

The River

A Gathering Place



“If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him.” John 7:37-38



Offices located at:

The Family Church
1529 Eureka Road Suite 110
Roseville, CA 95661
Phone(916) 365-6609
Fax (916)791-7588
www.riverfellowship.net

A California Non-Profit Religious Corporation
Table of Contents

Introductory Statement

Statement of Purpose

The River Vision

Basic Requirements

Statement of Faith

Levels of Credentialing And Related Requirements

The River Board of Senior Council Elders

Application Form

Ministry History and Description Form

Background Check Form

Introductory Statement

Credential – “Official recognition by church authority, in writing, of a person’s call from God to serve.”

As the Lord continues to unfold His vision for the “equipping of the saints for the work of the ministry” throughout many Revival Networks we are in relationship with, the need to officially recognize and release His servants is increasing. There are many in our Network who sense, and have been faithfully walking in obedience to, the call of God upon their lives. Many of these faithful servants are in need of both the covering and accountability that comes from local ordination. In response, **The River**, in accordance with an established set of qualifications and a process for review and selection of candidates, will credential those that labor among us.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, “Separate me Barnabas and Saul for the work where unto I have called them.” And when they had fasted and prayed, and laid [their] hands on them they sent [them] away. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. Acts 13:1-4

Statement of Purpose

The purpose of credentialing is to officially and legally recognize those Spirit-filled individuals who are in and actively maintain a healthy relationship with River/Revival/Renewal fellowship and who have over a period of time demonstrated a call of God to ministry. The River Presbytery will endeavor to facilitate and see servants and ministers of God reach their full potential in service unto the Lord, by providing a mentor (in some cases and as needed or requested) to each candidate accepted, in addition to ongoing training and opportunities for ministry.

The River . . . A Gathering Place

The River is both a fellowship and a network, supported by apostolic resources to train, equip, empower, license, ordain and release significant men and woman in building the spirit-filled 21st century church and extending the Kingdom of God.

These are days of incredible change. As we enter the 21st Century, it becomes imperative that we prepare ourselves for the coming harvest. **The River** is a network of Spirit-filled men and women that see what could be, and endeavor to diligently work together to bring potential into reality.

The Vision of **The River** believes that church as usual is not what God designed, and strongly feels that a new impetus is needed. What God is about to do is unlike anything we have ever experienced in terms of magnitude and power. Although the pattern is that of the first century church, the degree of power to be unleashed will radically reshape the church and ignite the Kingdom. The result will be an end-time harvest unlike the world has ever seen. **The River** has made an underlying commitment to the divine call of God, to be a part of the process to recognize five-fold ministry, reshape the church and network the Body.

The function of **The River** is the recognizing and strengthening of men, women and related churches. It provides a spiritual covering for ministries and Spirit-filled men and women.

The focus of **The River** is on those in five-fold ministry and their interaction with the local church. We believe that the local church is the catalyst and the vehicle for what God is doing and saying. It is in and through the local church that God ministers to the world. Unity among the Body requires that the walls of division come down. **The River** is called to be a network that is of multi-ethnic, multi-racial and multi-cultural diversities. Our common bond is Jesus the King, His Kingdom, and the flow of the Holy Spirit that we call the **River**.

Values of The River are:

- Friendship and flexibility above structures
- Heart connections with men, women and local churches who have a “River” focus and flavor
- Passion to influence social structures for things of God
- To network with churches and those in the River worldwide
- To inspire and empower through apostles and prophets
- Activities are either fueled by Revival or fuel Revival
- The coming together of Spirit-filled, God called, men or women with the purpose of creating a society of believers that will sustain revival

Basic Requirements

The call to the ministry is a serious and sober matter. The Apostle James said, “Not many of you should presume to be teachers, my brothers, because you know we who teach will be judged more strictly.” (James 3:1) Jesus said that ‘to whom much is given, much is required.’ While the call may come with great joy, anticipation and expectation, it carries with it the surety that the fire of refinement will be greater than that of those not called to lead. This is because the “ministry” is not about a job or a position; it is about a lifestyle of servanthood. Consider carefully Paul’s charge to Timothy in 1 Timothy 3:1-7:

“Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap.”

