

HANDBOOK OF PROCEDURES FOR RECORDING OF MINISTERS

NORTH CAROLINA YEARLY MEETING OF FRIENDS

Revised 2006

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DATA SHEET FOR CANDIDATES FOR RECORDING

PREFACE

The Committee on the Training and Recording of Ministers receives many questions about the process of recording ministers in North Carolina Yearly Meeting. In response to these queries, the committee has assembled under one cover all of the requirements for recording. The purpose of this booklet is to guide meetings in fulfilling their responsibilities in the recording process, as well as to enable candidates for recording to understand the full process, requirements, and expectations for recording. In the guidebook itself, the committee has sought to spell out each step of the recording process as determined by *Faith and Practice* and as directed by the Yearly Meeting on Ministry and Counsel. Those requirements for recording

that are determined by the current Committee on the Training and Recording of Ministers are assembled in appendices at the back of the book.

While the committee bears a great responsibility for the training and recording of ministers in North Carolina Yearly Meeting, we cannot stress too much the responsibility that meetings on ministry and counsel, monthly meetings and quarterly meetings have in determining the suitability of a particular person before that name is sent on to the next body. The local and quarterly meetings are the ones who witness the evidence of a gift in ministry and should ask prayerfully if this person, with adequate preparation, is one who can fulfill the responsibilities of any ministry that he or she may enter. Please take this responsibility seriously. Remember, too, that it is a meeting's responsibility to identify, encourage, and counsel with over a period of time those who demonstrate gifts in ministry. Any meeting should feel free to contact the Committee on Training and Recording for any assistance we may offer in consideration of a candidate or in following the proper procedure.

All references to pages in *Faith and Practice* are to the 2004 printing.

Recording of Ministers

“Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.” II Timothy 2:15 (KJV)

“And that ye study to be quiet, and to do your own business, and to work with your hands, as we commanded you.” I Thessalonians 4:11 (KJV)

The three forms of the Apostolic ministry are described in the New Testament as : (1) ministry of proclamation (*kerygma*), telling the story; conveying the message of the liberating Gospel; (2) the ministry of fellowship (*koininia*), experiencing the caring community and participating in the outreach of the fellowship in the embodiment of caring; (3) the ministry of service (*diakonia*). These ministries, said Heindrich Kramer, a Dutch lay theologian, are normative standards by which the ministries of the church can be tested in every generation.

With the rise of Quakerism in the 17th century, the leadership discerned what had happened in the church with respect to ministry. The clergy had become powerful, rich and corrupt. Ministry was vested in professionals, and the professional clergy seemed more interested in status, ecclesiastical position, and economic power than in the ministry. Barclay observed, “Titles have become so important. In the study of the apostles we do not see them addressed with such titles as ‘My Lord Paul’ and ‘Your Grace Peter.’ No, it was simply ‘Peter’ and

‘Paul.’ Instead of providing an antidote to worldliness, they were exhibiting it.” There was a struggle among the clergy for power, prestige, and money.

During the 1600 years of Christianity there had been a radical shift from the servanthood perception and practice of ministry. Friends discerned a corruption and an erosion of the New Testament vision. The Quaker movement recognized that the need was for more than a remedy. What was needed was a reconstruction of the apostolic vision. There was no doubt about the need for ministry. Since it had been debased in theory and practice, a radical revolution in understanding and practice of the ministry was required. In *Barclay’s Apology*, he deals with the ministry before he deals with worship. The reason for this is that worship represents one aspect of the religious life while ministry covers all.

The first generation of Quakers placed emphasis on preaching and proclamation - telling the story of Christ. The movement spread so rapidly because of this. But the important difference was that the preaching was not speculative or theoretical. The important element in Quaker practice was “witness” which arises out of authenticity - a message arising out of his or her own experience. Out of this vision of ministry grew the Quaker view of the Universal Ministry and the realization that credentials for ministers could not be earned at an academic institution, such as Oxford or Cambridge. The Christian ministry as Friends saw it was to be verified by the community which recognizes evidence of a gift and confirms that there is an authenticity. Such verification cannot be conferred automatically by ceremonies, degrees, or liturgical garb. In Christian ministry, the important thing is not status but function.

