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Ordination Training for Bi-vocational Clergy in the United Cornerstone Churches International, Inc. of Thomasville, North Carolina

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ORDINATION TRAINING FOR BI-VOCATIONAL CLERGY IN THE
UNITED CORNERSTONE CHURCHES INTERNATIONAL, INC.
OF THOMASVILLE, NORTH CAROLINA

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
GEORGE BERNARD JACKSON

MAY 2009

APPROVAL FORM

**ORDINATION TRAINING FOR BI-VOCATIONAL CLERGY IN THE
UNITED CORNERSTONE CHURCHES INTERNATIONAL, INC.**

OF

THOMASVILLE, NORTH CAROLINA

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ABSTRACT

In many rural communities there exists a stereotype about clergy education perpetuated since slavery. This project offered bi-vocational clergy opportunities to be equipped, empowered and certified for servant leadership. Data captured from 2006 through 2008 was taken from the 25 ordinands. Questions that guided this study were grouped into two sets: examination by quantitative measurements through the passing of a catechism; and by qualitative measurements from personal and telephone interviews. The results of the research revealed a discrepancy in the ordination process where prerequisites and retention studies must play a greater role for future ordinands.

DEDICATION

This project is dedicated to the scores of hardworking, unappreciated, black bi-vocational clergy who resolved to quit because they are overwhelmed but realized that quitting would not solve the problem.

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CHAPTER ONE

PROJECT DESCRIPTION

This project presented the benefits of having the tools in place for bi-vocational clergy to become ordained through United Cornerstone Churches International, Inc (UCCI). Supported by demographic analysis (see Appendix A), the need for such opportunities to be offered through this Assembly were revealed by way of pre and post evaluations (see Appendix C and D) included in this project. My project entitled, “Ordination Training for Bi-vocational Clergy in the United Cornerstone Churches International, Inc. of Thomasville, North Carolina,” outlines the importance of bi-vocational clergy’s faithfulness to the church, leadership through service, biblical interpretation and understanding, holy living, and witness to the Gospel of Jesus Christ. It sets forth the marks of why prepared servant leaders are essential for creating a vital church in a pluralistic context. Unless otherwise noted, biblical references in this project will be taken from the New Oxford Annotated Bible Third Edition.

James H. Cone, African-American Theologian and the Charles A. Briggs Chair at Union Theological Seminary in New York City, is a pivotal figure in theology of the twentieth century. From the racially-charged times of the 1960s to the present, he has been writing and revising theological thought from the “black” perspective in North America. Early in his career he set the general tone for his work by challenging the white establishment’s comfort with permitting Blacks to remain virtually invisible. We can no

longer afford this in our churches, but these voices must be heard and represented in our communities as well.¹

Cone stated in an interview in the April, 2004, edition of Satya Magazine, My hope for the future is to see people from all over the world learning from each other how to resist cultural domination, economic and environmental exploitation, how to resist all forms of human injustice. I would like to see people learn how to resist by getting resources from as many places as possible. I think what is most needed is for the people of the world who are resisting exploitation to learn from each other and pool their resources so that they can become a more effective force of resistance.²

It is my hope that this Assembly will be part of the solution of pulling resources together by way of training bi-vocational clergy who may not have the time, money, stamina or fortitude to excel in seminary on a full time or part time basis.

UCCI is an assembly of 34 small (25 -200 members) churches in five dioceses. There are UCCI congregations in North Carolina, South Carolina, Virginia, Pennsylvania, New Jersey, Haiti and Nigeria. Total membership is approximately 4,000. The Assembly grew out of a split with the United Way of the Cross Churches of Danville, Virginia.

¹ James H. Cone, *Risks of Faith: The Emergence of a Black Theology of Liberation* (Boston: Beacon Press, 1999), 5-12.

² Satya Magazine, *The Satya Interview with James H. Cone*. April 2004 Edition, 5 May 2005. www.satyamag.com.

The new Assembly, led by Chief Apostle James H. Carter, was founded on July 9, 2005, at a meeting held at Citadel of Faith Christian Fellowship, Thomasville, North Carolina where I have served as pastor since August 2001. The Assembly's headquarters is Cornerstone Church, 1102 Short Street in Thomasville, North Carolina where Apostle Carter is Pastor (see Appendix F). Carter appointed me Dean of the proposed United Cornerstone School of Divinity (UCSoD) at the July 9, 2005 founding meeting.

His vision is to have a school for the Assembly to empower kingdom growth by preparing and equipping clergy to serve churches in the new millennium. Preparing licentiates for ordination at the Assembly's National Holy Convocation was my priority assignment as Dean of the newly formed school. My task includes developing courses, curriculum, and catechism leading to the ordination of clergy in this Assembly (see Appendix H).

This project enabled candidates to be effective in several areas of ministry. These included the necessary skills to address administration, pastoral care, and administer rites of passage (Holy Communion, funerals, weddings, baby dedications, and baptism) granted upon ordination.

The ordination courses offered were designed for bi-vocational pastors and ministry staff of churches as well as for those bearing leadership responsibilities in other Christian organizations. For those enrolled in the program, it developed personal and spiritual well-being for ministry. The student gained an increased capacity for understanding congregations and

leading in periods of transition. This provided opportunities for the development of understanding and skills in one or more of the strategic areas of ministry leadership.

My desire to offer clergy the opportunity to be trained for ordination is driven by my conviction that one of the major challenges for the African-American church in the twenty-first century is primarily the demand by the laity for competent leadership. Whatever the roles, goals, or contexts of ministry, the ultimate questions in this new millennium will be, What kind of leadership is needed for a renewed and revitalized church? and How can such leadership be developed? James H. Evans, Jr. said, “The dynamic character of God’s revelation is important in understanding the shape of African-American Christianity because black Christians have lived face to face with the contingency of their own reality.”³

According to *Slave Religion: The Invisible Institution in the Antebellum South*, black churches during the colonial period and the Christianization of slaves, was erratic and generally ineffective until the 1740s.⁴ Baptists and Methodists licensed black men to preach, and by the 1770s some black ministers, slave as well as free, were pastors to their own congregation. Because the church was the only institution that African-Americans controlled, it served as the primary forum for addressing their social and political, as well as religious needs. But according to some social analysts in the 1990s, the authority of the church

³ James H. Evans, Jr., *We Have Been Believers – An African American Systematic Theology* (Minneapolis, Minn.: Augsburg Fortress, 1992), 18.

⁴ Albert J. Raboteau, *Slave Religion: The “Invisible Institution” in the Antebellum South* (New York: Oxford University, 1978), 297.

weakened especially among the urban poor but statistically, Black church membership remained high.⁵

I believe that ordained ministers are called to be faithful to Jesus Christ, knowledgeable of the Word of God, respectful of the people of God, and responsive to the needs of a changing world. They are called to give leadership to their congregations and other ministries. This project offered such an arena where bi-vocational clergy could come to be equipped, empowered and certified for servant leadership by veteran clergy who have been ordained for several years and served congregations of various sizes and demographics.

⁵C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the American Experience* (Durham, N.C.: Duke University, 1990), 352.

CHAPTER TWO

PROJECT SETTING

UCCI headquarters is located in the city of Thomasville, North Carolina. Thomasville is a city in Davidson County, North Carolina, USA, a location accessible to the Triad area (High Point, Greensboro, and Winston-Salem). The population is approximately 25,000 due to recent annexation.⁶ This Piedmont Triad community was established in 1852. Thomasville has been historically associated with furniture and cabinetry manufacturing, as well as wholesale and retail furniture marketing. Thomasville was at one point used as a trade designation for artisan furniture. The city was notable for its furniture industry (as are its neighbors High Point and Lexington). In 2007, Thomasville Furniture Industries (TFI) closed its last assembly-line furniture plant.⁷ Unemployment, foreclosure and illiteracy are high in Davidson County. Foreclosures filed in Davidson County from 1995 to 2005 increased by 625– an increase of 436 percent. The county averages 81 foreclosures per month now.⁸

Citadel of Faith Christian Fellowship (CFCF) is where UCSOD is housed, and classes were held in the library and fellowship hall. CFCF has 80 resident members. The church started as a result of a split from First Missionary Baptist Church of Thomasville in

⁶ 2000 Census, U.S. Census Bureau, *"The City of Thomasville "; population 25, 466.*

⁷ Darrick Ignasiak, "TFI Plant C Employees Prepare for Final Shift," *Thomasville Times*, July 5, 2007.

⁸ Carlene McNulty, Senior Staff Attorney, NC Justice Office, *Foreclosures in North Carolina – An Overview of the Escalating Problem*, 1-14.

August 2001. The membership ranges from ages 6-64 years old. The church is comprised of mostly single individuals with 40 percent college-educated and four post-graduate educated members.

CHAPTER THREE

THE PROBLEM

In many rural African-American communities in the southern part of the United States, there remains a stigma attached to the education of the black preacher that has persisted since slavery. In the book entitled, *Black Religion and Black Radicalism*, Gayraud S. Wilmore said, “It is not difficult to specify wherein church interests have failed and wherein religion could have helped to improve these people. In the first place the churches have sent among us too many ministers who have had no sort of preparation and fitness for the work assigned to them. With due regard for the highly capable colored ministers of the country, I feel no hesitancy in saying that the advancement of our condition is more hindered by a large part of the ministry entrusted with leadership than by any other single cause.”⁹

The old folks use to say that “ignorance is bliss” and “education is worldly.” This mentality is ever present in many rural churches today, sometimes causing a clash between the guardians of tradition and academia. Evans said in *We Have Been Believers: An African-American Systematic Theology*, “The two stubborn facts of African-American existence are that God has revealed Godself to the black community and that this revelation is inseparable from the historic struggle of black people for liberation.”¹⁰

⁹ Gayraud S. Wilmore, *Black Religion and Black Radicalism* (Maryknoll, N.Y.: Orbis Books, 1998), 266.

¹⁰ James H. Evans, Jr., *We Have Been Believers - An African-American Systematic Theology* (Minneapolis, Minn.: Augsburg Fortress, 1992), 11.

As technology advances, many larger churches in urban centers require their pastors to have some formal undergraduate and even graduate level education.¹¹ In the small church (25 to 200 members) formal training is often seen as a personal luxury, rather than a requirement. While the rest of the world marches forward, many small rural congregations scratch and claw to hold on to the “good old days.”

Yet God says in Isa 43:18-19, “Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”¹² The former things of old referred to the miraculous deliverance of Israel from Pharaoh and his mighty army at the Red Sea.

This was a great move of God on behalf of his people. However, God is able to do even greater miracles. He wants Israel to stop looking back and clinging to the past. He is challenging Israel to open their minds to the possibilities of God.

I am pastor of a small church in a small southern town. During my eight years in the area, I have noticed an abundance of licentiates or associate ministers in pulpits. Through personal interviews I have ascertained that many of these preachers have little or no formal theological training. This could be attributed to local churches not setting an educational standard for its clergy. Many are ambivalent of a biblical foundation for their

¹¹ Adair Lummis, *Heart and Head in Reaching Pastors of Black Churches*, Baptist Informer (February 2008, Volume 131, No. 2) 18.

¹² Unless otherwise noted, all biblical references are taken from the New Oxford Annotated Bible, Third Edition.

calling. They have no credentials to verify their fitness for leadership beyond a license to preach. Some churches in the area seem content to have as many preachers as possible to fill the pulpit chairs. I have heard pastors boast about having several associate ministers as part of their ministerial staff, but what are we doing to help prepare them for ministry beyond their local church?

Many associate ministers that I have encountered in this Triad region have not attended college. Some have not even finished high school. Based on results from statistics gathered from our first ordination class of the 13 graduates, six did not have a GED, five had a high school diploma, and two had an associate degree (see Appendix A). Yet, they felt led to preside over God's people. While the Triad area has many schools well-equipped to educate the masses, many people still seek employment in manufacturing, production and textiles which requires minimal formal education.

My concern is for the lack of formal training among bi-vocational, black clergy specifically. It is our responsibility as God's spokespersons to reach a higher level of interpretation and understanding. The Apostle Paul instructed Timothy, "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth" (2 Tim 2:15).

UCCI reflects the same problem I have seen as a pastor of churches in North Carolina, South Carolina and Pennsylvania. According to the UCCI National Holy Convocation statistics of July 2006, of the 34 member churches, only four have pastors with undergraduate degrees (see Appendix A). Men and women are expressing a call into ministry without being

taught basic English, public speaking, biblical, theological and administrative skills. Some pulpits are occupied by preachers (though elected by their congregations) ill-equipped to lead a congregation if assigned to do so, based on statistics gathered from UCCI churches. Jesus is asking us today, “Can a blind person guide a blind person? Will not both fall into a pit?” (Luke 6:39). Can someone who has no clear plan of action or understanding of the mission lead sheep to safe pasture?

CHAPTER FOUR

BIBLICAL/THEOLOGICAL RATIONALE

The focus of this project is training leading to ordination. Ordination as the term will be used in this project is a special calling, anointing, commissioning, consecrating, setting apart of a person or a group of persons by a church or association of churches for a special ministry. Moreover, it is a rite or service in which a person is formally placed into a religious office and is thereby authorized to perform religious ceremonies and rituals.

Ordination, according to the *Holman's Concise Bible Dictionary*, is the appointing, consecrating, or commissioning of persons for special service to the Lord and His people. The King James Version (KJV) uses "ordain" to translate over 20 Hebrew and Greek words relating to a variety of ideas such as God's work and providence; the appointment to an office or a task; and the establishment of laws, principles, places or observances. These ideas contain basic concepts of divine purpose, choice, appointment, and institution that undergird the practice of ordination.¹³

Acts 6:6 emphasizes the act of ordaining the seven men selected by the congregation to serve tables, widows and orphans. The men were either seated or kneeling before the apostles who then offered up prayers to God over the seven before

¹³ Holman's Concise Bible Dictionary, *Ordination, Ordain* (Nashville, Tenn: Broadman and Holman Publication, 2001), 1057.

they laid their hands on them. They publicly conferred the duties and privileges of their office on them. In Matt 21:23, this is called “*smikha*,” laying on of hands.

In the *Jewish New Testament Commentary* David Stern said, “The Hebrew word “*smikhah*” rendering Greek *exousia* means “authority”, “leaning” or “laying” on of hands in the ordination ceremony for a judge, elder or rabbi.¹⁴ Laying on of hands in the Tanakh is a symbolic act that confers or transfers an office along with its duties and privileges by dramatizing God’s bestowal of the blessings and gifting needed for the work. A rabbinic ordinand was granted the right to judge and to decide points of *halakhah* (Jewish Law) by a board of three elders, at least one of whom had also received *smikhah*. The priest and elders who were also Pharisees were asking, “What kind of ordination did you receive that entitles you to teach as authoritatively as you do, to decide points of *halakhah* as you do and disturb the peace in the temple courts? And who dared give you such an ordination (so we can interrogate him too)?”

In an article found in *Holman’s Concise Bible Dictionary*, Michael Fink cites four primary examples of Old Testament precedents for ordination: the consecration of Aaron and his sons as priests to God (Exod 28-29; Lev 8-9), the dedication of the Levites as servants of God (Num 8:5-13), the appointment of 70 elders to assist Moses (Num 11:16-17, 24-25), and the commissioning of Joshua as Moses’ successor (Num 27:18-23).¹⁵ In this fourth example, Moses was instructed to physically lay his hands on Joshua. In doing this, he put some or

¹⁴David Stern, *Jewish New Testament Commentary*, (Clarksville, Md.: Jewish New Testament Publications Inc., 1992), 64.

¹⁵Holman’s *Concise Bible Dictionary*, 1057.

transferred some of his honor and credibility upon Joshua so that the people would follow him. The New Testament practice of ordination is generally associated with the laying on of hands; but other appointments, consecrations, and commissioning must be considered even if they lack formal investiture such as Jesus' appointment of the Twelve in Mark 3:14, ("And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message,") that involved no formal ordination ceremony. After the resurrection, the Holy Spirit was breathed on the disciples directly commissioning them without the laying on of hands (John 20:22).¹⁶

In Acts 6:6, the leaders confirm the liturgy's work by praying over and laying hands on the seven they selected to attend to the needs of the congregation. Though grammatically one could understand the people as doing this, Luke probably intends us to understand the apostles as the commissioners (compare 6:3). "The laying on of hands" is used in Old Testament passages with the "choice of supplementary leadership" form. Hebrew *samak*, used in Num 27:18, means "to lean the hand on, exercise some force at the base of the hand at the joint" and has the significance of to "pour your personality - or a quality of yours relevant at this moment - into him" (Num 27:20). What the apostles pass on to the Seven through the laying on of hands is not the Spirit, for the Seven already have the Spirit (Acts 6:3). Rather, they receive authority to work as the apostles' representatives in a specific task.¹⁷

¹⁶Holman's Concise Bible Dictionary, 1057.

