

# Agenda - 2016 in Seal Beach, Calif.

1. Wednesday
  1. 6:00 Dinner together in Seal Beach
2. Thursday
  1. Breakfast - comp. at the hotel
  2. 8:00 - Devo's
  3. 8:20 - Executive Directors Review
    1. [Report from E-Net, an EVLC initiative](#)
  4. 8:15 - [Approve Minutes of the July 2015 meeting](#)
  5. 8:18 - National Ministry Reports (10 minute report, 5 minute Q&A)
    1. Go2 - Larry Orme - [Report](#)
    2. Grace College and Seminary - Jeff Gill - [Report](#)
    3. Women of Grace, USA - Viki Rife - [Report](#)
    4. Eagle Commission - John Schumacher - [Report](#)
    5. Social Concerns - Don Shoemaker
    6. BMH - Liz Gates - [Report](#)
    7. Encompass - Dave Guiles - [Report](#)
    8. AGBM - Joel Richards
    9. CE National - Ed Lewis - [Report](#)
    10. GBIF and R.I.P. - Ken Seyfert - [Report](#)
  6. 9:45 - Break
  7. 10:00 - Continue National Ministry Reports
  8. 11:30 - [Charis Commitment to Common Identity \(CCCI\)](#) - Report from delegates  
(Keith Minier and Mike Yoder join us on GoToMeeting)
    1. Audio Resource - [Mike Yoder sharing with the Heartland Ministerium in November \(transcription\)](#)
    2. [Charis Alliance Charter](#)
  9. 12:30 - Lunch (working - at the church)
  10. 1:00 - Open Discussion about the CCCI
  11. 2:00 - Commission meetings
  12. 4:00 - Structures Commission Report
    1. At the July meeting of the Fellowship Council, we passed the following motion: "...to form a study committee made up by Structures Committee to study Scripture and the needs of the Fellowship to come up with a recommendation regarding 1)whether to pursue some official authorization for professional ministry workers who serve "under authority", 2) whether that could include women and specifically women chaplains, and if so, 3) how to proceed (recommended next steps)"

1. As it considered the Women in Chaplaincy question, the structures commission worked first on a statement of what they believe FGBC churches commonly hold about women in ministry. [Here is that statement.](#)
2. Licensure and Ordination statement. It has been noted that the FGBC practice of local church licensure and ordination is not contained in FGBC nor AGBM governing documents.
  1. Suggesting addition to the Manual of Procedure, Article VII, Section Five. "The Fellowship of Grace Brethren Churches encourages churches to make disciples of Jesus Christ who make other disciples of Jesus Christ. Local churches have the primary responsibility of identifying, training and certifying leaders of this disciple-making function of the local church. Churches are encouraged to ask Cooperating Districts to provide assistance in this certification process (also called Licensure or Ordination) and can add their endorsement to this local church certification. The Association of Grace Brethren Ministers, a National Ministry of the FGBC will maintain a list of certified ministers and their endorsements." (to be reconsidered at the annual fellowship council meeting).
3. CCCI - What to do next. - 2 possible motions:
  1. The FGBC desires to become a member of the Charis Alliance and endorses the Commitments to Common Identity and Mission. The FGBC accepts the benefits and responsibilities of membership and will select three delegates to the alliance by August 2016.
  2. We encourage member churches, cooperating districts, national ministries and cooperating ministries to endorse the Charis Commitment to Common Identity and develop resources to use the CCCI document for leadership development.
4. Committees
  1. Parliamentary – Appoint any three of the following: Galen Wiley, Bud Olszewski, Doug Courter, Larry Edwards, Steve Galegor (jr), Dan Gillette, Fenton McDonald, Doug Sabin, Terry Daniels, Beau Stanley.
  2. Membership – Appoint any two of the following: Roy Halberg (California), Terry Daniels (California), Larry Edwards (PA), Roland Maust (PA), Christian Becker (Virginia), Don Eshelman (VA), Steve Shipley (Florida), Richard Todd (California), Ron Smals (Ohio).
  3. Nominating - We need 12 names for the ballot. 6 with the highest votes serve.
13. 4:30 - Membership Commission Report
  1. New Churches - None yet
  2. New member churches
    1. [Sterling Grace Brethren Church \(Alaska\)](#)
    2. [Breathe Church \(Coatesville, PA\)](#)

3. [Bow Island Community Bible Church \(Alberta, CAN\)](#)
  3. New Cooperating Ministries - None yet
    1. [Current Application](#)
    2. [Revised Application](#)
    3. [Sunset provision is being followed up by Tom Avey](#)
  14. 6:00 - Dinner
  15. 7:30 - Optional Task gatherings
3. Friday
1. Breakfast - comp. at the hotel
  2. 8:00 - Devo's
  3. 8:30 - Future FGBC Executive Structure - Bartley
  4. 10:00 Break
  5. 10:15 - Finance Commission Recommendations
    1. [2015 Financial Report](#)
  6. 10:45 Executive Director Report
    1. Vision Conference 2016 | Margins (Avey/Sawatsky)
    2. Vision Conference 2017 - (Avey/Minier)
    3. Focus Retreats in 2016/2017 (Cruise/Avey)
  7. 12:00 - Dismiss

## ***Update on the Equipping Church Network***

January, 2016

Tom Julien

It has been five years since we embarked on the mission to infuse an equipping culture into the churches of the Fellowship of Grace Brethren Churches. Our leadership development team met at Wooster in December of 2010. It was at this time that we made the decision to focus not on formal training, but on equipping, seeking to develop the mid-level leaders of our churches. We chose the name Equipping Church Network, to be designated as E-Net. Our goal was 60 equipping churches by 2020, starting with six pilot churches.

Many meetings and encounters have occurred since then. Fairly quickly we agreed that our approach would have to be highly relational rather than organizational. We made efforts to designate a functioning coordinator in each district or grouping of churches. Others joined our original team. We eventually decided that our approach should be two-fold: 1) training our leaders to intentionally infuse and equipping culture into the churches, and 2) establishing more formal training for the vocational leaders of the church. Accordingly we divided the original team into two parts.

Much of the work during the past several years has been through personal contact and telephone conversations. Several cohorts have developed, bringing together district leaders on a regular basis. This regular contact with church leaders has revealed that much of what we have prayed for is indeed happening in many churches, and that a sizeable number of churches could be considered "Equipping Churches."

In spite of these encouraging reports, our approach has revealed a number of weaknesses. Because it is organic rather than organizational, it is difficult to motivate the churches, to explain the essence of equipping, and to measure progress in results. There is still a lack of clarity concerning just what the Scriptures mean by equipping; most still see it only as training rather than involvement in ministry. Probably a minority of our leaders understand the value of intentionally implementing Ephesians 4:11-16 into their church life. Further, we are pretty much off the radar with respect to having identity in the fellowship, since we are not a part of an existing organization.

In view of this, because of the vital importance of equipping in our churches, is it time to implement a renewed approach? Here are some thoughts:

- 1) The restructuring of the Equipping Church team of coordinators, on the basis of an agreed-upon ministry description. Certain would commit to be instructors. The team leader and leaders of other functions would be decided by the team.
- 2) The creation of an agreed-upon presentation of equipping, with logo, choosing the essential information of our documents, to be used as a brochure, a web page, a site on the FGBC page, etc. This could be made available to churches to put on their web pages. It could also be made into a video.
- 3) The implementation of our original goal of creating quarterly training and sharing seminars in six pilot churches. This would become our principle means of building relationships in the districts, and communicating the essential elements of equipping.
- 4) Discussion concerning whether we should seek our identity as a ministry of one of the fellowship organizations, such as AGBM, CE National, or Grace Seminary.
- 5) The creation of a web page, as well as news in Connect and other means of communication.
- 6) Scheduled communication with interested leaders by email.
- 7) Representation at Fellowship Council (preferably by one of the current members).
- 8) Continued representation at conference, and possible direction of the next series of Focus retreats.

Financing would be a challenge we would have to address. Thus far we have had a minimum of income from EVLC, but this would probably not be sufficient for implementing the above.

1   **Fellowship Council Meeting July 23, 2015 Newark, NJ**

2  
3 PRESENT: Bartley Swatasky (Exec Dir. 2013-16), Kevin Pinkerton (B-'19), Tim Hodges (B-'18), Clancy Cruise  
4 (B-'15), Dan Thornton (C-'16), Mark Lingenfelter (B-'18), Joe Cosentino (B-'17), Greg Serifino (A-'18),  
5 Richard Todd (A-'16), David Kennedy (C-'15), Michael Saldivar (B-'16), Phil Bryant (A-'15), Roy Halberg (A-  
6 '19), Larry Orme ('19), Tom Avey (Fellowship Coordinator), and Greg Howell (Recording Secretary).  
7 Absent: Randy Weekly (C-'17)--facing foot amputation in August, and Matt Householder (A-'17).

8  
9 MINUTES

10  
11 A MOTION PREVAILED to accept the minutes of January 2015 at Seal Beach, CA as published on the FC  
12 website.

13  
14 RATIFY JANUARY ACTIONS

15  
16 A MOTION PREVAILED to Ratify the motion to recommend Clancy Cruise for Executive Director for 3 years  
17 and Keith Minier as assistant for at least 1 year beginning after 2016 Conference.

18  
19 FINANCIAL

20 HOUSING ALLOWANCE

21  
22 A MOTION PREVAILED to set Tom's housing allowance at \$35,000 for the calendar year 2016

23  
24 Tom pointed out that the Budget doesn't include a Brotherhood Mutual rebate as in the past because the  
25 company has stopped that practice. Some states have challenged the practice so they are coming up with  
26 another system.

27  
28 The budget incorporates an added \$1 to base to provide more support for conference.

29  
30 2016 CONFERENCE

31  
32 Location: Toronto Canada. 2016 is the 20<sup>th</sup> anniversary of GB Canada. We were in Toronto in 1996 to  
33 celebrate the beginning of church planting in Canada. The hotel rate of \$165/night sounds high but the  
34 current Canadian exchange is \$.77 on the USD. We will again offer discounts for teens and younger adults.  
35 This seems to have contributed to the presence of increasingly more families in recent years. Tom reported  
36 that GBIF gave \$6,000 and more have committed to help financially.

37  
38 Bartley commented that we may need to change our thinking about the Fellowship office, combining  
39 communication, church-planting, etc. This could be more economical and centralized.

40  
41 A memo about the membership fee is part of the statistical form so local church leaders can understand  
42 why the fee and what it is used for.

43  
44 If the cost of Conference is going up, we need to face facts and change accordingly and sell that there is  
45 value to it. It is not really a delegates' conference, but a pastor's conference since  
46 80% of attenders are paid for by their church.

47  
48 Bartley noted that young leaders like a big city, but it adds logistical problems with children.

49 We need to realize that Conference is like Christmas, so we need to help the family get to  
50 Conference/Christmas. What connects us most is relationships.  
51  
52 We have been missing relational connections with the decline of Grace Seminary. So we need to recreate  
53 ways like Momentum to foster relationships.  
54  
55 What if we give lead pastor discounts (like Israel tour leader) or 3 leaders and the 4<sup>th</sup> one is free?  
56  
57 Who's going to argue about how we are stewarding the money and valuing new leaders? We should aim at  
58 guys we want there not just discount those who are already coming. Some of the older guys "don't get it."  
59 If we don't invest in young leaders, we're done!  
60 We need to clarify about who young leaders are for Conference (families or leaders)--staff rather than  
61 families. May have to do both since our real goal is to build relationships.  
62

63 A MOTION PREVAILED to recommend the printed budget to delegates.

64  
65 A MOTION PREVAILED to keep the \$1 increase but incentivize who needs it (subsidized help) based on who  
66 normally wouldn't come. Tom Avey and the Executive Director will determine how to apply these funds  
67 towards this goal.

68  
69 We should identify the purpose of Conference. Relationship doesn't sell conference, but it is the reason  
70 which draws participants.

71  
72 NEW ADDITIONS

73  
74 A MOTION PREVAILED to recommend New Calvary GBC—(Haitian) to the delegates for admission as a  
75 member church of the FGBC.

76  
77 A MOTION PREVAILED to recommend to the delegates that SEED-NET--Nathan Wells, Pastor, be admitted  
78 to the membership of the FGBC.

79  
80 It is in a lower income housing area (accomplished by different funding streams than Vision Ohio). Mid-  
81 level leadership development occurs in the starting of these groups.

82  
83 A MOTION PREVAILED to recommend Kalahari to the delegates for approval as a Cooperating Ministry of  
84 the FGBC.

85  
86 Discussion included that it has operated for several years being organized and led by Zack Pinkerton , of the  
87 Fremont GBC and includes youth from several districts. It was started to be cheaper and shorter than  
88 Momentum, but definitely an FGBC thing. The Membership Committee has communicated with Ed Lewis  
89 who says it is cooperative not competitive.

90  
91 A MOTION PREVAILED to recommend GROW NEW ENGLAND, (Jack Brown, director) to the delegates for  
92 approval as a Cooperating Ministry of the FGBC.

93  
94 New England is hard soil. This motion sparked discussion about the need for a central church planting  
95 office/director (GO2 really doesn't/can't do this). Does our recommendation/approval of multiple church-

96 planting ministries support cooperative activity or help people/organizations not work together? What  
97 kind of cooperation do we need? (Nathan should attend FOCUS)

98

99 MEMBERSHIP TEAM--list concerns, qualifications, come back after break

100

101 Ordaining women chaplains—Chaplains Endorsing Agent, John Schumacher--

102

103 Discussion: Military chaplains are under authority (different than Sr/Solo pastor). --might affect staff  
104 members in local churches also. It may be worth having a study committee. Could that include women  
105 chaplains? (yes under military authority and under Endorsing Agent) Nurture 2nd tier leadership. It would  
106 be better for policy to come thru FC rather than AGBM. Why not just make a statement for chaplains?

107

108 A MOTION PREVAILED to form a study committee made up by Structures Committee to study Scripture and  
109 the needs of the Fellowship to come up with a recommendation regarding 1)whether to pursue some  
110 official authorization for professional ministry workers who serve "under authority", 2) whether that could  
111 include women and specifically women chaplains, and if so, 3) how to proceed (recommended next steps).

112

113 A MOTION PREVAILED to charge the Structures Committee with initiating the formation of the "Under  
114 Authority" study committee including representatives from the Encompass task force, AGBM, and Grace  
115 Seminary.

116

117 CHARIS--task force, global expression of our identity will meet in Thailand, November 2015 to harmonize  
118 the items in the 1st & 2nd baskets/clusters.

119

120 Dave Guiles reported that he now has the input from all of regions. He is most concerned about North  
121 America. Keith Shearer estimates that we could lose 5% on either end. Dave reiterated that the primary  
122 goal isn't to keep everybody, but to leave something the next generation can embrace.

123

124 Some of the major concerns that have been expressed:

125

126 -bread & cup in the context of a meal (some 3<sup>rd</sup> world congregations have held off even having  
127 communion because they haven't had food and some haven't had water).

128

129 -how dispensational it looks (should it be clearly pre-trib?) Is doctrine prescriptive or descriptive?  
130 Who we are or who we should be? Some want a statement on the country of Israel. Nobody's  
131 going to get everything they want. But what is it that really makes us a family? That's what the  
132 Charis convention will determine.

133

134 19 countries have registered involving 35 delegates. The group will study the draft in the 3 principle  
135 languages (English, French, Spanish) and will vote in November. This will be the global expression of what  
136 being Grace Brethren is and then each delegation will take back to their countries to ratify. This will be like  
137 when the Commitment to Common Mission was ratified. This should all transpire within a year and then  
138 be reviewed every 5 years. Dave Guiles said he would be shocked if it is not approved at Charis, probably  
139 unanimously.

140

141 There is some complexity: 1) the Haitians will not be represented, because they have never met together.  
142 Therefore they did not convene to select delegates. 2) We have a presence in 34 countries but not  
143 necessarily churches in all those countries, so not all "Grace Brethren" will actually be represented. 3) We

144 may have a period of time where both the Statement of Faith and the Identity Document will operate in  
145 parallel. Eventually the Statement of Faith will likely be a great historical document, much like the  
146 Message of the Brethren Ministry. The 5 year review provision will correct the static and include those not  
147 able to be involved this first time. Spiritual descendants of our movement are equal ambassadors at the  
148 round table. Theology will get more and more accurate as we look through different cultural eyes. It won't  
149 be a perfect document, but will be reviewed in 5 yrs. We need to trust ourselves and trust the Holy Spirit.  
150

151 The steering committee will propose to Charis that this will be on the agenda every 5 years even if every  
152 country has no changes. It may be imperfect, but it is in process. It reflects a massive cultural change. We  
153 should have our Charis delegates at our January meeting.

154  
155 VISION CONFERENCE 2016 in TORONTO: 2016 is the 20<sup>th</sup> anniversary of the beginning of GB Canada. We  
156 will meet in the Sheraton Centre right downtown. It is a good place for families. Theme: Margins (ministry  
157 in a post-Christian world) Christians are not in the majority in North America. Speakers that can speak to  
158 the theme. Rooms are \$165/Canadian = about what it is this year (exchange rate is about .77). US citizens  
159 will need passports which take about 6 weeks to process. Dates are July 22 evening to 25<sup>th</sup>, Monday whole  
160 day—travel can be Tuesday.

161 Fellowship Council will meet Friday July 22

162  
163 FOCUS—Clancy

164 Favorite movie “Band of Brothers” you will be better together. Face to face, breathe the same air, get  
165 together. Long-lasting relationships. Retreats will be more learning from each other and spending time  
166 together. Not as heavy as last couple years when we were working on the Identity document.

167  
168 Enduring Visionary Leadership Community did not meet face-to-face in 2014. They did a conference call to  
169 keep connected. They will meet this year (2015). They will re-assess church planting, leadership training  
170 and integrated ministry and look for ways to see all three tracks move forward together. Need to  
171 champion these areas in our local churches more.

172  
173 TASKS

- 174 1. Structures—Ordination (Under Authority) committee & response to Charis doc
- 175 2. Membership—evaluate national ministries, not just doing what they are doing
- 176 3. TA & Bartley—will determine who gets subsidized help to conference.

177  
178 Respectfully submitted,  
179 Gregory M. Howell, recording secretary  
180

**Go2 Network Report**  
**Prepared for Fellowship Council**  
**January 28, 2016**

Thank you for this opportunity to provide an update on the Go2 Network to the Fellowship Council of the Grace Brethren Churches.

