



Pastoral Candidates
and the Importance of AG Credentials

Curated by Gene Roncone

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Why is it important for a pastoral candidate to hold a General Council issued credential with the Assemblies of God? That is an honest question that deserves a thoughtful answer. The current leadership of the Assemblies of God in our network and on the national level values flexibility and freedom to lead the local church in the power of the Spirit.ⁱ To accomplish this, we lean toward a pastor-led model while affirming the autonomy of the local church to select a credentialed leader and a system of governance that works best for them. One of the agreements that occurred when your church was granted the privilege of self-governance as a General Council church was the selection of a credentialed AG minister to serve as lead pastor. With these principles in mind, our Movement has chosen to embrace minimal requirements for a General Council affiliated church as it applies to their selection of a credentialed minister. One of those requirements is that General Council churches be pastored by ministers who hold an AG credential.

As the church is beginning the search process, allow me to share some combined wisdom from other district leaders, past and present, in addressing this subject.ⁱⁱ I would like to answer four practical questions:

- **Theological preparedness.** What levels of credential are there in the Assemblies of God, how are they different, and why are they important?
 - **Contributing factors.** What factors most often contribute to a church's being out of compliance regarding this issue?
 - **Potential risks.** What are the risks a church exposes themselves to when considering a lead pastor who does not have credentials with the Assemblies of God?
 - **Possible solutions.** What are some practical ways to resolve this tension should a church's search committee feel drawn to a minister who is not credentialed with the Assemblies of God?
- A. Theological preparedness.** Although your church may appreciate and want your new pastor to be theologically prepared, most search committees are unfamiliar with the different levels and requirements of an Assembly of God credential. Ministerial credentialing is the method by which an ecclesiastical authority acknowledges the divine call and qualifications of a person to serve in ministry. In most denominations, credentialing is only available to men or women who meet the biblical qualifications outlined in 1 Timothy 3:1-7 and Titus 1:5-9. These people fulfill one of the types of equipping ministries described in Ephesians 4:11. In the Assemblies of God, this endorsement is usually in the form of certification, licensing, or ordination.

If an applicant has graduated from an accredited Assemblies of God school with a degree in bible, theology, ministerial studies, or other church-related major, they may have already satisfied some or all of the educational requirements. There are also some cases in which life experience or the transfer of a ministerial credential from another denomination may meet some or all of the Assemblies of God requirements. In most cases, however, those achieving these levels will have fulfilled the following requirements:

1. **Certified.** The entry level credential in the Assemblies of God is called certified. Those who are granted certification have met the minimal educational requirements for that level, shown promise of usefulness for gospel work, exhibited evidence of a divine call, and been actively engaged in some aspect of ministry. Those who are certified have successfully completed the following classes:

- New Testament Survey
- Old Testament Survey
- Christ in the Synoptic Gospels
- Introduction to Hermeneutics
- Relationships and Ethics in Ministry
- Beginning Ministerial Internship
- Introduction to Pentecostal Doctrine
- Intro to Theology: A Pentecostal Perspective
- Assemblies of God History, Missions, and Governance
- A Spirit-Empowered Church

In addition, they have also passed the Bible Knowledge and Doctrine exams as well as credit and background checks and have been interviewed by their local presbyter and sectional committee, recommended by the Network Presbytery, and approved by the General Council of the Assemblies of God. Certified ministers holding current ministerial credentials are not eligible to vote in the business meetings at District and General Councils or to serve as district officers, General Council officers, executive directors, Executive Presbyters, and General Presbyters. However, they are authorized to perform the ordinances and ceremonies (sacerdotal functions) of the church.

In the Rocky Mountain Ministry Network, certified ministers are eligible to participate in most of the normal resources, training and seminars provided by the Network office.