¹⁷*Appointment of the Seven*, IVP New Testament Commentaries, Acts 6:1-6, <http://www.biblegateway.com/resources/commentaries/?action=getCommentaryText&cid>

In some church traditions, laying on of hands is the thought of apostolic succession. The church confers an office on a consecrated bishop, who can thereby trace his authority back to the apostles. Roman Catholic, Eastern Orthodox, and Anglican churches each claim their own unbroken lines of ordained leaders. Many Protestants deny the importance of a continuous succession of Bishops altogether; however this theory is still part of the tradition of some churches.

Ordained ministry is a privilege granted by God through the call of the church and not an individual right. I believe that it is essential for an ordained minister to be able to understand and faithfully interpret the Scriptures and the Christian traditions (Baptisms, Communion, Weddings, Infant Dedications and Funerals), preach the gospel and lead public worship.

In the New Testament, there are several positions of leadership or offices. Some are clearly named, others are implied. They include deacons, elders, pastors, apostles, bishops, evangelists and prophets. Teachers and the gifts associated with teaching are also mentioned often though teaching is a function of all these offices.

The most prominent servant leader was the apostle whose task it was to go and spread the gospel all over the world. Examples of such are Peter, Barnabas, Paul and Silas. The prophets and evangelists had a similar role and traveled widely. The office of deacon and elder (which seems to be equivalent to bishop or overseer at different intervals in Paul's letters) was common to most New Testament churches. These leaders were stationary.

Deacons often served to aid elders by managing the service side of the church (i.e.

waiting tables, visiting the sick, distributing relief funds, looking after the orphans and widows) so that the elders could focus full attention on prayer and the Word of God. While the requirements for deacon and elder are very similar, an elder is to take the oversight and direct the affairs of the church.

According to Paul, “Let the elders who rule well be considered worthy of double honour, especially those who labour in preaching and teaching those that preach and teach are worthy of double honor,” (1 Tim 5:17). If the church is to reach out with the gospel to all people, “clergy must have a passion for souls, a deep and abiding commitment to help people discover and enter a saving relationship with Jesus Christ,”¹⁸ pastoral skills that have been refined in contextual settings, and personal character and integrity worthy of the office.

Although the term ordination is not mentioned in the New Testament, its root, “ordain” is found in Titus 1:5, “I left you behind in Crete for this reason, that you should put in order what remained to be done, and should appoint elders in every town, as I directed you.” Jesus chose his twelve disciples and they were sent to be witnesses of Christ without a formal service. There are several references that are noted of the act. The Antioch church commissioned Paul and Barnabas. It should be understood however, that the laying on of hands was extensive. The significance of this act would fit the definition of ordination. It is clear that to keep order and to assist the overseers in the daily affairs of the church officers are necessary. While in the wilderness Moses heard the murmurings of the people and

¹⁸ Richard S. Armstrong, *The Pastor-Evangelist in Worship*, (Philadelphia, Pa.: Westminster John Knox, 1986), 87.

realized that he could not handle the cares and needs of the people alone. The burden was too great for him. He petitioned God and asked the Lord to consider that his flesh could not carry the people of Israel. In response to Moses' prayer God instructed him to choose men whom he knew to be elders, and God would place the spirit of Moses in them to assist him in seeing to the needs of the people (Num 11:16-25). Likewise, in Luke 17:1-10, Jesus sanctioned 70 to go preach the Gospel and to minister to the needs of the people. His spirit was also placed upon them so that they could accomplish the task before them. They returned rejoicing saying, "Even evil spirits are subject to us."

Ordination is not only to hold office in the church, but to participate in the administration and enforcing of church doctrines and policies. Ordination is also considered when there is a province of people who are to be ministered to where there is no ordained person available. The question may be asked as to why the church ordains?

Ordination is a process whereby the church acknowledges that the ordinate or candidate is a person called by God. The ritual is to openly recognize the same and to confer the authority to conduct rituals and ceremonies in the name of the church. The process is not one that is taken lightly as the candidate may have to be critiqued and interviewed by committees (i.e. Holy Orders) as to their worthiness of the vocation.

The ordination service is generally held at the conclusion of certain classes (training and/or workshops). Many Protestant churches insist on persons being ordained before they can assume the role of pastor. This authorizes them to preside at the

sacraments such as Baptism and Holy Communion.¹⁹

Actually there is no standard process or policy concerning ordination in the nation's largest non-catholic. In the Southern Baptist Convention the matter of ordination is addressed strictly at the local church level. Every Southern Baptist Convention Church is autonomous and decides individually whether or not to ordain, or whether to require ordination of its pastor. When a church senses that God has led a person into pastoral ministry, it is a common practice to have a council (usually of pastors) review his Christian experience inclusive of his testimony of salvation, his call from the Lord to the ministry, his qualifications (including theological preparation and scriptural qualifications according to 1 Tim 3:1-7 and Titus 1:7-9) for pastoral ministry and his view of Christian doctrine.²⁰ Based upon that interview the church typically decides whether or not ordination would be appropriate. Some Southern Baptist Convention churches require seminary training from a Southern Baptist Convention seminary, while others may not; such a requirement is entirely up to the church.²¹

According to the National Association of Wedding Officiants, in several states laws require that church officials be ordained in order to preside over weddings or civil

¹⁹ Laurence Hull Stookey, *Baptism – Christ's Act in the Church*, (Nashville: Abingdon, 1982), 112.

²⁰ Edward T. Hiscox, *The Star Book for Ministers*, (Valley Forge: Judson Press, 1992), 25.

²¹ *Southern Baptist Convention: Reaching the World for Christ, FAQs*, <http://www.sbc.net/aboutus/faqs.asp#2>.

unions.²² Ordination is an act of the church whereby the responsibility of an office is passed on to an individual. The ritual is a solemn occasion for the ordinand and the ordaining church. Ordination services are generally held in a church, tabernacle, or other place of worship. As this is a ritual sanctioned by the church options are available to use other venues for this purpose.

²²*Wedding Officiants and Wedding Ministers – Laws for Clergy by State – National Association of Wedding Officiants,*
<http://www.nawoonline.com/clergybylawstate.htm>.

CHAPTER FIVE

PROJECT GOALS

UCCI must embrace its role as a source for educating, equipping and training bi-vocational clergy to serve in its member churches. Since CFCF is an affiliate of UCCI, the development of a pastoral associate training program benefits not only the senior pastor, but other preachers providing them with information and credentials germane to leading worship and serving in ministry. After an apprenticeship specified by the student's membership church, the individual is equipped to accept the call to be a pastor of an assembly church.

The local church benefits from capable, functional clergy to relieve bi-vocational pastors of some of their many duties. The expected outcome of ordination training for bi-vocational clergy is a church empowered with more certified staff to meet the ever-increasing demands of the new millennium Christian. As pastor, adjunct professor in the Department of Humanities at Forsyth Technical Community College, director of 3M (Minority Male Mentoring) program at Davidson County Community College and Dean of UCSoD, teaching bi-vocational clergy sharpens my skills in various disciplines, establishes new relationships with fellow clergy, recruits new members, and gives me options to consider when I am away or otherwise engaged. Pastors cannot be present for

every funeral, wedding, baptism, communion, infant dedication or hospital visit that his/her members may have, but some credentialed, appointed staff person can be present.

In my ministry project we (UCSoD) offered a six week curriculum of core subjects (see Appendix I) to laity and individuals who displayed a calling to preach, conditioned upon a letter of recommendation from their pastor. UCCI requires all licentiates desiring ordination to enroll in UCSoD and complete Ordination 100 and 200. The courses are offered bi-annually. After satisfactory completion of the two ordination preparation courses, students are cleared by the registrar and permitted to take the Ordination exam (see Appendix J).

Upon passing the catechism with a grade of 80 or more as required by the UCCI Council of Bishops, candidates were recommended to the Presiding Prelate to be publicly ordained (see Appendix K). After a statement of support from the pastor, the council of Bishops voted on each candidate. A majority vote in favor of the candidate ensured that they would be ordained at the National Holy Convocation held in July at Cornerstone Church. If the Presiding Prelate or the majority of the Council of Bishops voted to deny a licentiate ordination, the candidate has the option of taking the ordination exam the following year and repeating the process.

CHAPTER SIX

LITERATURE REVIEW

Westminster Dictionary of Christian Theology defines ordination as the consecration of the Christian clergy to service in and to the church.²³ Depending on the denomination, the requirements for ministry vary. All denominations require that the minister has a sense of calling. In regard to training, denominations vary from those that emphasize gifts and abilities and place little emphasis on formal education to those that require post graduate education from a seminary, theological college or university. For example, the requirements for ordination differ among Protestant denominations and particularly between Protestants and Catholics. There are however, important similarities that connect the various Christian traditions' concerns about ordination.

Protestants generally recognize three marks or qualifications for ordination: an inward call, an outward call or affirmation by the congregation, and gifts (including, in many cases, education) for ministry. The ceremony or ritual of consecration usually includes exhortations, prayers and "laying on" of hands. This ceremony is not regarded as conferring new rights or power, as infusing the Holy Spirit for the work of the ministry, or as maintaining historical succession with the apostles; nor is it regarded as a

²³Alan Richardson and John Bowden, *Westminster Dictionary of Christian Theology* (Philadelphia, Pa.: John Knox, 1983), 419. sacrament.

sacrament.

The work for which the clergy are ordained is centered in proclamation of the Word (preaching) and administration of the sacraments. As proclaimer of the Word and administrator of sacrament, the ordained person is entrusted with assembling, edifying, and building up the church, and with leading it, teaching, and administering discipline. The ordained minister is expected to be a model of Christian commitment and service.

At the point of interpreting how the ordained minister models Christian service or the person of Christ, Protestant and Catholic understandings diverge most widely. Although Catholics acknowledge the priesthood doctrine of I Pet 2:9, they hold fast the belief that persons ordained to the priesthood function uniquely as representatives of Christ, offering the sacrament of bread and wine and thus the sacrifice of Christ's body and blood to God on behalf of the people. Current ecumenical debate on ordination has focused on several issues for the church.

According to John H. Erickson's, *The International Orthodox-Roman Catholic Commission's Statement on Ordination*, at the center of most debates is the fundamental question about how the life of the church is to be ordered.²⁴ Protestants and Catholics are involved in dialogue on several key issues, one being the sacramentality of the ordained priesthood. What does it mean to say that the priest acts in *persona Christi* (in the person of Christ)? Catholics have suggested that this means that the priest is an *alter Christus*, an "other Christ." This view is problematical to successors of the Reformation, who

²⁴John H. Erickson, *The International Orthodox-Roman Catholic Commission's Statement on Ordination*, Ecumenical Trends 18 (1989), 49-52.

affirm the priesthood of all believers.²⁵

It is typically thought of and considered blasphemy when someone places themselves equal with God. Christ himself was hung on a tree by the Sanhedrin for claiming to be the Sons of God. People who claim to be the Son of God are most often thought to be crazy. Those who claim to be the Son of God are thought of to be cult leaders. Any way we look at it, when we vocally appoint ourselves to having godship, we are considered to be fools. Throughout history it has been given a negative connotation. Or has it? Within the Catholic and Lutheran churches there is a practice that elevates a man to being equivalent with Christ. The priest is acting in persona Christi or “Persona Christi Capitis (in the Person of Christ the Head)” (Najim 2008).²⁶ Both of these are more commonly referred to as acting in the personage of Christ.

The ordained priest acts in persona Christi when he is performing one of the seven sacraments. These sacraments are “baptism (initiation and symbolic purification from sin by water), confirmation (of membership in the Church), Eucharist (the ritual meal described below), penance (confession and absolution of sins), extreme unction (anointing of the sick with oil, especially before death), holy orders (consecration as a deacon, priest, or bishop), and matrimony”.²⁷ The main two sacraments that the priest is thought of acting in the personage of Christ are when he is administering the Eucharist and when he is offering penance.

²⁵Michael Najim. *The Roman Catholic Priest: In Persona Christi Capitis*, <http://www.cfpeople.org/SeminarianWritings/Sem033.html>; (May 2008).

²⁶Najim, *The Roman Catholic Priest*.

²⁷Mary Pat Fisher, *Living Religions* (Upper Saddle River, N.J.: Pearson Education, Inc., 2005), 336.

When a person partakes in the Eucharist, he/she is partaking in what others call the, “Holy Communion, mass, or Lord’s Supper.”²⁸ It is a symbol for reenacting when Christ took bread and broke it and said to his disciples, “This is my body, eat...” and then again he took wine from their meal and told them, “...and this is my blood, drink it...” It was to be a symbol representing that they, his people, would have to become like him, following the Way.

Today many churches, Protestant and Catholic alike, break some sort of bread or cracker and then drink grape juice or wine. This is also to remember the sacrifice that Christ made for his heavenbound earthly brothers and sisters. “The reason for the emphasis on purification is that during the service the church itself is perceived as the Kingdom of God, in which everything is holy.”²⁹

During communion, the church becomes like heaven and the presiding priest takes the position of Christ. It is believed that, while invisible, Christ is in the presence of the church during the time of the sacrament. The priest, while acting in Jesus Christ’s place having the full rights of Christ to preside over the church and administer his body to his body, serves also as a physical representation. During the Eucharist, it is believed that the bread and wine actually turn into the flesh and blood of Jesus the Christ. This is known as transubstantiation.³⁰

The other most significant and highly debated area of the priest acting in “*persona Christi*” is the sacrament of penance and reconciliation. Can the priest forgive sins? According to

²⁸ Fisher, 336.

²⁹ Fisher, 338.

³⁰ Fisher, 339.

the gospel of John Christ says, “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven” (John 20:23). Many of the order of the priest have taken this to mean that they were meant to forgive people of their sins. Members of the church, as well as non-members, will appear and voice their wrong doings to a priest, after which the priest will go on to say something along the lines of, “I forgive you of your sins. There upon I absolve you and your sins in the name of the Father, and the Son, and the Holy Ghost. Amen.” (This is much closer if not verbatim of what the priest would say).³¹

Notice how he doesn’t say Christ absolves you, rather he says, “I absolve you and your sins.” In this instance, the priest has become Christ. He has become the mediator between man and God. In Matt 9: 2-8, we can see what was thought about Jesus when he forgave sins. “Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, ‘Take heart, son; your sins are forgiven.’ At this, some of the teachers of the law said to themselves, ‘This fellow is blaspheming!’ Knowing their thoughts, Jesus said, ‘Why do you entertain evil thoughts in your hearts? Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk?’” After this Jesus tells the paralytic man to walk and he does.

A second concern about ordination in the dialogues of the World Council of Churches is the meaning of the Eucharist (the sacrament or celebration of the Lord’s Supper) particularly its importance and significance in relation to ordination. The Eucharist, also called Holy Communion or the Lord’s Supper and other names, is one of the two most important Christian observances. Almost every Christian denomination celebrates in some form this rite or ritual of

³¹Fisher, 339.

worship and remembrance, which Christians generally believe Jesus Christ instituted at his last Early Church as a prayer or blessing over bread and wine associated with a common meal that followed the form of earlier Jewish Blessings, it evolved into more elaborate liturgies, such as the Roman Catholic Mass and the Eastern Orthodox Divine Liturgy.³²

There are different interpretations of its significance, but “there is more of a consensus among Christians about the meaning of the Eucharist than would appear from the confessional debates over the sacramental presence, the effects of the Eucharist, and the proper auspices under which it may be celebrated.”³³ The phrase “the Eucharist” may refer not only to the rite but also to the “bread” and “cup” used in the rite, and, in this sense, communicants may speak of “receiving the Eucharist”, rather than “celebrating the Eucharist”.³⁴

In the First Epistle to the Corinthians, Paul the Apostle gives the earliest recorded description of Jesus’ Last Supper, “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this

³²Oscar Cullman, *Early Christian Worship* (1953); Gregory Dix, *The Shape of the Liturgy* (1945); Joachim Jeremias, *The Eucharistic Words of Jesus* (1955); Jerome Kodell, *The Eucharist in the New Testament* (1988); Leonel L. Mitchell, *The Meaning of Ritual* (1977), <http://www.mb-soft.com/believe/text/lastsupp.htm>; (January 2009).

³³ *Eucharist*, 22 April 2008, <http://www.britannica.com/eb/article-9033174/Eucharist>.

³⁴ Eucharist.

do ye, as oft as ye drink it, in remembrance of me” (I Cor 11:23-25).