Besides the above admonitions, we also require that

YOU. . .

- a. have accepted Jesus Christ as your Lord and Savior
- b. accept the Bible as your guide for living and are in agreement with the Statement of Faith as found in **The River** Vision and Mission Manual
- c. are recognized by leadership of **The River** or related ministry as a person with a call to Christian ministry and service, bearing fruit
- d. are currently attending or on staff at a River/Revival church, or have been known to its leadership for at least one year
- e. will faithfully and consistently support **The River** and its leadership with prayer, financial obligations and active involvement
- f. will receive guidance and counsel from The River Presbytery
- g. will agree to be in relationship with a mentor, as needed or requested, as recognized by The River Presbytery.
- h. have a stable marriage relationship. We interpret Paul’s admonitions regarding marriage in 1 Timothy 3, “the husband of but one wife”, to refer to the act of bigamy. While we don’t disqualify candidates who have been divorced and/or remarried, we do reserve the right to question them regarding these matters and to hold them accountable in their marriages just as we would any other candidate.

Statement of Faith

A. PURPOSE

This Statement of Faith is an expression of our common beliefs regarding the Word of God, the person of God, the work of Christ, the ministry of the Holy Spirit, the unity and calling of the body of Christ, the ministry of the church, and the reality and imminence of the final judgment/salvation of man. By setting down these beliefs in a written and concise manner we are seeking to foster unity, clarity, and understanding among those who have been brought together by conviction into this work of God.

B. THE REVEALED WORD

In accordance with the historic faith of the apostles and prophets we believe that God has spoken to man concerning Himself and the way of salvation in the events and encounters of Biblical history. We believe that these historic 'words of God' have been recorded and set down for us in the Old and New Testament Scriptures. We believe that the Biblical canon is comprised of the following 66 authoritative books:

The Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy;
The Historical Books: Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra and Nehemiah;
The Writings: Ruth, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, and Lamentations;
The Prophets: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi;
The Gospels: Matthew, Mark, Luke, and John;
The History of the Early Church; The Acts of the Apostles;
The Letters: Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, 3 John and Jude;
The Apocalypse: The Book of Revelation

These 66 books record the historical, progressive, multifaceted revelation of God's person and purposes on the earth. We believe that through the biblical account of mankind's creation and ancient past, the redemptive history of the nation of Israel, the coming of the Messiah in the person of Jesus, and formative history and experience of the Early Church, God has made known His truth, power, and saving intentions for the world. We believe that these 66 books are fully inspired, accurate, and reliable with regard to all matters of faith and conduct as they were originally written. We hold to the Biblical Scriptures as the plumb line for all that we do and believe.

C. THE TRUTH ABOUT GOD AND MAN

Together we confess our faith in the one true sovereign and eternal God Who made Himself known in the acts of creation and the deeds and words of

redemption is the self-existent "I AM", the one true God who is distinguishable but indivisible as three persons – Father, Son and Holy Spirit. We believe that the triune God created the spiritual and physical universe *ex nihilo*, "out of nothing," and that this creation in its original state was purposeful, orderly, progressive, and full of goodness. We believe that the act of creation was an expression of God's truth and love. We believe that mankind stands as the culmination of God's creative work and as such were uniquely invested with the very image of the Creator.

We believe that God created man, male and female, in His image in order to establish them as His children – a "family" with whom He could share His life and live forever. We believe that the joyous and intimate fellowship with God for which man had been originally created was destroyed by the exercise of man's free choice to separate himself from God in order to possess the knowledge of "good and evil" by independent experience. We believe that this willful act of rebellion and distrust brought chaos, corruption, and darkness into the world and resulted in alienation and hostility between God and man, man and man, man and creation, and man and himself. We believe that as a result of personal and corporate sin, mankind is under the just condemnation of the Holy God.

