

**Biblical and Theological Foundations of
Ordination in the Congregational Tradition**

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I have a personal interest in the subject of ordination. I grew up in the church, and I have been active in various lay ministries of the church for the past twenty-five years. Two years ago God called me into seminary to prepare for ordained ministry. My years in lay ministry have been valuable preparation for ordained ministry, and my love for the church and the joy of lay ministry have brought me here, in part; and yet intuitively I know that what I have entered into now is something other. I am aware of being set apart, and I wonder what this means. What distinguishes ordained ministry from lay ministry? What is the theology which underlies ordination? The Congregational church strongly affirms the theology of the priesthood of all believers, and yet the distinction between lay and ordained ministry remains. My own pilgrimage in ministry has prompted these questions, and in this paper I will search for some answers. I begin with biblical and theological foundations for ordination, considering first the biblical precedent for setting aside particular people for a particular ministry. Then I consider the theology of ordination as expressed by Congregational writers. Theology of ordination is also reflected in the creeds and platforms of Congregationalism, particularly in the Cambridge Platform and the Savoy Declaration. Along the way I will also consider the praxis of ordination, as theology expresses itself in Congregational history, including current praxis. Finally, I will consider ordination as an expression of covenant relationship in the Congregational church. Congregational theology and polity are grounded in covenant relationship, and I see ordination as an important expression of covenant.

Biblical Foundations of Ordination

Between 1882 - 1887 A. Hastings Ross delivered a series of lectures on Congregationalism at Andover Theological Seminary entitled The Church Kingdom. In the fourth lecture in this series Ross sets forth the doctrine of the Christian church as it pertains to the Christian ministry. Ross usually refers to ordination as the ministry of the Word, although I understand it to be the ministry of Word and sacrament. Ordained ministry is a function of the Church Kingdom, although this ministry is not the exclusive domain of the ordained minister alone; the function of teaching or preaching was also open to laymen in the Congregational tradition. I Peter 2.5 expresses this theology: "Like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." In this respect, all are priests, and Congregationalism affirms the priesthood of all believers.

The ministry is prepared and called by Christ through the work of the Holy Spirit, as scripture references from Acts indicate. Acts 6.1-6 records that "seven men of good standing full of the Spirit and of wisdom were appointed to the task of the daily distribution of food, while the Twelve devoted themselves to prayer and to serving the word." They had these men stand before the apostles, who prayed and laid their hands on them. Prayer and laying on of hands are still a standard part of the Congregational ordination service. Acts 13.1-3 again emphasizes the work of the Holy Spirit in ordination: "While they were worshiping the Lord and fasting, the Holy Spirit said, " Set apart for me Barnabas and Saul for the work to which I have called them. Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit ... "

In Scripture, the ministry of the Word is called by different names. Acts 13.1 refers to ministers of the word as prophets and teachers; I Corinthians 12.28 refers to apostles, prophets, and teachers; Eph 4.11 refers to apostles, prophets, evangelists, pastors, and teachers. Evangelists and missionaries did not form a distinct order in the ministry. The terms elders or presbyters were used as titles of dignity for ministers of the church. According to Ross, bishops were the same as elders and pastors. Pastor was the tenderest word by which the ministry is designated. Rulers, leaders, and chiefs were other terms used in Scripture for ministers of the word.¹ In Acts 20.28, ministers were advised to “keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son.”

Biblical Qualifications for Ordained Ministry

Among the qualifications for ministry of the Word, personal character stands first: I Timothy 3.2 requires that “A bishop / overseer must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. He must manage his own household well, keeping his children submissive and respectful in every way - for if someone does not know how to manage his own household, how can he take care of God’s church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.”

Requirements of personal character are high for ordained ministry, and I think they

should be. The ordained are not their own. They represent the church, for better or worse, and so more is at stake. Strong personal character is required for effective ordained ministry.

Paul advises Timothy, his protégé in ministry, to “shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. And the Lord’s servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, correcting opponents with gentleness (2 Timothy 2:22).” This is not only sound advice for anyone in ministry, but it also emphasizes the personal and profession qualities required for ordained ministry.