Many Christian denominations classify the Eucharist as a sacrament. Some Protestants prefer to call it an ordinance, viewing it not as a specific channel of divine grace but as an expression of faith and of obedience to Christ. Most Christians, even those who deny that there is any real change in the bread or wafer and wine or juice used recognize a special presence of Christ in this rite, though they differ about exactly how, where, and when Christ is present. The Baptism, Eucharist and Ministry document of the World Council of Churches, attempting to present the common understanding of the Eucharist on the part of Christians generally describes it as “essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit”, “Thanksgiving to the Father”, “Anamnesis or Memorial of Christ”, “the sacrament of the unique sacrifice of Christ, who ever lives to make intercession for us”, the sacrament of the body and blood of Christ, the sacrament of his real presence, “Invocation of the Spirit”, “Communion of the Faithful”, and “Meal of the Kingdom.”³⁵

Many Christians understand the Eucharist to be an experience of God’s grace. God’s unconditional love makes the table of God’s grace accessible to all.

In addition, a third area of concern for some Christians is the question of an ordained clergy with its implied separation from the laity, they ask, “Should there even be an ordained ministry?”³⁶ For others, ordination for ministries other than the preaching

³⁵*Christian Theology Concerning the Eucharist*, 22 April 2008, <http://www.britannica.com/eb/article-9033174/Eucharist>.

³⁶*Problems of Communication Between Clergy and Laity*, 20 June 2005, <http://www.springerlink.com/content/I3120740t4p73q0g/>.

ministry seems to be needed in light of the expanded needs of churches today and the equality of ordained ministers called to meet those needs.

Apostolic Succession is the notion that the clergy can be ordained only by a bishop with pedigree stretching back to the Apostles. This is a fourth point of contention among some Christians concerned with maintaining the tradition in ordination.³⁷

Millard J. Erickson's *Christian Theology* makes reference to the Roman Catholic Church saying, "One particular power of the bishop is ordination. He has the authority to ordain ministers or priests. In laying hands upon a candidate for ordination, the bishop vests in the candidate the powers which attach to the ministry."³⁸ This succession of Apostles refers to a doctrine that gives validity and authority to the Christian ministry and is, of course, derived from the Apostles.

Another way to look at this more broadly is in reference to the Christian Church today and the apostolic church during the times of the New Testament. "Churches of the Catholic tradition hold that bishops form the necessary link in an unbroken chain of successors to the office of the apostles. The outward sign by which this connection is both symbolized and effected is the laying on of hands by the Bishop at ordination."³⁹

³⁷Arnold Ehrhardt, *The Apostolic Succession in the First Two Centuries of the Church* (1953); Hans Kung, *Papal Ministry in the Church* (1971) and ed., *Apostolic Succession* (1968), <http://www.mb-soft.com/believe/text/apossucc.htm>.

³⁸Millard J. Erickson, *Christian Theology* (Grand Rapids, Mich.: Baker Book House, 1983), 1082.

³⁹Erickson, 1082.

The whole church is faithful to the word, the witness, and the service of the apostolic communities. Looked at in this context, church is not what most think, as a collection of individual churches, but more as a communion of churches whose validity comes from the apostolic message that it claims and from the apostolic witness that it lives.

As a traditional ecclesiastical doctrine, this succession gives an historical premise for the spiritual authority of the bishops of the Church, the episcopate. Apostolic succession is described as the official authority that has been passed down through unbroken lines of successive bishops beginning with the original Apostles selected by Jesus.⁴⁰

Bishops are only created bishops by other bishops. Every bishop today is the end of an unbroken line of bishops, going all the way back to one or more of the apostles. Ancient Christian churches claim this doctrine, such as Roman Catholic, Eastern Orthodox, and Oriental Orthodox.

Traditional Episcopal and Anglican Churches, and a few of the Lutheran churches also claim this doctrine. Lutheran churches do not particularly teach this, but they do exclusively practice Episcopal ordination. It is also a favorable reference by other churches which do not fully claim it.⁴¹

This leadership role was passed down from Jesus to the apostles, the leadership of the community of believers. This was in faith that it would be transmitted and preserved as the “deposit of faith” (the experience of Christ and his teachings contained in the doctrinal tradition

⁴⁰Ehrhardt and Kung, *Apostolic Succession*.

⁴¹Ehrhardt and Kung, *Apostolic Succession*.

handed down from the time of the apostles) and as a written proportion, which is Scripture. It was then the responsibility of the apostles to pass on this office and authority, and it was done by ordaining bishops to follow after them.⁴²

The unbrokenness of apostolic succession is also significant because of Jesus Christ's promise that the "gates of hell" would not prevail against the Church, and his promise that he himself would be with the apostles to "the end of the age".⁴³ A complete disruption or end of apostolic succession would mean that the promises were broken. These points help the church solidify the importance of such a succession because they cannot just abandon the teachings of the Apostles and their immediate successors.⁴⁴

The ordination of women is a fifth subject of ecumenical interest. Approximately one-third of the member churches of the World Council of Churches (including Lutherans, Methodists, Presbyterians, Episcopalians, Disciples of Christ, and some Baptists) ordain women.

The ordination of women to the office of bishop (e.g., that of Barbara Harris in the Episcopal Church of the United States⁴⁵) opens the door to new and exciting dialogue about the ordination of women and the overall role of women in the leadership of the

⁴²Ehrhardt and Kung, *Apostolic Succession*.

⁴³Ehrhardt and Kung, *Apostolic Succession*.

⁴⁴Ehrhardt and Kung, *Apostolic Succession*.

⁴⁵Raymond Albright, *History of the Protestant Episcopal Church* (1964); John Booty, *The Episcopal Church in Crisis* (1988); David Locke, *The Episcopal Church* (1991); Robert Pritchard, ed., *Readings from the History of the Episcopal Church* (1986).

church.⁴⁶

Arguments in favor of women's ordination include certain passages of scripture interpreted as canceling hierarchical relationships between the sexes; women's ordination as an issue of religious liberty and freedom to respond to God's call; women's ordination as a basic human right; feminine images for divinity in scripture; the role of women as deacons and ministers in the early church and as judges in ancient Israel; the presence of qualified and gifted women claiming God's call; and the need for women's participation in the ordained ministry in order to model the full variety and diversity of the whole people of God as discussed in Willard M. Swartley's, *Slavery, Sabbath, War and Women: Cases in Biblical Interpretation*.⁴⁷

In the early Black church as it is today, membership was predominantly female, but its clergy was exclusively male since black women were barred from ordination until the twentieth century.⁴⁸ We are witnessing in the church today an unprecedented phenomenon and trend. More women are training for and entering into the pastoral ministry than in any other time in the history of the church. The reaction to this based on my observation ranges from bitter outrage to hearty endorsement. My project findings

⁴⁶*Ordination of Women in Eastern Orthodoxy*, mainline and liberal Protestant denominations and other religions, <http://www.religioustolerance.org/femclrg19.htm>, "Commissioners' Resolution 00-25," Presbyterian Church (USA), 2000, at: <http://index.pcusa.org/>.

⁴⁷Willard M. Swartley, *Slavery, Sabbath, War and Women: Case Issues in Biblical Interpretation* (Scottsdale, Pa.: Herald Press, 1983), 152.

⁴⁸Lincoln and Mamiya, *The Black Church in the American Experience*, 352.

support that on the average more women have applied to and enrolled in classes through the UCSOD bi-vocational ordination training than men.

It is obvious that when Paul wrote his epistles to first century churches, it was a different social environment for that time in history. Paul was making a statement for that time not a Mitzvah for all of time. Women have always been active inside the church. At Pentecost, Peter proclaimed that the prophecy was fulfilled by both sons and daughters or men and women. Prophecy in that time was considered to be preaching. There are many women in the bible that did God's work, prophesized, taught, lead, or preached to congregations of men like Philip's four daughters (Acts 21:9), Priscilla (Acts 18:1-4), Phoebe "a Minister from Cenchrea" (Rom 16:1-2), Junia (Rom 16:7), and many more.

In Gal 3:28, Paul stated, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus," (English Standard Version). Paul clearly states that no male is greater than a female and there is no female greater than a male, we are all equal in Christ's eyes and we should be in humanity's eyes. When God calls a woman to serve him, she should be allowed to do what he asks of her. Despite how hard humanity or men may fight having a woman in servant leadership, God will win. If he calls any person to serve whether they are of different skin color, cultural background, or gender, God will provide a place of service for that person.

The Southern Baptist Convention passed a resolution in the early 1980s recognizing that offices requiring ordination are restricted to men. However the

resolutions are not binding upon local churches. Each church is responsible to prayerfully search the Scriptures and establish its own policy.⁴⁹

The Black Baptist church has been forced to take a fresh look at the role of women in ministry – both lay and clergy. One of the most shocking signs of changes in the role of women in black Baptist life came in 1979 when the now 100-year-old Baptist Conference of Baltimore and Vicinity admitted several women preachers to its membership for the first time.⁵⁰

I believe that all God-called individuals should be given the opportunity to become ordained ministers doing meaningful work and expanding their knowledge of church polity and administration. Enfranchising these persons allows for individual responsibility for spiritual growth and freeing persons to do God's work as it is revealed to them, especially since the larger portion of bi-vocational clergy enrolled in Ordination 100/200 are women. Ultimately, I believe that success in ministry is directly related to the quality of the person who provides leadership to the church, and this is true in smaller as well as in larger churches. I believe that God can use any vessel regardless of color, race, gender or educational level to minister to His people.

Another very controversial issue for the modern church is that of ordination of homosexual persons. The Evangelical Lutheran Church of America and the Church of England have both refused to condemn the ordination of homosexual clergy. Other churches are struggling with the difficult issues raised by those who claim that such

⁴⁹ *Southern Baptist Convention: Reaching the World for Christ, FAQs*, <http://www.sbc.net/aboutus/faqs.asp#2>.

⁵⁰ Leroy Fitts, *A History of Black Baptist* (Nashville: Broadman, 1985), 310.

ordination is not opposed to God's intent, but rather joins in expressing the fullness of divine purpose.

A major crisis of leadership in the Catholic Church is the use of homosexual priests and seminarians. One Catholic bishop who spoke on conditions of anonymity was quoted as saying that his "unscientific conclusion is that most sexual abuse by priests is against adolescent boys and therefore is rooted in societal acceptance of homosexuality." He went on to draw the conclusion that there are some fields that should not be open to certain people. "I don't think drug addicts should be pharmacists, I don't think alcoholics should be bartenders, I don't think kleptomaniacs should be bank tellers and I don't think homosexuals should be priests." Obviously he believes every homosexual person is a sex addict and, if we barred them from the priesthood, the sex scandal would be quietly ended.⁵¹

The war with homosexuality is one of the most acute dimensions of spiritual warfare affecting the church today. The Bible does not specifically deal with the social versus the biological origins of homosexuality. It simply presents it as sin and condemns its practice. Yet, leadership in the Catholic Church has differing views on homosexual men.

Other bishops do not go so far as to consider all homosexual men to be sex addicts; nevertheless, they bar them from the seminary and the priesthood. Their policy reflects the judgment provided in a report prepared by the theologian Germain Grisez, "Can men with a homosexual orientation become good candidates for ordination? There are reasons to doubt it.

⁵¹Thomas J. Gumbleton, *Yes, Gay Men Should Be Ordained*, America: The National Catholic Weekly, September 2002, http://www.americamagazine.org/content/article.cfm?article_id=250, 20 May 2008.

Sexuality profoundly shapes the lives of human persons, and a homosexual orientation, albeit less bizarre than the commonly recognized paraphilias, is a grave disorder. Homosexual men no doubt can be perfectly continent, but the charisma of celibacy involves more peaceful chastity and the sublimation of sexual energy into priestly service for the kingdom's sake."⁵²

According to Scripture, homosexual activity of any type is sin and is strongly condemned. It is first spoken of with reference to the cities of Sodom and Gomorrah in Genesis 19. From the evil practices of the inhabitants of these two cities (v.5) the word sodomite has originated. It is used several times in the King James Version of the Old Testament (Deut 23:17; I Kgs 14:24; 15:12; 22:46; II Kgs 23:7; Job 36:14 margin). Most of the references refer to the abomination of male cult prostitution which was common among the pagan nations in contact with Israel and in times of spiritual decline, was practiced by the Israelites also (Judg 19:22; I Kgs 14:24; II Kgs 23:7).

Some critics of the acceptance of homosexual men into the priesthood, like Charles Wilson, head of the St. Joseph's Foundation, a canon law organization in Texas, would like to see the church make the ban on homosexual seminarians more explicit in canon law, although he contends that if canon law is interpreted correctly it already prohibits homosexual seminarians.⁵³

In fact, one bishop has already publicly taken this position. He insists: "There is a difference between a heterosexual and homosexual candidate for the priesthood. A heterosexual

⁵²Gumbleton, *Yes, Gay Men Should Be Ordained*.

⁵³Gumbleton, *Yes, Gay Men Should Be Ordained*.

candidate is taking on a good thing, becoming a priest, and giving up a good thing, the desire to have a family. A gay seminarian, even a chaste one, by his orientation is not a suitable candidate for the priesthood, even if he did not commit an act of gay sex. (He is giving up what the church considers an abomination).” All of this focus on gay men in the priesthood and religious life, as a response to the recent sexual scandals, leaves many gay priests and brothers feeling very vulnerable and afraid.⁵⁴

Although issues about ordination prompt ecumenical discussion, ordination itself is first and last a theological issue because it reflects on the nature of God’s activity by, through, and to His people. The resources selected concentrate on areas relevant to my project. While my research has not revealed major works specifically on ordination in the black church dynamic, I have found some distinct advantages to bi-vocational ministry that support my ideology on the necessity of proper theological training for licentiates or associate ministers in the United Cornerstone Churches International.

Additional resources used to research the issues of ordination include, *The Bi-vocational Pastor: Two Jobs, One Ministry*, by Dennis Bickers, that examines how a bi-vocational minister can enjoy a successful ministry by understanding that success is more than counting “nickels and noses.”⁵⁵ While it is naïve to ignore attendance and income statistics, it is however counter productive to overlook the spiritual growth of the people we serve.

⁵⁴ Gumbleton, *Yes, Gay Men Should Be Ordained*.

⁵⁵ Dennis Bickers, *The Bi-vocational Pastor: Two Jobs, One Ministry*, (Kansas City: Beacon Hill, 2004), 13-15.

Church Administration in the Black Perspective by Floyd Massey Jr. and Samuel B. McKinney, effectively deals with the particular needs of those who have the responsibility of administration in black Baptist churches.⁵⁶ The authors have set forth guidelines for developing effective organization of the church, boards, and committees based on the experience of black people. They show how African heritage and the slave experience have molded traditions which are significant in black church life today. The book is recommended to ordinands of the UCCI and other assemblies or denominations who might have a particular interest in planting a new work in the black community.

In his book, *In Worship as Pastoral Care*, William Willimon examines four familiar acts of worship: the funeral, the wedding, baptism and the Lord's Supper.⁵⁷ This book comes out of Willimon's efforts to better integrate the role of the priest and pastor. It derives from his recognition of some of the many ways in which worship and pastoral care can inform, challenge, enrich, and support each other. His goal is to suggest ways in which priests can become better pastors and pastors better priests. He aims to sensitize pastors to the rich resources of pastoral care within the life of the church.

Robert Webber beckons for a renewal of church worship and traditional Christian worship in his book entitled, *Worship Old and New*.⁵⁸ He addresses modern day

⁵⁶Floyd Massey Jr. and Samuel B. McKinney, *Church Administration in the Black Perspective*, (Valley Forge: Judson, 2003).

⁵⁷William Willimon, *In Worship as Pastoral Care*, (Nashville: Abingdon, 1979), 100-122.

⁵⁸Robert Webber, *Worship Old and New* (Grand Rapids, Mich.: Zondervan, 1994), 12-13, 20-21.

tendencies of discarding traditional worship forms in favor of contemporary significance toward alternative worship patterns. He calmly leads the reader towards an authentic worship experience which I believe to be essential in building up licentiates as leaders. In laying the foundation for this call, Webber builds his work upon the redemptive history of scripture, crafts, and the definition of worship oriented around two primary foci: the initiative taken by God to bring salvation to fallen creatures; and the response of the people towards God's call. In other words, worship responds to God's saving deeds, which are ultimately accomplished in Jesus Christ.

CHAPTER SEVEN

RATIONALE

After completing undergraduate school at North Carolina Central University in Durham, North Carolina, I accepted a job at the Gaston Boys Club in Gastonia, North Carolina. After a year-and-a-half on the job, I heard and accepted God's calling on my life. In December 1986, I preached my first sermon at my home church, Macedonia Baptist in Salisbury, North Carolina.

