

***ORIENTATION TO MINISTRY
IN THE CHURCH OF THE NAZARENE***



**Teacher Handbook
Leadership Institute of West Africa
Church of the Nazarene**

Note

This course was developed by the Church of the Nazarene on the Africa West Field. It was compiled and used first in Freetown, Sierra Leone. A special thanks to Rev. Paul and Sharon Martin and Josh and Sara Falk for pulling together the material and using it with new pastors in that country.

This handbook is intended for district and zone leaders to use in training workshops for new pastors. It is a basic and general introduction to the history, beliefs, practices, and organization of the Church of the Nazarene. Many of the ideas and concepts are merely introduced. This handbook is a reference tool for concepts and practices important to ministry in the Church of the Nazarene. This handbook is not an adequate replacement for further learning about the concepts and practices of ministry in the church more thoroughly explained in the *Manual of the Church of the Nazarene* and other course handbooks found in the course of study toward ordination.

The Orientation to Ministry is a weeklong professional workshop. It is not academic in nature; therefore, there will be no tests or exams. There are discussion guides and learning activities that will help new pastors internalize the concepts they discover and put into practice what they learn. Attendance at all sessions is required.

This course handbook covers material originally intended for two courses needed to begin the Africa West Field course of study toward ordination: TP 101 Orientation to Ministry and HE 101 Administration of the Church of the Nazarene. Therefore, it is possible to lengthen the time necessary to cover the material in this handbook from 30 hours to a maximum of 60 hours. A pastor taking this course will not need to repeat TP101 and HE101. The following syllabus lists the Program Outcomes and Course Outcomes from those two courses and offers one set of course requirements.

If you find spelling errors or the need to revise the content, please write Matt Price mprice@awfcon.org or Mark Louw awfsc@awfcon.org.

TP 101/HE101 Orientation to Ministry in the Church of the Nazarene
Necessary to Enter into Course of Study Toward Ordination
Syllabus

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Course Description

This course will introduce the student to the importance of God's call, the role of the minister in responding to God's call, the role of the minister in the church, the character of Christ as developed in the minister, the disciplines of the minister, as well as good habits of the student with the goal of becoming a lifelong student. (TP 101)

This course will explore the history, polity and administration of the Church of the Nazarene. It reviews its doctrines and history and shows how to administer the local church, including financial management, according the principles of the *Manual* of the Church of the Nazarene. (HE 101)

Course Rationale

Narration

The Holy Spirit gives ministers the spiritual gifts necessary to the task to which God has called. They also have certain natural gifts and abilities that are more or less unique to them. The effectiveness of ministers, however, does not always depend on particular giftedness, but on the character and effort of the minister to continually deepen and improve their personal abilities.

The development of Christian character is necessary for ministers to become a model of interpersonal relations, financial integrity, administrative tasks, etc. The demands of preaching and teaching the Word of God in way that helps church members to live the Christian life in an environment of continual flux and change necessitates a discipline of continual study through their lives. Moreover, in the Church of the Nazarene, at the administrative level, the minister is president of the local church in which the minister will work with other leaders and maintain collegial relations. The minister's role is to understand the task of building up lay leaders and give them responsibilities and authority in the congregation. At the beginning of the course of study, this course confronts these two major aspects of life and ministry—the task and the character—in a way that will be direct and also encouraging.

By its doctrine, its history, and its government, the Church of the Nazarene distinguishes itself with a unique contribution to various streams of orthodox Christian tradition. Pastors in the Church of the Nazarene are therefore obliged to know and promote among the local church members those aspects which we share with other denominations and those that are unique to our church. The organizing rule of the *Manual* is the best tool for guiding the pastor of the church in all levels of administration. The wisdom and experience of lay members and their ministries are taken into account to help the church to accomplish the Great Commission in the world of affairs to safeguard the testimony of the Church in the sanctifying grace of God.

Program Outcomes

The following program outcomes assigned to this module are identifiable competencies required of the student in the course entitled TP 101 Orientation to Ministry:

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CN 7	Appreciation of the mission, history, and government of the Church of the Nazarene and its place in the larger Christian community
CN 13	Learn the principles of interpersonal relations
CP 5	Ability to plan and lead worship services
CP 8	The ability to provide pastoral care through visiting the sick, important rites of passage, and give Biblical counselling)
CP 10	Ability to interpret and apply the Bible according to the best principles of Biblical interpretation
CP 11	The ability to have and share a vision for the local church.
CP 16	Ability to manage one's time
CR 3	Ability to worship God by using personal and public means of grace
CR 6	Ability to give value to relationships through openness, righteousness, and honesty.
CR 8	Ability to stay faithful to the Church of the Nazarene and maintain a spirit of collaboration
CR 9	Ability to engage in continuing formation and education
CR 13	Ability to live the experience of entire sanctification
CX 2	Ability to understand the context within which he or she lives with objectivity
CX 4	Ability to understand the differences between the world views of the Western world, of Africa, and that of the Bible.

The following program outcomes assigned to this module are identifiable competencies required of the student in the course entitled HE 101 Administration of the Church of the Nazarene (History, Polity, *Manual*):

CN 4	Knowledge of the theological foundations of the Christian faith from the biblical point of view when read from a Wesleyan perspective.
CN 5	The biblical, theological, and practical implications of holiness doctrine when taught from a Wesleyan perspective.
CN 7	Appreciation of the mission, history, and government of the Church of the Nazarene and his place in the larger Christian community
CP 6	The ability to apply the principles of church growth, church planting, and evangelism in the local church.
CP 11	Ability to have and share a vision for the local church
CP 12	Ability to lead and manage the local church according to the governing principles of the Church of the Nazarene
CP 13	Ability to organize and promote Christian education
CP 14	Ability to manage personal finances as well as those of the church, including the preparation of reports with integrity
CP 15	The ability to prepare church members for exercising their ministry.
CR 8	Ability to stay faithful to the Church of the Nazarene and maintain a spirit of collaboration
CR 10	Ability to set an example of Christian stewardship
CX 6	Ability to understand the rights and legal responsibilities of the local church and its workers

Course Outcomes for this module required for TP 101 Orientation to Ministry

For achieving the competencies listed above, this module organizes several learning activities and requirements around the following intended learning outcomes for this course. At the end of the course, the student will be able to:

1. Identify and briefly explain the main characteristics of the nature of God, Christ, the Holy Spirit, the Human Person, Sin, Salvation, The Christian Life, the Church and Sacraments, and Eschatology. (CN 7, CX 4)
2. Reflect theologically on life and ministry. (CN 7, CP 11, CX 4)
3. Integrate a philosophy of ministry that answers "why I do what I do when I do it?" (CP 11)
4. Find in the Bible the necessary qualities and diverse functions of leaders in the Church of the Nazarene. (CP 10; CR 8, CR 13)

5. Describe personal integrity and apply it to several areas of life and work in the ministry context. (CN 13; CR 6; CX 2, CX 4)
6. Plan a program of developing spiritually and personally (CR 3, CR 13)
7. Communicate publicly through oral and written mediums with clarity and creatively for the sake of fostering meaning. (CP 10, CX 2, CX 4)
8. Envision, order, participate in, and lead in contextualized theologically grounded worship that aims at the spiritual growth of church members. (CN 7, CP 5, 10, CR 3, CX 2, CX 4)
9. Appropriately express pastoral care and concern for individuals and families in crises, passages, and the normal routines of life. (CP 8, CX 2, CX 4)
10. Offer spiritual counselling and discern for referral counselling needs beyond the minister's ability. (CP 8, CX 2, CX 4)
11. Apply the knowledge of basic counselling gained from historic Christian and appropriate contemporary models (CP 8, CX 4)
12. Develop and lead appropriate services for special occasions (i.e. wedding, funeral, baptism, and Lord's Supper) (CP 5, CX 2, CX 4)
13. Become familiar with issues important for the Church of the Nazarene concerning scriptural holiness, speaking in tongues, and the regular practice of Christian rituals and sacraments. (CN 7; CR 13, CX 4)
14. Delineate the reports of the various leaders in the Church of the Nazarene according to the Manual. (CN 7; CR 8)
15. Plan a board meeting of the church that takes into account the expertise of lay members (CN 7, 13; CR 8; CX 2)
16. Apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character. (CR 3, CR 6, CR 9, CR 13)
17. Demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth. (CR 3, CR 9)
18. Maintain the practice of Sabbath and healthy self-care. (CR 9, CP 16)
19. Practice faithful stewardship of personal relations including gender relationships, marriage and family, personal finance, and professional conduct. (CN 13, CP 16, CR 6, 13)
20. Maintain a healthy balance between family, church, and community commitments (CN 13, CP 16, CR 6)
21. Prepare and manage a weekly and monthly calendar that includes personal study, spiritual retreats, and meetings with others for further training. (CP 16; CR 3, CR 9, CR 13; CX 2)
22. Prepare a list of topics for continuing formation throughout life. (CN 13; CP 10; CR 9; CX 2, CXT 4)
23. Seek a pastor on the district who can become a mentor and guide not only through one's studies but in life and ministry. (CN 13, CP 16, CR 6, CR 8, CX 2).

Course Outcomes for this module required for HE 101 Administration of the Church of the Nazarene

1. Understand and communicate the distinctive identity and mission of the Church of the Nazarene, and provide a rationale for its existence, and explain why it came into existence in its present form. (CN 4, CN 5, CN 7, CP 15, CR 8)
2. Know how to articulate the collective conscience of the Church of the Nazarene and how it is to be communicated to our generation. (CN 5, CN 7, CP 6, CP 15)
3. Understand and communicate the identity the Church of the Nazarene shares with the universal church. (CN 4, CN 5, CN 7, CP 6, CP 15, CR 8)
4. Understand who can become a member of the Church of the Nazarene, what it means to be a member, and how one can do so. (CP 7, CPOM 6, CPOM 12, CPOM 13, CPOM 15, CR 8)
5. Know the articles of faith of the Church of the Nazarene (CN 7)
6. Know how to explain scriptural holiness from the Wesleyan perspective. (CN 5)
7. Understand and explain the covenant of membership, especially as it relates to holiness and a transformed life of Christlikeness. (CN 7, CP 11, CR 8, CR 10)
8. Be familiar with the Covenant of Christian Conduct and understand how they serve to guide holy living. (CN 7, CP 15, CR 8)
9. Recognize the importance of Christian education and spiritual formation through the spiritual disciplines for all ages. (CP 13)
10. Develop an appreciation for seeking counsel from lay leaders in the church (CP 12)
11. Explain the governmental structures of the Church of the Nazarene at the local, district, and general levels of administration (CP 12, CR 8, CX 6)
12. Consider the legal responsibilities of the local church in planning its program and development. (CX 6)
13. Understand the significance of lay ministry, how to create vision, how to delegate to lay leaders, and how decision-making groups work. (CP 12; CR 8) (See RIIE module *Administering the Local Church*)

14. Understand the meaning of ministry, the call and responsibilities of a minister, and the process of ordination for ministers in the Church of the Nazarene. (CN 7, CP 12, CR 8)
15. Demonstrate professionalism as a member of the ministerial team within the local church, district, and denomination. (CN 7, CP 12, CR 8)
16. Direct, manage, and administer a business meeting of the local church and of the local church board according to the guidance found in the *Manual*. (CN 7; CP 11, CP 12)
17. Will be able to manage finances and other resources in the church according to an established budget, proper reports, and planning. (CP 12, CP 14; CR 8, CR 10)
18. Gain a thorough knowledge of whole life stewardship. (CN 5, CP 14, CP 15, CR 10)(See RIIE module *Administering the Local Church*)
19. Explain how changes are made in the *Manual* (CN 7; CP 11; CR 8)
20. Know how to use the *Manual* in the service of the Church, including for conducting weddings, funerals, burials, baptisms, and dedications. (CN 7, CP 12,)
21. Committed to the responsibilities of ministry, functioning within the district and general structures of the Church of the Nazarene. (CP)

The following sessions and exercises of the course TP 101 offer the following percentages of the four Cs:

Content	15%
Competence	35%
Character	35%
Context	15%.

The following sessions and exercises of the course HE 101 offer the following percentages of the four Cs:

Content	25%
Competence	50%
Character	15%
Context	10%.

Course Resources

The textbooks are suggested for furthering one's knowledge of the subjects dealt with in the course TP 101 in French or English:

1. The Bible
2. *Exploring Christian Ministry*. RIIE Modules for the Course of Study (2002).
3. Kuen, Alfred. *Le responsable : qualifications et fonctions*. Saint-Leger, Suisse: Editions Emma, 1997.
4. Kuen, Alfred. *Comment Etudier : Methodes de travail intellectuel*. Saint-Leger, Suisse: Editions Emma, 1987. (Suggested for this course: Comparable course text on how to study in English language)
5. *Manual of the Church of the Nazarene 2005-2009*. Nazarene Publishing House.
6. Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. San Francisco: HarperSanFrancisco, 1983.

The textbooks are suggested for furthering one's knowledge of the subjects dealt with in the course HE 101 in French or English:

1. *Administering the Local Church*. RIIE Module. Kansas City: Clergy Services, 2004
2. The Bible
3. Bartle, Neville. *Cahier du membre de l'Eglise*. Dakar: Publications Francaises, L'Eglise du Nazaren.
4. *Christian, Holiness, Missional*. Africa Nazarene Publications, Republic of South Africa, 2002.
5. *Following Jesus Together* by Ted Esselstyn
6. *Exploring Nazarene History and Polity*. RIIE Module. Kansas City: Clergy Services, 2002
7. *Manual of the Church of the Nazarene: 2005-2009* (Kansas City: Nazarene Publishing House)

1. Regular attendance to all course sessions and preparation of all assignments prior to their deadlines. A student that is absent will not pass the course. If the student misses two full days of class, they will not be able to pass the course under any circumstances. They will need to return and take the course the next time it is offered. Students should read the course materials and take careful notes. They should bring all of the required course materials and a Bible to each course session.

2. Group work is very important and cannot be made up after an absence from class. Group work activities are suggested in the student handbook. Participation and group work count is a large part of the

requirements to pass this course, therefore attendance is required. (TP 101 course outcomes 2, 3, 8, 9, 10, 11, 15, 17, 19)

3. Journaling and/or discussion activities are required during the course. The students may be assigned to a partner to share personal insights, observations and what is meaningful to them relating to guiding questions, issues or concepts. They can then be invited to share as they wish with the class a concise version of what they shared with their partners. (TP 101 course outcomes 2, 3, 5, 6, 17)

4. Each student will plan a worship service that aims at the spiritual growth of church members. The students may be asked to present the outline of their service to the class. (TP 101 course outcomes 1, 3, 6, 7, 8, 9, 12, 13)

5. In groups of three, students will write an agenda for a board meeting of the local church with the purpose of planning the church calendar for the next year. One person in each group will be selected to relate this board meeting plan to the instructor two or three days before the end of the course. If there is time, the instructor will select one of these board meeting plans to act out together in class with the students as the various members of the board. (TP 101 course outcomes 2, 3, 4, 5, 7, 9, 14, 15, 20, 21)

6. In groups of two or three, discuss a model for a weekly schedule of personal study and development, and pastoral care activities. This schedule should include time spent with an experienced Nazarene pastor who will be one's mentor and guide in one's studies, ministry, and life. Also, discuss a monthly calendar that includes personal study, spiritual retreats, meetings with others for further training, and a plan for worship service themes along with the accompanying scripture passages that will be used for preaching – this monthly calendar for worship may follow the Christian calendar. If one person in each group is able, that person can write out what the group decides on to give to the instructor. If no one can draw up this calendar, the group can relate their decisions to the instructor or the instructor's assistant. (TP 101 course outcomes 2, 3, 6, 7, 8, 12, 9, 16, 17, 18, 19, 20, 21, 22, 23)

7. Each student will begin a personal portfolio (see below) to chart their progress through the course of study. A record will also be kept by the district or educational provider.

Personal Portfolio

Students will have a record of their progress, examples of work completed, course grades, and other important or notable information that will follow them through the course of study. A simple dossier maintained by the District Ministerial Studies Board or District Advisory Board will suffice. This dossier will be covered in more detail in later courses such as FP 101

2. Choose one of the following to give a five to seven minute presentation about the identity of the Church of the Nazarene to the instructor or instructor's assistant:

A. Explain how:

- The Church of the Nazarene is a New Testament Church
- We Are Protestant
- We Are Wesleyan-Arminian
- We are a Holiness Denomination

B. Tell a story about how the CON formed in the early 1900's about the issues surrounding its coming together.

(HE 101 course outcomes: 1, 2, 3)

3. Memorize the short form of the Articles of Faith and be able to explain briefly the significance of what they each mean. (HE 101 course outcome: 5)

4. Explain the covenant of membership, especially as it relates to holiness and a transformed life of Christlikeness, and explain who can become a member of the Church of the Nazarene, what it means to be a member, and how one can do so. (HE 101 course outcomes: 4, 5, 6, 7, 8, 9)

5. In discussion groups of two or three students, assign each group one of these topics to discuss and then a spokesperson for the group can share a summary of their findings with the class.

a. Prepare sermon content from the text of Matthew 6:19-24.

b. Prepare a 21st-century version of John Wesley's Sermon on Money:

- i. Make all you can
- ii. Save all you can
- iii. Give all you can

c. Prepare a complete biblical definition of the kingdom of God. (HE 101 course outcomes: 17, 18)

6. Role-play a board meeting in which each student plays the role of a board member. Each student will prepare a report or a part of each group presentation. (HE 101 course outcomes: 10, 11, 12, 13, 14, 15, 16,

17). (This activity is accomplished by TP 101 Course Requirement No. 5. There is no need to repeat this activity twice during the course.)

7. Understand well the presentation on church finances and reports. Be able to explain to someone else the importance of each item from the presentation and how it is represented in the report (HE 101 course outcomes 17, 18)

8. In small groups of two or three, pastors will discuss and review the structure and limits of authority for the local, district or general church government. They should note the three most important points they learned from these pages on church government and how they will effect their ministry in the local church. They should be ready to share these important points and any questions with the rest of the pastors taking the course. (HE 101 course outcomes 2, 11, 15, 17, 19, 21)

9. In a small groups of threes, each student should choose one of the following subjects and discuss how the ritual for the sacrament should be done according to the *Manual*: Baptism of a Believer, Infant Baptism, Infant or Child Dedication, and the Lord's Supper. Switch at least one member of the group to a new group of three where each person brings knowledge of a different subject about how to do either a believer's baptism, infant baptism, infant/child dedication, or Lord's Supper. Each person should take time to explain how these rituals are done according to the *Manual*. (HE 101 course outcome 20)

Course Schedule

Part 1—Introduction to the Church of the Nazarene

1. Introduction to Pastoral Orientation Training (1/2 hour)
2. Where do Nazarenes fit in the Religious Marketplace? (1 hour)
3. Brief History of the Church of the Nazarene (1 ½ hour)
4. The Manual (1 hour)

Part 2—The Minister

5. The Minister (2 ½ hours)
 - a. The call
 - b. Licensing
 - c. The Ideal Nazarene Pastor
 - d. Call to a Church
 - e. Relationship to the Local Church Board (Vision Team)
 - f. Pastoral Reviews
 - g. District and Mission
 - h. Church Property
6. The Minister: The Doctrine (2 hours)
 - a. The Doctrine of Sin (Right Conception of Sin)
 - b. Doctrine of Holiness
7. The Minister: Pastoral Responsibilities (3 hours)
 - a. Personal spiritual formation – his own spiritual life and journey
 - b. Family
 - c. Prayer
 - d. Leadership
 - e. Administration
 - f. Visibility
 - g. Pastoral Care/Acknowledgment and Encouragement
 - h. Leader of Worship
 - i. Preacher
 - j. Teaching
 - k. Counseling

8. The Minister: Pulpit and Preaching (1 hours)
9. The Minister: Personal Ethics (1 hour)

Part 3—The Church

10. The Church: Doctrine – Part I (1 hour)
 - a. Our distinctive doctrine – the reason we exist
 - b. Not Works Righteousness
 - c. Not Once Saved, Always Saved
 - d. Not Prosperity Gospel
 - e. Not Syncretistic
11. The Church: Doctrine – Part II (1 hour)
 - a. Our position on speaking in unknown tongues
 - b. The Fruit of the Spirit vs. The Gifts of the Spirit
 - c. Our Emphasis on Love and Christlikeness
 - d. Where Pentecostal worship fits in the Development of Protestant worship
12. The Local Church: Its Practices (2 ½ hours)
 - a. Its worship
 - b. Its evangelism
 - c. Its discipleship
 - d. Its training
 - e. Its fellowship
 - f. Its service (social holiness)
 - g. its sacraments
 - h. its altar
13. The Church: Structure and Government (1 hour)
14. The Church: Auxiliaries (1 hour)
 - a. NMI
 - b. NYI
 - c. Sunday School
15. The Local Church (2 hours)
 - a. Structure of Church Board (2 hours)
 - b. Function of the Church Board
 - c. Calendar of Activities
 - d. Minutes of Meetings
 - e. Annual Church Meetings/Elections
16. The Local Church: Membership (1 hour)
17. The Local Church: Stewardship (1 hour)
18. The Local Church: Reporting of Statistics (1 hour)
 - a. Finance
 - Recording books for the Treasurer
 - Monthly and Annual Reports
 - Budgeting
 - b. Attendance
 - c. Membership
19. The Local Church: Creative Evangelism and Discipleship (1 ½ hours)
 - a. Creative Personal Evangelism
 - Roman Road
 - EvangeCube
 - Bible Storying
 - b. Creative Corporate Evangelism
 - Bible Storying
 - Prayer Cell

- Creative Special Events
- Creative Ministry to your Community
- c. Discipleship

Part 4 Developing Leaders

20. Importance of Education (1 ½ hours)
 - a. Educational Preparation for Ministry
 - b. District Ministry Boards
 - c. Candidacy for Ordination or certification
 - d. Lifelong Learning
21. Basic Issues (1 hour)
 - a. Loyalty to the Church of the Nazarene
 - b. Attention/Adherence to the *Manual of the Church of the Nazarene*
 - c. Relationship and Communication w/ the District Superintendent
22. Vision Casting (1 hour)
 - a. For Building a Spiritually Strong Church
 - b. Definition of a Church
 - c. For Church Planting
 - d. Developing a Church Planting Movement
 - e. Planning the Church Calendar
23. Leadership Development and Mentoring (1 hour)

PART 1—INTRODUCTION TO THE CHURCH OF THE NAZARENE

LESSON 1

What we are working with in this course is **identity**.

- Who is the Church of the Nazarene?
- What do its pastors look like? Who are
- What spiritual qualifications are they called upon to instill and cultivate in their lives?
- What kind of training do they need to become Nazarene pastors?
- What kind of continuing education do they pursue?
- What kind of relationship do they have with their family, their congregation, with the local church board, with other leaders, especially the district superintendent and the district advisory board?

The Church of the Nazarene

"We have a rich heritage and an adequate theology that speaks with faith and reason and precedent to the social, religious, economic, and spiritual problems that bedevil our times."

Wesley Tracy and Stan Ingersol
Here We Stand: Where Nazarenes Fit in the Religious Marketplace p. 13

"Wherever I go, I run into family, the great Nazarene family who put their arms around the world and create homelike churches. I love the family atmosphere at least as much as our theology and our 'get things done' attitude. We are a covenant community of faith. Everywhere you drop in on Nazarenes, you get bright-eyed welcomes and hugs as if you were the last person to show up at a family reunion."

"Nazarenes seem to sense that our common faith in Christ, our Wesleyan-Holiness heritage, and our family ties are much more important than our regional and cultural differences."

Here We Stand, 14.

"They call us Holiness people. That's good. That's another thing I love about Nazarenes. Wherever I hear a Nazarene choir sing, hear a Nazarene pastor preach, visit a Nazarene college chapel service, or enjoy the delights of a Nazarene potluck dinner [where each person or family brings a portion of food to be shared with the others in attendance], I know I am with people who take to hear our Savior's call to holiness. I look at their faces and know they have met the Lord in a saving encounter, that they would not willingly do anything wrong. These are people who grieve when they fail, who make the pursuit and possession of sanctifying grace life's chief priority. No casual sinning, so cheap grace, no glib discipleship here—these are Nazarenes."

Here We Stand, 17.

A Church that is Different

"You may find the Church of the Nazarene is different than other churches. Our doctrinal beliefs and emphases, our structure, and our policies and procedures may present new concepts. You will need to evaluate seriously if you and your church members are in harmony with these beliefs and practices. The Church of the Nazarene is looking for the following character qualities: sincere integrity, humble and teachable spirit, mature responsibility, cheerful accountability, and committed loyalty . . . "

(Taken from the Sierra Leone brochure of
Introduction to the Church of the Nazarene

LESSON 2

WHERE DO NAZARENES FIT IN THE RELIGIOUS MARKET PLACE?

We are Christian

The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven.

Being a Christian means we are regenerate and are being transformed by the grace of God.

The one belief that normally separates Christians from these other groups is that salvation comes only through the name of Jesus, the Christ.

Families of Christian

Roman Catholic

Orthodox

Anglican

Protestant

Reformed

Pentecostal

Anabaptist

Wesleyan

- Nazarene

--*Nazarene History and Polity*
RIIE Module, Lesson 1

Christians Are a New Testament Church

Christians understand themselves as inheriting the promises given to the people of the Old Testament and to those of the ancient faith of Judaism. We see ourselves as being the continuation of God's chosen people.

The Great Commission in Matthew 28:18-20 commands the church to translate the gospel into all cultures so everyone can respond to the message of salvation.

A New Testament church is one that focuses upon evangelism. The mission of evangelism becomes the prime characteristic of the church.

The church is more than some abstract concept; it is real people organizing themselves so they can better worship God and present the gospel.

A New Testament church is a mission-driven church.

--from RIIIE module
Nazarene History and Polity, Lesson 1

What We Believe

The Apostles' Creed	Nicene Creed	Agreed Statement of Belief: Church of the Nazarene
<p>I believe in God the Father Almighty, Maker of heaven and earth;</p> <p>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, dead, and buried;</p> <p>He descended into hades; and the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy Church universal, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.</p>	<p>I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;</p> <p>And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary and was made man, and crucified also for us under Pontius Pilate; He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father, and He shall come again with glory to judge both the living and the dead; whose kingdom shall have no end.</p> <p>And I believe in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.</p> <p>And I believe in one holy universal and apostolic church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.</p>	<p>We believe in one God—the Father, Son, and Holy Spirit.</p> <p>We believe that the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.</p> <p>We believe that man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.</p> <p>We believe that the finally impenitent are hopelessly and eternally lost.</p> <p>We believe that the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.</p> <p>We believe that believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.</p> <p>We believe that the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.</p> <p>We believe that our Lord will return, the dead will be raised, and the final judgment will take place.”</p> <p style="text-align: right;"><i>Paragraph 26, Manual of the Church of the Nazarene</i></p>

--from RIIIE module
Nazarene History and Polity, Lesson 1

Memorize Articles of Faith

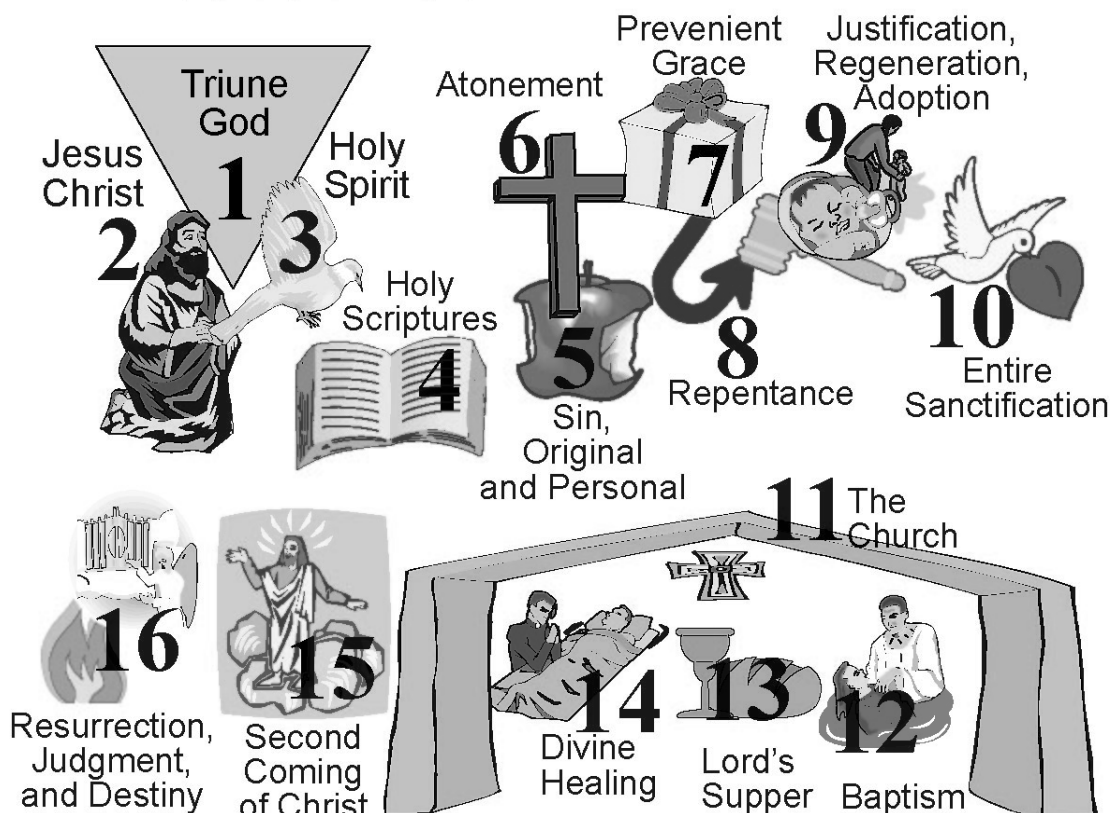
Memorize the sixteen (16) Articles of Faith. Use the summary below to help briefly explain the significance of what each article means. Use the diagram to aid in memorization. (HE 101 course outcome 5)

1. We believe in one God, the Creator of all things, who reveals himself as Father, Son, and Spirit.
2. We believe in Jesus Christ, who is fully God and fully man at the same time, who became like us to bring about our salvation.
3. We believe in the Holy Spirit, who is active in the world, bringing us to salvation.
4. We believe that the Bible is the Word of God, giving us all we need to know about how to be saved.
5. We believe that we are all sinners by both nature and act and need God's forgiveness and cleansing.
6. We believe that Jesus Christ died on the Cross and that by trusting in His death, we can be restored to a right relation to God.
7. We believe that God has enabled us to turn to Him from sin but that He has not forced us to do so.
8. We believe that each person must repent, turn away from sin, and trust Christ to accept him or her.
9. We believe that when we turn from sin and trust in Christ, the old record of sin is wiped clean, and we are born anew, thus becoming part of the family of God.
10. We believe that after being born anew, we need the fullness of God's Spirit in our hearts. When we make a complete surrender to Him, He cleanses our spirit, fills us with His perfect love, and gives us the power to live victoriously.
11. We believe that the Church is the Body of Christ, carrying on His mission through the power of the Holy Spirit.
12. We believe in baptism and urge people to be baptized as Christians.
13. We believe in the Lord's Supper.
14. We believe that God can heal. We pray for healing. We also believe that He can work through medical science.
15. We believe that Jesus Christ is coming again.
16. We believe that everyone will face the judgment of God with its rewards and punishments.

from *Welcome to the Church of the Nazarene*, Beacon Hill Press

Visual aid developed by Stéphane Tibi, Field Educational Coordinator, Africa Equatorial Field

Church of the Nazarene *Articles of Faith*



Reformation: We Are Protestant

The history of the Protestant movement began with the personal quest of Martin Luther when he sought assurance of his salvation.

On October 31, 1517, Luther's concern for the church to have a proper understanding of the nature of salvation led to his nailing a list of debating statements on the church door.

A rich diversity of Christian groups comprise the Protestant movement.

- Presbyterians favor a governmental system that stresses the sharing of power between clergy and laity, and denomination and local church.
- Baptists emphasize local church government.
- Pentecostals have brought intensity and energy with their style of worship, healing, and the gifts of the Spirit.
- Mennonites and Amish stress separation from culture and state in order to maintain a holiness lifestyle.
- Methodists have contributed to the fabric of Christianity with their stress upon free grace and holiness.

Three theological beliefs of this movement have been

- salvation by grace through faith
- the authority of Scripture
- the priesthood of believers

--from RIIIE module
Nazarene History and Polity, Lesson 2

Wesleyan Revival: We are Wesleyan

The beginnings of the Wesleyan revival began with John and Charles Wesley searching for their own spiritual assurance of salvation as they attempted to live a life of holiness.

On the evening of May 24, sitting in a small group meeting on Aldersgate street in London, England, Wesley experienced the presence of God in such a way that he pointed back to that moment as a turning point in his life.

Some of the issues that marked the Wesleyan movement were

- the understanding of the relationship between Scripture and authority
- holiness as an optimistic view of grace
- free grace

--from RIIIE module
Nazarene History and Polity, Lesson 2

We Are Holiness

Holiness refers to both spiritual formation and entire sanctification or as process and crisis. Holiness as spiritual formation is the growth and development in the Christian life that begins with the new birth and continues throughout the Christian life. Wesley called this kind of life, "The Scripture Way of Salvation."

Wesley balanced his activities of personal devotion of prayer, Bible reading, fasting, and journaling with his actions of evangelism, social compassion for the poor, improved medical care, and quality education. Wesley affirmed that salvation meant Christlikeness or character formation.

Holiness did not refer only to process or spiritual development for Wesley. He also preached and taught the crisis of entire sanctification. The focus of salvation is to have God as the center of human living. Conversion establishes a relationship with God. Entire sanctification addresses the need to have God at the center of one's living.

His understanding of the essence of entire sanctification focused upon love: It is thus that we wait for entire sanctification; for a full salvation from all our sins,—from pride, self will, anger, unbelief; or, as the apostle expresses it, "go on to perfection." But what is perfection? The word has various senses; here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul.

Nazarene History and Polity, RIIIE module, Lesson 1

LESSON 3

NAZARENE CHURCH HISTORY

We Belong to a Particular Church

Just like in the churches in the New Testament that existed in diverse cultures like those found in Corinth, Rome, or Ephesus, when we worship in a church we find ourselves in some particular location with its own cultural setting. We unite with real people who are discovering the meaning of being a Christian in a real world; we call our family the Church of the Nazarene.

--from RIIE module
Nazarene History and Polity, Lesson 1

The Story of our Beginnings

adapted from *Following Jesus Together* by Ted Esselstyn

The Founder of the Church of the Nazarene

We cannot say that one person was responsible for establishing the Church of the Nazarene. Many different leaders in many different parts of America and Great Britain were involved in founding our denomination. However, Dr. Phineas F. Bresee is usually considered the father of the Church of the Nazarene because of the large role he played.

Who Was Dr. Bresee?