The Quaker movement rejected the generally accepted distinction between clergy and laity. Ministry in the New Testament referred not to a privileged class but to any disciple. The conventional distinction between clergy and laity does harm when it causes the less confident and the unrecognized to suppress their gifts.

In the Quaker view, since all Christians are ministers, women were included. In the Quaker perspective there is an equality in ministry which means servanthood or service.

Though all are ministers, not all are equal. Some have more responsibility in that they have particular calls. All Christians have a general calling and this is what Friends mean by the “Universal Ministry.” Some, perhaps a minority, have a particular calling. “All must be ministers - but some must be ministers in a special way. God uses some persons as his special messengers more than others.” George Fox met with some degree of regularity with these ministers who had a special calling, and these meetings did not include the rank and file. This group dealt primarily with overseeing the publication of Quaker books and the distribution of the vocal ministry - deciding who would speak where and when. “It was from this body and its deliberations,” wrote Elton Trueblood, “that there arose the practice of recognizing a gift in

the ministry. This was referred to as recording and differs from ordination in that it records a fact which can already be observed rather than as conferring a status not previously enjoyed.”

Robert Barclay explained why Fox did this. “We do believe and affirm that some are more particularly called to the work of the ministry and are, therefore, fitted of the Lord for that purpose; whose work is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over the brethren - and that there is something more incumbent upon them in respect than upon every common believer.” In other words, Barclay emphasizes that there is a place for the specialized ministry. So you can see that the practice of recording extends far back into the history of the Quaker movement long before the rise of the pastoral system.

The coming of the pastoral system among Friends created a need for leadership that was not only inspired by God, but was educated and trained. Recording of a minister is only acknowledging what God has ordained. If, on the other hand, God has ordained - or conferred a special gift in the ministry upon someone - it brings with it the expectation of preparation on the part of the one called. The pastor in a Friends Meeting is called to give leadership, not as the minister, but as one of many ministers, and as one who is liberated to nurture, equip, and encourage the other ministers. Persons who respond to this “special ministry” should discipline themselves to seek the best possible training available for laboring in God’s work. Those who are called to ministry should recognize with humility their own need for continued preparation for this important work, knowing that neither a certificate of recording nor a seminary degree can ever end the life-time process of preparation for the ministry.

The process of recording is intentionally deliberative, that is, it is never done hastily. The Yearly Meeting has established minimum requirements for a completed curriculum or course of study to allow time for the process and partly to equip the candidate for recording. These are safeguards against utilizing the recording as a status-conferring act and assures that the candidate becomes familiar with Friends ways, history and testimonies. This is particularly important for candidates coming from a non-Quaker background.

Resources used:

The People Called Quakers by Elton Trueblood

Robert Barclay by Elton Trueblood

Keynote Address to Nebraska Yearly Meeting, June 3, 1976 by Lorton Heusel

I. Responsibility of the Monthly Meeting. See *Faith and Practice* pages 75-78

A. After prayerful discussion and deliberation, Monthly Meeting on Ministry and Counsel recommends to the Monthly Meeting that a person has been found to have gifts in the ministry and to possess suitable character and aptitude.

1. Evidence of a gift in the ministry

a. “To the edification and spiritual help of the congregation,” meaning that this person’s gifts demonstrably build up and promote spiritual growth in the meeting.

b. Recognition by the Monthly Meeting on Ministry and Counsel that the gift should be given public recognition.

c. *Faith and Practice* advises that spoken messages should be esteemed and encouraged but at the same time cautions that every person who speaks in public should not be given official recognition as a recorded minister. Recording should enhance and/or improve the opportunity for service, not simply bestow honor. Meetings are encouraged to minute recognized gifts of members on a local level and to exercise discernment on the nature of gifts that should be recorded on Yearly Meeting level. Friends who are recorded should utilize their gifts for the enhancement of the Society of Friends as a whole.

2. Character and Qualifications. One who is recorded must:

a. Be in character beyond reproach.

b. Have deep religious experience and dedication.

c. Have a thorough knowledge of the Scriptures

d. Have a thorough knowledge of Friends’ testimonies and ideals

e. Know how to be a competent leader without being “priestly” or losing the spirit and status of the servant.

f. Be of scrupulous honesty and integrity in business affairs and in all respects an example of Christian living.

g. Meet the standards of living as set forth in the Queries. The Queries follow, copied from pages 53-56 in *Faith and Practice*.