2. **Licensed.** The intermediate level credential in the Assemblies of God is called licensed. Those who are granted this credential have met the minimal educational requirements; shown clear evidence of a divine call, character, and preparation suitable for that calling; have practical ministry experience; and shown an evident commitment to devote their life in service to the proclamation of the gospel. Those who are licensed have also successfully completed the classes for the certified level as well as the following classes:

- Acts
- Prison Epistles
- The Local Church in Evangelism
- Romans
- Introduction to Homiletics
- Effective Leadership
- Intro to AG Missions
- Conflict Management
- Intermediate Ministerial Internship
- Eschatology

In addition, they have also passed the Bible Knowledge, Doctrine, and AG Polity exams as well as credit and background checks and have been interviewed by their presbyter and sectional committee, recommended by the Network Presbytery, and approved by the General Council of the Assemblies of God. Licensed ministers holding current ministerial credentials are eligible to vote in the business meetings at District and General Councils but ineligible to serve as district officers, General Council officers, executive directors, Executive Presbyters, and General Presbyters. However, they are authorized to perform the ordinances and ceremonies (sacerdotal functions) of the church.

In the Rocky Mountain Ministry Network, licensed ministers are eligible to participate in most of the normal resources, training and seminars provided by the Network office. In addition, they are also eligible for free admission into our 15-week cohort on how to prepare for a lead pastorate. More information on the Charles T. Crabtree School of Pastoral leadership is available at <https://www.rmdc.org/spm>.

- 3. Ordained.** Ordination is the highest and most coveted level of credential. Those who are granted ordination have met the minimum educational requirements for that level, shown evidence of a divine call, possessed a ministerial license, and been observed for a period of at least two years and found to have met the biblical qualifications outlined in 1 Timothy 3:1-7 and Titus 1:7-9. Those who are ordained have successfully completed the classes for the certified and licensed level as well as the following classes:

- Corinthian Correspondence
- Pentateuch
- Poetic Books
- Preaching in the Contemporary World
- Church Admin, Finance, and Law
- Pastoral Ministry
- Advance Ministerial Internship
- Prayer and Worship

In addition, they have also passed the Bible Knowledge, Doctrine, and AG polity exams as well as credit and background checks and have been certified and licensed, interviewed by the Executive Presbytery, recommended by the Network Presbytery, approved by the General Council of the Assemblies of God, and recognized in a formal ordination service involving an ordination charge and the laying on of hands by the Network's eldership. Ordained ministers holding current ministerial credentials are eligible to vote in the business meetings at District and General Councils and eligible to serve as district officers, General Council officers, executive directors, Executive Presbyters, and General Presbyters. They are also authorized to perform the ordinances and ceremonies (sacerdotal functions) of the church.

In the Rocky Mountain Ministry Network, ordained ministers are eligible to participate in most of the normal resources, training and seminars provided by the Network office. In addition, they are eligible for the following leadership development opportunities.

- **CTC School of Pastoral Ministry.** This is a free 15-week cohort on how to prepare for a lead pastorate. More information on the Charles T. Crabtree School of Pastoral leadership is available at <https://www.rmdc.org/spm>.
- **Trinity Ordination Scholarship.** This is a 50% discount on all Masters and PhD programs at Trinity Bible College and Graduate School. More information on the Trinity Ordination Scholarship is available at <https://www.rmdc.org/tos>

When selecting a candidate, your team will want to know what level of ministerial credential is needed to pastor your church, what level of credential your candidate has, and what plan they may have to advance in ministerial training. You will also want to check your bylaws to see if they prescribe a specific level of credential your lead pastor will be required to have. For additional information concerning how to apply, advance, transfer, or renew a ministerial credential, see www.rmdc.org/credentials.