I am fortunate that my father was and still is a pastor after 58 years. He used his influence to afford me several preaching opportunities in churches where his friends were pastors. Within a few months of my initial sermon, I was naively, yet seriously considering the pastorate.

My father convened a council and set my ordination for April 12, 1987, 6:00 p.m. at Macedonia. I was not given a study guide, any reading assignments, nor was I tutored or mentored by a veteran preacher. I just showed up at the designated time and sat on the front pew.

After the devotional portion of the service, a chair was placed in the center of the floor in front of the pulpit. I was told to sit in the chair and the Ordination Council encircled me.

These five men were holding questions that my father had developed for each of them to ask me. After each man asked five personal theology and Bible trivia questions, they tallied my score. I made an 85. I was very relieved and happy.

Looking back on this event 23 years later, I realize how much more my ordination service would have meant to me had I been given an opportunity to develop skills commensurate with pastoral leadership. A class on basic Bible facts would have been helpful. Evangelism 101 would have helped. A little sermon preparation instruction would have answered so many questions. Had my father taken the time to discuss Baptist polity and doctrine with me, I would not have felt so exposed.

I would have been more confident during my catechism if someone had trained me over the course of a few months, rather than assume that the Holy Ghost would clue me in on everything I needed to know. I would have driven away from Macedonia that evening feeling a sense of accomplishment. Instead, I was left in a state of confusion and doubt.

I would like to think my experience was out of the ordinary, an exception to the rule, but unfortunately, it has been the tradition of the small, rural Black Church of which I have been a part for more than forty years.

As a result of this experience I have determined to establish ordination training for bi-vocational clergy. I saw how helpful it would have been for me in the initial phase of my ministry to have been taught the basics. My pastor (who is my father) did nothing to help me with my initial sermon. I will take to my grave the uneasiness and stress I felt

in delivering that first, very terrible message. Four months later my father took me before an ordination council of seasoned preachers/pastors.

I bluffed my way through the 30 minute catechism which was followed by a short worship service. After the sermon, the Rev. William Washington (clerk of the council) read my score to the congregation. They mercifully gave me an 85. I left Macedonia feeling like I had failed. I gained nothing spiritually or intellectually.

Reflecting on the discomfort of the event, I interviewed my father on October 11, 2007, about his ordination experience and gained some perspective as to why my experience was, in my opinion, so meaningless.

My father accepted the call to preach the gospel in 1951 at 20 years old. He preached his initial sermon on the second Sunday in April 1951 at the Black Rock Baptist Church, Chester, South Carolina. He does not recall anyone helping him prepare for his initial sermon; hence the tradition continued in me. However he does recall his text, Genesis 6:5-6. Six months later he approached the deacon board at Black Rock with a request to be ordained. At the fall meeting of the Sandy River Lower Division Baptist Association, Black Rock sent a letter of request to the Association asking it to ordain William T. Jackson.

A date was established for the fourth Sunday in September 1951 at Mount Olive Baptist Church (a month before he reported to the U.S. Army). He said, "No one gave me a study guide or sample questions before the catechism." He was asked a few

personal belief questions and questions pertaining to winning souls that he had no trouble answering.

The entire event lasted about 15 minutes. He was the only candidate. I asked my father if this was the common method of ordination for his peers. He acknowledged that it was the norm. Now I understand why my catechism and ordination service seemed so insignificant and unofficial.

When I applied for admission to the Doctor of Ministry program at Gardner-Webb in 2003, Citadel of Faith Christian Fellowship, Inc. was two years old. My goal was to empower my church through the knowledge and discipline that I acquired at Gardner-Webb. Two years later in June 2005, the assembly of churches that Citadel of Faith was affiliated with for more than three years, suffered a painful split.

Out of this split, a new assembly emerged. The United Cornerstone Churches International (UCCI) was born on July 9, 2005, at Citadel of Faith. Bishop James H. Carter, the Presiding Prelate of the organization that split, was acknowledged as the principal founder of the new assembly.

He wanted the new assembly (UCCI) to be staffed by clergy who are ordained under the same regiment. He wanted a uniform academic standard of excellence for all licentiates in the assembly. It was his mandate that no one would be ordained in the new assembly without first enrolling in and passing ordination training – a curriculum that not only elevates the student from ignorance, but also triggers a desire to be excellent in preaching, teaching, presiding and serving.

Carter appointed me to lead the School of Divinity which changed the focus of my original project, but still accomplishes my primary goal. I have worked with preachers in congregations where I have been pastor over the last 21 years, preparing them for catechism and ordination councils. There are four ministers in my congregation who have been ordained since joining our church. My assignments from Apostle Carter allow me the unique opportunity to teach my preachers and preachers from other small, rural congregations at the same time. Sharing ideas and experiences from different perspectives of worship is beneficial to learning how to lead confidently and effectively while being sensitive to other worship traditions.

In the life of Citadel of Faith and my leadership role as Dean of the United Cornerstone School of Divinity, my project could possibly be the standard of training for new and aspiring preachers in our assembly for several years. Many preachers will not go to seminary, nor will they attend Bible College. For some, Bible study is a stretch. Those who are serious about ministry and not just intoxicated with titles want to be more than “the pastor’s flunky.” Men and women who are truly called of God want to serve Him on a higher level. Jesus concluded the parable of the marriage feast in Matt 22:1-14 by saying, “For many are called, but few are chosen.”

I pray that the chosen few will be hungry for ministry. After my mediocre ordination at my home church, I wanted more. I meet preachers that want to increase their theological and biblical understanding. Many rural churches (like the one I serve)

cannot afford to underwrite their pastors' continuing education costs. Therefore, the decision to go back to school is monumental for the bi-vocational minister.

Many preachers cannot afford tuition. Many cannot sacrifice missing work. Some are restrained by distance, while others feel they can not function in a university environment. These road blocks and barriers can be overcome by planting a non-traditional school in a rural community where there is real demand, but limited resources. I believe God will do for us what he did for Israel, "...abundantly bless our provision" (Ps 132:15).

With the presiding prelate's endorsement, the enrollment projections for the School of Divinity were measured per the assembly application forms that each member church must complete before receiving a charter from General Secretary District Elder Willard H. Boyer. Our goal for the spring session 2009 is 12 students. Our curriculum director, Dr. Sheila J. Gorham, principal at Whitewater Academy in Charlotte, North Carolina and Church Clerk at Citadel of Faith, has suggested a 6 to 1 student-to-teacher ratio to allow for the needed interaction and personal care that older, non-traditional students need. We recruited the 2006, 2007, and 2008 students from several local/assembly churches: Refuge Fundamental Church, Danville, Virginia, Citadel of Faith, Cornerstone and Friendship Baptist Church, Thomasville, North Carolina, Lexington Christian Fellowship and New Calvary Apostolic, Lexington, North Carolina, Mighty Miracle Temple and Mt. Zion Baptist Church, Salisbury, North Carolina, Greater

Mount Deborah, Philadelphia, Pennsylvania and New Calvary Baptist Church, Mullica Hills, New Jersey.

Opportunities for preaching and teaching were realized by offering classes to those who want to serve the new millennium church. Assuring that our students are much better equipped than I was after my ordination service, Citadel of Faith and other small churches gained caring, disciplined, intelligent, staff people. The Apostle Paul wrote in Eph 4:11-12, “And he gave some apostles, and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” We might have different job assignments, but we all serve the same supervisor with one objective: giving God the glory.

My responsibility is to the people who for various reasons did not finish high school, go to college, graduate or attend post graduate school. I am equally responsible to the parishioners of United Cornerstone Churches International to provide for them trained preachers who are prepared to serve. I am accountable to the pastors who entrust me with the training of their preachers.

Most of all, I am responsible to God who has burdened my heart to use my education to empower those less fortunate than me with greater understanding. Departing from captivity in Babylon, Ezra’s heart was burdened for his brothers and sisters, “For Ezra had prepared in his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments,” (Ezra 7:10). I am no Ezra, but I do bear a burden in my soul to teach God’s children in Thomasville, North Carolina.

CHAPTER EIGHT

PROJECT OUTLINE

After approval was granted by the Project Proposal Committee, I proceeded with Ordination classes. Because of the sometimes inflexible work schedules of the students classes were held on Saturdays only from 10 a.m. to 12:30 p.m. and from 1:30 to 6:00 p.m. at Citadel of Faith Christian Fellowship located at 7 JW Thomas Way, Thomasville, North Carolina.

In preparation for this project, I was certified to teach courses in the diploma curriculum series in Extension Centers affiliated with Seminary Extension (a division of Southern Baptist Seminaries). Southern Baptist Seminaries also certifies that Citadel of Faith Christian Fellowship, Inc. has met all requirements set by Seminary Extension and is certified as a Seminary Extension Center. The Center can award the Certificate in Christian Leadership to individuals who complete the 30-hour program.

The fall session began on the first Saturday in October and concluded on the second Saturday in November. The winter session began on the fourth Saturday in February and concluded on the fifth Saturday in March. The spring session began on the second Saturday in April and concluded on the third Saturday in May. The summer session began on the first Saturday in July and concluded on the second Saturday in August.

Ordination 100 was offered in the fall and spring sessions. Ordination 200 was offered during the winter and summer sessions. Other courses taught in addition to Ordination 100 and 200 included Intro to the Bible and Preparation of Sermons. Each session met six times. Final exams were given during the seventh class. Students completing both sessions received six continuing education units towards completion of the Certificate in Christian Leadership.

CHAPTER NINE
BI-VOCATIONAL ORDINATION DATA FINDINGS
INTRODUCTION

The aim of this section is to report on a study of the effect of bi-vocational clergy going through an ordination process, catechism and how they have utilized the training they have thus far received. UCSoD has been in operation for more than three years. Data will be captured from the completion of these three years, being 2006 through 2008.

The research questions that guided this study can be grouped into two sets. The first set was examined by studying demographic data received from the 34 churches that are represented in UCCI. I specifically looked at age, gender, education, and economics to see how these factors played a part in the final results. Pre and post test surveys were also given to measure (quantitative approach) if students were already knowledgeable of the questions given on the catechism prior to their advancing through the ordination process. Students must score a minimum of 80 points on the catechism before being presented to the Council of Bishops as a candidate for ordination (see Appendix O). This initiates the public ceremony of “laying on of hands” (see Appendix O).

The second set of research questions was examined through personal and phone interviews with students ordained through UCSoD. This research allowed me to gather information that could not be measured by a test score (qualitative method), but would

allow the respondent to give feedback on the success or failure of specific areas in the curriculum. These research questions were formulated to gather information on the rites of passage obtained through ordination. Have these procedures been utilized by the students since their public ordination?

I ascertained through the data gathered that the need for training bi-vocational clergy from small rural areas is indeed impacted by education, money, age, stamina or fortitude to excel in seminary on a full time or part time basis.

METHODS

This study was made as a cross-sectional analysis, designed to map out and describe the relevance of ordination of bi-vocational clergy in small African American churches. The study consisted of two parts, which are presented in the following sections.

PART 1: STUDY OF DEMOGRAPHIC AND PRE/POST TEST SURVEYS

The data gathered was from a demographic intake of churches under the UCCI umbrella, students that attended UCSod and students that were ordained through the UCSod curriculum. Students seeking ordination were given a pre test survey before any course material was introduced and upon completion of the necessary courses and successfully passing the catechism were given a post test survey. This information was used to determine if upon passing the catechism the survey scores of the students had improved from the pre test survey scores and if the students scored 80 or above.

Since our data included only African-American clergy in the churches represented, it was not necessary to gather statistics on any other ethnicities. UCCI is composed of 34 churches; nine churches are represented in the study and four states: New Jersey, North Carolina, Pennsylvania, and Virginia. To help determine why small, rural African American churches lack trained clergy, I reviewed data gathered on education, age, gender and economic status as possible causes. The data includes pre-project findings from 2006 and 2007. Within the data captured from the twenty respondents, I looked at the pre and post test scores as well.

For a summary of the demographic data collected, see Table 1, 2, 3, and 4:

Year	2006	2007	2008	Total
UCCI Ordination Graduates	10	13	2	25
Female	8	9	1	18
Male	2	4	1	7
Interview participants	7	11	2	20
Interview participants (Female)	5	7	2	14
Interview participants (Male)	2	4	0	6
Totals	7	11	2	20
Participants New Jersey Churches	0	3	0	3
Participants North Carolina Churches	6	7	1	14
Participants Pennsylvania Churches	1	2	0	3
Participants Virginia Churches	0	0	2	2
Totals	7	12	3	22

Table 9.1: Identified Participants

Year	2006	2007	2008	Total
UCCI Ordination Participants - Education	7	11	3	21
Less than HS Diploma (Female)				
Less than HS Diploma (Male)	0	1	0	1
HS Diploma (Female)	3	4	2	9
HS Diploma (Male)	1	3	1	5
GED (Female)				
GED (Male)				
Associates Degree (Female)	2	2	0	4
Associates Degree (Male)	1	0	0	1
Bachelor's Degree (Female)	0	1	0	1
Bachelor's Degree (Male)				
Higher than Bachelor's (Female)				
Higher than Bachelor's (Male)				
Totals	7	11	3	21

Table 9.2: Participants demographics on education

Year	2006	2007	2008	Total
UCCI Ordination Participants - Age	7	11	2	20
25 and under (Female)				
25 and under (Male)				
26 - 37 (Female)	2	2	0	4
26 - 37 (Male)	0	1	0	1
38 - 49 (Female)	3	5	0	8
38 - 49 (Male)	1	1	0	2
50 - 59 (Female)	0	0	2	2
50 - 59 (Male)	1	2	1	4
60 and over (Female)				
60 and over (Male)				
Total	7	11	3	21

Table 9.3: Participants demographics on age

Year	2006	2007	2008	Total
UCCI Ordination Participants – Household Income	7	11	3	21
15,000 and under (Female)	0	0	1	1
15,000 and under (Male)	0	1	0	1
25,001 – 40,000 (Female)	4	3	0	7
25,001 – 40,000 (Male)	1	3	1	5
40,001 – 65,000 (Female)	1	2	1	4
40,001 – 65,000 (Male)				
65,001 and over (Female)	0	2	0	2
65,001 and over (Male)	1	0	0	1
Total	7	11	3	21

Table 9.4: Participants demographics on economic status

Year	2006	2007	2008	Total
UCCI Ordination Participants – Pre/Post Test Scores (1 – 100) * 80 or > expected on post test for success	7	11	3	21
Pre test < 25 (Female)				
Pre test < 25 (Male)				
Pre test 26 - 50 (Female)	3	1	2	6
Pre test 26 - 50 (Male)	2	2	0	4
Pre test 51 - 75 (Female)	2	5	0	7
Pre test 51 - 75 (Male)	0	2	1	3
Pre test 76 - 81 (Female)	0	1	0	1
Pre test 76 - 81 (Male)				
Pre test 82 and over (Female)				
Pre test 82 and over (Male)				
Total for Pre test	7	11	3	21
Post test < 25 (Female)				
Post test < 25 (Male)				
Post test 26 - 50 (Female)	1	0	0	1
Post test 26 - 50 (Male)	0	2	0	2
Post test 51 - 75 (Female)	3	4	1	8
Post test 51 - 75 (Male)	1	1	1	3
Post test 76 - 81 (Female)	1	2	1	4
Post test 76 - 81 (Male)	1	1	0	2
Post test 82 and over (Female)	0	1	0	1
Post test 82 and over (Male)				
Total for Post test	7	11	3	21

Table 9.5: Participants of pre/post test surveys

PART 2: INTERVIEWS

Realizing that hands on experience and implementation of lessons are equally as important as the test scores in determining the success of the ordination process so phone and personal interviews in the second part of the study was essential.

The population from which the interview sample was drawn included 25 students who were ordained through UCCI in 2006, 2007 and 2008 (See Table 1). Of the 25 students enrolled, 20 took part in the interviews (making the response rate 80 percent); seven from 2006, eleven from 2007, and two from 2008 (see Table 1). Thus the distribution of students from the three years was even.

The distribution of gender in the sample was not even: 30 percent were male and 70 percent female, although it should be noted that 76 percent of those who completed the ordination process are female. Even though there are only 24 percent males represented, the findings represent 100 percent of the men that have been ordained. Tables 2, 3, and 4 give us the demographic data to support the findings on education, age, gender and economic status.

The students were given a follow-up survey. Some three months after and others as long as two years after they were ordained during our annual Holy Convocation held in July 2008 (Appendix N). The survey asked questions about how they have applied their rites of passage since ordination. All students answered the questions in my presence and returned the survey to me.