The Go2 Network is committed to influencing our changing society with Jesus' gospel! We recruit and network missionaries and their teams to start ministry initiatives and churches in North America's many cultural areas using creative and high impact methods.

Our present Board of Directors

Rev. Robert Fetterhoff, Wooster, Ohio: Chairman of the Board  
Mr. Mark Curtis, esq.: Long Beach, California  
Rev. Mark Lingenfelter: Leamersville, Pennsylvania  
Rev. Bartley Sawatsky: Mississauga, Ontario, Canada  
Mr. Kent Semple CPA: Columbus, Ohio

At present our staff includes –

Dr. Tim Boal: Executive Director and Missional Community Director  
Dr. Dru Dodson: Integrated Ministries and Kingdom Outpost Director  
Dr. Steve Leston: Training and Recruiting Director  
Mr. Mike Silverman: Finance Officer  
Rev. Steve Galegor – Albanian Ministry  
Rev. Michel Faulkner – Urban Training Center Director  
Chad and Amy Sensenig – Grounds4Good Partner Relations

At present Go2 Network is involved in the following areas of ministry.

- 1) We are engaged in Integrated Ministries in Haiti through our partnership with Food for the hungry, Frederick Grace Brethren Church and Grounds4Good Coffee Company. The emphasis is located in Baptiste, Haiti and focuses on training pastors, and coffee farm community development project to bring fair trade pricing to coffee producers in this region. Funds are used to improve the lifestyle of both individual families and their communities.
- 2) New York City Movement Project is a joint partnership between Go2, The New York City Leadership Center, and Redeemer Presbyterian Church. The goal of the project is to plant 100 new churches by 2016. To date 31 new churches have begun in the city. Among the FGBC Steve Galegor and Michel Faulkner are engaged in 5 of these plants. Additionally, there are three men presently being trained n Harlem for Grace Brethren ministry initiatives in 2016.

3) Proximity Café prototype opened in Pottstown, Pa. in May 2014 as what we hope will be the first of a number of café's designed to provide church planters with a sustainable tent making income opportunity. The desired outcome is to develop missional communities, train leaders who wish to serve in a missional context that can develop into new local churches. Changes and adjustments are continually being made so that we can with good assurance have a business ministry model that can be replicated across the country. The prototype is still being evaluated and remains viable thanks to our partnership with Penn Valley Church.

4) We are engaging a new ministry partnership this year with Forge America, the network started by missiologist Alan Hirsch. Go2 will be launching a Forge Hub, which is a 9 month residency to equip believers to think and act like a missionary in their community. We are also participating in the 100m project with Alan and others over the next five years. The project is designed to help churches create a multiplication movement that will reach the 60% of America that remains unreached with the gospel.

5) Grounds4Good Coffee Company continues to develop with new operations expanding from our location in the Northeast into the Southeast, with a new regional headquarters in Lexington, Kentucky. Grounds4Good generates funding for non-profits while at the same time supporting community development in the two-thirds world. Grounds4Good's goal is to generate income on both the supply and demand side of the coffee commodity. Promoting both sustainable farming and supporting non-profit causes in America is the goal of Grounds4Good. Funds from each bag also support Go2's church planting efforts in America. Wake Up...Do Good!

6) Go2's involvement in Navajo ministry concluded at the end of 2015. It was becoming increasingly difficult to provide adequate oversight to the ministry, and our accountability for that ministry back to our donors was untenable. Subsequently, our Board of Directors decided that now would be an appropriate time to move on from our involvement. Arnold Betoney is now serving under the direction of The Native New Life Ministry which is located in the Western part of the Navajo Reservation near Flagstaff, Arizona.

The following prayer requests continue to be the major ones for us to pursue.

- We must pray for workers for the harvest fields.
- We must pray for wisdom in learning to reach a post-Christian America.
- We must pray that new churches will not only start, but that they will become established and bless communities for many years functioning as salt and light in a decaying society.

Thank You,  
Tim Boal  
Executive Director Go2

# Grace College and Seminary



**Fellowship Council Update  
January 25-27, 2016**

**GRACE**  
COLLEGE &  
SEMINARY

# Grace College Mission

Grace College is an evangelical Christian community of higher education which applies biblical values in strengthening character, sharpening competence, and preparing for service.



# What our strategic direction has been:

- Faith-based, affordable excellence
  - Relevancy
  - Affordability
  - Partnerships
- We must follow our strategic plan
- We must continue to monitor all costs
- We must increase non-traditional revenue
- We must develop excellent & affordable facilities

# New Initiatives

- 3 year program
- 4/year BA/MA degrees
- Weber school sites
- Online degrees
- Measure of Grace

# Are the changes working???

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SEMINARY

Numbers are multiplied opportunities to impact individual lives.



**GRACE**  
COLLEGE &  
SEMINARY

# Enrollment Updates

<b>W. L. Campus</b>	<b>Total Enrollment</b>
2015: 1,256	2015: 2,303
2014: 1,231	2014: 2,185
2013: 1,197	2013: 1,904
2012: 1,142	2012: 1,821
2011: 1,038	2011: 1,616

Nontraditional programs account for 43.6% of our total enrollment compared to 35.7% four years ago.



**GRACE**  
COLLEGE &  
SEMINARY

# 2015 Fiscal Year-End Donation Totals

Total Gifts:  
\$6,330,935.42



Total Gifts & Pledges:  
\$8,463,992.49

**GRACE**  
COLLEGE &  
SEMINARY

# Praise the Lord!

FY 2007: \$4.34 million

FY 2005: \$4.8 million

FY 2014: \$5.43 million

FY 2015: \$6.33 million

# Recent Campus Upgrades

## 1. Miller Soccer field





Miller Field

**GRACE SOCCER  
UNDER THE LIGHTS**

**FIREWORKS NIGHT**  
GRACE SOCCER STADIUM | SATURDAY, OCT. 25

**RIDAY, AUGUST 15**

**MEN VS. FC INDIANA**  
**WOMEN VS. HAITI WNT**



**GRACE**  
COLLEGE &  
SEMINARY

# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years



# The Lodge

**GRACE**  
COLLEGE &  
SEMINARY



# Lancer Lofts



**GRACE**  
COLLEGE &  
SEMINARY

# New Dorm Ground Breaking

## July 22, 2015



**GRACE**  
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SEMINARY



# Your Gift Can Name It!

**GRACE**  
COLLEGE &  
SEMINARY

# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years
3. Track and Field complex upgrade

# Track and Field Complex



# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years
3. Track and Field complex upgrade
4. Heritage Trail Greenway Extension



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SEMINARY



# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years
3. Track and Field complex upgrade
4. Heritage Trail Greenway Extension
5. New Worship Arts Major

# Music at Grace College



Prof. Donald E. Ogden

Grace Seminary founded 1937

Moved to Winona Lake 1939

Grace College founded 1948

Music department founded by  
Prof. Donald Ogden 1950

**GRACE**  
COLLEGE &  
SEMINARY

# **Small Ensembles Toured and Recruited Students & Funds**





# New Major, Department, Faculty



Worship Arts

Coming Fall 2016

**GRACE**  
COLLEGE &  
SEMINARY

# Worship Arts Programs

- Interest in bringing music back for years
- Department of Visual, Performing, and Media Arts
- Worship Arts major
  - Worship Leadership
  - Music Technology
  - Visual Art/Design
  - Theatre Arts
  - Contemporary Music
- Worship Arts, Music Technology, Music Arts minors
- Performance labs and internships
- Faculty search underway

# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years
3. Track and Field complex upgrade
4. Heritage Trail Greenway Extension
5. New Worship Arts Major
6. Re-Imagining Grace Theological Seminary



# William Male Center for Seminary and Graduate Studies



**GRACE**  
COLLEGE &  
SEMINARY

# Grace Seminary Re-Imagined

## Deploy

The passion of Grace Seminary supports thriving churches and ministry agencies by offering biblically centered, contextualized, competency-based education on site to enable more effective service within the unique contexts of international, city, rural and suburban settings.



# Recent New Developments

1. Miller Soccer field
2. Three new dorms in three years
3. Track and Field complex upgrade
4. Heritage Trail Greenway Extension
5. New Worship Arts Major
6. Re-Imagining Grace Theological Seminary
7. Critical Issues are Facing Higher Education

# Critical Issues facing Christian Higher Ed

- CCCU and same-sex marriage
- Grace College lawsuit with the Feds
- Wheaton faculty controversy
- Gordon building-use issues

# Our LORD Sometimes Uses Unconventional Ways & People

- David and Goliath
- Hosea and Gomer
- Queen Esther
- Gideon and his small band of men
- Jonah and the great fish
- Elijah and the prophets of Baal
- Joshua (many, many examples)

**But He has promised to lead us,  
and to be faithful to His promises!**

*“Have I not commanded you? Be strong  
and courageous. Do not be frightened, and  
do not be dismayed, for the LORD your God  
is with you wherever you go.”*

**Joshua 1:9 (ESV)**

**GRACE**  
COLLEGE &  
SEMINARY

# Praise the Lord!

Philippians 4: 19-20:

“And my God will meet all your needs according to the riches of his glory in Christ Jesus.

To our God and Father be glory for ever and ever. Amen.” NIV



A huge THANK YOU to the churches  
and people of the FGBC for  
the great heritage, and for:

- Prayer
- Financial Support
- Assistance with Student Recruitment
- Partnership in Mission





# Thank You!

**GRACE**  
COLLEGE &  
SEMINARY

## Report to Fellowship Council - January 2016

### Women of Grace USA



Last year was the year Women of Grace USA almost died. The past fifteen years have been focused on a grueling, slow-moving effort to turn the ship around: transitioning from a focus on foreign missions only to a focus on fulfilling the Great Commission through Titus 2 discipling.

The change has been hard for many to understand and invest in. The decreased giving along with the additional expenses of initiating ministries to promote discipleship of women to women has been a struggle. We have been existing for some time on a shoestring budget, with board members, especially, paying many of their expenses out of their own pockets.

At the end of August 2015 we reached a point where we couldn't even pay our small independent contractor stipends for key services such as office management and communications. The crisis drove us to address the burning question, "Does the FGBC really need Women of Grace USA?"

As a board, we took the matter to prayer. We could not move forward without answering the question. We invested time in retreats to seek answers. We fasted and prayed for clarity. We sought wise counsel.

The answer that came to each of us was a resounding "Yes!" Women of Grace USA has much reason to exist. In the first place, women make up about 60% of the church, and it is the responsibility of the women to train the younger women. We seek to help churches develop quality mentors to assure a strong biblical perspective is at the root of all training. The need for women to disciple women has never been greater. As our society's values crumble, the stabilizing force of wise, Christ-centered women can be a powerful influence for good.

We received many evidences of the value of our ministry. One of our goals is to help women discover how to develop and use their potential to serve the body of Christ, and we saw a number of women step up to use their gifts. One of our FaceTeams had visited a church to help the women see how they could partner in the mission of their church. After several months of seeing the involvement and enthusiasm of the women, one of the elders commented, "Women are the greatest untapped resource of our church!" In addition, a celebration of what God has done among us resulted in an eight-page list of answers to prayer!

Based on our conviction of the need for this ministry, we unanimously decided to continue. God showed us some steps to take and provided some wonderful consultants who volunteered their time. He also provided for that month's needs, and has allowed us to be slightly ahead of budget so far this year.

A few of the highlights of this past year include:

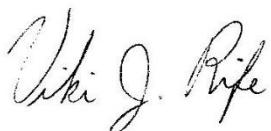
- **A movement of prayer:** Sharon MacMillan, our Spiritual Life director, has been working with Tom Julien and Tom Avey to promote prayer encounters throughout our Fellowship. Our board voted at our fall meeting to offer Prayer Summits in various regions in the next year to give women the opportunity to experience times of intense, focused corporate prayer.
- **Women's Leadership Studies classes:** This partnership with Grace College and Seminary has provided rich opportunities for women to process the challenges of their call to help train other

women and to sharpen their own walk with God. Under the coordination of Amanda Paragon we were able to branch out into several new regions, with even more opening up this year.

- **Women's Leadership Studies classes in Spanish:** The first class, Women and Scripture, was offered in Winona Lake, Indiana, in November. Two more classes are currently on the schedule for Tampa, Florida, and Elkhart, Indiana. An additional leader in Hispanic ministry from California plans to participate in the facilitator training class this summer.
- **Women's Spectrum:** This ministry continues to draw gifted writers: Not only does the magazine help our women know what's going on with other women in the Fellowship, but it provides an outlet for women to further develop their writing and editing skills.
- **Sisters Mentoring with a Mission (SMM):** Our director of girls' ministries, Nicole Miller, has been working with mentoring at Grace College and has enjoyed helping young women experience the joy of discipling young girls in an after-school ministry at a local public school. Another school was added this year, and the goal is to develop SMM in all the schools in the district. Nicole has also started doctoral studies with the goal of using what she is learning to develop a stronger girls' ministry.
- **Mission team to Haiti:** We are currently receiving applications for a ministry team to Haiti, in partnership with CPR-3. Led by Amanda Swain, this team will seek to encourage the team there, while also providing sewing machines and teaching moms to sew so they can support their families.
- **Director of Operations:** we have promoted Cindy Shuler to oversee our day-to-day operations and have seen increased effectiveness in coordinating the details of our ministries.
- **Director of Advancement:** We are delighted to welcome Pat Ashcraft to our team to help with communication and fundraising.
- **Other Current Board Members:**
  - Cathy Simms, Secretary
  - Cindy Bushen, Treasurer
  - Sharon MacMillan, Director of Spiritual Life
  - Sue Knight, Director of Leadership Development
  - Rosa Muñoz, Director of Ethnic Ministries

We cannot express enough our appreciation to those who have encouraged and supported us through a difficult year.

Appreciatively,



Viki Rife  
Executive Director

**To The Members Of  
The Fellowship Council of the Fellowship of Grace Brethren Churches  
Status of Chaplains and the Activities of the Endorsing Agent**  
**Current as of November 23, 2015**  
**Dr. John W. Schumacher**  
**Chaplain Endorsing Agent, FGBC**

**INTRODUCTORY COMMENTS:**

This report will update the status of our chaplains. It also includes any information I have regarding chaplain prospects and status of chaplain candidates.

**VISITS TO CHAPLAINS AND TRAVELS COMPLETED AND ANTICIPATED:**

**Completed:**

1. NCMAF: January 10-15, 2015
2. Preached at Richmond GBC 10 January-14
3. National Conference July 22-25
4. Visited Chaplains (Schaefer, Penfold and Philips) at Shaw AFB and Fort Jackson 10-14 August.
5. Preached at Johnson City GBC August 15.
6. Visited Chaplains Rosenberg (Grad. From Chaplain Basic) and Stone at Fort Campbell, KY.
7. Attended promotion ceremony of Chaplain JP Prado at Luke AFB, AZ, (1/Lt to CAPT).

**Anticipated:**

1. BIF Board (Nov)
2. NCMAF (Jan. 2016)
3. Speak to WOG in Osceola, IN, Oct. 22
4. Travel to SC to take part in Geor Youstra's promotion to COL, Oct 24-26

**Chaplains Deployed:**

1. David Mvondo: Korea
2. Charles Pridgen: Germany. Pending is a likely compassionate reassignment to the US due to the failing health of his mother
3. James Murray: Returned from Afg. and not assigned to Ft. Lewis/McCord, WA, as a Special Forces chaplain.
4. Justin Hayes: Afghanistan/shipboard with his Marine Battalion due to return sometime this Spring.

**National Conference 2015:**

Not as great of a turn out of chaplains this year due to so many reassignments. Still had a super turnout of about 140 people for the Chaplain dinner.

chaplains for any changes several times during the year.

**PROMOTION INFORMATION:**

Mark Penfold was promoted to Colonel late Spring. He is now the Installation Staff Chaplain at Fort Jackson, NC.

George Youstra was promoted to Colonel in October and is not the staff chaplain for the Joint Chiefs of Staff.

James Schaefer was selected for promotion to Colonel and has been assigned as staff chaplain at

Fort Benning, GA.

John Arnoldbik was not selected for Major. This has forced him to leave active duty and be reassigned to the National Guard. At last communication he was still seeking some form of employment.

David Mvondo has been promoted to Major

### **CHAPLAIN CANDIDATES:**

Matt Frost has been promoted to 1/Lt in the :Army Reserve Chaplaincy. He is now attempting to be moved to the Colorado National Guard.

Jeremy Pfeister was selected for commissioning as a 1<sup>st</sup> Lt. Chaplain in the Army Reserve.

### **NEW CHAPLAIN PROSPECTS:**

**AF Chaplain, Phil Smith** has requested a change of endorsement from the Assemblies of God to the FGBC. He will be a member of Phil Sparling's Church.

**Chief Warrant Officer (former Army Chaplain) Dustin Rodriguez** is requesting reinstatement to the Army Chaplaincy. Steve Williams of the Seal Beach, CA. church is working to get Dustin as a member so he can qualify for FGBC Endorsement.

**Jeremy Pfeister** has just been commissioned to 1/LT in the Army Reserve Chaplaincy.

**Assuming the Smith and Rodriguez cases work out (and I am certain they will) we will be up to 26 chaplains in our total chaplain team of Active Duty, Reserve, National Guard, Civil Air Patrol and Veterans Administration. It is by far the largest number of chaplains the Endorsing agent has supervised in the history of the FGBC.**

### **CHAPLAIN UPDATES:**

#### **ARMY**

##### **John Arnoldbik:**

John is now assigned to the Arizona National Guard

##### **John Jacobsen**

John continues his ministry at Aberdeen Proving Ground after having completed Chaplain Advanced Course earlier this year..

##### **Pete Stone:**

Pete's home base is Fort Campbell, KY. Pete is an outstanding chaplain and loves what he does.

Pete is assigned to a very key position. He has been through several specialized training programs, including Airborne training, to be able to qualify for this assignment.

##### **Mark Penfold:**

Mark has been moved this past summer to the position of Staff Chaplain at Fort Jackson, SC.

**James Schaefer:**

James was selected for promotion to Colonel and will become the Staff Chaplain at Fort Benning, GA.

**Bill Graham:**

**No changes from last report:**

Bill is now the Plans/Ops Staff Chaplain, on the staff of the I Corps Chaplain/Staff Chaplain for Joint Base Lewis McChord, a new command joining Fort Lewis and McChord AFB into one command headquartered at Fort Lewis, Washington.