He was a Methodist minister who helped the churches grow while he was pastor. In Iowa his church increased by 678 new members. While in California he took 856 new members into three different churches. After 37 years he was forced by his bishop to choose between serving the people of his new church-type mission in a poor area of Los Angeles, or continue to be the pastor of a prosperous Methodist congregation. With a heart full of "unbearable sadness" at the necessity to break with Methodists, he chose to serve at the small church-type mission (NewStart) among the poor. A close friend and layperson, Dr. J. P. Widney, worked side-by-side with him. They gave the small congregation the name "Church of the Nazarene" after the name of their Savior, Jesus of Nazareth who came from a small, almost forgotten village in ancient Palestine. In the years that followed, Dr. Bresee worked tirelessly to unite his congregation with other holiness churches across the United States of America.

A Great Revival Spread Across America

Following the Civil War in the United States, a spiritual awakening spread across the country. The main force of this great revival was the fullness of God's powerful love. The ancient truth of the Bible was coming to light, that Christians can truly be holy, happy, victorious, love-filled children of God.

By 1900, thousands of people had found this experience of heart purity and perfect love. Several denominations had developed and grown under the influence of the revival.

The First Merger of the Holiness Churches in America

The first Holiness church established, and was later to become a part of the Church of the Nazarene, began in 1887 and was led by F.A. Hillery. Hillery's congregation joined with other churches in the northeastern United States, and called themselves the Association of Pentecostal Churches of America. By 1907 they had 48 congregations with 2371 members. A bright young man, H.F. Reynolds, was one of their leaders. He later became a strong proponent of world mission outreach in the Church of the Nazarene, traveling the world to encourage missionaries and local church leaders.

The small urban congregation that started in Dr. Bresee's "Glory Barn" in Los Angeles, California in 1895 expanded rapidly, starting several new congregations. Evangelists like Bud Robinson and C.W. Ruth helped. By 1898 coordination was necessary and Bresee produced the first *MANUAL* of the Church of the Nazarene. In 1904 they divided into districts and met together for a General Assembly. By 1907 there were 45 congregations with 3827 members.

The leaders of both Hillery's group and Bresee's group felt that they should merge. This union was accomplished in 1907 when the two groups held a General Assembly in Chicago. The new organization was called the Church of the Nazarene.

The Second Merger of Holiness Denomination

The Civil War between the Northern and Southern States of America caused strained relationships among many Americans for decades after the end of the war in 1864. Many Southerners disliked and did not trust the Northern Yankees. The Holiness message, however, had great effect in the South. In 1894 the New Testament Church of Christ began under the leadership of R.L. Harris. In 1901 C.B. Jernigan started the Independent Holiness Church. These two groups merged into the Holiness Church of Christ in 1905. They spread rapidly across the South and soon they discovered the Holiness people of the Northeast and the Western states.

On 8 October 1908, at Pilot Point in Texas, delegates from the Church of the Nazarene met with delegates from the Holiness Church of Christ and discussed union into one denomination. In the middle of great excitement enhanced by a North-South reconciliation, the denominations voted to merge under the name Pentecostal Church of the Nazarene.

There were now 10,414 members in the denomination. Dr. Bresee from the West, H.F. Reynolds from the East, and E. P. Ellyson from the South became the first Board of General Superintendents. To avoid identification with tongues-speaking excesses of the Pentecostal movement the word "Pentecostal" was unfortunately dropped from the name in 1919.

The Growth of the Church of the Nazarene

During the first 20 years, the church grew at an average of 13% per year. After that, the church continued to grow steadily while spreading around the world. By now, there are between 1.5 and 2 million members, with more than half of them outside North America. In Africa, the growth rate still exceeds 14% per year.

The Government of the Church of the Nazarene

God guided the early leaders of the Church of the Nazarene and helped them devise a system of government that is a blend of democratic and authoritarian elements. This made it acceptable to leaders of other churches, as well as the many different cultures around the world. Each local congregation elects their own pastor, but they must choose from those who have been granted credentials by the District, and their choice must be approved by the District Superintendent. All Assemblies, the legislative bodies of the church, are composed of both laymen as well as ministers because we believe that all members, not just pastors, have access to God and an important role in the work of God's kingdom through His Church.

Who was Bresee?

A theological decision lay at the heart of Bresee's message. This was evident in his sermon of 1903 when he dedicated the new church building in Los Angeles, and it was present in his other sermons. For Bresee, the theological decision was tied to the divine personality. It was rooted in the conviction that there is more in God's person than the divine attributes of omnipotence and omniscience. "What is God? God is holy love." Contact with God is contact with awesome holiness, and "we cannot trifle with holiness."

There are implications for the church:

Without holiness and the presence of him who dwells only in holy hearts, the church is soon a conquered church driving for show; a beggar holding out its dirty hand for the world's pittance; or a ballet girl dancing and singing for the world's amusement and pay, or a blind old Samson grinding at the mill – brought out occasionally for the amusement of the Philistines. God's holy people are neither players for the world's amusement, nor caterers to the world's taste.

For Bresee, sanctification was not optional (as it had become for some Methodists) for those seeking a "higher life." Instead, *sanctification was the very essence* of Christian life. But why did he insist on sanctification as a "second blessing"? He did so because those who are encountered by the holiness of God in Jesus Christ are convinced of their guilt and seek forgiveness. It is only this forgiveness that can clear the way for Christian holiness.

-- from *Phineas Bresee* by Carl Bangs, pp.280-281

Group Presentation

Choose one of the following to give a five to seven minute presentation about the identity of the Church of the Nazarene to the instructor or instructor's assistant. Put the students into groups of 3 or 4. Choose A or B:

- a. Explain how the Church of the Nazarene is one of the following. For an extra challenge prepare the presentation in one of the local languages:
 - The Church of the Nazarene is a New Testament Church
 - We Are Protestant
 - We Are Wesleyan-Arminian
 - We are a Holiness Denomination
- b. Prepare and tell a story for children about how the CON formed in the early 1900's about the issues surrounding its coming together. Include three main points; be creative; make it interesting.
(HE 101 course outcomes: 1, 2, 3)

Special Emphases of the Church of the Nazarene

The Church's emphasis on holiness has been its identity from the very start. In his last Quadrennial Address in 1915, Bresee recalled that those who

"went out under the stars to preach holiness and gather together a holy people" had laid the foundations "of all of our people declaring in unmistakable terms their belief in entire sanctification and all of our preachers confessing their experience of the blessing, and the constant insistence that all men seek and obtain it."

The Church ministers to the poor. Many local churches began among the poor. The Holiness message combats many of the evils that keep men poor, and so our churches frequently cease to be poor. The church makes special effort to establish local churches in places of need.

The Church emphasizes education. The Bible insists that we teach our young people God's ways. We take this seriously. Today there are 52 institutions of Higher education operated by the denomination world-wide. One University, four degree level colleges and seven Bible Colleges have been established in Africa, as well as local Theological Education (TE) Centers on nearly every district throughout Africa. Training for pastors and lay people is a top priority.

Nazarenes emphasize literature and take seriously the production of Holiness literature. *Holiness Today* is the publication that serves as the main vehicle for church news. A Publishing House was organized where Sunday School, Missions, Music, Theological, and Devotional materials are produced. Africa Nazarene Publications produce a variety of religious materials.

Nazarenes emphasize cross-cultural evangelism and outreach. Holiness and cross-cultural ministry go hand in hand. In 1910 there were Nazarene missionaries in seven world areas: Africa, India, Japan, Mexico, Guatemala, Cape Verde, Cuba. By 2007, the church had entered into 151 countries around the world.

--adapted from *Following Jesus Together* by Theodore P. Essylsten

Africa Region

What is the Africa Region?

The Africa Region consists of the countries and islands of Africa except for those countries that border the Mediterranean Sea. One of the six General Superintendents is assigned to the Region on a rotating basis each two years. A Regional Director is responsible to the General Board and the General Superintendents for administration of the work on the Region. A Regional Advisory Committee (RAC) consisting of the Field Strategy Coordinators, the Education Director, and elected representatives provides guidance to the Regional Director.

How is the Region administered?

The Region is divided into seven Fields: Africa West, Africa East, Africa Northeast, Africa Central, Africa Southeast, Africa South, and French Equatorial. Each Field has a Field Strategy Coordinator who is responsible to the Regional Director for the work on that Field.

What are the ministries of the church in Africa?

The first responsibility of each Field is to establish churches that are organized into zones and districts for the spreading of the Good News. As districts develop they take increasing responsibility for the spread of the Gospel in their area.

The education of ministers, church leaders and laymen is a high priority for Nazarenes. Besides Africa Nazarene University in Nairobi Kenya, the various degree colleges and Bible Colleges, an extensive extension network across sub-Sahara Africa trains pastors and lay leaders on their own districts. These Theological Education (TE) Centers operate under the administrative leadership of the Field Education Coordinator and the Regional Education Coordinator.

How did Nazarene work begin in Africa?

The Cape Verde Islands

The first work of the Church of the Nazarene in Africa was started in the Cape Verde Islands in 1901. John Diaz visited America on the whaling ships that frequented the islands, and while there he was saved and sanctified in a Holiness church. He returned to the Cape Verde to take on the difficult task of establishing a Protestant Church in a totally Roman Catholic community. His work was rewarded. Today the Church of the Nazarene is the major Protestant denomination on the Islands.

The Church Planted in Swaziland

Harmon and Lula Schmelzenbach and Etta Innis came to Africa in 1908. When their church joined the Church of the Nazarene they were asked to establish Nazarene work in Africa. They chose to begin in Swaziland. The beginning was slow, but the fervor of the growing missionary team established a solid work. Rev. Schmelzenbach gave his life to plant the church in the malaria-infested lowlands, and died in 1928. At that time, the Church had spread beyond the borders of Swaziland into Mozambique and the Republic of South Africa.

The Church has seen three waves of advance across Africa. During the third advance, West Africa was an exciting challenge. The discovery of the Nazarene congregations in Nigeria allowed us to open work in that country, and we already had strong work in the Cape Verde. The many Francophone countries were untouched, and a team was prepared in France and sent into Cote d'Ivoire. This work has prospered so that there is now a solid work in these countries. The Church has now extended into at least ten countries of West Africa.

From the early beginnings, the Church of the Nazarene has now spread to at least 35 countries in Africa.

--adapted from *Following Jesus Together* by Theodore P. Essylsten

Africa West Field Vision Statement

One thousand
indigenous, multiplying, holiness
Churches of the Nazarene
in West Africa
by the year 2010.

Africa Region Vision Statement

Every Nazarene Dependent upon God Only
Every Nazarene a Spirit-filled Disciple
Every Nazarene a Disciple Maker with a Real Burden for the Lost
Every Nazarene Giving Authority to God's Word
Every Nazarene an Extraordinary Pray-er (not my will but Yours)
Every Nazarene Leader Faithful to God, Church, and Family
Every Nazarene Leader Building Leaders Who Build Leaders Who Change the World
Every Nazarene Pastor an Effective Minister of the Word
Every Nazarene Home a Nursery for Holiness Champions
Every Nazarene Local Church Experiencing a Real Movement of the Holy Spirit

Global Church Vision Statement

To make Christ-like disciples in the nations

“Organized Holiness”

Going back into Nazarene history, when the different church organizations and denominations began to merge, they realized that they needed organization. And, they put a name to this need. They called it “organized holiness.” This is one of the primary reasons the holiness groups merged in 1907 and 1908. There was the need for centralized organization to enable them to promote the doctrine of holiness effectively, since they already shared common goals in education, missions, social ministries, publishing and evangelism.

Early issues included:

- Budget
- Power of the general superintendents

Compromise issues:

- Infant baptism
- Viewpoints on the millennium

In his last Quadrennial Address in 1915, Bresee recalled that those who “went out under the stars to preach holiness and gather together a holy people” had laid the foundations “of all of our people declaring in unmistakable terms their belief in entire sanctification and all of our preachers confessing their experience of the blessing, and the constant insistence that all men seek and obtain it.”

In the 2001 Quadrennial Address, the general superintendents spoke of the need to maintain the church’s formal position on entire sanctification: The mission of the Church of the Nazarene is to respond to the Great Commission to “go and make disciples of all nations” with a distinctive emphasis upon entire sanctification and Christian holiness.

--from RIIE module
Nazarene History and Polity, Lesson 1

Our Beginnings

[The Church of the Nazarene] is not a mission, but a church with a mission. It is a banding together of hearts that have found the peace of God, and which now in their gladness, go out to carry the message of the unsearchable riches of the Gospel of Christ to other suffering, discouraged, sin-sick souls.

--Flyer, Church of the Nazarene, 1895

Dr. Widney, a medical doctor, helped Dr. Phineas Bresee found a new church in Los Angeles October 6, 1895. They decided to call the small congregation by the name of the Church of the Nazarene. Dr. Widney once explained the name of the church. He said, "The word 'Nazarene' depicts the Christ's difficult and lowly purpose on earth. It was this name that was used in derision of Him by His enemies. It is this name that links Him with the struggling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to whom the world in its misery and despair turns, that it may have hope."

The first piece of literature produced by the church reads: "Its mission is to everyone upon whom the battle of life has been sore and to every heart that hungers for cleansing from sin."

Message of holiness of heart and life. Dr. Phineas F. Bresee found the work of God in sanctifying grace. His passion was to share the message of biblical holiness to the ends of the earth.

The Church of the Nazarene was born in the spirit of **REVIVAL.**

The Church of the Nazarene was born in the spirit of **UNITY.**

The Church of the Nazarene was born in the spirit of **GREAT PEOPLE.**

The Church of the Nazarene was born in the spirit of **GOD.**

--from *Welcome to the Church of the Nazarene*, Beacon Hill Press

LESSON 4

THE MANUAL

The *Manual* of the Church of the Nazarene is the “official agreed-upon statement of faith, practice, and polity.”

(*Manual* 2005-2009, 8).

The *Manual* includes:

- a brief historical statement of the church
- the church’s constitution which defines:
 - the Articles of Faith
 - the Nazarene understanding of the church
 - the Covenant of Christian Character (to guide holy living)
 - principles of organization and government
 - the Covenant of Christian Conduct (key issues in contemporary society)
 - policies of church government dealing with the local, district, and general church organization.

The *Manual* is a result of the collective wisdom and conscience of the church during a hundred-year history on matters of doctrine, church organization and government, practices, and polity.

Former General Superintendent Dr. Hardy C. Powers once advised church leaders, saying, “Defend the *Manual*. The day will come when it will defend you.”

(*Church of the Nazarene, Africa West Field District Superintendent’s Handbook*, 7.)

Structure of the *Manual*

Part I Historical Statement

Part II Church Constitution

Part III The Covenant of Christian Conduct

- A. The Christian Life
- B. Marriage and Divorce and/or Dissolution of Marriage
- C. Sanctity of Human Life
- D. Human Sexuality
- E. Christian Stewardship
- F. Church Officers
- G. Rules of Order
- H. Amending the Covenant of Christian Conduct

Part IV Government

- Preamble
- I. The Local Church
- II. The District Assembly
- III. The General Assembly
- IV. Higher Education

Part V Ministry and Christian Service

- I. Call and Qualifications of the Minister
- II. Categories and Roles of Ministry
- III. Education for Ministers
- IV. Credentials and Ministerial Regulations

Part VI Judicial Administration

Part VII

Ritual

- I. The Sacrament of Baptism
 - A. The Baptism of Believers
 - B. The Baptism of Infants or Young Children
 - C. The Dedication of Infants or Young Children
 - D. The Dedication of Infants or Young Children (for single parent or guardian)
- II. The Reception of Church Members
- III. The Sacrament of the Lord's Supper
- IV. Matrimony
- V. The Funeral Service
- VI. Installation of Officers
- VII. Church Dedications

Part VIII

Auxiliary Constitutions

- I. Charter for Nazarene Youth International
- II. Constitution for Nazarene Missions International
- III. Bylaws of the Sunday School

Part IX

Forms

- I. The Local Church
- II. The District Assembly
- III. Bills of Charges

Part X

Appendix

- I. General Officers
- II. Administrative Boards, Councils, and Educational Institutions
- III. Administrative Policies
- IV. Current Moral and Social Issues

LESSON 5

PART 2—THE MINISTER

"The Church of the Nazarene recognizes and insists that all believers have committed to them a dispensation of the gospel that they are to minister to all people.

We also recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry.

As our Lord called to Him who He would, and chose and ordained His twelve apostles "that they might be with him and that he might send them out to preach" (Mk. 3:14), so He still calls and sends out messengers of the gospel.

The church, illuminated by the Holy Spirit, will recognize the Lord's call."

--*Manual*, paragraph 400, p. 176.

The Call

"The call can vary from person to person. Some struggle to know if they have truly been called. Some re-evaluate their call as they develop. Some find their call is clear and consistent and are eager to get into the ministry." (*Sourcebook for Ministerial Development: Africa Region Manual Extension, 2003-2006*). There are others who find that a call emerges as they move along the journey of life.

For those who experience the call, it is experienced as a personal awareness and comes unique that person. It will be your own "tailor-made" experience. It may come in a moment at a given point. It may be experienced inside or outside the church. It may develop over time as a growing conviction until the person reaches a level of understanding and holy awareness. At that time the inner sense will be "I understand God's will. I am lovingly compelled to fulfill the call of God upon my life."

When clearly called of God to minister the Gospel as a preacher of the Holy Scriptures, one is entrusted as a steward of the Story of God, the Good News, the Gospel of our Lord Jesus Christ.

"An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth."

--"A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene," Series Foreword in Ministerial Course of Study Modules

From the Holy Scriptures

"To Saul of Tarsus on the Damascus Road the heavenly voice said, 'I have appeared to thee for this purpose, to make thee a minister and a witness' (Acts 26:16).

"The Apostle Paul always looked upon his work as an assignment from God. He said to the Galatians, 'When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen (Gentiles); immediately I conferred not with flesh and blood' (Galatians. 1: 15-16).

Paul wrote later to the Corinthian church:

"Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me' (1 Corinthians 9:16-17)."

--Overseers of the Flock: A Discussion of Pastoral Practice, G. B. Williamson, Beacon Hill Press of Kansas City

Overseers of the Flock

"Only he who has the persuasion deep in his soul that preaching is God's first choice for his life will possess the necessary qualifications for a ministry that fulfills God's ideal."

--G. B. Williamson, *Overseers of the Flock*, Preface, 13.

The awareness of a divine appointment gives one a sense of mission. It urges him on with a divine compulsion. Paul said, "The love of Christ constraineth us." Very naturally the man who looks upon the ministry as a vocation of his own choosing will feel that, since he started by his own appointment, he may quit when he gets ready. That may explain why there are so many ex-preachers now engaged in secular pursuits. To every preacher there come times of discouragement when adverse circumstances multiply; but if he can rest back upon the full persuasion that it was in answer to God's call that he took upon himself the work of the ministry, new endurance, faith, and courage will be born in his soul.

Without the assurance of a divine sanction, men are disposed to speak apologetically of the gospel. They indulge in speculation. They cater to the demands of carnal and worldly church members. They soft-pedal the rugged notes of the gospel message that make demands upon the conscience. They dilute the doctrines that are pure and changeless. They think in terms of personal advantage and seek the praise of men. They do not speak with authority. The note of conviction and finality is absent in their pulpit utterances.

While a divine mandate is necessary to a large success in this holy calling, yet all the responsibility for fruitful services does not rest upon God. The ministry is a calling. As such, the choice is God's; but it is also a profession and, as such, requires that all who enter its ranks shall give their best to it. Every man must stir up the gift that is within him.

--G. B. Williamson, *Overseers of the Flock*, 13-14.

"The Church of the Nazarene believes 'the minister of Christ is to be in all things a pattern to the flock'—in punctuality, in discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor. 6:6-7) --*Manual*, Church of the Nazarene, paragraph 401.1

From the Africa Region Sourcebook on Ordination

436 The Call

Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons (Mark 3:13-15, NIV).

436.1 The Church in Ministry

The Church of the Nazarene on the Africa Region is both a sent and a sending church. It is expected that all Christians will be involved in ministry. We believe all Christians are called to take up the cross, the means of salvation and transformation, and follow the way of Jesus Christ. We believe God has given spiritual gifts to all believers, which enable them to be involved actively in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the Church.

436.2 The Special Call to Ministry

The Church, however, recognizes that God calls and sends out messengers of the gospel.

The Church, illuminated by the Holy Spirit, will recognize the Lord's call (Manua/400). This call can be to pastor, to take the gospel to another culture (missionary), to evangelize (evangelist), to teach the truth of God (educator), to care for people (compassionate ministries), and a myriad of different purposes and ministries which serve the Church and the world, such as children's, youth and adult ministries.

436.3 Three Types of Ministries

The Church of the Nazarene recognizes three types of ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment (Manua/429). An ordained deacon is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (Manua/428). A third category is the Certificate of Lay Ministry (Manua/402). Persons thus recognized are called to essential roles of ministry on behalf of the local church but do not feel called to the official and public work of the ministry and do not plan to devote full time to the ministry. Specific information on lay ministry is found in the regional Handbook for Christian Ministries.

436.4 The Church and the Minister's Call

We recognize the universal truth that the call to ministry comes from God rather than the church. The church has the responsibility to validate the call and to confirm the genuineness of that call by observing that the called person demonstrates fruitful ministry in the local church, and continues to show growth in competency (Manua/401.4).

When the church discovers a divine call [on an individual], the proper steps should be taken for its recognition and endorsement, and all suitable help should be given to open the way for the candidate to enter the ministry (Manual 400).

Historically, the Church of the Nazarene has recognized the importance of the fact that Christ spent His public ministry proclaiming the Kingdom of God and equipping His disciples for mission and ministry. From its inception the church has committed itself to excellence in ministry and has provided training and educational opportunities to equip those Christ has called. The one called is to be engaged in a lifetime learning endeavor. The local church, under the leadership of the pastor and the church board, is encouraged to provide varied opportunities for service and lead the congregation in mentoring the called person. The pastor or designated person may fulfill the role of personal mentor.

(from the 2006 edition of the Sourcebook)

Note:

When you are ready to move ahead, you should communicate your sense of call to your local and district leadership. A form will be filed with your District Board of Ministerial Studies (DBMS) or with the District Advisory Board (DAB) when your district does not have a Board of Ministerial Studies. It will make the Church of the Nazarene aware of your call. During the first few years of your ministry you may be asked to describe your call to various representatives of the church. In difficult times, your call will serve as an anchor point. To help you establish your confidence in your calling, write a description of God's call to this point, including the date or period of time and the experience(s) that lead you to sense that God is calling you to Christian ministry. What is your response to God's call? With whom have you discussed this? What was said to encourage you to follow God's call into ministry?

Discussion Guide

Take a few moments and discuss with one or two others how God called you into ministry. If there is time write down a brief outline about story of your call in the space below.

From the *Manual*

Circle in the body of the text below draw a circle around the words or phrases that describe the characteristics, call, and qualifications of a minister in the Church of the Nazarene.

400. The Church of the Nazarene recognizes and insists that all believers have committed to them a dispensation of the gospel that they are to minister to all people.

We also recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry. As our Lord called to Him whom He would, and chose and ordained His 12 apostles "that they might be with him and that he might send them out to preach" (Mark 3:14), so He still calls and sends out messengers of the gospel. The church, illuminated by the Holy Spirit, will recognize the Lord's call.

The church also recognizes on the basis of Scripture and experience that God calls individuals to a lifetime of ministry who do not witness to a specific call to preach.

When the church discovers a divine call, the proper steps should be taken for its recognition and endorsement, and all suitable help should be given to open the way for the candidate to enter the ministry.

401. The perpetuity and efficiency of the Church of the Nazarene depend largely upon the spiritual qualifications, the character, and the manner of life of its ministers. (433.14)

401.1. The minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; "in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left" (2 Corinthians 6:6-7).

401.2. The minister of the gospel in the Church of the Nazarene must have peace with God through our Lord Jesus Christ, and be sanctified wholly by the baptism with the Holy Spirit. The minister must have a deep sense of the fact that souls for whom Christ died are perishing, and that he or she is called of God to proclaim or make known to them the glad tidings of salvation.

401.3. The minister must likewise have a deep sense of the necessity of believers going on to perfection and developing the Christian graces in practical living, that their "love may abound more and more in knowledge and depth of insight" (Philippians 1:9). One who would minister in the Church of the Nazarene must have a strong appreciation of both salvation and Christian ethics.

401.4. The minister must have gifts, as well as graces, for the work. He or she will have a thirst for knowledge, especially of the Word of God, and must have sound judgment, good understanding, and clear views concerning the plan of redemption and salvation as revealed in the Scriptures. Saints will be edified and sinners converted through his or her ministry. Further, the minister of the gospel in the Church of the Nazarene must be an example in prayer.

401.5. The minister should respond to opportunities to mentor future ministers and to nurture the call to ministry of those who have obvious gifts and graces for ministry or who are hearing the call of God to Christian ministry.

The Church's Response

The church recognizes the call of God on an individual. The gifts and graces for the ministry are recognized by the Body of Christ. As the call is affirmed the Church of the Nazarene through its education providers and seeks to make ministerial education available to the individual, regardless of previous educational background.

The Lord Calls, the Church Confirms

The Church does not call a person to preach, nor does it confer the authority to preach. **Everything essential about the ministry depends upon the word of the Lord being received and transmitted**. The word of the Lord determines its own servants and authorizes their proclamation. However, the Church, as a Spirit-filled and Spirit-led community of believers, will perceive and approve and encourage a person's call to preach. The Church confirms what the Lord initiates.

In the biblical sense, a preacher is one to whom the word of the Lord has come and by whom the word of the Lord is sent to others. The preacher is not validated by a personal career choice, by good grades on an aptitude test, or by the favorable report of a credentials committee. The preacher is a man or woman who can say, as Ezekiel said over and over, "The word of the Lord came to me."

What the preacher receives from the Lord he or she relays to the people, saying, "Hear the word of the Lord." He or she proclaims a **given message** by the authority of the One who chose and called him or her for that task.

Unless the Lord has tapped a person for the work of the ministry, he or she will have no authority. And if those who are called to preach substitute the wisdom of humanity for the word of the Lord, they will only succeed in polluting the air with noise that is powerless to save their hearers from sin.

Licensing and Ordination

The Church of the Nazarene recognizes two different tracks for ministry. For those who are called to the specific task of preaching, the church recognizes the order of elders. For those who feel their call lies outside of preaching, the ministerial track is that of deacon. The categories of service presently recognized for ministry include pastor, evangelist, missionary, teacher, administrator, chaplain, and special service. Ministers are assigned a role on the district in which they hold their local church membership.

Local License

The ministerial process for licensing and ordination begins with the local church and pastor. Any member of the Church of the Nazarene who feels called to ministry may be licensed for one year by the local church. The pastor recommends, and the church board grants the license. An examination process is required of all those who seek a local license. One is examined based upon his or her testimony of religious experience and a call to ministry and his or her knowledge of the doctrines of the Bible and the polity of the church.

A local minister is required to give a report to the church at the end of the year. They are also expected to pursue the course of study. At the end of the year, the church board may recommend them to the district for a district license.

District License

The district is the primary agent of licensing and regulation of ministerial relationships in the Church of the Nazarene. All ministers are required to report to the district. All ministers receive their district license and ordination at the district level. An individual declares whether he or she is following either the elder or deacon track.

The qualifications for receiving a district license include:

- holding a local license for one year
- being recommended by their local church board
- having completed the required progress in education
- showing evidence of gifts and graces
- having been examined by the district in terms of their education and their call
- having any disqualifications removed
- being in a proper marriage relationship for those who have been or are married

The district license is for one year and may be renewed following the process of obtaining a license. Licensed ministers are empowered to participate in their called form of ministry and if acting as an assigned minister they may administer the sacraments and officiate at marriages where the laws allow.

Ordination

The district license is the process through which an individual pursues ordination as elder or deacon. The requirements for ordination as an elder include:

- fulfillment of the course of study
- being a district licensed minister for two years and
- receiving the recommendations of the local church and the District Credentials Board
- years of service required depend on the nature of one's ministerial activity
 - three consecutive years of full-time service are required as a pastor or registered evangelist
 - four consecutive years as associate or assistant pastor
 - one year as full-time pastor and two consecutive years as assistant pastor
 - four years as a teacher in the religion department of a Nazarene institution
- the candidate's marriage relationship must be such that it is not a disqualification

The ordination is performed at the District Assembly in a special worship service. The general superintendent in charge is normally the person who performs the ordination.

One important issue is that one becomes ordained not simply because they have met the expectations of education and service. ***Ordination is the act of the church through which the act of God's grace flows.*** The basis of ministry being a call by God means the church has to believe God is indeed calling this particular individual to ministry. So, **ordination is not something to be demanded when one has met the external criteria established by the church.**

From RIIE Nazarene History and Polity,
Lesson 12

Pastor Profile

The Ideal Nazarene Pastor

The pastor-leader must be:

1. Spiritual Leader
 - Filled with the Holy Spirit
 - No personal agendas
 - Good talents but does not depend on them
 - Expert on preaching and teaching holiness doctrine
 - Disciplined
 - Ethical and Full of Integrity
2. Catalytic Leader
 - Sees the whole picture
 - Thinks system
 - Leader—not just a manager
 - Servant leader—ability to lead and follow
 - Seeks to move to a higher level personally
 - Moves others to a higher level
 - Can develop leaders
 - Willing to take calculated risks
 - Can think strategically
3. An Evangelistic Leader
 - Passion for evangelism
 - Can preach with passion and unction
 - Models evangelism/has fruit
 - Knows how to lead a person to Christ
 - Knows how to disciple a new convert
 - Knows how to lead a person to be sanctified
 - Lives evangelism as a lifestyle
 - Expects the leaders in his/her church to be evangelistic
4. A Visionary Leader
 - Can see things and help others to see them
 - Vision for the work, can visualize what can be done
 - Has drive/is determined
 - Can lead a team
 - Can work in a team
5. An Inspiring Leader
 - Can get others to catch the vision
 - Can motivate people to action
 - Has the gift of encouragement
6. A Mentoring Leader
 - Jesus is the model
 - 1) Teach them
 - 2) Send them out to practice

- 3) Trust them in the work
- 4) Let them make mistakes
- 5) Correct them without criticizing
- 6) Plug them into ministry at their level of development
- 7) Fellowship with them
- 8) Develop intimate friendship
- 9) Let them observe you in ministry
- 10) Empower them
- 11) Delegate authority
- Loves people
- Willing to spend time with people
- Mentoring is on purpose
- Studies the Word with them

7. Leads with good ministry and missional philosophy

- Book of Acts as a working model
- Multiplication philosophy
- Biblical ministry and missional philosophy
- Not a dependence mentality
- Does not have a control mentality

8. Balanced Leader

- Stable—not a fad chaser
- Not controlled by inferiority complex
- Balanced personality
- Balanced emotionally
- Balanced family and ministry
- Good administrative ability and habits
- Can organize well
- Can set goals and reach them
- Can delegate
- Knows how to trust
- Not a perfectionist
- Faithful to Church
- Loves the Church of the Nazarene
- Can prioritize and reprioritize
- Has gift of hospitality
- Is not easily distracted
- Can handle and manage finances well
- People-oriented but job-concerned
- Not lazy
- Has common sense

--as adapted from a leadership document presented by Louie Bustle,
Director of the World Mission Department, Church of the Nazarene

Call to a Local Church

In developing areas of the Church of the Nazarene and areas where the church is expanding via the rapid planting of churches, often a spiritual leader emerges from the fellowship (the church plant). In many cases, this person becomes the pastor by consensus of the group and as affirmed by the district superintendent or ministries coordinator. This person will then begin ministerial training to develop as a Nazarene minister.

As a district develops the process for calling a pastor as outlined in the *Manual* is:

An elder or a licensed minister may be called to pastor a church.

Must receive two-thirds favorable vote by ballot of the church members of voting age present and voting.

Church board nominates the individual by two-thirds favorable vote after consultation with and approval of the district superintendent.

Relationship to a Local Church Board (Vision Team)

The pastor is the chairperson of the church board. (*Manual*, para 413.23)

The pastor is the leader of the church board.

--He or she is not a dictator.

--He or she is a servant leader.

The pastor is accountable to the church board—as well as to the congregation and to the district superintendent.

The church board is responsible and accountable to the pastor as the leader and the chairperson.

The pastor's objective should be to cultivate the board as a team—as a vision team. Together their objective is to develop the ministry in the most effective way possible. They are seeking to develop a church that is a God-ordained ministry to its community: saturated with the presence of God, providing meaningful, uplifting worship that glorifies God, creatively evangelizing, training, making disciples, providing opportunities for meaningful fellowship, and seeking God's direction for meeting needs in its community (acts of service and social holiness).

Pastoral Reviews

The church/pastoral relationship shall be reviewed by the church board, meeting with the district superintendent (or an ordained minister or layperson appointed by the DS).

This review shall take place within 60 days of the second anniversary of pastoral service and every four years thereafter.

The district superintendent or the appointed representative shall be responsible for scheduling and conducting the review meeting(s) with the church board.

The review meeting(s) shall be conducted in consultation with the pastor.

The review meeting(s) shall be conducted in executive session (church board, including pastor).

A public and/or printed announcement explaining the purpose of this church board meeting shall be conveyed to the congregation the Sunday before the church board and district superintendent meet for the regular church/pastoral review.

At this review meeting, the question of continuing the church/pastoral relationship shall be discussed.

- The objective is to discover consensus without the need of a formal church board vote.
- If the church board does not vote to present the question of continuing the church/pastoral relationship to the church membership, the church/pastoral relationship will continue.

The church board may vote to present to the church membership the question of continuing the pastoral call. The vote by the board will be by ballot and require a majority of all church board members present to carry.

If the church board votes to present the question of continuing the church/pastoral relationship to the church membership, the matter shall be presented at a church meeting duly called for this purpose. The meeting shall be held within 30 days following the vote of the board.

- The question shall be presented, "Shall the present church/pastoral relationship continue?"
- The vote shall be by ballot and require a two-thirds majority to carry, except where civil law of a given country requires otherwise.

If the church membership votes to continue the church/pastoral relationship, the church/pastoral shall continue as though such a vote had not been taken; otherwise, the church/pastoral relationship shall end on a date set by the district superintendent not less than 30 nor more than 180 days following the vote.

--*Manual*, paragraph 122, pp. 79-80

District and Mission

- Keep connected with the district and the district superintendent.
- Keep your members and entire congregation connected with the district.
- Understand the vision of the Church of the Nazarene at all levels—local, district, field, region, and global.
- Guide your ministry in a way that matches up with the vision of the district and denomination.

Church Property

Any Local Church may own property in the name of the church, so long as the name "Church of the Nazarene" is on the title deed. This property remains in the ownership of the Local Church so long as the church continues to be a Church of the Nazarene.

After a Local Church property is purchased and deeded as a Church of the Nazarene, it must hold the name "Church of the Nazarene" from that time forward. It becomes a visible and substantial landmark in the community, bearing the name of "Church of the Nazarene." It may only be sold upon approval of the District Advisory Board.

If ever a Local Church should become inactive, is disorganized, or decide to withdraw from the Church of the Nazarene, the property continues to be the ownership of the Church of the Nazarene. The title deed will be transferred to the District Advisory Board for determining its future status as a Church of the Nazarene.