D. THE PERSON AND WORK OF JESUS

We believe that God, full of great compassion and mercy, took the initiative to reconcile man to Himself by providing atonement for sin and by establishing historical covenant relationships with individuals and nations. We believe that three of these historic covenants – with Noah, Abraham, and the people of Israel – were the means by which God extended forgiveness and salvation to the ancient world in order to preserve and extend His saving purposes on the earth. We believe that in the fullness of time and as the culmination of all that had gone before, God established a new covenant with man, the final covenant, which was universal and eternal in its implications and meaning. We believe that the heavenly Father sent into the world His eternal Son incarnate as a man to live, die, and be resurrected for man's full and eternal salvation.

We believe that Jesus of Nazareth is the Son of God and Son of Man, truly God and truly man, sent at the fullness of time, conceived by the Holy Spirit, born of the virgin Mary, sinless in His life and character, and sin-bearing in His sacrificial death on the cross. We believe that in His life, teaching and ministry, Jesus was "the Word" by which God has made Himself fully known. We believe that in His deity, Jesus Christ is the visible expression of the invisible God. We believe that in His humanity Jesus was the model for what it means to be a true child of God. Our confidence in the truth of His identity is based not only on the perfection of His character and life and the profound nature of His revelation and teaching, but also on the testifying works of His power – healing, deliverance, and resurrection which He accomplished during His ministry on the earth. We believe these works to be the manifest

endorsement of God the Father and the Holy Spirit concerning the person of Jesus and His saving life and work.

We believe that at the end of Jesus' earthly ministry He was unjustly condemned by wicked men who crucified Him for rightfully claiming to be Israel's Messiah. We believe that through these events Jesus willingly laid down His life as a ransom and accepted the consequences of our sin so that we might receive the justification of His life. We believe that His sacrifice on our behalf was accepted by God the Father and vindicated by His resurrection from the dead after three days in the grave. We believe that after Jesus was bodily raised He appeared to many of His disciples over the course of 40 days. We believe at the end of this time Jesus was taken up from them and exalted to the right hand of the Father where He now rules with all authority and judgment as both Lord and Christ over the kingdom of God. We believe that at the appointed time which no man knows, Jesus will return in glory on the clouds of heaven to usher in the next age which will bring salvation to the righteous and judgment to the wicked.

We believe that at the time of His return, both the living and the dead will be raised to appear before the throne of God to give an account of the way they have lived their lives. We believe that Jesus will separate the wicked and the righteous on that day on the basis of their acceptance or rejection of His saving work as evidenced by the words and deeds of their lives. We believe that through personal faith in Jesus Christ we are identified with His atoning sacrifice, our sins are forgiven, and His righteousness is credited to our account. In this way, we believe that we are set free to live a life that is truly pleasing to God. We believe that our reconciliation and justification to God is a free gift of His grace which cannot be earned, but only willingly received through repentance by the fruit of righteousness and the abiding presence of the Holy Spirit in our lives. We believe that salvation and eternal life in Christ are both present and future realities; experienced in the present through the life of faith, and entered into fully in the glory of the age to come.

E. THE MINISTRY OF THE HOLY SPIRIT

We believe that the work of Salvation is initiated by the Father, accomplished by Christ, appropriated by personal faith, and applied by the Holy Spirit. We believe that as a result of Christ's ascension back to the Father, The Holy Spirit has been poured out "on all flesh" in fulfillment of God's saving purpose. We believe that the Holy Spirit, as the third person of the Trinity, has come to convict the world of sin, righteousness, and judgment. We believe that the work of the Spirit in the life of the individual believer and the corporate church is to fully establish the Lordship of Jesus in every arena of life. His role is described in Scripture as that of Teacher, Counselor, Comforter, and Judge. His manifest presence and work in the lives of the redeemed brings forth gifts, fruit and wisdom in accordance with the will of God.

