundations.
2. To consider how one might integrate the key learnings into their life and ministry practice.

As such, each book report should be 2-3 pages, follow the outline below, and respond to the questions accordingly:

Paragraph One: **What are some of the main ideas and themes that stood out to you from the book?**

Paragraphs Two-Four: **What are the three most valuable ideas/insights for you as a ministry leader to wrestle with and why? How did they challenge and sharpen your thinking?** (1 paragraph per idea/insight)

Paragraph Five: **What is one idea, concept, or statement that you didn't resonate with and why?**

Paragraph Six: **What idea/insight will make the biggest difference if you were to apply it and how do you intend to do so? (This can be a further reflection on one of the ideas/insights identified in paragraphs 2-4, or can be an additional idea/insight).**

A paragraph is to be a minimum of 140 words.

These assignments are graded as "approved/not approved" and will be assessed on the thoroughness with which the above questions are addressed.

Book Report Marking Rubric

GUIDELINES FOR WRITING PAPERS:

Required topics and general guidelines for content (papers are intended to be completed in the following order):

1a) [The Scriptures](#) OR 1b) [Divine Healing](#)

- 2) [The Christ-Centered Life & Ministry](#)
- 3) [The Spirit-Empowered Life & Ministry](#)
- 4) [The Mission-Focused Life & Ministry](#)

1. a) [The Scriptures – Inspiration & Inerrancy](#)

The Scriptures are the Word of God and are to serve as authoritative and foundational for all of our life and ministry practice. Why do we believe this, why does it matter, and what are the implications – for you personally? For the church? In a post-Christian Canada?

In this paper, you are expected to cover the following:

- a) How did we get the Bible as we have it today? What role did the early church councils play in the development of a Christian understanding of the canonicity of Scripture? How does this support the validity of the scriptural claims?
- b) What is meant by the terms inspiration, inerrancy & infallibility and why are these doctrines important in a post-modern culture where truth is often considered relative?
- c) What is the basis for claiming the Bible as the authority for our lives?
- d) How do we respond to common objections to the validity of the bible? Respond to at least two (2) of these objections:
 - The bible is full of contradictions and discrepancies and is therefore unreliable.
 - The bible should be labeled as ‘hate speech’ (after all, it’s full of violence, genocide, prejudice and injustice – often commanded by God).
 - The bible has been proven wrong by science.
 - The bible is a book written by ancient and primitive people – we’ve progressed in our thinking and understanding since then.
 - Christians can’t agree on proper interpretation, so there’s no way to really know what is true.
 - It is common for Christian to use claims within the Bible itself to defend the idea that the Bible is the Word of God. This is circular reasoning.
- e) What impact does Scripture have on your own life & ministry?

1. b) [Divine Healing](#)

In John 14:11-13, Jesus makes the startling statement: “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Father may be glorified in the Son.” While this statement by Jesus has broader application than divine healing alone, for many believers, it serves to challenge our understanding, conviction, and expectations when it comes to healing.

What do the Scriptures teach about the availability of divine healing for the believer (and unbeliever!) today? How might we wisely steward this gift of grace with those we encounter?

In this paper, you are expected to cover the following:

- a) What is the biblical basis for divine healing? Be sure to exegete key scriptural passages on healing.
Specifically:
 - What is it?
 - How has it been made available to us?
 - Who can access it?
 - How is it accessed?
 - (HINT: be sure to reference scripture passages identified in The Alliance Statement of Faith).
- b) Describe the relationship between the provision for healing and the atonement.
 - What is the scriptural basis?
 - Is there a difference between the OT experience of divine healing and the NT experience of divine healing?
 - Does God desire for everyone to be healed in this life? If not, why not? If so, why isn't everyone healed?
 - Is there a relationship between sin and someone's capacity to experience healing?
- c) How is healing to be practiced within the Church and as an onramp to faith in Christ beyond the church?
 - "How does the healing ministry of Jesus in the gospels shape our expression of the same, inside and outside of the church?"
 - What role does spiritual authority in the life of the believer have in the release of healing? Comment on John 14:11-13 in relation to this.
 - What is the 'prayer of faith' referenced in James 5? Are people healed on the basis of how much faith a person has?
 - How might we care for someone when they (or someone they love) is not healed?
 - What is the relationship between divine healing and contemporary medical practice?
 - Both the experience of healing and the experience of prolonged suffering have the potential to form us in the way of Christ. How do these two relate, and what might some of the benefits be from either outcome?
- d) Describe your own experience with divine healing.
 - What has your personal experience of praying for others for divine healing been like? Encouraging? Confusing? Confident? Timid?

- Have you ever been prayed for to receive divine healing? What was your experience?

2. Christ Centered Life & Ministry

The Alliance has always been a Christocentric movement, pointing to the all-sufficiency of Jesus, in part through the Four-fold gospel. Part of the outworking of a Christ-centered life is a commitment to an active and intentional discipleship to Jesus, including the making of other disciples of Jesus. What does this look like? What does it mean to centre one's life around Jesus as His disciple and help others to do the same?

In this paper, you are expected to cover the following:

- a) All-Sufficiency of Jesus
 - i. Discuss what the Scripture says about each of the components of the Fourfold Gospel.
 - ii. Discuss the significance of each of these three components of a Christ-Centered Life:
 - Intimacy/abiding
 - Death to self/submission
 - Authority/spiritual power

- b) Disciple making
 - i. What is a disciple of Jesus? Provide your current working definition and support from scripture for how you arrived at this.
 - ii. Choose ONE of the following to respond to:
 - What was Jesus' model of disciple making and how might that inform our current disciple-making practices?
 - OR**
 - What was Paul's model of disciple making and how might that inform our current disciple-making practices?
 - iii. Dallas Willard once wrote: "We [speaking of Christians] are educated beyond our obedience."
 - What is the correlation between knowledge/understanding and obedience in disciple making?
 - How might we create holistic disciple making environments where heart, soul, mind and body are all engaged?
 - iv. What was the most fruitful discipling relationship you've experienced and what made it impactful?

- c) Listening to Jesus
 - i. Provide biblical support for why believers should expect to hear God's voice.
 - ii. Why is hearing the voice of Jesus essential to living a Christ-Centered Life?
 - iii. What might it look like to regularly "give Jesus the floor" (functional vs figurehead leadership) at the decision-making tables in a local church?

3. Spirit-Empowered Life and Ministry

Spirit-Empowerment through sanctification and the filling of the Holy Spirit have long been

Alliance distinctives and are essential in the life of the believer and ministry leaders. Why do we believe this, why does it matter, and what are the implications – for you personally? For the church? In a post-Christian Canada?

In this paper, you are expected to cover the following:

- a) Exegete key scriptural passages that address sanctification and the sanctified life and what they teach us about how it is experienced.

Specifically:

- what is it?
- who is involved?
- when does it happen?
- what specific changes and challenges can be expected in the experience of sanctification?

(HINT: be sure to reference scripture passages identified in The Alliance Statement of Faith).

- b) What does it mean to be filled with the Holy Spirit?