Lesson 6

THE MINISTER: THE DOCTRINE

Articles of Faith (in very short form)

17. We believe in one God, the Creator of all things, who reveals himself as Father, Son, and Spirit.
18. We believe in Jesus Christ, who is fully God and fully man at the same time, who became like us to bring about our salvation.
19. We believe in the Holy Spirit, who is active in the world, bringing us to salvation.
20. We believe that the Bible is the Word of God, giving us all we need to know about how to be saved.
21. We believe that we are all sinners by both nature and act and need God's forgiveness and cleansing.
22. We believe that Jesus Christ died on the Cross and that by trusting in His death, we can be restored to a right relation to God.
23. We believe that God has enabled us to turn to Him from sin but that He has not forced us to do so.
24. We believe that each person must repent, turn away from sin, and trust Christ to accept him or her.
25. We believe that when we turn from sin and trust in Christ, the old record of sin is wiped clean, and we are born anew, thus becoming part of the family of God.
26. We believe that after being born anew, we need the fullness of God's Spirit in our hearts. When we make a complete surrender to Him, He cleanses our spirit, fills us with His perfect love, and gives us the power to live victoriously.
27. We believe that the Church is the Body of Christ, carrying on His mission through the power of the Holy Spirit.
28. We believe in baptism and urge people to be baptized as Christians.
29. We believe in the Lord's Supper.
30. We believe that God can heal. We pray for healing. We also believe that He can work through medical science.
31. We believe that Jesus Christ is coming again.
32. We believe that everyone will face the judgment of God with its rewards and punishments.

--from *Welcome to the Church of the Nazarene*
Beacon Hill Press

The Doctrine of Sin

(Article #5)

A Right Conception of Sin

Often Calvinists and Wesleyans argue over the issue of sin in believers' lives. And yet it is not always recognized that these two traditions hold to two very different understandings of what sin is. The arguments are based on key definitions. According to John Calvin, sin is falling short of the glory of God, or missing the mark. Therefore *any* non-Godlike qualities or imperfections in humanity are considered sinful. It is quite understandable, then, that they would claim we sin in thought, word, and deed daily. Most simply put, we are sinful because we are not God.

But Wesleyans have stressed the volitional element of sin. Sin, for Wesley, is a willful transgression of a known law of God. In other words, sin is always a conscious act of rebellion against what God desires for us. And, in a sense, this definition is key to understanding facets of our articulation of sanctification, as we claim that this type of rebellion is not necessary. There can be victory over sin—using this definition.

However, Wesley did not offer this definition as the only definition of sin. For example, Wesley was quick to point out that there are sins of omission as well as commission. A sin of commission is when we commit an act forbidden to us. We break a law. But James is clear in his letter that sin is also a correct label whenever we know the good we ought to do and do not do it—omit doing it.

Becoming Holy People, Diane Leclerc
Ministerial Course of Study Module, p. 45

"The sin question is the pivotal question. Anything taught or preached which obscures the cruciality of sin becomes an enemy of the Cross of Christ."

H. V. Miller, *The Sin Problem*
Quoted by Richard S. Taylor in
A Right Conception of Sin
(Kansas City, Beacon Hill Press, 1945), 11.

The Double Need and the Double Cure

Chapter Four in *New Testament Holiness* by Thomas Cook

"The reason why many do not apprehend the true nature of the salvation of Jesus Christ is because they do not understand the true nature of sin."

Without understanding sin, we cannot understand God or His relationship to us.

First, we must know the difference between guilt and depravity.

Sin is wrong-doing, but a state of sinfulness existed before we began to do. Wrong-doing involves guilt, and needs forgiveness, but a state of sinfulness cannot be forgiven. Pardon refers to actions, but a sinful condition is not action. Sin in the sense of guilt is a voluntary violation of the Divine law an actual transgression in thought, word, or deed; but depravity is an involuntary state of the heart which we have inherited from our first parents in the Fall, hence it is often described as inbred or inborn sin. Depravity is not actual sin; it is the inward fountain from which actual sin originates; that inward cause of which sins are the effect. It is deeper down and farther back in our nature than wrong-doing. It is sin in embryo—that state of the heart out of which acts of sin are born.

"Behind the doing of sin is the being of sin, and it is only by removing the cause that the effect will cease. The whole tenor of Scripture teaches that the purpose of the death of Christ was not merely to save men from the consequences of sin, but to save them from sin itself. The sin which causes the sins. It is this being, or "body of sin," as St. Paul terms it, that is to be "crucified" and "destroyed," in order that "henceforth we may not serve sin." (Rom 6.6). The Divine method is not to lop off a branch here or cut away [there] but to strike at the root."

How do Muslims punish thieves? (They cut off the hands of the guilty. But . . .)

"Hands do not steal; there is something behind the hands. Some will say there is the will, but our nature is behind our will, and it is there where we need to be put right. Better than his creed a man may be, but no man is better than his heart. The heart in the Word of God stands for condition, as distinguished from conduct. A man will *do* according to what he *is*. The heart is the spring from which issue the streams that make up the sum total of a human life. If the foundation be kept pure, all the streams will be pure. When the heart is right the outward life will correspond as naturally as fruit to a tree."

"Does not the high import of the Sermon on the Mount consist in the fact that a moral condition is demanded antecedent to the act? Not only is the external observance of the ten commandments required, but the secret desires of the heart must be pure." Such as John's example of the one who hates his brother is also to be considered a murder (1 John 3.15).

"Depravity as such is not always seen in the outer life, but it is manifest to the painful consciousness of the believer. When he would do good, evil is present with him. The strong man is bound, but not being cast out, he makes desperate efforts to burst his bonds and reassert his supremacy in the household. The evil within may be kept in subjection, but the struggle is often so severe and protracted that . . . the bitter cry is

[made], 'O wretched man that I am, who shall deliver me from the body of this death?'" (Romans 7.24).

"The penitent convicted of his sins seeks Divine forgiveness. The believer convicted of the depravity of his nature signs for inward purity. The one inquires, How can the sins which are past be forgiven? The other asks, How can I be cleansed from conscious purity? We are guilty for what we have done, but we were depraved before we were responsible for our doing. The existence of both original and actual sin has always been accepted by the Christian Church as a Scriptural doctrine."

"It is because sin exists in this twofold character, as an act and as a state, that salvation assumes a twofold aspect. For guilt there is forgiveness, for depravity there is cleansing." John writes, "If we confess our sins, God is faithful and just to forgive us our sins [guilt], and to cleanse us from all unrighteousness [depravity]." (1 John 1.9)

John Wesley and Adam Clarke never heard of a person being forgiven and cleansed at the same moment. "The explanation is that God's work is always in harmony with man's faith. The work wrought [the work that is accomplished] and the blessing obtained is in accordance with the faith exercised. God bestows what the son's intelligence perceives to be its need, and what faith humbly claims."

For a sinner, the desire is to be saved, to receive mercy for one's sins. One is not yet aware of the depths of one's depravity. "Not until the soul can hear the revelation does the Spirit of God reveal 'the depths of inbred sin.'" "Under his all-searching and piercing gaze, the sense of sin within becomes deeper and more poignant, until, deeply humbled we bewail our condition, and cry with the Psalmist, 'Create in me a clean heart, O God, and renew a right spirit within me.' (Psalm 51:10) It is then, when our intelligence apprehends the soul's deep need of inward purity, that definite prayer is offered, definite faith is exercised, and God speaks the second time, 'Be clean.'"

The Wesleyan-Holiness view

The Wesleyan-Holiness view of sin and salvation asserts that the moral and spiritual brokenness and corruption experienced as the nature of sin by all men since the Fall of Adam and Eve in Eden can be restored by the sanctifying work of Christ's Atonement.

Key to understanding a Wesleyan view of humanity is the fact that after the Fall, the image remains. It is severely distorted but not obliterated. And therefore, salvation for [John] Wesley—broadly defined to include sanctification—is the process of the restoration and renewal of the image of God in us.

--*Becoming Holy People*
RIIE Module, p. 44

From Scripture

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. (Romans 5.12, NIV)

Physical death is the penalty for sin. It is also the symbol of spiritual death, man's ultimate separation from God, *because all sinned*. . . . The context shows that Adam's sin involved the rest of mankind in condemnation (vv. 18-19) and death (v. 15). We do not start life with even the possibility of living it sinlessly; we begin it with a sinful nature.

NIV Reflecting God Study Bible
Note on Romans 5.12, p. 1714.

"The Lord said . . . 'Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood.'" (Genesis 8.21)

"Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalm 51.5)

"Even from birth the wicked go astray; from the womb they are wayward and speak lies."
(Psalm 58.3)

"All of us also lived among them [the disobedient] at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath." (Ephesians 2.3)

"It is God's will that you should be sanctified." (1 Thessalonians 4.3)

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it." (1 Thessalonians 5.23-24)

The Doctrine of Entire Sanctification

(Article #10)

Can you define entire sanctification in a sentence?

Here is one—and only one—try at it: entire sanctification can be defined as a second crisis experience following regeneration; it is an experience, received by faith, where God effectively deals with the “carnal nature” or the “bent toward sinning,” thus enabling an entirely sanctified person to progress significantly in a life of holiness and love—victorious and virtuous living.

John Wesley called this experience Christian perfection. The 19th century preachers and teachers preferred the phrases “second blessing” or “baptism with the Holy Spirit.” Both sources imply an experience that changes us inwardly, allowing us to progress in virtue and love outwardly. Perfection for Wesley had precise meaning. Today, we often miss its significance because of muddled definitions.

Article X. Entire Sanctification

¶13. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as “Christian perfection,” “perfect love,” “heart purity,” “the baptism with the Holy Spirit,” “the fullness of the blessing,” and “Christian holiness.”

¶14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace. We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such a purposeful endeavor, one’s witness may be impaired and the grace itself frustrated and ultimately lost.

-- The Manual of the Church of the Nazarene

There are several key ideas in this article of faith that makes this doctrine our denominational distinctive.

We believe:

- **Entire sanctification is subsequent to regeneration (meaning that entire sanctification follows at some moment after the new birth)**—this then implies there is a second crisis experience in the Christian journey that takes a person beyond what is accomplished at the time he or she was saved.

- **Entire sanctification frees us from depravity** – the difference between Wesleyan-Holiness theology and the Reformed tradition is that we believe the power of sin can be dealt with effectively (broken, cleansed) so we might live victoriously in this life.

- **Entire sanctification is characterized by entire devotion to God**—consecrating everything (ourselves, our possessions, our family, and friends), to God and committing our whole being to His service is the first requisite of the entirely sanctified life.

- **Entire sanctification results in obedience and love**—when the power of sin is cleansed by grace, we are filled with a new power through grace to be obedient to God’s deepest desires for us. Our intentions are purified, and our capacity to love grows into a true ability to love.

- **Entire sanctification has an element of both taking away and giving to**—in other words, our inner disposition to sin is “taken away,” but immediately the abiding presence of the Spirit dwells within us in deeper and more pervasive ways than ever before. Wesley spoke of this when he said, “love—God’s love—excludes sin in the heart.”

- **Entire sanctification is through faith—by grace—alone**—John Wesley took Martin Luther’s doctrine of *sola fide* and applied it to the second work of grace. Just as we can do nothing to deserve salvation, we can do nothing to deserve sanctification. We must always cooperate with the grace of God, but we cannot earn it.

- **Entire sanctification is—usually—followed by the witness of the Spirit**—one of Wesley’s most important doctrines is what is known as the witness of the Spirit, also known as the doctrine of assurance. The Spirit testifies with our spirit that we are the children of God. We have applied this also to the experience of entire sanctification. Of note, Wesley was aware later in his life that because of non-spiritual factors—such as perhaps mental illness, in today’s terms—it is conceivable that a person is unable to experience this inner assurance.

- **Several metaphorical phrases can be utilized to describe entire sanctification**—this implies there is no one linguistic statement that is better than another. Certain periods of history have preferred certain phrases over others, but none is normatively dominant. All language is metaphorical in a sense.

- **Entire sanctification requires subsequent growth, which must be intentionally nurtured**—Entire sanctification is far from the end goal of our lives. We do not arrive and wait it out after the experience! We are enabled by the experience of entire sanctification to grow without some previous encumbrances. There is a key difference between a pure heart and Christian maturity. To have our heart’s intentions purified gives us new potential, but it is still the maturing, growing process that realizes, more and more, this potential.

- **This growth is growth in Christlike character**— we must always see the goal of the Christian journey to become more and more like Christ. This is definitive and normative of the sanctified life, with Christ’s love at the forefront of our understanding of the character of God.

—from RIIIE Module, *Becoming a Holy People*, Lesson 9

Wesley on Christian Perfection

from *A Plain Account of Christian Perfection* published in 1764

- There is such a thing as perfection; for it is again and again mentioned in Scripture.
- It is not so early as justification; for justified persons are to 'go on unto perfection.' (Hebrews 6:1)
- It is not so late as death; for St. Paul speaks of living men that were perfect. (Philippians 3:14.)
- It is not absolute. Absolute perfection belongs not man, nor to angels, but to God alone.
- It does not make a man infallible: None is infallible, while he remains in the body.
- Is it sinless? It is not worthwhile to contend for a term. It is 'salvation from sin.'
- It is 'perfect love.' (1 John 4:18) This is the essence of it: Its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks. (1 Thessalonians 5:16)
- It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.
- It is capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this, till five or six years ago.
- It is constantly both preceded and followed by a gradual work.
- But is it in itself instantaneous or not? . . . It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

Two Levels of Christian Experience

by Dr. H. Orton Wiley, Nazarene theologian and educator

Life is given in regeneration or the new birth, and this life is a holy life, embracing as it does all of the graces of the Spirit, and manifesting itself in love to God and man.

But this life is implanted in a soul which by inheritance from the race is infected with a depraved nature commonly known as inbred sin or the carnal mind.

One who is regenerated or "born again" comes to see that which St. John so clearly taught, fear may exist in the heart along with love. He sees also that there is an experience where perfect love casts out the fear that has torment (1 John 4:17-18).

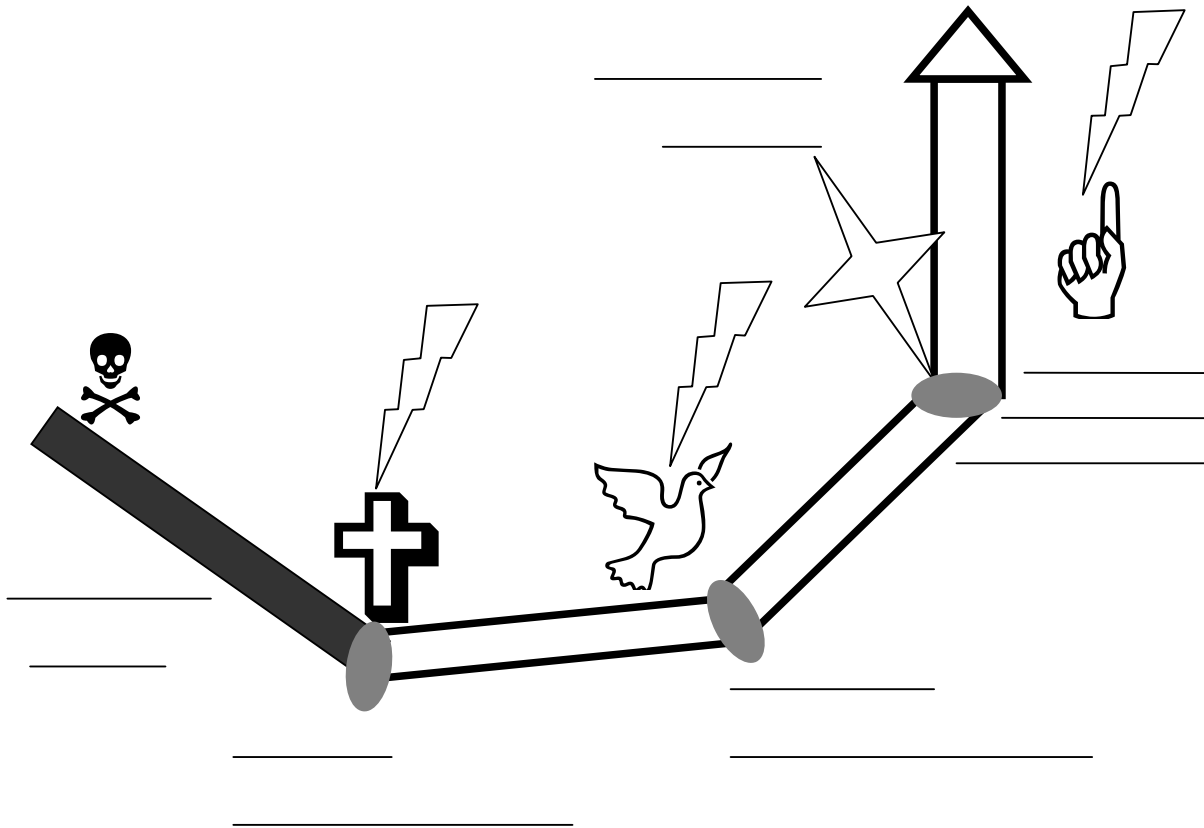
This experience must be his if he is to have boldness in the Day of Judgment.

Thus the purification of the heart from sin follows a testing time after conversion, to see whether or not the newborn soul will gladly and willingly surrender all in order to obtain the fullness of the blessing. This experience of perfect love is wrought by grace alone, through the atoning blood of Jesus and the sanctifying power of the Holy Spirit (Acts 15:8-9). Love thus becomes the ruling motive of the sanctified life, and this love is capable of infinite increase.

-- from Wiley's commentary for *The Epistle to the Hebrews*, p. 31f

Crisis and Process in Sanctification

(John Wesley's Grace Continuum, adapted by Rev. Tom Lytle)



Twelve Steps for Encouraging People in the Pursuit of Heart Cleansing through Entire Sanctification

1. Encourage one's awareness for the need to be cleansed through entire sanctification.
2. Encourage the willingness for heart-searching.
3. Encourage the pursuit of this spiritual experience.
4. Encourage the people to take the time to discover what this experience is all about.
5. Encourage the search for the source of one's sinful errors and how to resolve it by surrendering to God's sanctifying grace.
6. Encourage a total surrender encompassing death to self-sovereignty.
7. Encourage the understanding that commitment and surrender are not the same things.
8. Encourage the act of consecration of all powers redeemed by Christ.
9. Encourage the exercise of the faith that follows complete devotion.
10. Encourage waiting for assurance, the witness of the Spirit, to the cleansing of one's heart and spiritual condition.
11. Encourage reliance upon God as the standard for daily living.
12. Encourage walking in the light as essential to maintaining the experience.

--from RIIE Module
Wesleyan Holiness Spiritual Formation

Article 10: Entire Sanctification

Our Distinguishing Doctrine

By John A Knight

To be converted to Christ is to be set on the road to moral and spiritual wholeness – in other words, to a life of holiness. Within this life process, a distinctive moment is possible that cleanses the believer “from original sin” and brings “entire devotement to God” (*Manual*, Article 10). This “crisis” moment, an identifiable point in time, is known as entire sanctification.

We believe Christ’s redemption, including holiness broadly conceived and entire sanctification is totally adequate to meet humankind’s deepest need. The atonement of Christ deals not only with the works or manifestations of sin – with sins and sinning – but also with the condition of sin, or in other words, not only with the symptoms but also with the disease itself. With the apostle Paul we exult, “Where sin abounded, grace did much more abound” (Romans 5:20, KJV).

Salvation in Christ means deliverance from sin (Matthew 1:21). In *justification* we are delivered from the *past*, or guilt of sin. Simultaneously, in *regeneration* (new birth) we are delivered from the *power* of sin. In *entire sanctification* we are delivered from the *pollution* of sin. In *glorification* we shall be delivered from the *presence* and *effects* of sin. At every stage of salvation, we are being delivered or saved continuously, moment by moment.

The stage that concerns us – entire sanctification – is the stage entered by those whom Wesley termed “fathers in Christ.” The distinctive doctrine that describes this stage of holiness is stated in Article 10 of the *Manual of the Church of the Nazarene*. From this beautiful and balanced statement comes the following highlighted affirmation.

Entire Sanctification is an Act of God

Like all stages of salvation, sanctification is by grace through faith in Jesus Christ. It does not occur as a result of one’s efforts, no matter how worthy or altruistic. One is not sanctified “wholly” either because of one’s merits or by one’s good deeds. Acts of compassion done “in the name of Christ” flow out of God’s gracious activity in the heart and do not accrue merit to receive the grace of sanctification.

Entire sanctification generally occurs “subsequent to regeneration” (*Manual*, Article 10). Scripture suggests some kind of “secondness” in Christian experience, as for example in the entire epistle of 1 Thessalonians (cf. 5:23-24). Further, following their conversion, believers eventually come to a point of increasing awareness of a spirit that is unfriendly to godliness. They are confronted with a strong propensity [inclination or learning] to self-sovereignty and the gratification of self-will.

Virtually all evangelical Christians acknowledge that holiness or sanctification is taught in the Bible and that it brings believers freedom from sin through the merits of Christ’s death. There is widespread disagreement, however, regarding the meaning of freedom from sin and when it becomes an actuality in the believer.

Four different views have been commonly expressed:

1. *Holiness(entire sanctification) is simultaneous with regeneration and is completed [at the same time].* This view is contrary to universal Christian experience. Regenerate persons of every era have acknowledged the antagonisms to divine love they discover within themselves under the illumination of the Holy Spirit. Believers have been so strongly aware of the perverse tendencies of their own natures that many have concluded there can be no deliverance until, or perhaps by the means of, purgatorial fires. Further, the view that holiness is completed in conversion contradicts the creed of all the orthodox branches of the Church.
2. *Holiness is a matter of spiritual growth from regeneration until physical death.*
3. *Persons are made holy in the moments of death.*

Christians experience fails to confirm the views that holiness is by growth or death. No one claims to have grown into a spiritual state of complete deliverance from the tyranny of a sinful self, nor are there grounds in the Scriptures for these views.

The fourth view of holiness is the one that Nazarenes believe.

4. *Holiness is begun in regeneration, continued by a further instantaneous work of heart cleansing (entire sanctification) wrought by the Holy Spirit "subsequent to regeneration," and progresses throughout the life of the believer to glorification.*

The question may be raised as to why there are two works of grace. Perhaps the best response is that there are levels of awareness of need. Nonbelievers cannot know the depth of their sinful condition and selfish depravity until they begin to walk with the Lord and experience His holiness (cf. Isaiah 6).

The testimonies of others outside the Holiness Movement to a second work seem to corroborate the witness of Scripture and experience. Earlier Holiness exponents underscored [emphasized] "secondness" over against the theory that one is made holy by growth or by death.

A believer is not only cleansed from "original sin," the spirit of self-sovereignty that tends to challenge the will of God, but also "brought into a state of entire devotement to God, and the holy obedience of love made perfect." (*Manual* Article 10). The believer's will become one with the will of God, totally yielded to Him, pure in all its devotions to God. Believers willingly follow Christ in obedience not because they are compelled to do so but because this is their supreme and joyful desire.

Entire Sanctification is Wrought by the Baptism with the Holy Spirit

The baptism of the Holy Spirit refines our natures of the dross of sin that remains following conversion (cf. Matthew 3:11-12; Malachi 3:1-3). At conversion we are indwelt by the Spirit (1 Corinthians 3:16, 6:19; Romans 8:9b), but we must be "filled" with Holy Spirit so that Christ may truly indwell us (Ephesians 3:14-19, 5:17-18). We are entirely sanctified by the baptism of the Holy Spirit. This cleansing or purification makes us holy but also creates the unity of perfect love in Christ's Body the Church, for which Christ prayed (John 17:17-26).

Entire sanctification "comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service" (*Manual*, Article 10. Obviously both purity (2 Corinthians 7-1) and power (Acts 1:8) are marks of one who is entirely sanctified.

Entire Sanctification is Provided by the Blood of Jesus

Entire sanctification is not a result of one's striving. Rather, it is "provided by the blood of Jesus, [and] is wrought instantaneously by faith" (*Manual*, Article 10). It is not an addendum to the atonement of Christ but an integral part of it (Hebrews 13:12). The faith that opens the door to entire sanctification is "preceded by entire consecration, and to this work and state of grace the Holy Spirit bears witness" (*Manual*, Article 10). There must be a complete and consummate commitment of oneself to the total will of God, including everything one knows and does not know. The Holy Spirit confirms this kind of total commitment (Romans 8:16). This assurance, which is distinctive in Wesleyan circles, rests upon God's Word and promise, the fact that all condemnation is removed, and evidence of the fruit of the spirit in one's life (Galatians 5:22-25).

Entire Sanctification is Known by Various Terms

The various terms used for entire sanctification represent "its different phases, such as 'Christian perfection,' 'perfect love,' 'heart purity,' 'the baptism with the Holy Spirit,' 'the fullness of the blessing' and 'Christian holiness'" (*Manual* Article 10).

"Perfect" or "perfection" in biblical usage means fulfilling the purpose for which a thing or person is made, not perfect in the sense of "faultless." (See 1 Thessalonians 3:10.) Men and women were created to love God with all their soul, mind, and strength and their neighbors as themselves. This

way of living, or "Christian perfection" (see 1 Thessalonians 3:12-13), is made possible by the indwelling and enabling of the Holy Spirit.

Entire sanctification, then, is a divine work that instantaneously by faith brings freedom or cleansing from original sin, assurance through the abiding presence of the Holy Spirit, who empowers for service, and entire devotion to God.

Distinction between a Pure Heart and a Mature Character

Article 10 recognizes "a marked distinction between a pure heart and a mature character." It acknowledges that we have "this treasure in earthen vessels" (2 Corinthians 4:7, KJV), in frail, human bodies. A "pure heart" is obtained in an instant, the result of entire sanctification; a "mature character" is the result of growth in grace, requiring time.

We reject the notion that sin, "properly so called," is any deviation from the absolute law of God – any lack of conformity, any falling short. The most saintly among us on occasion fall short. The apostle Paul said, "all have sinned [past tense] and do now [present tense] come short of the glory of God" (Romans 3:23, author's translation). This distinguishes sin from omission or error.

We can be freed from sin in its primary sense, which involves a compliance of the will, and can be granted a "pure heart" in an instant." However, we are not freed instantly from mistakes, ignorance, poor judgment, and so on. These are to be corrected or improved, and character is to be developed through "growth in grace." Which also is effected by the grace of God.

Entire Sanctification Includes the Impulse to Grow in Grace

While entire sanctification includes the impulse to grow in grace, "this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality," such as regular worship and fellowship with other saints, study of God's Word and prayers, and exercises of compassion to the needy. "Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost." (*Manual*, Article 10).

The clear implication is that when growth is stymied or does not occur at all, we are in danger of becoming ineffective witnesses to the grace of God and of losing the sanctifying and transforming power of God in our lives. Progress in Christlikeness is progress in holiness, and that is the antidote to ineffective and fruitless living.

--from the Nazarene magazine *Holiness Today*

--**John A. Knight** is retired minister and general superintendent emeritus in the Church of the Nazarene

Lesson 7

THE MINISTER: PASTORAL RESPONSIBILITIES

The Pastor's Spiritual Formation

1. Sermon study will feed your soul, but you need your own ways to relate to God, to keep close to the windows of grace, to keep the romance of your relationship with God alive.
2. At the heart of John Wesley's understanding of progressive sanctification, of how a Christian grows, is his concept of the "means of grace." He writes, "By 'means of grace' I understand outward signs, words, or actions, ordained by God, to be ordinary channels whereby he might convey to persons prevenient, justifying, or sanctifying grace."

Wesley's categories of the "Means of Grace"

1. General Means

- Keeping the Commandments
- Denying ourselves
- Taking up our Cross
- Exercising the presence of God (maintaining a constant awareness that we are in His presence)

2. Instituted or "Particular" Means

- Those means in which Christ himself directs His disciples to participate
- Prayer
- Searching the Scriptures (similar to *Lectio Divina*)
- The Lord's Supper
- Fasting
- "Christian conference"—Christian conversation

3. "Prudential" Means

- Class meetings—small groups where accountability is stressed
- Prayer meetings
- Covenant & watch night services—that stress reaffirming our commitments to be devoted to God
- Love Feasts—a type of testimony service that met for the purpose of building up leaders and mature Christians
- Visiting the sick—doing all the good one can
- Reading devotional classics (books considered helpful to spiritual growth)

--from RIIIE Module, *Wesley's Theology*, Lesson 12

The Pastor's Family

Authority of the Family

The Bible way of understanding authority is not demand but love (Genesis 1-2, Ephesians 5). Translated into family life, authority is understood in terms of mutuality and love. Authority is no longer coercive, rather it is persuasive. What the law could not demand, a husband and a wife will freely give. The family is not a place of obligation. The family is a place where love opens up lives in an atmosphere of mutual self-fulfillment.

The family is also where children are formed in order that they might contribute to society and the Church; children need structure, and parents are responsible to provide it. Without structure and recognition of authority, a child will be lost in the ambiguity of moral decision-making; children are first taught to obey so later they will be capable of exercising freedom.

The family is a place where each member becomes a steward of the resources entrusted to it. In other words the family is a place where people learn to pull together, sacrifice for one another, and accomplish more together than they could alone.

--from RIIIE Module, *Ethical Living*, Lesson 18

- Next to God—the family is the pastor's highest priority
- Love the spouse, love the children, care for them, and nurture them
- Have family devotions
- Enjoy life together
- Enjoy walking with Christ together
- Make time—quality time to relax together, time to connect in recreation

Family and Moral Reflection

If morality is fostered in association, then the health of one's family is one predictor of virtue. A child is shown how to live by the example set by parents and even older siblings. If Aristotle, the Greek philosopher and ethicist, is right, then virtue is born in the active engagement of family life. Perhaps the primary place for moral reflection is the family.

Christian believers ought to be concerned with family responsibility. Another view suggests that people give proper attention to their families not because of its results, but because it is the right thing to do.

Ethics is a disciplined reflection on the formation of a healthy character and its relationship to virtuous action. Character is formed in a family and virtuous action is first learned in the family.

--from RIIE Module, *Ethical Living*, Lesson 18

The Pastor and the Family

A pastor needs to stand ready to serve, but the family should not be allowed to become second on the agenda. Work cannot be allowed to become more important than family.

There is no excuse for routinely not spending time with the greatest gift a pastor can receive, a family. The pastor's commitment to family should be public. This will show others in the congregation how to care for a family.

A healthy family will not be an exclusive clan, rather it will be open for receiving friends and neighbors. A healthy family does not cling to its members. The true test of a healthy family is the ability to let go and bless the children as they start families of their own.

Good families are a result of discipline, commitment, and Church. Paul describes the Church as a body, an organic whole that allows for differences in opinions and outlooks while in the end is one in spiritual unity.

--from RIIIE Module, *Ethical Living*, Lesson 18

Prayer in the Pastor's Life

A Personal Act of Worship and Means of Grace

As the pastor, your own personal walk with Christ is your most important priority. The pastor must maintain an intimate relationship with God through prayer and Bible study as a means of grace for his or her own spiritual growth and development. Without an up-to-date personal experience with the Lord, you cannot be an effective means of grace to your people. Personal daily time with God is vital. "Watch over your heart with all diligence, for out of it spring the issues of life" (Proverbs 4:23)

A Priest to your Family

Always remember your own family under the care of your home. Every member of your family has spiritual needs. You are their shepherd. Your spiritual ministry to them should be your highest priority. Your family will be a reflection of your loving care for them. They will show to others your effectiveness in ministry in ways that nothing else can do.

A pastor "must manage his own family well (a well-behaved family), with children who obey quickly and quietly with respect. For if a man cannot manage his own household, how can he take care of God's church?" (1 Timothy 3:4-5)

So make it a priority to regularly pray with your family and read God's Word together.

A Priest to your People

In the Old Testament, the high priest carried on his shoulders the names of all the tribes of Israel. As the priest to your people, it is your responsibility to carry them before the Throne of Grace regularly. Lift them by name to God and pray specifically for their individual spiritual and life needs.

The Pastoral Prayer during worship services become a meaningful time to lift your people as a group to God, bearing their praises and petitions to the Throne of Grace.

The Apostle Paul's pastoral prayers in Ephesians 1:15-23, Philippians 1:9-11, and Colossians 1:9-14 provide helpful examples of how you can pray for the people God has entrusted into your care.

A Priest to the Lost Souls in your Community

A pastor bears a burden for the lost souls in his or her community. Ask God to give you a passion for souls, and then be faithful to carry those souls to God until they come to Christ.

Ask God to give you at least one Prayer Warrior in your church. Every pastor and every church needs a layman who feels a special calling to prayer – one who God has empowered in special ways to entreat God and lay hold of spiritual victories by faith. This person carries a burden to pray for their pastor, for the congregation, and for the community at large. Such a person can only be called and gifted by God – it's a God-thing. Pray that God will raise up such a person in your church.

Lead your people to be a praying people. God honors a congregation of believers who honors Him with trusting prayer. Encourage prayer meetings, prayer cell groups, times of fasting and prayer, even at times all nights of prayer. As you and your people pray, God will do amazing things among you. The community will take note and will be drawn to God.

"The effectual fervent prayer of a righteous man avails much." James 5:16

Missional Pastors Pray and Fast

adapted from *Walking Leadership the Higher Ground*
by Dr. David F. Nixon

Why pray? Because nothing of eternal significance happens apart from prayer. God's intervention is the reward for dedicated praying. Spiritual leadership skills are God-powered, not human-centered.

Prayer Connects Us with God

- God is all-powerful.
- God can change people overnight.
- God's vision is gained through prayer.
- God's power is revealed through prevailing prayer.

The Holy Spirit Guides Through Prayer

Prayer should be West Africa's first course of action. West Africa should be known as men and women who pray.

Prayer and Fasting

- a. The story of the Cali, Colombia church is the story of a church that is experiencing exponential growth because of the foundation of prayer and fasting. [Do you know of similar stories of prayer and growth?]
- b. There is a vital connection between prayer & fasting.

The Anointing of Multiplication

- a. People get saved *continually* in a praying church mobilized for multiplication.
- b. Lives are transformed by Christ in miraculous ways.
- c. Missional churches make authentic converts.

Leadership

Businesses and ministries constantly search for strong leaders and God searches for them, too.

"The Lord has sought out a man after his own heart" (1 Samuel 13:14 NIV).

"For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him" (2 Chronicles 16:9).

"I looked for a man among them" (Ezekiel 22:30).

In Isaiah 42, the ideal servant is described as:

- Dependent on God
- Approved by God
- Modest
- Empathetic
- Optimistic
- Spirit-filled

from Mark Louw's presentation on Leadership

Classic Definitions of a Leader

"Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspires confidence."

--Bernard Montgomery

"A leader is a man who knows the road, who can keep ahead, and who pulls others after him."

--John R. Mott

"A leader is a person who has the ability to get others to do what they don't want to do, and like it."

-- Harry S. Truman

"It occurs to me that perhaps the best test of whether one is a qualified leader is to find out whether anyone is following him." - D. E. Hoste

"The true leader will have no desire to lord it over God's heritage, but will be humble, gentle, self-sacrificing, and altogether as ready to follow as to lead, when the Spirit makes it clear that a wiser and more gifted man than himself has appeared."

- A. W. Tozer

From a presentation on leadership from Rev. Mark Louw

Natural and Spiritual Leadership

Bernard Montgomery, one of the greatest allied generals in World War II, outlined seven qualities for leaders. This list also applies to spiritual leaders, who must

1. avoid getting swamped in detail
2. not be petty
3. not be pompous
4. know how to match people to tasks
5. trust others to do a job without meddling
6. be capable of clear decisions
7. inspire confidence.