The Christian life is essentially “life in the Spirit” – life lived in, under, and by the counsel, protection, and power of the Holy Spirit. We believe that it is the will of the Father and the command of Christ that every believer be filled with the Holy Spirit. We believe that it is only the fullness of the Spirit, experience either concurrent with, or subsequent to conversion, is the necessary initiating event into the Spirit-filled life. We believe that the Holy Spirit reveals, enables, and administers the work of the kingdom of heaven on earth among God’s people. It is in submission to His presence and work in our lives that we base our conviction that we are both servants and heirs of that eternal kingdom.

F. THE UNITY AND CALLING OF THE BODY OF CHRIST

We believe that through the new birth and the indwelling of the Holy Spirit, we have been given a new identity and unity as the people of God. We believe we have been saved by grace into a spiritual community which binds us together with all the redeemed into one holy, universal, apostolic church. This corporate identity and calling is described in Scripture as that of an army, a nation, a priesthood, a body, a temple, and a bride. We believe that as an army we have been commissioned by Christ to serve the Father by waging war in the Spirit under the banner of the kingdom of God. We believe that as a holy nation we have been called to live a corporate life of righteousness and justice, particularly with regard to those who are without rights and rescues in our society, as a testimony to the nations of the earth. We believe that as a royal priesthood, we are called to serve and intercede as mediators of God’s grace and mercy to man. As a body, we are called to a life of interdependence, unified action, and personal submission to the will of our common “Head” – Jesus Christ. As a temple, we have been incorporated as “living stones” into the very dwelling place of God on the earth. Finally, as the Bride of Christ, we are being prepared for eternal glory and honor as a people joined to God in covenant intimacy. We believe that the corporate calling of the church can be summed up as a simple charge to love and serve our God and fellow man.

G. THE MINISTRY OF THE CHURCH

We believe that the church’s call to love and service issues forth in a ministry that is manifold and diverse. We believe that the ministry of the church is directed toward the personal and corporate, temporal and eternal, physical and spiritual redemption of man’s life before God. We believe in the five-fold ministry of apostles, prophets, evangelists, pastors, and teachers through which a multitude of individual gifts and callings function. In each of these five realms or spheres of authority in the Body of Christ there are three primary functions of ministry – healing, deliverance, and proclamation – which are expressed in a variety of ways toward the one end of man’s redemption. We believe that it is God’s saving will to wholly redeem man – body, soul, and spirit. We believe that this redemption will require the full and effectual healing and deliverance of man from sin, sickness, Satanic domination, and death.

We believe in the absolute assurance of complete healing and deliverance for the redeemed in the eternal age and in the real hope for the manifestation of that future certainty in the present day. In concert with the ministry of healing and deliverance, we have been corporately commissioned to proclaim the message of salvation which is the good news of God's kingdom. This proclamation is both verbal and visible in the words and works of God's servants. In addition to individual gifts and callings, God has also given the corporate church the administration of certain sacred acts – water baptism, which is the initiating of public declaration of our personal identification with the saving death and resurrection of Jesus' and the Lord's table, which is the ongoing public declaration of our commitment to Christ and our sure hope for His triumphant return. We believe that these sacred acts are an essential means of grace to God's people as they walk out their life in the world. We believe that the gift and graces of the church have a three-fold ministry focus – toward God, and toward the world, and toward one another – in the outworking of our corporate call to love and service.

Standards and Qualifications for Ministry Licensing and Ordination

The work of the ministry is both divinely ordered and scripturally ordained in order to provide leadership and equip the church to carry out its commission in worshipping God, evangelizing the world, and perfecting the body of Christ.

“The River” issues credentials to individuals who demonstrate the Call of God on their lives and who have proven themselves to be committed to ministry.