- How does it happen?
- When does it happen?
- Can someone receive eternal salvation without being filled by the Holy Spirit?
- What relationship does the filling of the Holy Spirit have to the historic Alliance understanding of sanctification being both a distinct and progressive event?
- What has your own experience of the filling of the Holy Spirit looked like?

- c) How would you lead someone to be filled with the Spirit?

- d) What role did the Holy Spirit play in Jesus' ministry while here on the earth?

- e) What did Jesus teach regarding Holy Spirit empowerment (HINT: John 14; Acts 1) and what are the implications in the life of the believer? How does this relate to the Great Commission?

- f) How can pastors and ministry leaders equip others to experience the kind of Holy Spirit empowerment that Jesus talked about? What kinds of spiritual practices might someone utilize to invite a deeper work of the Spirit?

- g) What is one area where you would like to see personal growth and experience of Holy Spirit empowerment?

4. Mission Focused Life & Ministry

For more than 100 years, we've been known as the Christian & Missionary Alliance. And while in past seasons we may have primarily identified a 'missionary' as someone who served in an international context somewhere around the globe, our more recent emphasis has been on

growing a missionary mindset no matter where God has called us. Whether called to international work or not, we are all to join God in His mission to see all of humanity redeemed and restored to Him.

In this paper, you are expected to cover the following:

- a) Trace the mission of God from Genesis to Revelation. What are key supporting scriptures found in at least 10 OT and at least 10 NT books of the bible?
- b) Read the definitions of the 'Mission of God' as reflected by some current authors (see appendix A).
 - i. Comment on the one that resonates with you most and provide biblical support.
OR
 - ii. Articulate your own definition of the 'Mission of God' and provide biblical support.
- c) Respond to ONE of the following questions:
 - i. In their book, "The Shaping of Things to Come," Alan Hirsch & Michael Frost write:
Our Christology ("The Person and Work of Jesus") informs our missiology ("The Purpose of God and His People"), which in turn determines our ecclesiology ("The Form and Function of the Church"). If we get this the wrong way around and allow our notions of the church to qualify our sense of purpose and mission, we can never be disciples of Jesus, and we will never be an authentic missional church. Churches that have got this basic formula wrong never really engage in mission and so lose touch with Jesus. These churches spend all their time discussing (or arguing) about the forms of worship, the church furniture, and the timing of services and programs, and fail to recognize that our ecclesiology flows more naturally out of our sense of mission....It is important to recover the idea that the church connects with Jesus through mission, not through getting church meetings right!
 - How does Scripture support this understanding?
 - Practically speaking, how might you help lead those in your context to ensure that their ecclesiology is being shaped by their missiology which is being shaped by their Christology?
 - How does this understanding shape a Mission-focused Life?**OR**
 - ii. What scripture would you use to help each of the following three groups of people understand the gospel? Those with a worldview that emphasizes:
 - Shame and honour worldview
 - Fear and power worldview
 - Guilt and innocence worldview
- d) Should Canadian churches send people to other countries and cultures? Why or why not?
- e) What is our place as the Western church in the global expansion of the Kingdom of God?
- f) On a practical level, describe engagements you have had or are currently having with the

nations (i.e. those who have a different culture or birth country than you have).

- g) Explain with examples what it would mean for your congregation to reach the nations in Canada today. What would be a strategy for the people of God to achieve the mission of God locally?
- h) Respond to ONE of the following:
- i. Identify 3 key barriers of perception people have about believers being on 'mission'. How would you address those?
OR
 - ii. If you didn't use the word 'mission' at all, how would you describe the role of the believer in their world (local and global)
- i) Describe how your life currently is aligned with the mission of God and how you are intentionally seeking to live out a 'missionary' mindset in your community (outside the walls of the church and 'mission-specific' programming). Reflect on your practice of prayer, time & energy, personal strategy, and financial habits.

Paper Marking Rubric

CRITERIA FOR THE GRADING OF PAPERS:

Your reports will be graded based upon the following criteria:

- Grasp of topic
- Quality of research
- Scriptural foundation
- Logical progression of thought/clarity of expression
- Quality of form (layout, spelling, grammar, footnotes, bibliography, etc. according to Ambrose essay writing format)
- When your paper has been reviewed, it will be evaluated according to these criteria: Has the scriptural foundation been:
 - Properly referenced?
 - Adequately understood?
 - Clearly articulated?
- Does the paper demonstrate both a personal and academic interaction with the topic?
- To what degree does the paper demonstrate a personal (versus predominantly academic) interaction with the topic?
- Does this paper reflect genuine interaction with the topic? To what extent did the candidate:
 - Resort to clichés.
 - Raise questions, objections or arguments
 - Come to a personal conclusion or conviction on the topic(s)
- To what extent has the candidate demonstrated:
 - How this truth impacts their ministry?
 - Examples of applying this truth into their ministry and/or personal life

- Theologically reflecting Alliance doctrine

INSTRUCTIONS ON WRITING PAPERS:

1. You are expected to present a balance of scriptural/theological understanding with personal interaction and application. At this level of ministry, synthesis and integration of truth into life & ministry experience is expected.
2. We expect an academic paper format. Additionally, the following is expected:
 - a. Length is to be 8-10 pages (papers longer than 12 pages will be returned, unmarked for revision in length).
 - b. Typed, double spaced.
 - c. Maximum 12 point font. Use a common font such as Calibri or Times New Roman.
 - d. Proper grammar and spelling is expected.
 - e. Proper bibliography and referencing of all sources are to be included as indicated by the attached Ambrose University Style Guide – see Appendix.
 - f. Scriptural references are sufficient. Only quote the passage if it is absolutely necessary.
 - g. Papers will be required to be re-submitted if they do not fit the above criteria.
 - h. Ensure your name and date appear on the title page of all reports and that each page is numbered.
 - i. Footnotes are to be used in all referencing. Endnotes are not permitted.
3. Papers are to be submitted in the order they are listed.
4. When doing your research and writing, please begin by exegeting the Scriptures and do not focus/depend on 'exegeting' contemporary models of ministry practice. Scriptural understanding is the first basis on which to then evaluate ministry practice.
5. You may be asked questions about your paper in the interview.
6. Papers are to be submitted on time. This is to help assist you in pacing your work and also assists the markers as they handle the workload of reviewing multiple submissions from multiple candidates.
7. Papers will be graded and either accepted or re-submission may be requested.

SERMON/TEACHING INSTRUCTIONS

1. You are expected to submit a total of four sermons/teaching assignments. Each message should be recorded (submitted via link to skeith@thewcd.ca) and must include a written outline (Microsoft Word compatible format).

Sermons/teachings must demonstrate the effective integration of Biblical exegesis and practical application.

Label and date all your material clearly in the subject heading of the email.

2. Your sermon/teaching assignments will be graded based upon the following criteria:
 - a. **BIBLICAL EXPOSITION:** The message displayed an appropriate and effective handling of the text(s) that framed the message.