Missionary statesman John Mott moved in student circles. In choosing leaders, he recommended asking whether they:

1. do little things well
2. have learned to focus on priorities
3. use leisure well
4. have intensity
5. know how to exploit momentum
6. are growing
7. overcome discouragement and “impossible” situations
8. understand their weaknesses.

--from Mark Louw's presentation on Leadership

How we handle interpersonal relationships also says something about our leadership potential. R. E. Thompson suggests these tests:

- ☐ Do other people's failures annoy or challenge you?
- ☐ Do you "use" people or cultivate them?
- ☐ Do you direct people or develop them?
- ☐ Do you criticize or encourage?
- ☐ Do you shun or seek out the person with a special need or problem?

Other tests suggested by J. Oswald Sanders:

- ☐ Have you ever broken a bad habit?
- ☐ Do you keep self-controlled when things go wrong?
- ☐ Can you handle criticism?
- ☐ Do people trust you with difficult and delicate situations?
- ☐ Can you make and keep friends?
- ☐ Do you depend on the praise of others to keep you going?
- ☐ Are you interested in all types of people?
- ☐ Can you forgive?
- ☐ Are you reasonably optimistic?
- ☐ Do you welcome responsibility?

Ultimately, spiritual leaders are servants. Their responsibilities include:

- ☐ showing concern for the welfare of others
- ☐ initiating wise courses of action
- ☐ providing guidance to others
- ☐ disciplining those who step out of line
- ☐ taking new responsibilities willingly
- ☐ starting each day eagerly
- ☐ not seeking praise
- ☐ not complaining
- ☐ bearing blame
- ☐ giving thanks

Some individuals are disqualified to serve as leaders. Certain traits simply obstruct a person's ability to lead effectively. This list captures seven of these qualities; people who exhibit them are typically not fit for leadership:

- ☐ People who are overly sensitive
- ☐ People who are quick to defend themselves
- ☐ People who make excuses
- ☐ People who are intolerant or inflexible
- ☐ People who are perfectionistic
- ☐ People who reveal secrets
- ☐ People who find it difficult to embrace other people's ideas

from Mark Louw's presentation on Leadership

Administration

Minding God's business is very important

Building a good reputation for the church, and representing Christ to the community, is a challenging and worthy responsibility

There are these issues in administration of the local church:

- Administering all the functions, operations, and programs of ministry
 - This will involve working, continually processing, the church's plans & goals (Involves working with the church calendar)
 - This will involve delegating responsibility and authority at times
- Administration of staff and lay leaders
- Administration of local church board
- Administration of finances
- Administration of church property, furnishings, and equipment

It is the nature of leadership that administrative decisions must be made.

Do your best to know the situation and collect the facts and data necessary for making every decision.

At the appropriate time (when you have sufficient understanding) make the decision

Stay with the decision, unless you are wrong and then admit it and move on

The Minister as Administrator

Conducting Board Meetings

- Handle boards with loving care.
- Conduct board meetings efficiently.
- Study your board members.
- Make the spiritual growth of the church board a special project.

Conducting Staff Meetings

- Delegate authority when work is delegated.
- Conduct regular staff meetings in a genial atmosphere.
- Make necessary staff changes graciously.

Training Church Leaders

- Increasing the doers [people that like to be actively involved] gets more done.
- Leadership training benefits everyone involved.
- Training leaders assures mission success.

Financing the Church's Mission

- Ministerial leadership is vital for securing adequate finances.
- Competent treasurers are needed to handle finances.
- Ministers should advise money handlers, not be money handlers.

Publicizing the Church

- Use every legitimate means of publicity available.
- All publicity projects should be handsomely done.
- Carefully choose advertising and advertisers.

--from RIIIE Module, *Christian Ministry*, Lesson 5

Discussion Guide

The Minister as Administrator

(Small Group Activity adapted from RIIIE Module, *Christian Ministry*, Lesson 5)

Directions: Divide into groups of three and discuss the questions below. Choose someone to be your recorder/spokesperson. In 20 minutes the spokesperson will report the results of your discussion to the whole group.

What are the personal qualifications, as distinguished from ministry skills, needed by lay leaders in a local church?

Why should pastors NOT serve as treasurers of the church?

Evaluate the monthly treasurer's report. What do you see as strengths or weaknesses?

Visibility

Be available for conversation and visiting with your people at appropriate times

Be available before and after worship services

Pastoral Care

Pastors, you must know your people. Know them by name.

Nurture the flock by visiting at appropriate times and in appropriate ways

Encourage your people—affirm and reward great action and ministry steps toward discipleship and ministry through providing certificates.

There are certificates for:

- Basic Bible Study
- Baptism
- Membership
- Lay Ministry Training

Leader of Worship

You are the final authority and leader of the worship services

Give guidance and training to those leading worship.

Design and plan the Order of Service and use it guide those leading worship

Step in and take control of the worship service if needed

You are the example – worship along with your people!

What are key elements of a worship service for which a pastor is responsible?

Preaching the Word

Preaching is bound to Scripture.

Biblical preaching requires diligent study.

Biblical preaching channels divine power.

Every part of a worship service is important.

Administering the Sacraments

A vital part of corporate worship is the Lord's Supper.

The Lord's Supper is recollection, something done "in remembrance" of Him.

The Lord's Supper is anticipation, fueling anew our hope "until He comes" and our salvation is consummated.

The Lord's Supper is proclamation; by it we "proclaim the Lord's death."

Less frequently, but regularly, the minister will be involved in the sacrament of baptism.

Complications may arise in the administration of baptism.

Attractive Settings and Blessed Results

Worship can take place anywhere. When possible the setting should be help us to enter into an attitude of worship.

The minister inescapably worships as a role model for other worshipers of the one true God.

Indispensable to worship is the presence and power of God

--from RIIIE Module, *Chrisitan Ministry*, Lesson 5

Preaching

The preacher is the person called of God to stand between two worlds. One hand is clasped in the hand of the Master, the Messiah, the Savior, and the other hand is lovingly beckoning to fellow members of the human race to be reconciled to God and to live by grace the holy life.

Different Kinds of Preaching as a Pastor

Teaching

Evangelistic

Nurturing/Feeding

Admonishing

Learning to Listen

The Preacher/Pastor must first learn to listen

Listening is a Learned Art

Listening to God has Priority

God speaks in Christ.

God speaks in the Scriptures.

God speaks through preaching.

Our listening to God will occur in private study.

Our listening to God will occur in corporate worship.

Our listening to God will occur in prayer.

Listening to People is Important

We must learn to listen to people as well as to God.

-from RIIIE Module, *Christian Ministry*, Lesson 4

Discussion Guide

Learning to Listen (Small Group Activity adapted -from RIIIE Module, *Christian Ministry*, Lesson 4)

Direction: Divide into groups of three and discuss the questions below. Choose someone to be your recorder/spokesperson. In 20 minutes the spokesperson will report the results of your discussion to the whole group.

- *Why are most of us much more ready to speak than to listen?*
- *Why are many preachers such poor listeners?*
- *Why do preachers often fail to hear God speaking to them in the Bible?*
- *Why do some people claim to hear God telling them to do things that are not compatible or in agreement with the Bible?*

Learning to Speak

Unique Message, Common Technique

There are no special rules for public speaking. We do have three basic guidelines that help: Have something worthwhile to say, Say it in plain and persuasive language, stop when you have said it.

The Greatest of All Subjects: "We preach Christ."

The Clearest of All Language

Preach in the language of the people, not of the study.

Colorful language does not mean artificial eloquence.

The urgency of our message forbids frivolous preaching.

Measure the Length by Common Sense, Not by Clocks

Whom the Lord Calls He Qualifies: If you are not a great public speaker, you can become one. God sends the preacher, experience, expect, and enjoy His help. Be well-prepared, be self-effacing, be audience-oriented, and be divinely appointed.

Rejection and Failure are not Synonyms

Learning to Persuade

Christ Commands but Does not Coerce

Persuasion is the opposite of coercion.

Persuasion respects both God and people.

To Persuade, Preaching Appeals

God appeals through the preacher.

Appeals rejected must be repeated.

—from RIIE Module, *Christian Ministry*, Lesson 4

Discussion Guide

If there is time, ask the pastors to consider and discuss the following statements.

- What are certain subjects a pastor can teach persuasively?
- What are other subjects the pastor should delegate to others to teach?

Counseling

Counseling from Scripture

Secular counselors provide theories from a variety of sources, but the Christian minister should not give any advice in any situation that violates the clear teaching of Scripture. The Bible is filled with common-sense psychology and speaks to every condition of the heart and every relationship in life. There will be some persons, however, who are mentally ill with problems too great for the average pastor to handle. These people will need to be referred to professional psychologists with specialized training.

Staying in Control

A wise pastor will control the counseling schedule. You choose the time, place, and duration of counseling sessions.

A wise minister will also control the emotional climate. Hurting people will idealize their caring ministers. Always avoid all one-on-one counseling with members of the opposite sex.

The counselor must also control his or her tongue. Never gossip about those who seek counsel.

Refusing to Judge

Rarely, if ever, take sides in a conflict situation.

Rarely, if ever, give direct advice. Why? You may be wrong. You may point others toward solutions and urge them to obey the Bible, but avoid prescribing specific actions. (Exception: Spouses or children being abused and threatened with death.)

Respecting Your Limitations

You are not a failure because you cannot bring about healing for all who need it. You will be a failure if their condition worsens because pride or stupidity prevented you from referring them to a more competent counselor.

Being Yourself

Wear your own hat as a minister.

When you do counseling, do it as the servant of the word of God, not of secular theories and worldly maxims. You are called to make disciples of Jesus, not of Freud or of any other psychologist or school of psychology.

Take your own medicine.

Keep your own mind, heart, conscience healthy by living daily as a practitioner of the word of the Lord. A preacher will find that many personal problems are resolved by the application of our Lord's "Golden Rule": "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Matthew 7:12). What sums up the Law and the Prophets should govern our relationships to in-laws, outlaws, false prophets and non-prophets. To measure others by a rule we are unwilling to apply to our own lives is hypocrisy.

Confidentiality in Counseling

If confidentiality is to have true integrity, the following should characterize it:

- Confidentiality should be explicitly requested and granted.
- Before one grants a confidence it should cause one to ponder why such intimacy is required and what purpose confidence will serve in this context.
- One should consider very carefully the long-term effect of a confidence and determine whose need it serves.
- One should consider the way the offer of confidence changes the relationship.
- One should limit the range of the offer of confidence with increasing discipline.

Counseling with integrity requires that the pastor do more than hold secrets. It requires that the pastor establish a covenant with the counselee in order to offer perspective and direction in Christian integrity. (For further information, see Confidentiality of a Pastor on page 88.)

--from RIIIE Module, *Living Ethical Lives*, Lesson 17

Activity for Action

In groups of three or four, discuss a model for a weekly schedule of personal study and development as well as pastoral care activities. This schedule should include time spent with an experienced Nazarene pastor who will be one's mentor and guide in one's studies, ministry, and life. Also, discuss a monthly calendar that includes personal study, spiritual retreats, meetings with others for further training, and a plan for worship service themes along with the accompanying scripture passages that will be used for preaching – this monthly calendar for worship may follow the Christian calendar (Advent, Christmas, Epiphany, Lent, Palm Sunday, Easter, Pentecost, Trinity Sunday, and Ordinary Time). If one person in each group is able, that person can write out what the group decides and give it to the instructor. If no one can draw up this calendar, the group can relate their plan for a weekly schedule to the instructor or the instructor's assistant. (TP 101 course outcomes 2, 3, 6, 7, 8, 12, 9, 16, 17, 18, 19, 20, 21, 22, 23)

Lesson 8

THE MINISTER: THE PULPIT AND PREACHING

In the Church of the Nazarene, the pulpit and preaching are central. One way is to put the pulpit in the center of the front of the place where we meet for worship services.

And preaching is considered the most important part of the service. The music, scripture readings, pastoral prayer, offering, and other parts of the service are vitally important as well, but preaching the Word of God is central to all we do.

Preaching Defined

Preaching is the revelation of God, who does not always speak for Himself, but addresses His people when they gather. It requires that the minister listen in the silence until he or she hears the word that God speaks.

Preaching the Story of God
RIIE Module (Ministerial Course of Study)
Dan Boone & David Busic, p. 25.

New Testament Preaching

Preacher	Place	Message	Reference
John the Baptist	Wilderness	Repentance/ forgiveness	Lk 3:3
	Wilderness	The good news	Lk 3:18
Jesus	Galilee	The kingdom of heaven is near	Mt 4:17
	Galilee	The good news of God	Mk 1:14
	Nazareth: synagogue	Good news to the poor	Lk 4:18
	Galilee: synagogue	The good news of the Kingdom	Mt 9:35
	Galilee: other towns	The good news of the Kingdom of God	Lk 4:43
	Capernaum: house	The word	Mk 2:2
	Jerusalem: temple	The gospel	Lk 20:1
	Ephesus	Peace	Eph 2:17
Disciples	Galilee	People should repent	
	Galilee: villages	The Kingdom of God—the gospel	Lk 9:2, 6
Philip	Samaria	The good news of the Kingdom of God	Acts 8:12
	All the towns	The gospel	Acts 8:40
Peter and John	Samaritan villages	The gospel	Acts 8:25
Paul	Damascus: synagogues	Jesus is the Son of God	Acts 9:20
	Berea	The word of God	Acts 17:13
	Athens	The good news about Jesus	Acts 17:18
	Corinth	Jesus was the Christ	Acts 18:15
	Ephesus	Turn to God...have faith in Jesus	Acts 20:20,21
	Ephesus	The kingdom	Acts 20:25
	All places	Repent and turn to God	Acts 26:20
	Rome	The kingdom of God	Acts 28:31
	Unspecified	The gospel of His Son	Rom 1:9
	Troas	The gospel of Christ	2 Cor 2:12
	Corinth	Foolishness/the message of the Cross	1 Cor 1:21
	Corinth	The gospel	1 Cor 15:1
	Corinth	Jesus Christ as Lord	2 Cor 4:5
	Corinth	Jesus	2 Cor 11:4
	Galatia	The gospel	Gal 4:14
	The Gentiles	The gospel	Gal 2:7
	The Gentiles	The unsearchable riches of Christ	Eph 3:8
	Thessalonica	The gospel of God	1 Thess 2:19
	Unspecified	God's word	Titus 1:3
Paul and Barnabas	Lycaonian cities	The good news	Acts 14:7
	Derbe	The good news	Acts 14:21
	Perga	The word	Acts 14:25
	Antioch	The word of the Lord	Acts 15:35
Paul and others	Macedonia	The gospel	Acts 16:10
The Apostles	Unspecified	Jesus appointed as judge	Acts 10:42
	Asia Minor	The gospel/The word	1 Pet 1:12,25

Note: Only those references are used where the content of preaching follows the verbs "preach," "preached," and "preaching."

--from RIIIE Module, *Christian Ministry, Student Guide*,
Lesson 5

Preaching the Word

Message	Reference	Frequency
The word	Mark 4:33	44 times
The word of God	Acts 4:31	38 times
The word of the Lord	Acts 8:25	10 times
The word of his grace	Acts 20:32	1 time
The word of faith	Romans 10:8	1 time
The word of Christ	Romans 10:17	2 times
The word of truth	Ephesians 1:13	4 times
The word of life	Philippians 2:16	2 times

Note: "Reference" refers to the first time the phrase occurs in relation to preaching. "Frequency" refers to the total occurrences of the phrase in the New Testament, whatever the context.

Preaching the Gospel, New Testament

Message	Reference	Frequency
The gospel	Mark 13:10	76 times
The gospel of God	Romans 15:16	6 times
The gospel of Christ	Romans 15:19	8 times
The gospel of God's grace	Acts 20:24	1 time
The gospel of his son	Romans 1:9	1 time
The gospel of your salvation	Ephesians 1:13	1 time
The eternal gospel	Revelations 14:6	1 time

Note: "Reference" refers to the first time the phrase occurs in relation to the preaching. "Frequency" refers to the total occurrences of the phrase in the NT, whatever the context.

The New Testament refers also to:

The message of the gospel	Acts 15:7
The light of the gospel	2 Cor 4:4
The confession of the gospel	2 Cor 9:13
The truth of the gospel	Gal 2:14
The mystery of the gospel	Eph 6:19

--from RIIIE Module, *Christian Ministry, Student Guide*,
Lesson 5

The Trustworthy Preacher

The preacher is in a relationship of trust and intimacy with God and with the listeners, making it impossible to separate character and performance. Preaching is to some extent self-disclosure (telling others about who we are). The process of preaching should enhance your journey with God.

There are expectations that the preacher be a person of faith, passion, authority, and grace.

- If you have faith, you are believable.
- If you have passion, you are persuasive.
- If you have authority, you understand your calling, gift, and ordination.
- If you have grace, you are one who waits upon God.

Preaching the Story of God
RIIE Module (Ministerial Course of Study)
Dan Boone & David Busic, p. 26

Lesson 9

THE MINISTER: PERSONAL ETHICS

The Logic of Spiritual Renewal and Holiness Ethics

Spiritual renewal works itself out into a life of holiness. Pure love or expelling love shapes the will and begins a process of restructuring our historical dispositions—culturally conditioned habits—in light of God’s grace. The renewal of the image of God in us is spiritual renewal and as such it bears the fruit of righteousness.

Living Ethical Lives, RIIE Module, Lesson 12

Holy Faith and Holy Living

The relationship between holy faith and holy living is an historical reality. Before Aldersgate, Wesley had tried desperately to make himself behave in the right ways to bring about spiritual peace. After the experience at Aldersgate, Wesley found spiritual peace and from that point onward the fruit of righteousness flowed from his life.

A Nazarene is one who understands that salvation means holiness of heart and life. The mark of a Methodist is a consuming love of God expressed in joy. This in turn leads to another mark—happiness. This in turn leads to hope, prayer, and a pure heart.

Everything a Nazarene does also seeks to embody the will of the Master. Holy conduct is at the very heart of ethics, but in reality it exceeds morality by seeking to glorify God.

Walking worthy of the vocation to which we have been called is a spiritual journey manifest in holy conduct.

Wesley affirmed that the sole source for holy conduct is God and the love that flows from His life.

Living Ethical Lives, RIIE Module, Lesson 13

The Sexual Revolution

The Bible boldly affirms that human sexuality is a gift from God. This God-given capacity when used properly can be an act of worship. The task is to affirm the biblical appreciation of sexuality, without getting caught up in a lifestyle that distorts God-given parameters.

A healthy person is capable of sexual relationships within the boundaries of a Christian ethic. A proper understanding of human sexuality will require that we look beyond the pessimistic images that often have dominated the Christian tradition.

Living Ethical Lives, RIIIE Module, Lesson 16

Premarital Sex

Premarital sex refers to sexual activity prior to marriage. The most obvious form of this behavior is sexual intercourse between two people who are not married. The scriptural term for premarital sex is “fornication,” from which we get the word “pornography.” Oral sex between unmarried people is also premarital sex. Sexual petting (touching the genitals of another person) is also included under the rubric of premarital sex. The reason premarital sex is more than intercourse relates to the level of intimacy involved with all of these actions.

Those who argue for the morality of premarital sex point to the early onset of puberty and the increasingly later age of marriage.

Those who want to argue for premarital sex point to the fact that the primary barrier to it arises from the Judeo-Christian heritage. Since, in their mindset, the prohibition is religious, it is not necessary for all to accept the practice of premarital sex as an immoral act. Obviously, this is not the view of orthodox Christian belief.

Regarding premarital sex, the issues become clear.

- First, sexual intercourse requires a deep commitment to the other person that is lacking in any relationship other than marriage.
- Second, the resources of the Christian tradition, especially prior to the modern period, present a nearly uniform message—premarital sex is immoral and dangerous.
- Third, the testimonies of Christians yesterday and today make it plain that even when prevailing culture condones unlimited sexual freedom, the resources of faith need to be heeded. The God who created human life and designed it to operate in particular ways provides direction through His Word, Christian tradition, reason, and the experience of living intimately with God through His Spirit.

Pornography

Pornography is extremely dangerous because it is a substitute for the real thing. Anything that is a substitute for the real does not truly satisfy like the real thing which deeply satisfies, and so you need more and more to attempt to satisfy the sexual appetite. Thus, pornography becomes habit forming and eventually brings a person into the prison house of sinful slavery.

“We urge active opposition to pornography by every legitimate means, because, it is an evil that undermines the morals of society” (*MANUAL* 903.10)

Adultery

Arguments for the morality of adultery:

- It is not reasonable to think two people could remain interested in one another for a lifetime
- An occasional extramarital relationship can enhance the relationship one has within marriage

Arguments against adultery

- Christian tradition
- The importance of maintaining a healthy marriage is the ability to make and to honor commitments
- Sensual pleasure is only a part of what makes marriage important

Restricting adultery to either sexual intercourse or oral sex denies the reality of emotional adultery. Marriage is more than the sanctity of physical sex; it is the building of a “house” where two people live together in emotional intimacy.

The basic issue with adultery concerns the appropriate boundaries of sexual relationships. The issue regarding adultery is about boundaries, whether we are talking about physical or emotional relationships. The resources within the Christian tradition are exceptionally clear that God intends marriage to be the way in which human beings experience sexual wholeness and intimacy.

Homosexuality

Homosexuality is addressed in specific ways in the Bible.

Leviticus 20:13

Romans 1:26-27

No one can seriously doubt that Christian tradition has universally condemned the practice of homosexuality. While some argue that what Scripture reveals excludes loving and committed homosexual acts, the arguments lack persuasive power. Whatever else can be said, Paul appears to link homosexual activity with the refusal to acknowledge God.

Brief look at homosexuality.

- First, the major issues associated with a moral reflection on homosexuality begin with the clear condemnation in the Bible. Is homosexuality a choice? Is it realistic to expect homosexuals to become heterosexual?
- Second, what are the resources that can be brought to bear upon the problem. This will include a serious exegetical analysis of the relevant scripture passages. It will extend to theological trajectories and normative interpretations. It will also include any careful scientific and psychological research in the area.
- Third, treatment of the narratives that inform this problem in the Christian tradition will become important.

Living Ethical Lives, RIIIE Module, Lesson 16

Biblical References for Maintaining Sexual Integrity as a Minister

"Let your wife be a fountain of blessing for you. Rejoice in the wife of your youth. She is a loving doe, a graceful deer...May you always be captivated by her love. Why be captivated, my son, with an immoral woman, or embrace...an adulterous woman" (Proverbs 5:15-19)

"Flee sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body" (1 Corinthians 6:18-20).

"It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God... The Lord will punish for all such sins...for God did not call us to be impure, but to live a holy life" (1 Thessalonians 4:3-7).

Warning: "We face an epidemic of falling (leaders)," according to C. Peter Wagner. Many leaders' marriages will end in divorce.

Walking the Leadership Higher Ground by Dr. David F. Nixon, p 35

Personal Commitment

I will endeavor in my ministry to:

- Be committed to a strong relationship with God
- Be committed to a faithful marriage
- Be honest with myself when temptation comes
- Be alert to the things I allow myself to think about, talk about, or look at
- Be extremely cautious with the opposite sex.
- Talk to my spouse about any advance made by a person in or out of the Church
- Never allow emotional attachments to form with anyone other than my spouse
- Keep a wide open relationship with a personal prayer partner of my own sex.

Signed: _____ Date: _____

Integrity Defined

The simple definition for integrity is wholeness. The entire movement of Scripture and the Christian tradition is to argue for the importance of integrity.

Some components of integrity

- broken spirit and a contrite heart
- does not include perfection, but it does require honesty
- cannot be merely a reflection of circumstances

Integrity means to be real, authentic, and whole.

Integrity is who we are when no one is looking.

The Problem with Appearances

All talk about integrity must confront the human tendency to locate too much worth in appearance (looking good). Integrity comes with wisdom because such a life is capable of finding the eternal in the midst of the particular. The basic problem with integrity is that much of life is concerned with appearances. When life is lived this way, then the search for meaning is reduced to grasping at shadows.

Integrity and Scripture

Qualifications for being a bishop (overseer of God's people) according to Paul in his letters to Timothy	Qualifications for being a deacon (servant of the Church)
• Above reproach	• Must be serious
• Married only once	• Not double-tongued
• Temperate	• Not indulging in much wine
• Sensible	• Not greedy for money
• Respectable	• Hold fast to the mystery of faith with a clear conscience
• Hospitable	• Let them be tested
• Apt teacher	• Married only once
• Not a drunkard	• Manage children and household well
• Not violent, but gentle	
• Not quarrelsome	
• Not a lover of money	
• Must manage household well	
• Must keep children submissive	
• Not a recent convert	
• Must be well thought of by outsiders	
Such is the life to which those who desire to preach must aspire.	Qualifications are from Paul's letters in 1 Timothy and 2 Timothy found in the New Testament

While ministry is a profession with rules and responsibilities to go along with it, the meaning goes much deeper to a vocation. A profession claims status, but a vocation seeks to answer responsibly to a call from God. A profession is about a career, and vocation is all about service and ministry.

--*Living Ethical Lives*, RIIIE Module, Lesson 17

Integrity and Morality

Morality is about formation of character. People are moral agents, meaning they act morally in the world around them. The moral agent makes choices, but most importantly the he or she must bring character, a reflection of Christ, into the world.

Integrity and Holiness Theology

Theologically speaking, integrity can be spelled holiness. The teaching of the Wesleyan-Holiness tradition holds up the whole life or the life of integrity as a possibility by the grace of God.

Confidentiality of a Pastor

The *Manual* of the Church of the Nazarene states:

It shall be the duty of every minister of the Church of the Nazarene to hold in trust and confidence any communication of a confidential nature given to him or her by a counselee of the congregation while he or she is acting in his or her professional character as a licensed or ordained minister of the Church of the Nazarene. The public dissemination of such communication without the express written consent of the declarant [the one being counseled] is expressly condemned. Any Nazarene minister who violates the above regulation subjects himself or herself to disciplinary sanctions. (*Manual* ¶433.14)

Pastoral Confidentiality originated in 1215 at the Fourth Lateran Council [Canon XXI]:

Let the priest be discreet and cautions, so that he may pour wine and oil into the wounds of the injured person like a skilled physician, diligently inquiring into the circumstances both of the sinner and of the sin, so that he may wisely understand what advice he should give and what remedy he should apply, trying different tests to heal the patient.

Let him guard with greatest care against exposing the sinner even slightly by word or sign or in any other way. But if he should need wiser advice, let him ask for it cautiously, without any mention of the person, for if anyone dares reveal a sin uncovered to him in the place of confession, we decree that he not only be deposed from the office of priest but also be dispatched to a monastery of strict discipline to so penance for the rest of his life.¹

Pastoral care would have little meaning apart from the trust guaranteed by the integrity of the pastor. From a deontological point of view confidentiality becomes an unconditional duty. Pastoral confidentiality is dependent upon character and its consequence is character.

Living Ethical Lives, RIIIE Module, Lesson 16

Part 3—The Church

Lesson 10

THE CHURCH: ITS DOCTRINE – PART 1 ***Core Values of the Church of the Nazarene***

We Are a Christian People

As members of the Church Universal, we join with all true believers in proclaiming the Lordship of Jesus Christ and in embracing the historic Trinitarian creedal statements of Christian faith. We value our Wesleyan-Holiness heritage and believe it to be a way of understanding the faith that is true to Scripture, reason, tradition, and experience.

We Are a Holiness People

God, who is holy, calls us to a life of holiness. We believe that the Holy Spirit seeks to do in us a second work of grace, called by various terms including “entire sanctification” and “baptism with the Holy Spirit” – cleansing us from all sin, renewing us in the image of God; empowering us to love God with our whole heart, soul, mind, and strength, and our neighbors as ourselves, and producing in us the character of Christ. Holiness in the life of believers is most clearly understood as Christlikeness.

We Are a Missional People

We are a “sent people,” responding to the call of Christ and empowered by the Holy Spirit to go into all the world, witnessing to the Lordship of Christ and participating with God in the building of the Church and the extension of His kingdom (2 Corinthians 6:1). Our mission (a) begins in worship, (b) ministers to the world in evangelism and compassion, (c) encourages believers toward Christian maturity through discipleship, and (d) prepares women and men for Christian service through Christian higher education.

The Nazarene Objective

The objective, therefore, of the Nazarene movement is the formation of holy character. We have not inaugurated a reform movement in customs or costumes, forms or formalities—rather an evangelism which promotes a transformation of the whole being into holy manhood and womanhood, and which radiates the divine life in all departments of holy living. God refines the nature and man works out this refinement in thought, word and deed . . . We preach holiness, therefore, in order to deepen conviction for sin that men may accept God’s promised deliverance from it. We preach holiness in order that believers may be established in the fullness of the blessing. We preach holiness in order to prosper growth in grace, that believers may become strong in the grace which is in Christ Jesus.

—General Superintendent Goodwin *Nazarene History and Polity*, RIIE Module, Lesson 5

We do not preach a “gospel” of salvation by works

Some churches teach that we are saved or are made holy by keeping the Ten Commandments and doing good works.

The Church of the Nazarene believes that salvation comes only by grace through faith in the atoning sacrifice of Christ for our sins.

“For by grace are ye saved through faith, and that not of yourselves; it is the work of God lest any man should boast.” (Eph. 2:8)

“The word of faith is near you; it is in your mouth and in your heart,’ that is, the word of faith we are proclaiming: “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.” (Rom. 10:8-9).

We do not preach a “gospel” of *sin management*.

Some churches teach that we can never be delivered from sin and from the work of Satan in our lives in this world. They say we must sin in word, thought and deed every day.

This is contrary to what the apostle Paul clearly teaches us in Romans 6:1-4:

1. What shall we say then? Shall we go on sinning so that grace may increase?
2. By no means! We died to sin; how can we live in it any longer?
3. Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?
4. We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

We do not preach a “gospel” of *health, wealth, and prosperity*

So many churches find it so enticing to preach and teach a gospel that appeals to all that we love in our human selves. The problem is that this teaches a ‘gospel’ that makes people the focus instead of pointing people to God.

The Church of the Nazarene believes that the central message of the Holy Scriptures is the message of Redemption (from sin, Satan, the world, the

flesh). We believe the Bible reveals without error “the will of God concerning us in all things necessary to our salvation.” (*Nazarene Manual*, Article of Faith IV, p. 27).

“God is more interested in our holiness than He is in our happiness.”

“The ‘heaven of heavens is love’. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love you are looking wide of the mark . . . And when you are asking others, “Have you received this or that blessing?” if you mean anything but more love you are asking wrong; you are leading them out of the way, and putting them on a false scent. Settle it in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth [chapter] of Corinthians. You can go no higher than this.”

--John Wesley, *Wesley's Works* 11:430

We do not preach a “gospel” of signs and wonders, but rather a message of holiness in heart and life.

We do not seek after signs and wonders, but rather we believe that authentic miracles of God through Christ will often accompany true repentance from sin and surrender to the Lordship of Christ as the reign of God moves into one's life.

The most important focus event of our lives is Christ transforming us—bringing us from the kingdom of Satan into the Kingdom of His dear Son. A focus on signs and wonders tends to cause us to get our eyes on the sensational and the spectacular rather than on God's work of Redemption.

We do not preach a “gospel” that combines traditional religions with the true gospel of Christ

How can we mix the Gospel of Jesus Christ with religions of human origin and call it the true Gospel? How can we insult the Cross of Christ by saying it is not enough for our salvation and our life of holiness—and mixing it with a religion we are supposed to be delivered from?

THE CHURCH: ITS DOCTRINE – PART 2

Evidence of Baptism with the Holy Spirit

The position of the Church of the Nazarene on “evidence of baptism with the Holy Spirit” is stated in the *Manual*, ¶903.9 as follows:

“The Church of the Nazarene believes that the Holy Spirit bears witness to the new birth and to the subsequent work of heart cleansing, or entire sanctification, through the infilling of the Holy Spirit.

“We affirm that the one biblical evidence of entire sanctification, or the infilling of the Holy Spirit, is the cleansing of the heart by faith from original sin as stated in Acts 15:8-9: ‘God, who knows the heart, showed that he accepted them by giving the holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith.’ And this cleansing is manifested by the fruit of the Spirit in a holy life. ‘But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires’ (Gal. 5:22-24).

“To affirm that even a special or any alleged physical evidence, or ‘prayer language,’ is evidence of the baptism with the Spirit is contrary to the biblical and historic position of the Church. (1997)”

--from the *Manual*, ¶ 904.9 and 904.10

Where does the Church of the Nazarene stand in relation to Pentecostalism and speaking in unknown tongues?

The Church of the Nazarene does not practice speaking in unknown tongues.

There are several reasons for this:

1. Biblical reasons for not speaking in tongues

- a. In Acts 2, the tongues used on the Day of Pentecost were actual **languages** of the people present in Jerusalem at that time for the festival celebrations. These people were from many different **countries** (Acts 2:9), and they heard the wonders of God in their own **maternal** tongue (Acts 2:6,8,11). It was a wonderful miracle of languages!
- b. Acts 15:9 emphasizes **purity** of heart when the Holy Spirit is poured out upon the people, rather than the speaking in tongues.
- c. The letter of First Corinthians is a letter of corrective counsel to the church in Corinth. Chapters 12, 13 and 14 refer to the **gifts** of the Spirit, including speaking in tongues miracle of languages). In chapter 13, the Apostle Paul emphasizes **love** as of **greatest** importance – even greater than all the gifts, including speaking in tongues. In chapter 14, he carefully **counsels** the church in Corinth that they don't need to speak in unknown tongues (babbling) in worship services – it is not **useful** to their worship, nor to communicating the Gospel clearly.
- d. At the Tower of Babel, sin brought into the human race the confusion of communication with the beginning of many different languages. On the Day of Pentecost (Acts 2), God reversing the **confusion** at the Tower of Babel (Babel means confusion; Genesis 11:1-9). On the Day of Pentecost, God poured out the Holy Spirit and initiated the Church, thrusting the God's people outward to communicate the wonderful works of God in bringing to humankind full redemption in Christ.

On the Day of Pentecost the Church clearly communicated the Gospel to all the people, each in his own **mother tongue** (Acts 2:6, 8, 11). God is a communicating God who wants the Gospel communicated **clearly** for all to understand and receive in their own heart language.

- e. It is worthy of note that in the Scriptures, **Jesus** never mentioned speaking in tongues.

2. Practical reasons for not speaking in tongues

- a. Church history shows that speaking in tongues has been **divisive** in the Church. We want to pursue unity, not division.
- b. It does not make any **positive** contribution to the church.
- c. It creates **confusion** and lack of orderliness.
- d. The Pentecostal style of worship, along with speaking in tongues, is a **new** phenomenon in the history of the Christian Church. It only arose during the **twentieth (20th)** century. A person has to wonder why it was not a part of earlier church history, but rather came about so **late** in history.
- e. It does not **prove** anything. A wide variety of people have practiced speaking in tongues, including pagans and **immoral** people. Thus, it cannot be validated as a **sign**, because it does not prove anything.
- f. There are **dangers** in extreme emotionalism. It is dangerous to open our minds to things we do not **understand**, as is the case with speaking in unknown tongues.
- g. Tongues are not intended to communicate anything. If God's purpose is to **communicate** the Good News of redemption to the world through the Church, then it is reasonable to think that His gifts would help **toward** that purpose. Speaking in unknown tongues (babbling), however, is a block rather than a help to communication.

