

*E-mail from Brinton in 2012, when the Continuing Education process began.*

September 21, 2012

Dear Bishop,

The required Continuing Education process began in January 2012 for bishops and newly credentialed leaders. You and those leaders have been keeping track of your continuing education hours. The following provides instructions and a timeline for the next steps in the Continuing Education process.

1. As 2012 comes to a conclusion, review and complete the individual Credentialed Leader forms with each newly-credentialed leader. Ideally, these forms have been maintained throughout the year. These can be paper forms or electronic forms.
2. Each Bishop collects the forms from each leader.
3. Each Bishop prepares the Summary Reporting Form which consolidates the individual information of the leaders for which you are responsible. Use one line on the Summary Reporting form for each leader who was required to complete a form this year. If you are responsible for more than one district, complete a separate Summary Reporting form for each district. If you had no newly credentialed leaders in 2012, you will only report on your own continuing education activities. In a few cases, Bishops began the continuing education process for all of the leaders in their districts this year. These bishops will summarize the continuing education activities for all leaders on the Summary Reporting form(s).
4. Send the Summary form(s) and the individual Credentialed Leader forms to Laura Livengood (Joselyn Santiago) at the LMC office by January 1, 2013.
5. Laura (Joselyn) will process the forms at the LMC office. She will:
  - a. Create a district summary sheet, consolidating all reporting districts onto a single page.
  - b. Scan and File all Credentialed Leader forms in personnel files.
  - c. Provide the Bishop Summary forms for each district and the District Summary sheet to the Credentialing Commission for their review.
6. The Credentialing Commission will prepare a report of the Continuing Education process at their February 13, 2013 meeting. They will report to the Bishop Board at the February 2013 BB meeting.
7. The Continuing Education Implementation Team will review the Continuing Education process and the Credentialing Commission report and make any necessary recommendations for the second year to the Bishop Board.

Brinton Rutherford





## **\*Six core competencies for pastoral ministry**

We expect that those who are ordained for Christian ministry in Lancaster Mennonite Conference will . . .

1. **Be deeply and firmly grounded in the Bible and the story it tells.** This involves knowing the biblical story, being grounded in it and being continuously formed by it. It involves knowing the history of the biblical text and canon. It involves interpreting the Bible through the life, teachings, death, and resurrection of Jesus Christ. Christian ministers should also be able to help their congregations understand, interpret, and obey the scriptures. They are expected to guide the congregation in discerning the truth of the scriptures together and in living out their biblical witness as the body of Christ before a watching world.
2. **Understand and embody core Anabaptist values.** (1 Corinthians 3:11) This includes familiarity with the issues, values, and theological principles that have shaped Anabaptist-Mennonite history and witness. It includes a willingness to embrace the values, perspective, and spirit of the *Confession of Faith in a Mennonite Perspective* (or earlier confessions). This will involve a commitment to practice and teach Anabaptist-Mennonite values and to minister, witness and lead in a way that is consistent with these values.
3. Give evidence of a **personal journey of faith that is continually being shaped by the everlasting love of God, the saving life of Jesus and the transforming power of the Holy Spirit.** Those in Christian ministry will be shaped by an awareness of God's presence and activity in their ministry setting, by an active relationship with the triune God of the Bible, by a commitment to follow Jesus and his way, and by an on-going openness to God's leading and to the transforming work of the Holy Spirit. Those who are ordained will have the capacity and willingness to bear witness to the Gospel of Jesus Christ in word and deed (1 Peter 3) and to equip others to bear witness to Jesus and his way.
4. **Clearly understand their own strengths and weaknesses and be able to maintain healthy relationships with other people.** This involves a clear call to Christian ministry, an understanding of spiritual gifts, ministry capacities (e.g. Romans 12:3), ministry roles (e.g. Ephesians 4), appropriate boundaries in relationships, and the importance of spiritual disciplines that help maintain appropriate boundaries. This involves the ability to take clear stands, but also to disagree with others without ill will or spitefulness. It involves life-long learning, rooted in a healthy curiosity about life, self and others. Life-long learning also applies to deepening knowledge of the scriptures and a deepening relationship with, knowledge of, love for, and obedience to Jesus Christ.
5. **Recognize, interpret and creatively engage their ministry context, including both the cultural and spiritual aspects of the ministry setting.** It involves learning the language and the values of those to whom one is called to minister and developing inter-cultural communication and relationships in that setting.
6. **Be able to lead with clarity and resolve.** Anabaptist leaders are rooted and grounded in a relationship with Jesus and increase their effectiveness when they lead as Jesus led. They cultivate an environment of trust and confidence where the gifts and ministry capacities of others are drawn out and released, because they recognize that no one leader has all that is needed to lead the congregation well. They use their awareness of the relational dynamics that shape the life of the congregation to effectively lead the congregation to change in ways that help it to carry out its missional calling. Ordained leaders lead the public rituals of the church, including its relationships with other church bodies and organizations.

*Adapted from Mennonite Church USA's "Credentialing and Education Task Force Recommendations" This is an edited version of the original document. The wording was simplified by Karl Landis, April 2010.*



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