- b. **CHRIST-CENTRED:** The gospel, work, and person of Christ were central to the message.
 - c. **BIG IDEA:** The big idea of the message was clear, memorable, and from the text.
 - d. **POISE:** The communicator was comfortable and confident.
 - e. **DELIVERY:** The nonverbal delivery added to the message (eye contact, voice, gestures, movement, attire).
 - f. **CONTENT:** The content was thoughtful, believable, and reasonable.
 - g. **STRUCTURE:** The organization and structure of the message helped support the big idea.
 - h. **PROGRESSION:** There was a recognizable and meaningful progression of thought.
 - i. **PATHOS:** The use of illustrations, personal disclosure, examples, and/or humour were helpful in making the message more attractive, compelling, and/or inviting.
 - j. **LANDING AND LAUNCHING:** The opening captured the attention and supported the big idea of the message while the conclusion thoughtfully and purposefully brought the message to a close.
 - k. **APPLICATION/RESPONSE:** The message invited hearers to respond in meaningful ways.
3. See Cover Letter from Dr. Rob Chartrand who will be providing feedback on your sermons/teachings [here](#).

[Sermon Marking Rubric](#)

ADDITIONAL DISTRICT REQUIREMENTS:

Submission of the completed CTL Checklist indicating the completion of all additional district requirements (refer to [Reporting Schedule](#)).

**CORE TRAINING
SUBMISSION
DIRECTIVES**

Core Training Submission Directives

To assist you in meeting your Ordination requirements, the following may be of assistance to you:

1. **DUE DATES:**

See 3 Year Schedule [HERE](#) and 5 Year Schedule (part-time and bi-vocational only) [HERE](#)

PLEASE SUBMIT ALL ASSIGNMENTS AND REQUIREMENTS ELECTRONICALLY TO Shelby at skeith@thewcd.ca. KEEP A DUPLICATE COPY OF THE MATERIAL YOU SEND TO THE DISTRICT OFFICE. KEEP A DUPLICATE COPY OF THE MATERIAL YOU SEND TO THE DISTRICT OFFICE.

2. **BOOK REPORTS:**

Be sure your NAME appears on the title page of the report. A member of the Ordaining Council will review and submit comments.

3. **PREACHING/TEACHING:**

Be sure your NAME, SERMON TOPIC and DATE is clearly defined in the email with the appropriate sermon link included AND written outline. The marker will review and submit their comments.

4. **PAPERS:**

Your papers are expected to be submitted by the deadline. If you require an extension, you are required to propose an alternate due date to the New Leader Development Associate (jpeters@thewcd.ca) who will have final approval. You are expected to have your Mentor (Supervisor) review your paper prior to submission. The marker will review and submit their comments.

5. **ORAL INTERVIEW:**

Your interview will be conducted according to the guidelines as found in the Manual of The Christian & Missionary Alliance. The [“QUESTIONS FOR ORDINATION INTERVIEWS” \(DRAFT\)](#) is provided to you simply as a guide to assist in your studies. Your interview is set for **3 years after (or 5 for bi-vocational/part-time workers) your enrollment date** and you will be notified earlier in the year as the exact date and time.

6. **SUBMISSIONS TO DISTRICT OFFICE:**

Note that the latest date assignments can be received is 3 months prior to interview date. This is necessary to allow for your assignments to be marked on time.

7. **CHURCH BOARD/CHAIR EVALUATION FORM**

Six months before your interview date, you will be required to have your Board of Elders complete an Evaluation Form (which will be forwarded to them from the District Office).

8. **MENTOR EVALUATION FORM**

Six months before your interview date, you will be required to have your Core Training Mentor complete an Evaluation Form (which will be forwarded to them from the District Office).

9. **ORDINATION PUBLIC SERVICE**

Upon completion of all requirements, including the oral interview, the successful candidate may proceed with a public service of ordination. In the event the candidate is not proceeding with ordination for whatever reason, a suitable celebratory event will be organized in conjunction with his or her senior pastor in which to honor their completion of the program. The District Superintendent or his designate should be consulted concerning dates and details of the public service/celebratory event. **The candidate is not officially ordained until they have participated in a public service.**

**MENTORS &
COHORT
INFORMATION**

Mentor & Cohort Information

Peer Cohort

An important aspect of the Core Training process is the opportunity to grow in relationship with your peers. As such, you will be assigned a peer cohort that will provide support, encouragement, wisdom and accountability for the duration of the three year program. In your first meeting, you will identify a 'cohort champion' who will help coordinate your cohort and ensure communication within the group and the District office. Your cohort will meet a minimum of four times a year.

A cohort discussion guide will be distributed via email to the Cohort Champion once a quarter to give some direction. You will also have the opportunity to take advantage of some peer consulting and coaching within your cohort using a great resource from one of our ministry partners, Arrow Leadership. You will find this resource ("[Peer Consulting Template](#)") in the Appendix (Appendix 5 respectively). We encourage everyone in your cohort to utilize this peer coaching tool at least once during your 3/5 year journey together.

Core Training Mentor

Each candidate will have one mentor (usually the supervisory Pastor, but the CTL is free to request an alternate mentor). In the case of a solo Pastor, a suitable mentor will be assigned.

1. RESPONSIBILITY OF CORE TRAINING LEADER
 - a. Initiate a quarterly meeting using the "[Mentor/CTL Meeting Preparation Form](#)"
 - b. Review the 'Oral Interview Preparation Guide' in advance of each meeting and identify questions that would be helpful to engage with mentor in preparation for the final ordination interview.

2. RESPONSIBILITIES OF A MENTOR
 - a. Connect with the candidate (online or in-person) a minimum of 4 times per year.
 - b. Coach the candidate to remain on track with all assignments and completion dates.
 - c. Take time to interact with current topics according to the assignment schedule.
 - d. Review candidate's papers before they are submitted for evaluation.
 - e. Review the 'Oral Interview Preparation Guide' to further develop the CTL in becoming theologically conversant in preparation for the final ordination interview.

3. POSSIBLE TOPICS FOR DISCUSSION WITH MENTOR
 - a. Pastoral/Congregation relationships
 - b. Handling church conflicts
 - c. Pastor/Elders Board relationships
 - d. Marriages/Funerals/Baby dedications
 - e. Time management
 - f. Alliance missions/Communion services/Baptism
 - g. Ethics in ministry
 - h. Church/Ministry effectiveness/Personal and ministry development planning

**REPORTING
SCHEDULE**

3 Year Core Training Checklist*

Name: _____ Mentor: _____

Signature: _____ Signature: _____

Reading Requirements (2-3 page report)	Due Date	Submission Date	Approval Received
One historical C&MA book			
<i>All for Jesus</i> by Robert L. Niklaus	June 15 (Y1)		
Three A.B. Simpson books			
<i>The Gospel of Healing</i>	Oct.15 (Y1)		
<i>Serving the King</i>	Feb.15 (Y2)		
<i>The Self-Life & the Christ-Life</i>	May 15 (Y2)		
One theological C&MA book			
<i>The Heart of the Gospel</i> by Bernie Van De Walle	Oct.15 (Y2)		
One missions related book or enrollment in the Kairos course	Feb.15 (Y3)		
One book related to your ministry focus (2-3 page report on personal application)	May 15 (Y3)		
One book + report related to a current theological topic of choice OR *Posture Shift Digital Seminar + Debrief <i>*Preferred</i>	Oct.15 (Y3)		
C&MA Manual (Email confirmation of completion required)	Jan.15 (Y4)		
Entire Bible in a new translation (Email confirmation of completion required)	Jan.15 (Y4)		