--adapted from *Facing the Issue of Speaking in Tongues* by Ted Hughes

What is most important to God?

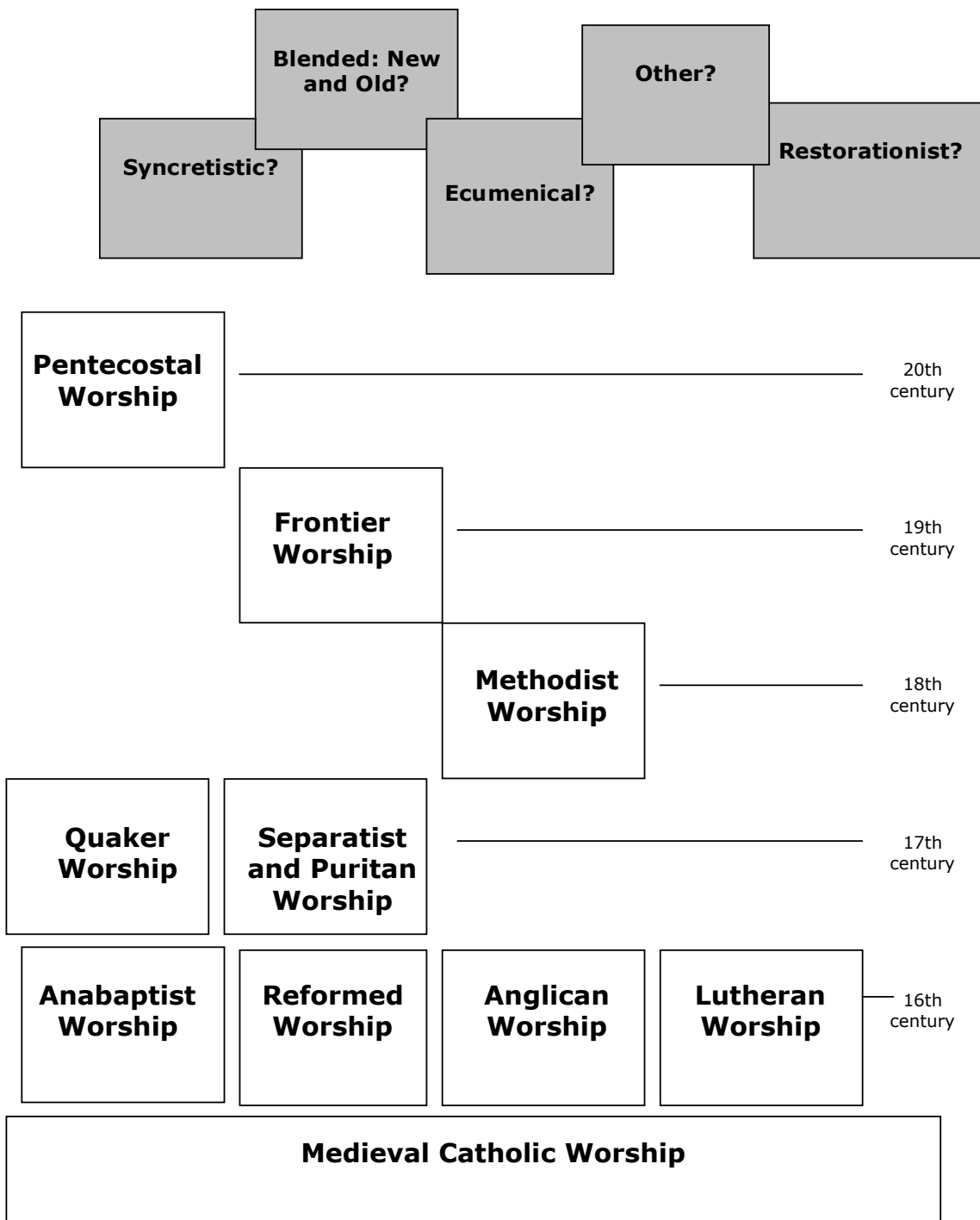
What God really wants in us is a holy **heart** and **life**. This is the **goal** of all His acts of redemption and revelation. He is not primarily interested in rituals, forms, sacrifices, creeds, emotions, or the level of noise we generate. He looks **deeper** than that. He wants us to be holy (1 Peter 1:16). Anything less is only "a resounding gong or a clanging cymbal" (1 Corinthians 13:1)

God's focus is on the **heart**. When the Holy Spirit has done His complete purifying work in the human heart, filling it with His perfect **love**, nothing more needs to be added.

--from *Following Jesus Together* by Theodore P. Essylsten

The Development of Protestant Worship

As presented in *Protestant Worship*, by James F. White



Wes Tracy, Dec. 1997

Wesleyan Holiness Spiritual Formation, RIIE Module, Lesson 15

Lesson 12

THE LOCAL CHURCH: ITS PRACTICES

Its Worship

There is variety in the worship services at Nazarene churches around the world. Nevertheless there are important common elements.

The preaching of the Word of God is central to worship.

Nazarene worship services are evangelistic. They focus on the transformation and development of worshippers.

Prayer, praise, joy, thanksgiving and testimony are all a significant part of the worship service. Singing songs, choruses, and hymns are a vital part of every worship time. Musical instruments vary and where they are unavailable churches sing without instruments.

Nazarene worship is always characterized by cheerful giving.

Nazarenes avoid meaningless rituals or ceremonies that would imply that Christianity is a magical religion.

In summary a good Nazarene worship experience is one where believers encounter God, and express to Him their praise, love, and devotion, where unbelievers discover God and turn to Him, and believers become more like Him in their daily lives.

From Theodore P. Esselstyn, *Following Jesus Together: A Catechism for Members of the Church of the Nazarene* Africa Region, Third Edition (2007), pp. 10-12

Order of Service

Constant Components of Worship

(Below is an example of worship experience in the Church of the Nazarene)

Call to Worship

Invocation

Worship Thru Congregational Singing
(including Praise & Worship Choruses)

Theme Presentation

Welcome Chorus/Welcome Fellowship
(Choose one of three or four choruses for this purpose)

1st Scripture Presentation

Preparation for Prayer through Worshipful Music or Prayer Chorus

Pastoral Prayer

Hymn or Chorale

Creed, Responsive Reading, or Liturgy
(May be meaningfully selected or written to address the Theme of the Service)

2nd Scripture Presentation

Tithes and Offerings

Special Music

Message/Sermon

Moments of Response

- Response to the call to the Kingdom (Salvation &/or Sanctification)
- Response to the call to Discipleship & the Kingdom life (Service)

Benediction

Share the Grace

Optional Components of Worship

(A selection of these components—up to three per service—may be added or worked into the worship service)

Interview of a Believer (Sometimes new believer) or Testimony

Guided Prayer

Silent Prayer/Meditation

Eucharist (once a month—or at very least once each 2 months)

Responsive Reading

Special Reading or Poem

Special Story

Skit

Character Building Focus (for Development of Holy Character)

(Spotlight a character quality for the week or the month; define, describe it a give life application)

Spotlight on What God Is Doing In Our Community, or in the World

Missions Focus (NMI)

Children's story or object lesson

Youth Focus, Emphasis, or Project (NYI)

JESUS Film Ministry Report

Special Music

(NOTE: Always needs to be presented by persons whose lives are exemplary of the doctrine and the lifestyle the COTN is seeking to make known.)

Service Project

- Focus on upcoming project
- Report on project completed

Special Offering for Particular Focus or Need

Worship through Creative Art

Activity for Action

Directions: Using the material found in this handbook, every pastor will plan a worship service that aims at the spiritual growth of their local church members. If there is time, the pastors may be asked to present the outline of their service explain their choice of worship components to the class. This activity may be completed as a small group activity. If pastors usually use a local language in their local worship, have them include songs and scripture readings from that language in their order of worship. Make sure the pastors write down and give to the teacher the song lyrics in the local language and its translation into English, French, or Portuguese. Make sure they identify why they think the components of worship they choose are useful in their context. Encourage them to be creative in developing worship services in their local churches. (TP 101 course outcomes 1, 3, 6, 7, 8, 9, 12, 13)

Its Evangelism

Because the Church of the Nazarene is an evangelical church it seeks to win lost people to a personal awareness of salvation in Christ. It also seeks to lead them on to a personal experience of entire sanctification (holiness evangelism).

Pastors with spiritual understanding realize that it is God who is the source of the works of grace in salvation. It is the faithful ministry of the Holy Spirit who puts grace into effect in the hearts and lives of individuals. The pastor seeks to lead and encourage the people of faith to connect with God through prayer, fasting, and exercising faith for the salvation of those who need to come to Christ.

The pastor also is concerned that the ministries of the church are designed to attract pre-Christian people to Christ and the church. Worship should attract the attention of people and make an impact on their lives. Worship will be supported with much prayer and fasting. The pastor and the church board (or vision team) will be seeking ways and means to put in place outreach ministries that will draw people to Christ. As the church moves forward and grows, the pastor will seek to capitalize on opportunities to "place more lines and nets in the water." The more that are in place the more persons the church can bring to the Savior as it seeks to develop a solid team of "fishers of men."

The Church of the Nazarene finds its identity in existing for people. "People are the purpose." Lost people must be found and incorporated into the community of faith as they are nurtured, made into disciples, built up in the most holy faith, and in turn equipped to minister to others.

Its Discipleship

When new converts have been won to Christ, the church seeks to nurture them. The early hours after the new “babe” in Christ has been born are critical. The objective is to lead the new convert to the “milk of the Word” and for him or her to begin to communicate with God through prayer, then share this new-found faith with others.

A church will often have experienced Christians who will care for the new convert. Many churches use a simple Bible study curriculum, such as *Basic Bible Studies for New/Growing Christians* by Dr. Charles (Chic) Shaver to get new believers into the Word and assist them with early awareness of the essentials of the Christian faith. Upon completion of this eight-session series the convert may be encouraged to move on to the sequel, *Basic Bible Studies for the Sanctified/Spirit-filled Life* by the same author. There are other excellent study materials the church makes available beyond these basic curricula to assist believers to grow and deepen in their relationship to Christ and the church.

Often the relationship that more mature Christians foster with the new convert is as valuable or more so than the discipleship studies. The veteran Christian who cultivates that relationship, just spending time in caring, in visiting, in conversing and socializing with the new convert is making an invaluable investment in that life—an investment that, received with gratitude, holds great potential to produce fruit in this life and in the life to come.

Helping new and growing Christians enter into a life of discipleship is an exciting and rewarding venture of the local church’s ministry.

Its Training

The Church of the Nazarene believes that a trained people are a people better equipped to serve Christ and His Kingdom cause.

Within each local church the Sunday School provides a system of training to instill God's Word into the minds and hearts of people of all ages.

The denomination sees membership in the church as a sacred privilege and responsibility. Thus it publishes curriculum to provide training for those considering and for those committed to becoming members in the Church of the Nazarene.

The Nazarene Youth International auxiliary organization seeks to promote awareness and training for young people from the Scriptures and in areas that assist in the growth and development of Christian character and service.

The Nazarene Missions International, another auxiliary in the local church, brings an awareness of the work of Nazarene missions to members of the local church. It seeks to engage the members of the church in mission involvement and in prayer as it brings the study of "the salvation needs of the world."

As the pastor and church board envision the growth and development of the members of the church, special training seminars may be scheduled. These may cover a wide range of topics such as spiritual formation, marriage enrichment, financial management, time management, and other important subjects. Some such training, as well as other specially designed seminars, may provide opportunities reach others for Christ.

Training provides opportunity for growth, development, outreach, and service. Thus training is a strong emphasis in the philosophy of the Church of the Nazarene.

Its Fellowship

The ritual (or ceremony) for receiving members into the Church of the Nazarene offers insight into the significance of the fellowship of the Body of Christ among its membership. It begins with these thoughts:

Dearly Beloved: The privileges and blessings that we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watch care and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word; and the helpful inspiration of social worship. And there is cooperation in service, accomplishing that which cannot otherwise be done.

Manual Church of the Nazarene
Part VII, Paragraph 801

Its Service (Social Holiness)

Stewardship

- Wesley's sermon "The Good Steward" on Luke 16:2 begins with the idea that human beings are entrusted by God with temporal things. The emphasis brought by Wesley makes the point that Christians are called to use what God gives in order to accomplish His will.
- "The Danger of Riches" is another sermon preached by Wesley that suggested that riches place a special responsibility upon a person. The desire for riches blinds one to the needs of others. Such a life represents poor stewardship.

Economic Considerations

- Wesley's most concise statement on economics is "Gain all you can, save all you can, give all you can."

Facing the Poor

- Poverty existed because of misplaced governmental policies and greedy merchants. He talked about inflation and taxes as contributing to poverty.
- Literacy and self-determination were important for Wesley because they led to the empowerment of the poor.
- Knowing those caught in poverty is one path toward dealing with the problem.

Injustice and Oppression

- Wesley spoke against all forms of exploitation—merchants who preyed on the poor, those who produced and sold intoxicating beverages, doctors who refused to serve those who needed them the most, and lawyers with no concern for the rights of the poor.

Human Rights

- Human rights are natural and universal claims across all cultures and time.
- The doctrine of creation where God creates humankind as unique creatures argues against slavery.
- Wesley saw women at work in the ministry and he saw God bless their efforts.

Environmental Concerns

- For Wesley stewardship included the care of the environment. Since God created the world to enjoy, and since He gave humankind a special status in creation, it becomes a responsibility.
- Wesley saw all of nature as participating in God's salvation.

A Theology of Compassion

- The great need of our time is for the church to think again about the other as an occasion to embody compassion.
- The early theological identity of Nazarene was shaped by the "looked-down-upon", downtrodden segment of society, a place where the gospel met human need in holy evangelism.

Living Ethical Lives, RIIIE Module, Lesson 15

The Sacraments

The Significance of the Lord's Supper

What are you saying when you receive Holy Communion?

1. You publicly identify yourself with Christ and His people.
2. You affirm your faith in Jesus Christ as Lord and Savior.
3. You demonstrate your belief in salvation by grace, for no one is worthy to kneel at the Lord's table on his or her own merits.
4. You repent of any known sins, for one cannot bring unconfessed sins to the table of the Lord.
5. You seek purification, holiness, sanctification.
6. Your action says that you are ready to encounter God in soul-shaking dimensions.
7. You memorialize or commemorate the suffering of Jesus Christ on your behalf.
8. You reenact the sacrifice of Christ and commit yourself to share in His sufferings on behalf of the lost for whom He died.
9. You renew the covenant with Christ.
10. You declare your hope in the return of Jesus Christ.
11. You assert your faith in the resurrection of Jesus and in your own resurrection (Romans 8:11).
12. You express your commitment to the unity of the church, and your willingness to reach out in love and forbearance to the family of faith.
13. By participating in the Lord's Supper you are nourished by the Bread of Life and the Blood of the Lamb.
14. You give thanks to God.
15. You acknowledge the true presence of the historical Christ.
16. You participate in a celebration of joy and Christ's victory.

Wesleyan Holiness Spiritual Formation, RIIE Module, Lesson 16

The sacrament of the Lord's Supper may be performed by ordained ministers. Ministers with a district license may perform the sacrament of the Lord's Supper in their own congregation.

The Ritual of the Lord's Supper

Manual ¶802. THE SACRAMENT OF THE LORD'S SUPPER

The administration of the Lord's Supper may be introduced by an appropriate sermon and the reading of 1 Corinthians 11:23-29; Luke 22:14-20, or some other suitable passage. Let the minister then give the following invitation:

The Lord himself ordained this holy sacrament. He commanded His disciples to partake of the bread and wine, emblems of His broken body and shed blood. This is His table. The feast is for His disciples. Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord; also a token of His coming again. Let us not forget that we are one, at one table with the Lord. The minister may offer a prayer of confession and supplication, concluding with the following prayer of consecration:

Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the Cross for our redemption: hear us, we most humbly beseech Thee. Grant that, as we receive these Thy creatures of bread and wine according to the holy institution of Thy Son, our Savior Jesus Christ, in remembrance of His passion and death, we may be made partakers of the benefits of His atoning sacrifice. We are reminded that in the same night that our Lord was betrayed, He took bread and, when He had given thanks, He broke it and gave it to His disciples, saying, "This is my body given for you; do this in remembrance of me." Likewise, after supper, He took the cup, and when He had given thanks, He gave it to them, saying, "This cup is the new covenant in my blood, which is poured out for you; do this, whenever you drink it, in remembrance of me." May we come before Thee in true humility and faith as we partake of this holy sacrament. Through Jesus Christ our Lord. Amen.

Then may the minister, partaking first, with the assistance of any other ministers present, and when necessary, of the stewards, administer the Communion to the people.

While the bread is being distributed, let the minister will say:

The body of our Lord Jesus Christ, which was broken for you, preserve you blameless, unto everlasting life. Take and eat this, in remembrance that Christ died for you.

As the cup is being passed, let the minister say: The blood of our Lord Jesus Christ, which was shed for you, preserve you blameless unto everlasting life. Drink this, in remembrance that Christ's blood was shed for you, and be thankful.

After all have partaken, the minister may then offer a concluding prayer of thanksgiving and commitment.

(For further information see Manual ¶34.5, 413.4, 413.11, 427.7, 428.2, 429.1)

**NOTE: Only unfermented wine should be used
in the sacrament of the Lord's Supper.**

The Significance of Baptism

Infant Baptism

When we baptize children, we are acknowledging together several important characteristics of God.

- We proclaim together our common belief in the reality of God's prevenient grace.
- In presenting a child for baptism . . . we acknowledge that God himself is committed to the child in deep and lasting ways—in ways beyond what we could ask or imagine.
- We believe that baptism, as a sign of the new covenant, is a sign of God's promises even to the child.

Believer Baptism

- Bearing the mark of Christ
- Dying the death of Christ
- Living the life of Christ
- Receiving the Spirit of Christ
- Becoming a part of the body of Christ

Wesley's Theology, RIIE Module, Lesson 12

The sacrament of baptism may be performed by ordained ministers. Ministers with a district license may perform the sacrament of baptism in their own congregation.

The Ritual of Baptism

Manual 800.1. The Baptism of Believers

DEARLY BELOVED: Baptism is the sign and seal of the new covenant of grace, the significance of which is attested by the apostle Paul in his letter to the Romans as follows:

"Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death: in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection" (Romans 6:3-5).

The earliest and simplest statement of Christian belief, into which you now come to be baptized, is the Apostles' Creed, which reads as follows:

"I believe in God the Father Almighty, Maker of heaven and earth;

"And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost, the holy Church of Jesus Christ, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

Will you be baptized into this faith? If so, answer, "I will."

Response: I will.

Do you acknowledge Jesus Christ as your personal Savior, and do you realize that He saves you now?

Response: I do.

Will you obey God's holy will and keep His commandments, walking in them all the days of your life?

Response: I will.

The minister, giving the full name of the person and using the preferred form of baptism—sprinkling, pouring, or immersion—shall say:

_____, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Manual 800.2. The Baptism of Infants or Young Children

When the sponsors shall have presented themselves with the child (or children) the minister shall say:

DEARLY BELOVED: While we do not hold that baptism imparts the regenerating grace of God, we do believe that Christ gave this holy sacrament as a sign and seal of the new covenant. Christian baptism signifies for this young child God's gracious acceptance on the basis of His prevenient grace in Christ, and points forward to his (her) personal appropriation of the benefits of the Atonement when he (she) reaches the age of moral accountability and exercises conscious saving faith in Jesus Christ.

In presenting this child for baptism you are hereby witnessing to your own personal Christian faith and to your purpose to guide him (her) early in life to a knowledge of Christ as Savior. To this end it is your duty to teach him (her), as soon as he (she) shall be able to learn, the nature and end of this holy sacrament; to watch over his (her) education, that he (she) may not be led astray; to direct his (her) feet to the sanctuary; to restrain him (her) from evil associates and habits; and as much as in you lies, to bring him (her) up in the nurture and admonition of the Lord.

Will you endeavor to do so by the help of God? If so, answer, "I will."

Response: I will.

The minister may then ask the parents or guardians to name the child, and shall then baptize the child, repeating his (her) full name and saying:

_____, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The minister may then offer the following prayer or may use an extemporary prayer.

Heavenly Father, we humbly pray that Thou wilt take this child into Thy loving care. Abundantly enrich him (her) with Thy heavenly grace; bring him (her) safely through the perils of childhood; deliver him (her) from the temptations of youth; lead him (her) to a personal knowledge of Christ as Savior; help him (her) to grow in wisdom, and in stature, and in favor with God and man, and to persevere therein to the end. Uphold the parents with loving care, that with wise counsel and holy example they may faithfully discharge their responsibilities to both this child and to Thee. In the name of Jesus Christ our Lord. Amen.

Options for ministers in place of baptizing infants

Manual 800.3. The Dedication of Infants or Young Children

When the parents or guardians have presented themselves with the child (or children) the minister shall say:

"Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these'" (Matthew 19:13-14).

In presenting this child for dedication you signify not only your faith in the Christian religion but also your desire that he (she) may early know and follow the will of God, may live and die a Christian, and come unto everlasting blessedness. In order to attain this holy end, it will be your duty, as parents (guardians), to teach him (her) early the fear of the Lord, to watch over his (her) education, that he (she) be not led astray; to direct his (her) youthful mind to the Holy Scriptures, and his (her) feet to the sanctuary; to restrain him (her) from evil associates and habits; and, as much as in you lies, to bring him (her) up in the nurture and admonition of the Lord.

Will you endeavor to do so by the help of God? If so, answer, "I will."

Pastor: I now ask you, the congregation; will you commit yourself as the Body of Christ to support and encourage these parents as they endeavor to fulfill their responsibilities to this child and to assist _____ by nurturing his (her) growth toward spiritual maturity? [If so, say, "We will."]

Response: We will.

Pastor: Our loving Heavenly Father, we do here and now dedicate _____ in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the minister may offer the following prayer, or may use an extemporary prayer.

Heavenly Father, we humbly pray that Thou wilt take this child into Thy loving care. Abundantly enrich him (her) with Thy heavenly grace; bring him (her) safely through the perils of childhood; deliver him (her) from the temptations of youth; lead him (her) to a personal knowledge of Christ as Savior; help him (her) to grow in wisdom, and in stature, and in favor with God and man, and to persevere therein to the end. Uphold the parents with loving care, that with wise counsel and holy example they may faithfully discharge their responsibilities both to this child and to Thee. In the name of Jesus Christ our Lord. Amen.

Manual 800.4. The Dedication of Infants or Young Children

(Ritual for Single Parent or Guardian)

When the parent or guardian has presented himself (herself) with the child (or children) the minister shall say:

"Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these'" (Matthew 19:13-14).

In presenting this child for dedication you signify not only your faith in the Christian religion but also your desire that he (she) may early know and follow the will of God, may live and die a Christian, and come unto everlasting blessedness.

In order to attain this holy end, it will be your duty, as a parent (guardian), to teach him (her) early the fear of the Lord, to watch over his (her) education, that he (she) be not led astray; to direct his (her) youthful mind to the Holy Scriptures, and his (her) feet to the sanctuary; to restrain him (her) from evil associates and habits; and, as much as in you lies, to bring him (her) up in the nurture and admonition of the Lord.

Will you endeavor to do so by the help of God? If so, answer, "I will."

Pastor: I now ask you, the congregation; will you commit yourself as the Body of Christ to support and encourage this parent as he (she) endeavors to fulfill his (her) responsibilities to this child and to assist _____ by nurturing his (her) growth toward spiritual maturity? [If so, say, "We will."]

Response: We will.

Pastor: Our loving Heavenly Father, we do here and now dedicate _____ in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the minister may offer the following prayer, or may use an extemporary prayer.

Heavenly Father, we humbly pray that Thou wilt take this child into Thy loving care. Abundantly enrich him (her) with Thy heavenly grace; bring him (her) safely through the perils of childhood; deliver him (her) from the temptations of youth; lead him (her) to a personal knowledge of Christ as Savior; help him (her) to grow in wisdom, and in stature, and in favor with God and man, and to persevere therein to the end. Uphold the parent with loving care, that with wise counsel and holy example he (she) may faithfully discharge his (her) responsibilities both to this child and to Thee. In the name of Jesus Christ our Lord. Amen.

Small Group Activity

In a small groups of three, each group should choose one of the following subjects and discuss how the ritual for the sacrament or dedication should be done according to the *Manual*:

- Baptism of a Believer
- Infant Baptism
- Infant or Child Dedication
- The Lord's Supper

After five minutes, switch at least one member of the group to a new group of three where each person brings knowledge of a different subject about how to do either a believer's baptism, infant baptism, infant/child dedication, or Lord's Supper. Each person should take time to explain how these rituals are done according to the *Manual*.

(HE 101 course outcome 20)

The Altar

In the Old Testament:

Noah was first to build an altar – after the flood.

Abraham built altar when he arrived in the land of Canaan at the great tree of Moreh – there he worshiped the Lord, not the local deities – he acknowledged that the land of Canaan belonged to the Lord in a special way. Then he moved to Shechem where he built another altar. From there he traveled to Egypt, was deceptive about his wife and sent out of the land – when he arrived back in Canaan, the promised land, he built another altar – interesting that Abraham did not build an altar in Egypt.

Isaiah was touched by the angel by a live coal from the altar.

Two kinds of altars in Jewish Tabernacle and Temple worship:

- the altar for sacrifices (the brazen altar) – atonement made for sin
- the altar of incense (the golden altar) – “Every morning when Aaron trims the lamps, he must burn fragrant incense on the altar. And each evening when he tends to the lamps, he must again burn incense in the LORD’s presence. This must be done from generation to generation.” Ex 30:7-8

In the New Testament:

- Christ replaces the altar for sacrifices – He provides our atonement for sin.
- The altar of incense (the golden altar) symbolizes the prayers of God’s people.

Revelation 8:3-4, “Then another angel with a gold incense burner came and stood at the altar. And a great quantity of incense was given to him to mix with the prayers of God's people, to be offered on the gold altar before the throne. The smoke of the incense, mixed with the prayers of the saints, ascended up to God from the altar where the angel had poured them out.”

In the Church of the Nazarene:

The altar is a prominent piece of furniture in Nazarene churches. The altar is a bench placed in front of the pulpit, providing a place for those with spiritual needs to come and pray. Nazarenes believe that after the preaching of God's Word, the natural response is to make available to the people a place to pray.

Nazarenes believe that most Sunday sermons should end with a response to God's Word, a call to obedience, and a call to action. The altars in Nazarene churches provide a place where sinners can confess their sins to Christ and repent, where they are born anew and made a new creation in Christ Jesus.

Being saved is not a simple "change of mind" for Nazarenes. It is a momentous, transforming, life changing moment. At the altar there is often weeping as people under deep conviction of sin seek the forgiveness that only God can bring; and as believers seek the experience of entire sanctification – a heart made clean by the purging fire of God's Spirit, and a heart filled with all the fullness of God, empowered for service. After this time of prayer at the altar, the new converts or sanctified believers are then urged to publicly confess what Christ has done in their hearts.

Our altars also provide a place where people can come to pray about any problem or need. It is a convenient place for our Christian friends to come and share our problems and to pray with us.

In recent years, the altar has been increasingly used as a place where people with special burdens may kneel during the time of pastoral prayer in the Sunday morning worship services.

In the Church of the Nazarene, our altars have deep meaning and significance as:

1. A place where we find saving and sanctifying grace
2. A place to pray about any spiritual or life need, or problem or burden along the journey of life.
3. A place where we can join hearts to pray together as the family of God.
4. A special place where we can meet with God.

Lesson 13

THE CHURCH: STRUCTURE AND GOVERNMENT

You agreed to the basic statements of faith of the church when you became a member of the Church of the Nazarene. It is important to review the "Church Constitution" found in Part II, and "The Covenant of Christian Conduct" found in Part III of the *Manual*. If there is something you do not understand or that you do not agree with, make a note to ask for help on that subject from your pastor, district superintendent, or teacher. It is not unusual for a person to question certain teachings and positions of the church. However, in order to enter the ministry in the Church of the Nazarene you will need to come to agreement with its doctrines, standards and procedures. If you keep a journal this is a good time to record the doctrines and standards which seem most distinctive and important to you.

The church is the primary context of the ministry. While a significant part of your ministry may be in the world, your purpose is to win persons to Christ and to integrate them into the life of the church. It is extremely important that you understand the church. Every church, not matter if it is independent or a part of a denomination, develops a structure to preserve and advance the spiritual life of its members. You will need to learn the institutional structures and policies of the Church of the Nazarene. They are important resources for your ministry. If you find yourself in strong disagreement with the beliefs, policies or procedures in the Church of the Nazarene, then the Church of the Nazarene probably is not the church in which you should serve. You should explore other churches which have different forms of government or different understandings of Scripture. The *Manual* of the Church of the Nazarene is divided into sections dealing with policies and structures of the church on the Local, District and General levels. You may want to review these sections which help the church to function effectively for Christ and outline the responsibilities of the various officers and boards of the church.

Even more important than the administrative and institutional structures of the church is your understanding and taking to heart God's vision for the church. If you have been a part of a healthy church you have already experienced some of the key elements of God's vision for the church. You will want to give special attention to the theology of the church in your preparation for the ministry. You should be aware that the church is both a human organization and a divine reality. It is the "body of Christ." The New Testament, especially the book of Ephesians, envisions the church as an alternative reality to typical human existence. The believers belonging to Christ's church in 1 Peter are described as "resident aliens" - those who live in this world but whose allegiance is to the Kingdom of God.

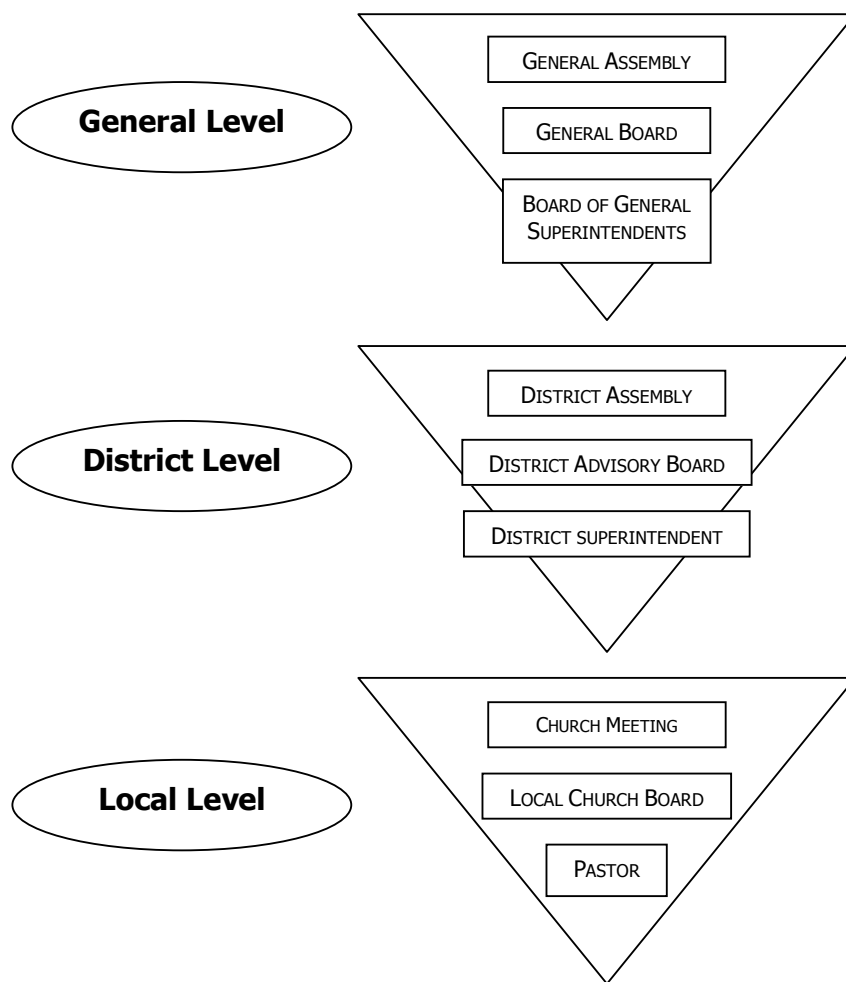
adapted from *Following Jesus Together* by Theodore P. Esselstyn

Four Levels of Operation

- **Local Level:** This is the congregation itself and the work that it does in the community. This is the front line in the spiritual work of the church. It is the focus of attention in accomplishing the work of Christ.
- **District Level:** An association of local churches to support and encourage each other and to work together in church planting, evangelism, training pastors, and compassionate ventures to the unreached areas around them.
- **Region/Field Level:** Districts may join together for educational or administrative purposes. At present, the regions are most fully developed for administrative purposes in the various world areas, but in the older and more established areas of the church, the regions form educational zones.
- **General Level:** Districts come together at the General Assembly to decide on leadership, rules, administration, and articles of faith. The general level of the church organizes the global mission outreach of the Church and provides services to Districts and Local Churches, such as literature, evangelism and radio.

An Overview of the Church's Government

The Church of the Nazarene has a representative form of government. See paragraph 6, 28, and the Preamble in the Manual. According to the Manual, there are three levels of church government: the local church, the district, and the general church. The flow of the organization looks similar to the chart below.



Note that each level of government has an electoral body that elects a board and leaders. Fill in the blanks in the chart below that corresponds to the diagram on the previous page.

	General Church	District	Local Church
Electoral Body			
Board/Council			
Leader			

The diagram on the previous page shows that the leader(s) at each level of church government is not an autocratic leader but he or she is a servant-leader in the organization. Leaders are responsible to a board and an electoral body. At every level the electoral body regularly elects a new board and leaders once the duration of service is completed.

The diagram also shows us that the local church is the most important part of the denomination. The local church is the foundation that supports the rest. The majority of the church's effort is to organize local churches. It is in the local church where the daily ministry of the Gospel takes place. The permanent impact of Christianity is accomplished where the pastor and the local church members take their work seriously and work effectively. Without local churches, the other levels of the denomination structure would not exist.

Discussion Guide

In small groups of two or three, pastors will discuss and review the structure and limits of authority for the local, district or general church government in this section, including the following pages on The General Church, The District, and The Local Church.

They should note the three most important ideas, concepts, or facts they learned from these pages on church government and how these ideas, concepts, or facts will guide their ministries in the local church. They should be ready to share these important points and any questions with instructors and the other pastors taking the course.
(HE 101 course outcomes 2, 11, 15, 17, 19, 21)

The General Church

The General Church has three sections:

- **The General Assembly** is a meeting of delegates from all of the districts of the Church of the Nazarene world-wide. It is the highest legislative body in the Church. It meets every four years. Thousands who are not delegates attend the Assembly to observe and to participate in the great celebration services. Half of the elected delegates to the General Assembly must be laypersons, and the other half are ordained ministers. Some officials of the General Church are members of the Assembly

The main business of the Assembly is the election of the General Superintendents of the Church, the election of the members of the General Board and the other boards and officials that serve the General Church and to act on the many resolutions submitted by various authorities and districts calling for amendment to the policies and to the *Manual* of the Church.

