

OUTCOMES-BASED ORDINATION (OBO) CANDIDATE MANUAL



Pacific Northwest Conference
Free Methodist Church of North America
Outcomes-Based Model Ordination
OBO Candidate Manual

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OUTCOMES-BASED ORDINATION MODEL

The Goal of the OBO Model

The OBO Model seeks to equip Conference Ministerial Candidates approved for the program to fulfill the high requirements of an ordained elder in the Free Methodist Church. To be ordained an elder, God's call and power for ministry must be visible to both the one called and also to the community of faith called by Christ – the Church – to ensure faithfulness to Biblical principles and leadership.

A person called by God enters a vocation which carries significant responsibility. The biblical model and Methodist heritage point the role of shepherd as one which tends to the souls of people, leading the church to make more and better disciples. This requires spiritual strength, strong moral character, clear communication and leadership skills grounded in Scripture, sound doctrine and practice. The qualities of a Free Methodist Pastor, as defined by the Book of Discipline (§ 5310) are:

1. Spiritual Qualifications. The candidate:
 - a. is committed to Jesus Christ as Lord;
 - b. shows evidence of integrity through holiness of heart and life;
 - c. displays the fruit of the Holy Spirit;
 - d. receives and gives forgiveness;
 - e. possesses healthy self-esteem and maintains a positive attitude;
 - f. demonstrates faith, creativity and initiative;
 - g. respects people regardless of race, gender or economic status; and
 - h. models a teachable spirit.

2. Personal Characteristics. The candidate:
 - a. is called to ministry;
 - b. practices spiritual disciplines;
 - c. is gifted for leadership;
 - d. models a balanced life and a healthy self-discipline;
 - e. maintains freedom from addictions;
 - f. engages in life-long learning;
 - g. submits biblically to authority;
 - h. seeks professional and personal accountability; and
 - i. has the support of his/her spouse, if married.

3. Pastoral Care. The candidate:
 - a. loves his/her family as Christ loves the church;
 - b. responds appropriately and warmly to people;
 - c. embodies a passion for making disciples;
 - d. ensures appropriate care for the people of God;
 - e. builds up people and inspires hope;
 - f. demonstrates interpersonal skills; and
 - g. resolves conflict effectively.

4. Communication. The candidate:
 - a. handles the Word of God correctly;

- b. calls people to faith in Christ;
- c. understands the culture, community and congregation;
- d. utilizes effective means of communication;
- e. affirms and articulates Wesleyan theology;
- f. prepares thoroughly for public presentation;
- g. persuades people to make godly, life-changing decisions;
- h. challenges the status quo in love, when necessary; and
- i. facilitates an environment of holy worship.

5. Leadership. The candidate:

- a. leads out of personal and corporate prayer;
- b. articulates a vision from God;
- c. sets strategic goals to accomplish the vision;
- d. instills congregational ownership of vision and goals;
- e. mobilizes resources to fulfill the vision;
- f. practices sound principles in accomplishing change;
- g. identifies, attracts and equips leaders;
- h. fosters a positive atmosphere;
- i. participates in the denomination's mission; and
- j. promotes involvement in world evangelization.

Steps to Ordination

There are four steps to becoming an ordained minister in the Free Methodist Church. 1) An individual sensing a call to pastoral ministry begins as a local ministerial candidate (LMC) and upon licensing with the recommendation of the ministerial education and guidance board 2) may be received by an annual conference as a conference ministerial candidate (CMC) – a process during which requirements for ordination are pursued and character and gifting are evaluated. 3) Upon recommendation of the ministerial education and guidance board, being received into annual conference membership and elected to elder's orders an individual is 4) ordained an elder.