GENERAL QUERIES

- 1. Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit? Do you endeavor to advance your spiritual growth by the prayerful study of the Bible and other devotional literature?*
- 2. Are all meetings for worship and for business duly held and are you regular and punctual in attending them? Do you come with heart and mind prepared for communion with God and fellowship with one another? Do you individually assume your rightful share in the responsibility of the work and worship of the meeting? Are your meetings for business times of spiritual concern and prayerful search for the way of truth?*
- 3. Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest effort to end them speedily?*
- 4. Do you practice the daily reading of the Scriptures in your families, giving time of reverent meditation? Do you make your home a place of hospitality, friendliness, peace, and Christian fellowship? Do you promote the moral and spiritual life of your children through careful supervision of their education, recreation, and friendships?*
- 5. Do you seek the conversion and spiritual development of your young people? Do you endeavor to instruct them in the principles and practices of Friends? Do you strive to create a community life that will promote their mental and physical well-being?*
- 6. Do you observe simplicity and moderation in your manner of living? Do you give proper attention to the rules of health? Are you careful to avoid all the places of amusement that are inconsistent with Christian character? Do you practice total abstinence from tobacco, narcotics, and alcoholic beverages?*
- 7. Do you avoid such undue expansion of your business responsibilities as to endanger your personal integrity? Are you truthful and honest in your business transactions, punctual in fulfilling your promises, and prompt in the payment of your debts?*
- 8. Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world? Do you support by prayer and systematic giving those who are laboring to extend Christ's kingdom? Do you use your spiritual gifts in serving humanity as God grants you light to see such service?*

9. *Do you consistently practice the Christian principles of love and good will toward all people? Do you work actively for peace and for the removal of the causes of war? Do you observe the testimony of Friends against military training and service? Do you endeavor to make clear to all whom you can influence, the war is inconsistent with the spirit and teaching of Jesus?*

10. *Does your attitude toward people of other races indicate your belief in their right to equal opportunity? Do you believe in the spiritual capacity of people of all races and do you recognize their equality in the sight of God? Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?*

11. *Are you concerned that our economic system shall so function as to sustain and enrich the life of all? Are you giving positive service to society in the promotion of peaceful methods of adjustment in all cases of social and industrial conflicts? Do you as workers, employers, producers, consumers, and investors endeavor to cultivate good will and mutual understanding in your economic relationships? Do you intelligently exercise all of your constitutional privileges and thus seek to promote Christian influence locally, nationally, and internationally?*

QUERIES FOR MEETINGS ON MINISTRY AND COUNSEL

1. *Do you as elders and ministers recognize your responsibility in setting an example of faithfulness and loyalty to the meetings for worship and for business? Do you accept appointments to this group as a definite response to the "high calling of God in Christ Jesus?" Are you concerned that the needs of all are ministered to in your meetings, whether by silent worship, inspirational speaking, or reverent music?*

2. *Are you aware of the necessity of harmonious relations with your fellow members as a basis for the most effective service to the Church? Do you as leaders in the meeting earnestly try to win people to Christ and to strengthen the faith and loyalty of fellow Christians?*

3. *Do you endeavor to recognize and develop your special talents and abilities for service in the Meeting and do you pray for divine guidance in their use? Do you cultivate the spiritual gifts of the members of your Meeting? Are you always ready to encourage and advise those who engage in the vocal ministry or in other Christian work?*

4. *Do you provide in your schedule of activities an opportunity for daily devotions? Do you prayerfully seek the leading of the Holy Spirit in the interpretation of scriptural truth? Does*

your personal conduct reflect the true dignity of Christian character as set forth in the Scriptures? Do you always strive so to live that you will have a “conscience void of offense toward God and humanity?”

B. Monthly Meeting gives consideration to the recommendation and reports its findings back to the Meeting on Ministry and Counsel. The above mentioned sections on “Evidence of a gift in ministry” and “Character and Qualifications” should also be carefully considered by the Monthly Meeting. Prayerful discernment should be exercised in this weighty matter.

C. The Meeting on Ministry and Counsel forwards favorable action by minute to the Quarterly Meeting on Ministry and Counsel.