Written Requirements (One paper on each subject, 8-10 pages, academic format with footnotes and good bibliography)	Due Date	Submission Date	Approval Received
The Scriptures or Divine Healing	Dec.15 (Y1)		
The Christ-Centered Life & Ministry	June 15 (Y2)		
The Spirit-Empowered Life & Ministry	Dec.15 (Y2)		
The Mission-Focused Life & Ministry	June 15 (Y3)		

Speaking Requirements (Four recorded messages; video is preferred)	Due Date	Submission Date	Approval Received
1.	Jan.31 (Y2)		
2.	Aug.31 (Y2)		
3.	Jan.31 (Y3)		
4.	Aug.31 (Y3)		

Additional District Requirements	Due Date	Submission Date	Approval Received
Attend a Renewal Event (ie. Soul Care, HSE) (3-page report on personal application)	N/A		
Attendance at CT-Specific Digital Gatherings & In-Person Retreats <u>Year 1</u> New Workers Onboarding 3 Hour Digital Gathering Spiritual Formation Retreat <u>Year 2</u> Two-day Regional Retreat 3 Hour Digital Gathering <u>Year 3</u> Two-day Regional Retreat 3 Hour Digital Gathering	N/A		N/A
Grip-Birkman Coach Debrief	N/A		
<u>Wellness Plan</u> <ul style="list-style-type: none"> • Aug.31 (Y1) • Aug.31 (Y2) • Aug.31 (Y3) (To be debriefed with CT Mentor)			

Mentor Meetings (Submit the Mentor/CTL Meeting form to your mentor at least 24 hrs in advance)	Date	Topics Covered
Year 1 #1 #2 #3 #4		<ul style="list-style-type: none"> •

**INTERVIEW
SAMPLE
QUESTIONS**

CORE TRAINING ORAL INTERVIEW PREPARATION QUESTIONS

Thank you for actively participating in the growth and development of a Core Training Leader (CTL) through focused mentorship.

As you are aware, the culmination of the CT process is an oral interview where the CTL will have the opportunity to demonstrate the ability to be theologically conversant on core Christian doctrine, Alliance distinctives, and culturally relevant issues.

The following is a suggested timeline over a 3-year period in which to help prepare and equip your CTL to not just 'cram for the right answer' in order to 'pass' an interview, but rather to help them integrate their theological understandings and convictions into their everyday life and ministry.

The following assumes a total of 12 sessions (once a quarter over a 3-year period). The hope/expectation is that your CTL will do some advance study & reflection on the questions pertinent to the agreed upon session timeline. The intention is that you as the mentor can ask any of the assigned questions for that session.

NOTE: As of February 2023, these questions are under review by the President and DS's – some changes could be coming to a finalized list.

This is only intended as guide to help maximize the preparation of your CTL. Please adapt timelines and priority topics at your discretion.

Session #1 – Year 1, Quarter 1 (Y1 Q1)

1. Personal History

Objective: Understanding the story of God at work in your life and how that connects to your ordination journey.

Key themes to explore: family, conversion to Christ, filling of the Spirit, baptism, call to ministry, fruit in ministry, journey with Jesus, spiritual gifting, discipling of people.

Primary Questions:

- a. Tell us about the significant events in your journey of faith (conversion, baptism, calling, etc.). What has brought you to this moment?
- b. What spiritual rhythms and practices keep you growing and abiding in Christ?
- c. How has God gifted you for ministry and how do you live out your giftedness in your current ministry role?

Supplemental Questions:

- a. Describe your experiences with local churches in prior years (positive or negative)?

- b. What does the Bible say about the nature of spiritual leadership? How do you embody these principles in your life and ministry?
- c. Why are you in ministry today?

Session #2 (Y1 Q2)

2. Alliance Theology, Missions, Polity, and Ethos

Objective: The ordinand expresses a thorough understanding of Alliance theology, missiology, polity, and practice.

Key themes to explore: Four-fold Gospel, deeper life and mission, missions, constituted authority, Statement of Faith

Primary Questions:

- a. Historically speaking, what has the Alliance been known for in theology and practice?
- b. Describe the Fourfold gospel as A.B Simpson articulated it.
- c. The Alliance is built upon the interplay of the deeper life and mission. What does this mean? How have you experienced this integration in your own life and ministry?
- d. Describe the structure of authority in an Alliance church. What is your attitude toward submitting to this authority?
- e. How will you lead your specific ministry into a focus on Alliance Missions?

Supplemental Questions:

- a. What do you consider to be the purpose and mission of the C&MA?
- b. In what sense does the Christian calling involve a missionary obligation for every believer and every church?
- c. Have you read and are you in full agreement with the current Statement of Faith? Have you struggled with any part of our Statement of Faith?
- d. How does the Word of God recognize and set up constituted authority in the church?

Session #3 (Y1 Q3)

3. Holy Scripture

Objective: Ordinand expresses and explains a thorough understanding of Holy Scripture and how they engage with it.

Key themes to explore: Revelation, Canon, Illumination, Inspiration, Inerrancy.

Primary Question(s):

- a. Describe the grand narrative of Scripture.
- b. What is your understanding of the importance of Holy Scripture, how it was created/compiled, and its authority for life and ministry?
- c. Explain the statement: “Divinely inspired Holy Scripture is infallible and inerrant?”
- d. What does Holy Scripture teach us about hearing God’s voice?
- e. How do we disciple people to hear God’s voice?
- f. How has your theological understanding been shaped over time?

Supplemental Questions:

- a. What is revelation?
- b. What is your understanding of the relationship between the Word of God and Holy Scripture?
- c. What is your opinion of extra-biblical contemporary revelations?
- d. How do you understand the relationship between revelation and divine guidance?
- e. How do you distinguish between revelation, inspiration, and illumination?
- f. What does the concept of ‘canon’ mean? Explain your concept of canon.
- g. How do you ascertain the canonicity or non-canonicity of specific books?
- h. What is the relationship between canonicity and inspiration?
- i. How would you respond to the charge that the doctrine of the inspiration of Scripture is irrelevant since ‘all we possess are imperfect copies and translations of the original autographs’?
- j. In light of your understanding of the relationship between inspiration and translations, how would you advise your congregation respecting the value and use of translations?
- k. Define progressive revelation.

Session #4 (Y1 Q4)

4. The Trinity

Objective: The ordinand expresses a thorough understanding of the doctrine of the Trinity, and how its development came to be.

Key themes to explore: Persons of the Trinity, communal aspects of the Trinity, development of the doctrine, importance of the doctrine.

Primary questions:

- a. Utilizing Scripture, why do we confess that there is one God?
- b. Utilizing Scripture, why do we confess that God exists in three persons?
- c. How was the doctrine of The Trinity developed and why is it important?
- d. How have you grown in your relationship to each person of the Trinity?

