ICCEC Diocese of Europe School of Ministry: Application for Admission

08 August 2022

# Personal Information

For any items which do not apply to you, please indicate “NA” for “Not Applicable”.

|  |  |
| --- | --- |
| Full name |  |
| Home address line 1 |  |
| Home address line 2 |  |
| City |  |
| Region |  |
| Post code |  |
| Country |  |
| Mobile phone number |  |
| Home phone number |  |
| Email address |  |
| Preferred method of contact | \_\_\_ Text msg \_\_\_Email \_\_\_ Postal mail \_\_\_ Other |
|  |  |
| Birth date (dd.mm.yy) |  |
| Birth location (city, country) |  |
| Baptism date (dd.mm.yy) |  |
| Baptism location  (church, city, country) |  |
| Confirmation date (dd.mm.yy) |  |
| Confirmation location  (church, city, country) |  |
|  |  |
| Sex | \_\_\_ Male \_\_\_ Female |
| Marital status | \_\_\_ Single \_\_\_ Married \_\_\_ Divorced \_\_\_ Widowed |

# Legal Status

*The information requested below will not necessarily invalidate your application, but failure to disclose these items may be grounds for dismissal from the program.*

|  |  |
| --- | --- |
| Immigration Status (in the country where you currently reside) | |
| Citizen | \_\_\_ Yes |
| Visa | \_\_\_ Student \_\_\_ Minister of Religion \_\_\_ Other |
| Indefinite residency | \_\_\_ Yes |
|  |  |
| Do you have any unspent legal convictions, cautions, reprimands, or warnings? If yes, please explain briefly | \_\_\_ Yes \_\_\_ No |

# Background Information

For any items which do not apply to you, please indicate “NA” for “Not Applicable”.

|  |  |
| --- | --- |
| How long have you been a Christian? | \_\_\_ Years \_\_\_ Months |
| Name of the church you currently attend |  |
| *If not part of the ICCEC Diocese of Europe:* |  |
| Senior pastor of this church |  |
| Church address line 1 |  |
| Church address line 2 |  |
| City |  |
| Region |  |
| Post code |  |
| Country |  |
| Phone number |  |
| Denominational affiliation (if any) |  |
| Are you a member of this church? | \_\_\_ Yes \_\_\_ No |
|  |  |
| Your spouse’s full name |  |
| Is he/she a Christian? | \_\_\_ Yes \_\_\_ No |
| Children’s full names and ages |  |

# Education Information

.

|  |  |
| --- | --- |
| Indicate the highest level completed: |  |
| Some high school | \_\_\_ Yes |
| High school or equivalent | \_\_\_ Yes |
| Some university courses | \_\_\_ Yes |
| Associate’s degree (indicate major) |  |
| Bachelor’s degree (indicate major) |  |
| Other (please explain) |  |
|  |  |
| I am interested in: |  |
| Taking individual courses | \_\_\_ Yes |
| Certificate in Leadership Studies  (Capstone program, 32 credit hrs) | \_\_\_ Yes |

# Ministry Information

|  |  |
| --- | --- |
| What does it mean to you to be a Christian? |  |
| What are some of the most important areas you have grown in since becoming a Christian, and what has helped you to grow? |  |
| In what ways and in what areas do you believe God is asking you to serve as a Christian leader? How are you currently living that out in your church? |  |
| What is the most important thing God has taught you about Christian  leadership? |  |
| How do you plan to use the training you receive? |  |

# Ministry Experience

.

|  |  |
| --- | --- |
| If you are currently serving your church in some official capacity, please describe. |  |
| If you have served a church in other official capacities, please describe (with approximate dates). |  |
|  |  |
| If you have been ordained, please list the date, church, and ordaining authority: |  |
| Deacon |  |
| Priest |  |
| Other |  |

# Reference Information

.

|  |  |
| --- | --- |
| Is the senior pastor of your current church (listed above in the **Background Information** section) the one who will be completing your reference form? | \_\_\_ Yes \_\_\_ No |
| If you answered “No”, please provide the following: |  |
| Pastor’s name and role |  |
| Church address line 1 |  |
| Church address line 2 |  |
| City |  |
| Region |  |
| Post code |  |
| Country |  |
| Phone number |  |
| Denominational affiliation (if any) |  |
|  |  |

# Certification and Signature

For any items which do not apply to you, please indicate “NA” for “Not Applicable”.

|  |  |
| --- | --- |
| Have you read and do you agree with our ***Affirmation of Doctrine Statement (ICCEC)***(on the next page and following)? | \_\_\_ Yes \_\_\_ No |

|  |  |
| --- | --- |
| Have you read and do you agree with our ***Affirmation of Faith Statement (TUMI)***(on the next page and following)? | \_\_\_ Yes \_\_\_ No |

I certify that all answers on this application are complete and accurate to the best of my knowledge. I understand that falsifying any part of this application may result in cancellation of admission and/or registration. Finally, I certify that I will live honorably and with integrity in conjunction with the standards God’s Word gives for leaders. (It should, of course, be understood that any behavior which indicates that a student has disregard for the spirit of these standards, would be sufficient reason to ask him/her to withdraw from the School).

