

COMMUNION
of
Evangelical Christian
MINISTERS & CHURCHES
Walking Together on the Journey of Life and Ministry

Application for Ministerial Credentials
To be completed by applicant.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Fax: _____ SSN: _____

email: _____

Date of Birth: ____/____/____ Number of years at present address _____

Gender: Male Female Ethnicity _____

Status: Single Married Divorced Widowed Spouse DOB: ____/____/____

Educational Background

High School Diploma? YES NO Year Graduated: _____

College Graduate? YES NO Highest Degree Earned _____

If employed outside of ministry, please indicate type of work, name of company and phone number.

Church Background

Participated in Sunday School? YES NO Youth Program? YES NO

Denomination: _____

Church presently a member of _____

Church Background *cont.*

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Name of Pastor: _____

Type of ministry now serving in _____

What do you feel your calling is? _____

How long have you been serving in ministry? _____

Do you hold ministerial credentials now? YES NO

Name of Fellowship: _____

Have you ever been arrested? YES NO If yes, please explain at interview.

Have you ever been convicted of a felony? YES NO If yes, please explain at interview.

Date of conversion _____ Date of water baptism _____

Level of credential requested: License of Minister Ordained

Level of Communion: Affiliate Full Communion

Applicant's Signature: _____ Date: ____/____/____

**Dues payable upon granting of credentials. One time application fee of \$50.00
Yearly dues: Affiliate \$100.00 Full Communion \$175.00**

Submit application to:
CECMC • P.O. Box 2466 • West Columbia, SC 29171 • Attn: Credential Committee
Two letters of reference are required. (Non-family members, one from a pastor)

To be completed by the sponsoring pastor:

Name: _____ Phone: _____

Address: _____

City: _____ State: _____ Zip: _____

Signature: _____ Date: ____/____/____

To be completed by an officer or secretary of the sponsoring church:

Church Name: _____ Phone: _____

Address: _____

City: _____ State: _____ Zip: _____

Credentials to be issued: License of Minister Ordained

Signature: _____ Date: ____/____/____

New Testament Principles

The basic principles of this fellowship probably are best expressed in the functioning of its autonomous churches.

It is accepted among us that Biblical teaching concerning the character and functions of churches is fundamental to their spiritual well-being, as is scriptural teaching concerning the doctrines of salvation.

In matters such as the new birth, the baptism of the Holy Spirit and the gifts of the Holy Spirit, we believe that the New Testament is our pattern. Familiarizing ourselves with the passages in the New Testament which describe the outpouring of the Holy Spirit. This scriptural reference has been our stronghold in the storms that have swept around us.

Because the Church is God's plan for evangelizing the world, it follows that we should find a scriptural pattern for the founding and functioning of local churches. This is of prime importance in carrying out the Commission.

It is recognized that one of the weaknesses of modern missions has been its failure to follow the New Testament pattern in establishing healthy, autonomous churches. This weakness in the foreign field probably reflects a parallel condition in the local church.

We hold that scriptural church government is essential to maintaining the strength of any revival movement. The histories of some of the largest Protestant organizations testify to the fact that a movement of spiritual power is weakened and distorted as unscriptural church organization and government increases. What appears, at its inception, to be a means of greater efficiency in God's work, eventually proves to be a deterrent to spiritual power.

A factor in the development of unscriptural church organization is the tendency to regard such matters as merely non-scriptural and a matter of expediency. This theory holds that there is no clear pattern in the Bible regarding the subject, leaving man free to choose forms as he deems best. We believe that God has given us a scriptural pattern in the work of the church.

Because the Scriptures do not set forth a pattern for denominational organization, the forming of local churches into an organic union with centralized government and authority, some assume that no definite pattern for church organization exists in the Bible. Others indeed presume further that all church organization is unscriptural and to be avoided. Both assumptions are incorrect.

It is impossible to view New Testament Christianity as something that could function normally without proper organization. Certainly the Bible speaks of church organization. It gives us a very distinct pattern, but in one area only- the local church.

Believers gathered together for Christian fellowship and service always in local churches. It was to local

assemblies that New Testament believers were added and disciplined. The election or appointment of officers was always and only to serve in local churches. Workers for the gospel fields were prayerfully ordained and dispatched by local assemblies. These churches were nurtured in the truth that they were directly related to and under the headship and authority of Christ, their Lord.

In the early church the only extra-congregational authority to the local church was that which resided in the apostles. This apostolic authority is now continued in the churches by the authority of the scriptures.

We realize that in order to recognize the sole authority of the scriptures in matters of church organization, a local church must be spiritually responsive. This places upon the local church leadership an obligation to develop responsiveness in the congregation. We realize that when an-assembly is not sensitive to the authority of the scriptures, its affairs might become dominated by carnal local authority. Nevertheless, this calculated risk is part of the price we pay for spiritual freedom.

It is further recognized that the autonomous principle, unaccompanied by spiritual life and responsiveness, may result in disunity and ultimately extinction. When life departs from any living organism disintegration and decay occur and no amount of organizational effort can give spiritual life to a dead church.

Although the New Testament pattern does not call for the organic union of local churches or centralized authority over local churches, it does reveal a wonderful spiritual fellowship and voluntary cooperation among local assemblies. The New Testament scriptures supply clear examples of this interaction. The love and fellowship existing among these autonomous churches is illustrated by the cooperative effort of the Gentile churches in sending relief to the impoverished and suffering churches in Judea. (II Cor 8,9; Rom 15:25-27)

Early local churches never were private enterprises, functioning for the enrichment of self appointed local leaders or overlords. Their duly appointed or elected officers, elders and deacons were servants and overseers, whose responsibility it was to care for the spiritual and temporal needs of the congregation. (Phil 1:1; I Tim 3:1-13; I Thes 5:17; I Pet 5:1-4; Acts 10:17-35)

Although apostolic local churches knew no overall denominationally directed program and method of procedure, they engaged in carrying out the Great Commission. Each local church made itself responsible for evangelizing its own locality and surroundings. (Acts 2:46-7; 5:28; 8:4-17; 11:19-24; 13:1-14:28; Rom 1:7-8; Phil 2:12-16; I Thes 1:6-10) Even the apostles respected the autonomy of local churches in the matter of evangelization and cooperated with the local program. (II Cor 10:13-16; Rom 15:23-4)

To the fulfilling and preserving of these simple scriptural principles of local church life and work, we humbly direct our cooperative efforts.

Statement of Faith

We believe in the plenary-verbal inspiration of the accepted canon of the Scriptures as originally given.

We believe in the Eternal Triune God.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles. His vicarious and atoning death through His shed blood, in His bodily resurrection, in His Ascension to the right hand of the Father and in His personal return in power and glory.

We believe that for the salvation of the lost and sinful man, regeneration by the Holy Spirit is absolutely essential.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life and the baptism of the Holy Spirit is a separate and distinct experience subsequent to salvation, providing for life and service.

We believe in the resurrection of both the saved and the lost; they that are saved into the resurrection of life and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ.

We believe in the creation, test and fall of man as recorded in Genesis; his total spiritual depravity and inability to attain divine righteousness apart from God.

We believe in the Lord Jesus Christ, the Saviour of men, conceived of the Holy Spirit, born of the virgin Mary, very God and very man.

We believe Christ died for our sins, was buried and rose again the third day and personally appeared to His disciples.

We believe in the necessity of water baptism by immersion.

We believe in the Table of the Lord, commonly called Communion or the Lord's Supper, for believers.

We believe in the reality and personality of Satan and the eternal judgement of Satan and his angels.