Supplemental questions:

- a. Which common attributes of the three persons are evident in the Scriptures?
- b. Are there any attributes truly unique to each person of the Trinity?
- c. How do the three persons relate to creation? revelation? salvation? the church?
- d. Which contemporary theological positions are raising serious questions for the traditional doctrine of the Trinity?
- e. Which contemporary cultic groups evidence deviation from the traditional doctrine of the Trinity?
- f. Describe the Trinity.
- g. Is there a hierarchy within the Trinity?

Session #5 – Year 2, Quarter 1 (Y2 Q1)

5. Person of God the Father, God the Son, and God the Holy Spirit (Part 1)

Objective: The ordinand expresses a thorough understanding of the persons of the Trinity and how they relate to each other and to us.

Key themes to explore: Attributes of God, arguments for the existence of God, hypostatic union, relationship between members of the Godhead, personhood of the Holy Spirit, gifts of the Holy Spirit.

Primary questions:

- a. How would you explain the existence of God to a non-believer?
- b. Who is God the Father? Why do we call Him “Father”?
- c. Utilizing Scripture, name some of the attributes of God.
- d. Describe the relationship between the Father and the Son.
- e. What is the relationship between the Father and us, his children?
- f. Who is Jesus? What are some of the titles given to Him in Scripture and what do they mean?
- g. Trace the “development” of Christology through the major ecumenical councils. What was

decided at each council?

- h. Explain how Jesus was conscious of His divinity.
- i. Prove from Scripture that Christ had both a divine nature and a human nature.
- j. Why are both nature's essential to the person of Christ?
- k. Who is the Holy Spirit and what does He do?
- l. How do the references of the Lord Jesus to the Holy Spirit indicate that He is a Person?
- m. How has the Holy Spirit equipped each born again believer?

Session #6 (Y2, Q2)

Supplementary questions:

Person of God the Father

- a. Who is God the Father? Why do we call Him "Father"?
- b. What is the basis for the Christian concept of God as person?
- c. Give some New Testament definitions of God. (1 John 1:5, 4:8; Hebrews 12:29)
- d. What underlies all else in the character of God?
- e. Explain the terms: theism, deism, atheism, monotheism, polytheism, pantheism, and agnosticism.
- f. How does God maintain a personal relationship with humankind?
- g. What are some of the evidence and arguments for the existence of God?
- h. What is your belief concerning God and evolution?
- i. How do you reconcile the goodness of God and the presence of evil?

Person of God the Son

- j. State some of the names referring to Christ and explain their meanings (such as: Messiah, Lord Jesus, etc.)
- k. Why do you believe Christ is God?
- l. What is meant by the pre-existence of Christ? Is He eternal? Does He have a beginning or an end?
- m. How is the person of Christ dealt with in the Old Testament? What are some Old Testament prophecies pertaining to Him?
- n. How may it be proved that Christ was really a man?
- o. How do you know that Christ is alive today?

- p. Was the virgin birth necessary to the atoning work of Christ?
- q. Where is Jesus today? Does he have a body?

Person of God the Holy Spirit

- r. How does His identification with the Father and Son suggest His personality?
- s. What ministries, possible only for a person, are attributed to Him?
- t. What is indicated, relative to His personality, by His activity in the early Church?
- u. How does the Old Testament reflect His personality?
- v. What is revealed by His associations with other persons?
- w. How is He affected by the same things and in the same manner as other persons?
- x. Why is belief in the personality of the Holy Spirit essential to orthodoxy?
- y. Which biblical passages speak of the gifts of the Holy Spirit? Name these gifts.
- z. How are these gifts given to believers and consequently to the church? How does a person find their spiritual gift?
- aa. In what measure are the gifts that were exercised by the Apostles manifest today? Discuss the apostolic gift and office.
- bb. Which biblical passages speak of the fruit of the Holy Spirit? Name them.
- cc. What was the role of the Holy Spirit in Old Testament times?
- dd. What is the role of the Holy Spirit regarding conviction of sin? Comment on the place of conscience as it relates to conviction and guilt.
- ee. Comment on the filling of and baptism in the Holy Spirit.
- ff. What does it mean to walk in the Spirit?
- gg. How do you test the spirits to determine if they are from God?

Session #7 (Y2, Q3)

6. Salvation (Atonement, Justification, Regeneration)

Objective: The ordinand expresses a thorough understanding of the doctrine of salvation through the lens of the atonement, justification, and regeneration.

Key themes to explore: redemption, plan of salvation, biblical foundation for the doctrine of atonement

Primary questions:

- a. How does Jesus redeem sinful humanity?

- b. Explain the term “in Christ.” What does it mean to have union with Christ?
- c. What is the extent of Christ’s redemption?
- d. Your friend is a sincere seeker after God. Using the Scriptures, lead your friend into an adequate knowledge of the plan of salvation, covering the following main points:
 - why they need a Saviour
 - what Christ did for them on the cross
 - how they can be changed by the life and power of Christ’s spirit
 - how they may receive the gift of salvation
- e. Using Scripture, define the terms: atonement, justification, and regeneration.
- f. Trace the concept of atonement throughout biblical history.
- g. How do Romans 3:21-25, Romans 5:8, and 2 Corinthians 5:21 shape our understanding of Christ’s atonement?
- h. Discuss various historical views of the atonement. What is your view of the atonement?
- i. What is the nature of spiritual change brought about by justification?
- j. Describe the relationship between justification and regeneration.
- k. How did the Reformers help shape the Protestant Church’s understanding of “justification by faith”?
- l. What is regeneration? Where does Jesus speak about it? What does he say?
- m. Who performs the work of regeneration?_

Supplemental Questions:

Atonement

- n. What does the atonement teach us about God's love? God’s mercy? God's justice? God's holiness?
- o. Where did the plan of the atonement originate?
- p. Why is the atonement necessary as far as God is concerned?
- q. What makes the atonement necessary as far as man is concerned?
- r. What qualified Christ to be the offering for sin?
- s. Could anyone other than Christ have made an acceptable offering?
- t. Can the atonement be effective in human lives in any way where the Gospel is unknown?
- u. Where did sin originate? Did God create evil?

Justification

- v. What is the basis of God's justification of sinners?
- w. What is the nature of spiritual change brought about by justification?

Regeneration

- x. Who performs the work of regeneration?
- y. What attitudes must be present in the individual before regeneration can take place?
- z. What is the nature of the change brought about by regeneration?
- aa. What is the continuing purpose of regeneration in a Christian?
- bb. How were Old Testament believers saved?
- cc. Why do we need regeneration rather than reformation?

Session #8 (Y2, Q4)

7. Sanctification

Objective: The ordinand expresses a thorough understanding of the doctrine of sanctification.

Key themes to explore: The C&MA perspective, filling of The Spirit, the positional and experiential nature of sanctification

Primary questions:

- a. Utilizing Scripture, what is sanctification?
- b. When does sanctification start? When does it end?
- c. What does sanctification mean in your personal and ministry life?
- d. What is meant by positional and experiential sanctification?
- e. What are the evidences of a Spirit-filled life?
- f. How would you help someone experience greater Spiritual renewal if they're 'thirsty'?