- B. Contributing factors.** There are several reasons why an AG church may seek to elect a non-AG minister to serve as their lead pastor. It is usually the result of one or more of the following factors:
1. **Neglect.** A church may either fail to consult or overlook the legal requirements and/or qualifications prescribed in their bylaws or that of the General Council.
 2. **Endearment.** A church may have a current associate pastor, a minister who has a history with the church, or a respected lay leader who does not currently have an AG credential who has endeared themselves to the church. Those endeared to these individuals may want them considered as an exception and a favored candidate when filling a pastoral vacancy.
 3. **Convenience.** A church may have a respected minister within the church or community who does not have an AG credential but has offered their services and/or expressed interest in pastoring the church. The offer may seem like a quick and convenient way to fill a vacancy.
 4. **Disappointing experiences.** A church, pastor, network, or denominational official may have allowed a disappointing or painful experience to create a culture of mistrust. Fault in these cases may have been shared on both sides of the equation, or one side might have allowed the relationship to deteriorate.
 5. **Poisoned well.** A church may have been influenced by a disgruntled pastor or potential candidate who has had a strained relationship with their credentialing body and chosen to speak critically of the Assemblies of God.
 6. **Overconfidence.** A church board may feel their intimate knowledge of their church or corporate hiring procedures automatically qualifies them in the area of pastoral selections. They may mistakenly think that hiring people in one specific field of business qualifies them to hire a spiritual leader in an entirely different “industry.” As a result, they may fail to seek professional advice or take time to educate themselves.
 7. **Good intentions.** A church may make an unwise exception, believing the candidate will pursue a credential once elected. In some cases, the candidate may have even committed to pursuing an AG credential if elected; however, the busyness of ministry or lack of personal initiative often prevents progress toward a credential after the election.

8. **Geographic or financial challenges.** A church may be small and/or located in a remote area that requires a bivocational pastor, and there are no credentialed ministers available to serve as the pastor.
 9. **Inability to qualify.** A church's search committee may unknowingly decide on a candidate who is unable to qualify for an AG credential due to the candidate's past. This usually involves something that would disqualify them from receiving an AG credential such as a previous divorce that cannot be recognized, documented abuse, lack of personal experience regarding Spirit baptism, dismissal, being under discipline by a credentialing organization, or other disqualifications.
 10. **Refusal of candidate or board.** A church may elect a lead pastor who, for personal reasons, refuses to seek an Assemblies of God credential. On the other hand, a few boards have favored noncredentialed AG pastors so the church can retain the minister's tithe instead of sending it to the district/network and General Council.
- C. **Potential risks.** There are considerable risks a church exposes themselves to when electing a minister that does not have credentials with the Assemblies of God. Although unknown to most pulpit committees, district officials have witnessed the realities of unpleasant consequences resulting from an Assemblies of God church electing a non-AG minister to serve as their lead pastor. Please understand that non-AG ministers are not bad, substandard, or even dangerous in and of themselves. However, in many cases, there are undeniable and unintentional consequences with electing a non-AG pastor to lead an AG church. These would include the following possibilities:
1. **Decreasing exposure.** As the new pastor introduces the church to their own preferred associations and culture, the church will gradually experience less and less AG associations through theology, governance, guest speakers, missionaries, ministry programs, regional events, and interchurch activities.
 2. **Organizational drift.** When it comes to pastoral transitions, churches are a lot like wood chips in a river. They tend to go with the flow, force, and direction of the current. In the same way, churches led by non-AG pastors will slowly start to be carried downstream by the new leader's past associations, preferences, governance, relational circles, and doctrine. As an extreme application of decreasing exposure mentioned above, the worst-case scenario of this consequence can result in disaffiliation. Investing time and prayer is important for the church to make sure they want and need to go where the current will carry them.
 3. **Irreconcilable incompatibility.** Every church culture involves a triad of doctrine, governance, and vision. A few Spirit-filled denominations have similar doctrine, governance, and visionary structures that can make interdenominational ministry possible. However, disparity in any of these three components can create polarizing incompatibility. The likelihood of incompatibility increases exponentially when interdenominational and independent crossbreeding occurs. A minister may share similar doctrinal beliefs with an Assemblies of God church but embrace a very different leadership style and governance structure. It is also possible that a noncredentialed candidate may share the church's preferred governance but have very dissimilar doctrinal beliefs. For example, the Assemblies of God and Foursquare have nearly identical doctrinal statements but very different governance structures and convictions about the sovereignty of the local church. On the other hand, the Seventh Day Adventist and the Assemblies of God share a common governance structure and respect for

the sovereignty of the local church but have diametrically different doctrinal beliefs. Spirit-filled ministers from independent/ nondenominational churches may share similar Pentecostal doctrines but prefer systems offering less accountability when it comes to finance, membership, and decision making. That is why the likelihood of doctrinal, structural, and cultural compatibility is greatest when a candidate holds an Assemblies of God credential.