II. Responsibility of the Quarterly Meeting. See *Faith and Practice* page 76

A. The Quarterly Meeting on Ministry and Counsel appoints a committee of three from its membership that “shall appraise the general fitness” of the person whose name is brought forward. This committee should follow the same guidelines in evaluating the candidate as the local meeting. (See Section I)

B. Upon a favorable report from the committee and concurrence by the Quarterly Meeting on Ministry and Counsel an extract from the minutes is forwarded to the Yearly Meeting on Ministry and Counsel.

C. In the case of an unfavorable report from the committee and concurrence of the Quarterly Meeting on Ministry and Counsel the originating Monthly Meeting should be notified in writing.

III. Responsibility of the Yearly Meeting. See *Faith and Practice*, pages 76-78

A. If the Yearly Meeting on Ministry and Counsel concurs in the actions of the subordinate Meeting, it shall refer the matter to its Standing Committee on the Training and Recording of Ministers.

B. Upon successful completion of the requirements as set forth by the Yearly Meeting on Ministry and Counsel, the Committee on Training and Recording must assess the general suitability of the candidate and make a recommendation to the Yearly Meeting on Ministry and Counsel.

C. The Yearly Meeting on Ministry and Counsel upon favorable action forwards a recommendation to the Yearly Meeting at large where approval constitutes recording as a minister in North Carolina Yearly Meeting.

D. Notice of Yearly Meeting action is forwarded to the respective Quarterly and Monthly Meetings.

E. Upon an unfavorable finding, the Yearly Meeting on Ministry and Counsel or the Yearly Meeting shall notify the originating Quarterly and Monthly Meetings in writing.

IV. Responsibilities of the Committee on Training and Recording. See *Faith and Practice*, pages 76-78

A. Give careful concern and oversight to each candidate for recording as they follow the prescribed course of study and preparation and make assignments as deemed appropriate.

B. Meet at least once a year with each candidate.

C. Oversee the psychological testing and career counseling program.

D. Make a report to the Yearly Meeting on Ministry and Counsel with respect to the general work of the committee and make such recommendations as deemed appropriate to improve the training and recording process.

E. Make an annual report to the Yearly Meeting on Ministry and Counsel concerning the status of all members under the care of the committee. The committee must recommend one of the following for each person under its care: 1) Recording as minister in North Carolina Yearly Meeting; 2) Recognized as Accepted Pastoral Supply; 3) Continue under the care of the Committee on Training and Recording; 4) Discontinue the recording process. "In case an individual placed under the care of the Committee shows no interest in doing the prescribed study for a period of three years, the Committee may recommend to the Yearly Meeting on Ministry and Counsel that his or her name be dropped from the list of those being considered for recording." (*Faith and Practice* page 53)

F. As deemed helpful by the committee, assign a mentor to each candidate who will act as an advisor and advocate throughout the process of preparation for recording.

G. Upon the satisfactory completion of work and study, assess the general suitability of the candidate and make a recommendation to the Yearly Meeting on Ministry and Counsel as to

the status of training and suitability for a minister. In recommending persons for recording, the committee will consider specifically such matters as personal integrity and the handling of personal finances in connection with its concern for general fitness for the ministry. The committee may, at its discretion, require a relevant seminar on the subject.

H. Plan and conduct an appropriate recognition service for newly recorded ministers at Yearly Meeting Sessions at which time certificates of recording will be presented.

I. Prepare budget request annually to support the work of the committee.

J. Maintain a file on each individual containing all personal data, assignments, correspondence, meetings with committee, book reports and conclusions and recommendations of the committee.

K. Provide experiential training in resolving conflicts that arise in ministry.

L. Carefully assess information provided by candidate in the following categories: biographical, professional, educational, including transcripts and an inventory of candidate's professional library. See Appendix D.

V. Responsibilities of Candidate for Recording

A. Provide the Monthly Meeting, Quarterly Meeting, and Committee on Training and Recording with biographical, professional, and educational information needed to assess general suitability and progress toward recording, including transcripts and an inventory of candidate's professional library. See form in Appendix D.

Candidates must submit a data sheet and provide college transcripts within six months after being placed under the care of the committee. If they do not comply with this requirement, their names may be removed from the list of those under the care of the committee.

B. Maintain regular communication with the committee. Each person under the care of the committee is required to meet with the committee at least once each year and to submit an outline or summary planned work for the committee by September of each year.