Supplemental Questions:

- a. In what way is the believer 'dead to sin and alive to God'?
- b. What is meant by the phrase 'the indwelling Christ'?
- c. Describe Simpson's concept of spiritual breathing.
- d. What significance does baptism hold in sanctification?
- e. What does it mean to be 'wholly sanctified'?

Session #9 – Year 3, Quarter 1 (Y3, Q1)

8. Healing

Objective: The ordinand expresses a thorough understanding of the doctrine of healing and how this doctrine integrates into the life of the church.

Key themes to explore: healing in the atonement, divine healing, theology of suffering

Primary Questions:

- a. What is your position on divine healing? What does the Bible teach about it?
- b. What is meant by the statement, "healing in the atonement"?
- c. Describe a time when you have had the opportunity to pray with someone for healing.
- d. When God chooses not to heal, how do you deal with this?
- e. What is your theology of suffering? How might this play out in the life of the church?
- f. How might we practically equip someone in how to pray for healing?
- g. Utilizing Scripture, how do we release the healing ministry of Jesus in the life of the church?

Supplemental Questions:

- a. What do you believe concerning the relationship of spiritual gifts to the ministry of healing?
- b. In the anointing and prayer ministry for the sick by the elders, what is meant by 'the prayer of faith'?
- c. How do you explain the fact that all Christians who are prayed for are not healed? What are potential reasons that an individual may not be healed?
- d. How is the problem of sin related to the problem of sickness?
- e. What is the difference between divine healing, medical healing, and faith healing?
- f. As one with the gift, what was Simpson's approach to healing?

Session 10 (Y3, Q2)

9. Eschatology (Return of The Lord, Resurrection, Lostness of Humanity)

Objective: The ordinand expresses a thorough understanding of their eschatological framework including resurrection and the lostness of humanity.

Key themes to explore: Christ's return, resurrection, doctrine of heaven, doctrine of hell.

Primary questions:

- a. Discuss your present convictions about the nature of, and circumstances surrounding, Christ's return to earth. What biblical passages support your convictions?
- b. What will happen when Christ returns?

- c. Historically speaking, what perspectives has the Church taken on Christ's return?
- d. Comment on this doctrinal statement in the Statement of Faith: "The second coming of the Lord Jesus Christ is imminent and will be personal and visible. As the believer's blessed hope, this vital truth is an incentive for holy living and sacrificial service toward the completion of Christ's commission."
- e. Describe your understanding about the nature of resurrection using 1 Corinthians 15.
- f. What does the Bible say about heaven? How would you equate or differentiate "heaven" from "the kingdom of God"?
- g. What is the future destiny of those who die without ever hearing the Gospel?
- h. What does the Bible say about hell? Comment on the phrase in the Statement of Faith that says "existence forever in conscious torment"?
- i. In your opinion, what is the biblical vision of the consummation of the kingdom of God that was inaugurated at Jesus' first coming? How does Scripture describe the new creation and the role of God's people in it?

Supplemental Questions:

Return of The Lord

- a. On what basis do you believe that the Lord Jesus Christ will personally and physically return to the earth?
- b. How will the second coming of Christ differ from the first coming?
- c. What are the differences among the doctrines of premillennialism, postmillennialism, and amillennialism?
- d. What is your understanding about the rapture?
- e. How does the Bible describe the great tribulation?
- f. What is the relationship between Israel and the church?
- g. Describe your understanding of the millennium.
- h. Comment on God's covenants with Israel as they relate to eschatology.
- i. What is the future of Satan and his demons?

Resurrection

- j. What does the term resurrection mean?
- k. Is it possible for a resurrection to occur without a physical body?
- l. Name scripture stating your belief in the resurrection of Jesus Christ.
- m. How important is the doctrine of the resurrection to the Christian faith?

- n. What is the relationship between the resurrection of Jesus Christ and future resurrection?
- o. What happens when the believer is resurrected?
- p. What happens when the unbeliever is resurrected?

The Lostness of Man

- q. Is there any possibility of making a decision to be saved after one has died?
- r. To what degree does a Christian bear personal responsibility for sharing the good news?
- s. Define universalism, soul sleep, annihilationism.

Session 11 (Y3, Q3)

10. The Church

Objective: The ordinand expresses a thorough understanding of the Church and its mission and purpose.

Key themes to explore: purpose and mission of the Church, Church structure, future of the Church

Primary questions:

- a. What is the Church?
- b. What role does the Church play in Jesus' redemption of the world?
- c. What does the Church do?
- d. What images of the Church do you find in the New Testament?

Supplemental Questions

- a. What is the future of the church?
- b. What is the order of local church government in the C&MA?
- c. What is the function of the pastor in relation to body life?
- d. What are the qualifications and function of elders?
- e. In what way are General Assembly and District Conference related to the local church?
- f. What is the function of the District Superintendent?
- g. What is the significance of water baptism?
- h. Outline the positive and negative aspects of autocratic congregational and Presbyterian styles of governance.
- i. What is the biblical procedure for conflict resolution?

- j. What does the apostle Peter say about the relation of the shepherd to the flock?
- k. State the characteristics of the servant of the Lord as they were given to Timothy.
- l. What is the relationship between the pastor and the elders?

Session 12 (Y3, Q4)

11. Anthropology

Objective: The ordinand expresses a thorough understanding of what it means to be human, according to Scripture.

Key themes to explore: Biblical humanness, cultural, social, and moral awareness.

Primary questions:

- a. The secular identity is somewhat 'plastic.' A person is encouraged to discover their identity by looking within and then they conform outward behaviour with their inward reality. How does a Christian understanding of identity differ?
- b. What does scripture teach about the significance of being embodied beings?
- c. What is the significance of being made in God's Image as male and female?
- d. What are some implications of this teaching as it relates to issues of marriage, sex, and gender?
- e. As it relates to our society's culture, what are some of the pressing issues you deal with at your church or in your ministry? How does Scripture inform your response to these issues?
- f. What is your approach to social media? Does it help or hinder your ministry?

Supplemental Questions:

- a. Discuss how you would counsel a couple/person inquiring about divorce.
- b. How would you counsel someone in your church who is struggling with their gender identity?
- c. How do you intentionally pursue sexual purity and resist the temptations of pornography or any other form of sexual brokenness?

APPENDICES

Pastoral Letter
to
The Alliance Family of Churches
Franklin Pyles, Former President

Dear Colleagues in Pastoral Leadership:

Statement on Borrowing/Plagiarism

The issue of giving credit to our sources when we speak has walked with preachers and religious writers through the ages. In some times and societies the standard has been quite low, so that it really didn't matter so much who said or wrote a particular thing. However, times have changed.

This issue has become particularly important in an enhanced electronic communications climate – smart phones accessing Google while the sermon is being preached – so that practices which may have been acceptable in previous years are no longer acceptable. For this reason, the District Superintendents have agreed on the following guidelines and have asked me to communicate them to all Licensed Workers by means of this pastoral letter. These guidelines will not cover every possible scenario but are intended to provide a protocol for proper conduct in writing and speaking.