Terminology Related to Outcomes-Based Ordination Model

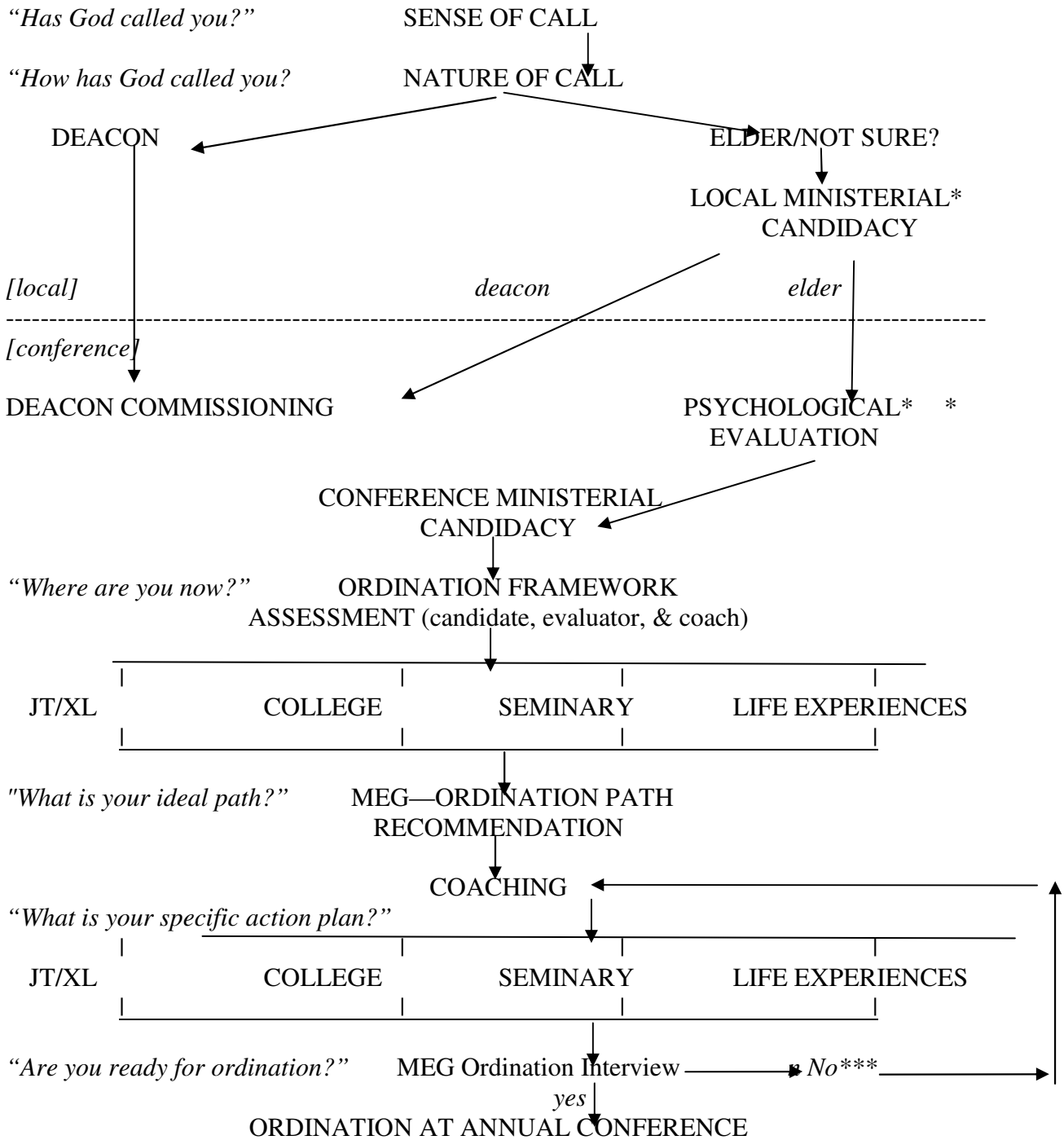
Ministerial Education and Guidance (MEG) Board—Provides oversight and top-level direction and approval.

Candidate—A conference ministerial candidate following the Outcomes-Based Ordination model.

Assessor—A trained evaluator who works with candidate and coach to initially determine the candidate's placement in the Key Development Areas framework (pages 8-11).

