



MISSION STATEMENT

Networking leaders of large, independent churches in the Wesleyan tradition for greater Kingdom impact.

THE STORY BEHIND OUR NAME

John Wesley, the founder of the Methodist movement, preached and organized his people into small groups he called bands and classes. Eventually all the classes and bands needed a place to gather for preaching. In order to accommodate this need, Wesley leased an abandoned cannon factory in London that was originally used to cast armament for King Charles and called it "The Foundry." Where cannons were once forged, now men and women of God were forged through the faithful teaching of God's word and through serving their communities in the name of Christ. Eventually, the societies outgrew the Foundry and began to collect resources for a "New Foundry" that was renamed Wesley Chapel.

The Foundry Network stands in this faithful Methodist tradition and seeks to forge a network of like minded pastors and churches who are aligned theologically and work together to reawaken the movement of Christ in our communities. This network is made up of accountable relationships that are simple and clear and that provide opportunities to learn, encourage, support and advance the Kingdom of God together.

WHAT WE BELIEVE AND AFFIRM

1. We believe that Jesus is the Way, the Truth and the Life.
2. We believe the Bible is the inspired Word of God.
3. We strive for ministry that is full of grace and full of truth.
4. Our priority is for the advancement of the Kingdom of Christ.
5. We are committed to reach people that no one else is reaching.
6. We are committed to relational discipleship.
7. We are engaged in being the practical hands and feet of Christ in our communities.
8. We affirm the sovereignty of God to gift all believers according to His will. It is our responsibility to equip those saints for their calling and giftedness in ministry.
9. We affirm that marriage and sexual intimacy are good gifts from God. In keeping with the teachings of Scripture historically and throughout the Church universal, we believe that marriage is the uniting of one man and one woman in a single, exclusive union. We believe that God intends faithfulness in marriage and celibacy in singleness.
10. We affirm the faith delivered to the saints as articulated in The EUB confession of Faith, the Articles of Religion of The Methodist Church and the Nicene and Apostles' Creeds.

**These historic documents are appended for your reference.*

OPPORTUNITIES AS WE LIVE AND WORK TOGETHER

1. Shared ministry opportunity
 - a. Planting churches
 - b. Foreign missions
 - c. Regional missions
2. Clergy Community (a Tribe to belong to)
 - a. Unlimited access to others in the network.
 - b. Regular connection/for Senior Pastors/Zoom every other month topically organized.
 - c. Yearly gathering - post Easter/pre-summer
3. Accountability/Shared Standards
 - a. Network availability for discernment and accountability as requested by a church/pastor.
 - b. Ordination and Licensing standards are set and administered by the local church.
 - c. No centralized financial transactions. The only financial commitment is agreed upon shared costs of events/goods/services.
 - d. Accountability to the standard of belief and eligibility for membership in the network is determined by the Leadership Team by unanimous vote.
4. Sharing of Best Practices from like minded churches
 - a. Shared theology as defined in our standards of belief.
 - b. Sharing of best practices across ministry areas (i.e. hospitality, databases, children's ministry, youth ministry, IT network, etc.)
 - c. Sharing/discovering new approaches to advancing the Kingdom in our regions through idea generation.
 - d. Developing a "toolbox" for organization, governance, resourcing, etc. that can be shared across the network.
5. Long term resourcing opportunities (human/practical)
 - a. Shared interns/Residents
 - b. Staff Search Connections across the Network
 - c. Shared written, printed and digital resources
 - d. Mentoring next generation leaders
6. Commitment to pray weekly for pastors and churches in the Network.
7. Encourage member pastors/churches to host a regional gathering of smaller churches for resourcing and connection.
8. Network Relationship is with a Pastor. Local churches are affiliated by decision of their leadership.

APPLICATION AND ADMISSION TO NETWORK

1. The criteria for admission is pastors of large churches or innovative leaders.
2. Applicant pastors or churches must affirm the tenets of this document and then be voted on by the leadership team of The Foundry Network.
3. Applicants must have publicly announced departure and be in process of departing their denomination. Members cannot be "in" until they are "out." Applicants cannot be admitted to membership until they are independent.
4. Members of The Foundry Network cannot be part of another denomination or association.

HISTORICAL REFERENCE DOCUMENTS

* THE NICENE CREED

(AD 381; Book of Common Prayer Translation 1979)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

* THE APOSTLES CREED

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The Confession of Faith of the Evangelical United Brethren Church *(AD 1963)*

ARTICLE I - GOD We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

ARTICLE II - JESUS CHRIST We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and

ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

ARTICLE III - THE HOLY SPIRIT We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

ARTICLE IV - THE HOLY BIBLE We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

ARTICLE V - THE CHURCH We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

ARTICLE VI - THE SACRAMENTS We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper. We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship. We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism. We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes

ARTICLE VII - SIN AND FREE WILL We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

ARTICLE VIII - RECONCILIATION THROUGH CHRIST We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

ARTICLE IX - JUSTIFICATION AND REGENERATION We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ. We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections. We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

ARTICLE X - GOOD WORKS We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

ARTICLE XI - SANCTIFICATION AND CHRISTIAN PERFECTION We believe that sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord. Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God. We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

ARTICLE XII - THE JUDGMENT AND THE FUTURE STATE We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

ARTICLE XIII - PUBLIC WORSHIP We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship

is necessary to Christian fellowship and spiritual growth. We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

ARTICLE XIV - THE LORD'S DAY We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

ARTICLE XV - THE CHRISTIAN AND PROPERTY We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

ARTICLE XVI - CIVIL GOVERNMENT We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

The Articles of Religion of the Methodist Church

ARTICLE 1 - OF FAITH IN THE HOLY TRINITY. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

ARTICLE 2 - OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ARTICLE 3 - OF THE RESURRECTION OF CHRIST. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he

ascended into heaven, and there sitteth until he return to judge all men at the last day.

ARTICLE 4 - OF THE HOLY GHOST. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

ARTICLE 5 - OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION. The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

ARTICLE 6 - OF THE OLD TESTAMENT. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

ARTICLE 7 - OF ORIGINAL OR BIRTH SIN Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

ARTICLE 8 - OF FREE WILL. The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ARTICLE 9 - OF THE JUSTIFICATION OF MAN. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

ARTICLE 10 - OF GOOD WORKS. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

ARTICLE 11 - OF WORKS OF SUPEREROGATION. Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, We are unprofitable servants.

ARTICLE 12 - OF SIN AFTER JUSTIFICATION. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

ARTICLE 13 - OF THE CHURCH. The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

ARTICLE 14 - OF PURGATORY. The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

ARTICLE 15 - OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND. It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

ARTICLE 16 - OF THE SACRAMENTS. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him. There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the

like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

ARTICLE 17 - OF BAPTISM. Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

ARTICLE 18 - OF THE LORD'S SUPPER. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

ARTICLE 19 - OF BOTH KINDS. The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

ARTICLE 20 - OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

ARTICLE 21 - OF THE MARRIAGE OF MINISTERS. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

ARTICLE 22 - OF THE RITES AND CEREMONIES OF CHURCHES. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that

nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

ARTICLE 23 - OF THE RULERS OF THE UNITED STATES OF AMERICA. The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

ARTICLE 24 - OF CHRISTIAN MEN'S GOODS. The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ARTICLE 25 - OF A CHRISTIAN MAN'S OATH. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.