**Richard Hurst:**

Richard is reassigned, as of 2014 to Fort Carson, Colorado. He has been in training for some months to join his aviation battalion for deployment to Afghanistan this fall.

**James Murray:**

James is now at Fort Lewis, WA (Joint Base Lewis McCord) He is assigned to an aviation BN that is a sister Battalion to the one that Pete Stone covers at Fort Campbell. These two battalions are involved in missions where chaplains assigned to them must be screened very carefully.

**Charles Pridgen**

As mentioned earlier in this report, Charles, Ada and family have returned to the US from Germany and Charles works with Recruiting Command at Fort Meade, MD>.

**Scott Shaffer:**

He was serving with the Army Reserves and is also now in full time civilian schooling for clinical training.. He is a highly praised (by his peers and supervisors) for his chaplaincy work.

**1/Lt Jeremy Pfiester:**

**NAVY:**

**Justin Hayes:**

Justin has deployed with his Marine Corps unit to ship duty with his Marine Battalion with contingency duty off of Afghanistan when mission requires.

**AIR FORCE:**

**George Youstra**

George has been attending the Air Force War College in Alabama since returning from Germany this summer. This honor opens significant door for George for future assignments and promotion. I am proud to say that I have not met a finer chaplain in my entire military/Chaplain Endorsing Agent career. He is now assigned as chaplain to the Senior Staff (Senior Leadership) in the Pentagon and will be promoted to Colonel on October 25.

**JP Prado:**

Since JP lives here in the Phoenix area I get to see him periodically. I was privileged to attend his promotion ceremony to Captain on October 1st.

**CHAPLAIN CANDIDATES: (Reserves)**

**1/Lt Matt Frost**

**1/Lt Steve Shank**

**1/Lt Mike Landers**

**1/Lt Daniel Rosenberg**

**VETERANS ADMINISTRATION:** (See roster for current information.)

**Mike Jones (part time)**

No changes

**Charles Card (contract)**

No changes

**Jack Galle**

No changes

\*A new FGBC pastor has applied for VA Chaplaincy in TX. His name is Dr. Grady Pennell who presently serves as the pastor of our Eagle River GBC in Alaska.

\* I am asking that this information not be made public for the near future.

**CIVIL AIR PATROL:**

Captain Shawn Kaiser

**UPDATE ON WOMEN IN THE CHAPLAINCY:**

At last year's meeting I mentioned that there was interest in pursuing the possibility of having women endorsed for the military chaplaincies. Since then the FC has agreed to study the matter. That decision was made at National Conference 2015. I have gone on record of taking a lower profile in my role as Endorsing Agent in this matter. It began to appear that I was the driving force in this matter. I am not! There is a fairly significant level of interest within the Fellowship of pursuing this matter. Both the BIF Chaplain Committee and the BIF Board have gone on record of taking the primary focus from me to the BIF Board. Questions can be directed to Pastor Robert MacMillan, of the Tracy GBC and Chair of the Chaplaincy Committee of the BIF or Pastor Dan Thornton.

Respectfully Submitted,

For Dr. Larry Chamberlain, Assoc. Endorser.

Dr. Don Shoemaker, Assoc. Endorser



Dr. JOHN W. SCHUMACHER  
CH (COL) USA, Ret.  
Chaplain Endorsing Agent, NFGBC



Report to the Fellowship Council  
*GraceConnect & BMH Books*  
(Brethren Missionary Herald Company)  
January 2016



GraceConnect, as the media company for the Fellowship of Grace Brethren Churches (FGBC), continues to cultivate communication platforms that further our mission of building bridges of communication between the people and the churches of the Fellowship. We leverage the church and ministries of the FGBC by telling the stories of what God is doing through our network of congregations and encouraging Great Commission teamwork.

### Digital Media

Our main platform is the news site, [graceconnect.us](http://graceconnect.us), where you'll find regular news about events and people in the FGBC. We continue to gain good visibility through this site, as we share original content, news releases from national organizations, and links to stories about Grace Brethren people, churches, and ministries. We also include stories from the GraceConnect eNews and GraceConnect magazine after they have been published first on those platforms.

The **GraceConnect eNews** is sent weekly. We're focusing on those stories that leverage what God is doing through our network of congregations and help people connect for prayer, ministry, and encouragement. We urge people to reach out by providing an email link at the end of each main story. The subjects of our stories have told us how much they appreciate hearing words of encouragement from readers.

You'll also find Grace Brethren news on social media through **Facebook** ([facebook.com/graceconnectus/](https://facebook.com/graceconnectus/)), **Twitter** ([twitter.com/graceconnectus](https://twitter.com/graceconnectus)), and **Instagram** ([instagram.com/graceconnect/](https://instagram.com/graceconnect/)). Weekly on Facebook, we share a #throwbackThursday image from the archives of the *Brethren Missionary Herald* magazine. This feature has been well received and often brings back memories for our followers.

### Print Media

**GraceConnect** magazine is sent to nearly 2,000 pastors, leaders, and others in the FGBC. As with last year, we are focusing on themes that bubbled to the surface during the identity initiative in 2014. Pastors, seminary professors, and other FGBC leaders have authored many of the articles. Topics in 2016 include: prayer, holiness, multiplication, and the Holy Spirit. (If you are interested in writing on any of these topics, please let me know.)

We also are grateful for the advertising support of many of our national and cooperating organizations. These ads, along with support from the Grace Brethren Investment Foundation, allow us to provide the magazine at no charge to subscribers.

### BMH Books

In April, the books that have been warehoused for many years in the basement of our Winona Lake headquarters, were moved to Grand Rapids, Mich. We've partnered with JPL Fulfillment for order fulfillment. It is proving to be a good arrangement and allows us more flexibility as we market and sell our titles. (JPL is a sister company to the Christian-family-owned printer that we frequently use.)

We have two titles scheduled for release this year. The long-awaited commentary on *Ecclesiastes* by Tiberius Rata and Kevin Roberts, both on the faculty of Grace College and Seminary, will soon be ready for the designer. By conference, we also hope to release *The Gospel and the Citizen*, a short book on Christian worldview, by Florent Varak and Philippe Viguier, which was first published in French by Editions CLE.

In spite of the changes in warehousing and an aging book list, sales have been steady. It is still my hope that the books will continue to provide some financial support for the communications side of the organization, while providing a publishing platform for Grace Brethren authors.

## **Partnerships**

It is our privilege to include stories from our sister organizations on our news platforms. In addition, we continue to work with the Association of Grace Brethren Ministers by producing their regular e-newsletter and providing communications support. It was an honor for me to participate in the Charis International Leadership Encounter in Bangkok, Thailand, in November 2015, as the reporter and historian. The Grace Brethren Archive continues to be a joint project of BMH/GraceConnect and Grace College and Seminary.

### **The Building – 1401 Kings Highway**

Early in 2015, Bruce Barlow, pastor of Winona Lake Grace Brethren Church (next door), and I began to talk about the church purchasing our building. With the books warehoused in a different location and a continued focus on communications, it is not necessary that we own a building to house our offices. (Our print shop was sold a number of years ago.)

We have worked to reach a win-win solution. They have agreed to pay the appraised value and will provide BMH/GraceConnect with office space at no additional charge for at least five years. (It is our plan to include the FGBC offices in that no-rent situation.) Bill Katip at Grace College and Seminary has assured me that there will be a permanent space for the FGBC Archives on their campus.

Proceeds from the sale will be invested with our current accounts and should provide us similar income as if we continued to retain the building and were renting space to tenants.

Sale of the building is *not* a requirement for us to continue in ministry – we could continue to own it for years to come and enjoy income from it. As Bruce and I have talked, it's been apparent that this is God's leading. It will provide additional space for the church as it grows. With the church owning the facility, it will be one less thing not related to our mission for me to consider each day.

I've been sensitive to the historic significance of this building in the Fellowship of Grace Brethren Churches. When it was built in the mid-1950s, it served as the headquarters for a number of FGBC organizations and was a de facto "denominational" headquarters. For that reason, I would not sell the building to an organization that is not affiliated with an FGBC-related church or ministry.

The sale could take place as early as March 2016.

### **A Year of Change**

As you may guess, it has been a year of change. I never imagined housing the books anywhere but in our own facility. I never thought we might not hold title to our own building. I resisted the idea that we could continue with only one full-time employee – me. Yet God, in his infinite wisdom, has seen fit to place us in a position that provides a flexibility that we didn't have even a year ago. I'm blessed with part-time staff that has helped with day-to-day business, writing stories, and other tasks that keep us moving forward. We've partnered with vendors who understand our mission and help us succeed in ministry every day. It is only God who could have orchestrated all this.

We celebrated 75 years of ministry this past year. We are positioned to move easily into another 75 years of serving the Fellowship of Grace Brethren Churches should the Lord tarry. I count it an honor, every day, to serve alongside you.

Respectfully submitted,



Liz Cutler Gates  
Executive Director

## ANNUAL REPORT TO THE FELLOWSHIP COUNCIL

Encompass World Partners

January 2015

### A Global Movement Gains Momentum!

All indications point to 2015 as a watershed year in the history of the Grace Brethren movement. Culminating five years of focused prayer and three years of hard work, the delegates that gathered in Bangkok during the first week of November unanimously adopted the *Charis Commitment to Common Identity* (CCCI) as the first-ever global expression of the doctrines and values that we share. While these delegates represented our churches in nineteen countries, we calculate that the number of fellowships of churches that will likely endorse the CCCI may grow to as many as twenty-seven over the next twelve months.

Perhaps less publicized but equally important was a second unanimous decision adopted at the conclusion of the Bangkok meetings. We took concrete steps to create a formal ‘umbrella organization’ for our movement by approving *The Charis Charter*. This important document creates a pathway by which fellowships of churches can formally declare their commitment to support one another and to partner in their common pursuits of church planting, leadership training and integrated ministries.

If 2015 was truly a watershed year for our movement, then 2016 must be the ‘year of action.’ The chapter of planning and preparation is drawing to a close, and we are entering a new chapter of regional and global cooperation. We urge the Fellowship of Grace Brethren Churches of North America to take swift and decisive action to endorse the CCCI and to declare its commitment to *The Charis Alliance*.

It has been an honor for Encompass World Partners to serve our churches worldwide by actively supporting and participating in the formation of *The Charis Alliance*. The story of creating a global movement is the story of partnership between Encompass and the FGBC of North America. It gives us great joy to see the fruit of our common labors. And this fruit is best seen in thousands of churches that are loyal to Christ and His Word, that embrace the values of our movement, and that are self-governing, self-sustaining, self-propagating and capable of engaging in self-theologizing.

### Reorganizing to be Team Players

As reported last year, Encompass World Partners has reorganized our internal structures so as to better reflect the priorities of our global movement. Our staff are now clustered into *Missional Networks* patterned after the priorities of the *Charis Commitment to Common Mission* (adopted in 2008 by the delegates in Bad Hamburg, Germany). Here is a brief overview of four of our Missional Networks:

The **Church Planting Network** continues our historic focus on evangelizing, discipling and church planting among people groups commonly considered least-reached. This is our largest network, and we are pleased to announce that our newest field of ministry is Poland.

The **Church Equipping Network** focuses on helping churches grow healthy so that they can reproduce. The members of this network work closely with national leaders to create viable systems of discipleship and leadership training for the 3000+ churches that identify with our movement.

The **Crisis Response Network** seeks to bring the love and compassion of God's people to areas hit by natural and manmade disasters. It builds upon the solid work of Relief Agency Brethren while working hard to create systems and partnerships more aligned with the 21<sup>st</sup> century. Currently we are creating a global database of first responders.

The **Transformation Works Network** is deeply committed to helping us penetrate our communities in practical ways as salt and light. While the church as *ekklesia* is 'called out' of the world, it is also commanded to engage the world. Toward that end, the members of this network challenge all of us to utilize the practical avenues of education, medicine, business and justice ministries to display the glory of God in the communities we serve.

We trust that our reorganization around Missional Networks will accomplish at least two goals: First, we want to clearly demonstrate that we are team players. The priorities established by our global movement are our priorities as well. Second, we are committed to making whatever changes are needed to ensure that we are producing more and more fruit.

#### A Final Word

As space is limited, I invite you gain a much more complete picture of our ministries by visiting our website, reading our bimonthly magazine and talking to our global team.

As always, we are very pleased to affirm our deep loyalty and ongoing commitment to serve our churches in their quest to make disciples among the nations. As we enter our 116<sup>th</sup> year of partnership with you, we are praying that 2016 become our most fruitful yet. Thank you for letting us serve you in your Great Commission ministries!

Committed to serve, to shepherd and to steward,

Dave Guiles  
Executive Director

## Report from CE National 2015

*CE National's purpose is to be a catalyst for all believers to be trained and mobilized to be "on mission." This is done by impacting the rising generation, reaching neglected people, and equipping biblical leadership.*

### 1 CE National in 2015

- a. Two Operation Barnabas teams which will serve in the Mid-West.
- b. Two City Life teams, one will travel in the East and one will travel in the West.
- c. Momentum is planned for Indiana Wesleyan.
- d. We have other programs such as Day Away, North of 55, PastorpediA Live (formerly Super Wednesday) and The National Institute. In 2014 we had about 900 adults attend the three Day Aways, had more than 100 different church leaders attend the Super Wednesday events and we have about 100 students in The National Institute youth ministry program.
- e. In addition to other effective speakers, we have Knute Larson, Sean McDowell, Clayton King, and Keith Minier, Jackie Hill Perry, Naghmeh Abedini, Jeff Bogue, and Steve Timmis, scheduled for our events and programs in 2015.
- f. Plans are coming together for CELS for Youth Workers (CE Leadership Summit). This is our annual leadership training opportunity, to be held in March at the Russell Center with Kurt Johnston, from Saddleback, Allen Weed from Interlinc (Skype), Steve Timmis from the Crowded Church (Skype), and Knute Larson. There were 45 youth workers from in and outside the FGBC who attended in 2014.
- g. Momentum has grown to where almost 30% of the youth and churches are coming from beyond the FGBC. We call it FGBC Plus.

### 2 Urban Hope

- a. Annually 1200 people are trained in outreach through the programs at Urban Hope.
- b. Colleges that regularly come for training are Cedarville, Lancaster Bible College, Grace, and organizations include Campus Crusade (CRU), Navigators and others.
- c. Programs for the children include Camp Conquest, Kingdom Kids, and R.O.C.K (Reaching Our Community Kids—youth). We are running about 150 children in Kingdom Kids on Sunday afternoons, which is in addition to the two regular Sunday morning services each week. We have almost 100 teenagers each weekend at ROCK and 70 plus children plus adults went to camp this past August.
- d. We are prayerfully asking God to help us reach the Kensington community for Christ. We see the community being impacted as we have now gone to two services on Sunday. With one service at 10:00 and one at 1:00 we serve a lunch in between and have about 250-275 each week in the church services. Over 100 come each Tuesday evening for Family Bible Studies. Prayer groups meet daily to pray for the lost people in the community. We

are seeing adults pray to receive Christ each week! Incredible life change!! God is the One to be praised!

- e. There are sleeping accommodations for 80 people in the dorms. These are filled most weekends and many weeks as people come to learn how to start and develop conversations with non-believers. We have additional accommodations for pastors who want to learn how to connect cross-culturally.
- f. We are in a new partnership with Grace College to be the "field experience" for nine months for those majoring in Studies in Urban Ministries. We are renovating a 3-story building for housing for these students who will come beginning this fall (2015). This building will also serve as a place for Bible studies for the church/community and allow for discipleship areas.

### 3 New Ministries for Church Leaders

- a. Besides working with consulting and coaching church leaders in developing effective strategies (with Ed Short) we have begun a monthly publication called PastorpediA for pastors, written by pastors. Knute Larson oversees this project. Contributors are Jim Brown, Jeff Bogue and Knute.
- b. The PastorpediA Live events (formerly Super Wednesdays) (offered four-five times a year) are bringing increased numbers of pastors to be enriched in church ministries. CE and Grace work closely in these training sessions at the Russell Center.
- c. Our new signage is helping the community know about events happening at CE National and alerting passers-by how to pray for our ministries as well as giving the time.
- d. We have a beautiful retreat setting at the Life Application Center in Winona Lake. Pastors, church leaders and others are welcome to come and take advantage of our facilities. We updated and the Feather Center (formerly the Philemon Center) on our properties in November (2014) in honor of the late Pastor Ray Feather who had a heart for encouraging believers and for seeing the lost come to Christ.
- e. The Lending Library is being used by about 150 churches across America and around the world. We have over 1100 patrons on file with about a quarter of them active on a regular basis.

- 4 The National Institute trains almost 100 students each year in how to be effective youth workers for church ministries inside and outside the United States.
- 5 Our new cooperative, Studies in Urban Ministries, with Grace College began Fall of 2014. It is designed to help train young adults to know how to reach, teach, disciple and equip people to work with the overlooked in our metropolitan areas of the United States and the world. Students will begin their field experience at Urban Hope in this fall (2015).
- 6 We are cooperating in a program called Action Year, headed up by Barb Wooler, to help our young people be sold out to Jesus and consider a full-time ministry career..
- 7 We are seeing positive increases in:
  - a. Personal Bible study using the On Track Devotions.
  - b. More adults seeing the need for stretching spiritually in the areas of prayer, ministry, leaving a legacy, and mentoring younger people.
  - c. People who are embracing the ONE concept and reaching their ONE person for Christ and discipleship.

- 8 We are using the existing technology to do more things with social media, our websites and more. We have redesigned our website and have a new ministry resource online called ON MISSION Insight targeting people who search for certain topics online. Once they read an article we have put up online they can sign up to get more of the same kind of articles in the future. We are targeting pastors, and other church workers (children's workers, youth workers, etc.)

CE National is looking forward to a year where more people are reached for Christ, believers will be encouraged and ministries will be accomplished. We are grateful for the opportunity to work with the FGBC and beyond. We pray God's richest blessings on each organization and church that is working together for the cause of knowing Christ and making Him known.



GRACE  
BRETHREN  
INVESTMENT  
FOUNDATION, INC.

S I N C E 1 9 5 5  
"Investments with eternal values"



Kenneth A. Seyfert  
President / Chief Executive Officer

## MEMORANDUM

To: Tom Avey and Fellowship Council  
From: Ken Seyfert, President and CEO  
Grace Brethren Investment Foundation, Inc. (GBIF)  
Date: January 2016  
Subject: Report to Fellowship Council

Greetings, Everyone . . .

