

Pastoral Development 24-1 Plan

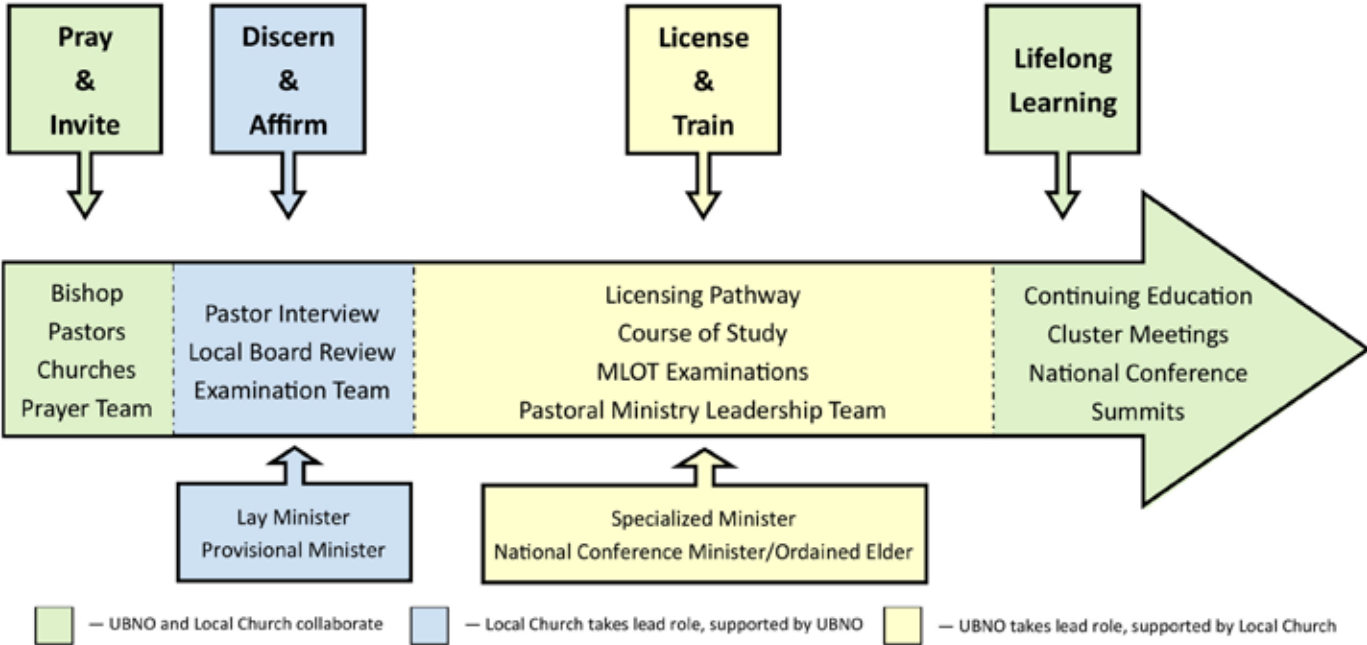
Introduction

For the past five years, we have been noticing two trends impacting the future of pastoral ministry in the Church of the United Brethren in Christ, USA: the aging of our roster of pastors, and the rise in the number of churches whose specific dynamics make it increasingly difficult to identify full-time, traditionally-trained clergy able to serve. These trends are not unique to our denomination. Nor are they new to our era. But they point to the importance of developing the next generation of pastors, leaders, and global workers.

Initially, Bishop Todd Fetters and the Pastoral Ministry Leadership Team (PMLT) developed a basic strategy. It included praying, inviting, and connecting potential ministers with people able to help them pursue a call to ministry. At the beginning of 2022, Bishop Fetters called a Task Group together to build a more comprehensive strategy upon this foundation. The Task Group met monthly through November and presented its work for review to the Pastoral Ministry Leadership Team.

Many of the ideas in this document are not new. In some ways, they are a return to the early days of the United Brethren movement in which the local church served as the primary community in which individuals sensed, tested, and responded to God’s call to pastoral ministry. In other ways, they suggest new avenues for the structures and personnel of the National Office to resource, support, and partner with local churches in this process. We believe that combining the community of the local church with the support of the UB

Pastoral Development Plan



National Office (UBNO) will place us in a strategic position to experience God raising up a new wave of ministers across a wide spectrum of backgrounds and generations to strengthen and start churches across the US National Conference and around the world.

