



GENERAL INSTRUCTIONS

1. Type your full **name, address, phone number, and email address** at the top right of each page to help the committees easily identify your work.
2. RESTATE each question in full and number it exactly as listed below. Note that several questions have more than one part. Answer each part of the question fully.
3. Answers must be **TYPED, Double-spaced** for 8 ½ x 11, **number** all pages.
4. E-Mail **ONE** copy of **Part II with bibliography to** Clergy Services, clergyservices@umcsc.org.
5. Your answers should be honest reflections of where you are presently on your faith journey. Be straightforward in your answers. Give proper credit if you make use of quotes or paraphrases. Use the Turabian format for your footnotes, citations, and bibliography.
 - Footnote Example: Colson Whitehead, *The Underground Railroad* (New York: Doubleday-Penguin Random House LLC, 2016), 124.
 - Bibliography Example: Whitehead, Colson. *The Underground Railroad*. New York: Doubleday-Penguin Random House LLC, 2016.
6. The responses to Part II should be **no more than 15 pages**.
7. Papers not meeting all of the above instructions and requirements will be returned to the Sender.

DISCIPLINARY QUESTION INSTRUCTIONS

1. Answering the Disciplinary Questions offers you an opportunity to demonstrate your proficiency in articulating Christian theology and the doctrine of the Church.
2. Read and answer each question carefully. **Each part of each question is to be addressed**. Certain questions call for examples from your personal experience and/or ministry.
3. Each question requests that you address at least one basic doctrine of the Church in writing. You should, at a minimum, consider that doctrine(s) from the following viewpoints:
 - a. rootage of the doctrine in **Scripture**,
 - b. development of the doctrine within Christian **history/tradition**,

- c. impact of the doctrine of the Methodist **experience** (and the Methodist experience in the doctrine), and
 - d. impact of the doctrine on your personal theology and the impact of your personal experience on your understanding of the doctrine.
4. Your answers are to be an exercise in critical **theological thinking**. Remember that the Discipline requires that you “should demonstrate the ability to communicate clearly in both oral and written forms” (2016 Discipline, Par. 335). Be aware that your reader will take every word you have written seriously. Your responses should be written with the utmost attention to spelling, grammar, punctuation, and style.
5. We expect our candidates to use **inclusive language** throughout their paperwork.
6. A few guides to inclusive language from our UMC seminaries can be found at:
 - a. <https://divinity.duke.edu/sites/divinity.duke.edu/files/documents/scos/COS%20%20Inclusive%20Language%20Policy.pdf>
 - b. <http://candler.emory.edu/programs-resources/course-study/policies-procedures.html>
 - c. <http://www.itc.edu/assets/pdf/Student-Handbook-2013.pdf>

For Questions Contact:

Chairperson, Call & Discipline Life
Rev. Jeff Childress, 1321 Salem Church
Rd., Irmo, SC 29063 PH: 864-985-2456,
email; jwchildress@umcsc.org

DISCIPLINARY QUESTIONS – PART 2
FOR FULL MEMBERSHIP ELDER CANDIDATES
¶ 335.8 b, c1 – c6 (2016 Book of Discipline)

b) Vocation

How has the experience of ministry shaped your understanding of your vocation as an ordained elder?

c) The Practice of Ministry

- (1) How has the practice of ministry affected your understanding of the expectations and obligations of the itinerant system? Do you offer yourself without reserve to be appointed and to serve as the appointive authority may determine?
- (2) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?
- (3) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge of the love of God?
- (4) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, gender identity, age, economic condition, or disability?
- (5) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?
- (6) Provide evidence of experience in peace and justice ministries.