I am pleased to provide you with this courtesy update of our organization as a national ministry affiliated with the Fellowship of Grace Brethren Churches.

Our Board of Directors is composed of ten individuals who reside in the several regions as prescribed in the FGBC bylaws. Dr. Jim Augspurger serves as Chairman of the Board. I serve as President and CEO, with Ryan Bowell serving as Vice President and Director of Credit Services and Brenda Byers serving as Secretary, Treasurer, and Director of Finance and Administration.

GBIF exists as a "church extension fund" as defined by the North American Association of Securities Administrators. We are regulated by the securities laws of the 38 states in which we have investors. The primary purpose of the Foundation is limited in scope by these regulatory authorities: *"To enable individuals who support the objectives of the Fellowship of Grace Brethren Churches to invest funds at a reasonable rate of interest and to provide thereby a source of funding in the form of capital loans for acquiring, developing, and remodeling land and buildings for Grace Brethren churches, schools, and other associated organizations."* We are precluded from making loans to individuals and can only loan funds to 501(c)(3) churches and organizations within the Fellowship of Grace Brethren Churches.

The annual rate of interest paid to our investors is currently 2.0%. As of December 31, 2015, GBIF total assets surpassed the \$110 million mark. Total loans outstanding were around \$60 million and we are not experiencing any serious delinquencies in loan payments. GBIF investment reserves, at around \$50 million, are invested very conservatively with no exposure to fluctuations in the stock market.

We continue to submit our financial records for annual audit by Capin Crouse, CPA's. Their reports find us to be in full compliance with the high standards of the accounting profession for a financial institution. We also remain in good standing with state securities regulators to whom we are accountable with annual reports and registration renewals.

GBIF is a long-standing member of the Evangelical Council for Financial Accountability (ECFA), which calls its members to very high standards of financial integrity and fiduciary responsibility. ECFA's most recent summary comment about GBIF indicates: "*We found Grace Brethren Investment Foundation in full compliance with ECFA's Standards. You are to be commended for your continuing commitment to these Standards.*"

It has been our practice to make "goodwill contributions" to Grace Brethren ministries for the continued growth and viability of the Fellowship. We also make generous annual contributions toward the expenses of the office of the Fellowship Coordinator, including additional appropriations in recent years to help underwrite the increased expenditures of the office of Executive Director and task forces. In addition, we serve as the administrative organization for the FGBC Chaplaincy ministry and the office of the Endorsing Agent (his report is submitted separately), providing support to the Eagle Commission and subsidizing the expenses with an annual contribution when necessary. Further, we provide voluntary, seconded leadership and staff support for the FGBC Retirement Investment Plan and contribute toward the plan's administrative expenses.

We support via goodwill contributions the financial needs of our Fellowship as categorized by the Commitment to Common Ministry: Church Planting, Leadership Development, and Integrated Ministry. Our contributions to those worthy initiatives totaled \$675,000 in 2015 from 2014 earnings, not including subsidized support of the Eagle Commission and subsidized administrative support with seconded personnel and contributions to the FGBC Retirement Investment Plan.

John Schumacher, Endorsing Agent for the Chaplaincy ministry, and I are planning to join you for your upcoming meetings in Seal Beach. We will be eager to address any questions you may have at that time.

We are grateful to serve as your fellow workers in furthering the Great Commission.

Respectfully in Him,



To: FGBC Fellowship Council  
From: Ken Seyfert  
Date: January, 2016  
Subject: FGBC Retirement Investment Plan

Happy New Year, Everyone!

In addition to my duties as President/CEO for Grace Brethren Investment Foundation, Inc., I have for the past 18 years served as chairman and overseer of the FGBC Retirement Investment Plan. I am assisted in this work by a committee consisting of Mr. Tom Avey, Mr. Ryan Bowell, Mr. Bill Burby, Dr. Jim Custer, and Mr. Jim Johnson. Daily administrative support is provided by Mrs. Linda Leonard, coordinator of administration.

The FGBC established the Retirement Committee to administer both the 401(a)-employer contributed and the 403(b)-employee contributed plans. The committee acts on behalf of the FGBC, as administrator for each plan and reports officially on an annual basis to FGBC at annual national conference meetings. Written minutes of the meetings of the Retirement Committee are maintained in the Winona Lake office. Investment option alternatives are offered through American United Life Insurance Co. (One America Cos.) in Indianapolis. The most recent report of the Retirement Planning Committee is attached.

As part of its mission, GBIF provides annual "goodwill contributions" to FGBC-related ministries to help fund their purposes. The expenses related to the operations of the Retirement Investment Plan as a FGBC ministry to pastors have been funded through such contributions.

It is a privilege to be part of a vital ministry that is directed to assisting FGBC pastors and their families with planning for their financial future. I am grateful to the committee and to Linda Leonard with their helpful support of the plans. Where appropriate, we will continue to educate FGBC churches about their responsibility to include a fair contribution towards their pastors' retirement.

I will look forward to seeing you soon for meetings in Seal Beach, CA and would be happy to entertain any questions at that time.

Respectfully in Him,



Ken Seyfert  
Chairman, FGBC Retirement Investment Plan

**FELLOWSHIP OF GRACE BRETHREN CHURCHES  
RETIREMENT INVESTMENT PLAN  
PO BOX 587  
WINONA LAKE, IN 46590  
574-267-5161**

**Retirement Planning Committee**

As of December 31, 2015, the total combined asset value of the Fellowship Retirement Investment Plan was \$ 13,238,204.64. Currently, we have 360 active participants in the plan.

Thirty-four investment options are available to plan participants. Quarterly, individual reports are sent on a timely basis.

Account information is available on-line via a secure website at [www.oneamerica.com](http://www.oneamerica.com). Other enhancements have been made to the new bookkeeping system which is very user friendly. We have met with One America representatives to review our plan and discuss ways to improve our cooperative services.

As of December 31, 2015, our one retiree, Lois Schrock, "Promise of Honor" member, receives a monthly check of \$89.32. Total current funds on hand as of December 31, 2015 were \$959.13.

Respectfully submitted:

Mr. Kenneth A. Seyfert, Chairman  
[kseyfert@gbif.com](mailto:kseyfert@gbif.com)

**Committee Members:**

Mr. Tom Avey  
Mr. Ryan Bowell  
Mr. William Burbey  
Dr. James L. Custer  
Mr. James W. Johnson

**Coordinator of Administration:**

Mrs. Linda Leonard

# The Charis Commitment to Common Identity

## An Introduction

### History

The Charis Alliance, comprised of leaders and churches commonly known as Grace Brethren, traces its *family roots* back to Germany, where in 1708 a small group of sincere Christ-followers committed to form a church that would be faithful to the teachings of the New Testament. Yet we recognize that our *spiritual foundations* are built upon the broader work of godly men and women throughout history who have faithfully labored to interpret and apply God's truth. While different expressions of our beliefs have been drafted throughout our history, we have consistently affirmed our unwavering loyalty to Jesus Christ, the Living Word, and to Holy Scripture, the Written Word, as *our final authority* in all matters of faith and practice.

Throughout the centuries, our movement has known glorious times of progress and sad times of distraction over secondary issues. By the grace of God, today we are a global family of churches that shares a common commitment to understanding the *Word of God* (Biblical truth), to living as the *People of God* (Biblical relationships), and, to fulfilling the *Purposes of God* (Biblical mission). This threefold commitment is shared throughout the geographically and culturally diverse congregations that identify with us.

### Format

The *Charis Commitment to Common Identity* is a summary of our biblical convictions, mutual commitments, and common practices. It is not intended to be a *complete expression* of what we believe and practice, nor is it intended to be the *final expression* of those beliefs and practices. Rather, it is a *current expression* of our ongoing quest to apply the unchanging truth of God's Word to the constantly changing realities and needs of our world. It is formatted around three "clusters" as follows:

1. The *Center* affirms our eternal loyalty to Jesus Christ, through whom we live and move and have our being;
2. The *Evangelical Core* outlines the convictions we share with those in the stream of historic orthodoxy and global evangelical communities that possess a high view of God and the Scriptures;
3. The *Charis Identity* summarizes the perspectives and practices shared among our churches and leaders around the world.

### Uses

We encourage our leaders and churches to use this document in the following ways:

1. To encourage the next generation to understand, identify and engage together with us;
2. To train new disciples to grow and serve among us;
3. To orient those disciples who may wish to join us;
4. To strengthen the understanding and convictions of our leaders and members;
5. To help us relate appropriately to those with whom we form partnerships;
6. To discern which churches or groups of churches should form a part of our global movement.

We believe that any written document is a creation of man, and must be subject to continual discussion and improvement as we grow in our understanding of the Bible, which alone is the unchanging Word of God, as we seek to apply the Bible to our changing cultural context.

*The Delegates of The Charis Alliance, meeting in Bangkok, Thailand, 2 – 6 November 2015*

## 1. The Center

We declare that Jesus Christ, the incarnate Word of God, as revealed in the Bible, the written Word of God, is the only Savior and Lord. He is the center of our shared experience of true biblical unity.

## 2. The Evangelical Core

We affirm our commitment to the following core truths of the Bible which we share with other genuine believers in Jesus Christ:

1. **The One True God** - There is one, and only one, true God, the God of Abraham, Isaac, and Jacob. He is the Creator and Lord of all, existing eternally in three persons, never less and never more - Father, Son, and Holy Spirit.
2. **The Lord Jesus Christ** - Jesus Christ is fully God, existing eternally. Everything was created by Him and for Him. His incarnation took place in the womb of a virgin. He became man, but never sinned. He died a substitutionary death to atone for sin, resurrected bodily, and ascended into heaven where He remains fully God and fully man, and is presently ministering until He comes again.
3. **The Holy Spirit** - The Holy Spirit is fully God, existing eternally. He is a person, and was involved in Creation and the inspiration of Scripture. His works of convicting and regenerating are essential to the believer's salvation. Believers are entitled to the benefit and joy of being filled and walking in the Spirit for empowerment in Christian life, service, and mission.
4. **The Bible** - The sixty-six books, and only these, known as the Old and New Testaments, are the written Word of God. God's inspiration and superintendence of the writing of every word of the Bible guarantees that what was written is His Word and therefore authoritative, true, and without error in the original manuscripts. God preserves His Word, which is powerful and effective to accomplish His purpose of salvation among all nations. God's Spirit illuminates the minds of believers in every culture to understand and apply the unchanging truth of Scripture in fresh and relevant ways for the benefit of the whole Body of Christ.
5. **Humanity** - God created man and woman in His image. As a result, all people are bearers of that image. However, Adam's subsequent sin resulted in a condition of spiritual death which all people since Adam have experienced, marring the beauty of God's image in them in every facet of life. This condition of spiritual death has rendered all people unable to save themselves, and leads to physical death. Therefore, new birth is necessary for salvation.
6. **Salvation** - The salvation brought by God is a complete and eternal salvation by His grace alone, received as the free gift of God through personal faith alone in the Lord Jesus Christ and His finished work, as he declares believers righteous in Him.
7. **Church** - There exists one true Church, which is called the Household of God, the Body of Christ, and the Temple of the Holy Spirit. It is comprised of all true disciples of Jesus Christ, and is created by the action of the Holy Spirit. Tangible expressions of this true Church are found in local churches.

8. **Christian Life** - The believer is saved by faith alone. The faith that saves is expected to produce obedience and good works, which are the products of the indwelling Holy Spirit. The dimensions of biblical ethics are both individual and social, and extend to every facet of life. God faithfully continues to finish the work of sanctification, which He initiated in the life of each believer with the goal of Christlikeness.
9. **Angels, Satan, Demons** - God created a multitude of spiritual beings called "angels". Righteous angels continue to serve God and work both in the heavenly sphere and on earth. By his disobedience, Satan, a fallen angel, became the adversary of God and God's people, carrying with him a procession of demons. Jesus Christ has overcome Satan so that the final judgment and doom of Satan and his demons are certain.
10. **Future Life** - The dead will have a conscious existence in eternity and their bodies will be resurrected. Unbelievers, already under condemnation, will be sentenced to suffer eternal separation from God. Believers, already having been granted eternal life, will be judged and rewarded according to their works, and will experience a glorified, eternal existence in the presence of the Lord.

### 3. Our Charis Identity: The Shared Commitments of our Global Movement

#### **A Summary of additional Commitments to Biblical Truth**

1. We seek to understand the intent of each biblical writer by using grammatical, historical, and contextual principles of interpretation, focused on Christ, led by the Holy Spirit, and oriented by grace. We accept the absolute authority of the Bible rather than that of creeds, traditions, or leaders.
2. We commit to an ongoing study, understanding and application of God's unchanging truth in our constantly changing world, whether personal, social or cultural.
3. We affirm that true believers put their trust in Jesus Christ and are kept forever in the saving grace of God through His promises and His power. Every believer has been eternally justified, blessed with all spiritual blessings, and set free from all condemnation.
4. We affirm that the Holy Spirit's works of baptizing, sealing and indwelling occur simultaneously with regeneration and are the possession of every true believer. The Holy Spirit gives each believer a unique combination of spiritual gifts for the purpose of serving God and people.
5. We affirm that Jesus Christ gave ordinances to the church:

Baptism testifies to the reality of our salvation and identifies us as disciples of the Triune God. We therefore encourage the practice of triune immersion.

Communion testifies to our justification, sanctification and glorification, which are accomplished through Jesus Christ. We therefore encourage the practice of these symbols: the bread and cup, the washing of feet and the sharing of a meal.

6. We encourage the practice of additional biblical symbolic actions, such as anointing with oil and prayer for the sick, laying on of hands for ministry, etc.

7. We affirm that the Church began on a particular day of Pentecost when our ascended Lord sent His Spirit to the waiting disciples. The present Church age will come to an end when our Lord comes in the air to remove His Church from the earth and fulfill His promises to Israel. The second coming of Christ is the personal, physical, and visible return from heaven of Christ to earth with His Church, to establish His thousand-year reign before instituting His eternal kingdom.

### **A Summary of our Commitments to Biblical Relationships**

1. We affirm that the Triune God serves as the perfect and ultimate model for human relationships. As a result, each person has equal value yet different roles, which are expressed in loving unity.
2. We affirm that differences in gifts and ministries are a manifestation of the multifaceted grace of God. As a result, we encourage all believers to use their gifts in ways that promote the unity, growth and ministry of the local church.
3. We affirm our obligation to love and respect one another, and to practice the 'one another' exhortations. As a result, we commit to work together and to resolve our differences, for the good of individuals, churches and communities.
4. We affirm the responsibility of local churches to govern their own affairs while urging those churches to live and serve in community and interdependency with other churches.
5. We affirm that the mandate and urgency to fulfill the Great Commission leads us to seek ways to cooperate with one another, and with likeminded Christians on the local, regional and global levels.

### **A Summary of our Commitments to Biblical Mission**

1. We affirm that God's plan for this age is best summarized in Jesus' command to make disciples of all nations. This includes the evangelistic call to reconciliation with God by means of the completed work of Christ and the lifelong pursuit of obedience to God by means of the ongoing work of the Holy Spirit.
2. We affirm that God's plan for this age includes the recognition, training and releasing of spiritually qualified and appropriately trained leaders. While the specific gifts, abilities and responsibilities of leaders may vary, all leaders must serve as servants of God, shepherds of God's people and stewards of God's resources.
3. We affirm that God's plan for this age is most fully expressed through establishing healthy churches. Although practices may vary between cultures, healthy local churches are comprised of believers in Christ who assume a mutual commitment to worship, learning, service, prayer and witness.
4. We affirm that God's plan for this age includes our responsibility to express the compassion of Christ through proclaiming the Gospel in words while loving in deeds. We are committed to finding creative and practical ways to address the physical, emotional, social and spiritual needs of a fallen humanity.