C. Set forth a plan for achieving Yearly Meeting requirements in consultation with the committee. See Section VI. If mutually agreed upon by the candidate and the Recording Committee, the Committee may, at its discretion, substitute seminars or specific college courses for other sections of the reading list as they are available.

D. Fulfill requirements as set forth by the Yearly Meeting on Ministry and Counsel. See Section VI.

E. Continue to prayerfully review the call to ministry. Time under the care of the committee can be a time of seeking direction for one's ministry or to feel led to other work.

F. Fulfill study assignments as made by the Committee on Recording.

G. If mutually agreed upon by the candidate and the Recording Committee, completion of one unit of a certified Clinical Pastoral Education program may be substituted for the following sections of the work: Counseling, Preaching, Church Administration, Youth Ministry, Addictions, and Grief and Death and Dying. It may also replace the required Career Counseling and Psychological Testing Program. All candidates who do not elect to take a unit of clinical pastoral education shall be required to take the psychological testing and career counseling within six months after being placed under the care of the committee. The spouse shall accompany the candidate.

VI. Educational and Study Requirements

A. Full Recording

1. An undergraduate degree: "At least a bachelor degree from an institution accredited by an association recognized by the Department of Education or the Council on Postsecondary Accreditation (regional accrediting associations, American Association of Bible Colleges or the Association of Theological Schools)." (Yearly Meeting Ministry and Counsel minutes, August 5, 1993)

2. Complete the required directed study program as set forth by the committee.

3. A paper discussing the various groups of Friends and Friends organizations outlining their history, work, and philosophy. See Appendix B.

4. A summary paper of Friends testimonies and practices based on the study material, Scripture, and personal experience.

5. Library requirements, see Appendix C.

B. Accepted Pastoral Supply. The purpose of Accepted Pastoral Supply designation is to provide recognition by the Yearly Meeting for those individuals serving as pastor of a Friends

Meeting in the Yearly Meeting who find it highly improbable to meet the formal education requirement for Recording. It is not the intention of the Committee to offer an alternative to the educational requirement. See *Faith and Practice*, page 54-55.

1. All requirements for full recording must be met with the exception of the college degree.
2. Recognition may be renewed annually by the Recording Committee. Without renewal the recognition terminates at the end of Yearly Meeting sessions. The recognition shall be withdrawn at the Yearly Meeting following a 12 month period of not serving as a Friends Pastor. The recognition may be reinstated at the Yearly Meeting following the candidate's acceptance of a call to a Pastorate.
3. Accepted Pastoral Supply is non-transferable.
4. A separate listing from Recorded Ministers will be maintained in the Yearly Meeting Minutes and Directory for Accepted Pastoral Supply.
5. All persons designated as Accepted Pastoral Supply will remain under the care of the Recording Committee. A consultation will be initiated by the Committee from time to time and assignments may be made for updating pastoral skills.
6. After being designated as Accepted Pastoral Supply, if the candidate shall serve a Friends Meeting for 5 consecutive years in a substantial position and has been able to demonstrate the effectiveness of his or her calling and work, he or she shall be eligible for consideration for full recording, upon the recommendation of a local meeting and the Recording Committee.

Appendix A

Curriculum for Recording Candidates

A candidate for recording must complete the North Carolina Yearly Meeting's Curriculum for the Recording of Ministers. This course of study is comprised of three fields of study—Biblical & Theological Studies, The Role of the Pastor among Friends, and Quaker Studies. This Curriculum is designed to grow the candidate for recording through reading assignments, qualified speakers and peer discussion. This holistic approach to training gives the candidate the best potential for a successful ministry. The Curriculum spans a three year period and a candidate may enter the process at any time. Every other month a new session will meet allowing the candidate to complete the required reading before the session. All candidates will receive a calendar listing the date, times and locations of each year's class sessions.

Reading Assignments: The candidate will have nearly two months to complete all the reading for each class session. At the beginning of the session a candidate is asked to sign a statement that they have completed the reading assignment. Anyone not having completed the reading will be asked to leave the session.

Class Session: A three hour session is held every other month for a total of 54 hours of classroom work. An instructor qualified in the field of ministry will lead the class that may include lecture, group discussion, and written assignments. All candidates are expected to fully participate in discussions and assignments.