Biblical standards for ordination are also found in Titus 1.5-6: “Appoint elders in every town: someone who is blameless, married only once, whose children are believers, not accused of debauchery and not rebellious. For a bishop (overseer), as God’s steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.”

1 Peter 5.3 is a text describing pastoral care as the work of ordained ministry: “I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it - not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to

the flock.” This is servant leadership: the minister is both leader and servant of the congregation.

Personal reputation and domestic relations are also important. Natural and spiritual gifts, preparation and study, and service as a example to the people are all set forth as qualifications for ministry. With this in mind, it is no wonder that Congregational theology insists that one not enter into ministry without an authentic vocation from God. Although ordained ministry is a function of the Church Kingdom, for the building up of the body of Christ, not all in that kingdom are qualified for it; and not all who desire to enter it may have been called to it. The giving in detail in Scripture of the qualifications for ministry implies some right and power of enforcing these qualifications upon aspirants for the ministry; and out of this right and power comes ordination.

Theological Foundations for Ordained Ministry

Recognition of the divine call in ordination distinguishes ordained ministry from the laity. Ross says, “Those who possess the function of teaching or preaching will manifest it to the satisfaction of the churches, or they will be moved by an inward impulse to seek the work and to prepare for it, and, if they possess the other needed qualifications, are set apart to their work with prayer and the laying on of hands by the churches. But they are not elevated above the laity by any priestly character, nor separated from them by an indelible quality; but they are set apart, in the interest of good order, to a special function for which God has endowed and called them. The churches seek in ordination to *recognize* the divine call.”ⁱⁱ

The Congregational understanding of ordination comes from the conviction that persons are chosen by God, and then set apart by ordination by the local church for ministry. The emphasis is on election, which has been the theological position of Congregationalism from the beginning, at least since 1645 when Thomas Hooker wrote a summary of Congregational principles in which he asserts that ordination is not before election. ⁱⁱⁱ In other words, God - through the work of the Holy Spirit - does the calling. The church then affirms this vocation through the ritual of ordination.

Congregational doctrine affirms the principle that the ministry of the Word *precedes* the churches, and in this sense is independent of the churches. One's right to preach does not depend on the call of a local church, or on ordination, but on the commission of Christ. In other words, the churches do not create the ministry; they only recognize it. Christ creates the ministry, and the one whom he calls is the true minister; however, the one whom the churches call may still be a layman.

Ordination is regarded as provision for the perpetuity of the ministry. Jesus called and qualified the temporary ministry. He selected the Twelve, whom he named apostles. Then he designated the Seventy and sent them out two by two. This was the beginning of the Church Kingdom. The leadership of the church was created for "the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ (Ephesians 4.11-13)." However, as the apostolate and prophetic function of ministry were temporary, there was a need to establish a permanent ministry. The apostles began to establish this ministry by overseeing the election of elders in every church. They were to work carefully and to be selective. Paul exhorted Timothy to "lay hands on no one hastily, but commanded him to give the gospel to faithful men who

should be able to teach others, as well (II Timothy 2.2).” Following this model, ordained ministry has continued to the present. The recognition of the ministry of Word and sacrament is made in ordination, which is a formal inquiry and setting apart to the work of the church. The inquiry reviews the qualifications of the candidate as called of God for the ministry, and the setting apart is an ecclesiastical ceremony formally recognizing him or her as called of God to be a minister.

There is biblical precedent for the ritual of ordination. This precedent was set by the Aaronic priesthood of Hebrew Scripture, although it must be stressed that Congregational understanding of ministry is different from the Hebrew understanding of priesthood. Priesthood and ministry are not synonymous in Congregational theology. A priest is one who offers sacrifices; a minister is not. Jesus Christ is now our High Priest, and as such he absorbed and abolished the priesthood as understood in Hebrew Scripture. Yet ordination separated the priest from the people, and ordination now separates the minister from the people.