Pray & Invite

Pray. A biblical strategy for raising up ministers has always been rooted in prayer (Luke 10:2). Consequently, it's no surprise that through the generations, when the need appeared to raise up a new generation of pastors, leaders, and global workers in the Church of the United Brethren in Christ, we have returned to prioritizing prayer. Many of our current ministers heard and answered God's call to ministry because his people cried out to him fervently.

It's time to raise that call again across the Church of the United Brethren in Christ. From the bishop and National Office staff, to our clusters, pastors, congregations, and Huntington University campus, let us prioritize prayer for the next generation of ministers, asking the Lord who is in charge of the harvest to send more workers into his fields. Let's make it a part of our worship services and board meetings on a regular basis. Let's make it part of our agenda when our clusters meet and when we gather at National Conference.

Part of this call will include establishing a Next Generation Prayer Team for the purpose of praying for the next generation of pastors, leaders, and global workers. This team (3-5 people, appointed by the PMLT) will serve under the oversight of the PMLT and be tasked with coordinating regular communication and prayer gatherings. All pastors and the people of every UB congregation will be invited and encouraged to participate in this movement of prayer.

Invite. One thing most of our current ministers have in common is that people saw potential in them and invited them to engage in ministry. For some, it was a pastor, professor, or denominational official who encouraged. For many, it was the people in their local church who recognized God's call even before the minister did. They opened doors and took a chance. And because they did, God's call was heard and experienced.

It's likely that many of those whom God will call to ministry are currently in our churches or at Huntington University campus today. It's also likely that God will continue prompting individuals to step out of the marketplace into vocational ministry. So, let's recommit to being intentional about encouraging individuals to step into ministry roles. Let's take the risk others took on us, providing not only opportunity, but also responsibility and authority to lead. And when we sense God has something more for that person, let's invite them to consider the possibility that God may be calling them to ministry.

Discern & Affirm

Historically, the Church of the United Brethren in Christ has had a high value, high regard, and high trust for the local church. It was at the local church level that our ministers have been not only identified, but where their call to ministry was discerned and affirmed. For many of our current ministers, even the first step in the licensing process took place at the local level.

We still believe that the local church is the best community to help individuals discern God's call to ministry and receive affirmation of that call. It's within the community of the local church that a person's life, gifts, and ministry experiences are known and nurtured. It's within the community of the local church that people receive both encouragement and accountability of the Body. It's also within the community of the local church that people are best able to recognize whether God is calling a person to Lay Ministry, Specialized Ministry, or Ordination.

Therefore, the Pastoral Ministry Leadership Team will equip and entrust the local church to take the lead in helping people respond to the call to pastoral ministry. We will provide pastors and church boards with a variety of tools which are helpful in facilitating conversations with people who may be sensing God's call to ministry. Some of these tools will focus on discerning God's call, others with affirming God's call to ministry. Still others will help assess to what degree an individual is characterized by the UB Core Values and Enduring Commitments (Gospel, Unity, Mission). These tools are found in Appendices 1-7 of this document.

To supplement the help an individual receives within the community of the local church, the National Office will develop and facilitate regional events designed to help in the process of discerning and affirming God's call to ministry. These events will give participants opportunity to both hear the 'still, small voice' and receive the affirmation of others. These events will be scheduled in each region of the US National Conference on an annual basis. A description of this event is found in Appendix 9 of this document.

As an expression of the confidence we have in the pastor and people of the local church, we will also return the initial level of ministerial licensing (Lay minister and Provisional minister) to the local church. To support the local church and build relationships with ministers pursuing national licenses (Specialized, National Conference, Ordained Elder), the examination team for Provisional ministers will include a representative of the Pastoral Ministries Leadership Team and the cluster leader. A description of this process is found in Appendix 10 of this document.

License & Train

A person called of God to Christian ministry is called to diligent preparation, including both education and ministry experience. Consequently, our method of ministerial licensing has historically been a developmental process. It is designed for a minister to demonstrate increasing understanding and practice of ministry as the minister advances through the levels of licensing.