The personal or phone interviews addressed questions that could not be answered by analyzing the post test surveys. These included: what rites of passage has the student taken part in since being ordained? Has the UCCI catechism made a difference in their ministries? Both quantitative and qualitative data were gathered in the interviews.

Likert-scales, ranging from 1-5 (1 = strongly disagree and 5 = strongly agree), were applied to the questions asked of the students pertaining to receiving ordination. Since part of the aim of this paper was to map out if clergy that were ordained have become more effective leaders in their churches and communities the responses from the personal or phone interviews were beneficial. Are the ordained clergy prepared to carry out their designated assignments with more confidence than before going through the ordination process? It was also necessary to collect quantifiable data. In these semi-structured interviews open questions were also included where the students were encouraged to give more feedback.

FINDINGS

DEMOGRAPHIC INFORMATION

More females matriculated through the ordination process than males. Examining the data gathered from the 34 churches, I found that there were more male ministers in the churches than female, but more of the female ministers chose to go through the ordination process. This might reflect the perception that it is easier for men to enter and excel in ministry therefore women may find it necessary to have the credentials to support their calling.

Out of the students evaluated, it seems the average education level is a High School Diploma with 67 percent of men and 64 percent of women receiving a diploma. We also identified 16.5 percent of men with less than a High School Diploma and no women in this category; and 7 percent of women with a bachelor's degree and no men.

Out of the 25 students represented in my findings, 70 percent live in rural North Carolina with the majority of the students residing in Thomasville. As stated earlier, Thomasville is a furniture manufacturing town with the majority of the jobs gone off shore. I also found that 15 percent of students are from Pennsylvania, 10 percent from New Jersey and the remaining 5 percent from Virginia.

The age range for students enrolled in the ordination process was: women between ages 38 and 49 years at 40 percent; men between 38 and 49 years at 10 percent; and men ages 50 to 59 years at 15 percent.

The average household income seems to fall in the same range for both men and women. Income for 35 percent of the female group was \$25,000 to \$40,000. Twenty percent of men fell in this category. When UCSoD was first launched in 2005, the annual median household income for black families was \$30,858 making over 65 percent of our students fall below the national median with the majority of the students having only high school diplomas and the majority living in rural areas.⁵⁹

Even though the ministers have been called to preach, income definitely plays a huge role in furthering their education in seminary or bible colleges. Many potential students are simply trying to meet the necessities of life so some ministers will decline going through the ordination process because of lack of capital. UCSoD offers an affordable option when financing an education might be a factor hindering enrollment.

The data reveals that the average student utilizing this ordination process will be female with a high school diploma between ages 38 and 49, making between \$25,000 and \$40,000 annually, living in North Carolina. The final results of my statistical findings were also surprising. Going into this project I thought the African American male minister would most likely utilize this process essentially because there are many more male clergy in UCCI than female. Not only are there more males in UCCI, the male ministers are more visible in our churches which led me to assume that they would be eager to embrace the process of a structured ordination event.

⁵⁹US Census Bureau News. U.S. Department of Commerce. Washington, D.C., 29 August 2006.

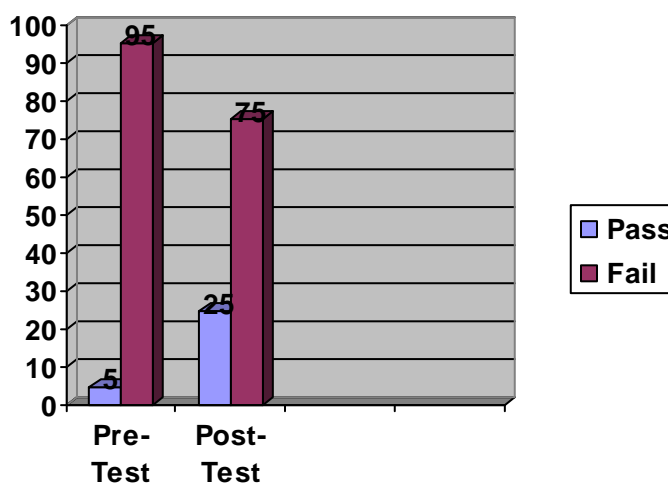
This raised a few questions on my part that will require further post-project review. I must find out why the churches under the UCCI umbrella failed to endorse the project and require ministers that are not ordained to engage this process, since the presiding prelate ordered that licentiates can only be ordained through the Assembly (see Appendix F). Finally, if the student is unable to pay tuition for Ordination 100/200 and catechism, will their local church consider providing a full or partial scholarship for them?

PRE AND POST TEST SURVEY

The primary measurement of the success/failure of this project was based upon the students scoring better in the post rather than the pre test survey. I anticipated students to score 80 points or more on their post test survey. Because I measured the success of the student's scores I focused on the overall test results and the results of the three years that were surveyed verses categorizing by demographics. Of the twenty-five students that have completed the ordination process 95 percent scored less than 76 (between 51 and 75) and only 5 percent scored between 76 and 81 on the pretest survey. On the post test survey 75 percent scored less than 76 and 25 percent scored 76 or more. The first projected measurement of success was met as we had an increase of 20 percent of the students scoring better on the post test than the pre test. The second measurement was not met as 75 percent of the students scored between 51 and 75.

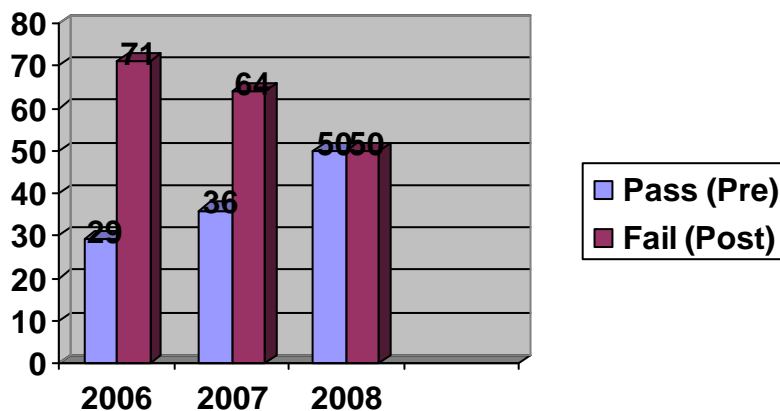
Figure 9.1

Pre and Post Test Comparison



Looking at the results of the post test survey caused me to further review the findings and to analyze each ordination class. The results of the three ordination classes for the post test survey are as follows: the first ordination class of 2006 had 71 percent scoring less than 76 and 29 percent scoring 76 or better. Class of 2007 had 64 percent scoring less than 76 and 36 percent scored 76 or better. Class of 2008 had 50 percent who scored less than 76 and 50 percent who scored 76.

Figure 9.2
Ordination Classes Retention
Tracking



A pattern formed which revealed that the greater time elapsed beyond ordination, the lower the score on the post test survey. The post test survey was conducted at the UCCI National Holy Convocation in July 2008. The 2008 respondents had only taken the catechism two months prior to the survey. The 2007 respondents would have taken it 14 months ago and the 2006 class would have taken it over two years ago. This revealed that student retention of the curriculum taught in Ordination 100/200

was inadequate (see Appendix R). The results clearly depict that more students failed in 2006 than the 2008 group which strongly supports the fact that retention plays a significant role in the analysis of my project.

INFORMATION SEEKING METHODS

PERSONAL INTERVIEWS (INTERVIEW QUESTIONNAIRE – APPENDIX L)

During the personal or phone interview survey the goal was to find out how much students had participated in the rites of passage of an Elder since their ordination. The students were asked to answer with an integer the number of times they had performed one of the rites of passage. The results are presented in Table 6.

Interviews	2006	2007	2008	Totals
Baptism	3	2		5
Weddings	2	2		4
Holy Communion	25	37	2	64
Infant Dedications		1		1
Funerals	1			1
Totals	31	42	2	75

Table 9.6: Rites of Passage

A total of 75 rites of passage had been performed by the three ordination classes. Evidently the ordained clergy are being utilized in their various churches to assist their pastors and sometimes lead public worship services in the absence of their pastor.

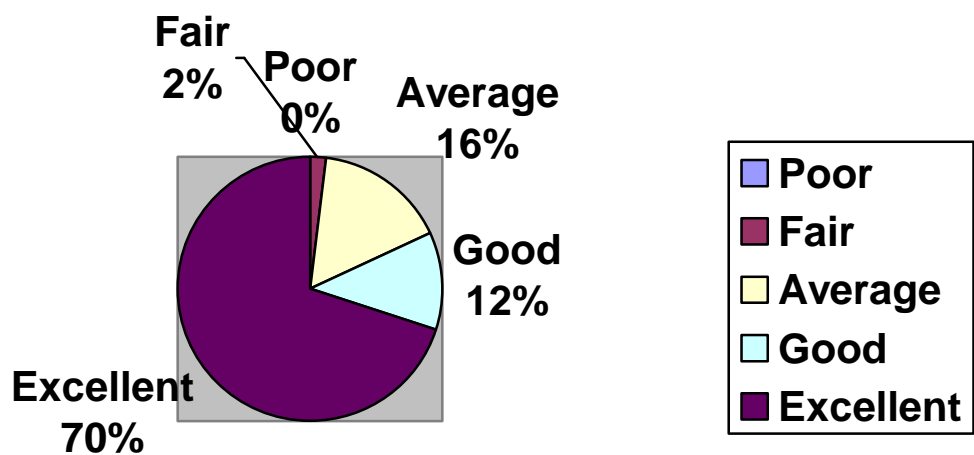
CHAPTER TEN

SUMMARY AND CONCLUSION

The character of this project has been exploratory in nature. The findings show that the project did not achieve its intended goal based on quantitative measures. I expected a 75 percent success rate of 80 points or above on the catechism post test survey. While only five percent met the established expectations, 82 percent expressed satisfaction with the instruction and instructor (see Appendix S).

Figure 9.3

Student Evaluation of Instruction/Instructor



The analysis was conducted on the assumption of the need for adequately effective training for bi-vocational clergy being in place, not taking into account specific obstacles in the data collected from surveys. The probability of failure can be attributed to flaws in accessing prior education levels of enrolled students. An extension of this study would have revealed that a small percentage of the students had little college background, with an even greater percentage only completing high school. In addition, most of the clergy enrolled in Ordination 100/200 had not been in an academic environment since high school, which for some was more than 20 years ago and for others more than 30 years ago.

Additional factors related to my project preparation and implementation, specifically retention of information could have been incorporated from the beginning of the project and may have had a dynamic impact. I would have relied rather heavily on this assumption and reformatted the training curriculum adequate for all educational levels.

In conclusion, this project (although a statistical failure) successfully demonstrated that a curriculum created specifically for a targeted group of licentiates in the UCCI and other subscribing local churches was effective in helping students become integrated into the roles of servant leaders in their local church. In spite of the many challenges and obstacles to my objective including flaws in retention, after conducting personal interviews I discovered that a total of 75 rites of passage had been performed by the three ordination class participants signifying that the ordained clergy are being

utilized in their various churches. Therefore, the project was successful qualitatively. Consequently, if the students had not enrolled in and passed Ordination 100/200 and catechism and if they had not been duly ordained, they could not have performed these rites and the tasks would have been handled by an often overburdened, under compensated pastor in most cases.

The test curriculum developed in this project can and will eventually be improved, but it presents very encouraging prospects for the future, as an increasing number of clergy in UCCI and subscribing churches leave the classrooms of the UCSOD to find their way into utilizing their training more effectively in their local church.

PROJECT CALENDAR

January 2005 – Attended One-Day Ministry Project Workshop, selected Dr. Doug Dickens as Faculty Advisor.

May 2006 - Completed final Doctor of Ministry seminar.

June 2006 – First meeting with Dr. Chuck Bugg, new Faculty Advisor.

July 2006 - Submitted project proposal title to Dr. Bugg for approval.

August 2006 – Submitted first draft of project proposal to Dr. Bugg for corrections and improvements.

September 2006 – Returned corrected project proposal to Dr. Bugg for approval to submit to Project Proposal Committee.

Dr. Bugg submitted project proposal to Committee at its September meeting.

October 2006 – Project Proposal Committee returned project proposal for needed corrections and enhancements.

November 2006 – Received letter from Dr. West detailing issues that must be resolved before project proposal can be approved

October 2007 – Met with Dr. Bugg to evaluate status of D. Min. project and set goals

November 2007 – Sent five (5) copies of revised D. Min. Project Proposal to Dr. Bugg

January 2008 – Project Proposal Committee reviewed revised Project Proposal.

Meeting with Dr. Bugg and Dr. Bonnie Wright about surveys and gathering statistical data needed before proceeding with project.

February 2008 – Submitted revised project proposal to Dr. Bugg. Project Proposal approved.

March 2008 – Conducted Pre-test surveys to enrolled students. Offered Ordination 100 class to licentiates recommended by their pastors.

April 2008 – Offered Ordination 200 classes to licentiates. Conducted Post-test surveys.

June 2008 – Ordination 100 and 200 class completed catechism. All students passed with satisfactory grades.

July 2008 – Students enrolled in Ordination 100 and 200 cleared for ordination by Council of Bishops. Public Ordination takes place at UCCI National Holy Convocation.

August 2008 – DMIN Project extension granted.

January 2009 – DMIN Project extension granted

February 2009 – Revised DMIN Project sent to Dr. Bugg.

March 2009 - DMIN Project presented to Project Committee. Oral defense with Project Committee.

April 2009 – Make necessary corrections and improvements. Submit DMIN Project to assigned staff for proofreading and final approval.

May 2009 - Graduate from Gardner-Webb University.

APPENDIX A

United Cornerstone Churches International Church Demographics Survey

Name of Church and Address

Pastor's Name and credential title in UCCI

Pastor's Highest Education and Major

1. Number of membership _____
2. Number of ministers serving in your congregation (*female*) _____
3. Number of ministers serving in your congregation (*male*) _____
4. Number of licensed ministers serving in your congregation (*female*) _____
5. Number of licensed ministers serving in your congregation (*male*) _____

6. Number of ordained ministers serving in your congregation (*female*) _____

7. Number of ordained ministers serving in your congregation (*male*)

8. Number of ordained ministers age 20 – 30 (*female*) _____

9. Number of ordained ministers age 31 – 40 (*female*) _____

10. Number of ordained ministers age 41 – 50 (*female*) _____

11. Number of ordained ministers over 50 (*female*) _____

12. Number of ordained ministers age 20 – 30 (*male*) _____

13. Number of ordained ministers age 31 – 40 (*male*) _____

14. Number of ordained ministers age 41 – 50 (*male*) _____

15. Number of ordained ministers over 50 (*male*) _____

APPENDIX B
Ordination 100/200
Pre Test Survey

Name _____ Date: _____

1. What is liturgy?
 - a. The rites of passage for church order
 - b. The customary public worship observed by religious sects
 - c. When the act of dance is observed during worship service
 - d. A form of prayer used during church services
2. What is Ruach Hakadesh?
 - a. Greek word meaning Anointed One
 - b. Greek word meaning proclamation or message
 - c. Hebrew word meaning wind, breath or spirit
 - d. Hebrew word meaning speaking truth
3. What is Didactic:
 - a. Greek word meaning to instruct or teach
 - b. Greek word meaning to set apart
 - c. Greek word meaning to consecrate
 - d. All of the above
4. The two scriptural offices of the church found in Acts of the Apostles are:
 - a. Bishop (elder) and deacon
 - b. Pastor and Prophet
 - c. Pastor and deacon
 - d. Bishop (elder) and trustee
5. Why do we baptize?
 - a. To make the believer aware he has sin in his/her life
 - b. To proclaim believer is free from sin
 - c. Symbolize the complete renewal and change in the believer's life and testifying to the death, burial, and resurrection of Jesus Christ as Savior
 - d. None of the above

6. An apologist is?
 - a. One apologizing for a wrong done to them
 - b. One who tells other about the wrongs they have done
 - c. One who defends his/her beliefs
 - d. One apologizing for the wrong done to the church
 - e. One who denounces their beliefs
7. Pneuma is the Greek word for:
 - a. Truth
 - b. Bible
 - c. God's Word
 - d. Holy Spirit
8. What is Meshiach?
 - a. Hebrew word meaning Decalogue
 - b. Greek word meaning Anointed One
 - c. Hebrew word meaning Anointed One
 - d. Greek word meaning Decalogue
9. What is Apocalypse?
 - a. Revelation of Hidden things in Scripture
 - b. Revelation of the end of time
 - c. To reveal the mystery in a passage of Scripture
 - d. Revelation gained by disciples after Jesus was crucified
10. The two ordinances (rites) of the church are:
 - a. Holy Communion and God's Word
 - b. Baptism and the Lord's Prayer
 - c. God's Word and Prayer
 - d. Holy Communion and Baptism
11. What is Eschatology?
 - a. Study of Evolution verses Creation
 - b. Study of man's sin nature
 - c. Study of the church
 - d. Study of the end times
12. What is Pericope?
 - a. To photocopy Scripture from a manuscript
 - b. A passage of Scripture that forms one coherent thought
 - c. To take Scripture from several different sources
 - d. All of the above
13. What is a licentiate?
 - a. To study the procedures to be licensed to preach the gospel
 - b. One who is a candidate for ordination
 - c. One who is licensed in a church/assembly to preach the gospel
 - d. None of the above