The significance of ordination depends upon the theology of ministry. If the Christian ministry were a priesthood, then ordination would be essential to the work of the ministry, particularly to the administration of the sacraments. But since preaching was opened to laymen in the Congregational tradition, ordination put no great gulf between the ministry and the laity, but was instead an ecclesiastical recognition of the divine call to ministry. Ordination is not fundamentally an inauguration into the pastoral office, but into the ministry of the Word and sacrament. The function is wider than the pastoral office, and includes also evangelism, international mission and chaplaincy.

Ordination is to the ministry, which is as wide in its scope as the needs of the church and the work of Christ.

Ordination is by the churches. They have the power to prove the spirits, whether they were of God; to try them who called themselves apostles, and to set apart by the laying on of hands and prayer. Congregationalists believe that the local church is the only body provided for this work of ordination. They are chiefly affected by the ministry, and so have the highest reasons for keeping out of the ministry all whom the Lord has not qualified and called.

In Congregational doctrine, ordination confers no special gift or grace. It does not set the ministry over the churches; no one ordained to the ministry can invade a church to govern it. Ordination is the recognition of those whom Christ has called to ministry, but the minister must be called to the pastorate by the vote of the church before he or she can have any authority. The position of pastor is distinct from the recognition of divine call as minister.

Congregational Praxis of Ordination

In early Congregationalism the authority of the local church to ordain was applied radically. It was more like contemporary installation than ordination. Robert Browne, one of the earliest Congregationalists, wrote a statement of Congregational principles in 1582 in which he outlined Congregational ministry and organization. He maintained that “the essence of a minister’s claim to office lay not in the imposition of hands in ordination, but in inward calling by divine providence and his choice by the people of his charge.”^{iv} Ordination was not transferable. The minister was ordained to

a particular ministry within a particular congregation, ideally for life. But when a minister's tenure with the church ended, so did his ordination.

Ordination was an act of the congregation, not that of any ecclesiastically superior body. It was the people's setting apart of those whom they had chosen for leadership. Yet important as the ceremony might be, the authority to perform the ministry of Word and sacrament occurred in the election itself, not in the liturgy of ordination. The simple voice of the congregation in election was respected as the confirming and authorizing voice of Christ.^v

In seventeenth century New England each church was to have a pastor, a teacher, and a ruling elder who assisted in nonsacramental aspects of ministerial leadership, these three comprising the eldership of the congregation. These three positions were specified in the Cambridge Platform of 1646-48, but circumstances modified the praxis of the specific congregations

The local congregation had a mixed government: a monarchy ruled by Christ, an aristocracy through guidance by the elders, and a democracy through consent by the people.^{vi} Church government was understood to be given by Christ to the elders, who were responsible for church rule, whereas the work and duty of the people consisted in obeying their elders and submitting themselves unto them in the Lord. When this relationship prevails, the church properly takes on the character of a body politic, consisting of some that are governors and some that are governed.^{vii} The church conforms to the hierarchical view of human relations.

Three documents from the mid-seventeenth century shaped Congregational polity regarding ordination for ministry: Hooker's Summary of Congregational

Principles (1645), the Cambridge Platform (1646–48), and the Savoy Declaration (1658). Thomas Hooker maintained that one was a minister only in connection with a local church, and a man once set apart to the pastoral calling remains a minister. This was a departure from early Congregational polity under the leadership of Robert Browne, who granted ministerial standing only in a local church, and only for the tenure within this church. Hooker's polity remains in effect today. American Congregationalists view one who has been ordained to the ministry as possessed of an abiding ministerial character. After ordination, one has an "odor of sanctity" which remains for life. Hooker's statement regarding ordination reads as follows:

Ordination is not before election.

There ought to be no ordination of a Minister at large, Namely, such as should make him Pastour without a People.

The election of the people hath an instrumentall causall vertue under Christ, to give an outward call unto an Officer.