The Pastoral Ministry Leadership Team will take the lead in establishing courses of study and educational pathways which consider the needs of various types of congregations and ministers while maintaining among our ministers high standards of biblical knowledge and theological understanding. We will assure that our ministers affirm the United Brethren Confession of Faith, Core Values, and Enduring Commitments (Gospel, Unity, Mission) not only in their words, but also with their lives.

The PMLT will also take the lead in guiding ministers through Specialized, National Conference, and Ordained Elder levels of ministerial licensing. Regional Ministerial Licensing and Ordination Teams will thoroughly interview ministers to assure that regardless of the course of study or educational pathway

utilized, our ministers are able to serve as role models of biblical knowledge, theological understanding, relational maturity, and practical ministry for churches.

Since the local church will always be in the best position to know the minister's life and practice of ministry, the PMLT will rely on the input of the local church in assessing whether a minister's life and practice of ministry qualifies the minister to advance to the next level of the licensing process (1 Timothy 4:12; 1 Corinthians 11:1). We will also depend on the local church to provide the encouragement, accountability, and, when possible, financial support needed to complete the course of study.

For generations, Huntington University has served as our primary partner in ministerial training at both the undergraduate and graduate levels. We believe HU remains an excellent community in which to invite students to consider a call to pastoral ministry. We need to find ways to "make the ask" in campus environments across academic programs.

We desire to incentivize high-capacity students who sense God's call to the lead and/or solo pastoral role to choose Huntington University. To do so, we propose establishing a UB Pastoral Scholarship which fully funds four years of undergraduate education. Recipients of this scholarship will need to meet high entrance requirements and fulfill specific parameters during the course of study to be maintained. The specifics of this scholarship are found in Appendix 8.

Lifelong Learning

Because life and ministry are complex, the Church of the United Brethren in Christ, USA, has always been on the leading edge of making sure our ministers are prepared to lead in the here and now. Being able to communicate biblically about the issues of the day requires that our ministers continue growing both in their understanding of God's Word and the practice of modern ministry. For some, this will include formal degree programs. For others, online workshops and seminars will function best. For all, continuing to be sharpened is critically important.

All elders who are actively serving in a local church are required to complete two continuing education units (CEU) and read four ministry-related books during each calendar year. Each CEU is the equivalent of ten hours of classroom contact time. Reports for each are to be filed with the bishop and cluster leader.

Every senior pastor must participate in a cluster, which consists of senior pastors from 5-10 churches who meet at least six times a year for training, fellowship, and accountability. Clusters are led by a cluster leader, who is appointed by and accountable to the US bishop and/or the bishop's designee. Staff persons may attend cluster meetings, but it's not required.

Biannually, the Church of the United Brethren in Christ, USA, gathers for the National Conference. Significant time is allotted in the National Conference schedule to provide workshops on a variety of topics. These workshops give pastors opportunity to learn along with the lay delegates. It is our desire that the learning gained at National Conference will provide a resource used to strengthen the local church.

Summits provide both senior pastors and associate staff an opportunity to step away from the stresses and demands of daily ministry to network with and be encouraged by fellow ministers. Though time is allotted for fellowship and rest, summits also provide significant hours of learning experiences.

The local church will always be in a unique position to help ministers assess their need for development in biblical knowledge, theological understanding, relational maturity, and practical ministry. It is our desire that ministers and local churches collaborate to find areas of study and pathways for learning which benefit both the minister and the church. It is also our hope that local churches, as much as possible, provide the finances needed to pursue lifelong learning.

Appendix

Appendix 1: Pastoral Ministry Self-Assessment Tool

Discerning God's call to pastoral ministry in the Church of the United Brethren in Christ is not a science. It is a process of seeking God's face in collaboration with spiritually wise people who know us well and are familiar with the standards and practices of the Church. This isn't a pass/fail exercise where you total your points at the end to achieve an overall score. Instead, it's a tool to launch a conversation about several aspects of life which impact our capacity for pastoral ministry. After completing this self-assessment, it should be reviewed by 2-3 others to discuss both your strengths and areas where growth may be needed.