Coach—Guides and encourages candidate through the approved path; also interfaces with the assessor and, to some degree, the MEG Board.

OBO PROCESS CHART



*LMC is a one-year process which must be completed by the end of the calendar year prior to designation as a CMC at annual conference

** Those deemed questionable or unsuitable for ordained ministry are either be reevaluated after appropriate counseling, training, etc. or outplaced

*** At MEG discretion, those who are unable to complete ordination requirements may be outplaced or reverted to deacon status

Explanation of OBO Model

A person sensing a possible call of God to vocational ministry should sort out much of that calling at the local church level. The determination of whether or not a person should follow the elder's ordination track should be largely resolved while the person is still a local ministerial candidate (LMC). If it is determined that they are best suited for ministry as a deacon, they will continue under the direction of the local church.

If it is determined that an individual is gifted, graced, motivated, and confirmed by the local church toward elder ordination and they are received by the conference as a conference ministerial candidate, they will move into the Outcomes-Based Ordination (OBO) process.

The purpose of our efforts is the efficient identification and mobilization of those God has called to ordained ministry. We want to ensure the continued quality of the process without inducing undue frustration, especially in the case of those who are pursuing paths that are less "traditional" in nature.

The 12 outcomes (Key Development Areas) are designated in a grid based on the "Apollos" model. In the past, those in the Apollos model often had difficulty meeting the academic requirements while those in the correspondence, college and seminary tracks often found it difficult to meet the pastoral service experience requirements. Blending these into one composite track seems to offer the benefits of both without the hindrances of either.

Those already in process will be presented with the OBO track as an option to the process in which they are already involved. Then, with counsel from the MEG, they can discern the path to ordination that is right for them.

The MEG Board, via the evaluator/assessor, with input from the coach (usually the candidate's senior pastor) and the candidate use the Key Development Areas criteria to evaluate the education and life experiences of a candidate, determining where they are on the preparation path to ordination. These assessors will serve "on assignment" as ad hoc members of the MEG Board. Then, under supervision of the coach, these same components--education and future life experience opportunities--are employed to take them to the desired outcomes in the Key Development Areas. It is important the ordination process be qualitative (outcome-based) rather than quantitative (time/credential based).

Process Steps

If a local ministerial candidate is gifted, graced, motivated and confirmed by the local church as being a candidate for elder ordination:

1. The candidate is approved by the MEG Board as a conference ministerial candidate.
2. Through the OBO Coordinator, the candidate is assigned a coach by common agreement. The coach helps determine placement during the assessment, helps plot the action plan, oversees candidate work, provides feedback and encouragement to candidate, provides a quarterly report (see #5) to the assessor (with a copy to the

conference office) and occasional feedback to the MEG board, as requested (see #7B).

3. Initial assessment. At the initial assessment, the candidate, coach and assessor work together to determine the candidate's current placement on the grid and plot the initial roadmap. This plan should cover approximately the first year of work. The plan might include any combination of correspondence, College, Seminary, and Life Experience pathways (as seen on the OBO Chart) to achieve these goals. Within a week of the assessment, the assessor will write up a plan and email it to the coach. If the coach has questions after the initial assessment, he/she is to contact the assessor for clarification.

4. Coaching will take place in person or via the phone or email at least once a month. Assignments will include readings, experiences, tasks and seminars that are mutually developed and agreed upon and tied to the Key Development Areas.

5. Quarterly reports. The coach is responsible for submitting quarterly reports to the assessor and a copy to the OBO Coordinator. The reports will indicate:

1. Progress that has been made in each area of assignment since the last report
2. Proposed plan for the next quarter
3. Any concerns or confirmations regarding the candidate's progress and fit for elder ordination.

The content of these reports should be reviewed with the candidate prior to submission.

6. Yearly assessor reports. In response to quarterly report information, the assessor will contact each coach (and possibly the candidate) to provide direction for adjusting goals and plans until the process either terminates in candidate ordination or a candidate discontinues the program. Annually in September, each assessor will submit a written report to the MEG Board via the OBO Coordinator concerning the candidate(s) under their care.