Ordination is only a solemn installing of an officer into the Office, unto which he was formerly called. ^{viii}

The Cambridge Platform, perhaps the most definitive statement of Congregational polity, is developed from a solid biblical foundation. Each statement of polity is supported by Scripture and referenced in the margin of the document. Chapter IIX addresses the issue of the election of church officers. "No man may take the honour of a church officer unto himself, but he that was called of God, as was Aaron (Hebrews 5.4)." "Officers are to be called by such Churches, where unto they are to minister." Biblical precedent for this is found in Acts 14.23: "After they had appointed

elders for them in each church, with prayer and fasting, they entrusted them to the Lord in whom they had come to believe.”

Chapter IX of the Cambridge Platform addresses the issue of ordination and the imposition of hands: “Church officers are not only to be chosen by the Church but also to be ordeyned by Imposition of hands and prayer.” Biblical precedent is found in Acts 13.3: “Then after fasting and praying they laid their hands on them and sent them off.” “Ordination therefore is not to go before, but to follow election. The essence and substance of the outward calling of an ordinary officer in the church, doth not consist in his ordination, but in his voluntary and free election by the Church, and in his accepting of that election. Ordination doth not constitute an officer, nor give him the essentials of his office. The Apostles were elders, without imposition of hands by men: Paul and Barnabas were officers, before that Imposition of hands. The posterity of Levi were Preists and Levits, before hands were laid on them by the children of Israel. Church officers are officers to one church, even that particular, over which the Holy Ghost hath made them overseers. Insomuch as Elders are commanded to feed, not all flocks, but that flock which is comitted to their faith and trust, and dependeth upon them.”^{ix} I Peter 5.2 is the foundation for this doctrine: “I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it.” Acts 20.28 adds: “Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers to shepherd the church of God.”^x

The Savoy Declaration (1658) is the most definitive statement of English Congregationalism. The American Cambridge Platform and the English Savoy Declaration agree that the gathered church is sovereign:

“To each of these churches thus gathered ... he hath given all that power and authority, which is in any way needful. Besides these particular churches, there is not instituted by Christ any church more extensive or Catholic entrusted with power for the administration of his ordinances, or the execution of any authority in his name. “xi

In other words, the local church is the highest authority on earth. No other organization can make decisions for Christ's churches. This singular vision of polity is the essence of Congregational ecclesiology. Authority rests in the local congregation alone. This divine authority comes from Christ, who is the head of the church. When the Church, his body, gathers in his name and in his presence, it moves with his authority. Congregationalism takes texts like I Corinthians 5.1-5 with great seriousness. Paul writes that when the church gathers in Christ's presence and power it is empowered to hand an immoral man over to Satan. Such power and authority is local.

The Cambridge Platform also makes this point clearly:

“The Sovereign power which is peculiar unto Christ, is exercised:
I In calling the church out of the world unto holy fellowship with himselfe.
II In instituting the ordinances of his worship, & appointing his ministers & officers for the dispensing of them
III In giving lawes for the ordering of all our wayes, & the wayes of his house
IV In giving power and life to all his Institutions, & to his people by them

V In protecting & delivering his church against & from all the enemies of their peace.^{xii}

More than two hundred years after Cambridge and Savoy, the Boston National Congregational Council published this polity principle in 1865: "The ministry of the gospel by members of the churches who have been duly called and set apart to that work implies in itself no power of government, and that ministers of the gospel not elected to office in any church are not a hierarchy, nor are they invested with any official power in or over the churches."^{xiii} Within the local congregation an essential equality, with respect to church government, exists between the clergy and laity. This confirmed the trend that had developed throughout the eighteenth century, whereby lay participation and responsibility replaced clerical domination in church affairs. The nature of ministry had changed. The minister of the nineteenth century was no longer a part of a theocratic establishment, allied with the state. The minister was a member of a profession employed by a local church to serve its religious needs. Authority rested less in the office and more in the qualifications of the person called to fulfil the office's tasks.

According to the Congregational ideal, the minister of a congregation comes from out of the life of the gathered church. He or she is raised up *from* the people to minister *to* the people. In addition, the hope was that the minister would serve this congregation for life. The minister is one of the people, and the local church has the responsibility to raise up its own ministry. In praxis, this is not the usual pattern; still, it remains a Congregational ideal, again returning to the autonomy of the local church and the theology of the priesthood of all believers.