Charis Commitment to Common Identity Report  
Transcription of a verbal report given to the Heartland Ministerium by Mike Yoder

(Transcribed from a recording of a conference call. Provided as a resource to the Fellowship Council. Has not been vetted)

We met the 30 delegates and support staff and some other cultural liaisons staff and Encompass Staff and in many ways the week was about not only a common identity with the Charis movement has for one another. But the Charis spirit which is a spirit of fraternity and cooperation in what we have in common. Not sure if Liz expressed some of this earlier but this is actually as many of you know part of the ongoing process of the Charis Alliance. Back in 2008 a group of the same people not all the met in Germany to affirm the Charis commitment to common mission and we are familiar with that has to do the church planting, leadership training and integrated ministries and that was affirmed by all of those delegates, not sure if they were called delegates at that time or not. Again that was seven years ago in 2008 and then there has been this process for the past two years formally and really more like five years for the Charis commitment for common identity and essentially the whole point is what do we share in common in terms of who we are across the globe. One of the things that is important to mention is that this was really a meeting of association, in other words, we have the FGBC which is our association in North America and then there are other associations in various countries around the world, close to 20 and some of them have a formal association they are a part of and some of them not so much. And so there were delegates sent from each one of the associations, the FGBC is one of the largest associations and we have three delegates, actually three guys from central Ohio, Clancy Cruise, Keith Minier and myself. So if any you think there is some conspiracy to locate FGBC in central Ohio there is proof that there is. It just happens to be that the three of us are all from the great Columbus area. Unfortunately Tom Avey was not able to be there, but I am glad to hear that it appears to be stabilized with his father-in-law health, it was a loss for us and Tom as well but we survived without him, there was some other FGBC leaders there as well including Bartley S. who represented the Canadian churches there is about three now and some ways it is part of the FGBC and some ways they have their own quick to affirm to all of us. Some of our time not all of our time was spent working through the document, and most of you have received copies of that which is called the first draft. They actually put together the second revised drafts just a few days before the meetings in Bangkok and then presented that to us. I am looking at the documents we received in our binders on Monday when we got started. The background was presented and a goal for a common statement to affirm was presented and then we had some discussion. First of all in large groups, or with a steering drafting committee and then in smaller groups both by language either French, Spanish or English and also by country. So I was part of a group an English speaking group with people from Canada, Great Britain, the United States, Philippians, Cambodia and Japan, their best language was English of the three Charis languages was English. Than a group just made up of North Americans; that would have been, Clancy, Keith, Bartley and myself, Liz and Dave Giles join us for this as well. So we talked about the document and revisions that would be suggested and there was a pretty high bar for revising things and in the end the revisions were pretty modest. There was a phrase or two that was included one or two that were taken out and some language that was cleaned up and as you can suspect when you are working on a common document in three different languages there are some challenges that are unique to each language to end up saying virtually the same thing. And so we did that on Tuesday and then on Wednesday we got back together to talk through the revised that was called a third draft and that was the one that was voted on by country by delegate and ended up be unanimously affirmed by all 30 or so delegates. Some personal impression I think is it a strong document, I don't think it is a perfect document. The good thing about a document like this it is not the scriptures, it's not inherent in fact it was meant to be revised. One of the problems was that our document back in 1969 what we called a statement of faith in North American was always meant to be revised, but unfortunately being non creedal people we treated it as almost like a creed for the past almost 50 years. And so I think there was some interoperation in North America in particular with the revision of this because it kind of been our badge of identity since then. So I think this has been a really good step I think the document that we have is a strong one. There are probably some things that could be improved upon it, each one of us could name some things, I could name some things. And there are opportunities to do that when it is revisited in 2020 or in five years from now. The biggest strength of the document in my opinion and I think this is shared with our North American delegates is that we identify ourselves not strictly by doctrine. We believe that doctrine matters, that it is vital, what's called biblical truth in the document, our identity is not less than doctrine but it is more than that. And that is where the biblical truth, biblical relationship, biblical mission triad is so important and that is where we have Tom Julien and others to thank for affirming that again and again in the last several decades. So our Identity includes our commitment to truth, our commitment to relationships both in North America and globally and our commitment to a common mission. In that sense I think it is a strong document that affirms each of those as vailed and vital for our movement going forward. There was a very good spirit in Thailand, when you think about the multiple cultures and languages very different issues that the countries are dealing with the fact that there was such comradery and such enthusiasm about being on mission together that was something to behold and I am very grateful for the opportunity to represent not just our church no even central Ohio but to represent FGBC there along with the other

delegates. In terms with a path forward I will finish with this and we can have some interaction I think the plan is to bring the document and some reporting back to the FGBC that will initially be presented to the Fellowship Council in January and then they can make recommendations as they like. Our suspicion or inclination is that they will approve or affirm the document and recommend it to the FGBC which would then have time between January and the summer to view it, discuss it and prepare for some kind of formal affirmation at National Conference in Toronto in July. What we would be affirming with the document is as an FGBC we would be saying that we affirm what is stated there as an association of churches and that we would like to be one of the charter members of the Charis Alliance. So the FGBC to be a charter member, the Central African Group, the Pilipino churches could be members in other words each of those countries that has a formal association with the Fellowship of Grace Brethren Churches could affirm the document and as such become a charter member of the Charis Alliance. So it is bringing some formality to what to date has been kind of a fraternity and the result would be an alliance where we have all formally agreed to a mission and not Charis commitment to common identity which affirms biblical truth, biblical relationships and biblical mission. What our North American FGBC would do than would be to add a fourth cluster. If you remember the document there is something, the first cluster has something to do with Jesus Christ at the center of our identity, the second cluster is what evangelicals affirm, and the third cluster is what we as Charis associations affirm. What may look the most like what we tend to call the statement of faith, but in essence it is much broader than that, it biblical truth, relationships and mission. And the fourth cluster is meant to deal with certain cultural issues that in pinch on our church practices and even our theological understandings. So in North America we could choose some things that are fairly unique to North America and if we so agree we would affirm a certain position or prospective that we would agree to follow as North American churches. That would not be binding on the churches in Cambodia or in Chad or in France that would be specific to North America. And of course all of these things are revisable, that is one of the beauties of the Brethren movement is that as non-creedal people officially we say that our best understanding at present and we believe that with the hermeneutical community and the passage of time the spirit gives us additional insights interims hasn't change the inspiration the inerrancy the authority of scripture but it may help us in our understanding. And so there is built in now a process of periodic revision or updating that would be valuable to us in North America.

Got some background in what happens in terms of the document I guess as Liz said more theological level there and I would be happy to dialog about any or all things there you might have questions about. Again thank you for the opportunity to present you there.

Questions: My name is Kip

Mike: Hey Kip how are you doing bother?

Kip: Hasn't been any discussion on what that content on the fourth cluster would be for North America?

Mike: We did not have any formal discussion as a whole group and quite frankly as a North American delegation, that is really something for the conference or as the FGBC as a whole to determine. A few ideas were batted around in terms of how we would proceed with that post this coming conference if or assuming we would affirm this document as is. I am not sure there is a path laid out, there are several options there could be a drafting committee assigned to put together a first draft, it could include the delegates who went, it could be another group. I don't think it has been formally decided on that. In terms of what topics that could include the sky is the limit and as good North Americans I am sure we could come up with a really long list of things we would like to include there. The value of a document like that there is some degree of remedy that we could focus on a hand full of things or maybe two handful of things that maybe particular to North America. Some ideas and I am probably only speaking for myself on this, obviously we are living through quite the see change in terms of human sexuality and marriage we might want to put something in on that. North America or maybe broader would put something in about the charisma or charismatic issues, might put something in on man and women in leadership in home and church. Those are the kind of things that maybe particular to North America. Where we feel like it might be important enough to put that in there. But I am just throwing out there three random topics that may or may not be part of the fourth cluster for North America.

Questions: Aaron - I have two questions: Who actually drafted this? You talk about what the difference between a fellowship and an alliance? I understand we have individual fellowship if you will but why aren't we calling the global movement a fellowship, what is the difference?

Mike: Okay your second question was why are we not calling it a fellowship?

Aaron: Sure, what is the difference between a fellowship and an alliance?

Mike: Well that is a good question? My best guess as to why it would be called an alliance or an association of associations is that both of those terms are easily translatable, they almost look the same in multiple languages. Fellowship is a uniquely English word

and in French and Spanish and other languages it may not translate one for one. But the word alliance or the word association is virtually the same in French and Spanish and others. I don't know that there is a lot of difference in our understanding between a fellowship or an alliance or an association I think they are fairly interchangeable, but the word association or alliance would likely to be used globally just because it is easily transferable across languages.

Give me your first question again, I have forgotten that.

Question: Who drafted the commitment to common identity?

Mike: I should actually have the list of names but I don't. It was some combination of the Charis steering committee and people drafted from each of the regions. This took place I think in July of 2014 it would include the François Ngoumape's from Africa,(mins 16:40) ?? Atlanta, Keith Shearer, Dave Guiles, Shuioki from Japan, Edwardo PC and Oha Nonyase from Argentina, I am going to say there were eight or ten part of the drafting committee and I think they were largely made up of the Charis steering committee which are the representatives from each of the continents. But I don't have that exact list in front of me, I can look for it here but I am not sure that was actually in here. Go ahead with another question and if I find it I will let you know.

Tom Avey: I think he is referring to a meeting in twenty fourteen just dealing with that??? Every country has its' task force that was broader than just Keith and Jeff, Don Shoemaker and Randy Smith and other people on that and so in twenty fourteen they did the draft and we pass it at the focus retreats and everybody sent back and came back with cards and every way possible they would identify with Terry.

- Then the second revision they were going to meet this past July but those meetings were accepted to cost \$20,000.00 to pull everyone in., They were able to guess that there was a fair amount of disagreements but there wasn't any big issues. There was a few issues but instead of doing a special meeting they decided to come a few days early and they worked on it. Then they gave the second draft to these guys and they worked on it some more and now we have this. I think I am right about that I wasn't there at these meetings but that is what I understood.

Mike this is Jay, I have an observation and a question. I noticed that inside lining of your collar is navy blue, I think you and I have the identical shirt on. "Laugher"

Mike: Someone has to be the fashion leader in every place Jay, I am glad you can be that with me.

Jay: Mike two questions, one is what kind of discussion of differences took place as you went over the document? And maybe there were no discussion or differences. And then secondly, I notice it is a three mill position document and was there any discussion over that issue?

Mike: Yea, in terms of the whole group of delegates there, there were some discussion, but less than I anticipated and probably less than any of you would have anticipated as well. We didn't have you know eight, ten, twelve hours where all the delegates were seated around a table as you are hashing through point by point. Some of that took place by continent or by language group. It is obviously more difficult to do in multiple languages and I think the desire of the drafting committee and the Charis steering group was that the revision presented to us was almost a finished document. And they wanted to make sure we didn't have things in there that were poorly worded or confusing. But I probably anticipated going that we would be doing more revising of the document than what actually took place. Again some of that I would chalk up to cultural and language issues and some of that may have been my lack of awareness of how much of an almost finished document was going to be presented to us.

In terms of the actual eschatology, which would be point seven, six in the document. You would think I would have that memorized by now. Point seven under biblical truth and the third cluster. There is an explicit pre-millennial position and there was no discussion in the large group or in the small group in Thailand about revising that or somehow changing that. I think there may be some in the United States more than a couple but less than a lot who would struggle with that \_\_\_\_\_ perspective all along. But I think to this day that the overwhelming of FGBC leaders and pastors would affirm the pre-millennial position. That is not to say that all would do that, but I think in all of the formal document for the Grace Brethren churches and Grace Brethren ministers going back many, many, decades that are pre-millennial position was explicit or it was assumed because of our hermeneutical position. So the short answer to that no it wasn't discussed there and my suspicion is that there are very few globally who would like to see that changed. And there would only be a modest amount in North America. I might be wrong on that but I doubt it.

Tom: What is the relationship with the previous statement of faith does this replace it or explain how we are to think about that?

Mike: That is a great question and we have anticipated that when the North American group met to talk about next steps for us. That is a decision to be made by the National Fellowship and specifically by the National Conference and delegates who are there.

Some people would either celebrate or fear the idea that somehow this is the new covenant or the old covenant of 1969 statement of faith somehow go out of force. I am not sure that is a good analogy. The question I would give in response to that is: What is the place of the statement of the brethren ministry (Do I have that title right?) from the earliest 20<sup>th</sup> century for us, is it valid or not? And I think the correct answer is it is part of our historical lineage theologically and it still has value and is valid, but it is not the latest iteration or our beliefs. I would suspect that the 1969 statement of faith would follow in that pattern, meaning if the FGBC voted to affirm the Charis Commitment to Common Identity than the 1969 Statement of Faith would still have value and in a sense would still be valid but isn't the most current reflection of where we are at. So it would in some way be superseded by the Charis Commitment to Common Identity. Again those are my musing, that is a discussion for the fellowship for the conference to decide whether to affirm this document and if so than what does that mean for the validity or the value of the 1969 document. One more thing I would add to that, if the Fellowship of Grace Brethren Churches affirms this, it in no way precludes individual churches from adding to it. In other words, if a church wants to have theological positions on a whole host of issues that are silent in this document a church can certainly do that. And my guess is that many on one or two things or maybe a whole long list of things. What a church probably shouldn't do is actually put into their statement of beliefs things that are contradictory to this document, I think that would introduce and integrity issue for that church. That would be my response to that general question.

Tom: On the first page there are suggestions for the youth, I am wondering if everything worked out as best as possible how would you see this document, you called it a strong document, how do you see it have a strong impacted on our Fellowship? How could it best be used? Not to take it home and file it away and say is wasn't that interesting but should we go forward in using it once it is ratified this next summer?

Mike: Couple of thoughts on that: One is, that it reminds us that we are part of a global family of churches, we don't exist in isolation. And I think we shouldn't minimize the value of that reminder again, and again. This is something that other associations, other Charis groups from around the world also affirm and that is important. Second thing is, that our identity is not less than doctrine but it is more than that, Biblical truth, Biblical relationship, Biblical mission are all important and they form part of who we are.

A third thing from the document I think that is important is it is an invitational document. So when we encounter people groups, churches who wonder who are the Grace Brethren, what is this FGBC? We can say here is who we are. We affirm this about Jesus we affirm this about foundational doctrine and we affirm and practice this as a family or a tribe of churches. And I think the invitational nature of it is pretty good improvement perhaps on how we view the current statement of faith. Dave Giles gave a presentation in Thailand that is either online or will be online looking at the history of our doctrinal development until the present day. And one of the things he pointed out and made a persuasive case was that we have tended to identify ourselves in distinction from other groups. Will here is who we are not, here is who we're different than and I think it has created sometimes a defensive posture. That the Grace Brethren have to differentiate ourselves and defend ourselves from those who think we're different or strange. I think one of the values of this document is it says listen we are in the stream of Christian history, we are in the stream of evangelical movement and we are one particular part of that in terms of these things that we subscribe to and practice and we are not defensive about that or seeking somehow to mark ourselves out as different. We may have some beliefs and practices that are not shared across the evangelical spectrum and we're glad to affirm those things. But we are not trying to draw red lines in the sand saying we are in and all of you are out, or somehow have missed the boat. I think that is a real value of the tone of the document as well as its' construction.

Tom: So the fact that it has made it a bit longer to go beyond doctrine. So it was kind of nice to have pass on the things that fit on one side or one piece of paper but it made it a longer but the value of it reminds us that the church is more than doctrine.

Mike: Absolutely

Tom: As my mom would say, speak now or forever hold your peace. So you have your opportunity right now to ask Mike anything.

Aaron: I was wondering Gary Underwood did he feel left out since the rest of your whole group went?

Mike: I am not sure if he felt left out, I know he got a lot better sleep than we did in the last week. I love Thai food and I eat a lot of Thai food but I don't want to see Thai food for at least a week. HA HA HA Let me ask you was there anything surprising or confusing to you in terms of the Charis gathering there in Thailand or even the document that was affirmed?

Aaron: For me the only thing that stuck out was the change in wording from clearly stating foot washing as an ordinance and to changing it to an encouragement.

- Oh yea that is a good question. I noticed that to, I thought that was a command not necessarily an encouragement. I know the love feast isn't a command but the foot washing and the bread and cup are.

Mike: Will you can get my prospective on that or you can get a political answer.

-We want your prospective, gives us both.

Mike: The wording and I think this translates in French and in Spanish as well, we encourage the practice of, both four try immersion and for the three fold practice of communion. I wasn't in those meetings in July and August of 2014 and Jeff Gill, Keith Shear or maybe even Tom Avey could speak to that better. Quite honestly I think that was the end result of some compromises and negotiations between fellowship of church or associations globally and the thinking was that this was the best way to word things to affirm our understanding of the scriptures but also to create a broader playing field for the practice of that. You know the word "we encourage" or the phrase "we encourage" is certainly left open to interpretation, it is somewhere between suggest and mandate. And depending on how you read that or want read that you may end up closer to mandate or closer to suggestion. It is ambiguous wording. I suppose a little strong wording but I also understand some of the dynamics that churches and associations elsewhere around the world face regarding that, particularly communion. So our association of churches, meaning FGBC or local churches can certainly make that stronger in a local church or FGBC statement. This is something that the global Charis movement can all affirm.

- Greg wants to know if that was a personal or political answer?

Mike: You know I think I was trying to give one or the other and I mixed the two, so you will have to decide which is which.

Jay: Mike the issue of feet washing becomes a particular issue in Asia, because the dirties part of the human anatomy in Asia is the bottom of the foot. That is why we as westerners we can sit with our legs crossed for example, like a guy does, or when we are setting out on the floor stretch out our feet in front of us, you can't do that in Asia. So when it came to feet washing, that was a very dicey, sticky subject that took time, patience, teaching to, that I remember the first we did foot washing in Cambodia it was a huge cultural hurdle and victory for our brothers and sisters to do that. So from that angle I appreciate the fluidity and the flexibility or time and teaching to take place without the mandate that I believe we all buy into, but with an international document you do have the cultural issue which has validity there.

Mike: That is a great response and better than I could have given Jay. In many parts of the world feet are seen as highly intimate or highly shameful, for us in the west feet are just kind of awkward. But I am not sure we feel the same level of shame or intimacy when our feet are exposed or when someone washes them. So I think you are right there was a certain cultural compromise and understanding that led to that kind of wording. And again, in North America or in local churches that statement can be strengthened, meaning move it, to a required kind of tune, if desired.

- In Asia the practice of feet washing would be more profound than in our country.

Jay: Yes, in front of the huts out in these villages you have these clay pots, that is for the washing of your feet. It is a sandal society and so a dusty society, so you do wash your feet. So that feet washing that is a piece of cake, they wonder why we don't. Because we close our feet in layers to protect from dust, but the actual exposing of the feet someone else touch them, so it wasn't feet washing per say but the touching of one another's especially touching the bottom of the foot. But once they did it, and it is really appreciated now. Or as theological or Biblical theological teaching though we have been washed in the blood of the lamb that we still sin we feet wash.

Mike: Yes and I think and I say this at our church and perhaps you do in your church as well, lets' face it feet washing is odd, it's strange, it's weird in our culture even if it is not shameful or overly intimate in some place it is different. The reason why we do it isn't because we like being odd or weird, the reason that we do it is because we believe Jesus is teaching something very profound here and we think he has called us to his actual practice. And I think when we present it that way in our churches and people learn it by participation then many of the inhibitions go away.

Quite frankly this document may end up revealing more clearly our level of comfort or our level of conviction as an FGBC or church by church and that could be helpful. But it is a recognition that not everyone is on the same page precisely, globally for sure and maybe even across the FGBC.

- But it is a good example of the discussion you said earlier about what this document will remind us that we are part of a global fellowship and hopefully allow us not to be too provincial, but to think and have this thought about culture will only enrich us if only we are willing to engage in it.

Mike this is Jerry White: I am not wearing a red shirt with white strips but hopefully you will listen anyway. I am interested the language of communion testifies that it's all, I am curious that you didn't use three-fold communion, because a lot of other traditions or denominations call the bread and the cup communion and that is the language that we are in the minority, the global church whether how many of them are believers in those churches. I am curious why three-fold wasn't used there? You may not be able to answer that specifically. And if that almost opens the door for some of us to actually prefer the bread and cup and if we were to do it as a stand-alone and actually call it communion.

Mike: The answer to that is I don't know, because we didn't have explicit discussion on that. I think you raise a good point. In the revised document, the one we affirmed, there are three symbols listed specifically so I suppose you could say that it is implicit there is a three-fold nature to communion but the word three-fold is not explicitly stated there. I suppose that leaves it self-open for interpretation. You could make a good case from the wording here that the possibility is allowed for the practice of the bread and the cup as a stand-alone and call it communion. We didn't have that discussion, but obviously that is a new topic for the FGBC.

- You said in the revised document the three symbols were added? I see it is in the document, but in the previous document the symbols were not there.

They were there.