- **The Board of General Superintendents** consists of six ordained elders elected by the General Assembly. These men/women supervise the church around the world. They chair the major Committees, Boards and Divisions of the Church. They chair or appoint the chair of the District Assemblies. Perhaps their most important function is to ordain those recommended by the District Assemblies as elders or deacons.
- **The General Board** is composed of equal numbers of ordained elders and laypersons. It is chaired by the General Superintendents. It has responsibility for making church policy between General Assemblies. It meets once a year. The policies are implemented by the staff of the International Centre. The General Board employs this staff and controls their budget. It is divided into Departments each of which makes policy for Departments, which have assigned responsibilities. The Departments are: Mission Strategy (USA/Canada), World Mission, Finance, Communication, Nazarene Publishing House, International Board of Education, and Sunday School and Discipleship Ministries.

The International Center is the staff that serves the General Superintendents, the General Board, and the offices of the General Church. It is divided into the Departments listed above, each of which has a director. The World Mission Department is the largest, because it oversees some 750 missionaries, and supports the evangelical outreach of the denomination around the world.

The Region is an extension of the General Church into a world area. The Africa Region stands as a good example of how regionalization has developed. These offices, as an extension of the General Headquarters, provide General Church administration and services to the Districts and churches of Africa. The offices are also an extension of the World Mission Department at General Headquarters. Likewise, the **Field** is an extension of the **Region** to the local Districts and churches – as in the Africa West Field.

The District

The District has three elements:

- **The District Assembly** is the annual gathering of delegates from all of the local churches on a District to hear the progress of the District and to care for the business of the District. It should always be remembered that the central business of the District is the proclamation of the Gospel. Each church elects laypeople as delegates. The major offices of each local church are automatically delegates. All elders, deacons and missionaries who are members of a local church on that district are members of the Assembly, entitled to speak and vote like delegates.

The main work of the District Assembly is: To elect the District Superintendent. To elect the various District Boards: To set budgets and conduct the business of the District following the rules set in the *Manual*. To grant licenses to preachers, pastors, evangelists and other such church workers who are not ordained. To elect those who have met all requirements, and have been recommended to the Assembly by the appropriate Boards, to be ordained as elders or deacons. To elect delegates to the General Assembly.

- **The District Boards.** Many boards can be organized on a large district. Fully organized Districts must have at least two Boards:
 - **The District Advisory Board (DAB)**
 - Can serve for all other Boards except Ministerial Credentials Board
 - It assists the District Superintendent with the administration of the District.
 - It is made up of laypeople and ministers.
 - **The District Ministerial Credentials Board**
 - Is composed only of ordained elders.
 - Its work is to determine whether an applicant for a license or for ordination has the necessary gifts and graces and is properly preparing himself or herself for that calling.
- **The District Superintendent** is in charge of the work of the District. His or her work is to advise ministers and churches, to approve or appoint pastors, to guide in the establishment of new churches, and to organize, recognize and supervise the local churches of his District. The District Superintendent is the leader whose vision and enthusiasm carries the District forward. This leader encourages, supports, and leads the pastors serving local churches on the district.

The Local Church

The Local Church is the most important part of denominational structure. Everything else exists to help it succeed. It is here that Worship, Praise, Witness and Discipleship take place. Here God and Humankind are able to come together and where redemption occurs. Each Local Church is led by a Pastor. He or she is assisted by a Church Board, and such other boards as are helpful. Many boards are possible. The Pastor and the various boards and officers of the Local Church answer to the Annual Church Meeting.

- **Church Meetings** to handle the business of the Local Church must be held at least once annually. Officers and boards are elected and reports are heard on the progress of the Church. Delegates are elected to the District Assembly. Special meetings are held if the congregation needs to consider a call to a pastor. All members of the Local Church may vote in the meetings. There can be as many boards and committees as a Local Church feels is necessary.
- **The Church Board** is chaired by the Pastor and handles the business of the Church – salaries, budgets, land and buildings and all else. The first work of the board is to make sure that the Church accomplishes God's purpose for His people. The Board is usually divided into Trustees, who care for property, and Stewards, who care for the ministries and employees of the church, especially the pastors.
- **The Evangelism and Church Membership Committee** is required of all local churches to advise the pastor on the promotion of evangelism and the conservation of the fruits of evangelism.
- **The Sunday School Ministries Board** or **Education Board** is responsible to develop and implement the programs of Christian education needed by the various people who make up the Local Church. Sunday schools and youth activities are central.
- **The Nazarene Missions International** (NMI) is charged with responsibility to keep a vision for the global mission of the Church alive in each congregation. The President of the Society is a member of the Church Board and a member of the District Assembly.
- **The Nazarene Youth International** (NYI) is charged with the responsibility for planning ministry for youth from age 12 and older. The president of the NYI is a member of the Church Board and of the District Assembly.
- **The Pastor** is the head of the Church. He or she is responsible for the spiritual and material life of the church. The pastor leads, directs and teaches his people. The pastor offers the Word of Truth to them. He or she must preach the Word, conduct regular services, visit, counsel, and take believers into membership. The pastor ministers to the spiritual needs of his flock. It is the pastor's responsibility to baptize believers, serve the Lord's Supper to his congregation and to dedicate, marry and bury those of his or her flock.

The Local Church is responsible to care for their pastor. They should provide salary, housing, pension and the support the pastor needs to carry out his or her responsibilities. A Local Church may have several pastors. The Stewards of the Church Board are charged with responsibility to see that the pastors are cared for to the best of the ability of the congregation. There is no limit to the salary and benefits that can be provided by the Local Church.

- **The Church Member.** Every Christian should become an active member in the church. Every believer needs to find a place of service where they can do their part as a member of the Body of Christ.

Lesson 14

THE CHURCH: AUXILIARIES

Sunday School and Discipleship

Manual 812. BYLAWS OF THE SUNDAY SCHOOL

Mission Statement: The mission of Sunday School and Discipleship Ministries (SSDM) is to carry out the Great Commission to children, youth and adults in preparation for a lifetime of Christian holiness.

Purpose:

1. To teach the Word of God effectively until pupils are saved, sanctified wholly, and maturing in Christian experience.
2. To help Christians grow spiritually by involving them in a reaching, teaching and soul-winning ministry.
3. To locate and visit unchurched people until they become enrolled and regular in attendance.

ARTICLE I. MEMBERSHIP

Responsibility List

Each local church should assume responsibility for reaching all persons in the community who are not actively involved in another local church. To assist in this mission, maintaining three lists will be helpful:

- A. **Active Responsibility List** (Enrollment). This is the traditional enrollment list and shall include all persons who declare their willingness to attend the regular Sunday School session with some degree of regularity. Each teacher is expected to be responsible for the spiritual welfare of those on his or her class Responsibility List.
- B. **Prospect List.** This list includes the names of all persons who have the potential of becoming regular attenders of the local Sunday School. Each Sunday School class should consistently strive to bring them into regular attendance. This list should include persons who only attend morning worship.
- C. **Extended (Outreach) Ministry List.** This list shall include all persons who are regularly involved in an extended (outreach) Sunday School ministry, but not in a regular Sunday School session each week.

ARTICLE II. ATTENDANCE

Counting Sunday School Attendance

The purpose of counting Sunday School Ministries attendance in the local church is to measure the effectiveness of that church's effort to reach people with the biblical message. All Sunday School ministry efforts should lead to bringing people into fellowship with Christ by experiencing the new birth and identification with the local church.

ARTICLE III. CLASSES AND DEPARTMENTS

SECTION 1. The Sunday School shall be divided into classes for children and youth on the basis of age or school grade. For adults the classes should be determined by common interest.

ARTICLE IV. TEACHERS

- SECTION 1. The department supervisors and teachers shall be appointed annually according to *Manual* 145.8.
- SECTION 2. While the ideal is for each teacher to serve for the entire year, in certain circumstances it may be advisable to appoint teachers for a shorter term.
- SECTION 3. In cases of proven unsoundness of doctrine, imprudent conduct, or neglect of duty, the Sunday School Ministries Board shall have the right to declare the office of any officer or teacher vacant according to *Manual* 145.8.
- SECTION 4. All Sunday School teachers and substitutes should:
- a. attend workers meetings regularly
 - b. contact each student, absentee, and prospect on a regular basis
 - c. avail themselves of all training opportunities provided
 - d. provide fellowship opportunities for the class periodically
 - e. be responsible for seeing that the teaching area is attractive and conducive to learning
 - f. prepare an effective lesson each week
 - g. be alert to salvation opportunities for each student.

Nazarene Youth International (NYI)

Manual 810

810. Nazarene Youth International Charter

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity." I Timothy 4:12

- I. Our Mission – The mission of Nazarene Youth International is to call our generation to a dynamic life in Christ.
- II. Our Members – Membership in Nazarene Youth International includes all persons participating in Nazarene youth ministry who choose to embrace our stated vision and values.
- III. Our Vision – The Church of the Nazarene believes that young people are an integral part of the Church. Nazarene Youth International exists to lead young people into a lifelong relationship with Jesus Christ and to facilitate their growth as disciples for Christian service.
- IV. Our Values
 - We value **Young People** . . . significant in the kingdom of God.
 - We value the **Bible** . . . God's unchanging truth for our lives.
 - We value **Prayer** . . . vital interactive communication with our heavenly Father.
 - We value the **Church** . . . a global holiness community of faith, diverse in culture but one in Christ.
 - We value **Worship** . . . life-changing encounters with a intimate God.
 - We value **Discipleship** . . . a lifestyle of becoming like Christ
 - We value **Community** . . . building relationships that help bind us together and to God.
 - We value **Ministry** . . . extending God's grace to our world.
 - We value **Witness** . . . sharing God's love in word and deed.
 - We value **Holiness** . . . a work of grace whereby God, through the working of His Holy Spirit, enables us to live a life representing Christ in who we are and in everything we do.
- V. Our Guiding Principles
 - NYI exists for youth
 - NYI focuses on Christ
 - NYI is built on relational ministry to youth in the local church
 - NYI develops and mentors young leaders
 - NYI is empowered to lead
 - NYI embraces unity and diversity in Christ
 - NYI creates networks and partnerships

LOCAL MINISTRY PLAN

1. The local NYI membership consists of those who affiliate themselves with an NYI group by participating in its ministries and joining the local group.
2. The local NYI maintains an accurate roster of all active members.
3. The local NYI is accountable to its membership, the local church board, and the pastor.
4. The local NYI reports monthly to the church board and to the annual church meeting.

Nazarene Missions International (NMI)

Manual 811

Purpose

- Mobilize the entire church in active mission involvement, in united prayer, and in the study of the salvation needs of the world
- Promote a wider knowledge of the mission fields of the Church of the Nazarene
- Inspire and challenge youth and children to be open to God's call for missionary service, and to facilitate the mentoring of children, youth, and adults in their calls
- Raise funds, as elsewhere provided for in this Constitution, for extending the kingdom of Jesus Christ around the world.

Structure

Local – The local NMI shall be an organization of the local church and shall work cooperatively with the pastor and church board through the local NMI council.

District – The district NMI shall be an organization of the District and work cooperatively with the district superintendent, district advisory board, and other district related leaders through the district NMI council.

Lesson 15

THE LOCAL CHURCH

Pastor and Board Relationships

Effective churches usually have wholesome relationships between church board and pastor. Ideally the church board and pastor recognize their respective functions and work together harmoniously.

Since the *Manual* provides the pastor as chair of the board, careful attention should be given to the chair's function. At the outset of a new pastorate, both pastor and board should fully understand their areas of responsibility. The church board should deal with the matter of overall church policy but not attempt to dictate the pastoral functions such as preaching and pastoral care. Neither should the pastor assume responsibilities that belong to the church board.

As chair of the board, the pastor is responsible for seeing that the board's directives are followed. The pastor should protect himself from overwork by making sure that the implementation of board decisions are assigned at the board meeting to capable lay persons.

Basic to good interpersonal relationships should be the pastor's recognition that the church board is a body of duly elected representatives who have mutual interests. They decide all policy matters. The church board and pastor relationships should never be allowed to disintegrate so either views the other as an obstacle to progress.

The pastor should endeavor to keep the board informed on all matters pertaining to the church's ministry. The pastor should be open and frank—sharing both victories and problems. The pastor should encourage their suggestions for improvements. As chair, the pastor is responsible for helping the board move the church to the fulfillment of its goals.

The pastor also serves as a resource person to the church board. The pastor's training, meaningful day-by-day involvement in people's lives, plus his or her church management experiences provide a valuable reservoir of helpful information. The pastor should not expect the church board to make decisions unless he or she supplies them with information; they need factual data. The pastor should prepare an agenda for every church board meeting.

Church boards look to the pastor for suggestions and alternatives. The board then adopts one of the alternatives or even provides other solutions. Reliable action plans are usually developed from a review of purpose, discussion of priorities, thinking beyond the obvious, and exploring all possibilities.

It is important that the pastor-church board relationship function at highly cooperative level. Mutual respect in a setting of genuine Christian commitment significantly contributes to the church's ongoing effectiveness.

Roy E. Carnahan, *Creative Pastoral Management*, (Kansas City: Beacon Hill Press of Kansas City, 1976), 72-74.

How Church Boards Function

Indicate whether you agree (A) or disagree (D) with the following statements and why.

- A or D 1. Decision-making groups shape the spiritual, emotional, and organizational climate of a church. Their decisions have a large effect on morale and the church's future.
- A or D 2. Leadership of official meetings, next to the public services, is the most influential place for a minister to lead the congregation.
- A or D 3. The leader sends many signals in a meeting: good or bad, organized or disorganized, competent or incompetent, tough or tender.
- A or D 4. Anytime you are in a meeting you constantly send messages about who you are, what your abilities are, and what kind of a Christian you are.
- A or D 5. Resources flow to mission.
- A or D 6. The church board serves the congregation, not vice versa.
- A or D 7. Every church faces problems, so problem solving is one of the decision groups' largest responsibilities. Too many boards spend too much time in describing, analyzing, discussing, and worrying about problems without solving them.
- A or D 8. Unscheduled meetings—both long and short—are usually negative and often harmful to a congregation.
- A or D 9. The majority rules even when the pastor is on the minority side of an issue.
- A or D 10. Never lose sight of your spiritual leadership of the church in decision-making groups; you are pastor before you are chairperson of a group.

Administering the Local Church, RIIIE Module, Lesson 9

The Local Church Board

- The pastor is the leader and serves as the chairman of the church board.
- The pastor is accountable to the church board as well as to the entire congregation.
- Because the pastor is the leader of the church board, the board is also accountable to him.
- The pastor will oversee the administrative and organizational operation of the church board. He will lead. He will give wise counsel to the board.

Statements on the Local Church Board found in the **Manual**:

127. Membership. Every local church shall have a church board, composed of the pastor, the Sunday School superintendent, the president of the Nazarene Youth International, the president of the Nazarene Missions International (or if the president is the pastor's spouse, and chooses not to serve on the board, the vice president may serve; however, if the president is the pastor's spouse and chooses to serve on the board, he or she shall not be a part of the review process of the pastor), the stewards, and the trustees of the church, and the members of the Sunday School Ministries Board when elected as the Education Committee of the church board by the annual church meeting. There shall be no more than 25 regular members of the church board. Ordained and district licensed ministers unassigned by the district and paid employees of the local church are not eligible to serve on the local church board. We direct our local churches to elect as church officers only persons who profess the experience of entire sanctification and whose lives bear public witness to the grace of God that calls us to a holy life; who are in harmony with the doctrines, polity, and practices of the Church of the Nazarene; and who support the local church faithfully in attendance and with tithes and offerings. (39, 113.9-13.12, 137, 141, 145, 146, 151, 153.2, 160.4)

128. Meetings. The church board takes office at the beginning of the church year and shall have regular monthly meetings and shall meet specially when called by the pastor, the district superintendent, or the church board secretary only with the approval of the pastor, or the district superintendent when there is no pastor. Between the annual church meeting and the beginning of the church year, the newly elected church board may meet for organization purposes, at which time it shall elect a church board secretary and a church treasurer as provided hereafter and any other officer that it shall be their duty to elect. (129.19-130)

129. Business. The **business of the church board** shall be:

129.1. To care for the interests of the church and its work, not otherwise provided for, in harmony with the pastor. (156, 415)

129.2. To nominate to the church, after having consulted with the district superintendent, any elder or licensed minister whom it may deem the proper person to become pastor, provided the nomination be approved by the district superintendent. (115, 208.9)

129.3. To cooperate with an incoming pastor in the development of a written statement of goals and expectations. (115.2)

129.4. To conduct at least once a year, along with the pastor, a planning session for the purpose of updating a clear written understanding of expectations, goals, plans and objectives. (121)

129.5. To arrange for pastoral supply, with approval of the district superintendent, until such time as a pastor shall be regularly called by the church. (209, 421)

129.6. To provide for the development and adoption of an annual budget for the church, all auxiliaries, any childcare/schools (birth through secondary) projecting income and expenditures.

129.7. To assign a committee of the board, whose responsibilities include: (a) monitoring the church budget, (b) reporting to the board on the financial conditions and concerns of the church.

129.8. To determine the amount of compensation the pastor shall receive, and to review it at least once a year. (115.4, 122)

129.9. To provide ways and means for the support of the pastor, the pastoral supply, or any other paid workers of the church; to encourage and support through planning and budgeting the lifelong learning commitment of the pastor and staff. (115.4)

129.10. In order to encourage a healthy pastoral ministry and the lifelong learning of the pastor, the church board, in consultation with the district superintendent, should provide a sabbatical leave for the pastor following each seven consecutive year of service in one congregation. The timing and duration of the sabbatical shall be determined in consultation with the pastor, church board and district superintendent. It is strongly urged that the pastor's salary continue in full and the church board provide for pulpit supply during the sabbatical period. Materials shall be developed and distributed by the appropriate department of the church to guide local congregations in establishing and implementing a sabbatical leave policy and procedure.

129.11. To determine the financial support and housing allowance an evangelist should receive and notify the person of such minimum support at the time of the call by the church board.

129.12. To license, or renew the license of, at its discretion, any person who has been recommended by the pastor for (a) local minister, or (b) lay minister. (402.3, 426.1, 426.3)

129.13. To recommend, at its discretion, to the district assembly, upon nomination by the pastor, any person who desires to receive a certificate for any of the assigned roles of ministry, including all lay and ministerial candidates aspiring to be recognized for ministries beyond the local church, if such recommendation is required by the *Manual*.

129.14. To recommend, at its discretion, to the district assembly, upon nomination by the pastor, any person who desires the Licensed Minister's Credential or its renewal. (426.5, 427.1)

129.15. To recommend, at its discretion, to the district assembly, upon nomination by the pastor, renewal of deaconess' license in harmony with 406.

129.16. To elect, upon nomination of the Sunday School Ministries Board, with the approval of the pastor, a director of children's ministries and a director of adult ministries. (145.6)

129.17. To approve the NYI president elected by the NYI organization of the local church, as provided in the NYI Charter.

129.18. To approve the selection of the administrators of Nazarene childcare/schools (birth through secondary). (152, 160.1, 208.12, 413.18)

129.19. To elect a secretary, from among the church membership who meets the qualifications for church officers as specified in *Manual* paragraph 39, at the first meeting of the new board, to serve until the close of the church year and until a successor has been elected and qualified. (39, 113.6, 128, 135.1-35.7)

129.20. To elect a treasurer, from among the church membership who meets the qualifications for church officers as specified in paragraph 39, at the first meeting of the new board, to serve until the close of the church year and until a successor has been elected and qualified. No member of the pastor's immediate family (spouse, children, siblings, parents) can serve as the local church treasurer without the approval of the district superintendent and the District Advisory Board. (128, 136.1-36.6)

129.21. To cause careful accounting to be kept of all money received and disbursed by the church, including any childcare/schools (birth through secondary) and all auxiliaries, and make report of the same at its regular monthly meetings and to the annual meeting of the church. (136.3-36.5)

129.22. To provide a committee, no fewer than two members of which shall count and account for all money received by the church.

129.23. To appoint an auditing committee that shall audit, at least annually, the financial records of the treasurer of the church, the Nazarene Youth International, the Sunday School Ministries Board, Nazarene childcare/schools (birth through secondary), and any other financial records of the church. The pastor shall have access to all records of the local church.

129.24. To provide an Evangelism and Church Membership Committee of no fewer than three persons. (110)

129.25. To function, if advisable, as the Sunday School Ministries Board in churches of no more than 75 members.

(145)

129.26. To appoint a trial committee of five in case written charges are pending against a church member. (504)

129.27. To elect, with the written approval of the district superintendent and upon the nomination of the pastor, such paid associates as the local church may designate. (151, 152, 160-60.1, 208.12)

129.28. To elect a local minister or a licensed minister as an unpaid associate pastor only if approval is given annually in writing by the district superintendent.

129.29. To provide for a long-range planning committee for the church with the pastor as ex-officio chairperson.

129.30. To adopt and implement a plan to reduce the risk that individuals placed in positions of authority within the church will use the position of trust or authority to engage in misconduct. The plan for each local church must take into consideration its own unique circumstances.

130. The church board, together with the pastor, shall follow plans adopted by the General Assembly and agreed to by the district assembly for raising World Evangelism Fund and District Ministries Fund apportionments made to the local church, and shall raise and regularly pay these apportionments. (317.12, 334.8)

131. Meaning of Stewardship. Refer to paragraphs 38- 8.4.

132. The church board shall perform the duties of a Sunday School Ministries Board in a newly organized church until such board has been regularly elected. (145)

132.1. The church board and pastor of the newly organized church shall decide when a Sunday School superintendent will be elected. (129.25, 145, 146)

133. The church board may remove from the membership roll the name of an inactive church member after a period of two years has elapsed from the date when his or her name was declared inactive. (109-9.4, 112.3)

134. The church board may suspend or revoke the license of any locally licensed person.

135. Church Secretary. The **duties of the secretary** of the church board are:

135.1. To record correctly and preserve faithfully the minutes of all church meetings and meetings of the church board, and do whatever else may pertain to the office. (119.1, 129.19)

135.2. To present to the annual meeting of the church an annual report of the major activities of the local church, including statistics on membership. (113.8)

135.3. To see that official papers, records, and legal documents pertaining to the local church, including deeds, abstracts, insurance policies, loan documents, church membership rolls, historical records, church board minutes, and incorporation papers are held in trust in either fireproof or secure safes on the local church premises, or when feasible, they may be placed in safe deposit facilities in local banks or similar institutions. Access to such shall always be shared with the pastor and church treasurer, and care for such shall be delivered immediately to the church secretary's successor in office.

135.4. To be the secretary of all annual and special church meetings; and to be custodian of the minutes and other papers of such annual and special church meetings. (113.6)

135.5. To certify in writing to the district superintendent the results of the vote from the calling of a pastor and the continuation of the church/pastoral relationship. Such certification shall be made within one week of the vote.

135.6. To send to the district superintendent a copy of the minutes of all church meetings and meetings of the church board within three days of such meetings when that local church is without a pastor.

135.7. To sign in conjunction with the pastor all conveyances of real estate, mortgages, releases of mortgages, contracts, and other legal documents not otherwise provided for in the *Manual*. (102.3, 103-4.2)

136. Church Treasurer. The **duties of the treasurer** of the church board are:

136.1. To receive all moneys not otherwise provided for, and disburse the same only on order of the church board. (129.21)

136.2. To make monthly remittances of all district funds to the district treasurer, and of all general funds to the general treasurer through the appropriate office, except as otherwise provided. (413.17)

136.3. To keep a correct book record of all funds received and disbursed. (129.21)

136.4. To present a detailed monthly financial report for distribution to the church board. (129.21)

136.5. To present an annual financial report to the annual church meeting. (113.8, 129.21)

136.6. To deliver to the church board the complete treasurer's records at such time as the treasurer shall cease to hold the office.

L. The Stewards

137. The stewards of the church shall be no fewer than three or more than thirteen in number. They shall be elected by ballot, at the annual or a special church meeting, from among the members of the church, to serve for the next church year and until their successors have been elected and qualified. (39, 113.7, 113.10, 127)

138. The **duties of the stewards** are:

138.1. To serve as a church growth committee, unless otherwise provided for, with the responsibilities of outreach, evangelism, and extension, including sponsoring new churches and church-type missions, with the pastor as ex-officio chairperson.

138.2. To provide assistance and support for the needy and distressed. A biblical role of lay leaders is that of ministering in areas of practical service (Acts 6:1-3; Romans 12:6-8). Therefore stewards should offer their time and spiritual gifts in acts of service, administration, encouragement, mercy, visitation, and other ministries.

138.3. To serve, at the discretion of the church board, as the Evangelism and Church Membership Committee as outlined in 110-10.8.

138.4. To assist the pastor in organizing the church so that Christian service opportunities are available to all members. Special attention should be given to the development of ministries toward those of other cultural and socioeconomic backgrounds in the immediate and nearby communities.

138.5. To serve as liaisons to community Christian action and service organizations.

138.6. To give assistance to the pastor in public worship and Christian nurture in the local church.

138.7. To provide the elements for the Lord's Supper, and when requested by the pastor, to assist in the distribution of the same. (34.5, 413.11)

139. A vacancy in the office of steward may be filled by the local church at a duly called church meeting. (113.14)

140. The stewards shall constitute the Stewardship Committee, whose duty it shall be to promote the cause of Christian stewardship of life resources in the local church in cooperation with the pastor and the Stewardship Ministries office of the general treasurer. (38-8.4)

M. The Trustees

141. The trustees of the church shall be no fewer than three or more than nine in number. They shall be elected from among the members of the local church to serve for the next church year and until their successors have been elected and qualified. (39, 113.10, 127)

142. In all cases where the civil law requires a specific mode of election of church trustees, that mode shall be strictly followed. (113.4)

142.1. Where no particular mode of election is required by civil law the trustees shall be elected by ballot at the annual meeting of the local church or at a special meeting duly called for that purpose. (113.7, 113.10)

143. The **duties of the trustees** are:

143.1. To hold the title to church property and manage it as trustees of the local church, where the local church is not incorporated, or where the civil law requires it, or where for other reasons it is deemed best by the district superintendent or the District Advisory Board, subject to the guidance and the restrictions as set forth in 102-4.4.

143.2. To give guidance to the development of the physical facilities and to financial planning, unless the church board has provided otherwise.

144. A vacancy in the office of trustee may be filled by the local church at a duly called church meeting. (113.14)

—Nazarene *Manual* 2005-2009

Agenda for Local Church Board Meetings

Date _____

1. Call to Order
2. Scripture & Prayer
3. Roll Call (Attendance)
4. Approval of Minutes
5. Pastor's Report
6. Treasurer's Report
7. Department Leaders' Reports
 - A. Sunday School Superintendent
 - B. NYI President
 - C. NMI President
8. Standing Committee Reports
 - A. Trustees
 - B. Stewards
 - C. Education Committee
- OR--
- A. Worship Team
- B. Evangelism Team
- C. Discipleship Team
- D. Fellowship Team
- E. Service (Social Holiness) Team
- F. Finance Team
- G. Property Team
9. Special Committee Reports
10. Miscellaneous Old Business
11. Miscellaneous New Business
12. Adjournment

--Creative Pastoral Management by Roy E. Carnahan

Pastor's Report

What God has done in the church in the previous month

Total Members during the previous month

New members gained

New members by profession of faith

Current members

New converts

New prospects

First time visitors

Reports on Rituals

- Communion services
- Baptisms
- Dedicating weddings
- Funerals
- Attendance
 - Average Sunday Worship
 - " Sunday School
 - " Midweek (prayer meetings or Bible studies)
- Finance - average weekly tithe and offerings
- Pastor's Activities
- State of the Church

Creative Pastoral Management by Roy E. Carnahan

Treasurer's Report

- **Balance brought forward** from previous month
- **+ Total received** in Tithes and Offerings
- **- Total expenses** (including stated amounts given to District Fund, WEF (**W**orld **E**vangeli**S**m Fund), and TE (Theological Education))
- **= Total cash on hand**
- **Designated Funds** (Sunday School, NMI, NYI, Building Fund, etc.) For each fund report:
 - Balance brought forward from the previous month
 - Total received
 - Total spent
 - Balance cash on hand

Use the Meeting Agenda as a Road Map

The agenda makes things happen and everyone knows why:

1. Prepare a proposed agenda for the board meeting and have it approved as the first order of business.
2. Allow people to add to the agenda as it is being approved. This keeps church board members from bringing up surprise items at the end of the meeting.
3. Be gracious about adding items the first few times, but remind everyone every time that an agenda is for effectiveness to accomplish much in a little time.
4. Cultivate relationships with church board members so they feel free to call you about placing items on the agenda.
5. The nearer the top an item is on the agenda, the more discussion it will receive.

--Administering the Local Church, RIIE Module, Lesson 10

Planning the Church Calendar

One of the basics of church leadership and administration is working with the church board (vision team) to plan the important events of the church. God does His part in imparting His vision to faithful leaders. Pastors and team members in the church must do their part in leading and administering the work of God—right here in the real world.

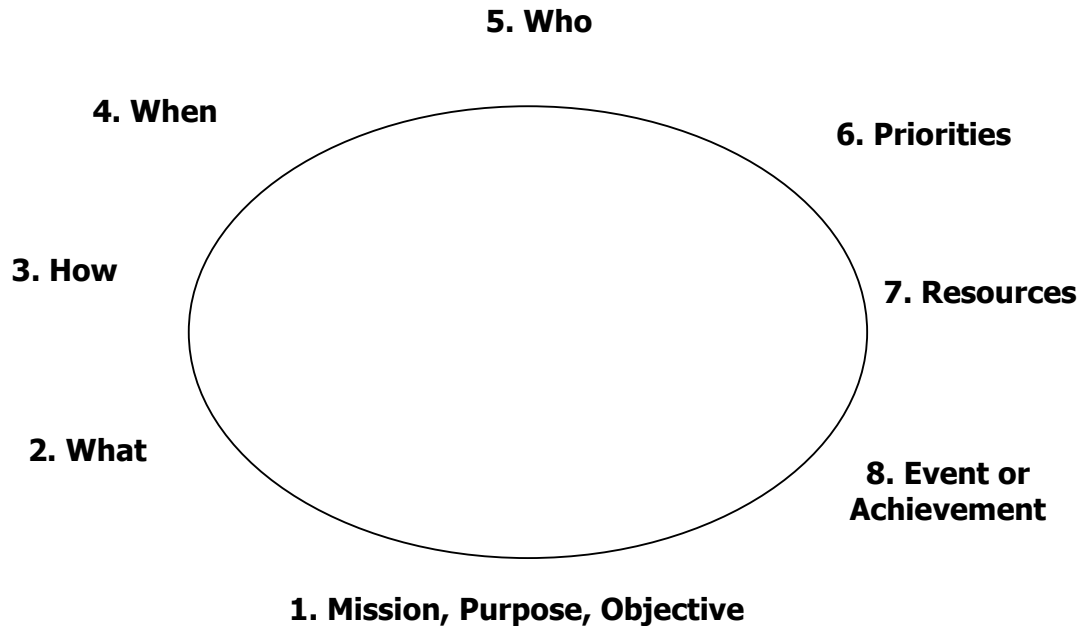
A church should always have special celebrative Sundays toward which it is working. At times the church will capitalize on events that are naturally on the church calendar, such as Christmas and Easter. At other times, it may set a special service of thanksgiving to God for His help in specific areas. The church may seek to reach its community through a special Friendship Sunday (people inviting their friends to come to church with them). The church may want to reach out to its community by making a special emphasis or by honoring certain groups of people in the community such as public servants such as police personnel, teachers, shop owners, etc.

At times a church may want to minister to its people and to others in the community through special seminars—such as a marriage enrichment seminar, financial management, time management, or other seminars that will make a valuable contribution to church and community.

All of the important functions of the church's operation will need to be on the church calendar—membership trainings, church board meetings, social events, revivals and evangelism initiatives, discipleship classes, pastor's training courses, and other training events.

When a church, via pastoral and church board leadership, have moved to initiate a new ministry (as Children's ministry, Youth ministry, Sports ministry, Women's ministry) or an initiative to meet a need in the community (social holiness)—such as offering sewing training for women, assisting children with remedial education, language education, community health education, or any number of training or other initiatives that will enhance people's lives in the community, such initiatives will need to be placed on the church calendar.

The Planning Process Cycle



Questions for the Planning Process

1. What is our objective or mission?
2. How do we propose to do it?
3. By what date will it be finished?
4. Who will take leadership responsibility?
5. What priority does this event or achievement have in church life?
6. What are the resources?
7. How well did we do?
8. How well did we communicate the goal as well as the process?

Planning

Why Is Planning Necessary?

1. Planning writes the agenda of the possible.
2. Planning allows church leaders to use change productively.
3. Planning becomes the decision-makers' road map for making God's will a reality.

Sound reasons for wide leadership include:

- Conceptual thinkers and energetic doers have opportunity to sharpen each other.
- Helps a greater number of people move from what is to what can be.
- More complete data for decisions is usually more available to many people than can be known of any one person.
- Leadership is developed.
- Ownership deepens commitments.

Administering the Local Church, RIIE Module, Lesson 10

Keeping Minutes for Meetings

Minutes are the official record of business transactions in a meeting.

They should contain a record of what was *done* in the meeting, rather than what was *said* by the members.

They should never reflect the opinions of the secretary.

Contents of the Minutes

First Paragraph

1. Kind of meeting
2. Name of the organization
3. Date and time of meeting, and place if not always the same
4. State that regular chairman and secretary were present, or who substituted for them if absent
5. Minutes of previous meeting read and approved – as read or as corrected.

Body of the Minutes

This should contain a separate paragraph for each subject matter (item of business)

6. All main motions (a motion is a formal proposal that certain action should be taken)
 - a. With accurate wording
 - b. The name of the person who made the motion
7. How the motion was carried (approved) or lost (not approved)

Last Paragraph

8. The hour of adjournment (closing of the meeting)

Signature

9. The minutes should be signed by the secretary. If the assembly wishes, the minutes can also be signed by the president or chairman of the meeting.

--adapted from Robert's Rules of Order

The Church Meeting

The shared democracy of the Church of the Nazarene polity is dependent upon two important structures of government, the church meeting and the church board. While the church board continues to function, the church meeting still exists but is not as vital in many settings. In fact, many congregations bypass the oral reports of former church meetings to publish them in a booklet. Even though the vitality of church meetings may have lessened in many congregations, there is formal business that must be transacted in a business meeting format. Thus, these meetings require general guidelines and procedures.

The church may have annual or special meetings. Public notice for annual meetings is an announcement from the pulpit for at least two Sundays prior to the meeting. Special meetings must receive public notice in two preceding regular services. These special meetings may be called by the pastor or church board after receiving permission from the pastor, district superintendent, or the general superintendent.

Those voting in the meetings must be active members who have reached their 15th birthday. If the civil law requires particular procedures for calling or conducting annual or special meetings, then these procedures are to be followed. The pastor, district superintendent, general superintendent, or a representative of the latter two may conduct the meetings.

Two of the primary acts of business at the annual meeting are reports from various officers of the church and election of officers and delegates to the District Assembly. The reports may be distributed in a book form and the elections are often conducted outside of the meeting itself if the church has a polling area in the church. Special meetings may elect a pastor or review the relationship between the pastor and the congregation.