The Congregational church still insists that one be called by God into ministry. Without an authentic vocation from God, one's ministry is without power and without authority. Only God can grant the power and authority of ministry; the congregation can only affirm the minister's vocation.

Education for ordained ministry is highly valued in the Congregational tradition. Harvard, Yale, and Dartmouth, among others, were established in order to educate men for ministry. The Congregational churches in America were established by clergy who had been educated at Oxford and Cambridge in England, and it was most important to them to sustain the tradition of an educated clergy in New England. Education is still an important part of the Congregational tradition today, and college and seminary preparation for ordained ministry is highly valued in the culture of the Congregational churches.

Current Practice of Ordination

The 1947 Manual of the Congregational Christian Church establishes guidelines for the current praxis of ordination. Chapter 39 on "The Ministry" begins: "A Congregational Christian minister is a member of a church who has felt himself called of God to preach the Gospel and who has been set apart for that task in the act of ordination by ministers already ordained to the office; they having first satisfied themselves that the call is authentic and that the candidate gives evidence of possessing the necessary qualifications. Ordination authorizes him to administer the sacraments of the church, to conduct services, to be preacher, teacher and pastor, and to administer affairs both spiritual and temporal."^{xiv} In other words, the work of

ordained ministry usually includes the four facets of preaching, teaching, pastoral care, and administration.

In Care of Association is the first official step in preparation for ordained ministry in the Congregational church. It is a "period of mutual acquaintance ... covering the interval between the person's choice of the ministry and actual licensure."^{1xv} At Colonial Church, the In Care committee is a subcommittee of the Deacons' Ministry Committee. The candidate for ministry applies for In Care status by means of an annual written application and interview. If approved, the candidate is assigned to an advisor, who is a member of the In Care committee. The ministerial student is accountable to the In Care committee; in return, he or she also receives a great deal of encouragement and support from the Deacons, including financial assistance. As a student who is In Care at Colonial Church, I have come to appreciate deeply the affirmation of the Deacons. It is vitally important to me to remain connected with the congregation as I prepare for ordained ministry - not only for professional reasons, but for personal reasons, as well. I have come to value highly these bonds of covenant relationship.

In addition to having an advisor from the In Care committee, I was also assigned to a mentor from the ministerial staff at Colonial Church. Dr. David Fisher, Senior Minister, meets with me twice a month to discuss all aspects of ministry. He also supervises my pastoral internship at Colonial Church.

Licensure is the next step in the ordination process. It is an intermediary status, granted temporarily to students in training for the ministry, in anticipation of ordination.

It signifies approval on the part of an association of present progress toward ordination and endorsement for engaging in the activities of the ministry, with the ordinary exception of the celebration of the sacraments of the Lord's Supper and Baptism and the performance of marriage.”^{xvi} Licensure is for one year only, but can be renewed for up to three years.

Finally comes full ordination to the ministry. Ordination is the recognition by the church of God's calling of a man or woman to the ministry. The process begins within the local church. When the candidate and the church have agreed to call a vicinage council, the church is then asked to vote to request the association to call a council. A letter missive is then sent to the churches of the association, inviting them to attend the council.

The candidate then presents his or her qualifications for ministry to the committee of the association charged with ministerial standing. If satisfied with these credentials, the committee votes to recommend the candidate to the ordaining council. At the vicinage council itself, the church reads all records pertaining to the call of the candidate. The candidate then presents all credentials, including church membership, licensure, and academic degrees. Then the candidate presents a statement giving family and educational background, call to ministry, experience in religious work, theological belief, and understanding of the church and the ministry. The statement is usually written and then read by the candidate before the council. Public examination based on the written statement then follows. Questions are answered by the candidate based on the prepared statement. Then, in the absence of the candidate, a vote is

taken by the council. If the candidate is accepted for ordination, arrangements for ordination are then made. Ordination should take place not less than two weeks from the date of the examining council.