Qualifications to help determine their call

There are practical ramifications because we have to discern if an individual seeking our approval has been called by the Lord. What then are some of the indicators we look for to determine this?

First, what is their testimony of salvation and the evidence that their profession of faith is genuine? It is not enough to say the right things. There must also be, as John the Baptist put it, *fruit in keeping with repentance* (Matt. 3:8).

This is the reason we want to know the individual, or know the leaders they minister with (there must be an organic connection to us, of the same tribe, same DNA, connected to folks that know them and are closely connected to Bethel, Global Legacy, The Mission or Family), before we will approve them.

It is also why we review the reference forms and conduct a face to face interview.

This is why we require three references and find out what the person is like in the other part of their life including home, work, school, business and reputation with others.

Second, we want to know if they are spiritually mature enough to carry out the ministry they are proposing.

The spiritual maturity needed will vary with the particular ministry. For example, it will take more maturity to be a church planter than some other ministries.

We are not looking for perfection, but we are looking for enough spiritual maturity to know that they will be growing through the experience and not overwhelmed by it.

Third, we look for the spiritual gifts needed to carry out the ministry the individual is seeking to do.

That requires much more than just a spiritual gifts inventory. They will have to have already demonstrated their gift or gifts in ministry.

A fourth area we assess is their social maturity to be able to work with others.

In a sense, this is just a particular aspect of spiritual maturity. Do they have the ability to work well enough with other people so that they will be an asset to the ministry. Again, the maturity needed in this area will vary with the particular ministry that will be done, but it is an important area to look at.

The discernment of the leading of the Holy Spirit is not something that is left to mystical feelings for He will operate consistent with the Scriptures. For that reason, we not only pray diligently, but we also ask many questions, check out references and seek as much personal interaction as possible before approving someone for ministry.

Barnabas and Saul had already gained the experience and passed the tests in these areas so that the church leaders could be confident that it was the Holy Spirit leading to set them apart for a new ministry. Both men had solid testimonies of faith and lives that reflected their beliefs, so much so they had been persecuted for them. Both men had demonstrated their spiritual gifts for a long time. Both men had proven their ability to go to new areas to minister. Both men had proven themselves capable of working as a team and getting along with others. It was obvious by both the present divine revelation and the gifts, skills and experiences these men had already had that they were well prepared for a new ministry of taking the gospel to the Gentile lands.

They must meet the qualifications of **1 Timothy 3** and **Titus 1**.

They must also be called by the Holy Spirit and have that confirmed by Godly leaders.

Couples that are in ministry together (**both called to and involved in that calling**) and can explain a clear and compelling reason for both to have a credential are invited to both apply for a credential as a couple.

“The River” issues two types of credentials - a License to Preach and Ordination. Both levels of credentials are explained herein.

Biblical Qualifications for Credentialing

Although the Scriptures do not directly refer to the credentialing process, the New Testament apostles created criteria in order to facilitate church structure (i.e. elders, deacons, “five-fold ministry”). These qualifications address not only spiritual and character issues, but relational and educational issues as well. The following list is a summary of key Scripture passages that focus on church leadership.

1 Timothy 3

- Must be above reproach
- Married to one spouse
- Temperate
- Self-controlled
- Respectable
- Hospitable
- Able to teach
- Not given to drunkenness
- Not violent but gentle
- Not quarrelsome
- Not a lover of money
- Must manage his own family well – his children obey him with proper respect.
- Not a recent convert
- Has a good reputation with outsiders

Titus 1

- Must be blameless
- Married to one spouse
- Whose children believe and are not open to the charge of being wild and disobedient
- Not overbearing
- Not quick tempered
- Not given to drunkenness
- Not violent
- Does not pursue dishonest gain
- Hospitable
- One who loves what is good

- Self-controlled
- Upright, holy and disciplined
- Holds to the trustworthy message as it has been taught so that he can encourage others by sound doctrine & refute those who oppose it.