**Signature** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **Date** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

# Affirmation of Doctrine Statement (ICCEC)

1. We believe the 66 universally accepted books of the Old and New Testament are the Word of God containing all things necessary unto salvation. With regard to those several works commonly referred to as the Apocrypha or Deuterocanonical Books, we further reaffirm the position, that while beneficial for education and teaching, they are not considered part of the Canon of Holy Scripture. They may, therefore, be read in public worship, but not used to establish dogma or doctrine.
2. We hold that Bible translations that are translations of the original Greek and Hebrew are valid for church readings and study. Bible versions that add to or subtract from the original text are not authorized.
3. We hold the Authority of Holy Scriptures.
   1. We recognize the Holy Scriptures of the Old and New Testaments to be the inspired, inerrant Word of God.
   2. The Holy Scriptures serve as the final authority on all matters of faith and practice.
   3. Scripture is to be understood in light of apostolic tradition and the inspiration of the Holy Spirit.
   4. Where Scripture does not speak, we defer to apostolic tradition.
4. We hold the San Clemente Declaration of 1999.
   1. In earnest anticipation of a future revelation of the fullness of the unity of the One, Holy, Catholic, and Apostolic Church, the ICCEC adheres to these articles of unity exemplified by the undivided Catholic Church during the first eleven centuries.
   2. The Sacred Scriptures of the Old and New Testaments as the written Word of God, the chief witness to apostolic teaching, the source of the Church’s nourishment and strength.
   3. The Apostles’ Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.
   4. The Seven Sacraments of the Church, including: Baptism, Eucharist, Confirmation, Confession/Reconciliation, Holy Matrimony, Holy Orders, Healing/Unction.
   5. The historic episcopate in Apostolic Succession, the gift of Christ’s authority to the Church and the trustee of the Church’s fidelity to apostolic teaching.
5. We hold the spirit of the Family.
   1. That all life is sacred.
   2. That Holy Matrimony is between a man and a woman: that it is a covenantal relationship between a man and a woman and God.
   3. That Holy Matrimony is a sacrament ordained by God.
   4. That Holy Matrimony is a divine picture of the relationship between Christ and His Bride, the Church.
   5. That all children are a blessing from God.
6. We hold the spirit of Theology.
   1. The ICCEC recognizes that doctrine is not only intellectual assent, but a living relationship with Almighty God and His Church.
   2. It is incumbent upon the leadership of the ICCEC to develop and maintain an atmosphere for growth and understanding in theology and doctrine. We adhere to the classical statement of ecumenicity: “In essentials unity, in nonessentials liberty, in all things charity.” While celebrating the diversity within orthodoxy, we also strive to avoid a schismatic spirit which would elevate nonessential or nonconsensual beliefs and practices above the Father's will that there be a spiritual and visible unity of the One, Holy, Catholic, and Apostolic Church.

# Affirmation of Faith Statement (TUMI)

1. There is one living and true God, infinitely perfect in glory, wisdom, holiness, justice, power, and love, one in His essence but eternally existing in three persons: God the Father, God the Son, and God the Holy Spirit. God sovereignly created the world out of nothing, so that His creation, while wholly dependent upon Him, neither comprises part of God, nor conditions His essential perfection.
2. The books which form the canon of the Old and New Testaments are verbally inspired by God, inerrant in the original writings, the only infallible rule of faith and practice.
3. God created man in His own image, in a state of original righteousness, from which man subsequently fell by a voluntary revolt, and consequently is guilty, inherently corrupt and subject to divine wrath.
4. Jesus Christ, the eternal Son, became man without ceasing to be God by uniting to His divine nature a true human nature in His incarnation, and so continues to be both God and man, in two distinct natures and one person, forever. He was conceived by the Holy Spirit, born of the virgin Mary, exhibited His deity by manifold miracles, fulfilled the requirements of the Law by His sinless life, shed His blood as a vicarious and propitiatory atonement for man’s sin, was resurrected from the dead in the same body, now glorified. He ascended into heaven and now intercedes in glory for His redeemed as our great High Priest and Advocate, and as the head of the Church and Lord of the individual believer.
5. The Holy Spirit convicts the world of sin, righteousness, and judgment, through the ministry of regeneration and sanctification applies salvation and places believers into the Church, guides and comforts God’s children, indwells, directs, gifts, and empowers the Church in godly living and service in order to fulfill the Great Commission, and seals and keeps the believer until Christ returns.
6. Every man, regardless of race or rank, who receives the Lord Jesus Christ by faith is born into the family of God and receives eternal life. This occurs solely because of the grace of God and has no ground in human merit.
7. The Holy Church is the one institution specifically ordained by God to function in the furthering of the Kingdom until Christ comes again. It consists of all those regenerated by the Spirit of God, in mystical union and communion both with Christ, the head of the body, and with fellow believers. Neighborhood congregations are the local manifestation of the Church universal. In obedience to the command of Christ, these congregations preach the Word of God, equip God’s people for the work of ministry, and administer the Lord’s Supper and baptism.
8. The Lord Jesus Christ will return bodily, visibly, and personally to receive His own, to conform believers to His own image, and to establish His millennial Kingdom. He will judge the quick and the dead and will effect a final separation of the redeemed and the lost, assigning unbelievers to eternal punishment and believers to eternal glory, enjoying conscious fellowship with Him.
9. Man’s chief end in life is to honor and glorify Almighty God. Personal salvation is a means to this end.