A nominating committee is required to create the ballot for the elections. The committee of three to seven members is chaired by the pastor. The candidates must indicate they are in harmony with paragraph 39 of the *Manual*. This paragraph requires that church officers must profess the experience of entire sanctification. Also, their lives must reflect a Christian lifestyle, and they must be in agreement with the doctrines, polity, and practices of the Church of the Nazarene. Finally, the candidates must support the church with their tithes and attendance.

Nazarene History and Polity, RIIE Module, Lesson 14

***Manual* ¶39.** We direct our local churches to elect as church officers only persons who profess the experience of entire sanctification and whose lives bear public witness to the grace of God that calls us to a holy life; who are in harmony with the doctrines, polity, and practices of the Church of the Nazarene; and who support the local church faithfully in attendance and with tithes and offerings. (113.9-13.10, 127, 145, 146)

Activity for Action

In groups of three or four, pastors will develop an agenda for a local church board meeting with the purpose of planning the church calendar for the next year. The agenda should reflect the contributions of lay leaders in the church. One person in each group will be selected to relate this board meeting plan to the instructor. If there is time, the instructor will select one of these board meeting plans to act out together in class with the students as the various members of the board. (TP 101 course outcomes 2, 3, 4, 5, 7, 9, 14, 15, 20, 21)

Lesson 16

THE LOCAL CHURCH: MEMBERSHIP

As a church whose core values are stated in the words “Christian, missional, and holiness,” the Church of the Nazarene views church membership as a sacred privilege.

General Superintendent G. B. Williamson, a Nazarene leader from a previous generation, continues to help us understand this sacred privilege of church membership.

In its deeper significance it means that those who are joined to the church are united with the Lord in a mystic spiritual communion. It also implies that all who are a part of the church are members one of another, even as are the organs of the human body. They are yoked together for mutual profit in fellowship, worship, and service. They are co-workers with Christ in the salvation of men and the building of God’s kingdom on the earth. They are separated from the world and consecrated to a holy calling.

By all people of Christian faith and spiritual understanding membership in the church has value in character building, social standing in a community, and spiritual development. Even in civil courts, membership in the church has bearing upon the judgment of individuals.

All who united with the church should be impressed with the meaning and value of membership in the household of faith. To accomplish that purpose a pastor must himself place a high estimate upon this sacred relationship to God and Christian people. He can never allow himself to treat lightly anything that has to do with the relation of men [and women] to the body of Christ.

G. B. Williamson
Overseers of the Flock, p. 198

Requirements for Church Membership

The Church of the Nazarene is a denomination that seeks the conversion of unbelievers, the discipleship of believers, and the believers' firm assurance that the Holy Spirit has cleansed their lives of the inner nature of sin and empowered them to live a holy life. The identity of the Church of the Nazarene is one of believers committed to a firm relationship with Christ, to openness to the Word of God, and a sensitivity and obedience to the faithful ministry of the Holy Spirit.

The *Manual* of the Church of the Nazarene cites the following as requirements for membership in the church:

10. declaration or testimony of the person's experience of salvation
11. belief in the doctrines of the Church of the Nazarene
12. willingness to submit to its government

The meaning of membership has been addressed by the Board of General Superintendents in the publication *Membership Search, Audit, and Care*. In this document, the board sets forth the meaning of membership in the church. They listed that it represents:

- An expression of faith in Jesus Christ as Savior
- A covenant relationship between member and the church
- A sense of identity with the Church of the Nazarene and holiness doctrine
- A place to offer and carry out one's service to God
- The legal right and responsibility to vote on church business
- The potential to serve on the church board or hold some other church office
- The potential to serve on district and general boards, committees, and conventions

The ritual (or ceremony) for receiving members into the Church of the Nazarene offers further insight into the significance of membership. It begins with these thoughts:

Dearly Beloved: The privileges and blessings that we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watch care and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word; and the helpful inspiration of social worship. And there is cooperation in service, accomplishing that which cannot otherwise be done.

The ritual moves on to note the essential doctrines on which "the church rests as essential to Christian experience."

Manual Church of the Nazarene, Part VII, Paragraph 801

Manual 801. THE RECEPTION OF CHURCH MEMBERS

The prospective members having come forward to stand before the altar of the church, the pastor shall address them as follows:

DEARLY BELOVED: The privileges and blessings that we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known. There is such helpfulness with brotherly watch care and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word; and the helpful inspiration of social worship. And there is cooperation in service, accomplishing that which cannot otherwise be done. The doctrines upon which the church rests as essential to Christian experience are brief.

NOTE: The minister may choose one of the following creedal options.

OPTION 1:

We believe in God the Father, Son, and Holy Spirit. We especially emphasize the deity of Jesus Christ and the personality of the Holy Spirit. We believe that human beings are born in sin; that they need the work of forgiveness through Christ and the new birth by the Holy Spirit; that subsequent to this there is the deeper work of heart cleansing or entire sanctification through the infilling of the Holy Spirit, and that to each of these works of grace the Holy Spirit gives witness. We believe that our Lord will return, the dead shall be raised, and that all shall come to final judgment with its rewards and punishments.

Do you heartily believe these truths? If so, answer, "I do."

Do you acknowledge Jesus Christ as your personal Savior, and do you realize that He saves you now?

Response: I do.

Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the Covenant of Christian Character and the Covenant of Christian Conduct of the Church of the Nazarene? Will you endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; by devotedly giving of your means; by faithful attendance upon the means of grace; and, abstaining from all evil, will you seek earnestly to perfect holiness of heart and life in the fear of the Lord?

Response: I will.

-----■

The minister shall then say to the person or persons: I welcome you into this church, to its sacred fellowship, responsibilities, and privileges. May the great Head of the Church bless and keep you, and enable you to be faithful in all good works, that your life and witness may be effective in leading others to Christ.

The minister shall then take each one by the hand, and with appropriate words of personal greeting welcome each into the church.

[Insert alternate form for members by transfer]

Taking each by the hand, or speaking to the group, the minister shall say:

It gives me pleasure on behalf of this church to welcome you into our membership. We trust that we will be a source of encouragement and strength to you and that you, in turn, will be a source of blessing and help to us. May the Lord richly bless you in the salvation of souls and in the advancement of His kingdom.

OPTION 2:

We believe: In one God—the Father, Son, and Holy Spirit. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually. That the finally impenitent are hopelessly and eternally lost. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers. That our Lord will return, the dead will be raised, and the final judgment will take place. (Manual paragraphs 26.1-26.8)

Do you heartily believe these truths? If so, answer, "I do."

Response: I do.

Do you acknowledge Jesus Christ as your personal Savior, and do you realize that He saves you now?

Response: I do.

Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the Covenant of Christian Character and the Covenant of Christian Conduct of the Church of the Nazarene? Will you endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; by devotedly giving of your means; by faithful attendance upon the means of grace; and, abstaining from all evil, will you seek earnestly to perfect holiness of heart and life in the fear of the Lord?

Response: I will.

-----■ [continue with the ceremony given on the left side of the page: "I welcome you into this church, . . ."]

[Alternate form for members joining by letter of transfer:]
_____, formerly a member
(members) of the Church of the Nazarene
_____, comes (come) to join the
fellowship of this local congregation.

Missional churches

Churches on mission for the cause of Christ and His kingdom, view membership as of high importance. They are what Milfred Minatrea in his book *Shaped by God's Heart* calls "high-threshold churches." They view this commitment with respect and they in turn expect the covenant made to be honored by those who enter it.

Church membership in such churches is regarded highly because:

1. It represents **commitment** to a body—to the Body of Christ. It takes the cause of Christ and His kingdom seriously. It makes a statement to Christ, to other members, and to non-believers that this person is dedicated to this cause so seriously that he or she will make a visible expression of one's devotion to the cause of Christ on earth.
2. It expresses **belief** in the doctrine of the church as based on the Holy Scriptures. By becoming a member, the person declares themselves dedicated to a belief system in a world that is filled with unsound and erroneous beliefs.
3. It is a statement of **servanthood**. The candidate for membership steps forward to say, "I am a follower of Christ. He humbly gave Himself to pay the ultimate sacrifice for my redemption. In loving response to His sacrifice, I will go on record that this community of faith will be the context in which I live out a life of loving service to His Body, the church and to those the church seeks to win to Him.
4. Membership is a purposeful indicator of **accountability**. The one entering the covenant of membership intently makes him or herself accountable to the doctrine and to the lifestyle of the church joined. If that person ever finds him or herself out of alignment with the doctrine or the lifestyle, the person owes it to the Body of Christ and to their own self to step out of the commitment they have made.

--from *Shaped by God's Heart* by Milfred Minatea

Lesson 17

THE LOCAL CHURCH: STEWARDSHIP

from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Definition of Stewardship

- a) A steward or a guardian does not own the wealth or property; he or she simply manages it for the benefit of the legal owner. The wealth, or property is placed into the guardian's or steward's care, with the expectation that the steward will not run off with it or convert it to personal use but will instead guard and cultivate the wealth, taking into account the best interests of the proper owner.
- b) So stewardship is the activity of taking good care of what belongs to someone else. The parable of the talents in Matthew 25 gives us a good example of a steward. (5 talents, 2 talents, 1 talent) Read it together. Every one of the three slaves was a steward; each took what belonged to the master, used it, and then returned to the master both the original amount and any investment returns. None of it belonged to the steward. All went back to the master.
- c) So the steward's task is to be faithful and accountable to the master, increasing the assets. What we can we learn from this parable for us today?
 - i) God is Lord over all the earth
 - ii) We ourselves are stewards because God entrusts us with things
 - iii) Though free to act as we see fit, we are expected to make wise decisions
 - iv) Finally, we will one day be held accountable

God's Ownership and Our Stewardship

from a Stewardship Seminar presented in Sierra Leone by Sara Falk

1. God is a God of system and organization in all of His ways, and He has established a system of giving that acknowledges His ownership over all human resources and relationships.
2. Stewardship in the Old Testament begins with God. As the Creator, He holds the right of ownership to everything. "The **earth** is the Lord's and **everything** in it, the **world**, and **all** who live in it; for he **founded** it..." (Psalm 24:1-2)
3. Some of us have been taught from an early age that if we want anything, we have to work hard to get it and, once we get it, we must work hard to hold on to it. Unfortunately, these people go through life thinking that everything one possesses is only theirs by right of ownership. The problem remains: everything on this earth is in the process of decay, even our bodies! The things we possess will wear out. If, on the other hand, we understand that all we have is a gift from God, that we are only the managers of the things God has allowed us to have, we will find true peace of mind.
4. We cannot approach stewardship, tithing or any church financial matters until we fully understand what it means to surrender every part of our lives to God. Stewardship is concerned with more than the resources God has given; stewardship includes believers themselves because they belong to God. "Do you not know that...you are not your own? For you were bought with a price" 1 Corinthians 6:19-20). God not only made us, but he purchased us at an extraordinary price to be his own. We belong not to ourselves but to God.
5. And so if we belong to God, surely our possessions belong to God. We have what we have through gift, inheritance, work. Which of these sources is God not the master of? Could we work if it were not for his strength, intelligence, skills, even the breath that God gives? No, without the grace of our God from day to day, nothing would be ours – all is God's.
6. There is not my money and church money. There is not program money and personal money. No, everything is God's money. All of it, not just 10%. Everything. If only part is God's money, then which part?
7. We are stewards, not owners. Why? Because of God's sovereignty over creation.
8. Here is an exercise to practice with someone who is having a hard time understanding this concept: Make a list of your most cherished belongings. Gather your family together, and read over the list. Once this is done, read the following statement:

"I am here to thank God for all the wonderful things He has allowed us to have and use. While I thank God for these things, I also want to ask Him to forgive me for those times when I forgot that He is the owner of them and I am the manager.

"Today, I formally place all of these things under God's ownership. Everything on this list of belongings is God's. If they last a long time, they are God's. If they increase in value, the increase belongs to God. If they go up in flames tomorrow, they are God's. God provided these things for me to manage on His behalf. I want to be a good steward of them, but I do not want to worry about them, because they do not belong to me, they belong to God.

"I want to pray: Lord, help me to be a good manager of what You have provided. Help me to keep in mind that I must never love 'things.' Things were meant to be used. People are meant to be loved. Help me to use the things I manage for your glory. Do not let me do anything with any possession that would embarrass You. As owner, You may take these things away as You like. Help me to be content with my relationships with You and with others, and never let me lust after material items that could hurt these relationships. And never let me put importance in things that will not last. In Jesus' name, Amen."

Organized Holiness at Every Level

There had been a lot of focus on holiness in the early days of the Church of the Nazarene, but many realized for holiness to spread effectively, it must be organized in some way. And, so there came into being the idea of “organized holiness.” There was a need to organize and support those ministers and local churches spreading “scriptural holiness across the land.”

In the early 1900s, the Church of the Nazarene knew there needed to be a central system of shared power and authority, accountability, and organization for the effective promotion of the doctrine of holiness. And thus, they created a structure that would make global ministry a real possibility, not just a good idea. They organized this structure so they could achieve their goals in education, missions, social ministry, publishing and evangelism.

They also created a system where the local church participates in the ministry of the district, the task of education, and the responsibility for world evangelism programs in the church around the world.

Definition of a Local Church

Any group that meets regularly for spiritual nurture, worship, or instruction at an announced time and place, with an identified leader, and aligned with the **message** and **mission** of the Church of the Nazarene can be recognized as a church and reported as such for district and general church statistics.

The MESSAGE of the Church

Nazarene churches are those that freely and openly identify themselves within the Wesleyan-Holiness theological tradition as defined by the Articles of Faith in the *Manual* of the Church of the Nazarene.

The MISSION of the Church

Nazarene churches should be participating in the global mission of the Church of the Nazarene by giving to the areas that the denomination sees as important – namely, district, theological education, and world evangelism.

Every Local Church participates in the Message and Mission of the Global Church

Storehouse Tithing

from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Storehouse tithing is defined with two principles – a certain, ordained **amount** (the tithe) and an appointed **place** (the storehouse). We have talked about the tithe, what do you think the physical place, the storehouse, is?

The Bible says more about where the tithe should be paid than about the tithe itself. To scatter your tithe here and there is contrary to God's financial plan, His command of "Bring all...into the storehouse." (Malachi 3:10) Not part of the tithe, but all, and not anywhere, but to the Storehouse. *Read Deuteronomy 12:11,13,14.*

The storehouse is the local church. The *Manual* of the Church of the Nazarene says, "Storehouse tithing is a scriptural and practical performance of faithfully and regularly placing the tithe into that church to which the member belongs."

God's plan is to bring the WHOLE tithe into the storehouse and then appoint efficient people to make the distribution as the needs demand.

God's plans are capable of working in every time in history and every country on earth...from islands in the Pacific to Israel to Asia to Europe to West Africa. A combination of God blessing his people and the people faithfully bringing in the offerings and tithes, will bring spiritual success to any people at any time.

What is an **Offering**? How is it different from our tithe? The second level of giving is offerings. This is giving beyond the tithe. The tithe is considered the "unified gift" (combined with the gifts of other faithful Christians to finance the work of the local church). The giving of offerings is considered the "designated gift." This is directed giving. It is giving in response to specific need. It is not to take the place of the tithe, but rather, it is to be a supplement to the tithe. Thousands of fruitful ministries would never have been launched if it were not for the generous directed gifts of people giving beyond their tithe.

Tithing—A Christian's Response to Grace

by Dr. William E. McCumber

Giving a tenth of all one makes or has to God is an ancient practice. Its origins are lost in the unrecorded past.

The first tither mentioned in the Bible is Abraham. With his armed servants Abraham had defeated a pagan army led by four kings. He then released their captives, including his nephew Lot. Returning with the spoils of war from that victory, Abraham encountered Melchizedek, the king of Salem and priest of God. This king-priest blessed Abraham and blessed the God who had given him victory. In response, Abraham "gave him a tenth of everything" (Genesis 14:18-20).

The next tither we read about is Jacob, grandson of Abraham. Jacob was fleeing through desert country when the Lord appeared to him in a dream, promising to be with him, to watch over him, and to bring him back home safely. In gratitude for the promised blessings Jacob vowed, "Of all that you give me I will give you a tenth" (Genesis 28:10-22).

Jacob's offspring became the nation of Israel, a nation formed by when He delivered them from slavery in Egypt, made a covenant with them at Mount Sinai, and brought them into the Promised Land of Canaan.

The people of Israel were to be governed by laws given by God through Moses. The "law of Moses" – as it came to be called – included tithing the produce of the land, the flocks and herds, or the money when crops and animals had been converted to cash.

The law declared that "a tithe of everything . . . belongs to the Lord" (Leviticus 27:30). It didn't become His when it was given, it was already His. Not to tithe, therefore, was to rob God and to incur His righteous anger. Restoring the ancient practice, in contrast, would bring prosperity to the nation (Malachi 3:8-12).

Some have argued that Christians need not tithe because they are under grace, not under law. This is nonsense. In the first place, no Christian should do less for God than did an ancient Jew. In the second place, Jesus endorsed the practice of tithing, though He did not specifically command it (Matthew 23:23). In the third place, tithing responds to an older law than the law of Moses. It responds to the law of gratitude. The tithe is not a means of bribing God to secure a blessing. Rather, the tithe is a way of acknowledging God as the Giver of every blessing received and promised. When Abraham tithed to Melchizedek, it was to obtain a blessing. He was already blessed and was properly thankful.

Jesus is our King-Priest, "a high priest forever, in the order of Melchizedek" (Hebrews 6:20). That certainly makes Him a tithe-receiving Priest. He has blessed His people with the greatest of blessings – their salvation. This blessing was purchased at the greatest of costs – His death. Our gratitude for that should make us joyful tithers to Him.

Israel's tithes supported the Temple and priesthood. Our tithes support the church and its ministry. Tithing makes it possible for preachers to occupy their pulpits and pursue their rounds of varied services. Tithing makes it possible for missionaries to make disciples among all the nations of earth. Tithing underwrites the mission of the church to feed the hungry, shelter the homeless, care for the sick, and evangelize the lost. Tithing provides the buildings, equipment, and supplies needed by the church for its global task. Tithing was not invented by some church finance committee. Tithing is God's financial plan, and it cannot be improved upon. It is His basic plan, and devoted Christians gladly add freewill offerings to their tithes. Those who do so are the happiest of the Lord's followers.

Tithing initiates nothing. It places no claim upon God. It is not a bargaining chip. Biblically understood and practiced, tithing is human response to divine grace. We give to God because He has already given to us. We bless God because He has already given to us. We bless God because He has already blessed us. He is no poorer if we fail to tithe, but we are impoverished. He is no richer if we do tithe, but we are enriched. Tithing is rewarded, for God rewards all obedience to His Word. But we do not give in order to get; we give because we have received.

Every Christian should tithe and give over and above the tithe. And every Christian should do so joyfully, not grudgingly. "God loves a cheerful giver" and He rewards a cheerful giver (2 Corinthians 9:7-8).

Dr. William E. McCumber has served the Church of the Nazarene for numerous years as pastor, evangelist, and former editor of the Herald of Holiness.

What are some reasons for tithing?

from a Stewardship Seminar presented in Sierra Leone by Sara Falk

1. **Law** - tithing has stood unaltered for many centuries. / Malachi amplified it 3:7-12 / Jesus commended it Matt 23:23 / Heb 7:4-8 / always been the sacred tenth
2. **Grace** - now that your debt to sin has been cancelled, now that your load of guilt has been lifted, now that your love is stronger.....now that your supreme desire to please Him is there ...this is a way of responding / I want to give
3. **Fear** - Mal 3:9 this not the first reason but it is a reason. Afraid not to tithe /I am afraid not to pay
4. **Duty** - the feeling of a responsibility to tithe is an inner awareness, which God's people have. Ought to....Matt 23:23, also Jacob in Gen. 28:22
5. **Honesty** - Mal 3:8 one who does not pay the tithe is said to be a thief. One's attitude toward honesty in tithing may have far-reaching consequences. If a person is honest with God in paying the tithe, he is likely to be honest in other matters.
6. **Conscience** - one of the purposes in tithing must surely be the development of character. Tithing sharpens conscience. Self-discipline and strength are the by-products. As long as I have conscience, I will continue to tithe and as long as one continues to tithe, they are likely to have a clear conscience
7. **Need** - our churches need our tithe. Our denomination needs our tithe.
8. **Efficiency** - There is a way to substitute order for financial frenzy / to eliminate money gathering gimmicks . Tithing is the way, efficient and scriptural.
9. **Ownership** - tithing acknowledges that everything belongs to God. We do not pay the tithe to support the various budgets nor to pay the pastor's salary. We pay the tithe to God. The church treasury is his storehouse.
10. **Partnership** - Go ye... I am with you always Matt 28 : 19-20 / we are laborers together with God 1 Corinthians 3:9. Tithing reinforces that we are in partnership with Him
11. **Stewardship** - tithing is a sign of our stewardship....that is to be taking care of someone else's resources.
12. **Gratitude** - it is a way of saying thanks in a tangible way.
13. **Joy** - there is joy in tithing
14. **Blessing** – (a) tithing blesses the life by lifting it to a higher plane of grace (b) tithing blesses the hands by making them willing to do God's work (c) tithing blesses the mind by assurance of right-doing (d) tithing blesses the 9/10ths which remains with us (e) tithing blesses the one who tithes with a worldwide vision (f) tithing blesses the church with a greater ministry in the world.
15. **Spirituality** - tithing and spirituality are interwoven. The spiritual person is the one who backs up his testimony with his tithe. If a person's religion has reached his purse, it is safe to assume that it has penetrated other important areas of his life. It helps a person grow in grace because it makes the conscience tender / it teaches dependence upon God / it releases spiritual resources / it is a splendid stimulant to faith / it instructs in spiritual values / it strengthens obedience in other areas / it lifts our faith to claim God's promises / it implants a desire to do more for God. / it gives us sweet access in prayer / it makes God's providences more real to us
16. **Zeal** - a Spirit-filled saint tithes because he or she is zealous to see God's work advance. Tithing is a way to express this zeal.
17. **Love** - Love is the supreme motive for tithing. All others are of less importance. Tithing is a delightful way of life because it is based on a love that gives, that cares, that shares. Should all other reasons for tithing fail, love is reason enough.

Benefits of Tithing

The tithe's best benefits come from the highest and purest motives. Make sure that your philosophy is sound, sensible and scriptural. Make your tithing an expression of your full consecration to God. Cultivate the habit of tithing because you love God supremely and love God's work sincerely.

- **The one who tithes has 10% less cash to work with. Settle that fact.**
- **God has a way of stretching the 90% that remains for our use.**
- **It is untrue to say that all tithers are prosperous and that all non-tithers are not prosperous. Some prosper who are not giving God the 10%.**
- **Some tithers remain poor. Tithing is not an insurance policy against poverty.**

Tithing is not only a way of giving - it is a way of receiving. Every tither may not have financial abundance, yet everyone who tithes has the assurance of a greater treasure.

How do believers benefit from tithing?

- a) They receive divine approval
- b) Self respect - that peaceful sense of knowing that we have done what is right
- c) Better stewardship - tithing cultivates liberality. The tither goes on to more liberal giving
- d) The tither takes God as partner into every avenue and activity of his or her life
- e) Tithing guards the heart against self-centeredness. Obedience is more important than the money.
- f) Stronger ties to the church- the place where we tithe becomes our church
- g) A successful church - tithing members make tithing churches and tithing churches produce well-rounded witness - a soul winning power that begins at home and makes its impact felt around the world
- h) Increased treasure in heaven - the one who tithes is banking their treasures in heaven where neither moth nor rust destroys (Matt 6:20). The investments are eternal.

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

If You Tithe Because...

- IF*** you are tithing because someone else tithes, your motive may be to keep up and not to please God
- IF*** you are tithing because you hope to be elected to a church position, your motive may be popularity instead of perfect love
- IF*** you are tithing because the church needs the money, you may be making tithing a sign of charity and not a sign of consecration
- IF*** you are tithing to keep trouble away, your motive may be selfish protection and contentment and not the salvation of others
- IF*** you are tithing to keep from going to hell, your motive may be selfish fear instead of loving worship
- IF*** you are tithing to get to heaven, your motive may be selfish hope instead of joyful service
- IF*** you are tithing to get rich and prosper, your motive may be to make a deal with God instead of to serve Him in love
- IF*** you are tithing to please the preacher, your motive may be to please man and not God
- IF*** you are tithing only because God said you should, your motive may be merely duty and you are missing the best part
- BUT*** **if you are tithing because you love God and lost souls and desire to serve Him joyfully in obedience, your motive is pure and spiritual and unselfish....you will find tithing a way of life which is thrilling and abundantly rewarding**

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Trust to Live

Giving Connects Us with God ***By Stan Toler***

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Psalm 37:3

Trust in the LORD and do good;

Dwell in the land and enjoy safe pasture.

Trust in the LORD, and do good;

Dwell in the land, and feed on His faithfulness (*NKJV*).

Trust in the LORD and do good.

Then you will live safely in the land and prosper (*NLT*).

(Suggestion: Have someone read Psalm 37:1-7 followed by you spending a few minutes interacting with the congregation asking the following questions):

- How many of you would be interested in a little success in your life today?
- What about some positive results?
- What would that look like to you?

Introduction to Series and Today's Theme

The passage we read from Psalm 37 outlines some biblical principles that govern a successful and victorious life. These principles of victorious living will help shape how we're going to spend the next few weeks, because we'll be exploring how they can be applied to one specific area of Christian living—stewardship.

It has been said that if we want to discover what is really important in our lives, we should take a look at our checkbook and our calendar. How we spend our money and what we do with our time say a lot about those of us who call ourselves Christ-followers.

Though stewardship includes our talents as well as our time, treasure (money), and touch (relationships)—and all are equally important—during the next four weeks we're going to focus mainly on our treasure. I know talking about money makes many people uncomfortable—perhaps you find yourself fidgeting at the mere mention of it.

But God's Word contains more than 2,000 verses that directly address the topic of finance. Jesus himself found it important to teach on the topic. He knew that wherever your treasure is, that's also where you'll find your heart (Matt. 6:21).

Recently, Pastor Stan Toler and his wife Linda wrote a book in which they apply the same principles of the "cycle of victorious *living*" to what they call "the cycle of victorious *giving*." What began as an initial act of trust for the Tolers ended with totally unexpected results. When Dr. Toler was a college student in 1971, he worked part-time at a barbershop. After hearing Earl Lee speak in a chapel service, he felt impressed to make a \$100 faith promise commitment in the annual missions conference. At that time, \$100 was a considerable amount of money, so it was truly a step of faith. Shortly after, he took the last of his cash, leaving his pockets empty, and gave the full amount in the offering. To his amazement, God fully supplied his need in a most unique way. His boss pulled him aside one evening after work and gave him a \$100 bonus instructing him not to tell the others. For him the experience marked the beginning of a great journey during which he and his wife learned to live out the practice

of *giving, receiving, and giving again*. The pattern proved to be more than a theory for the Tolers. They learned, as we can learn, that one can never out-give God. The lesson became for them, as it can for us, a successful way of life—the *cycle of victorious giving*. And we begin, just as they did, by trusting.

Trust Is the Doorway

The doorway to successful living and giving is found in the text for today. Verse three reads, "Trust in the LORD and do good. Then you will live safely in the land and prosper" (NLT). I like that. What a promise!

The result of acting out of trust is the promise of safe and prosperous living. If we want to really live, we must first trust. And we can put our trust in the Lord because He is certainly worthy of it.

Psalm 24:1 tells us God is a God of abundance. "The earth is the LORD's, and everything in it, the world, and all who live in it." Now that's what I call true wealth. God created it all, and He owns it all; He created all of us, and He owns all of us. Like it or not, it's all His. Scripture teaches us, as Earl Lee wrote, "to lean hard on the Lord" and "put all your weight on all of Him!" We can lean on His power, His presence, and His provision.

Yet in spite of all this truth, we find it difficult to trust. Why is that? It's because trusting God is contrary to human nature. We can see it repeatedly throughout history. Since the beginning of time in the Garden of Eden, men and women have preferred to depend on their own judgment and do things their own way.

The children of Israel were a prime example of exercising their own will rather than trusting and obeying God's instructions. When it came time for Moses and the Israelites to enter and possess the land God had promised, they sent spies to explore it. The spies returned, however, with a mixed report of a good land where the people were stronger and taller than they were and the cities were large, with walls up to the sky.

The people's response was one of unwillingness, rebellion, and grumbling. Then Moses told them not to be afraid and reminded them of God's faithfulness. "The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, and in the desert. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place" (Deut. 1:29-31).

But verse 32 tells us that "in spite of this [they] did not trust in the LORD," who had gone ahead of them "in fire by night and in a cloud by day," who had found them places to camp and had shown them the way. Moses reminded them again in Chapter 9 that they had rebelled against God when they "did not trust him or obey him" (v. 23). Even a later generation would be described as "stiff-necked as their fathers" because they "would not listen" and "did not trust in the LORD their God. . . . They did the things the Lord had forbidden them to do" (2 Kings 17:14-15).

Sounds familiar doesn't it? Some of us have been there ourselves or we know someone who was unwilling to trust in God's promises—doubting God could or would provide. Too often our trust is misplaced like those whom the psalmist described when he wrote, "Some trust in chariots and some in horses" (Ps. 20:7). Or perhaps we're similar to the Israelites who shaped a golden calf and made Asherah poles. Or maybe we act like the foolish rich man in Jesus' story who tore down his barns and built bigger ones to hoard his grain and goods. Jesus' warning was to "anyone who stores up things for himself but is not rich toward God" (Luke 12:21).

Our trust is often misdirected toward the wrong things such as the government, the stock market, the lottery, education, and even the church; or to other people such as spouses or friends, or political, business, educational, or church leaders. The Scriptures, however, repeatedly encourage us to trust in the Lord. Jesus even instructed His disciples just before His departure, "Do not let your hearts be troubled. Trust in God; trust also in me" (John 14:1)

So on a scale of 1-10 with 10 being the highest, let me ask you, "How would you rate your trust today?"

The Challenge of Trusting What We Cannot See

One of the greatest challenges of trust is that trusting God means we believe what we cannot see. It means God is at work carrying out His purposes even when we do not see evidence of Him working in our lives. Hebrews 11:1 tells us "Faith is being sure of what we hope for and certain of what we do not see." And trust is the basis of faith. Consider Noah who "built a ship in the middle of dry land" (TM). The seventh verse of Hebrews 11 tells us, "He was warned about something he couldn't see, and acted on what he was told" (*The Message* translation). And then there was Abraham. Verses 8 through 10 tell us because Abraham trusted God, he had faith to say "yes to God's call to travel to an unknown place that would become his home. When he left he had no idea where he was going. By an act of faith he lived in the country promised him, lived as a stranger camping in tents. . . . Abraham did it by keeping his eye on an unseen city with real, eternal foundations—the City designed and built by God" (*The Message* translation).

Moses, too, trusted in the invisible. Scripture says when he led the Israelites out of Egypt, "he had his eye on the One no eye can see, and kept right on going" (v. 27, TM). I'm sure when he came to the Red Sea, he had no idea how they were going to cross until he raised his staff over the water as God had instructed.

Hebrews reminds us, "The fundamental fact of existence is that this trust in God, this faith, is the firm foundation under everything that makes life worth living. It's our handle on what we can't see" (v. 1, TM).

When we exercise our faith in the unseen, the act of trusting God reminds us of who is in control. In *The Purpose-Driven Life*, Rick Warren suggests three reasons Noah could have doubted. First, Noah had never seen rain, because prior to the Flood, God irrigated the earth from the ground up. Second, Noah lived hundreds of miles from the nearest ocean. Even if he could learn to build a ship, how would he get it to water? Third, there was the problem of rounding up all the animals and then caring for them. But Noah didn't complain or make excuses. He trusted God completely. . . . Trusting God completely means having faith that he knows what is best for your life (p. 71). This is true even when we don't understand.

When We Trust, God Supplies

In his book *Trusting God*, Jerry Bridges emphasizes "Trusting God does not mean we do not experience pain. It means that we believe God is at work through the occasion of our pain for ultimate good. It means we work back through the Scriptures regarding His sovereignty, wisdom, and goodness and ask Him to use those Scriptures to bring peace and comfort to our Hearts. It means, above all, that we do not sin against God by allowing distrustful and hard thoughts about Him to hold sway in our minds. It will often mean that we may have to say, "God, I don't understand, but I trust You" (from *The Inspirational Bible*, p. 1280).

The wisdom of Proverbs 3:5-6 tells us to:

- Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.

When we depend on God's understanding rather than our own, trusting God verifies He is our Source. In Deuteronomy 10:14, Moses reminds us:

- To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. When we've taken the initial step of placing our trust in the Creator—the invisible Lord—and acknowledged His sovereignty, we find He can and does supply out of His abundance. As Dr. Toler says, "It puts the ball in His court. The pressure is still on—but the pressure is on God, not you. You simply do the daily tasks of life, diligently, faithfully, and skillfully. He's in charge of the bottom line."

- Moses didn't worry about water levels. He simply trusted God to part the waters and get the Israelites through the Red Sea.

- David didn't worry about proportionate height or strength for his contest with the giant Goliath. He simply picked up a stone and left the driving to God.

- Joseph didn't worry about on-line courses on protocol or purity. He just depended on God's wisdom to run Potiphar's household—and to run *away* from Potiphar's wife.
- The woman who touched the hem of Christ's garment wasn't concerned with keeping the rules of etiquette. She pushed through the crowd and went directly to the Source of her healing, the Ruler of life and death.
- The apostle Peter didn't worry about the laws of gravity. He simply got out of the boat and started walking on the water toward the Master. Peter knew he could trust Jesus in the midst of a storm (Toler, p.21).

The wonder of it all is that this God in whom we trust is a "giver," not a "taker." James tells us "every good and perfect gift is from above, coming down from the Father of the heavenly lights" (1:17). The word *every* leaves no room for guesswork.

The good news is that this gift-giving God has an abundant supply. And He wants to connect all of us to His giving. Jesus told us in the greatest sermon ever recorded if we would "seek first his kingdom and his righteousness," then all of the other things we need will be given to us as well (Matt. 6:33).

(The following section could be left out or used to shape a separate sermon.)

There are three important principles Dr. Toler tells us to remember about God's supply.

1. *We reap what we invest.* "That is seen in all of life. In nature the harvest comes after the sowing.

In American football, the touchdown comes after the run or the pass. In science, the discovery comes after the experiment—the effort produces the effect. It's the same in the spiritual realm. The Bible says, "The wicked man earns deceptive wages, but he who sows righteousness reaps a sure reward" (Prov. 11:18). In God's kingdom, our investments result in expectations. It's a matter of faith. We invest, and then we believe God for the return (Toler, p. 22-23).

2. *We reap in God's time.* "The wisdom writer said, 'There is a time for everything, and a season for every activity under heaven' (Eccles. 3:1). In the human realm, we're often on a predictable financial time clock. We live by quarterly or year-end reports. We circle April 15 on our calendars. We receive our paychecks on the 1st and the 15th or every other Friday. But God isn't necessarily on the same clock. He lives by 'due time.' God knows exactly what we need when we need it. Our task is simply to obey His Word now and to expect the return later."