Acts 6

- Known to be full of the Holy Spirit.
- Full of wisdom.
- Highly respected and of a tested character

Check Points for Credentialing

- Testimony of Salvation
- Evidence of the Call of God.
- Christian character that is above reproach
- Agreement with the “The River’s” Articles of Faith.
- Commitment to comply with the By-Laws of “The River”.
- Applicants for License and Ordination must have experienced the Baptism of the Holy Ghost according to Acts 2:1-4.
- Be of the same “spiritual DNA” (or same tribe) as The River (and the fellowships that “the River” is in relationship with, which includes Global Legacy & Bethel Church (Redding, CA), The Mission (Vacaville, CA), and Family Christian Center (Orangevale, CA).
- Be an approved and faithful member in a local church or fellowship.
- Agreement to maintain and further a organic and healthy relationship with the Global Legacy/River such as, attending the Leadership Advances offered at Bethel Redding, attending other conferences , services, meetings or fellowships held at Bethel, Family or The mission or in other approved venues across the nation.

Licensing Qualifications

Applicants for License shall be persons that:

- Have an active ministry where, for example, they are involved in ministry such as Pastoring, Evangelism, Missions, Teaching, Church Administration, worship, the arts, Para-Church ministries or Itinerate ministry
- Meet the Scriptural qualifications for ministry as described in I Timothy 3:1-7 and Titus 1: 7-9.
- Have received ministry training at a ministry training school or Bible college and/or received “on the job” ministry training.
- Applicants shall be no younger than eighteen years of age.

Once licensed you are eligible to advance to the ordination level after 2 years of active ministry at the Licensing level. Applicants for ordination are required to submit a new application to “The River.”

Ordination Qualifications

Applicants for Ordination shall be persons that:

- Have a proven ministry (This is why we require three references, a written ministry statement and relational connection to leaders that we are in relationship with) and are involved in ministry such as Pastoring, Evangelism, Missions, Teaching, Church Administration, worship, the arts, Para-Church ministries or Itinerate ministry
- Must be at least 22 years of age
- Be an approved and faithful member in a local church or fellowship

The qualifications for bishops, as presented in 1 Timothy 3:1-7 and Titus 1:5-9, are the norm for all ministers today. In addition, the following groups of attributes are recommended for the ordained minister.

Spiritual Attributes

- Love (for God, the ministry, people, 1 Thessalonians 1:3; 1 Timothy 6:11, 12; 1 John 3:16)
- Faith (Romans 12:3-8; 2 Corinthians 3:5, 6; 5:18-20; Ephesians 3:7;4:11; Colossians 1:23-29; 1 Thessalonians 1:3)
- Humility (Proverbs 15:33; Romans 12:3);
- Convictions (Jude 3);
- Dedication (total commitment to God's will);

Moral Attributes

- Integrity (basic honesty and wholeness of character; aspects of integrity are spiritual honesty (Psalm 51:6), intellectual honesty, honesty in preaching, and in everyday dealings)
- Moral Purity (Isaiah 52:11; Galatians 1:10; 2:11-14; 1 Timothy 6:11-14; 2 Timothy 1:7, 9).

Emotional Attributes

It is quite likely that more inefficiency and failure in the ministry are caused by emotional and personality deficiencies than by ill health, moral defection, and lack of training, education, or talent. Because of this it is most important that the preacher be very mature in self-understanding and healthy emotionally.

The following seven emotional attributes of character are important to the minister: a sanctified temperament (Galatians 5:22, 23); a sense of proportion (balance of humor and seriousness); enthusiasm; realism; a sense of the beautiful (Philippians 4:8; Titus 1:15); sympathy (Romans 12:15; Hebrews 5:1); and patience (Romans 5:1-5; 2 Peter 1:5-8).