7. Relating to the MEG Board.

A) In addition to the CMC interview, the OBO candidate will be expected to meet once a year (any year when they are *not* having a MEG Board interview) with a small group of candidates and a MEG representative for peer support and networking, encouragement and opportunity for informal feedback. These meetings are initiated by the MEG Board.

B) Approximately one year before he/she anticipates ordination, the candidate will meet with the MEG Board for a full interview including written responses to questions. Coaches might be asked to provide some suggested questions in addition to standard ones.

C) There will also be an interview with the MEG Board in the winter or spring before anticipated ordination. If the MEG board recommends the candidate for elder ordination, they will be received by the conference at the next PNWC Leadership Summit.

Note: OBO candidates are *not* required to fill out Growth Goals or Pastoral Service forms as these informational items are incorporated into the OBO program.

Strengths and Weaknesses of the Outcomes-Based Ordination Model

OBO Strengths

Your previous training and fruitful ministry experiences are given strong consideration as equivalencies to formal and academic educational requirements.

The learning opportunities will provide an improved theological and practical knowledge as well as skills necessary to live out your vocation as a minister of the gospel of Christ.

While you bear the costs of the program associated with travel, books, and tuition for classes, and seminars, the cost is significantly less than that of formal academic tuition. There are funds available to offset some costs if you qualify for the Fruitful Leaders Fund (see attached application form).

The mentoring model provides you with a very personal guide and resource to navigating the challenging waters of ministry and denominational requirements.

The church you serve gains an increasingly godly, competent pastoral leader.

The flexibility of the program is such that you are able to complete the requirements on a schedule that suits your needs.

When the program is complete, you are ordained an elder of the Free Methodist Church.

The Liabilities of OBO

While you work with a coach, the success and depth of your growth in the program largely depends upon the level of initiative and effort you put into the program. You must be a self-starter and able to maintain a level of self-leadership that can prioritize OBO activities in the midst of your family and professional life.

The Free Methodist Church recognizes your ordination as an elder in this model and you are equal with other elders anywhere within the global Free Methodist connection. However, while your ordination may transfer to other denomination, it also may not, depending upon the requirements of the receiving organization.

The OBO model is firmly grounded in biblical, apostolic and historic models for ministry training, yet there is sometimes a bias in American culture and within the Free Methodist Church favoring seminary trained pastors. Most ordained pastors in the world have not completed seminary training; neither have the majority in the United States. Nonetheless, you may hear criticism from others who may question your perceived lack of formal education.

There is strong effort to provide you with exposure to much of what a seminary or college trained pastor experiences. The practical rigors, character assessment and requirement of fruitfulness in personal and church growth exceed the demands of many seminary and college models. However, completing the OBO model training experiences does not equate into academic credit, and will not, with very few exceptions, be considered a transferable equivalent if you choose to apply to college or university programs.

Outcomes-Based Ordination Model

Evaluation of the Key Development Areas

1. Proven Character - Spirit-Filled (Fruit and Gifts)

1	2	3	4	5	6	7	8	9	10	11	12
The candidate expresses a call to ministry, but lacks evidence of consistent spiritual maturity and giftedness.			The candidate is growing, but shows some evidence of spiritual immaturity and has only demonstrated limited giftedness.			The candidate manifests a walk with the Spirit, and demonstrates an increasing level of proven giftedness in practical ministry.			The candidate is a joyful, contagious Christian leader with an abundant, fruitful ministry that flows out of their spiritual gifts.		

EVALUATION RATING SUPPORT:

2. Proven Character-Spiritual Disciplines (Word, Prayer, Fasting, etc.)

1	2	3	4	5	6	7	8	9	10	11	12
The candidate agrees with the importance of spiritual disciplines, but neglects consistent time in the Word, prayer and fasting.			The candidate is sporadic in the practice of spiritual disciplines.			The candidate demonstrates increasing growth in the use of spiritual disciplines, and is discovering a unique personal pattern in their use and application.			The candidate has internalized the pattern of regular and comprehensive spiritual disciplines in Work prayer and fasting.		