14. What is ecclesia?
 - a. The leadership tier of the church
 - b. The called out assembly (the church)
 - c. The Greek word for preaching the Gospel
 - d. The Greek word for discipleship
15. What is Exegesis?
 - a. To speak about a thesis (subject) or hypothesis of the Bible
 - b. To extract scripture and expound upon it
 - c. To prepare a sermon for delivery
 - d. To interpret scripture
16. What does clericals for the clergy mean?
 - a. The clergy member chosen by the pastor to be in charge of order of service for the day
 - b. The special clothing that clergy wear usually consisting of a white collar with other clergy attire that would distinguish those clergy outside of church
 - c. The clergy member chosen by the pastor to keep records of clergy meetings
 - d. The special instruction given to clergy members from pastor for a particular worship service
17. What is Hermeneutics?
 - a. The study of Scripture
 - b. To interpret Scripture
 - c. The art of preaching
 - d. To extract scripture and expound upon it
18. Which one is a rite of passage that can be performed by a licentiate?
 - a. Marriage
 - b. Lord's Supper
 - c. Baby Dedication
 - d. All of the above
 - e. None of the above
19. Holy Communion is representative of what?
 - a. A sign of the new covenant sealed by Christ's death and resurrection
 - b. Representation of mankind's sins
 - c. A sign of the old covenant and new covenant coming together
 - d. Representation of servitude
20. The five fold ministries are:
 - a. Pastors, elders, evangelists, prophets and apostles
 - b. Apostles, prophets, teachers, pastors and deacons
 - c. Teachers, pastors, apostles, prophets, and evangelists
 - d. Evangelists, teachers, pastors, apostles and elders

21. When a wedding ceremony is officiated in a church, who does the ceremony belong to?
- a. The church
 - b. The two persons getting married
 - c. The clergy officiating and the two persons getting married
 - d. The pastor of the church in which two persons getting married and the two persons getting married
22. What is a part of the ordination process?
- a. Ordinand is consecrated
 - b. Hands are laid on ordinand by elders or bishop of council during ordination ceremony
 - c. Ordinand gains rites of passage to perform church rituals
 - d. All of the above
23. Pastoral Care is when:
- a. Pastor counsels members on problems they are facing
 - b. Pastor gives advice to members on decisions they are trying to make
 - c. Pastor aides and serves members by listening and instructing them to God's word with compassion and concern for their wholeness
 - d. All of the above
24. Identify the spirit that is not one of Seven Spirits of God identified in Isaiah 11:2.
- a. Spirit of Wisdom
 - b. Spirit of Knowledge
 - c. Spirit of Understanding
 - d. Spirit of Counsel
 - e. Spirit of Truth
 - f. Spirit of Fear of the Lord
 - g. Spirit of the Lord
 - h. Spirit of Might
25. What is Kerygma?
- a. Greek word meaning ordination
 - b. Greek word meaning a proclamation or message
 - c. Hebrew word meaning gospel

APPENDIX C
Pre Ordination Evaluation Survey Part 1

1. Age Group
 25 and Under 26 – 37 38 – 49 50 – 59 60 and Over
☐ ☐ ☐ ☐ ☐
2. Gender
 Female Male
☐ ☐
3. Economic Status – Household Income
 15,000 – Under 15,001 – 25,000 25,001 – 40,000 40,001 – 65,000 65,001 - Over
☐ ☐ ☐ ☐ ☐
4. Highest Education Level
 No GED or HS Dip HS Diploma Associates Bachelor Master/PHD
☐ ☐ ☐ ☐ ☐
5. Licensed Minister
 Yes No
☐ ☐
6. If so how long licensed minister?
 2 years or less 3 – 5 years 6 – 10 years 11 – 20 years 21 years – Over
☐ ☐ ☐ ☐ ☐
7. Are you a pastor?
 Yes No
☐ ☐ ☐ ☐ ☐
8. Church Population where you minister (church you are affiliated)
 50 and Under 51 – 100 101 – 250 251 - 350 351 - Over
☐ ☐ ☐ ☐ ☐

Strongly disagree	Disagree	Neutral	Agree	Strongly agree
1	2	3	4	5

9. Do you know what being ordained consists of?
 Yes No
☐ ☐

10. Do you know what rites of passage or services you can perform being ordained clergy?

Yes

☐

No

☐

11. Do you think churches should require their ministers to become ordained?

Yes

☐

No

☐

Pre Ordination Evaluation Survey Part 3

12. Approximately how many ministers are in your church ?

13. Approximately how many licensed ministers are in your church ?

14. Approximately how many ordained ministers are in your church ?

Comments: (Help us with your comments to better prepare for the preparation of clergy). Please tell us the pros and cons of you taking ORDN 100/200 at UCSOD.

APPENDIX D
Ordination 100/200
Post Test Survey

Name _____ Date: _____

1. Identify the spirit that is not one of Seven Spirits of God identified in Isaiah 11:2.
 - a. Spirit of Wisdom
 - b. Spirit of Knowledge
 - c. Spirit of Understanding
 - d. Spirit of Counsel
 - e. Spirit of Truth
 - f. Spirit of Fear of the Lord
 - g. Spirit of the Lord
 - h. Spirit of Might
2. What is liturgy?
 - a. The rites of passage for church order
 - b. The customary public worship observed by religious sects
 - c. When the act of dance is observed during worship service
 - d. A form of prayer used during church services
3. What is Ruach Hakadesh?
 - a. Greek word meaning Anointed One
 - b. Greek word meaning proclamation or message
 - c. Hebrew word meaning wind, breath or spirit
 - d. Hebrew word meaning speaking truth
4. What is Didactic:
 - a. Greek word meaning to instruct or teach
 - b. Greek word meaning to set apart
 - c. Greek word meaning to consecrate
 - d. All of the above
5. The two scriptural offices of the church found in Acts of the Apostles are:
 - a. Bishop (elder) and deacon
 - b. Pastor and Prophet
 - c. Pastor and deacon
 - d. Bishop (elder) and trustee

6. An apologist is?
 - a. One apologizing for a wrong done to them
 - b. One who tells other about the wrongs they have done
 - c. One who defends his/her beliefs
 - d. One apologizing for the wrong done to the church
 - e. One who denounces their beliefs
7. Pneuma is the Greek word for:
 - a. Truth
 - b. Bible
 - c. God's Word
 - d. Holy Spirit
8. What is Meshiach?
 - a. Hebrew word meaning Decalogue
 - b. Greek word meaning Anointed One
 - c. Hebrew word meaning Anointed One
 - d. Greek word meaning Decalogue
9. What is Apocalypse?
 - a. Revelation of Hidden things in Scripture
 - b. Revelation of the end of time
 - c. To reveal the mystery in a passage of Scripture
 - d. Revelation gained by disciples after Jesus was crucified
10. The two ordinances (rites) of the church are:
 - a. Holy Communion and God's Word
 - b. Baptism and the Lord's Prayer
 - c. God's Word and Prayer
 - d. Holy Communion and Baptism
11. What is Eschatology?
 - a. Study of Evolution verses Creation
 - b. Study of man's sin nature
 - c. Study of the church
 - d. Study of the end times
12. Why do we baptize?
 - a. To make the believer aware he has sin in his/her life
 - b. To proclaim believer is free from sin
 - c. Symbolize the complete renewal and change in the believer's life and testifying to the death, burial, and resurrection of Jesus Christ as Savior
 - d. None of the above

13. Pastoral Care is when:
 - a. Pastor counsels members on problems they are facing
 - b. Pastor gives advice to members on decisions they are trying to make
 - c. Pastor aides and serves members by listening and instructing them to God's word with compassion and concern for their wholeness
 - d. All of the above
14. What is Pericope?
 - a. To photocopy Scripture from a manuscript
 - b. A passage of Scripture that forms one coherent thought
 - c. To take Scripture from several different sources
 - d. All of the above
15. When a wedding ceremony is officiated in a church, who does the ceremony belong to?
 - a. The church
 - b. The two persons getting married
 - c. The clergy officiating and the two persons getting married
 - d. The pastor of the church in which two persons getting married and the two persons getting married
16. What is a licentiate?
 - a. To study the procedures to be licensed to preach the gospel
 - b. One who is a candidate for ordination
 - c. One who is licensed in a church/assembly to preach the gospel
 - d. None of the above
17. What is ecclesia?
 - a. The leadership tier of the church
 - b. The called out assembly (the church)
 - c. The Greek word for preaching the Gospel
 - d. The Greek word for discipleship
18. What is Exegesis?
 - a. To speak about a thesis (subject) or hypothesis of the Bible
 - b. To extract scripture and expound upon it
 - c. To prepare a sermon for delivery
 - d. To interpret scripture
19. What does clericals for the clergy mean?
 - a. The clergy member chosen by the pastor to be in charge of order of service for the day
 - b. The special clothing that clergy wear usually consisting of a white collar with other clergy attire that would distinguish those clergy outside of church
 - c. The clergy member chosen by the pastor to keep records of clergy meetings
 - d. The special instruction given to clergy members from pastor for a particular worship service

20. What is Hermeneutics?
 - a. The study of Scripture
 - b. To interpret Scripture
 - c. The art of preaching
 - d. To extract scripture and expound upon it
21. Which one is a rite of passage that can be performed by a licentiate?
 - a. Marriage
 - b. Lord's Supper
 - c. Baby Dedication
 - d. All of the above
 - e. None of the above
22. What is Kerygma?
 - a. Greek word meaning ordination
 - b. Greek word meaning a proclamation or message
 - c. Hebrew word meaning gospel
 - d. None of the above
23. Holy Communion is representative of what?
 - a. A sign of the new covenant sealed by Christ's death and resurrection
 - b. Representation of mankind's sins
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24. The five fold ministries are:
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 - c. Teachers, pastors, apostles, prophets, and evangelists
 - d. Evangelists, teachers, pastors, apostles and elders
25. What is a part of the ordination process?
 - a. Ordinand is consecrated
 - b. Hands are laid on ordinand by elders or bishop of council during ordination ceremony
 - c. Ordinand gains rites of passage to perform church rituals
 - d. All of the above

APPENDIX E

United Cornerstone Church International School of Divinity

11. Do you think churches should require their ministers to become ordained?

Yes

No

☐☐

Post Ordination Evaluation Survey Part 3

12. Approximately how many ministers are in your church ?

13. Approximately how many licensed ministers are in your church ?

14. Approximately how many ordained ministers are in your church ?

Comments: (Help us with your comments to better prepare for the preparation of clergy). Please tell us the pros and cons of you taking taking ORDN 100/200 at UCSoD.

We at UCSoD would like to personal thank you for your participation in this survey.

APPENDIX F

United Cornerstone School of Divinity



1102 Short Street
Thomasville, North Carolina 27360
(336) 472-2003 - (336) 472-3392
Chief Apostle J. H. Carter, Presiding Pre-late

January 20, 2006

Dear Pastors & Congregation,

Greetings in the name of our Lord & Savior, Jesus the Christ, our dead, buried, resurrected and soon coming King!

On July 9, 2005 a new assembly was birth as a result of a meeting with several pastors. I was chosen to be the Presiding Bishop and Chief Apostle of the new fellowship.

After humbly accepting this prestigious position, I shared the vision that God had divinely given to me one of a new assembly of churches dedicated to propagating the gospel of Jesus Christ by preaching love and preaching Jesus and him crucified. In addition to this God had given me a vision for a school of divinity for the purpose of educating and preparing God's servants to properly preach, administrate and pastor His church as required from the Word of God.

I believe that preparation precedes commission and that all ministers called by God should be properly trained and educated for this sacred mission. The Pastors and I proceeded to select a new name for the new assembly and the new school of divinity. After several suggestions, the name United Cornerstone Churches of Christ International was chosen and several members were appointed to serve on the Council of Bishops. After further discussion the name United Cornerstone School of Divinity was chosen for our new school.

At this time I appointed Elder George B. Jackson as Dean of the soon to be organized School of Divinity. This seminary will operate under the accreditation of Crediting Commission International in Bebe, Arkansas.

On Friday, September 16, 2005 following my consecration as Chief Apostle and presiding prelate of the Assembly. I also named, appointed and installed members of the Board of Trustees for the United Cornerstone School of Divinity. As Chairman of Trustees and founder of the school I granted Dean Jackson the right and authority to formulate his staff and structure the school

immediately with the assistance of the trustee board. The site of the school is Citadel of Faith Christian Fellowship (CFCF) located at 7 JW Thomas Way, Thomasville, NC.

Elder Jackson and his staff put in place a mission statement and curriculum for the new school, which included tuition fees and requirements for potential students. Twenty-six students enrolled on our first day of class November 2, 2005.

As presiding Bishop I mandate that all clergy seeking ordination with our seminary especially those associated with the assembly submit yourselves to classes offered by the SoD. The Council of Bishops supported this recommendation and as a result, the Council of Bishops and the Board of Trustees accepted Elder Jackson's presentation of ordination classes 100 and 200. Each student is required to complete this procedure and course of study for ordination exam. It is also recommended that all clergy would faithfully served in their local assemblies under the mentorship of their local pastor and complete all assigned studies requested by the United Cornerstone School of Divinity within a three year period.

As presiding bishop and pastor of 32 years at the Cornerstone Church, I've observed the demands and challenges of the caliber of leaders and pastors needed in today's society. It is imperative that clergy prepare themselves spiritually and academically to meet the needs of the church of the Living God. I believe that the ordination process is the foundation and spiritual life giver of all clergy and will serve as a reminder of our accountability as preachers of the Gospel. The church is suffering in this society for lack of good administration and leadership and causing the ministry as a whole to not reach its full potential in the savings of lost souls.

Please contact the School of Divinity at (336) 476-6456 or email ucsod1@gmail.com to find out how you can enroll in the next session. God bless you and keep you is my prayer.

In His Service,
James H. Carter
Chief Apostle J. H. Carter
Presiding Pre-late

"To Learn, To Love, To Be"
Acts 17:28

APPENDIX G

Elder George B. Jackson
P.O. Box 833 - East Spencer, NC 28039
(704)212-7838 – home (336) 476-6456

May 2, 2008

Macedonia Baptist Church
Dr. Cordy Hobbs, Jr.
8805 Van Wyck Road
Van Wyck, SC 29744

Re: UCCI Church Survey

Dear Pastor Hobbs:

Grace and Peace in the wonderful name of Jesus! To complete my final project for the DMIN (Doctor of Ministry) degree at Gardner-Webb I need your assistance by completing the enclosed survey. My project is entitled "Ordination Training for Bi-Vocational Clergy in the UCCI of Thomasville, NC". United Cornerstone School of Divinity was an excellent tool for me to model to complete my project as we are offering the necessary classes for clergy to be ordained.

Your completion of this survey and returning it to me promptly will help me have tangible statistics to support the success of my proposed project.

Thank you for taking an active part in the School of Divinity by encouraging your clergy to participate in classes offered in UCSoD and particular for your clergy to take ORDN 100/200 to be ordained. Completing this project will only better equip UCSoD for accreditation.

Grace and Peace,

Elder George B. Jackson
Dean, UCSoD

APPENDIX H

ARTICLE IV

OFFICERS OF THE ASSEMBLY

1. Officers Name

The officers of this organization shall be the following:

- A. Presiding Apostle
- B. Archbishop {General Secretary}
- C. Archbishop {Financial Chairman}
- D. Diocesan Bishops
- E. Suffragan Bishops
- F. Dean of Divinity School
- G. District Elders

2. Eligibility for Office

Must have a minimum of three (3) years Pastoral experience and verifiable training in Christian education.

3. Term of Office

The term of office shall be for four years with the exception of the Presiding Apostle who serves for a life term. Nothing herein contained shall prevent the election of any officer to succeed themselves for any one or more terms.

4. Appointment Process

The Presiding Apostle makes all appointments or delegates the authority to appoint at his discretion to the Council of Bishops. Upon appointment new Bishop shall serve for one year before being granted voting authority on the Council of Bishops.