Missed Class Session: Each class session will be repeated every three years and candidates who have missed a session are encouraged to make up that class when it is repeated. A candidate may make up a missed class through an independent study directed by one of the members of the Recording Committee. Allowing for independent study is at the discretion of the Recording Committee and a candidate is allowed only three independent studies. The Recording Committee will maintain a record of all classes completed by each candidate and will provide that information to the candidate upon request.

Curriculum Changes: Reading assignments have been prepared and approved by the North Carolina Yearly Meeting Ministry and Counsel. However, faculty leading a session may suggest substitutions that must be approved by the Recording Committee. Those books marked as **Required** cannot be substituted.

Period of Transition: Those who have already begun the recording process are encouraged to participate in the new Curriculum as fully as possible. They have the option to continue with the reading list they began under or they may substitute any new sessions for their reading. The Recording Committee would offer the best guidance as to what sessions would best meet their needed requirements. New candidates beginning the recording process are required to participate in the new Curriculum.

Year One

Module 1 Biblical studies – General
How to Read the Bible for All Its Worth
Shaped by the Word

1 session 3 hours
Douglas Stuart & Gordon Fee
Robert Mulholland Jr

Module 2 Role of Pastor – Preaching
The Spoken Ministry Among Friends
Preaching

3 sessions 9 hours
Seth Hinshaw
Calvin Miller

Creative Preaching Styles	Mark Barger Elliott
Encounter with Silence	John Punshon
The Preaching Life	Barbara Brown Taylor
The Quaker Funeral: A Service of Worship (R)	
A Wedding After the Manner of Friends (R)	

Module 3 Quaker studies- History & NCYM	2 sessions 6 hours
The Journal of George Fox (R)	
Portrait in Gray	John Punshon
The Carolina Quaker Experience	Seth Hinshaw
Faith and Practice NCYM (R)	
Total Year 1	6 sessions 18 hours

Year Two

Module 1 Biblical studies - New Testament	1 session 3 hours
New Testament Introduction	Donald Guthrie
The Four Witnesses	Robin Griffin-Jones

Module 2 Role of Pastor - Counseling	1 sessions 3 hours
Basic types of Pastoral Care and Counseling (R)	Howard John Clinebell
All Our Losses, All Our Grievs (R)	Ken Mitchell & Herbert Anderson
Good Grief (R)	Granger Westberg

Module 2 Role of Pastor—Administration	1 session 3 hours
Natural Church Development	Christian Swartz
Beyond Majority Rule (R)	Michael J Sheeran
Friendly Procedures in Local Meetings (R)	Seth Hinshaw
Study Guide for Ministry and Counsel (R)	
A Handbook for the Presiding Clerk (R)	David Stanfield
Unforeseen Joy (R)	Damon Hickey

Module 1 General Theology & Church History	2 sessions 6 hours
Christian Theology An Introduction	Alistair McGrath
A History of Christian Theology	William Placher
Church History in Plain Language	Shelley

Module 3 Quaker studies -Quaker theology	1 session 3 hours
Barclay's Apology (R)	

The Journal of John Woolman (R)
The People Called Quakers

Elton Trueblood

Total Year 2

6 sessions 18 hours

Year Three

Module 1 Biblical studies - Old Testament

Understanding the Old Testament
Ancient Future Faith

1 session 3 hours

Bernhard Anderson

Module 2 Role of the Pastor - CE & Youth

Leading groups & community building

Church Re-imagined
Dissident Discipleship
Your God is Too Safe
Soul Tsunami

2 sessions 6 hours

Doug Pagitt
David Augsburg
Mark Buchanan
Leonard Sweet

Module 1 Spirituality & Disciplines

A Testament of Devotion (R)
Messy Spirituality
The Celebration of Discipline

1 session 3 hours

Thomas Kelly
Mike Yaconelli
Richard Foster

Module 3 Quaker studies - the future of Friends/ Evangelism & Outreach/Quaker Testimonies

Reasons for Hope
Culture Shift
The Way of Jesus
A Generous Orthodoxy
Adventures in Missing the Point

2 sessions 6 hours

John Punshon
David Henderson
Jonathan Campbell
Brian McLaren
Tony Campolo & Brian McLaren

Total Year 3

6 sessions 18 hours

Appendix B

Guidelines for Summary Papers

These papers must be in the hands of the Recording Committee by June 30th of the year in which the candidate expects to be recorded.