Directions. For best results, answer each statement according to who you are, not who you want to be or think you ought to be. Respond to each statement according to the following 0-5 point scale:

- 0 = Never; not true.
- 1 = Rarely; seldom true.
- 2 = Some of the time; occasionally true.
- 3 = Half of the time; usually true.
- 4 = Most of the time; consistently true.
- 5 = All of the time; always true.

My Spiritual Life

- _____ I am walking in the presence and power of the Holy Spirit.
- _____ I am soaking in God's Word, praying regularly, and growing in grace and in the knowledge of Jesus.
- _____ I am putting what I hear God saying into practice, resulting in life transformation.
- _____ I see the fruit of the Spirit growing in my life.
- _____ People who are closest to me describe me as Spirit-filled.

My Heart

- _____ I want to be an example to others of walking in daily submission to Jesus.
- _____ I long to help people learn and live the way of Jesus.
- _____ I am committed to the Core Values of the Church of the United Brethren in Christ.
- _____ I get excited about seeing people grow in their relationship with Jesus.
- _____ People often comment about my heart for God and people.

My Ability

- I continually seek to learn to improve my ability to do ministry.
- I understand how God has gifted me for ministry.
- I use my gifts effectively in ministry.
- I depend on the empowerment of the Holy Spirit.
- People tell me they can see me being a pastor.

My Personality

- I am self-controlled.
- I willingly submit to those in authority over me.
- I understand the ways my personality, temperament, and leadership style impact the way I interact with people.
- I know people who are like me who are good pastors.
- People enjoy being with me.

My Experiences

- I give priority to studying God's Word.
- I have helped in a wide range of ministry activities.
- I am intentional about the work of evangelism.
- I am actively in the process of discipling someone.
- People I'm around feel that I genuinely care.

My Relationships

- I have close friends who support me and hold me accountable in my walk with Christ.
- I seek to live a lifestyle which is above reproach.
- I have people who intentionally mentor me.
- I intentionally build relationships with people who don't know Jesus.
- People in my community speak highly of me.

Appendix 2: UB Core Values Assessment Tool (Candidate)

Directions. This application form asks a series of questions that provide insight into how the person handles character issues and dilemmas. It is important that the person return the completed application within an hour of receiving it. After completing this self-assessment, it should be reviewed by 2-3 others to discuss both your strengths and areas where growth may be needed.

1. Would people who know you well describe you as "principled"? Yes ___ No ___. Why or why not?

2. When interacting with people who hold different theological positions than you, how do you typically respond? Why?

3. What does “unity amidst diversity” mean to you? How important is it to you?

4. Describe your practice of evangelism.

5. Describe your practice of discipleship.

6. What is the relationship between evangelism and discipleship in your practice?

7. What response should a Christian have in regard to victims of poverty, prejudice, injustice, and other forms of human suffering? What does that look like in your life?

8. What are some appropriate ways for a local church to engage in issues of social concern?

9. Would your neighbors describe you as a “good neighbor”? Yes ___ No ___. Why or why not?

10. What is the relationship between individual liberties and community responsibilities? What does that look like in your life?

11. What cultural forces are most impacting the family as our main social unit?

12. How should the local church respond to these forces?

13. What does the “counsel of the brethren” mean to you? How does it impact your life and ministry?

14. On a scale of 1 (low) to 10 (high), how accountable should a local church be to the denomination? Score _____. Why?

15. In what way(s) is it appropriate for the local church to collaborate with churches from other Christian denominations/associations which are similar in purpose and spirit?

Appendix 3: UB Core Values Assessment Tool (Reference)

Directions. Read through the description of each Core Value, then consider the candidate in light of that description. For best results, answer each statement according to who the candidate is, not who you want him/her to be or think the person should be. Respond to each statement according to the following 0-5 point scale:

- 0 = Never; not true.
- 1 = Rarely; seldom true.
- 2 = Some of the time; occasionally true.
- 3 = Half of the time; usually true.
- 4 = Most of the time; consistently true.
- 5 = All of the time; always true.