4. **Negligent governance.** If a church's bylaws require the lead pastor to have an AG credential, the church must comply. Most church bylaws prescribe *Robert's Rules of Order Newly Revised* as their parliamentary authority. That means the bylaws must be followed implicitly regarding procedures for pastoral elections.

When a society or an assembly has adopted a particular parliamentary manual—such as this book—as its authority, the rules contained in that manual are binding upon it in all cases where they are not inconsistent with the bylaws (or constitution) of the body, any of its special rules of order, or any provisions of local, state, or national law applying to the particular type of organization.ⁱⁱⁱ

According to *Robert's Rules of Order*, the bylaws cannot be suspended without that option being prescribed in the church's bylaws:

The Bylaws “cannot be suspended (with the exception of clauses that provide for their own suspension under specified conditions)”.^{iv}

Rules contained in the bylaws (or constitution) cannot be suspended—no matter how large the vote in favor of doing so or how inconvenient the rule in question may be—unless the particular rule specifically provides for its own suspension.^v

If the search committee ignores the bylaws, what kind of example is being set for the members when they want to do the same thing in other areas? A lack of organizational integrity will only create a culture of negligent governance.

5. **Inadequate accountability.** Accountability is greater and most effective on all fronts when a church and its lead pastor share the same credentialing authority, ecclesiastical governance, and doctrinal statements. When the lead pastor is not under the same ecclesiastical authority as the church they pastor, there is a greater propensity for a lack of accountability, doctrinal deviation, abuses in authority, and financial indiscretion. In addition, should there be any impropriety on the part of the church's future leadership, the district/network or General Council will have no way of addressing the church's concerns, disciplining, or restoring the pastor to ministry.
6. **Legal exposure.** If the church's Articles of Incorporation, constitution, or bylaws require that the lead pastor be credentialed with the AG, those in authority cannot ignore them without being complicit in an illegitimate election. No vote, no matter how large, can suspend, ignore, or conflict with the bylaws regarding the election of the lead pastor, chair of the board, or president of the corporation. Again, *Robert's Rules of Order* says:

Rules contained in the bylaws (or constitution) cannot be suspended—no matter how large the vote in favor of doing so or how inconvenient the rule in question may be—unless the particular rule specifically provides for its own suspension.^{vi}

Should any member of the church at any time feel disillusioned, misled, or concerned enough to challenge the validity of the election, the decision may cause a lack of trust in the leadership community, unnecessary conflict within the church, and potential litigation regarding the legitimacy of the election. Should the election be contested legally, the courts will most certainly examine compliance with the church's bylaws as well as the previous consent to be governed by the Assemblies of God's criteria for all General Council affiliated churches. Furthermore, if the insurance company's investigation reveals that the church ignored or violated their own bylaws or those outlining criteria for the church's affiliation (General Council bylaws), they will most likely decline to cover expenses related to the church's claim.

- 7. General Council status.** The only body authorized to grant a church a Certificate of Affiliation with the Assemblies of God is The General Council of the Assemblies of God. The General Council has outlined a short list of minimal governance requirements for all churches affiliated with the Assemblies of God. This document has only seven minimal governance requirements of which the second reads:

A General Council affiliated church must accept the Assemblies of God tenets of faith and be amenable to applicable General Council and district council constitutions and bylaws to include the provision for a lead pastor who is credentialed with the Assemblies of God.^{vii}

In addition, the General Council constitution requires all affiliated churches to be led by lead pastors who are credentialed when it requires each church to:

Make provision for a pastor who is a credentialed minister in good standing with the General Council and a district council.^{viii}