These guidelines recognize a different level of accountability for oral communications such as sermons, than for written communications such as articles. But it is necessary to maintain a high level of integrity in regards to giving credit and honour to those to whom it is due and not receiving credit and honour when it is not deserved when we preach and teach.

1. If an entire sermon is used verbatim, the source and author must be clearly referenced, both in writing and orally when the sermon is preached. That is, in the bulletin or in a handout the fact that you are preaching another's sermon or teaching another's lesson must be clearly stated and the source presented. As well, you must say this orally at the time of presentation so that the listeners clearly understand that someone else originally composed this material.
2. If someone's sermon text and outline are followed closely, but not verbatim, in oral preaching this also should be referenced in writing and orally when the sermon is preached. This may be done simply by putting into the church bulletin: "The sermon "David and Goliath" was first preached by Pastor John Smith" or, "The material for the sermon "David and Goliath" is drawn in part from a sermon by Pastor John Smith."
3. When text or audio is placed on the internet, this constitutes publishing. In no cases may a sermon or article that has been written/delivered by someone else be published, on the internet or otherwise electronically or in hard copy, under a name other than the true and original author.

4. It is not expected that sermons or lessons will be footnoted; however, preachers and teachers should be careful to be sure that the listeners understand that certain brilliant phrases that were in fact written by someone else – were written by someone else. Something like this will do: “as another pastor has said: ‘xxx xxxxx’” or, “as C.S. Lewis observed: ‘xxx xxxxx.’”
5. When writing papers or articles that are turned in for classes, as part of ordination requirements, or for publication in any format including blogs, any and all quotations or key ideas from other sources should receive proper attribution in a format acceptable to that particular publication.
6. It is never acceptable to claim credit for a work written and published by someone else. This does not mean that letters and communications cannot receive assistance from other writers who know they are helping to write your article or communication piece. Writers can and should seek counsel as to when it is ethically required to acknowledge other contributors to a published piece.

As I mentioned above, over the past decade, with the advent of electronic search engines, the standard has risen. Even though it may sometimes seem cumbersome to give attribution, in the end it lets people know that we are operating with integrity, and that increases the weight of what is being said. So, if you have a question, solve it by giving attribution.

I trust that you will find these guidelines both useful and encouraging. It is possible to bring forward the wonderful thoughts and insights of godly people. When we do it properly, our listeners will receive it as a blessing.

With sincerity,

Franklin Pyles

Franklin Pyles, Former President
The Christian and Missionary Alliance in Canada



Style Guide

This *Style Guide* is designed as a quick reference tool to help students with some of the technical details involved in citing sources in bibliographies and footnotes in written assignments. Only the most common types of sources are covered here. Students who need more detailed or complex guidance are directed to the *SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Hendrickson, 1999), which is available in our library.

In the following examples the first entry shows how the work should be cited in the first footnote referring to that work. The second entry shows how the work should be referred to in all subsequent footnotes. The third entry shows how the work should appear in the bibliography. Note that details of punctuation, indentation and italicization are part of the proper citation of sources.

1. A Book by a Single Author

¹² Paul Spilsbury, *The Throne, the Lamb, and the Dragon: A Reader's Guide to the Book of Revelation* (Downers Grove: InterVarsity Press, 2002), 101.

¹⁵ Spilsbury, *The Throne*, 99.

Spilsbury, Paul. *The Throne, the Lamb, and the Dragon: A Reader's Guide to the Book of Revelation*. Downers Grove: InterVarsity Press, 2002.

2. A Book by Two or Three Authors

² Gerald F. Hall and Eric P. de Bruyn, *Messing About in Boats: What to Do after You Turn Fifty* (Calgary: Alliance Press, 2004), 237.

¹⁷ Hall and de Bruyn, *Messing About*, 23.

Hall, Gerald F., and Eric P. de Bruyn. *Messing About in Boats: What to Do after You Turn Fifty*. Calgary: Alliance Press, 2004.

3. A Book in a Series

⁴ Andy Reimer, *Miracle and Magic: A Study in the Acts of the Apostles and Philostratus' Life of*

Apollonius (JSNTSup 235; Sheffield: Sheffield Academic Press, 2002), 136.

¹⁸ Reimer, *Miracle and Magic*, 136.

Reimer, Andy. *Miracle and Magic: A Study in the Acts of the Apostles and Philostratus' Life of Apollonius*. Journal for the Study of the New Testament Supplement Series 235; Sheffield: Sheffield Academic Press, 2002.

4. A Journal Article

²¹ Kyle Jantzen, "Propaganda, Perseverance and Protest: Strategies for clerical survival amid the German Church Struggle," *CH* 70 (2001): 295-327.

³⁷ Jantzen, "Propaganda," 321.

Jantzen, Kyle. "Propaganda, Perseverance and Protest: Strategies for clerical survival amid the German Church Struggle," *Church History: Studies in Christianity and Culture* 70 (2001): 295-327.

5. An Article in an Edited Volume

⁶ Kenneth L. Draper, "Redemptive Homes—Redeeming Choices: Saving the Social in Late-Victorian London, Ontario," in *Households of Faith: Family, Gender, and Community in Canada, 1760–1969* (ed. N. Christie; Montreal and Kingston: McGill/Queen's University Press, 2002), 177.

¹⁷ Draper, "Redemptive Homes," 203.

Draper, Kenneth L. "Redemptive Homes—Redeeming Choices: Saving the Social in Late-Victorian London, Ontario." Pages 201–221 in *Households of Faith: Family, Gender, and Community in Canada, 1760–1969*. Edited by N. Christie. Montreal and Kingston: McGill/Queen's University Press, 2002.

6. An Article in an Encyclopaedia or a Dictionary

²¹ P. Spilsbury, "Messiah," *JHTC* 2:528.

³⁷ Spilsbury, "Messiah," 2:530.

Spilsbury, P. "Messiah." Pages 528-530 in vol. 2 of *Jesus in History, Thought and Culture: An Encyclopaedia*. Edited by L. Houlden. 2 vols. Oxford: ABC-Clio, 2003.

7. A Book Review

² Bernie A. Van De Walle, review of H.A. Harris, *Fundamentalism and Evangelicals*, *JETS* 44 (2001): 357.

⁷ Van De Walle, review of Harris, 358.

Van De Walle, Bernie A. Review of H.A. Harris, *Fundamentalism and Evangelicals*, *Journal of the Evangelical Theological Society* 44 (2001): 357-59.

8. An Internet Publication

³² Andy Reimer, "Healing: Biblical Basis and Procedure," n.p. [cited 5 January 2004]. Online: http://online.cbccts.ca/alliancestudies/reimer/r/_healing.html.

³⁵ Reimer, "Healing."

Reimer, Andy. "Healing: Biblical Basis and Procedure." No pages. Cited 5 January 2004. Online: http://online.cbccts.ca/alliancestudies/reimer/r/_healing.html.