EVALUATION RATING SUPPORT:

3. Proven Character - Personal Integrity (Above Reproach)

1	2	3	4	5	6	7	8	9	10	11	12
The candidate shows inconsistency between profession of integrity and its application in personal life; struggles to do what they say.			The candidate is growing in integrity, but under pressure is known to resort to self-serving techniques such as casting blame, exaggeration or rationalization.			The candidate makes a sincere effort to live a life of integrity, but needs to grow in moral reasoning with respect to complex issues of questionable judgment and conflict resolution.			The candidate is on mature character with a clear sense of what is right and wrong based upon biblical principles, consistently applied—above reproach.		

EVALUATION RATING SUPPORT:

4. Proven Ministry – Biblical Interpretation (Knowledge/Application)

1	2	3	4	5	6	7	8	9	10	11	12
The candidate is excited about the Lord, but still lacks a comprehensive knowledge of the Bible.			The candidate has an enthusiasm for the Lord and Scripture but still lacks the skills for sound interpretation and its application.			The candidate has developed skills for understanding scriptures but still needs to grow in integrating and relating specific texts to the whole sweep of God's redemptive plan.			The candidate shows competence as a biblical theologian and is able to provide leadership and counsel both in and outside of the pulpit based on God's Word.		

EVALUATION RATING SUPPORT:

5. Proven Ministry – Communication Skills (Preaching/Teaching)

1	2	3	4	5	6	7	8	9	10	11	12
The candidate has limited preaching/teaching experience and or lacks giftedness.			The candidate has preaching/teaching experience, but still lacks fundamental communications skills.			The candidate has developed content and delivery skills but still needs to grow in their ability to be consistently compelling.			The candidate shows strong theological perspective and high competence in sermon preparation, leading to application that ministers to the congregational needs.		

EVALUATION RATING SUPPORT:

6. Proven Ministry – Ministry Fruitfulness (Disciples, Leaders, Groups, Churches)

1	2	3	4	5	6	7	8	9	10	11	12
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<p>The candidate has no examples of ministry fruitfulness.</p>	<p>The candidate has an understanding and desire for effective ministry, but has only a few examples of limited ministry fruitfulness.</p>	<p>The candidate has demonstrated fruitfulness, but still needs to grow in ability to produce systematic multiplication for the Kingdom .</p>	<p>The candidate has consistently demonstrated the ability to multiply disciples, leaders, groups and churches.</p>
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EVALUATION RATING SUPPORT:

7. Proven Relational Health – Family Health

1	2	3	4	5	6	7	8	9	10	11	12
<p>There are causes for concern in the life of the candidate with respect to family relationship that have hindered the ability to be an effective spiritual leader.</p>			<p>The candidate has dealt with some family relationship problems, but there are lingering doubts that some relational dimensions could negatively affect ministry.</p>			<p>The candidate has identified and is successfully addressing family relational problems, but needs further growth in establishing healthy relational patterns.</p>			<p>The candidate exemplifies healthy family relationships which will be an asset to ministry.</p>		

EVALUATION RATING SUPPORT:

8. Proven Relational Health – Peer Accountability

1	2	3	4	5	6	7	8	9	10	11	12
<p>The candidate is not involved in peer accountability and is not open to the concept of submitting one to another.</p>			<p>The candidate accepts the concept of peer accountability but struggles in submitting to its requirements.</p>			<p>The candidate participates in peer accountability but struggles with authenticity in a group setting.</p>			<p>The candidate is committed to the practice of peer accountability, and is appropriately vulnerable and authentic with others.</p>		

EVALUATION RATING SUPPORT:

9. Proven Relational Health – Empowers Leadership in Others

1	2	3	4	5	6	7	8	9	10	11	12
The candidate refuses to relinquish leadership to others—ministry is all about the candidate.			The candidate formally agrees to the concept of empowering others into leadership, but in practice finds it difficult and tends to be controlling.			The candidate shares leadership on many occasions, but is inconsistent. The candidate needs to develop patterns after the biblical model of II Timothy 2:2.			The candidate demonstrates the ability to systematically develop leaders and transfer authority to them following the example of II Timothy 2:2.		