- You also have the three: justification, sanctification and glorification, so there is this two statement. So the question is, does this wording lead to opening to doing the bread and the cup as communion?

- Don't call it that because it is not intricately linked to the three pieces that we call three-fold .

- It does in the same since that under baptism leaves it open to calling something other than triune immersion, baptism. Because the way that it is worded we affirm that Christ gave ordinances to the church and then it breaks it down and then when it comes to defining what baptism is or defining what communion is it uses the word encourage which doesn't necessarily mean that there is another definition or alternate definition either of those.

Mike: Yes, another way to look at this and this is Mike Yoder's interpretation, is in that in each of those sections, the first sentence descripts what it is and the second sentence says we think this is the best way to practice it and practice these symbols. Again that would be my wording there, but I think that is fair to the spirit of what was written.

- The advantage of taking the gospel to where the foundation of the church has never been planted they don't even think the way we are asking questions. They only know one way, because they have no Christian background. and so baptism is the three symbols, you know what I mean. That is the advantage to taking the gospel into the darkness where there is no Christian background. -

- One of our converts in France came to me one day and he had been to a Baptist Church he said you know you should see that way they baptize they don't baptize right.

Will Mike I don't know what your time frame is I want to be sensitive to that.

I actually have a few more minutes, if you like, I am good.

This is going to get a little away from the document though. Since you were there and kind a had your finger on the pause, what do you think of the health of our worldwide movement now?

That is a great question and I should probably think about that before giving an answer, but since you asked me Kip, I feel obligated to give a spontaneous one. I think there are some places in the world that are showing us quite a bit of fruitfulness or some really good forward movement, more so than I would have realized. And I think everybody was encouraged by that. I think there were probably some other countries and regions in the world that actually should be showing greater fruit evangelically in church planting and haven't for various reasons, and I think that is sobering. I think the spirit and the purpose of this meeting was a fresh injection of mission for the global movement and I think that can only be good. You know these kind of gatherings as some of you would suspect or have experienced they really point out how different our context are, both in terms of spiritual receptivity or resistance and some of the practical issues churches face. And the reminder that we are part of bride and one body even in the diversity is a really good reminder. You know we have things in North America that in terms of resources, material and information and training that are just lavished, they're scandalously abundant. But there are things we can learn from other parts of the world that have learned to deal with push back to their faith, with suffering, with a lack of standing or reputation in their country that I think are really helpful for us in North America who are used to having or feeling like we have a lot of influence, so that was really good. I think it was a great

impetus this meeting in Thailand for a forward thrust for our global movement. We have affirmed in a formal way a common identity and we really do believe that mission is what fuels us for the time that the Lord gives us and I can hardly think of something better to come out of a meeting like that.

What are the thinks that will come quickly to your mind in prayer as a result of this conference?

Mike: Great question, I think for a member of the leaders that God prevent them from the temptation of discouragement or disillusionment, either because of challenges or ill health in their churches or the level of persecution or isolation that they feel in their own country. Certainly think of that with the Africans, think of that with some of the Asian leaders, so of you would know Sho\_\_\_\_\_, would know Ray P\_\_\_\_\_, Chi from Cambodia those are really good men and they don't have the same number of comrades in the Lord's mission that we do. They don't have the same training that we have or at least have access to. And so I will certainly be praying for them that God would give them courage and conviction in abundance and that they would not be disillusioned. You know there are a lot of good things happening in Latin America, they have some challenges but some of those men are extremely impressive in terms of their commitment to the Lord. So that is a real motivation to me and to us in North America who really do have a lot of tail wind in terms of gospel witness and resources. Gratitude and also compassion for our brothers elsewhere in the world.

-Thanks a lot Mike for taking some time for us, we appreciation that so much could I ask Tom Julein to pray for you.

Mike: Yes, thanks for that and I hoped for the opportunity after come back what I said wasn't verbally good but had some meaning.

# The Charis Alliance – Charter

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## Purpose:

The Charis Alliance seeks to obey the Great Commission by promoting fellowship and cooperation on the regional and international levels among associations of churches that endorse the Charis Commitments to Common Identity and Mission.

## Definitions of Membership:

1. Membership in the Charis Alliance is comprised of National Associations of Churches that endorse the Purpose Statement and commit to accepting the Benefits and Responsibilities of Membership.
2. To be considered an 'Association,' there must be at least three churches who enter a formal agreement to cooperate in matters of mutual concern. In most cases, these Associations enjoy legal status and represent our movement in their respective country.
3. Countries with fewer than three churches are encouraged to seek status as 'observers' in the Charis Alliance.

## Benefits of Membership:

1. Opportunities for regular fellowship between leaders and churches that share a common commitment to biblical truth, biblical relationship and biblical mission;
2. Opportunities to cooperate in initiatives that promote church planting, leadership training and integrated ministries;
3. Opportunities to share human and material resources to meet crises and promote long-term development;
4. Opportunities to address matters of mutual interest and concern, and to speak with one voice to those outside of the Charis Alliance.

## Responsibilities of Membership:

1. To pursue and promote the Commitments to Common Identity and Mission;
2. To respect the authority of member associations to govern their internal affairs;
3. To pray for the health and growth of leaders and churches associated with the Charis Alliance, and to consider how to bless and serve them;
4. To appoint representatives to the Charis Alliance Forum who are qualified to contribute to the health and growth of the Charis Alliance.

## Renewal of Membership:

One year prior to meetings of the Charis Alliance Forum, all Member Associations will be required to demonstrate that they continue to meet the Definitions of Membership. The Executive Committee will establish and maintain a system to assist Associations that no longer meet the Definitions, and may determine to grant them provisional status, or if necessary, remove them from Membership.

## Governance

**Representatives:** Each Member Association is encouraged to appoint representatives to the Charis Alliance Forum according to this formula: 3-10 churches – one representative; 11-99 churches – two representatives; 100 or more churches – three representatives. Each representative is entitled to voice and vote.

**The Charis Alliance Forum:** The Forum is responsible 1) to promote the purposes and goals of the Charis Alliance, 2) to establish and maintain requirements for membership, and 3) to appoint the Executive Committee. Assuming that the Charis Alliance is successful in raising funds, the Charis Alliance Forum will meet every five years.

**The Executive Committee:** The Executive Committee is responsible 1) to evaluate and approve petitions for membership, 2) to appoint Task Forces to address matters of common concern, 3) to create and administer a budget, 4) to plan and execute the meetings of the Charis Alliance Forum, 5) to speak on behalf of the Charis Alliance, and 6) other tasks as deemed necessary for the success and growth of the organization.

The Executive Committee will be comprised of two representatives from each region (Africa, Asia, Europe, Latin America, and North America).

Due to their extensive engagement in the creation and growth of the Charis Alliance, Encompass World Partners is invited to appoint a member to the Executive Committee. Unless renewed, this invitation will expire in the year 2025.

## Transition to a Formal Organization

The invitation to become a charter member of the Charis Alliance will be extended to the churches of the following countries:

Argentina, Bahamas, Brazil, Central African Republic, Cambodia, Cameroon, Canada, Chad, Chile, Czech Republic, Chad, D.R. of Congo, England, France, Germany, Guatemala, Haiti, Ireland, Japan, Kyrgyzstan, Mexico, Nigeria, Philippines, Portugal, Republic of Congo, Sudan, Trinidad, Uruguay, United States of America.

To become a charter member, each country should meet the qualifications of an Association, and send a petition to the Transitional Steering Committee, including:

1. A statement of desire to become a member of the Charis Alliance;
2. A statement of endorsement of the Commitments to Common Identity and Mission;
3. A statement of acceptance of the Benefits and Responsibilities;
4. A statement which includes the name(s) of member(s) appointed to the Forum.

The deadline to submit a request to become a charter member is 31 December 2016.

The Transitional Steering Committee will evaluate and approve these requests. They will announce the names of the Charter Members and Representatives (members of the Charis Alliance Forum) no later than January 30, 2017.

The Transitional Steering Committee will be comprised of the ten current members of the Charis Steering Committee. This Committee will have authority to appoint members to serve in the place of any member who resigns. The Transitional Steering Committee will cease to exist when the Charis Alliance Forum appoints the Executive Committee.

There is a malaise of gender issues in the United States that is pressing the Church to clarify biblical practice and teaching on the issue of women in ministry. Churches and denominations have made many adaptations without regard, it would seem in some cases, to the Scriptures. The FGBC needs to explicate its biblical posture on in this matter, hopefully in a manner that is both beneficial to our mission efforts and unifying.

We affirm these to be truths regarding men and women in general:

1. Male and Female are both created in the image of God (Gen. 1:26-27).
2. Male and Female are both created equal in personhood, as previously affirmed by the Grace Brethren (Durnbaugh 1984, 110).
3. Male and Female are inter-dependent in life (1 Cor. 11:11-12).
4. Male and Female both share the Divine Commissions a) to fill the earth, subdue it, and rule over it (Gen. 1:28), and b) to proclaim the Gospel to all creatures (Matt. 28; Acts 2:18).
5. Male and Female, while sharing a great deal of life activities common to each other, are given a few distinctions in the home and marriage (Eph. 5:22-33; Col. 3:18-19; 1 Peter 3:1-7), and in the church (1 Tim. 2 and 3).

These affirmations are generally and widely accepted in Grace Brethren circles, but #5 above would have the most diversity of applications when it comes to the role of women in ministry. Therefore we recommend the following:

1. **Eldership Restriction.** We recommend that women be restricted from holding the office of eldership in the local church (a basic complementarian view), but be encouraged to exercise spiritual gifts and serve the Lord.
2. **Local Church Discretion on Gender Participation.** As a fellowship of churches, we have local churches operating in a wide range of cultural settings and at various stages of church development. Therefore, we, the Fellowship of Grace Brethren Churches make no a) demand of participation of the genders in any ministry nor b) any statement of limitation.
3. **Biblical Teaching** - We recommend a compilation of resources to study the issues related to women in ministry, including a bibliography of works written that clarify this position statement, and practical suggestions as to how a church might improve its ministry operations with regard to women and its efforts to reach women with the Gospel.

# Membership Application for ... Sterling Grace Brethren Church

Sterling Grace Brethren Church

38800 Robinson Loop Road  
Sterling, Alaska 99672

(907) 862-0336  
[akbrethrenministries@gmail.com](mailto:akbrethrenministries@gmail.com)

Meeting place : 34453 Sterling Hwy, Sterling, Alaska

Web Site : <http://www.sterlinggracebrethren.org>

Is your church incorporated in your state? : Yes

Does your church have commercial liability insurance? No

Pastor or Principle Leader : Dr. Roger E. Holl

38800 Robinson Loop Road  
Sterling, 99672

(907) 862-0336  
[sterlinggrace.ak@gmail.com](mailto:sterlinggrace.ak@gmail.com)

List the present responsible officers (or leaders) of the congregation with titles

Dr. Roger E. Holl Pastor, Board Member (President)

Mark Shuler Board Member, Vice-President

Joshua Fine Board Member, Secretary  
-Treasurer

Melissa Holl ( not a board member)

For the purpose of membership in the FGBC, we define a local church as a group of Christ followers in a specific location, committed to the Gospel as its one message, under the oversight of Biblical leadership, practicing the ordinances, and on mission to the world by discipling and sending its people. How does your church match or not yet match this definition? Comment especially on the leadership, ordinances and mission of your church.

The leadership of this church are from other FGBC churches. This is a church plant from Vision Alaska. The leadership are all existing Grace Brethren from other FGBC churches here in Alaska. I am Roger Holl, Director of Vision Alaska, which is a cooperating ministry of the FGBC as of 2014.

Sterling Grace Brethren Church has the name "Grace Brethren" in it and has the FGBC Statement of Faith as its Statement of Faith. It is dedicated to the ordinances of the FGBC.

This church in cooperation with Vision Alaska is discipling new leaders to start new churches throughout Alaska. Currently we are working on various regions of Alaska, including Seward, Homer and Bethel.

Give a brief history or testimony about your church's ministry, including any pictures that capture the heart of the congregation and mission.

We started this church in 2013. At that time we started as a home church. This was pictured in Grace Connect magazine. In early 2015, we added a second bible study at the Sterling Senior Center during the weekdays. Finally there was a request for Sunday morning worship services, which we started in July.

We serve about 25 adults and some youth. We do have people other than seniors. Often people refer to "our church family".

Sunday mornings we have a complete service, including a Welcome, announcements, hymn singing, scripture reading and prayer, a sharing moment and sermon. It is nice to know that people often linger talking for over an hour after service. They obviously enjoy each other.

Our week day ministry includes 2 bible studies, which may grow in number, spending time with the seniors at the center in projects and activities. This year we are making gift baskets for all the seniors at Christmas and working on gifts for the poor in the area.

Sometimes we are dealing with illnesses and the loss of loved ones. I pray with many who are having difficulty.

We will start a program, similar to Grace Brethren Boys in 2016. Chapter 1 was here on the Kenai Peninsula as well. We have wonderful opportunities to touch young lives and fathers with the outdoor recreational opportunities here.

Please read the Commitment to Common Mission (<http://www.fgbc.org/files/OurCommitmentToCommonMission.pdf>). What will your church do to develop leaders, plant a new church and engage in integrated ministry in your community?

### **Church Planting**

As pastor, I, Roger Holl, and also the Director of Vision Alaska. We have been working with Dr. Tony Webb and his wife Cathy for going on three years to plant churches in Alaska.

I am discipling Joshua Fine and am coaching him (coachnet.org.) to plant new churches. He is working on creating two home churches in Soldotna and Seward. I have been in communication for almost two years to start a work in Homer as well. This year, Tony Webb and I will be giving a Gatherer, Shepherd, Elder training at Alaska Bible Seminary to Alaska Native seminary students in Bethel. I have two young Native men who have told me they want to come and start churches in their villages.

### **Leadership Training**

I have been involved in multiplication of the church for several years. We see an opportunity to start churches in Alaska. There are currently 4 FGBC in Alaska. Some have folded over the years, and that is why we think it is important to start new churches. Our five year plan reaches every region of this vast State of Alaska. We have given Gatherer, Elder, Shepherd training on how to start churches in the past few years at Alaska Bible College (Palmer), Alaska Bible Institute (Homer), and Amundsen Educational Center in Soldotna.

In addition, Vision USA put me through the coach.net course, so that I can coach other prospective ministries here. I have been doing that.

We are also integrated with other ministries in Alaska. For example, I spent a week on the remote Kuskokwim River near Bethel visiting Yupik Eskimo Summer Fishing Camps to hand out solar powered radios that receive Christian Radio. I have also been asked to create weekly radio programs that will reach 90% of rural Alaska through Voice of Christ Ministries.

I spoke to Samaritan's Purse in Bethel as they built the new Alaska Native Seminary there, and we will return to the seminary with Gatherer Shepherd, Elder training in 2016 as soon as we can obtain the funds to do so.

I also attended the Southwest Focus Retreat in Southern California in January 2015, so I am on board to make the FGBC a viable impact for Christ in today's society.

### **Integrated Ministries**

Read "Restoring the Household" by Todd Scoles: <http://www.bmhbooks.com/brethren/item/205-restoring-the-household-the-quest-of-the-grace-brethren-church> What questions does this raise for you and your church that we should discuss together?

I read *Restoring the Household* by Todd Scoles and give copies to friends. I created 130 PowerPoint slides on the book to teach it. I taught it on 4 Wednesday night bible studies at the Kenai Grace Brethren Church and look forward to doing it again.

I have been to Schwarzenau, Germany twice with Dr. Donald Durnbaugh, the late Brethren historian. I spent a year studying under the Brethren Colleges Abroad program at the University of Marburg in Germany, 45 minutes from Schwarzenau.

The naturally interested me because I have written a history of my own Holz Brethren ancestors, who came over to the United States with the Brethren in 1731. My mother's side of the family had the last name of Ikenberry (Eichenberg). Peter Eichenberg was the pastor of the Conestoga Brethren Church for 28 years in the late 1700s.

The ordinances of three fold communion and foot washing have been introduced to the Sterling Grace Brethren Church. We started off with a joint communion service with Peninsula Grace Church. I heard no objections with the foot washing. I have also explained from the pulpit the importance of Trine Immersion. The leadership of the church have all come from memberships in Fellowship of Grace Brethren Churches. So the leadership is unified as to upholding FGBC ordinances and the FGBC Statement of Faith.

Describe your relationship with another Grace Brethren Church, ministry or district that<sup>88</sup> helping you connect with the FGBC

and process this membership application. Provide a letter of reference from that ministry before June 1 either through regular mail (to PO Box 384, Winona Lake Indiana, 46590), using the upload button at the top of this page or email to [tomavey@fgbc.org](mailto:tomavey@fgbc.org).

I, Roger Holl, routinely attend the Ministerium of the Arctic District (Alaska) of the FGBC. Pastor Larry Smithwick of Kenai Grace Brethren Church was so courteous and supportive of us starting the new church and had me address the Kenai Grace Brethren Church from the pulpit.

I have also worked in faith based education with the incoming pastor at Peninsula Grace.

Because I have moved around the state over the years, I have been a member of Dimond Grace and Eagle River Grace. I know these pastors well and I enjoy their company and their advice. The ministerium supported us to start VisionAlaska as a cooperating agency with the Fellowship of Grace Brethren Churches. The purpose of VisionAlaska is to start FGBC churches.

I am particularly indebted to Dr. Tony Webb of Vision USA, who has worked with me in Ohio and in Alaska for going on 3 years to give trainings and to coach me to start churches. He facilitated my taking a coaching course, which has helped me work with others, and he coaches me. He also cheered me on to finish my Doctor of Ministry degree.

In what ways does your church intend to continue its cooperation with other churches in the Fellowship of Grace Brethren Churches?

Again, I attend the Ministerium for the Arctic District. The Sterling Grace Brethren Church has had two joint communions with Peninsula Grace (Brethren) Church.

I have spoken at Kenai Grace Brethren Church, Eagle River Grace Brethren Church and at Dimond Grace Brethren Church in Gather, Shepherd, Elder training, which I organized for those churches.

I co-coach Kenai Grace Brethren Church in Church Growth and Development on a monthly basis.

I will also be presenting a church planting and reaching out to others for Christ to the Youth at Kenai Grace Brethren Church. They will be invited to travel with us to seek to reach others for Christ in other communities for the FGBC.