In the event the "minimal requirements" have not been attained, the General Council Constitution requires the church to:

Revert to district affiliated status until the minimal requirements for General Council affiliation have been attained, unless an exception has been granted by the district in accordance with the provisions of General Council Constitution.^{ix}

In addition, should the pastor, a majority of the official board of the church, or a petition signed by 30 percent of the voting members challenge the validity of the election based upon the qualifications of the pastor, the district and/or General Council:

May act to bring the church under district supervision and, when necessary, revert it from General Council status to district affiliated status until the governing entity considers the problem resolved.^x

- 8. Loss of assets.** As a district superintendent/network pastor, my service enables me to view the network from the "top of the mast," so to speak. I see a trend growing larger on the horizon, and I am deeply concerned. We are losing sacred space, hard-won property, and critical beachheads in strategic communities for the following three reasons:

- Patterns of declining attendance may result in a church's inability to maintain staff and remain current on mortgage payments and maintenance, causing the property to be sold in the name of downsizing.
- The assimilation of smaller churches that merge with larger works has also resulted in the liquidation of the smaller church's property only to have the proceeds absorbed into the bank account of the larger work. In these cases, we lose property and presence that took decades to acquire.
- A district and General Council may also lose property purchased by those associated with the organization should it disaffiliate with the Assemblies of God and take the assets with them. In many cases, this drift and departure was driven by a lead pastor who was either disgruntled or lacked an Assemblies of God credential.

In nearly every case, a mournful and regretful deacon board wished they had not ignored the early warning signs. The unintended cost was the loss of property won by a generation who generously gave of their time, talents, and treasures, believing those who followed them would honor their sacrifice.

D. Possible solutions. Following are some ways (listed in prioritized order) to collaborate with the district and work towards a possible solution should the board or search committee find themselves wanting to consider a non-AG lead pastor:

- 1. Seek seasoned advice.** Any small, medium, or large church considering a non-AG pastor should seek the advice of the district superintendent/network pastor. For example, small, remote, and rural churches can find it difficult to identify healthy, available, and qualified ministers. The superintendent/network pastor can help explore creative solutions such as a provisional credential, PAC (Parent Affiliated Church) cohort under the pastoral supervision of a presbyter, or even a collaborative partnership with other churches and leaders in the network. They have navigated these waters before, can give practical advice, help with an interview of a non-AG candidate, and assist in finding a win/win solution for the situation.
- 2. Check the bylaws.** Most church bylaws prescribe *Robert's Rules of Order Newly Revised* as their parliamentary authority. That means that the bylaws must be followed implicitly regarding procedures for pastoral elections. Any procedure not outlined in the bylaws must not conflict with the rules contained in the latest edition of *Robert's Rules of Order Newly Revised*, so be sure to check the bylaws concerning issues related to the lead pastor's election. This would include but not be limited to the specific level of credential required (certified, licensed, or ordained), how they are nominated, term of office, form of voting, type of vote, scope of meeting notice, requirements of prior notice, agenda prescriptions, minutes, and notification to the district/network office.
- 3. Explore compatibility.** When considering the question of non-AG leadership, take the time to collaborate with others to create a list of subjects that must be vetted. This may include things like the non-AG candidate's:
 - Previous experiences with AG doctrine, position on spiritual gifts, and other topics of relevance to the church's history as an AG work.
 - Personal preferences regarding governance; accountability; and the role of pastors, boards, and staff.

- Compatibility with the church's existing bylaws, doctrinal statements, and culture.
 - Current mentors, preferred conferences, favored resources, and past denominational associations.
 - References, history, denominational affiliations, collaborative skills, ministry track record, and background check.
 - Other items that are important to the board and official members of the church.
4. **Create time to qualify.** The average pastoral search process in the Assemblies of God is between three and eight months, depending on the size of the church. Even the shortest side of that timeline is sufficient for a candidate to acquire the lowest level of credential with the Assemblies of God through Berean School of the Bible's correspondence course.^{xi} If the minister the board is seriously contemplating is not credentialed with the AG, inform the candidate that they have three months to acquire the lowest level of credential. This level is called "Certificate of Ministry" and can be completed in about three months if assertively pursued through online correspondence courses with Berean School of the Bible.^{xii} In the meantime, the board can continue exploring other candidates in the event the primary candidate is unable to acquire the needed credential. The district/network may be able to assist in fulfilling the requirements in an accelerated timeframe. Whatever the candidate's response may be to this option, the board will have an opportunity to see what they can expect in the future.