_____ We Adhere to the Confession of Faith

The United Brethren Confession of Faith, adopted in 1815, states the core doctrinal beliefs to which all United Brethren conferences, churches, and members must adhere. On many theological and social issues, people of equal Christian commitment and insight may interpret the Bible differently, and we allow room for that. But when it comes to the simple statements contained in the Confession of Faith—on God, Jesus, the Holy Spirit, the Church, the Bible, salvation, and the ordinances—we do not allow diversity. As such, it is our denomination's key unifying document, our line in the sand which must not be crossed.

_____ We Demonstrate Social Concern

We must not only seek the salvation of our fellow human beings, but show genuine concern for their total well-being. We recognize our responsibility to victims of poverty, prejudice, injustice, and other forms of human suffering.

The poor will always be among us, and we cannot ignore their plight; the Bible clearly states our obligation to those living in poverty. But there are many others, whether they are poor or not, whose situation requires our aid. They include persons in prison, immigrants, widows, orphans, the unborn, the handicapped, the homeless, the elderly, and victims of abuse. We also respond corporately to large-scale tragedies, giving sacrificially to help victims of natural disasters or social strife.

Demonstrating social concern also involves raising our voice against injustice and prejudice. We stand

against discrimination, slavery, and injustice, insisting that equal rights be granted to everyone. We advocate fairness in the workplace, in the courts, and in all other settings, and seek the end of any discrimination based upon racial, national, economic, or social differences.

_____ We Respect Unity Amidst Diversity

The United Brethren church began with two very different men, Martin Boehm and William Otterbein, who realized that on the essentials of the faith, they were alike—that they were brothers in Christ. They differed in church background, in temperament, in stature, and in the finer points of theology. But when it came to the core of what it meant to be a Christian, they found unity.

This spirit has characterized the United Brethren church over the years. We prefer to allow diversity when it comes to worship style, Bible versions, military service, social and political action, church programs, method of baptism, end times scenarios, and other issues, as long as the positions taken do not clearly conflict with God's Word or our Confession of Faith.

In the same way, we let churches and national conferences organize in the way they think will best fit their vision, needs, and culture. We don't want our mission to be hindered by man-made structures. We also realize that a persecuted, underground United Brethren church will look much different from a United Brethren church in a free society, and that various cultural issues will cause further diversity. Our mission must take precedence over methods.

Yet amidst this diversity, we expect unity. We stand firm on biblical absolutes, allow freedom where the Bible allows freedom, and seek to maintain unity when disagreements arise.

_____ We Seek the Lost

The United Brethren church began as a movement of people with a passion to reach lost people. They were willing to do whatever would bring people to Christ. As people accept Christ as Savior, we then lead them further down the road of discipleship, which includes baptism, training in righteousness, the use of spiritual gifts, and holy living.

We believe in a radical conversion which results in a transformed life. This goes beyond head knowledge, beyond church attendance, beyond practicing the sacraments. Christ's presence in a Christian's life is demonstrated by a lifestyle of faithfulness and obedience to God.

_____ We Preserve Our Christian Witness

We believe that our lifestyles need to reflect God to other people. For that reason, we will make choices, sometimes stated through national conference moral and social standards, to behave in certain ways which identify us as Christians and protect the integrity of Christ's church. These choices will vary from culture to culture, and may involve participating or not participating in certain activities. While we resist legalistic rules, we value a lifestyle which clearly honors Christ in the eyes of others, both Christians and non-Christians.

_____ We Protect the Family

God instituted the family as our main social unit, and it is within the family that children are to be cre-

ated, nurtured, and trained. Families come in many forms, but all need to be regulated by God's Word. A husband and wife must remain faithful and loving to each other, and faithful and loving to the children God has entrusted to them. We realize we must constantly resist the forces attempting to undermine the strength and integrity of marriages and families, and the design outlined for them in God's Word: a married husband and wife, and any children they might have.

We Esteem Each Other

We are a connectional church. As United Brethren people across the world, we recognize that what happens in any of our churches matters to each of us. We are concerned about the welfare of sister churches not only in the next town, but in other countries. From Central America to West Africa to the Far East to North America, we are part of each other. We help each other, we learn from each other, we esteem each other, and we cooperate with each other to accomplish more for the Kingdom than we could by ourselves.