Covenant Theology and Ordination

Covenant, or federal, theology is foundational to Congregational ecclesiology, and I understand ordination to be an expression of covenant theology in the Congregational church. In his paper entitled "Consideration of the Covenant Principle as the Basis of a Congregational Ecclesiology", Steven A. Peay says, "The church is seen as primarily a communal, and consequently a relational, reality. A Congregational ecclesiology does not place an emphasis upon the church as institution, hierarchy or society. Rather, it is the relationship of the believers to Christ and to one another that makes the church what it is. When the body of believers is engaged in the living-out of the covenant, that is through acts of worship (the Word preached and the sacraments rightly administered) or service, then Christ is present in and to the church."

The ordained minister is a member of the congregation, one who has been raised up from the congregation to minister to the congregation. As a member, the minister, too, is in covenant relationship with God and with the church. He or she always ministers *from* this relationship and *within* this relationship. The minister is bound to God and to the church by covenant. Together they live out this relationship, with worship through Word and Sacrament at the center of their life together.. The ordained minister, through preaching and teaching and administration of the sacraments, gives expression to the covenant in corporate worship. In my opinion,

worship is the essential work of the church and the essential expression of covenant relationship. And the work of the ordained minister is essential in worship.

Beyond the ministry of Word and Sacrament in worship, the ordained minister teaches and cares for the souls of the congregation and administers the work of the church. An essential part of the ordained minister's vocation is "to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ (Ephesians 4:12-13)." All members of the church - lay and ordained - give expression to the covenant relationship as they minister to one another and to the world in the name of Jesus Christ. The ordained minister is servant leader of the congregation, teaching Scripture, caring for their souls as the covenant people journey together, and ordering the life of the community as expressed in its various ministries.

The Vows of Ordination and the Covenant

The most recent ordination at Colonial Church of Edina was that of Reverend Dr. Gary W. Klingsporn, Teaching Minister at Colonial Church. These were the vows he took at his ordination:

Are you persuaded that God has called you to be an ordained minister of the Church of Jesus Christ, and are you ready with the help of God to enter this ministry and to serve faithfully in it?

Do you now in the presence of the Church commit yourself to this trust and responsibility?

Before Almighty God, to whom you must give account, and in the presence of this congregation, I ask: Will you assume this office believing that the Church's call is God's call to the ministry of Word and Sacrament?

Congregational theology of ordination underlies these vows. God calls the minister, and ministry of Word and Sacrament is entered into with the help of God. The Church affirms the call of God into ministry. The minister is called to a particular ministry, joins the congregation in the vow of the covenant, and ordination follows. And so covenant theology is expressed in Congregational ordination.

Lay and ordained members of Colonial Church take the vows of the Salem Covenant of 1629 when they join the church:

We covenant with the Lord and one with another; and do bind ourselves in the presence of God to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth.

This vow binds us, lay and ordained ministers, to God and to one another. This vow makes this community of faith distinctively Congregational. The people of Colonial Church are a Pilgrim people on a journey together, bound together by covenant.

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ⁱ Ross, A. Hastings. The Church Kingdom: Lectures on Congregationalism, page 146.

ⁱⁱ *Ibid.*, page 136.

ⁱⁱⁱ Walker, Williston. The Creeds and Platforms of Congregationalism, page 136.

^{iv} *Ibid.*, page 14.

^v Von Rohr, John. The Shaping of American Congregationalism, page 39.

^{vi} *Ibid.*, page 97.

^{vii} Walker, *op.cit.*, page 219.

^{viii} Walker, *op.cit.*, page 145.

^{ix} *Ibid.*, pages 215-216.

^x *Ibid.*, page 216.

^{xi} *Ibid.*, pages 403-404.

^{xii} *Ibid.*, page 218.

^{xiii} Von Rohr, *op.cit.*, page 296.

^{xiv} Maurer, Oscar E., D.D. Manual of the Congregational Christian Churches, page 101.

^{xv} *Ibid.*, page 102.

^{xvi} *Ibid.*, page 104.