Social Attributes

- Sociability

- Lack of Prejudice
- Cooperative Attitude
- Conciliatory Disposition
- Honoring
- Able to be taught
- Loyalty (to family, church, associates, and friends)

It should be noted, that applicants that have previously been ordained with a recognized, Spirit filled Fellowship , or have an extensive history of ministry and leadership, do not necessarily have to begin with a license—but can be recommended to Ordination.

Credentialing Process

1) Application (what this entails)

- Each application is considered individually or as couples by the Credential Committee.
- All questions on the application must be completed before it will be presented to the Elders for consideration.
- Failure to present a completed application may result in delay in approval and processing of the credential applied for.
- Completion of a Background Check

2) Interview

All applicants for credentialed ministry shall meet with and be approved by “A River” credentials interview prior to issue of credentials. The River Elders or Appointed Representatives of the Elders will conduct an oral interview and examine the candidate upon the following points:

- The genuineness of their Christian experience
- The reality of their divine call to the ministry
- The sufficiency of their spiritual, moral, emotional, and social maturity.
- The sufficiency and correctness of their understanding of Bible content and doctrine
- The adequacy of their preparation and practical abilities.
- The acceptability of his knowledge of and allegiance to the Movement’s policies and programs.

3) Credentialing

Once the interview is completed and all forms and financial obligations are completed, the applicant will be presented to the River Elders for appropriate action.

The applicant will be notified by phone and /or e-mail as to the Elders decision.

If approved, certificate of approval, Acceptance letter and other communications will be completed.

Other Notes

- All credentialed ministers shall have the authority to preach and teach, administer the ordinances of the church, and perform ministerial functions in keeping with the laws of the state in which they perform those services.
- Approval or disapproval of credentials will be made without regard to race, sex, national origin, or physical disability.
- Credentials are renewed annually every January after a ministry update and current ministry reporting has been sent to and reviewed by the Elders of The River.
- Those desiring to transfer their credentials to **The River** from another organization may apply to do so at the level of their current credential (e.g. licensed, ordained, etc.), providing that they are in agreement with the basic requirements of **The River**. Acceptance is subject to approval and recommendation of The River Presbytery.

Fees:

As of November 1st, 2011

- \$75.00 Application processing fee
- \$25.00 Background Check fee
- Yearly credential fee for a single licensed is \$275.00.
- Yearly credential fee for a couple licensed is \$400.00

The River Board of Senior Council Elders

Richard Oliver

Lindy Oliver

Bill Johnson

David Crone

Deborah Crone

Bill Dew

Carol Dew

Wendell McGowan

Dan McCollam

Danny Silk

Rod Marquette

Ken Williams

Matthew Lutz

Linda Lutz



1529 Eureka Rd, Suite 110 • Roseville, Ca 95661 • Office: (916) 365-6609 • Fax: (916) 791-7588

THE RIVER CREDENTIALING APPLICATION

(*A \$75.00 fee must accompany your application. One Application per Individual)

APPLICANT'S NAME: _____ Date: _____

ADDRESS: _____

CITY: _____ STATE _____ ZIP _____

PHONE: home (____) _____ work(____) _____ (cell)(____) _____

EMAIL: _____

PERSONAL

Date of Birth: __/__/__ Age _____ Gender: Male Female

Marital Status:

Single Married Separated Divorced Widowed (When _____)
(If separated or divorced, please attach explanation)

Name of Spouse (if married): _____ Birth date: _____ Age:) _____

Is your spouse in agreement with your ministry? Yes No

Number of Children: _____ Names of Children: _____

EDUCATION

High School: _____ Years: _____ Diploma? _____

College: _____ Years: _____ Diploma? _____

Bible College: _____ Years: _____ Diploma? _____

Other: _____ Years: _____ Diploma? _____

FAMILY

Briefly describe your relationship with family listed below:

Spouse: _____

Child (name _____) _____

FAMILY (continued)