In the same vein, we value "the counsel of the brethren," meaning the collective wisdom and advice of our fellow believers. While individuals may not agree with the decision of a committee, commission or conference, or with a stand taken by the conference or denomination, unity demands that we respect that corporate view as the counsel of the brethren and follow it. We believe in holding each other accountable to the standards set corporately.

We Link with the Larger Church

We value connections with Christians outside of the United Brethren family. We are not separatist in mentality or practice. Rather, we intentionally develop connections with other Christian denominations and groups which are similar in purpose and spirit, so that we can more broadly advance the work of the Great Commission and impact our world.

Appendix 4: Spiritual Gift Assessment Tool

It is helpful for individuals who sense a call to ministry to have an understanding of their spiritual gifts. Doing so helps them identify both areas of strength which may be utilized most effectively, and areas which others will need to contribute their gifts to strengthen ministry. Many versions of spiritual gift assessments are available. None of them are definitive. All are merely indicators which will help both the minister and local church community discern God's blessings.

We recommend the "Team Ministry: Gifted to Serve" spiritual gifts survey provided by ChurchGrowth.org. Here is a link to this resource: <http://gifts.churchgrowth.org/spiritual-gifts-survey>.

Appendix 5: Scriptural Assessment Tool

It is essential that all those being considered for pastoral ministry meet the biblical criteria found in 1 Timothy 3:1-13 and Titus 1:6-9. Please read these passages, then respond to the characteristics below. For best results, answer each statement according to who the person is, not according to your desire for or expectations of that person. Respond to each statement according to the following 0-5 point scale:

0 = Never; not true.

1 = Rarely; seldom true.

2 = Some of the time; occasionally true.

3 = Half of the time; usually true.

4 = Most of the time; consistently true.

5 = All of the time; always true.

_____ *Above Reproach.* Leads by example and demonstrates a lifestyle free of patterns of sin.

_____ *Marital Faithfulness.* Pastors, if married, must be devoted to their spouse. Clarification concerning the marriage relationship and the question of divorce are covered in United Brethren Discipline.

_____ *Self-Controlled.* Temperate, enslaved to nothing, free from excesses.

_____ *Prudent.* Sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking.

_____ *Respectable.* Demonstrates a well-ordered life and honorable behavior.

_____ *Hospitable.* Unselfish with their personal resources. Willing to share blessings with others.

_____ *Able to Teach.* Able to communicate truth and sound doctrine in a non-argumentative way.

_____ *Not Addicted to Wine.* Free from addictions and willing to limit their liberty for the sake of others.

_____ *Not Violent or Quick Tempered.* Gentle, patient, and able to exercise self-control in difficult situations.

_____ *Not Contentious.* Not given to quarreling or selfish argumentation.

_____ *Free from the Love of Money.* Not stingy, greedy, out for sordid gain, or preoccupied with amassing material things.

_____ *Manage Household.* Has a well-ordered household and a healthy family life.

_____ *Not a New Convert.* Has been a Christian long enough to demonstrate the reality of their conversion and depth of their spirituality.

_____ *Good Reputation with Outsiders.* Well-respected by unbelievers and free from hypocrisy.

_____ *Not Self-willed.* Not stubborn, prone to force opinions on others, or abuse authority. They must be servants.

_____ *Loving What is Good.* Desires the will of God in every decision.

_____ *Just.* Desires to be fair and impartial. Judgments are based on scriptural principle.

_____ *Devout.* A devoted Christ-follower seeking to be conformed to his image. Committed to prayer, worship, the study of Scripture, and the guarding of their own walk.

_____ *Holding Fast the Faithful Word.* Stable in the faith, obedient to the Word of God, continually seeking to be controlled by the Holy Spirit.

_____ *Not Double-tongued.* Those who are double-tongued say one thing to certain people but then say something else to others, or say one thing but mean another. They are two-faced and insincere. Their words cannot be trusted, so they lack credibility.

_____ *Blameless.* This is a general term referring to a person's overall character. Although Paul does not specify what type of testing is to take place, at a minimum, the candidate's personal background, reputa-

tion, and theological positions should be examined. Moreover, the candidate's track record for service in the church must be considered.