1. ORGANIZATION AND PRACTICE

The organizational structure of a Monthly Meeting, Quarterly Meeting, and Yearly Meeting; the processes of cooperative activity that are carried out.

The nature of the connections we maintain with Friends United Meeting (FUM), Guilford College, Friends Committee on National Legislation (FCNL), American Friends Service Committee (AFSC), Friends World Committee on Consultation (FWCC), North Carolina Council of Churches (NCCC).

2. SOURCES AND RESOURCES

Make a list of services available from FUM and Yearly Meeting Committees in various areas of local work.

Make a list of community resources available in your area (for example, services for elderly, for handicapped, counseling referrals, variety of 12 step programs and support groups, child abuse, sexual abuse, substance abuse, various emergency and crisis intervention services.)

3. DOCTRINE

Write a paragraph on each of the following.

Essential nature of God, of Christ, and of the Holy Spirit as understood by Friends. Note any distinctive emphasis found in your study.

The nature, mission, and message of the Church from the Quaker point of view. What

particular mission do you feel Friends may have today?

The nature of humanity: human spiritual needs, human potentialities for salvation, and the sacredness of human life as you understand it.

Source of Truth and Light: the role of the scriptures and of revelation, past, present, and future.

Spiritual foundations of Quaker social concerns: truthfulness, moral purity, the relief of suffering, the abolition of injustice, oppression, and war.

Worship: The essential nature of a meeting for worship. Note similarities and differences with conventional Protestant and Catholic services. Explain full Quaker position on the Sacraments.

Business: Spiritual ideals which determine the nature of a Quaker business meeting.

4. PERSONAL CALLING AND BELIEFS

Write a paper giving your personal perspective and responses to the following.

- A. Why the Pastoral Ministry?
- B. Why Friends?
- C. Background of experience, concern, and calling to ministry.
- D. Friends testimonies, roots of concern involved.
- E. Loyalty to Friends movement
- F. Distinctions of the Friends Doctrine and Practice
- G. Expression of special individual concerns

5. SUMMARY AND EVALUATION

Outline a year's work in a Friends Meeting.

What is your evaluation of this study course and how would you improve it?

APPENDIX C

LIBRARY REQUIREMENTS

Dictionary - *Webster's New Collegiate* or one similar

Bible Dictionary - *Harper's Bible Dictionary* or *The Interpreters Bible Dictionary*

One volume Bible commentary - such as *Abingdon's Bible Commentary*

English Bible in several translations - King James Version, Revised Standard Version, (both have modernized versions), New International Version, Jerusalem Bible, Phillips, *The Message*, etc.

Complete concordance of the Bible - such as *Strong's Exhaustive Concordance*, *Young's Analytical Concordance*, or *Nelson's Complete Concordance*.

Faith and Practice- NCYM, 2004 printing

Other Yearly Meeting publications:

A Funeral Manual

Dealing Creatively with Death - Ernest Morgan

Good Grief - Granger Westberg

Book of Religious Poetry

Instructions for weddings

Books on family counseling

Any reference material for local community service referrals.
Current catalogs for publications from Quaker Hill Bookstore.

DATA SHEET FOR CANDIDATES FOR RECORDING

Candidate's Full Name _____

Current Address _____

Phone # home: () _____ Office: () _____

Birth Date _____ Where Born _____

Marital Status _____ Spouse's Name _____

Children's Names: _____ Birth Dates: _____

Education:

School	Course of Study	Dates Attended	Degree?
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_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Future Educational Goals: _____

Employment:

Current Employer	Position
------------------	----------

Address _____

Phone () _____

Previous Employment:

Employer

Type Work

Dates From – To

Friends Membership:

Monthly Meeting: _____ From _____ To _____

Friends Activities (include Local, Quarterly, and Yearly Meetings and Related Agencies)

Other Religious Affiliations

Other Religious / Civic Involvement

Recording Steps: (note all steps completed)

Local Monthly Meeting _____ Date Approved _____

Quarterly Meeting _____ Date Approved _____

Yearly Meeting Ministry and Counsel _____ Date Approved _____

Yearly Meeting _____ Date Approved _____

Please note your areas of special interest. Include gifts in ministry recognized by your Monthly and Quarterly Meetings.