Child (name _____) _____

Your family life (all those living in your household): _____

Your parents: _____

Your spouse's parents: _____

HEALTH

Please describe any physical or emotional conditions, and state any special attention, treatment, or medication required: _____

EMPLOYMENT

Present Employer: _____

Address: _____

Phone: (____) _____ Job Title/function: _____

FINANCIAL

Are your bills current? Yes No
(If no, please provide brief explanation)

Have you ever filed bankruptcy? Yes No
(If yes, please provide brief explanation)

Are you regularly giving tithes and offerings to your home church? Yes No
(If no, please provide brief explanation)

CHURCH LIFE

What church are you currently attending: _____

Do you attend church regularly? Yes No How long? _____

Are you a member? Yes No

Pastor's Name: _____

Office Phone: (____) _____ Cell Phone: (____) _____

Address of Church: _____
Street city state zip

Who is your mentor at this time? _____

SPIRITUAL

When were you converted to Christ? _____

Have you been immersed in Water Baptism? Yes No

Have you been baptized in the Holy Spirit? Yes No

If no, are you seeking it? Yes No

State any Christian service you have done: _____

Please state your ministry focus/passion: _____

Please state your strengths: _____

Please state your weaknesses: _____

HISTORY

(Answering YES to the following questions will not automatically disqualify the applicant from acceptance.)

Are you currently dealing with, or have you dealt with addictive behavior?
 Yes No (If yes, please provide brief explanation)

Have you ever been involved in Homosexuality or Lesbianism? Yes No
(If yes, how long since last involved? _____)

Have you ever been involved in pornography? Yes No
(If yes, how long since last involved? _____)

Have you ever been involved in an intimate relationship outside of marriage?
 Yes No (If yes, please provide brief explanation)

Have you ever been arrested? Yes No If yes, when? _____
(If yes, please provide brief explanation)

Were you convicted? Yes No If yes, when and where? _____
(If yes, please provide brief explanation)

Have you ever been involved in the occult, witchcraft, or cults? Yes No
(If yes, please provide brief explanation)

Agreement:

I verify that the information on this application is true and correct. I hereby certify that I have read The River A Gathering Place Packet including Statement of Purpose, Basic Requirements, Statement of Faith, Levels of Credentialing and Related Requirements, and accept them, and agree to abide by them while credentialed with The River.

Applicant's Signature Date

The River Board reserves the right to require the withdrawal of any member who is considered to be out of harmony with the spirit of this fellowship.

PLEASE LIST THREE REFERENCES – including one from your Senior Pastor. Also, one of the people listed must be connected to or licensed with The River or Global Legacy. Each of these will be mailed a confidential questionnaire which they will return directly to The River. You can also download the questionnaire from our website and hand it to them; this will speed up the process. If you are a Senior Pastor, please include a reference from one of your peers.

NAME: _____

ADDRESS: _____

PHONE NUMBER: home (_____) _____ work (_____) _____

RELATIONSHIP: _____

BUSINESS: _____

NAME: _____

ADDRESS: _____

PHONE NUMBER: home (_____) _____ work (_____) _____

RELATIONSHIP: _____

BUSINESS: _____

NAME: _____

ADDRESS: _____

PHONE NUMBER: home (_____) _____ work (_____) _____

RELATIONSHIP: _____

BUSINESS: _____

- PLEASE ATTACH A SMALL PHOTO OF YOURSELF
- Ministry History and Description Form

In a typed, double-spaced statement not to exceed 500 words, write a description of the ministry/ministries in which you are currently involved. Include significant activities, the level of your responsibility, and results of activities stated.

Of particular interest, is the history of the past twelve months. Please include information on a type of ministry/ministries, location or venues in which the ministry took place, primary focus of your ministry, and any partnerships in which you have been involved. Also, include whose supervision or direction you were under while participating in this ministry.

Please add any other information that you deem significant or necessary to this credentialing application.