_____ *Godly Spouse.* The pastor's spouse must be worthy of respect, not a malicious talker, and trustworthy in everything.

Appendix 6: Disciple-Making Assessment Tool

A critical skill of pastors in the Church of the United Brethren in Christ, USA, is the ability to make disciples who make disciples. An excellent tool for assessing an individual's experience and ability with making reproducing disciples is available through Exponential.org. Here's the link:

<https://exponential.org/disciple-maker-assessment/>

Appendix 7: Preaching Assessment Tool

Preacher: _____ Date: _____

Evaluator: _____

Directions. Grade each section. A = Great; B = Good; C = Needs Work.

Content

_____ 1. *Bible.* Was scripture used and interpreted well as the foundation of the message?

ABC Comments:

_____ 2. *Gospel.* Was the good news of Jesus central to the message? ABC

Comments:

_____ 3. *Clarity.* Was anything said that was confusing, distracting, or too difficult to understand? Was there any Christian or insider language that was not explained for newcomers?

ABC Comments:

_____ 4. *Application.* Was there a clear call to action to apply the message to your life? ABC

Comments:

Delivery

_____ 1. *Length.* Was the sermon delivered within the given time? Were any parts too long or short?

_____ 2. *Pace.* Did the preacher speak at an appropriate and varied pace? Was it too fast or slow? Were pauses used effectively?

_____ 3. *Filler words.* Did the preacher use any filler words repetitively (umm, like, ok, so, you know).

_____ 4. *Engagement.* Did the sermon keep your interest? Were any parts boring or irrelevant? Did the audience respond (laugh, cry, clap, raise hands, "Amen," cheer)?

Additional Comments

Appendix 8: UB Pastoral Ministry Scholarship

Eligibility Requirements

- UB member
- Actively engaged in local UB church ministry
- Sense call to lead/solo pastor role
- Call confirmed by local UB church pastor and board
- Financial contribution from local UB church
- Declared major in Christian Ministries or Bible & Theology
- Maintain 3.0 GPA
- Fulfills all expectations of program
- Renewable annually

Freshman Year

- Fulfillment of HU Community Life Agreement
- Campus ministry engagement
- Local UB Church participation
- Completion of Pastoral Ministry Assessment

Sophomore Year:

- Fulfillment of HU Community Life Agreement
- Campus ministry engagement
- Serve as sojourner (or campus ministry equivalent)
- Local UB church participation and ministry engagement
- Attain Provisional license

Junior Year:

- Fulfillment of HU Community Life Agreement
- Campus ministry engagement
- Serve as sojourner (or campus ministry equivalent)
- Local UB church participation and ministry engagement

Senior Year:

- Fulfillment of HU Community Life Agreement
- Campus ministry engagement
- PRIME internship
- Serve as sojourner (or campus ministry equivalent)
- Local UB church participation and ministry engagement
- Attain National Conference license

Appendix 9: The Calling Conference: Discerning, Identifying, and Clarifying Your God- Given Calling

The Goal. Helping individuals discern, identify, and clarify their ministry calling.

The Target. Individuals, ages 16+, that are wrestling with or feeling called into vocational ministry.

The Location. The Calling Conferences would take place regionally (Michigan, Indiana/Ohio, Pennsylvania, New York, other?) and would be hosted at United Brethren churches.

The Time. Each conference would take place from 7:00 pm Friday evening – 2:00 pm Saturday afternoon.

The Lead Up. Each attendee would be encouraged to fill out and submit the Pastoral Ministry Self-Assessment Toolkit. This will be helpful in preparation for the conversations that would take place.

Friday Evening Schedule

5:00-7:00 — Check-in

7:00-8:30 — Session #1: Listening for God's Voice

7:00-7:10 — Welcome

7:10-7:40 — Worship (simple acoustic/piano) and prayer led by host church

7:40-8:20 — Message from the bishop

8:20-8:25 — Explanation/sending out to solitude

8:25-8:30 — Closing song

8:30pm — Personal solitude time (potentially providing prompts for the individuals as they go into solitude for the evening)

Saturday Schedule

8:30 am — Breakfast (roundtable format with guided questions at each table that encourage the sharing of each person's testimony.)