A. Apostolic Appointments

- 1. Archbishop {General Secretary}
- 2. Archbishop {Financial Chairman}
- 3. Diocesan Bishops
- 4. Suffragan Bishops
- 5. Dean of Divinity School
- 6. District Elders

A. Suffragan Bishop

Suffragan Bishops shall be appointed by the Presiding Apostle and approved by a majority vote of the Council of Bishops.

- 1. They shall assist Diocese Bishops at the discretion of the Presiding Apostle.
- 2. The Presiding Apostle shall designate Suffragan Bishops to serve as liaisons to: International Ministry of Deacons, International Home and Foreign Missions, National Ushers Ministry and the National Sunday School Department.

B. Dean of the School of Divinity

The Dean of the School of Divinity shall (at the discretion of the Presiding Apostle) unify, supervise and promote all educational interest of the assembly, prepare curriculum for theological study, Biblical interpretation and the ethical practice of the Christian faith for the assembly.

1. Shall implement a yearly course of training for all clergy.
2. Shall plan and implement an annual week of instruction for Deacons, Missionaries, Teachers and Ushers.
3. Shall prepare licentiates for ordination.
4. Shall supervise (at the discretion of the Presiding Apostle) the International Teen and Young Adult Ministry, International Scholarship Fund and the National Evangelism Ministry.
5. Shall recommend annually to the Presiding Apostle and Council of Bishops a budget for the promotion of the program of Christian education and supervise its expenditures.
6. Shall present a financial report to the Council of Bishops.

C. District Elders

District Elders shall assist the Diocesan Bishop in overseeing churches in assigned Diocese. He is also to assist in the promoting of the mission of the UCCC.

ARTICLE V
COUNCIL OF BISHOPS

1. To choose from among themselves the Presiding Apostle.
2. To assist the Presiding Apostle in communicating and implementing planned strategies to carry out the

APPENDIX I

UNITED CORNERSTONE CHURCHES INTERNATIONAL
presents

*United Cornerstone
School of Divinity*

New Vision
Hab. 2:2



New Direction
Isa. 43:19

"To Learn, to Love, to Be"
Acts 17:28

2007 - 2011 Program Guide

Chief Apostle James H. Carter
Founder/Chairman, Board of Trustees

Elder George B. Jackson, President

Dr. Cordy Hobbs, Jr., Dean

COURSES TO BE OFFERED FOR THE CERTIFICATE IN CHRISTIAN LEADERSHIP

ORDN 100/200 Ordination

6 CEU's

This course is designed to train and prepare licentiates in effectively leading God's people in worship and administration. In the two part course, the student will study church doctrine, history, theology and the principles of servant leadership.

PRCH 1000 The Preparation of Sermons

3 CEU's

The student will develop an organized system of writing sermons and will employ strategies to successful researching and writing of sermon manuscripts by engaging exegesis, exposition, analysis and discovery. Students will study the fundamentals of preaching. Emphasis will be placed on delivery, content and composition of the preached word. The oratory styles of great preachers will be examined.

PRCH 2000 Biblical Interpretation

3 CEU's

In this course, the student will study the science and laws of Biblical exegesis and interpretation. The principles, methods, and rules by which a true meaning of the scriptures may be ascertained are established and classified.

PRCH 3000 Homiletics II

3 CEU's

In this course, we will expand the prerequisite (Homiletics I) and dig deeper into the art of preaching. More emphasis will be placed on technique. Event and special occasion preaching will be studied. Field experiences/critiques will be important in this course.

PRM 3000 Practicum of Ministry

4 CEU's

Field mission work beyond the walls of the church. Students will submit a detailed 5-page written proposal to the Dean in the final session of their curriculum on a community service project. The project should last at least 16 hours; be tangible; have merit; and evangelistic in nature. Finally it should include a 10-page summary with interviews, statistics and surveys due at conclusion of project.

THEO 1000 Introduction to Theology

3 CEU's

An introduction to the language and methods of Christian theology with a focus on doctrines of revelation, Christology, and Trinity. Students will become acquainted with the major doctrines of the Christian faith and approaches to the study of theology in this first part of a two-part required course, which continues in THE 2000 Systematic Theology.

APPENDIX J

United Cornerstone School of Divinity

**ORDINATION 100/200 CATECHISM EXAM
Spring 2008**

**Citadel of Faith Christian Fellowship, Inc.
Thomasville, North Carolina**

Elder George B. Jackson, Dean

Saturday, June 21, 2008

Name: _____

ID (last 4 digits of SS#): _____

E-mail: _____

United Cornerstone Churches International
United Cornerstone School of Divinity
presents

ORDINATION 100 & 200 “Catechism”
EXAM
Spring 2008

Chief Apostle Dr. J.H. Carter, Presiding Prelate
Elder George B. Jackson, Dean
June 21, 2008

Instructions: Please read each question carefully before responding. Use the space provided for any essay question and the back of each corresponding page (do not attach loose paper).

The New Testament is divided into four (4) sections. Name these sections in their proper order:

- 1.
- 2.
- 3.
- 4.
5. Articulate your personal salvation experience.

Name the five fold ministries:

- 6.
- 7.
- 8.
- 9.
- 10.

11. Discuss the role of a pastor in the New Testament church.
12. Who is the Presiding Prelate of the UCCI?
13. What is the significance of Baptism?
14. Discuss the symbolic significance of the Baptism of Jesus Christ.
15. What is an apologetic?
16. Exegete I Corinthians 9:14-16
17. What is grace?
 - a. To be filled with the Holy Spirit.
 - b. God's unmerited favor and love which leads him to grant salvation to believers through the exercise of their faith in Jesus Christ.
 - c. Getting past your stumbling blocks by doing good deeds, doing work in the church and faithfully reading your Bible every day.
 - d. When you are able to pay your bills before anything is cut off.

Match the following terms with its correct definition:

- | | |
|---------------------------------------|--|
| 18. Doctrine of God _____ | a. The event and act of persons being brought from death to unending life at the close of age |
| 19. Doctrine of the Bible _____ | b. Ecclesiology; based on the gathered people (Matthew 18:20); originating from Plato |
| 20. Doctrine of the Holy Spirit _____ | c. Theology Proper – study of God Himself; to make us holy |
| 21. Doctrine of the Church _____ | d. The body of teaching drawn from a literal interpretation of the scriptures; the standard for spiritual truth. |
| 22. Doctrine of Resurrection _____ | e. Third person in the Trinity; fully God; eternal, omniscient, omnipresent, has a will and can speak. |
23. Define Ordination. Identify 1 pericope of Scripture that refers to Ordination.

24. How many books are there in the Bible?

25. How many books are there in the Old Testament?

The Old Testament is divided into five sections. Name these sections in their proper order.

26.

27.

28.

29.

30.

Identify the Seven Spirits of God.

31.

32.

33.

34.

35.

36.

37.

Define the following terms:

38. Preaching:

39. Christology:

40. Miracle:

41. Theology:

42. Benediction:

43. Eschatology:

Short Essay.

44. Articulate when you received your call to preach.

- 45. What is a Christian?
- 46. Where were the followers of Jesus first called Christians?
- 47. Define covenant.
- 48. Site three (3) Biblical Covenants:
- 49. What is the church assembly?
- 50. When was the church founded?
- 51. Who was the founder of the church?
- 52. Describe how you would lead a sinner to Jesus Christ?

Define the following terms:

- 53. Apostasy:
- 54. Liturgy:
- 55. Discernment:
- 56. Sanctification
- 57. Explain the human and divine nature of Jesus Christ.

58. Who is Jesus Christ?

59. Discuss God as the “Good Shepherd.”

60. Discuss God as the “Great Shepherd.”

61. Discuss God as the “Chief Shepherd.”

62. What is a licentiate?

63. What happened on the day of Pentecost?

64. How many books are in the New Testament?

Match the following Greek/Hebrew words with their correct meaning (drawing lines to appropriate answer).

65. Kerygma

a. Anointed One.

66. Didactic

b. Wind, breath or spirit;
breath of nostrils or mouth

67. Ruach Hakadesh

c. From the Greek meaning a
proclamation or message

68. Pneuma

d. Greek meaning to instruct;
morally instructive; inclined
to teach or moralize excessively.

69. Meshiach

e. Greek word for the Holy
Spirit; Spirit of the Holy

Fill in the blanks.

70. _____ is the shortest book in the Bible.
71. The longest book in the Bible is _____.
72. _____ (Bible verse) adequately summarizes God's love for humanity.
73. The two scriptural offices of the church is _____ and _____.
74. _____ is the middle chapter in the Bible.
75. The longest chapter in the Bible is _____.
76. The shortest chapter in the Bible is _____.
77. _____ is the oldest written (extant) book in the Bible.
78. _____ is the oldest written (extant) book in the New Testament.
79. The two ordinances (rites) of the church are _____ and _____.

Briefly explain in short essay format.

80. What is the gospel?
81. What is the symbolism of a wedding ceremony?
82. What is the clergy's role in a wedding ceremony?
83. What did the Apostle Paul say to the church about marriage?

84. Where did Jesus perform his first miracle?
85. What is the symbolic significance of Jesus in the wedding for the church?

Define the following terms.

86. Exegesis:

87. Hermeneutics:

88. Feetwashing:

89. Deacon:

90. Theodicy:

91. Pericope:

92. Tithing:

93. Prophecy:

94. Pastoral Care:

95. What is sin?

96. What language is the Old Testament originally written?
97. What language is the New Testament originally written?
98. Why do we observe the Communion celebration?
99. What promise did God make Noah after the “Great Flood?”
100. What is faith? (Support with 2 pericope of scripture relating to this).
101. Define Salvation:

APPENDIX K

United Cornerstone Churches International



***School of Divinity
7 JW Thomas Way
Thomasville, North Carolina 27360
Chief Apostle J. H. Carter, Presiding Pre-late
Elder George B. Jackson, Dean***



May 23, 2008

Dear Ordination Students,

Greetings in the name of our Lord & Savior, Jesus the Christ, our dead, buried, resurrected and soon coming King!

As you may know, you are just a few steps away from becoming ordained clergy. The Ordination service is scheduled to be held on July 14, 2008, during the UCCI Convocation (more details coming soon). However, to even be considered for this process, the final exam for Ordination 100/200 has to be taken. I have scheduled a review session for the exam on Thursday, June 1 and Friday, June 2 from 7 to 9 p.m. The final exam is scheduled to be given on Saturday, June 3 @ noon. The fee for the exam is \$25. All previous balances must be satisfied before the exam is administered.

Upon completion of the exam, you will then be recommended for ordination. For more information or any questions, please call (336) 476-7218 or (336) 476-6456 at your convenience.

I look forward to seeing you on these dates. And the God of peace, bless you and keep you!

In His Service, I am,

Elder George B. Jackson
Dean

"New Vision, New Direction"

Isaiah 43:19 ~ Habakkuk 2:2

APPENDIX L

**United Cornerstone School of Divinity
ORDINATION 100/200**

**Ordained Clergy
Interview Questionnaire**

Name _____ **Date Interviewed:** _____

Interviewed by: _____ **Method of Interview:** Phone/In Person

When were you ordained by UCCI: _____

Please answer questions 1 – 7 by ranking 1 through 5.

1 = strongly disagree 2 = disagree 3 = neutral 4 = agree 5 = strongly agree

- 1. Were you familiar with the rites of passage pertaining to ordination before enrolling in UCSod Ordination 100/200 classes?**

- 2. Do you think you would be an ordained clergy at this time if UCSod was not established?**

- 3. Did you have any seminary or bible college training prior to UCSod?**

- 4. Since being ordained do you assist or lead in your church ordinances or sacraments on a regular basis?**

5. Do you think all ministers in UCCI should be required to go through Ordination 100/200 training? And why?
6. Is the Ordination 100/200 training beneficial in your ministry?
7. Could you have passed the final exam without being exposed to Ordination classes 100/200 offered by UCSoD?

Collaboration Questions

8. What has been the most valuable instruction you received from your Ordination training through UCSoD?
9. After being ordained have you participated in or conducted any of the rites of passage and if so which ones and how many.
10. What would you consider to be the primary benefit you obtained through your enrollment in Ordination 100/200 classes at UCSoD?

Final Comments: _____

APPENDIX M

Baccalaureate Service
of the
United Cornerstone School
of Divinity



“To Learn...to Love....to Be”
Acts 17:28

convening with

Cornerstone Church UCCI
1102 Short Street
Thomasville, NC 27360

Thursday, July 10, 2008
10:00 am

Chief Apostle James H. Carter, Presiding Prelate & Chairman
Board of Trustees

Dr. John T. Teabout, Chief Operating Officer

Elder George B. Jackson, Dean

Order of Worship

General Secretary District-Elder Willard Boyer, Presiding

Musical Prelude

UCCI Music Department

Call to Worship

Leader: For in Him We live and Move and Have Our Being

People: As certain also of your poets have said

All: For we are also His offspring.

Acts 17:28

Processional Hymn

“We’re Marching to Zion”

Greetings from UCSOD

Min. Paulino Crespo

Class of 2008

Morning Prayer

Min. Anthony Hackett

Class of 2008

The Occasion

Min. Dorothy Smith

Secretary - Class of 2008

Vice President’s Address

Min. Juanita Miller

Class of 2008

Selection

Assembly Choir

President’s Address

Min. Pamela Jackson

Class of 2008

Old Testament

Min. Virginia Faulkner

Class of 2008

New Testament

Min. Sharon Loveland

Class of 2008

Offering

Min. Billy Marsh

Treasurer - Class of 2008

Introduction of Preacher

Min. William Goode

Class of 2008

Selection

Min. Pamela Taylor

Class of 2008

Baccalaureate Address

Dean Jackson

Appointments

Chief Apostle J.H. Carter

Conferring of Honorary Degree

Dr. John T. Teabout

Chief Operating Officer

Presentations to Candidates

Dr. Sheila Gorham

Board of Trustees

Presentations to UCSOD

Class of 2008

Announcements & Benediction

Elder George B. Jackson

Organ Recessional

UCCI Music Department

**Honorary Doctor of Divinity:
Archbishop Willie James Davis Jr.**



Willie James Davis, Jr. was born February 1, 1954 in Pittsburg, PA. At the age of 18 months, he was raised by foster parents, the late Minister James Archie Brown and Mildred Brown of Bassett, Va. These godly foster parents helped guide the special calling God was bestowing on their son. At the age of 6, Davis confessed Christ and was baptized in July 1960 by his late Father in the gospel, Bishop Wheeler Moyer, Sr. at the Waterway Church of our Lord Jesus Christ, Bassett, Va.

Archbishop Davis completed his early education at John D. Bassett High School in 1972. He continued his education after graduating high school at the following institutions: Church of Christ Bible Institute, New York; Moody Bible Institute, Chicago, Ill.; Southern Bible Seminary, Kansas, Mo.; American Bible Institute, Kansas, Mo.; Liberty Bible Institute, Lynchburg, Va.; Richmond Virginia Seminary, Richmond, Va.; and Universal Live, Modesto, Calif.

Archbishop Davis received the following degrees: Bachelor of Theology, Bachelor of Art Religion, four Doctorates of Divinity, Doctor of Biblical Studies and Doctor of Philosophy Religion.

Archbishop Davis served in the ministry in the following capacities during his years: Deacon for five years, Gospel Ministry, Ordained Elder in 1981 (Church of Our Lord Jesus Christ), pastor of churches in Collinsville, Floyd, Martinsville, Danville, Va., Columbia and Irmo, S.C. and established a church in Eden, N.C.

Making an impact on his community, Archbishop Davis has operated in the following leadership roles to name a few: Ruritan International, Dan River District Governor; Lions Club International; Martinsville Henry County Historical Society; Martinsville Henry County Ministerial Alliance President; Henry County Office of Election; Friends of the Courts (focus); Notary Commonwealth of Virginia and Vice-Chairman of Henry County Republicans.

His educational background lead him to work diligently as an instructor at the following institutions: Church of Christ Bible Institute, Moody Bible Institute, Richmond Virginia Seminary, Causa USA, and a visiting instructor at the United Cornerstone School of Divinity.

Archbishop Davis served 23 years in the Church of Our Lord Jesus Christ and he served 21 years in the United Way of the Cross Church of Christ where he was elevated to office of Bishop in 1996. Serving since June 2005, Archbishop Davis is one of the organizing charter members of the United Cornerstone Churches International as Vice-Presiding Bishop. He has operated and served in other offices in the

About the United Cornerstone School of Divinity

Since its inception in August 2005, the United Cornerstone School of Divinity prepares candidates for ordination to the pastoral ministry through an integrated program of intellectual, pastoral, spiritual and human formation.