My goal is to ask the FGBC churches in Alaska to participate in our vision for Alaska to start new FGBC churches in Alaska. We have solicited the assistance of the Dimond Grace pastor to assist us in a campaign "Vision for Anchorage- 2016".

Why does your church desire membership in the Fellowship of Grace Brethren Churches?

The number of FGBC churches in Alaska has declined with the loss over the past 20 years of Anchorage Grace, Homer Grace Brethren Church and North Pole Grace Brethren Church, perhaps others.

There is a great need now for unity among FGBC churches to have a state-wide vision for reaching Alaska! It is urgent! I believe there is more unity now than even just a few years ago to see a larger vision for Alaska, than just in our own community.

The Sterling Grace Brethren Church was founded by 3 Grace Brethren families. We believe in what the FGBC stands for. Our Statement of Faith is the FBGC Statement of Faith. The church does not want to leave the FGBC, it wants to embrace it and be connected to its ministries nationally and internationally.

Please review the [Constitution](#) and [Manual of Procedure](#) for the Fellowship of Grace Brethren Churches. Note carefully ARTICLE III and ARTICLE IV of the Constitution and ARTICLE I of the Manual of Procedure that deal with the membership requirements new FGBC churches are to meet. What questions does this raise for you and your church that we should discuss together?

The Sterling Grace Brethren Church has adopted the Statement of Faith of the Fellowship of Grace Brethren Churches. We publish it on the back of our bulletin every Sunday. We understand the concept of the Covenant in Article III as well and accept that.

The Manual of Procedure, Article I is also acceptable and understood.

Have you already officially aligned with the FGBC Statement of Faith and are people in your church aware of this alignment?

Yes

To the best or your knowledge, does your church or any leadership of your church have unresolved problems with another Grace Brethren church, leader, district or cooperating organization? If so, who can we contact for clarification?

No. Our church and any leadership does not have any unresolved problems with another Grace Brethren Church, leader, district or cooperating organization. In fact, we have been abundantly blessed by those associations.

In seeking membership in the Fellowship of Grace Brethren Churches, does your church recognize the obligation of mutual encouragement and cooperation with other congregations and agree to fulfill the membership requirements as stated in the Constitution and Manual of Procedure?

Yes

How many people participate in your church in an average week?

20

A check payable to FGBC based on the chart below for the current year membership fee should be sent to FGBC, PO Box 384, Winona Lake, Indiana 46590 as soon as this application is submitted. Use your church's average attendance multiplied by \$4.15

When will that fellowship fee be sent?

December 16, 2015

Is this application complete? If you plan to return to this application and complete it later, select NO!

Yes

Language = English

# Membership Application for ...

## Breathe Church

Breathe Church

1980 w Strasburg rd  
Coatesville, Pennsylvania 19320

484.889.9112  
[Chandal@breathechurch.com](mailto:Chandal@breathechurch.com)

Meeting place :

Web Site : <http://www.breathechurch.com>

Is your church incorporated in your state? : No

Does your church have commercial liability insurance? No

Pastor or Principle Leader : Chandal Taylor

1980 w Strasburg rd  
Coatesville, 19320

484.889.9112  
[Chandal@BreatheChurch.com](mailto:Chandal@BreatheChurch.com)

List the present responsible officers (or leaders) of the congregation with titles

Chandal Taylor - Lead Pastor/President

Dan O'Deens - Executive Pastor/Vice President

Anthony Williams - CFO/Treasurer

Ian Spangler - Elder

For the purpose of membership in the FGBC, we define a local church as a group of Christ followers in a specific location, committed to the Gospel as its one message, under the oversight of Biblical leadership, practicing the ordinances, and on mission to the world by discipling and sending its people. How does your church match or not yet match this definition? Comment especially on the leadership, ordinances and mission of your church.

We are an Elder lead, bible teaching church that believes in the whole council of God and do not circumvent scripture. We will make disciples that make disciples and believe in local and global missions.

Give a brief history or testimony about your churches ministry, including any pictures that capture the heart of the congregation and mission.

We are born out of the mission of Cpr-3 and the Breathe Center. These missions are holistic approaches and naturally the spiritual component is the church and the local church which is called Breathe is what was birthed out of that.

Please read the Commitment to Common Mission (<http://www.fgbc.org/files/OurCommitmentToCommonMission.pdf>). What will your church do to develop leaders, plant a new church and engage in integrated ministry in your community?

We want to be a church that plants churches. We will regularly send people to national conferences and workshops for leadership development and church planting assessments

Read "Restoring the Household" by Todd Scoles: <http://www.bmhbooks.com/brethren/item/205-restoring-the-household-the-quest-of-the-grace-brethren-church> What questions does this raise for you and your church that we should discuss together?

Nothing popped up

Describe your relationship with another Grace Brethren Church, ministry or district that is helping you connect with the FGBC and process this membership application. Provide a letter of reference from that ministry before June 1 either through regular mail (to PO Box 384, Winona Lake Indiana, 46590), using the upload button at the top of this page or email to [tomavey@fgbc.org](mailto:tomavey@fgbc.org).

We are in partnership with Cpr-3 a ministry of the Fellowship of Grace Brethren.

In what ways does your church intend to continue its cooperation with other churches in the Fellowship of Grace Brethren Churches?

By attending National Conferences, paying dues, and attending ministeriums.

Why does your church desire membership in the Fellowship of Grace Brethren Churches?

We love the comraderie and fellowship as well as autonomy associated with it. As well as the doctrine is solid.

Please review the [Constitution](#) and [Manual of Procedure](#) for the Fellowship of Grace Brethren Churches. Note carefully ARTICLE III and ARTICLE IV of the Constitution and ARTICLE I of the Manual of Procedure that deal with the membership requirements new FGBC churches are to meet. What questions does this raise for you and your church that we should discuss together?

No

Have you already officially aligned with the FGBC Statement of Faith and are people in your church aware of this alignment?

Yes

To the best or your knowledge, does your church or any leadership of your church have unresolved problems with another Grace Brethren church, leader, district or cooperating organization? If so, who can we contact for clarification?

No

In seeking membership in the Fellowship of Grace Brethren Churches, does your church recognize the obligation of mutual encouragement and cooperation with other congregations and agree to fulfill the membership requirements as stated in the Constitution and Manual of Procedure?

Yes

How many people participate in your church in an average week?

30

A check payable to FGBC based on the chart below for the current year membership fee should be sent to FGBC, PO Box 384, Winona Lake, Indiana 46590 as soon as this application is submitted. Use your church's average attendance multiplied by \$4.15

When will that fellowship fee be sent?

March 2016

Is this application complete? If you plan to return to this application and complete it later, select NO!

Yes

Language = English

# Membership Application for ... Bow Island Community Bible Church

Bow Island Community Bible Church

Box 71  
Bow Island, Alabama T0K 0G0

4035456757  
[pastoroliveredwards@gmail.com](mailto:pastoroliveredwards@gmail.com)

Meeting place : Island of Hope Building

Web Site : <http://bowislandchurch.ca>

Is your church incorporated in your state? : Yes

Does your church have commercial liability insurance? Yes

Pastor or Principle Leader : Oliver Edwards

Box 1285  
Bow Island, T0K 0G0

4039526966  
[pastoroliveredwards@gmail.com](mailto:pastoroliveredwards@gmail.com)

List the present responsible officers (or leaders) of the congregation with titles

Pastor/Elder: Oliver Edwards

Chairman/Elder: Merlyn Solberg

Elder: Marvin Bauer

Elder: Doc Dyck

Elder/Missions Deacon: Greg Larson

Treasurer/Financial Deacon: Tineke Solberg

Secretary/Records Deacon: Marg Vanderspruit

Building Deacon: Peter Vanderspruit

Fellowship Deacon: Coreen Thacker

For the purpose of membership in the FGBC, we define a local church as a group of Christ followers in a specific location, committed to the Gospel as its one message, under the oversight of Biblical leadership, practicing the ordinances, and on mission to the world by discipling and sending its people. How does your church match or not yet match this definition? Comment especially on the leadership, ordinances and mission of your church.

Our church has existed for 15 years as an independent, non-denominational church. Together we meet for worship and prayer weekly, practice the ordinances monthly, sit under the leadership of a trained and qualified pastor, and have selected elders and deacons based on Biblical qualifications. We have been tithing 15% to the support of worldwide missions since our first year and in the last year have sent 3 young people to work at Christian summer camps and 2 individuals to work in mission fields in Mexico and Haiti on short term missions.

Give a brief history or testimony about your churches ministry, including any pictures that capture the heart of the congregation and mission.

Our church formed in lamentable circumstances: the local evangelical free church which most of our leadership called home suffered through a time of poor leadership which culminated in the dismissal of a pastor in unbiblical circumstances. This precipitated a group of members to leave the church in protest. Gradually over a few months, the relational connections between those families developed to the point where they began meeting together to pray and study their Bibles together.

They decided to begin meeting as a church about 15 years ago, and called a former pastor to lead them on an interim basis. The perception at the time was the decisions that led to their leaving were in part because of denominational intervention, so they elected to form as a nondenominational, independent church.

A permanent pastor was called, Larry Dye, who led them for 14 years. His passions coincided with theirs in that they shared a desire to do outreach through musical theatre, so the church put on an annual production involving many in the community.

It developed to the point where more than ten performances were scheduled per season and more than 400 people a year were enjoying the entertainment and gospel stories.

Their pastor had a background in creation science, and the church together built a creation science center in the upstairs of a former raquetball building they were gifted with. This center operated for more than 10 years, even hosting public school tours.

Unfortunately, the building became an anchor that held the church back by 2012. The former owner had never given over the actual deed, and a legal quagmire developed surrounding ownership. The seating capacity was small - 60 at most, and limited growth. Larry Dye resigned in 2014, and the church called Oliver Edwards as their new pastor in April of 2015. Since then the church has undergone a season of vision recasting and focusing, has closed the creation science center, purchased a new building, and are once again actively engaged in sharing the Gospel with their community and around the world. Our new building opens December 6.

Please read the Commitment to Common Mission (<http://www.fgbc.org/files/OurCommitmentToCommonMission.pdf> ). What will your church do to develop leaders, plant a new church and engage in integrated ministry in your community?

We are in the process of implementing a new discipleship strategy, but in the short term we have been working alongside Grasslands Church to give developing leaders opportunity to grow in their gifts. We have had guest worship leaders and speakers out multiple times in the last 6 months.

Church planting is something we look forward to participating in as a part of a larger fellowship of churches. We recognize that mission fields are not just overseas, but local as well. This is something that has substantially influenced our decision to seek membership in the FGBC and in Grace Fellowship Canada: to be able to contribute resources and time to help others plant churches in Canada and in the USA.

Integrated ministry is already a passion of ours from our history of offering a home to community theatre, to operating the Creation Discovery Center, to participating in ministry to local senior's residences and in benevolence to transient poor who pass through our community. We plan to continue to look for new ways to connect people to Christ's love and compassion.

Read "Restoring the Household" by Todd Scoles: <http://www.bmhbooks.com/brethren/item/205-restoring-the-household-the-quest-of-the-grace-brethren-church> What questions does this raise for you and your church that we should discuss together?

It doesn't raise any. I have read the book and am familiar with the story. As a community of believers we may enter into further dialogue, but nothing stands out that may be issues or cause reservations to this process.

Describe your relationship with another Grace Brethren Church, ministry or district that is helping you connect with the FGBC and process this membership application. Provide a letter of reference from that ministry before June 1 either through regular mail (to PO Box 384, Winona Lake Indiana, 46590), using the upload button at the top of this page or email to [tomavey@fgbc.org](mailto:tomavey@fgbc.org).

Our pastor, Oliver Edwards was the lead church planter to start Grasslands Church in nearby Medicine Hat. A few of our former members who moved to Medicine Hat told them about our situation with our former pastor resigning, and they came alongside to try to help in that season. Oliver was newly available with his family life changing to free him up to take on a more senior leadership role, so he applied for our pastor position. Since he has come on as our pastor we continue to work with Grasslands in sharing materials, giving opportunities to budding Grasslands leaders when we need help.

When Oliver applied and explained how his affiliation with the Grace Brethren has helped his development as a leader and provided accountability and growth opportunities for him, we agreed at that time to support his ongoing membership with the AGBM and attendance in district conferences and focus retreats. It was from this starting point that we began to explore what it would look like for our church to consider association.

In what ways does your church intend to continue its cooperation with other churches in the Fellowship of Grace Brethren Churches?

We are still getting a feel as a church for what it means to be a member and to stay connected. Our proximity to Grasslands means we will likely have more interaction with them on an ongoing basis but we have discussed hosting Encompass missionaries seeking support should they come this way, interacting with Community of Hope in Surrey, BC, and we plan to send a delegation to National Conference in Toronto in 2016.

Why does your church desire membership in the Fellowship of Grace Brethren Churches?

We have come to understand that there are significant benefits to being in association with other churches for our own sakes and for the furtherance of the Gospel. We can do more together than we can alone. We also recognize that as a church we do not have all the resources we may need, so we look forward to accessing help, advice, and expertise that can be found in sister churches. We desire to work together and be a part of something greater than ourselves, and experience at an organizational level the fellowship and relationship that we know all believers need to experience.

Please review the [Constitution](#) and [Manual of Procedure](#) for the Fellowship of Grace Brethren Churches. Note carefully ARTICLE III and ARTICLE IV of the Constitution and ARTICLE I of the Manual of Procedure that deal with the membership requirements new FGBC churches are to meet. What questions does this raise for you and your church that we should discuss together?

During our interview with Oliver, we asked about his practice of baptism, and were satisfied with his description of triune immersion and have no objections there. With regards to the practice of washing the saints' feet, is there an expectation of the frequency of practice? Must this be done at all communion services? We have begun this year to take up the practice of serving communion in the context of a meal and have been appreciating that step already.

Have you already officially aligned with the FGBC Statement of Faith and are people in your church aware of this alignment?

Yes

To the best of your knowledge, does your church or any leadership of your church have unresolved problems with another Grace Brethren church, leader, district or cooperating organization? If so, who can we contact for clarification?

No

In seeking membership in the Fellowship of Grace Brethren Churches, does your church recognize the obligation of mutual encouragement and cooperation with other congregations and agree to fulfill the membership requirements as stated in the Constitution and Manual of Procedure?

Yes

How many people participate in your church in an average week?

40

A check payable to FGBC based on the chart below for the current year membership fee should be sent to FGBC, PO Box 384, Winona Lake, Indiana 46590 as soon as this application is submitted. Use your church's average attendance multiplied by \$4.15

When will that fellowship fee be sent?

January 1, 2016

Is this application complete? If you plan to return to this application and complete it later, select NO!

Yes

Language = English

**Application for Ministries seeking Cooperation Ministry Recognition by the FGBC Inc.**

Please review the Constitution and Manual of Procedure for the Fellowship of Grace Brethren Churches. Note carefully ARTICLE II and ARTICLE III of the Constitution and ARTICLE VI of the Manual of Procedure, which deal with the cooperation ministry requirements.

How does your ministry seek to serve the Fellowship of Grace Brethren Churches?

Does your ministry agree to live harmoniously under the Covenant and Statement of Faith as found in Article III of the Constitution of the Fellowship of Grace Brethren Churches, Inc.?

List the present responsible officers of the ministry with titles:

The FGBC Manual of Procedure says a cooperating ministry "... must be sponsored by at least four FGBC churches or controlled by members of FGBC churches." List at least four FGBC churches that sponsor your ministry (ie: through gifts of active involvement) or describe how your ministry is controlled by members of FGBC churches (ie: board membership).

Is the ministry a subsidiary of only one local church? (Y/N)

How does the ministry must have a scope of ministry broader than the immediate local church ministries and exist to serve other Grace Brethren Churches?

How does this ministry meet a recognized need related to the fulfilling of the Great Commission?

To the best or your knowledge, does your ministry or any leadership of your ministry have unresolved problems with another Grace Brethren church, leader, district or cooperating ministry? If so, who can we contact for clarification?

In seeking to be a cooperating ministry of the Fellowship of Grace Brethren Churches, does the ministry recognize the obligation of mutual encouragement and cooperation with Grace Brethren churches, districts, national ministries and/or other cooperating ministries?

If accepted by the procedures outlined in ARTICLE X, Section 2 of the Manual of Procedure and the ministry becomes recognized as cooperating ministry of the Fellowship of Grace Brethren Churches, Inc., does the ministry understand that :

It is not a creation of the FGBC ? (Y/N)

It is not an integral part of the FGBC? (Y/N)

It is not in any way controlled by the FGBC or Fellowship Conference? (Y/N)

The Fellowship Conference asks for an annual report only as a courtesy? (Y/N)

Please attach a brief history and description of the ministry to this application.

General Instructions: Fill out this application form and send it with to the FELLOWSHIP OF GRACE BRETHREN CHURCHES, P. O. Box 384, WINONA LAKE, IN 46590. The deadline for application is January 1st in order to be considered in the following annual conference.

Official Name of Ministry \_\_\_\_\_

Mailing Address \_\_\_\_\_

City State Zip \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

Website \_\_\_\_\_

Person filling out this application: \_\_\_\_\_

Contact Person: \_\_\_\_\_

**DRAFT REVISED**

**Application for Ministries seeking Cooperation Ministry Recognition by the FGBC Inc.**

Official Name of Ministry \_\_\_\_\_

Mailing Address \_\_\_\_\_

City State Zip \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

Website \_\_\_\_\_

Person filling out this application: \_\_\_\_\_

Contact Person: \_\_\_\_\_

List the present responsible officers of the ministry with titles:

Read the Charis Commitment to Common Ministry (<http://fgbc.org/files/OurCommitmentToCommonMission.pdf>). Which of the listed priority of priorities does your ministry pursue?

Does your ministry agree to live harmoniously under the Covenant and Statement of Faith as found in Article III of the Constitution of the Fellowship of Grace Brethren Churches, Inc.?

The FGBC Manual of Procedure says a cooperating ministry "... must be sponsored by at least four FGBC churches or controlled by members of FGBC churches." List at least four FGBC churches that sponsor your ministry (ie: through gifts of active involvement) or describe how your ministry is controlled by members of FGBC churches (ie: board membership).

Is your ministry a result of work or association with a current Grace Brethren Church, another FGBC ministry, FGBC district or some other previous connection with FGBC churches?

How does the ministry have a scope of ministry broader than the immediate local church ministries and exist to serve other Grace Brethren Churches?

How does this ministry meet a recognized need related to the fulfilling of the Great Commission?