9:30-10:30 — Session #2: What's Your Story?

9:30-9:40 — Welcome

9:40-9:55 — Worship

9:55-10:25 — Message (personal story of calling from a UB pastor: How has your story shaped you?)

10:25-10:30 — Give instructions for breakout discussions

10:40-11:55 — Breakout discussions: What is God Saying to You?

Attendees will be broken into pre-assigned groups of 3-5 that will meet with a UB pastor or leader. Groups will have designated areas throughout the host facility. This time will be focused on identifying the ways God has called individuals thus far and what they have heard so far at the conference.

Noon-1:00pm — Lunch (roundtable format with guided questions at each table that encourage the sharing of each person's calling)

1:00-2:00 — Session #3: What's Next?

1:00-1:05 — Welcome

1:05-1:30 — Message (Focused on what it looks like to follow God's calling on your life.)

1:30-1:45 — Group prayer. Attendees will divide into groups of 3-5 in the sanctuary/auditorium. This time will be spent praying for each other as attendees prepare to depart and pursue their calling.

1:45-1:55 — Worship

1:55-2:00 — Dismissal/next steps (sharing assessment tools, education options, and licensing steps)

The Follow-up. The local UB pastors and leaders that served as breakout group leaders will stay in touch with the individuals within their group. In addition, attendees will be sent a post-conference survey a week later that will ask them to share what they learned about their calling and what steps they plan on taking to pursue it. This survey will be shared with the breakout group leaders and the individuals' local churches for further accountability.

Appendix 10: Process for Provisional License at Local Church

1. Consult with Senior Pastor

a. The senior pastor will facilitate a conversation to review the candidate's testimony, call, and suitability for ministry.

b. This consultation will include a review with the candidate of the categories of ministry, credentialing pathways, courses of study, expectations of ministers, and assessment process.

c. The senior pastor may use a variety of assessment tools during this consultation to explore the candidate's suitability for ministry.

d. After consulting with the candidate to determine God's call and the candidate's suitability for ministry, the senior pastor shall refer the candidate to the local board for affirmation.

e. If the church does not have a credentialed pastor assigned by the bishop, the cluster leader, or other ordained elder may provide this consultation.

2. Affirmation from the Local Board

a. The local board will facilitate a meeting to affirm the candidate's call and suitability for ministry.

b. This affirmation will include a review of the candidate's testimony, call to ministry, assessment results, and anticipated ministry pathway.

c. The local board may use a variety of assessment tools during this affirmation process.

d. After receiving at least 75% affirmative vote from the local board, the local board chair shall refer the candidate for examination.

3. Examination of Candidate

a. The senior pastor shall arrange for an examining committee composed of the local board chair, the Personnel Team chair, the senior pastor, the cluster leader (or designee), and a member of the Pastoral Ministry Leadership Team (or designee). If the local board chair or pastor serve as Personnel Team chair, another member of the local board will be selected. If the church does not have a credentialed pastor assigned by the bishop, the cluster leader or PMLT representative will arrange for this committee.

b. The candidate shall provide the examination team with the documents specified in the *Pastoral Ministry Handbook* at least one week in advance of the examination.

c. The candidate shall be examined to determine matters of personal integrity, commitment to the Christian faith, ministerial call, relationships with others, spiritual maturity, and understanding of the doctrinal distinctives, history, and polity of the Church of the United Brethren in Christ, USA.

d. Should the examination reveal deficiencies in the candidate's readiness for ministry, the examining committee shall refer the candidate back to the local board for encouragement and accountability in preparing further for responding to God's call to pastoral ministry.

4. Recommendation to Pastoral Ministry Leadership Team

a. Following a favorable examination, the examining committee shall report its finding to both the local board and the PMLT to make any recommendations it deems consistent with its findings.

b. Pending a favorable vote of the PMLT, the candidate will be granted a Provisional license.

5. Next Steps

a. Once the minister has been granted the Provisional license, the lead responsibility for next steps (Specialized license, National Conference license/Ordination) become the responsibility of the PMLT.

b. The role of the local church becomes encouraging the minister to continue moving forward, providing accountability about completing the course of study, and supplying input to the PMLT about the minister's life and practice of ministry.