The programs of the School of Divinity offer men and women the opportunity to do advanced theological study to deepen their understanding of the faith and to prepare them to lead and to serve in a wide range of ministries.

The United Cornerstone School of Divinity offers programs that include: Biblical Studies, Theology, History, Preaching and Ordination. Our Dean is certified to teach courses in the diploma curriculum series in Extension Centers affiliated with Seminary Extension (a division of the Southern Baptist Seminaries) which also certifies that Citadel of Faith Christian Fellowship, Inc. UCCI (located at 7 JW Thomas Way, Thomasville, N.C.) has met all requirements set by Seminary Extension and is hereby certified as a Seminary Extension Center.

UCSOD has obtained candidate status from the Accrediting Commission International of Beebe, Arkansas as of May 2007 and is scheduled for review by ACI in September 2008.

UCSoD Class of 2008

Class Scripture:
I Corinthians 9:16

Class Colors:
*Crimson/
Silver*
Licentiates

Class Theme:
*"Plan, Purpose &
A Work to Perform"*

Minister Pamela Jackson, President

Minister Virginia Faulkner

Minister Juanita Miller, Vice-President

Minister William Goode

Minister Dorothy Smith, Secretary

Minister Anthony Hackett

Minister Billy Marsh, Treasurer

Minister Sharon Loveland

Minister Paulino Crespo

Minister Dorothy Smith

Minister Pamela Taylor

School Colors:
Purple and Silver

School Theme:
Acts 17:28

*Service of Ordination
& Consecration
of the*

*United Cornerstone Churches
International*

convening with

Cornerstone Church UCCI

*1102 Short Street
Thomasville, NC 27360*

*Friday, July 11, 2008
Seven o'clock in the evening*

Chief Apostle James H. Carter, Presiding Prelate

*Archbishop Willie Davis Jr.
Archbishop H. Evans Smith*

*New Vision ... New Direction
Habakkuk 2:2 Isaiah 43:9*

United Cornerstone Churches International
Service of Ordination and Consecration
Elder George B. Jackson & District-Elder Willard H. Boyer, Presiding
Friday, July 11, 2008
7:00pm

Processional (Choir, Clergy and Council of Bishops) ***“Holy, Holy, Holy”***

Entrance of Chief Apostle

Prayer of Invocation (Responsive) Bishop Steve Carlton

The grace of our Lord Jesus Christ be with you, **And also with you.**
 Our help is in the name of the Lord. **The creator of heaven and earth.**
 Let us pray.

God of light and truth, you led your holy apostles to appoint ministers in every place. Guide your Church, through the wisdom of your Holy Spirit, that we may choose men and women with gifts of grace for the ministry of Word, Sacrament, and Order. May we uphold them in their work, and may your reign be extended; through Jesus Christ, the Shepherd of our souls, who with you and the Holy Spirit, is worshipped and glorified, one God, for ever and ever. Amen.

Scripture Matthew 10:1-7 Bishop Keith J. Martin

Recognition of Visitors Archbishop Willie Davis, Jr.

Ecumenical Greetings **Rev. Herbert Miller II**, Publisher, *The Voice*
 First Baptist Lexington
Bishop Ed Allen
 Ministers United for Christ of Thomasville & Vicinity

Selection UCCI Mass Choir

Presentation of Ordinands

Ordination Council (*in unison*): On behalf of the Ordination Council of the UCCI, which has recommended these individuals, we present them for ordination as deacons and elders.

(The candidates will stand as their names are read by the Chairman of the Ordination Council).

Chief Apostle: These persons are by God's grace to be ordained to ministry in Christ's holy Church. Those authorized by the assembly to inquire about them have discerned that they are persons of sound learning and of Christian character, and possess the necessary signs of God's grace, and have demonstrated a profound commitment to serve Jesus Christ. Therefore, we believe them to be duly called to serve God. We ask you, people of God, to declare your assent to the ordination of these persons. Will you uphold them in their ministry?

People: With God's help, we will!

(Ordinands may be seated).

Assembly Offering &
School of Divinity Offering

Archbishop H. Evan Smith
II Vice-President

Introduction of Speaker

Archbishop Willie Davis, Jr.
Vice-President

Selection

UCCI Mass Choir

Preached Word

Chief Apostle J.H. Carter
Presiding Prelate

Selection

UCCI Mass Choir

Service of Ordination

General Examination

Chief Apostle: Ordination is a gift from God to the church and is exercised in covenant with the whole church, and within the covenant of the order of deacons and elders. My sisters and brothers in Christ, you have been called into ordained ministry. The church now confirms your calling through ordination. As ordained ministers, you are to be coworkers with the laity, bishops, elders, deacons, ministers and evangelists. Remember that you are called to serve rather than to be served, to proclaim the faith of the Church and no other, to look after the concerns of God above all. So that we may know that you believe yourselves to be called by God and that you profess the Christian faith, we ask you:

Do you believe that God has called you to the life and work of ordained ministry?

Candidates: I do so believe.

Chief Apostle: Do you believe in the God, Father, and Son and Holy Spirit, and Confess Jesus Christ as your Lord and Savior?

Candidates: I do so believe and confess.

Chief Apostle: Are you persuaded that the scripture of the Old and New Testaments contain all things necessary for salvation through faith in Jesus Christ, and are the unique and authoritative standard for the church's faith and life?

Candidates: I am so persuaded, by God's grace.

Chief Apostle: Will you be faithful in prayer, in the study of the Holy Scriptures, and with the help of the Holy Spirit continually rekindle the gift of God that is in you?

Candidates: I will, God being my helper.

Chief Apostle: Will you do your best to pattern your life in accordance with the teachings of Christ?

Candidates: I will, with the help of God.

Chief Apostle: Will you, in the exercise of your ministry, lead the people of God to faith in Jesus Christ, to participate in the life and work of the community, and to seek peace, justice, and freedom for all people?

Candidates: I will, with the help of God.

Chief Apostle: Will you be loyal to the United Cornerstone Churches of Christ, its order, and doctrine, committing yourself to be accountable with those serving with you, and to the bishops.

Candidates: I will, God being my helper.

Chief Apostle: May God, who has given you the will to do these thing, give you grace to perform them that the work begun in you may be brought to perfection.

All: Amen

Ordination of Elders

Archbishop Davis: An elder is called to share in the ministry of Christ and of the whole church: to preach and teach the Word of God and faithfully administer the sacrament of Holy Baptism and Holy Communion; to lead the people of God in worship and prayer; to lead people to faith in Jesus Christ; to exercise pastoral supervision, order the life of the

congregation, counsel the troubled, and declare the forgiveness of sin; to lead the people of God in obedience to Christ's mission in the world. These are the duties of an elder.

Do you believe that God has called you to the life and work of an elder?

Candidates: I do so believe.

(Ordinand kneels and the Chief Apostle and members of the Council of Bishops lay hands on the ordinand praying).

Chief Apostle: Almighty God, pour upon _____ the Holy Spirit, for the office and work of an elder. Amen.

_____, take authority as a deacon to proclaim the Word of God, and to lead God's people to serve the world, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

Prayer of Consecration for Elders
Willie Davis

Archbishop

We praise you, eternal God, because you have called us in your infinite love to be a priestly people, offering to you acceptable worship through Jesus Christ our Lord.

Apostle and High Priest, Shepherd and Bishop of our souls. We thank you that, by dying, Christ has overcome death and, having ascended into heaven, has poured forth gifts abundantly on your people, making some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of the ministry, to build up Christ's body, the Church, and to fulfill your gracious purpose in the world.

Gracious God, give these your servants the grace and power they need to serve you in this ministry, so that your people may be strengthened and your name glorified in all the world.

Make them faithful pastors, patient teachers, and wise counselors. Enable them to serve with out reproach, to proclaim the gospel of salvation, to administer the Sacraments of the new covenant, to order the life of the Church, and to offer with all your people spiritual sacrifices acceptable to you; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Selection

"A Charge to Keep"

The Sacrament of Holy Communion

Benediction

Chief Apostle J.H. Carter

Recessional

UCCI Mass Choir

Holy, Holy, Holy

*Ho-ly, Ho-ly, Ho-ly! Lord God Al-might-y!
Ear-ly in the morn-ing or song shall rise to Thee;
Ho-ly, Ho-ly, Ho-ly! mer-ci-ful and might-y,
God in three Per-sons, bless-ed Trin-i-ty.*

*Ho-ly, Ho-ly, Ho-ly! all the saints a-dore Thee,
Cast-ing down their gold-en crowns a-round the glass-y sea;
Cher-u-bim and ser-a-phim fall-ing down be-fore Thee,
God ev-er-last-ing through e-ter-ni-ty.*

*Ho-ly, Ho-ly, Ho-ly! Lord God Al-might-y!
All Thy works shall praise Thy Name in earth, and sky, and sea;
Ho-ly, Ho-ly, Ho-ly! mer-ci-ful and might-y,
God in three Per-sons, bless-ed Trin-i-ty.*

A Charge To Keep I Have

*A charge to keep I have, A God to glo-ri-fy,
A nev-er dy-ing soul to save, And fit it for the sky.
To serve the pre-sent age, My cal-ling to ful-fill;
O may it all my pow'r en-gage To do my Mas-ter's will!
Help me to watch and pray, And still on Thee re-ly,
O let me not my trust be-tray, but press to realms on high.*

There Is Power In the Blood

*Would you be free from the burden of sin?
There's pow'r in the blood, pow'r in the blood;
Would you o'er evil a victory win?
There's wonderful pow'r in the blood.*

[Chorus]

*There is pow'r, pow'r, wonder-working pow'r
In the blood of the Lamb;
There is pow'r, pow'r, wonder-working pow'r
In the precious blood of the Lamb.*

*Would you be free from your passion and pride?
There's pow'r in the blood, pow'r in the blood;
Come for a cleansing to Calvary's tide -
There's wonderful pow'r in the blood.*

~ [Chorus] ~

*Would you do service for Jesus your King?
There's pow'r in the blood, pow'r in the blood;
Would you live daily His praises to sing?
There's wonderful pow'r in the blood.*

~ [Chorus] ~

APPENDIX O



Pictured above is the first Ordination class of the United Cornerstone School of Divinity. Class of 2008 pictured prior to being ordained.



Pictured above at left and right are students from UCSoD getting prepared to take their catechism to determine whether or not they will be ordained during the United Cornerstone Churches International (UCCI) National Holy Convocation.

APPENDIX P



Pictured at left Elder George B. Jackson prepares students for the catechism with words of encouragement. Apostle James H. Carter and Arch Bishop Leroy George served as moderators during the exam.

Pictured at right Elder George B. Jackson gives instruction to students enrolled in Ordination 100.



Pictured at left Apostle Willie Davis observes students who were enrolled in UCSOD's Ordination 200 class as they complete classroom assignments.

APPENDIX Q



Senior members of the UCCI Council of Bishops.



UCCI Council of Bishops with “laying on of hands” ceremony.

APPENDIX R

ORDINATION 100 and 200 {Part I & Part II}

United Cornerstone School of Divinity {UCSoD}

7 JW Thomas Way

Thomasville, North Carolina 27360

Saturdays ~ 2:00 – 4:00 p.m. {6 weeks}

INSTRUCTOR: *GEORGE B. JACKSON*

Home: (704) 212-7838 **Office:** (336) 476-6456 **Office Hours:** Tues. & Thurs. (1 to 5p.m.)

Email: ucsod1@gmail.com

Location: Citadel of Faith – Fellowship Hall

OBJECTIVE: This course will prepare students for Catechism, the set of questions and answers on Christian doctrine and church polity. Thorough knowledge and understanding of the work of the church will make the student eligible for Ordination, the appointing, consecrating or commissioning of persons for special service to the Lord and His people. Satisfactory completion of these courses will qualify the students for Ordination written and oral exams.

COURSE DESCRIPTION: This course is designed to empower students in effectively leading God's people in worship and administration. In this two part study, the student will increase his knowledge of the Word of God and discover what kind of leadership is needed for a renewed and revitalized church and how such leadership can be developed.

INSTRUCTIONAL METHODS AND TECHNIQUES: Students will build a vocabulary of relative terms and concepts, participate in classroom and group discussions, write position and research papers, complete reading assignments and interpret scripture. Quizzes and exams will be given to test student's knowledge of information and diligence to assignments.

COURSE CONTENT: This course will introduce the student to the rites and ordinances of the church and their history, the basic doctrines of the Christian faith, pastoral care, church administration, church protocol and pulpit procedures.

REQUIRED READING/TEXT: *The Holy Bible (Oxford Annotated version)*

Holman Concise Bible Dictionary, Broadman &
Holman Publishers, Nashville, Tenn., 1997,2001.
(available in Bookstore)

COURSE REQUIREMENT: Attendance is vital as well as completion of all class assignments, quizzes, and/or examinations.

STUDENT EVALUATION

Class Participation	30%
Reading Assignment	20%
below	
Topic Papers	50%

GRADING SCALE

A	100 – 92	D	71 – 62
B	91 – 82	F	61 and
C	81 – 72		

ATTENDANCE POLICY: By signing up for the course, students commit themselves to attend all class meetings. Please see the UCSOD program brochure and familiarize yourself with the school's official policy with regard to attendance. Students will be dropped from the course and given a grade of FA (Failed Attendance) after the second (2nd) unexcused absence. If possible, it is necessary to call the Instructor/President prior to any absences.

CLASS SCHEDULE: PART I

Week 1:	How to write papers on a college level My Salvation Story My Jesus Event (calling) Protocol and pulpit etiquette
Week 2:	Holy Baptism, Infant Dedication What does the Bible say about Ordination?
Week 3:	The Lord's Supper (within the congregation, home visit) How can I effectively use my gift? What is my ministry? Church Calendar Workshop
Week 4:	Weddings Worship (practice, components) Church Bulletin Workshops
Week 5:	Funerals; Eulogies Ministering to the bereaved (before/after funeral) Ministering to the sick (home, hospital)
Week 6:	Special Occasion Sermon FINALS

CLASS SCHEDULE: PART II

Week 1:	Establishing a Servant Ministry
----------------	---------------------------------

Week 2:	Ministry beyond the walls of the church (Effective Evangelism)
Week 3:	From the Ground Up “Church Planting”
Week 4:	What is Ordination and why is it important to me?
Week 5:	“Treating your favorite text”
Week 6:	FINALS: Sermon/Exam

AMERICAN DISABILITIES ACT POLICY STATEMENT: The Americans with Disabilities Act of 1990 (ADA) is a federal anti-discrimination statute designed to remove barriers which prevent qualified individuals with disabilities from enjoying the same opportunities that are available to persons without disabilities.

The United Cornerstone School of Divinity will be forthright in all efforts to ensure that individuals with disabilities do not encounter discrimination including outright intentional exclusion; discrimination effects or architectural, attitudinal or communication barriers. The policy of the United Cornerstone School of Divinity will be to maximize the full inclusion and integration of people with disabilities in employment.

Per Seminary Policy, please contact the President of the United Cornerstone School of Divinity at (336)476-6456 for more information.

APPENDIX S

Student Evaluation of Instruction Ordination 100/200

Dr. George B. Jackson, Instructor

Please rank according to your level of satisfaction or dissatisfaction using the following scale:

1 = Poor 2 = Fair 3 = Average 4 = Good 5 = Excellent

1. Instructor is well prepared for class sessions.	1	2	3	4	5
2. Instructor's mastery of materials.	1	2	3	4	5
3. Instructor answered questions completely and clearly.	1	2	3	4	5
4. Instructor spoke clearly and audibly.	1	2	3	4	5
5. Instructor stimulated interest in the course.	1	2	3	4	5
6. Instructor was fair and reasonable.	1	2	3	4	5
7. Instructor was knowledgeable about topics presented.	1	2	3	4	5
8. Instructor treats students respectfully.	1	2	3	4	5
9. Syllabus reflected course content.	1	2	3	4	5
10. Instructor used syllabus effectively.	1	2	3	4	5
11. Instructor used class time effectively.	1	2	3	4	5
12. Relevant outside assignments.	1	2	3	4	5
13. Examinations were appropriate.	1	2	3	4	5
14. Instructor was available for consultation.	1	2	3	4	5
15. Instructor represented UCSOD values.	1	2	3	4	5
16. Instructor contributed to my development.	1	2	3	4	5
17. Grades assigned accurately.	1	2	3	4	5
18. Registrar's office was helpful.	1	2	3	4	5
19. Adequate library resources.	1	2	3	4	5
20. UCSOD support staff was helpful.	1	2	3	4	5

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