Unity is imperative to the health of the FGBC family. With this in mind, is there any unhealthy, unresolved conflict in violation with the spirit of Ephesians 4:29-5:2 between your ministry or organization? Would any other FGBC individual, local church, district or cooperating ministry protest or have issue with your inclusion as a cooperating ministry? If so, are you open to working through resolution as part of this application process?

In seeking to be a cooperating ministry of the Fellowship of Grace Brethren Churches, does the ministry recognize the obligation of mutual encouragement and cooperation with Grace Brethren churches, districts, national ministries and/or other cooperating ministries?

Please review the Constitution and Manual of Procedure for the Fellowship of Grace Brethren Churches. Note carefully ARTICLE II and ARTICLE III of the Constitution and ARTICLE VI of the Manual of Procedure, which deal with the cooperation ministry requirements. (See <http://fgbc.org/about>)

If accepted by the procedures outlined in ARTICLE X, Section 2 of the Manual of Procedure and the ministry becomes recognized as cooperating ministry of the Fellowship of Grace Brethren Churches, Inc., does the ministry understand that :

It is not a creation of the FGBC ? (Y/N)

It is not an integral part of the FGBC? (Y/N)

It is not in any way controlled by the FGBC or Fellowship Conference? (Y/N)

The Fellowship Conference asks for an annual report only as a courtesy? (Y/N)

Please attach a brief history and description of the ministry to this application.

General Instructions: Fill out this application form and send it with to the FELLOWSHIP OF GRACE BRETHREN CHURCHES, P. O. Box 384, WINONA LAKE, IN 46590. The deadline for application is January 1st in order to be considered in the following annual conference.

Cooperating Ministry Category created in 2007

Sunset provision added in 2012

Review. The Cooperating Ministry has the responsibility to demonstrate that it desires and qualifies for Cooperating Ministry status at least every five years. The Fellowship Council has the responsibility to review cooperating ministries regarding the above qualifications. Recommendations for removal of a Cooperating Ministry's recognition shall be approved by the delegates by a majority affirmative vote.

Ministry	Became A Cooperating Ministry	Sunset ?
Kalahari Retreat	2015	2020
Grow New England	2015	2020
SeedNet	2015	2020
Design Outreach	2014	2019
Grace Commission Bible Institute	2014	2019
Vision Alaska	2014	2019
MetroGrace	2014	2019
Grace Refugee Outreach Worldwide	2014	2019
Three Strands	2013	2018
Caribbean Vision – 2011	2011	2021
CPR-3	2011	2021
Water for Good – (was ICDI)	2010	2020
GB Canada	2009	2019
Vision Ohio – 2008	2008	2018
SkyWatchers – (was Grace Brethren Boys) – 2007	2007	2017
Grace Village – 2007	2007	2017
Asia's Hope	2007	2017

January 4, 2016

Board of Directors  
The Fellowship of Grace Brethren Churches, Inc.  
PO Box 384  
Winona Lake, IN 46590

**Independent Accountants' Review Report**

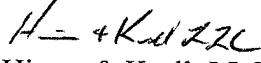
We have reviewed the accompanying statements of financial position of The Fellowship of Grace Brethren Churches, Inc. as of October 31, 2015 and 2014 and the related statements of activities, changes in net assets, functional expenses, and cash flows for the years then ended. A review includes primarily applying analytical procedures to management's financial data and making inquiries of company management. A review is substantially less in scope than an audit, the objective of which is the expression of an opinion regarding the financial statements taken as a whole. Accordingly, we do not express such an opinion.

Management is responsible for the preparation and fair presentation of the financial statements in accordance with accounting principles generally accepted in the United States of America and for designing, implementing, and maintaining internal control relevant to the preparation and fair presentation of the financial statements.

Our responsibility is to conduct the review in accordance with Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants. Those standards require us to perform procedures to obtain limited assurance that there are no material modifications that should be made to the financial statements. We believe that the results of our procedures provide a reasonable basis for our report.

Based on our review, we are not aware of any material modifications that should be made to the accompanying financial statements in order for them to be in conformity with accounting principles generally accepted in the United States of America.

As disclosed in Note A to the financial statements, generally accepted accounting principles require that the cost of assets which have a useful life of greater than one year be capitalized. The organization has not capitalized such expenditures and the effect to the financial statements has not been determined.

  
Himes & Krull, LLC

See Independent Accountants' Review Report

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statements of Financial Position

	October 31, 2015	October 31, 2014
<b>ASSETS</b>		
Current Assets:		
Cash and Cash Equivalents	\$ 117,191	\$ 112,548
Accounts Receivable - Net of Allowance	9,569	9,612
Prepaid Expenses	<u>10,011</u>	<u>9,622</u>
	<u>136,771</u>	<u>131,782</u>
Other Assets:		
GBIF Investment	<u>-</u>	<u>784</u>
<b>TOTAL ASSETS</b>	<b><u>\$ 136,771</u></b>	<b><u>\$ 132,566</u></b>
<b>LIABILITIES AND NET ASSETS</b>		
Current Liabilities:		
Accounts Payable	\$ 10,467	\$ 1,561
Payroll Liabilities	1,446	1,571
Deferred Revenue	11,600	11,480
Pension Liability - Current Portion	1,072	1,072
Escrow Funds	<u>88</u>	<u>-</u>
	<u>24,673</u>	<u>15,684</u>
Long-Term Debt:		
Pension Liability	3,841	4,198
(Less) Current Portion	<u>(1,072)</u>	<u>(1,072)</u>
	<u>2,769</u>	<u>3,126</u>
<b>TOTAL LIABILITIES</b>	<b><u>27,442</u></b>	<b><u>18,810</u></b>
Net Assets:		
Unrestricted	96,344	97,487
Temporarily Restricted	<u>12,985</u>	<u>16,269</u>
	<u>109,329</u>	<u>113,756</u>
<b>TOTAL LIABILITIES AND NET ASSETS</b>	<b><u>\$ 136,771</u></b>	<b><u>\$ 132,566</u></b>

See notes to financial statements.

See Independent Accountants' Review Report

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statements of Activities and Changes in Net Assets  
For The Year Ended October 31,

	<u>2015</u>	<u>2014</u>
<b>Change in Unrestricted Net Assets:</b>		
Revenues and Gains:		
Membership Fees	\$ 196,043	\$ 174,221
Conference Income	117,708	138,501
Eagle Commission	61,449	86,983
Contributions	112,874	89,532
Focus Retreats	52,192	60,060
Handbook Income	3,500	4,200
Other Income	-	1,403
Interest Income	435	566
Net Assets Released from Use Restriction	<u>16,269</u>	-
Total Unrestricted Revenues and Gains	<u>560,470</u>	<u>555,466</u>
Expenses and Losses:		
Program		
Conference	179,981	186,602
Focus Retreats	72,050	88,201
Eagle Commission	67,618	76,825
Management and General		
Fellowship Council and Committees	82,446	64,314
General Administrative	<u>159,518</u>	<u>116,577</u>
Total Expenses	<u>561,613</u>	<u>532,519</u>
INCREASE (DECREASE) IN UNRESTRICTED NET ASSETS	(1,143)	22,947
<b>Change in Temporarily Restricted Net Assets:</b>		
Contributions	12,985	16,269
Net Assets Released from Use Restrictions	<u>(16,269)</u>	-
INCREASE (DECREASE) IN TEMPORARILY RESTRICTED NET ASSETS	(3,284)	16,269
Net Assets at Beginning of Year	<u>113,756</u>	<u>74,540</u>
Net Assets at End of Year	<u>\$ 109,329</u>	<u>\$ 113,756</u>

See notes to financial statements.

See Independent Accountants' Review Report

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statement of Functional Expenses  
For The Year Ended October 31, 2015

Operating Expenses	Conference	Focus Retreats	Eagle Commission	Fellowship Council and Committees	General Administrative	Total
Salaries and Benefits	\$ 39,023	\$ 22,299	\$ 34,011	\$ 14,000	\$ 50,732	\$ 160,065
Office and Administration	838	36	1,684	2,350	40,063	44,971
Travel	9,251	2,879	27,262	43,616	13,849	96,857
Printing and Promotion	6,979	24	1,015	114	8,638	16,770
Special Events	123,890	46,812	-	22,366	-	193,068
Other	-	-	3,646	-	46,236	49,882
<b>Total Operating Expenses</b>	<b>\$ 179,981</b>	<b>\$ 72,050</b>	<b>\$ 67,618</b>	<b>\$ 82,446</b>	<b>\$ 159,518</b>	<b>\$ 561,613</b>

See Independent Accountants' Review Report

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statement of Functional Expenses  
For The Year Ended October 31, 2014

Operating Expenses	Conference	Focus Retreats	Eagle Commission	Fellowship Council and Committees	General Administrative	Total
Salaries and Benefits	\$ 39,019	\$ 22,268	\$ 32,025	\$ 6,000	\$ 50,105	\$ 149,417
Office and Administration	1,114	12	19,662	3,075	35,337	59,200
Travel	13,738	7,053	18,151	25,098	8,702	72,742
Printing and Promotion	9,782	68	2,114	2,159	9,399	23,522
Special Events	122,829	58,800	-	27,705	-	209,334
Other	120	-	4,873	277	13,034	18,304
	<u>\$ 186,602</u>	<u>\$ 88,201</u>	<u>\$ 76,825</u>	<u>\$ 64,314</u>	<u>\$ 116,577</u>	<u>\$ 532,519</u>
Total Operating Expenses						

See Independent Accountants' Review Report

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statements of Cash Flows  
For The Year Ended October 31,

	2015	2014
<b>Cash Flows From Operating Activities:</b>		
Total Increase (Decrease) in Net Assets	\$ (4,427)	\$ 39,216
Adjustment to Reconcile Changes in Net Assets to Net Cash Provided by Operations:		
(Increase) Decrease in Accounts Receivable	43	3,334
(Increase) Decrease in Other Receivables	-	5,375
(Increase) Decrease in Other Assets	784	154
(Increase) Decrease in Prepaid Expenses	(389)	(3,323)
Increase (Decrease) in Accounts Payable	8,906	673
Increase (Decrease) in Deferred Revenue	120	(5,980)
Increase (Decrease) in Escrow Funds	88	(250)
Increase (Decrease) in Payroll Liabilities	(125)	335
Increase (Decrease) in Pension Liability	<u>(357)</u>	<u>(698)</u>
Net Cash Provided by Operations	4,643	38,836
 <b>Cash and Cash Equivalents - Beginning of Year</b>	 <u>112,548</u>	 <u>73,712</u>
 <b>Cash and Cash Equivalents - End of Year</b>	 <u>\$ 117,191</u>	 <u>\$ 112,548</u>

See notes to financial statements.

# FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

## Notes to Financial Statements

### **Note A – Summary of Significant Accounting Policies**

The Fellowship of Grace Brethren Churches, Inc. (the Organization) exists to encourage and enable member churches in equipping and uniting the saints in fulfilling the Great Commission. These member churches are located throughout the United States and are independently organized and locally controlled. The major programs include the annual conference of Grace Brethren Churches and local leadership retreats. The principal sources of funding are annual membership fees and registration fees for conferences and retreats.

The financial statements have been prepared on the accrual basis of accounting and accordingly reflect receivables, payables and other liabilities of the Organization.

To ensure observance of limitations and restrictions placed on the use of resources available to the Organization, the accounts of the Organization are maintained in accordance with the principles of fund accounting. This procedure provides that resources for various purposes are classified for accounting and reporting purposes into funds established according to their nature and purpose. Separate accounts are maintained for each fund, however, in the accompanying financial statements, funds have been combined into fund groups as recommended by the Financial Accounting Standards Board. Under generally accepted accounting principles, the Organization is required to report information regarding its financial position and activities according to three classes of net assets; Unrestricted, Temporarily Restricted and Permanently Restricted. The Permanently Restricted fund consists of funds that the donors have stipulated that only income from the funds is to be used. The Temporarily Restricted fund consists of funds with donor stipulations that limit the uses of the funds. When the restriction is satisfied the temporarily restricted net assets are reclassified to the unrestricted net assets and reported in the statement of activities as net assets released from restrictions. If restrictions to donations are met in the same fiscal year as the donation is made, the funds are recorded as unrestricted. The Unrestricted fund includes funds available for unrestricted use including any funds that may be designated by the board of directors for a particular use.

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

Management has performed an analysis of the activities and transactions subsequent to October 31, 2015 to determine the need for any adjustments to and/or disclosures within the reviewed financial statements for the year ended October 31, 2015. Management has performed their analysis through the date of this report.

The Organization expenses advertising the first time it takes place.

Generally accepted accounting principles require that the cost of assets that have a useful life greater than one year should be capitalized and depreciated over its estimated useful life. The Organization has not capitalized such costs and the effects on the current financial statements have

# FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

## Notes to Financial Statements

not been determined.

Membership in the Organization is made up of local Grace Brethren Churches, which subscribe to a common covenant and statement of faith. Membership fees are sent to the Organization based on the membership of the local church.

For the purposes of the statement of cash flows, the Organization considers all cash and cash equivalents to include monies in banks and highly liquid investments with maturity dates of less than three months. The carrying value of cash and cash equivalents approximates fair value because of the short maturities of those financial instruments.

The Organization is an Indiana corporation exempt from taxation under section 501 (c) (3) of the Internal Revenue Code. Accordingly no provision for federal or state income taxes has been made. The Organization is not classified as a private foundation. The Organization believes it has appropriate support for any tax positions taken, and as such does not have any uncertain tax positions that are material to the financial statements. The Organization remains subject to examination by the Internal Revenue Service and Indiana Department of Revenue for the last three years.

No amounts have been reflected in the financial statements for donated services. However, many individuals volunteer their time and perform a variety of tasks that assist the Organization with specific assistance programs and various committee assignments.

### **NOTE B – Cash**

The total cash held by the Organization at October 31, 2015 and 2014 was not in excess of amounts covered by insurance provided by the federal government.

### **Note C – Fair Value of Financial Instruments**

The Organization's carrying amount for financial instruments, which include cash and cash equivalents, accounts receivable, accounts payable, and pension liability, approximates fair value.

### **Note D – Accounts Receivable**

Accounts receivable is recorded at the amount the Organization expects to collect on balances outstanding at year-end. Management closely monitors outstanding balances and writes off, or records allowances, as of year-end, all balances, or portions thereof that it feels are uncollectible.

Accounts receivable are recorded net of allowance for doubtful accounts of \$-0- for the year ended October 31, 2015 and 2014.

# FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

## Notes to Financial Statements

### Note E – Deferred Revenues

Revenues received in advance for conferences and retreats are deferred and recognized over the periods to which the revenues are related.

### Note F – Retirement Plan: Promise of Honor

The Organization sponsors a defined benefit plan. Participation in the plan was closed as of December 31, 1986. Benefits continue to be paid out of the plan assets. This plan has a non-interest bearing checking account through Lake City Bank.

	<u>10/31/15</u>	<u>10/31/14</u>
Obligation and Funded Status:		
Fair value of plan assets	\$1,318	\$ 2,525
Present value of benefit obligation	<u>3,841</u>	<u>4,196</u>
Unfunded status	<u>\$(2,523)</u>	<u>\$(1,671)</u>
Donations	-0-	-0-
Benefits paid	\$1,072	\$ 1,463

Present value calculation based on life expectancy estimates from Social Security Agency's life expectancy calculator and a discount rate of 2.0% (rev. rul. 2015-21 table 5).

The following benefit payments are expected over the next five years:

10/31/16	\$1,072
10/31/17	1,072
10/31/18	1,072
10/31/19	625
10/31/20 & Thereafter	<u>0</u>
Total	<u>\$3,841</u>

### Note I – Retirement Plan: Employee Plan

The Organization also has a defined contribution plan for its full time employees and for eligible pastors of member churches. The Organization contributes to the plan a percentage of each eligible employee's salary. Contributions for the year ended October 31, 2015 and 2014 were \$8,592 and \$8,592, respectively.

FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Notes to Financial Statements

**Note J - Restricted Net Assets**

Temporarily restricted net assets are available for the following purposes or periods:

	<u>10/31/15</u>	<u>10/31/14</u>
Use Restricted	\$12,985	\$16,269

**Note K – Commitments**

The Organization has entered into a contract for the use of facilities for a future conference. If this event was cancelled, the Organization has a potential liability based on the terms of the contract. These sites are typically reserved one year in advance and, although there are no funds deposited, there are significant penalties for cancellation. As of October 31, 2015, these potential cancellation penalties were approximately \$96,000.



January 4, 2016

The Fellowship of Grace Brethren Churches, Inc.  
PO Box 384  
Winona Lake IN 46590

The accompanying supplementary information for the year ended October 31, 2015 is presented only for analysis purposes and has been compiled by us from information that is the representation of management, without audit or review, and we do not express an opinion or any other form of assurance on such information.

*Himes & Krull LLC*  
Himes & Krull, LLC

THE FELLOWSHIP OF GRACE BRETHREN CHURCHES, INC.

Statement of Functional Income and Expenses Without Eagle Commission & Discretionary Funds  
For The Year Ended October 31, 2015

	Conference	Focus Retreats	Fellowship Council and Committees	General Administrative	Total
<b>Revenue:</b>					
Membership Fees				\$ 196,044	\$ 196,044
Conference / Retreat Income	\$ 117,708	\$ 52,192		169,900	169,900
Contributions	7,200	950	\$ 30,049	45,661	83,860
Handbook Income				3,500	3,500
Interest Income				435	435
<b>Total Revenue</b>	<b>124,908</b>	<b>53,142</b>	<b>30,049</b>	<b>245,640</b>	<b>453,739</b>
 <b>Operating Expenses:</b>					
Salaries and Benefits	39,023	22,299	14,000	50,732	126,054
Office and Administration	838	36	2,350	40,063	43,287
Travel	9,251	2,879	43,616	13,849	69,595
Printing and Promotion	6,979	24	114	8,638	15,755
Special Events	123,890	46,812	22,366	-	193,068
Other	-	-	-	952	952
<b>Total Operating Expenses</b>	<b>179,981</b>	<b>72,050</b>	<b>82,446</b>	<b>114,234</b>	<b>448,711</b>
<b>Total Revenue over (under) Expense</b>	<b>\$ (55,073)</b>	<b>\$ (18,908)</b>	<b>\$ (52,397)</b>	<b>\$ 131,406</b>	<b>\$ 5,028</b>