Don Popineau is an example of this kind of collaborative approach. After retiring from a career as a residential painter, Don was asked by his pastor to join his church's pastoral staff. Believing every minister should hold a credential, his pastor's only requirement was that Don acquire a credential. Despite only having an eleventh-grade formal education, this dedicated 55-year-old man enrolled in Berean School of the Bible correspondence courses and studied every night. In only three months, Don completed the minimal requirements and was granted the Assemblies of God's lowest level of credential (certified minister). Three months later, he finished the second level of credential (licensed minister) and went on to successfully serve his pastor and church for many years as an associate pastor.^{xiii}

5. **Seek a provisional credential.** If the church is small, in a rural area, or has already elected a noncredentialed lead pastor, they may request the district/network to grant a provisional credential that will allow the candidate to serve while pursuing a conventional credential. A Certificate of Ministry may be issued on a provisional basis to a person who has not met all the credentialing requirements but who is deemed by the district Credentials Committee to be essential to the continuity of a church or a ministry. The provisional certificate has less requirements than the certified level for the person working on educational requirements and is an option for getting a minister into the credentialing pipeline. Life experience and exception requests are looked at favorably when the minister is being sought after or already in place as a lead pastor yet needs credentials. However, the reason for such a provisional issuance must be ministry driven; and the justification for its use is terminated when the minister ceases to be involved in the ministry for which it was initially granted unless the minister accepts another qualifying assignment.^{xiv} It should be noted that this option is not a permanent substitute for a credential but only creates the potential for a three-year window by which a candidate must acquire a Certificate of Ministry.

6. **Seek district affiliated status.** Because the church does not have an AG credentialed lead pastor and thus is unable to meet the minimal requirements of a General Council affiliated church, a majority of the board can vote to request the district/network to revert the church to district affiliated status until they are able to qualify as a General Council affiliated church.^{xv} While under district affiliated status, the existing board becomes an advisory committee under the supervision of the district council until the church is able to qualify again for General Council affiliation.
7. **Become a PAC church.** A PAC (Parent Affiliated Church) is an assembly that is under the supervision of a parent church in accordance with the parent church's constitution and bylaws.^{xvi} Although PAC churches do not require General Council credentialed ministers, they do require an Assemblies of God local church-based credential for all parent affiliated church pastors, including background checks. PAC churches are not autonomous and submit themselves to the leadership, governance structure, and vision of the parent church. Should the church later qualify for General Council status, they can apply for sovereignty after securing the approval of the parent church.
8. **Rectify quickly.** If the church elected a non-AG minister and is not compliant with the General Council's affiliated church standard that lead pastors be credentialed, notify the district superintendent/network pastor immediately.^{xvii} They can help identify and explore solutions to this unique situation.

Pastoral transitions are a lot like heart transplants. Although there can be some variance in blood type, group compatibility between the donor and the recipient is required to reduce the risk of rejection. If that minimal compatibility is not there, the recipient's immune system will recognize the donor organ as foreign and reject it. This results in trauma to the entire body in the form of chest pains, chronic fatigue, fever, shortness of breath, drops in blood pressure, aches, pains, fainting, and even death. The same principle holds true with churches. It is important to note that there are success stories of non-AG pastors effectively leading AG churches. In nearly every case, however, some level of minimal compatibility existed beforehand and full disclosure occurred between the candidate, search committee, district/network, and church members. If a board feels pushed by a non-AG candidate's deadline or pressured by church members to rush the process or ignore the bylaws, chances are they are moving too fast. Slow down, consult the General Council bylaws, seek district/network advice, and wait for God's will to be revealed and confirmed.