EVALUATION RATING SUPPORT:

10. Proven FMC Commitment – Submission to Spiritual Authority

1	2	3	4	5	6	7	8	9	10	11	12
The candidate is consistently resistant to guidelines.			The candidate recognize formal necessity for authority in the church, but on occasion, responds to that authority in unhealthy ways.			The candidate practices submission to spiritual authority, but must deal with attitudinal issues and selective submission.			The candidate submits to spiritual authority with a joyful heart.		

EVALUATION RATING SUPPORT:

11. Proven FMC Commitment – Wesleyan Theology

1	2	3	4	5	6	7	8	9	10	11	12
The candidate lacks adequate knowledge of Wesleyan theology.			The candidate has a rudimentary but insufficient knowledge of Wesleyan theology.			The candidate has a working knowledge of Wesleyan theology but needs to develop the ability to articulate it and apply it to scripture exposition and the Christian life.			The candidate has a solid grasp of and commitment to Wesleyan theology, and is able to creatively articulate it and apply it to different areas of life and ministry.		

EVALUATION RATING SUPPORT:

12. Proven FMC Commitment – Knowledge of Free Methodist History & Polity

1	2	3	4	5	6	7	8	9	10	11	12
The candidate is fundamentally ignorant of Free Methodist history and polity.			The candidate has some acquaintance with and exposure to Free Methodist history and polity but is unable to explain them in and comprehensive way.			The candidate is familiar with the basic facts of FM history and polity, but needs to develop a deeper understanding of the underlying principles of the FMC story and its organizational forms.			The candidate owns the Free Methodist story and is leading other sot buy into our mission and to become part of the ongoing story.		

EVALUATION RATING SUPPORT:

Outline for Coaching Interaction

Each month, the coach and candidate will have a conversation about progress on goals. This may be in person, over the phone or by e-mail. This is a guide and does not preclude conversation around other matters as need arises. However, these questions touch upon the ministry domains that constitute godly, competent, pastoral leadership—the target of the OBO ordination model.

How are you seeing God at work in your life through the practice of spiritual disciplines?

How are you keeping your relationships with family and friends healthy?

Which learning opportunities are you taking advantage of this month? Books read? Seminars attended? Insights through Scripture, prayer and fasting? Take this opportunity to discuss your current readings and assignments.

Describe your personal and corporate evangelistic contacts and outcomes this month.

Who are you mentoring/training in your congregation or community? What servant-leadership goals and roles are developing as a result?

How are you managing resources—time, finances and personnel?

Describe how you and the ministries under your supervision are redemptively involved in your community. What are some ways you are modeling service and compassion, particularly to the poor and disenfranchised?

What is the most pressing task in your life right now? What is your most pressing task in ministry right now?

How can I pray for you, your family and your ministry?

Coaching Interaction Evaluation
(for use between coach and candidate)

Date of mentoring encounter _____

The success of the OBO program largely depends upon the quality of the relationship between participants and their mentors. This tool is designed to facilitate healthy, open communication. Please either discuss the content of this form after your monthly contact or independently write your answers and share with each other at the end of a mentoring session.

Quality of Relationship

Words or phrases I would use to describe the quality of our interaction are:

What went particularly well for us?

What is our greatest challenge?

Action steps to improve the quality of our interactions are:

Content of Encounter

One thing I am learning about myself is:

One thing I am learning about my coaching partner is:

One thing I am learning about our relationship is:

Objectives of the Encounter

These are the learning objectives we worked on:

This is the progress we made:

What worked really well?

What needs to be improved?

What are our next steps?

What else do we need to discuss?

What is the objective for our next meeting or conversation?