Further Information

- Note that details of punctuation, indentation and italicization are part of the proper citation of sources. They should be exactly as indicated above.
- The standard font for all written work is Times New Roman or Calibri, 12 point. This includes the title page.
- Papers must be double-spaced.
- Page margins should be: top and bottom: 1" (or 2.5cm), left and right 1.25" (or 3cm).
- Your paper should have a title page which looks like this:

<p>"Assignment Title" WCD Core Training Council Date Submitted</p> <p>Your Name Your Email</p>
--

- Page numbering should start on the first page of text (not the title page).
- If you are using a source that you are not sure how to properly reference, consult the *Chicago Manual of Style* or *A manual for writers of research papers, theses, and dissertations Chicago Style for students and researchers*.

Mentor/CTL Meeting Preparation Form

1. In 5-6 bullet points, share an update on your life and leadership since your last conversation:

-
-
-
-
-
-

2. An important insight that emerged from our last meeting is...

-
-
-

3. A key action step I've taken since our last meeting is...

-
-
-

4. Something I would like to focus on in this meeting is...

-
-
-

5. The assignment(s) I have included and would like to review with you are...

-
-
-

6. The oral exam section(s) I've prepared to discuss with you are...

-
-
-

Ordination Requirements

A Policy of The Christian and Missionary Alliance in Canada

1. Study Requirements

1.1. Candidates shall read the following books and submit a two-page report focusing on personal application:

1.1.1. One (1) Historical Book:

- *All for Jesus* by Robert L. Niklaus

Alternates:

- *Footprints: The Beginnings of the Christian and Missionary Alliance in Canada* by Lindsay Reynolds
- *Rebirth: The Redevelopment of the Christian and Missionary Alliance in Canada* by Lindsay Reynolds

1.1.2. Three (3) Books authored by A.B. Simpson:

- *The Gospel of Healing*
- *Serving the King*
- *The Self Life and the Christ Life* ⁵²

Alternates:

- *The Lord for the Body*
- *The Four-Fold Gospel*
- *A Larger Christian Life*
- *Missionary Messages*
- *The Challenge of Missions*
- *Wholly Sanctified*

1.1.3. One (1) Theological Christian and Missionary Alliance Book

- *The Heart of the Gospel: A.B. Simpson, the Fourfold Gospel and Late Nineteenth-Century Evangelical Theology* by Bernie A. Van De Walle

Alternates:

- *The Glory of Christ in His Church* by Samuel J. Stoesz
- *Sanctification: An Alliance Distinctive* by Samuel J. Stoesz

1.1.4. One (1) Missions Book

- *Perspectives on the World Christian Movement* edited by Ralph Winters and Steven Hawthorne (Read any 300 pages)

Alternate:

- Completion of the Kairos Course with submission of a three-page report focusing on personal application.

1.2. Candidates shall read the following books and submit up to a three-page report focusing on personal application:

1.2.1. One (1) reading related to the worker's focus of ministry.

1.2.2. One (1) reading related to a current theological topic.

1.3. Candidates shall read:

1.3.1. The entire Bible in a version not previously read

1.3.2. The Manual of The Christian and Missionary Alliance in Canada

Candidates may submit their written reports in the language of their preference. In some instances, where books are unavailable in the language of the candidate, other books may be substituted. All substituted books must reflect Alliance doctrine. When substitution of reading requirements becomes necessary, the selection of books shall be done in consultation with the district superintendent and the chair of each appropriate national cultural association recognized by The Christian and Missionary Alliance in Canada. Languages not represented by national organizations may substitute books in consultation with the district superintendent.

2. Written Requirements

Candidates shall write four papers in the language of their preference. Ordination papers should be 8-10 pages, typed and double-spaced, outlining the candidate's understanding of the subject with insight into its application to the candidate's life and ministry. A proper bibliography should be included, documenting research and quotations used. The candidate will complete all four papers listed under one of the following themes with approval of the ordaining council:

Theme 1 – The Fourfold Gospel

- Christ as our Saviour
- Christ as our Sanctifier
- Christ as our Healer
- Christ as our Coming King

Theme 2 – Life and Ministry

- Christ-Centred Life and Ministry
- Spirit-Empowered Life and Ministry
- Mission-Focused Life and Ministry
- The Scriptures (Alternate: Divine Healing)

3. Speaking Requirements

Submission of four recorded weekend sermons in the language of preference.

Alternate: In those cases where the candidate has little opportunity to preach, the ordaining council may approve submission of four recordings of a 20-minute teaching time demonstrating an ability to rightly handle the Word of God.

4. Oral Examination Requirement

Candidates shall complete an oral examination before the ordaining council. To the extent possible, ordaining councils shall include ordained pastors fluent in the language of the candidate. The council will examine a candidate's:

- a) call to the Gospel ministry;
- b) personal experience and maturity in Christ;



- c) theological understanding and working knowledge of Scripture;
- d) completion of the study, written and speaking requirements; and
- e) evaluations from local church leadership and the district superintendent.

5. Amendments

Ordination requirements may be amended by the president as per Ordination Policy, item 1.

Revised May 2010

Amended by the president - July 2016

Peer Consulting Overview

You will have the rich opportunity to present one issue you are currently facing in life or leadership with your Leadership Cluster. In this safe and confidential context, your community will use their combined wisdom, expertise and experience to provide you with some peer consulting.

Please prayerfully and carefully consider the issue that you would like to present. Then fill out the Peer Consulting Template to prepare a one-page overview of the issue.

Please send this one-page overview to your Leadership Cluster at the start of your meeting.

Note: Your overview pages will be destroyed after your peer consulting time.

It may be very helpful to assign some key roles for each Peer Consulting time. One person can act as a **timekeeper** and help the presenter and community stay on schedule with the timeline. It is very easy for the time to be used up in the description of the issue itself!

Another role can be **recorder**. This community member takes on the role of recording key insights, ideas, resources and action steps that are identified during the consulting time. This frees up the presenter to be present in the conversation rather than be worried about taking notes. At the end, the recorder gives the presenter their notes.

Peer Consulting - What the Presenter Prepares

The issue is (2 minutes): Be concise. In one or two sentences, get to the heart of the problem. Is it a concern, challenge, opportunity, or recurring problem that is becoming more troublesome?

It is significant because (2 minutes): What's at stake? How does this affect ministry, key relationships, income/costs, family, timing, the future, customers, or other relevant factors? What is the future impact if the issue is not resolved?

My ideal outcome is (1 minute): What specific results do you want?

Relevant background information (2 minutes): Summarize with bulleted points: How, when, why, and where did the issue start? Who are they key players? Which forces are at work? What is the issue's current status?

What have I done up to this point? (2 minutes): What have I done so far? What options am I considering?

The help I want from the community is (1 minute): What result do I want from the community? For example: alternative solutions, confidence regarding the right decision, identification of consequences, where to find more information, critique of current plan, etc.

** Please note you will have 10 minutes total to present your issue to the community.*

Peer Consulting Template

Please share a copy with each member of your Learning Community (your overview pages will be destroyed after your peer consulting time).

You will have 10 minutes total to present your issue.

The issue is (2 minutes):

It is significant because (2 minutes):

My ideal outcome is (1 minute):

Relevant background information (2 minutes):

What have I done up to this point? (2 minutes):

The help I want from the community is (1 minute):

*The Peer Consulting Template is adapted from Susan Scott, Fierce Conversations,
(Berkeley Publishing, 2004).*