ⁱ“General Council Affiliated Church Governance Minimums,” 2019, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed December 19, 2019.

ⁱⁱThe content of this chapter was significantly improved by the advice of the following district and national leaders (listed in alphabetical order): Bret Allen (District Superintendent, Northern California and Nevada District), Donna L. Barrett (General Secretary, The General Council of the Assemblies of God), Glen Beaver (District Superintendent, West Texas District), James Braddy (Retired District Superintendent and General Council General Presbyter, Northern California and Nevada District), David Dillon (District Superintendent, Appalachian Ministry Network), Larry Griswold (Retired District Superintendent, Illinois District; and General Council Executive Presbyter), Gordon Houston (Secretary-Treasurer, SoCal Network), Jay Herndon (District Secretary-Treasurer, Northern California and Nevada District), Jeff Hlavin (District Superintendent, Michigan District), Lee McCloud (Pastor of Church Development, Oregon Ministry Network), Don Miller (District Superintendent, Southern Missouri District), Jim Palmer (Assistant Superintendent, Ohio Ministry Network), Randy Popineau (Previous Secretary-Treasurer, Rocky Mountain Ministry Network), Phil Schneider (District Superintendent, Illinois District), Don Steiger (Retired District Superintendent and General Council General Presbyter, Rocky Mountain Ministry Network), Bill Wilson (Network Pastor, Oregon Ministry Network), and Bob Wine (District Superintendent, Nebraska Ministry Network).

ⁱⁱⁱ*Robert’s Rules of Order Newly Revised*, 12th Edition, 2:18, p. 15.

^{iv}*Robert’s Rules of Order Newly Revised*, 12th Edition, 2:8, p. 11.

^v*Robert’s Rules of Order Newly Revised*, 12th Edition, 25:7, p. 248.

^{vi} *Robert’s Rules of Order Newly Revised*, 12th Edition, 25:7, p. 248.

^{vii}“General Council Affiliated Church Governance Minimums,” 2019, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed December 19, 2019.

^{viii}“Constitution and Bylaws with Minutes,” 2017, General Council Constitution, Article XI, Section 1, subsection a (6), <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^{ix}“Constitution and Bylaws with Minutes,” 2017, General Council Bylaws, Article VI, Section 5, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^x“Constitution & Bylaws with Minutes,” 2017, General Council Constitution, Article VI, Section 4, subsection c, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^{xi}Information regarding correspondence courses with Global University’s Berean School of the Bible can be obtained at <https://globaluniversity.edu/academics/continuing-education>.

^{xii}Information regarding how to become a certified minister through Global University’s Berean School of the Bible can be found at https://www.globaluniversity.edu/berean_index.cfm.

^{xiii}This inspirational story about Don Popineau was told to me in a December 26, 2019, email from his son, Randy. Don passed away in 2018 and left a powerful legacy. Four of Don’s sons and one daughter would go on to become credentialed ministers and serve in full-time ministry. In

addition, at the time of this writing, three of his grandchildren are in pastoral ministry, two are on church boards, one is a lay leader, and three others have served in a parachurch ministry.

^{xiv}“Constitution and Bylaws with Minutes,” 2017, General Council Constitution, Article VII, Section 3, subsection c(3), <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^{xv}“Constitution and Bylaws with Minutes,” 2017, General Council Constitution, Article XI, Section 1, subsection a (6), <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>; and “Constitution and Bylaws with Minutes,” 2017, General Council Bylaws, Article VI, Section 5, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^{xvi}“Constitution and Bylaws with Minutes,” 2017, General Council Constitution, Article XI, Section 1, subsection a (6), <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.

^{xvii}“Constitution and Bylaws with Minutes,” 2017, General Council Constitution, Article XI, Section 3, <https://ag.org/About/About-the-AG/Constitution-and-Bylaws>, accessed on December 19, 2019.