3. *We reap more than we invest.* This principle is seen in one of the stories Jesus used from nature about the man who went out to sow seed. Some "seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown" (Matt. 13:8).

At the end of one of Dr. Toler's sermons on giving, he promised to give people their money back in 90 days if they found God did not bless their tithing. In response, one of his parishioners, a man named Huston, stood and said, "Pastor, I discovered the joy of giving when I was 25 years old. And you can't out-give God!" Huston then proceeded to offer a refund to any persons who tried tithing for six months and promised to give them their money back if God did not out-bless them. Over his seven-year ministry at that church, Dr. Toler would often ask Huston if his guarantee was still good, and he repeatedly made the same offer "without flinching." And no one ever asked him for a refund! (Toler, p. 24).

God Pours Out His Blessings

The Scripture tells us God wants to lavish His abundant supply on His children. Jesus told His disciples, "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13).

Paul wrote to the church at Ephesus and told them that the saints, God's children, have been blessed "in the heavenly realms with every spiritual blessing in Christ" (1:3) and that "in accordance with the riches of God's grace" (v. 7), He has "lavished on us with all wisdom and understanding" (v. 8). Since

"heaven hasn't downsized, and God's resources aren't subject to budget cuts," (Toler, p. 24) we've got a great thing going, don't we?

But with it comes responsibility. Matthew 25 teaches us God has loaned us what we have. All of the raw materials of life—time, health, family and friends, intelligence, skills, possessions, and so forth—have been given to us to manage. That's what stewardship is about. You and I are stewards—managers—of God's gifts and the resources He has entrusted to us.

(At this point, summarize the Parable of the Talents)

Conclusion

"God is a wise Heavenly Father. He doesn't give us material possessions for our detriment. He gives for our good; In return, He expects us to handle His material blessings with a sense of responsibility" (Toler, p. 25). Life is an adventure in spiritual responsibility and provides us with incredible opportunities to handle what God has so freely given us.

When we give back to God, we initiate the flow of His blessings. Paul reminds us of this principle in his second letter to the Church at Corinth. "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Corinthians 9:6). The cycle of victorious giving begins with trust. When we trust the God of abundance whose supply is endless, we can accept the giving challenge. Though the church in Corinth excelled "in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us," Paul felt it was important enough to further instruct them to make sure that they "also excel in this grace of giving" (2 Cor. 8:7).

If we can trust Him with our lives, why can't we commit all of our resources to Him? Not just our time and our talent, but our treasure and touch also. Let's "step up to the plate" and give God a chance to pour His blessing into our lives. In the words of the psalmist who found the results of trusting were worth it, "In you our fathers put their trust; they trusted and you delivered them. They cried to you and were saved; in you they trusted and were not disappointed" (Ps. 22:4-5).

When we give to God, we can expect a return. Jesus taught, "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you" (Luke 6:38). The prophet Malachi tells us the Lord wants us to "test" Him by bringing the "whole tithe into the storehouse" (the church), and see if He "will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (3:10).

What an opportunity we have to make a spiritual and financial link of faith and trust to God's abundant supply! It's time to enter the cycle of victorious giving if you haven't already. The question is simply this, "How big is your measuring cup? What size is the container you'll use to dip into God's supply?"

"The LORD is my strength, my shield from every danger. I trust in him with all my heart. He helps me, and my heart is filled with joy. I burst out in songs of thanksgiving." (Ps. 28:7, New Living Translation).

Lesson 18

THE LOCAL CHURCH: REPORTING STATISTICS

Responsibilities of Leadership

Church leaders face the big responsibility of being wise stewards of God's gifts placed in their particular local church for the purpose of furthering the kingdom of God. Some of those responsibilities are:

- 1) Teaching and preaching about biblical stewardship.
- 2) Setting a good example – a pastor whose own financial house is out of order will have a hard time teaching stewardship to his or her people. And, pastors who give with a grudge will most likely not grow a generous congregation.
- 3) Developing wise plans – Jesus used the example of a man who sets out to build a tower but first sits down to estimate the cost to see if he can finish it, or the king who counts his troops before he contemplates going to battle (Luke 14:28-35). A leader must plan for the uses of money that is entrusted to the church.
- 4) Encouraging people to give – when people REALLY understand what God wants them to do, they just need a little bit of encouragement, and they will do it. Jesus knew this and never feared talking about money. Sixteen (16) of the thirty-eight (38) parables were concerned with how to handle money and possessions. The Bible gives us 500 verses on prayer, less than 500 verses on faith, but more than 2,000 verses on money and possessions. This is not saying that money is more important than prayer or faith, but that money should not be neglected. If we take Jesus' example, talking about money is not a bad thing.
- 5) Reporting information and accomplishments – people need to know information about how to financially support the church and it is the duty of the leaders in the church to give the appropriate facts. How much money is needed? When? Why? How will it be used? If a football team was looking for a supporter, and you wanted to support them, you would first want to know about their players' histories, their statistics of past games, all kinds of things, and then also once you start supporting them, you want to have regular updates of how your money is helping them become a better team. The same in the church – people will be happy to hear reports of what their giving has accomplished.
- 6) Handling money responsibly – the dependable leader will make sure temptations are guarded against, find a way to keep money safe, be aware of how money is raised, given, counted, and spent, and how all of this is reported.

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Local Church Budget

Categories of Spending

1. District and General Church giving
2. Pastor's Salary
3. Building and Properties
4. Education and Equipping
5. Worship and Planning
6. Administration and Stewardship Training
7. Evangelism and Outreach

--Administering the Local Church
RIIE Module, Lesson 16

Guidelines

- One-fourth (1/4 or 25%) of your budget should be allocated for district and general budgets (District Fund – 10%, World Evangelism Fund (WEF) – 6%, and Theological Education (TE) on your district – 3%), with the remainder of the 25% held aside as a reserve fund for your local church.
- One-fourth (1/4 or 25%) of your budget should be allocated for Personnel – pastor's support.
- One-fourth (1/4 or 25%) of your budget should be allocated for property and building development and maintenance, furniture, and other needs for the "property" of your church.
- One-fourth (1/4 or 25%) of your budget should be allocated for Programs, Ministry and Outreach.

District/General Funds	District (10%) WEF (6%) Theological Education (3%) Reserve (6%)	25%
Personnel	Pastoral support	25%
Property/Building		25%
Ministry/Outreach		25%

What is the District Fund?

The district of which your church is a part requires funds to operate the functions of the district, such as the district superintendent's salary, travel, and other expenses, a district office, district gatherings, district evangelism initiatives, and related expenses.

Each local church is expected to give to the district fund a tithe (10%) of their church's tithes and offerings – this does not include the designated offerings.

What is the TE (Theological Education) Fund?

Providing theological education for the pastors in the form of the "Course of Study" is the responsibility of each district. The Church of the Nazarene believes strongly that each pastor should be provided the opportunity to receive this training to be a well-prepared Nazarene pastor.

Pastors need to understand clearly and be able to teach and preach clearly sound doctrine according to the Wesleyan Holiness tradition. And pastors need to be able to understand and function according to the policies and procedures of the Church of the Nazarene outlined in the *Manual*.

Theological education is also one of the requirements for pastors and church leaders to receive licensing and to finally be ordained in the Church of the Nazarene.

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

What is the World Evangelism Fund?

1. The World Evangelism Fund is the unified way Nazarenes work together to proclaim the Good News of salvation through Jesus Christ to all people around the globe. A single congregation could not minister to almost 150 world areas and support almost 740 missionaries and volunteers. Nor could it underwrite the multitude of ministry resources provided by our regions, districts, universities and colleges, and general church.
2. Great things happen when your church joins with thousands of other Nazarene congregations to contribute to the World Evangelism Fund!

Why is there a World Evangelism Fund?

The simple answer is: so people of all ages and races may know Jesus the Hope. A Christian' greatest challenge—and our greatest joy—is to connect people around the world with the only source of true peace and joy—Jesus Christ.

What Does My Giving to the World Evangelism Fund Do?

- Provides outreach in 150 world areas
- Supports more than 740 missionaries/volunteers and more than 270 missionary children
- Trains more than 20,000 national workers
- Supports more than 300 retired missionaries
- Provides support for over 40 Bible colleges and seminaries and 3 vocational and training colleges, serving together over 10,000 students
- Supports 60 medical clinics and 2 hospitals
- Funds literature in approximately 95 languages
- Sponsors Casa Robles, a missionary retirement center
- Provides administrative costs for Work & Witness, Alabaster, World Evangelism Broadcast, and ministries to more than 13,000 churches, and numerous preaching points
- Provides base support for the facilitation of a variety of ministries such as, Nazarene Compassionate Ministries and the *JESUS Film* Project

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Church Records and Reporting

adapted from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Each level of reporting has its own purpose and is therefore important:

1. **THE FOUNDATION: Weekly Counter's Report**

- Two (2) people count money (not treasurer or wife of pastor or pastor)
- One (1) copy given to pastor for his or her records, one (1) copy kept by treasurer for his or her records
- There is a place to record attendance – use it! This will also help your church records for the monthly reports to the church board, and for the annual report to the district assembly and district treasurer.
- The envelope system – some churches use it, others do not – if you do not, try it.
- Pastors, it is also your responsibility to make sure the treasurer is doing reports and that you are receiving them.
- The district treasurer will provide all report forms.

2. **THE STRUCTURE: Treasurer's Analysis Book**

- Filled in by treasurer using the weekly reports and receipts of expenses – this is a detailed report for the Treasurer's use
- It Does not need to be given to pastors unless requested by them to do so.

3. **THE ROOF: Treasurer's Report – Monthly**

- Report to be done by Treasurer and copy given to District Treasurer, as well as your pastor. And the Treasurer should have a copy for him/her self.
- Again, extra report forms will be given to you so you can give these reports.
- The Treasurer takes the detailed information from the Treasurer's Analysis book to a monthly report. This monthly report is used by the Treasurer to give the finance report at the monthly board meetings. A copy of the report is also given to the District Treasurer and to the pastor.
- The C.O.H. (cash on hand) at the bottom of the form is for you to check for mistakes, not to write the same amount as what the account books say.
- The district treasurer will work individually with each church treasurer to make sure he or she fully understands these reports.

Why Do You Need to Use These Reports?

a. For Your Own Church's Benefit!

- ✓ Shows how God's money is being used
- ✓ Keeps track of how much money is coming in
- ✓ Helps you see what you are spending it on
- ✓ Helps you plan for the future
- ✓ Keeps church finances accountable
- ✓ Even if the number or amount is small, it is good to be in a habit of accountability
- ✓ Makes reporting to the congregation simple
- ✓ Sets a high standard for taking care of God's money. People trust you

b. For the district, field and general church records, so we can track how we are doing at each level of the church.

Tips for Treasurers (and pastors too!)

- ✓ Use a receipt book
- ✓ Always ask for and keep receipts of all transactions for your record keeping
- ✓ It is the treasurer's responsibility to let the district treasurer know when you will need more report forms.
- ✓ The district treasurer will not "collect" your church's District Fund, WEF, or TE as if he or she is a tax collector – they are not taxes or dues, but rather, offerings given willingly and cheerfully as unto the Lord for His Kingdom work both on your district and around the world. It will be your local church's responsibility to get these offerings to the district treasurer. The district treasurer will likely give reminders from time to time, but will not come "collecting".
- ✓ Ask for help if you need it

--from a Stewardship Seminar presented in Sierra Leone by Sara Falk

Other Records and Reports

Attendance

- It will be the Money Counters' responsibility to also count attendance at the services and record these on the Money Counters' form.
- It will be the Treasurer's responsibility to record and report the average weekly attendance on his or her monthly report.
- It will be the pastor's responsibility to see that this is done, and to receive the attendance report. The pastor will use this information for his or her report to the monthly church board meetings, as well as for his or her annual report to the district.

Membership

- It will be the responsibility of the secretary of the church board to keep an accurate record of the church members.
 - Full members
 - Taken in by Profession of Faith
 - Transferred from another church
 - Dropped from the record because of death
 - Dropped from the record for any other reason
 - Inactive members
 - Associate members
- It will be the pastor's responsibility to see that this record is kept and to receive the report. The pastor will use this information for his or her report to the monthly church board meetings, as well as for his or her annual report to the district.

Discussion Guide

It is important to completely understand the presentations on church finances and reports. Be able to explain to a fellow pastor how important each of the reports are, what information they should include, and how the information is reported, and who must receive a copy of the reports. Make note of any questions and share them with the instructor. (HE 101 course outcomes 17, 18)

Lesson 19

THE LOCAL CHURCH: CREATIVE EVANGELISM AND DISCIPLESHIP

Creative Personal Evangelism

Roman Road to Salvation

EvangeCube

Bible Storytelling

Creative Corporate Evangelism

Bible Storytelling

Prayer Cell Ministry (from *New Solutions* by Louie Bustle and Bruno Radi)

Creative Special Events

Creative Ministry to your Community

Discipleship Development

Africa West Field Strategy

Jesus gave us the great commission to “go and make disciples.” In the midst of all we do to build the kingdom of God, the development of disciples who disciple others must be at the heart of our strategy. Many approaches could be taken but we must remember the context in which we find ourselves in West Africa. We have rapid church growth, limited numbers of teachers and leaders, lower education levels, written language barriers, distribution challenges, and lack of resources.

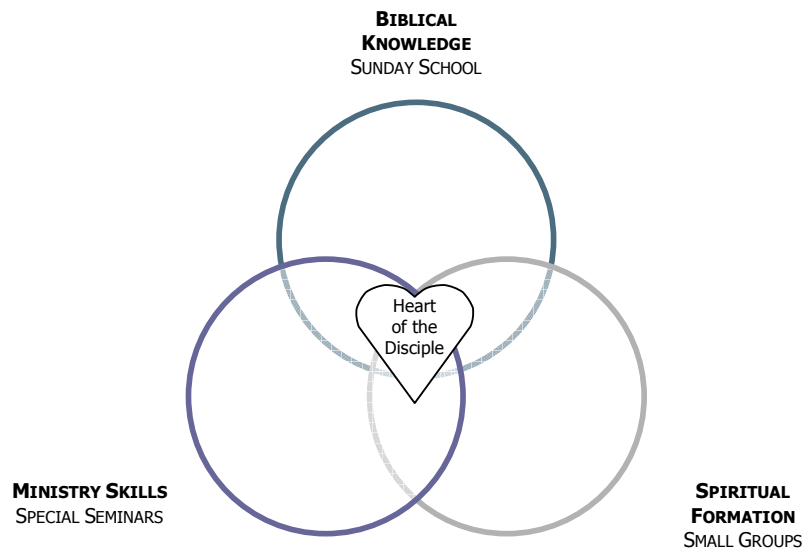
In this environment we need a simple realistic reproducible track that will disciple believers at all ages and produce leaders for the future. The following proposal seeks to establish three general points of growth each believer needs and will determine the outcome of the materials developed to help believers grow in their faith.

I. Needs of the Disciple

- A. Biblical Knowledge
- B. Spiritual Formation
- C. Ministry Skills

II. Venues for Training

- A. Sunday School
- B. Small Groups
- C. Special Seminars



In our churches we need to match the materials to the venues and needs of the discipling process. Biblical education should be the main focus of our Sunday School materials. We should focus on the history and stories of the Bible. We need to teach our people where to find the core verses of our theology and to identify the major characters of the Biblical story. At each level from children to teens to adults these themes should be central to these materials.

The small groups are the best venue to focus on the formation of the disciple. We must begin with what it means to be a follower of Christ, the catechism of the faith, the purpose of membership in the church, and the spiritual formation of believers. These discipleship materials need to be geared towards small group leaders and follow a sequence that builds from one level to the next taking a new believer step by step towards maturity in the faith.

Developing leaders requires further training in special areas of ministry. There needs to be continuing education and skill development for the disciple. Areas of practical ministry, developing administrative skills, learning how to handle finances, dealing with parenting and having good marriages are all possible courses that could be offered. This type of training is best developed in short 6 to 8 week classes that can be offered at different times throughout the year to help believers discover their gifts and improve their lives. It can also be used in a weekend retreat type format that will allow a group to focus on one aspect of ministry skills with intensity.

We believe in the powerful principle of multiplication. In any church planting movement there must be a component of intentional systematic approaches to maturing new believers and training churches how to plant other churches. Our prayer is that through this initiative that the West Africa Church will grow incredibly not only in number but in the maturity of their faith. Our future depends on it. The greatest principle of discipleship is demonstrated with one word in the great commission that our Lord Jesus Christ gave to us. He said "Go!" We might translate that to simply "Just do it!" We must model and practice discipleship at every level within our church. Our faithful diligence to follow these words of Christ will result in the church planting movement we believe is God's calling on our lives.

Part I - Biblical Knowledge

Developing disciples that will have the knowledge of the Word of God is a primary concern for our believers. As churches grow and respond to new believers there must be a sequential educational component of training up disciples to become mature believers in the faith. The following is a three year cycle of Bible stories considered essential to the faith of a believer. It is important that a person receives a comprehensive view of scripture and understands the full story of God.

The yearly track will begin with a foundation of Old Testament stories from the Pentateuch, the books of the prophets, and the wisdom literature. The stories will then proceed to the life and teachings of Christ and then will conclude in the witness of the disciples and the early church who lived out these truths. In this pattern the new believer will learn the connection between the story of God, the testimony of the life of Christ, and the connection of these truths to their daily lives.

The three year cycle will be developed in the Sunday school materials and will focus on the following key themes:

Year One - Character of God – Character of Christ – Christian Character

Understanding who God is greatly affects the way we respond to Him. The believer must grasp the stories of creation, the fall of man, the flood, God's promises to men like Noah, Abraham and Moses in order to honor God and understand his plan for mankind. God's character is also seen in his response to key figures in the Bible like Abraham, Isaac, and Jacob, Moses, Daniel, Joseph, David and some of the prophets like Elijah and Isaiah. God's character is revealed through out the Old Testament in how he chose leaders, was faithful to them, or disciplined them for disobedience.

As we move to the New Testament we get a further glimpse of the character of God through his son Jesus Christ. From his birth, his baptism, his teachings about the kingdom of heaven, parables and stories of his life we see that Christ models the character of God but in human form. The stories of Jesus healing, driving out demons, walking on the water, his death and resurrection all illustrate his fulfillment of the Old Testament promises and draws us closer to him as we relate to the redeemer who lived among us and shared his life.

Jesus made disciples while on earth and it is through their lives that we glimpse the first expression of what it means to be a follower of Christ. We will explore stories of Pentecost and the character of the Holy Spirit and reference scriptures through Paul's letters of the character of those who are filled with the Spirit. We then follow the lives of the apostles through Acts with stories about great characters like Peter, Steven, Paul, and Timothy. This would follow a theme of understanding the character of the Father, Son, and Holy Spirit and the character of those who follow Him throughout history. The first year's theme lays the foundation of the story of God.

Year Two - Call of God – Call of Christ – Call of the Disciple

The call of God on a person's life is the greatest moment of faith. This sequence of stories will focus on how God calls his people to be his servants. When we witness how God called ordinary people to do extraordinary things it challenges the new believer to make themselves available to Him. We will begin with the call of Abraham and the covenant, the call of Moses to lead the people out of Egypt, Samuel, Saul, David, Gideon, Esther, Deborah and other key people called by God and used as vessels to accomplish his purpose.

Jesus was very careful in selecting ordinary men and women with passion and faith to carry on his mission here on earth. When we move to the New Testament we will focus on the calling of the disciples, the call to faith of Nicodemus, the call of Peter to be the cornerstone of the new church and through Jesus teachings in parables and stories the importance of being the hands and feet of Christ.

The call of the disciple is done through the power of the Holy Spirit. We will examine the calling of Paul and the missionary stories where new believers were called to ministry. Other stories will include Peter and Cornelius, Paul and Silas in the jail, Phillip and the Ethiopian, and other stories where the spirit of God moved people to action and how their faithfulness was rewarded by God. The purpose of this year's theme is to understand God's calling on people's lives all through history and what steps we must take to be available to his calling as well.

Year Three – The Way of God – The Way of Christ – The Way of the Disciple

The only way to really know God is to walk with Him. It is a journey where the trip is just as important as the destination. We must examine those who walked with God through both tough times and good times and see how their relationship deepened with every experience they had. The Old Testament is full of stories of those who faithfully walked with God, like Abraham, Joseph, Job, Elisha, and Joshua who loved God and served him through obedience.

Jesus plainly stated that he was the way to God. As we look at the way Jesus walked among his peers we experience the journey of the disciple. Jesus expressed many great teachings like the beatitudes, the Lord's prayer, and the mission to seek and to save the lost. This was the model of the way to God as he drew away and spent time in prayer, fasted in order to focus his efforts, and spoke of the way to heaven and his promised return for the believers.

We then must examine the way of the new disciples of Christ. We will follow their journeys to see how they were restored to the way of Christ, how the Holy Spirit gave them power to be witnesses and to testify about the way of Christ. When we begin to grow in Christ we deepen our knowledge, faith and trust in Him. This is learning to walk with God and to follow the way of the disciple. If we are to be people of the way, we must abide and commune with God through disciplines for spiritual growth. The main goal of this year's materials is to deepen the walk of the disciple.

Part II - Spiritual Formation

A true disciple is a person who has a deep abiding love for the person of Christ, an unshakable faith and confidence in the Word of Christ, and is committed to Christ in obedience and service. A brief profile of a disciple would be:

1. They are totally committed to Jesus Christ. This means that every activity and every thing in their life is surrendered to Christ's Lordship (Luke 14:26-27, 33)
2. They are diligently saturating their life with the Word of God through consistent Bible intake (John 8:31).
3. They are developing their devotional life by consistently having a daily quiet time and growing in their prayer life (Psalm 5:3; Mark 1:35).
4. Love (demonstrated by a servant-heart) and loyalty characterize their regular involvement in the fellowship of the local believers (1 John 1:3; Hebrews 10:24-25).
5. They demonstrate their desire to make Christ known to others by regularly sharing their personal testimony and by presenting the gospel with increasing skill (John 15:8).
6. They have identified their spiritual gifts and matched their area of ministry to be effective members of the body of Christ (Romans 12:6-8)

Our goal is to see new believers develop into the profile of a true disciple of Christ. The way of a disciple is a journey with Christ where each step draws them closer to God. This discipleship process might be best

described as phases leading into membership, maturity, ministry and mission. We must develop a cyclical pattern of discipleship that involves every believer in the church and gives them a passion to become a discipler themselves. A true discipler is a disciple who is consciously allowing Christ to reproduce His life, through them, into the lives of others.

Small group settings are the most ideal venue for developing this spiritual formation. The group leader walks through the core beliefs and characteristics of a Christian. They gain an understanding of what it means to live a life filled with the Holy Spirit. They encourage and give meaning to the sacraments of baptism and communion within the body of the church. The group will share their burdens with one another, pray for each other, and practice the disciplines of the faith together like fasting, praying, visitation, and acts of compassion.

With each phase we will provide basic formats of literature that will facilitate discussion in these groups. These key studies are the core of what must be taught within a two year period. Leaders should begin with these outlined steps and then supplement with scripture and other literature further development of the disciples that attend their small groups. As new leaders emerge from their group they should be mentored into establishing a new small group of their own as they progress from disciple to discipler.

Phase 1 Member – Knowing Christ

Focus on training a new believer in the basic beliefs of a Christian and bringing them to the point of membership in the church. Literature to be used will be the Basic Bible Studies 8 week course, a baptism class and a membership class.

Phase 2 Maturity – Growing in Christ

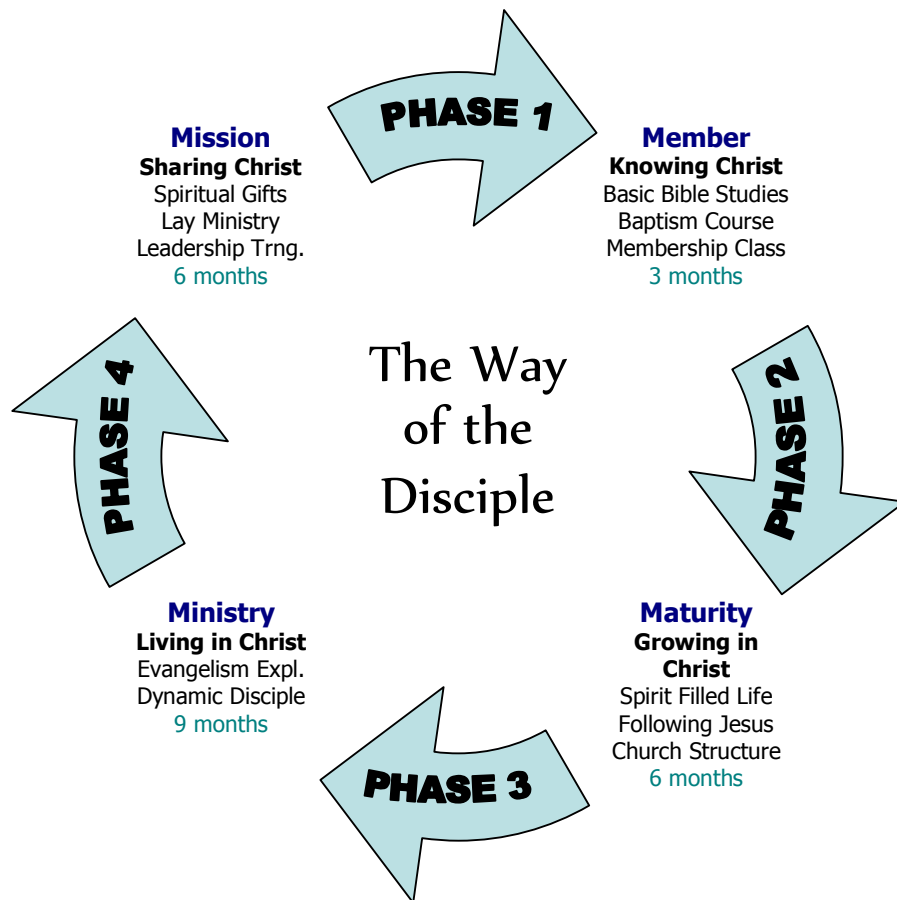
Focus on developing the new disciple into the spirit filled life and following a catechism of beliefs and doctrines of the church. Literature to be used will be the Spirit Filled Life Studies 8 week course and the Following Jesus Together book study.

Phase 3 Ministry – Living in Christ

Focus on acting out the faith of a disciple and developing spiritual disciplines that build the body of Christ. Literature to be used will be the Evangelism Explosion and Dynamics of Discipleship.

Phase 4 Mission – Sharing Christ

Focus on identifying the spiritual gifts of the disciple and providing lay leadership training. Literature to be used will be Spiritual Gifts, Jewel of Great Price, and Leadership Manual.



Part III Ministry Skills

As disciples grow there will be natural leaders that need to be mentored into future leaders. Most of our churches are led by lay leaders who need continuing education in both ministry and life skills. The church should be intentional in providing occasional seminars or retreats where these courses can be offered. The district leadership can be instrumental in offering such courses within zones of the local churches so that many may benefit.

Leadership courses are critical into helping our church grow so that it can handle both the administrative aspects of ministry as well as keeping vision and strategy alive in the church. Each church must help their leaders grow in the areas of finance, marriage and parenting, understanding other religions and their beliefs like our Muslim context here in West Africa, and knowing how to handle conflict.

A healthy church should schedule these seminars or retreats at least three times a year. These courses should develop as part of the educational program for the district and will offer certificates of ministry to those completing the approved courses. In time these courses may even be offered through online access. The specific listing of courses and training manuals available are still in development and will be made available to the churches as our districts grow.

Summary

The burden of church growth and development is the responsibility of the present leaders of our church. In order for us to be successful in mentoring and discipling new believers we must establish a mind set within our churches that this is not only the great commission Christ gave to us, but it is the very reason of our existence. Jesus mission on earth was summed up in one verse "The son of man came to seek and to save that which was lost." (Luke 19:10) As Christians we have the same mission.

The mission of the supportive arm of the international church of the Nazarene is to facilitate the training and development of national leaders who will continue to grow the influence of Christ in their communities. Our goal then should be to develop these materials in affordable and practical ways, distribute them to every district on the West Africa Field, and then provide training on how to use them.

The responsibility of the district leadership is to continue to manage these resources and provide regular training at the district centers and zonal centers across the district to insure the developmental growth of the leaders. Districts must be intentional in providing lay leadership training, pastoral training, and special events for spiritual renewal and revival.

The local church is at the heart of spiritual formation. We must convince our pastor's to find the means to get these materials in the hands of their members. Regular discipleship, small group meetings, Sunday school and bible study hours at the church must have motivated and Godly teachers and leaders. Each pastor must be encouraged to seek the necessary tools for their leaders and be supportive in this discipleship process. They must model themselves the ability to disciple and train others.

Together as we work and encourage one another we will see God bless our efforts and mature the church into a New Testament church.

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." Galatians 6:9

Two Year Course

Sunday School – Adapted to Bible Storying

Months

MEMBERSHIP TRACK – Level One

- 2 "Following Jesus" (*Basic Bible Studies for New/Growing Christians*)
(in conjunction with "How Christians Grow")
- 2 "Who is Jesus?" (*a simple study of the Gospel of John*)
- 3 "Freedom in Christ" (*Spiritual Warfare*)
- 3 "Becoming a Church" (*The Early Church – a study of Acts*)
- 2 "Becoming a Holy People" (*Basic Bible Studies for the Spirit-Filled Life*)
Sharing the Sanctified Life with Others

LAY MINISTRY TRACK – Level Two

- 4 "Abundant Living" (*Joy and blessings in living a surrendered life*)
- 3 "Becoming Like Jesus" (a simple study of the Gospel of Mark)
- 2 "Multiplying Spiritual Disciples and Leaders"
- 3 "Serving on Mission with God"
- 24

Preaching Services by Pastor

Months

MEMBERSHIP TRACK – Level One

- 3 "Holiness: A Jewel of Many Facets" (*3 months of **every year***)

LAY MINISTRY TRACK – Level Two

- 2 "Heavenly Tongues or Earthly Languages?"
- 3 "Holiness: A Jewel of Many Facets" (*3 months of **every year***)

Midweek Services

Months

MEMBERSHIP TRACK – Level One

- 4 "How Christians Grow"—*Baptism from 0 to 4 weeks*
Initial Ministry Assignment – (usher, greeter . . . or some job)
- 1 Personal Evangelism Training (*Evangelcube, Roman Road, or EE Clinic*)
- 4 "Following Jesus Together"/HOA Membership Packet
Membership in the Local Church
- 1 "Core Values" of the Church of the Nazarene World Mission
- 3 "Stewardship" (a new book under contract in the HOA)

LAY MINISTRY TRACK – Level Two

- 2 "Edify the Church" (Tongues)
- 4 "What Christians Believe"
- 2 "Holiness in Everyday Life"
- 3 "New Solutions"
- 24

PART 4—DEVELOPING LEADERS

Lesson 20

IMPORTANCE OF EDUCATION

(from the Africa Region Sourcebook on Ordination—October 2006)

437 EDUCATIONAL PREPARATION FOR MINISTRY

The Church of the Nazarene believes a call to the ministry is also a call to prepare. A significant part of the preparation is education. This led our church from the beginning to establish institutions and systems of education.

Education for ministry in the Church of the Nazarene includes both general and theological education. General education fosters a growing understanding of the historical and current context in which the minister is called to serve. Theological education is an essential part of spiritual development and character formation. It also makes accessible to the individual the rich resources of the Christian faith, enabling the minister to serve humankind and meet societal needs redemptively.

437.1 Desired Goals of Educational Preparation

Education for service will assist the minister in the process of “being,” “knowing,” and “doing”. Educational preparation for ordination enables an ordinand [person to be ordained] to begin ministry. Lifelong learning is required of every licensed minister (also see 440-440.4). The following educational goals are the desired results of the four curricular elements of ministerial preparation.

For the minister “**to be**”, the desired outcomes are expressed in:

- 1 loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness
- 2 spirituality with an abiding sense of God’s call
- 3 existence as a person in relationship to the community of faith
- 4 unquestioned integrity and honor
- 5 compassion, patience and perseverance
- 6 self-discipline and self-control
- 7 humility, gentleness and sensitivity to others
- 8 passion and courage
- 9 wisdom and discernment
- 10 vision and commitment

For the minister “**to know**”, the desired outcomes are to have:

- 1 a knowledge of the Holy Scripture and methods of interpretation
- 2 an understanding of Christian theology and especially the place of Christian holiness within it
- 3 a grasp of the history of the Christian church and her mission through the centuries
- 4 a knowledge of the Wesleyan theological heritage and traditions
- 5 a knowledge of the disciplines of the spiritual life
- 6 an understanding of the significance, forms, and place of Christian worship in the community of faith
- 7 an understanding of Christian personal and social ethics
- 8 a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills
- 8 an understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
- 9 an awareness of the brokenness of the human condition, both personal and societal

- 10 an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
- 11 a grasp of the span of human history and culture, particularly of the minister's own context
- 12 an awareness of cultural trends and influences in contemporary society including religious pluralism
- 13 a knowledge of the operation of the polity and practice of the Church of the Nazarene
- 14 an awareness of the legal framework in the society in which the congregation functions

For the minister "**to do**", desired outcomes are to:

- 1 **model** a godly life and vital piety
- 2 **think** prayerfully about personal, familial and congregational development
- 3 **act** with integrity and honor in all relationships
- 4 **respond** to others with the love of God
- 5 **lead** the people of God in worship, mission and service
- 6 **equip** the saints for the work of ministry
- 7 **preach** the Word of God with clarity in a culturally appropriate fashion
- 8 **teach** by word and example
- 9 **evangelize** the lost, feed the flock
- 10 **articulate** clearly the mission of the congregation and the Church
- 11 **minister** to the brokenness of persons and society
- 12 **communicate** the truth in love
- 13 **listen** with care and discretion
- 14 **facilitate** the ministry of all the people of God at the local level
- 15 **organize** the local congregation as needed and appropriate
- 16 **assess** the effectiveness of programs and plans
- 17 **acquire** skills in information technology and other media essential for ministry and mission
- 18 **pursue** lifelong learning

437.2 Curricular Elements of Educational Preparation

There are four major elements of the educational preparation of ministers. Content represents the acquisition of the biblical, theological, and historical knowledge necessary for the minister. Competency involves the acquisition and development of skills for ministry. Character refers to the personal qualities of the minister, while Context deals with the environment. These four elements must be embodied in each curriculum program leading to ordination.

Though curriculum is often thought of only as academic programs and course content the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students' past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that provide educational foundations for ministry (Manual 424.3).

The Manual describes each of these four educational elements and their value to the educational preparation of the minister:

Content—Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.

Competency—Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas courses providing skills in preaching, pastoral care and counseling, biblical exegesis, worship, effective evangelism, biblical stewardship of life resources, Christian education and church administration must be included. Graduation from a validated course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.

Character—Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the person of the minister, and marriage and family dynamics must be included.

Context—The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included (Manual 424.3).

437.3 Programme Outcomes Statements (in French and English)

The Manuel of the Church of the Nazarene offers a list of goals that describe the work and character of a minister. This list is divided into four areas of life called the four Cs: content of what ministers must know; their competencies in the practice of ministry; their character that must be developed and formed in life and ministry and the adaptation of their work to their context. The Africa West Field Church of the Nazarene proposes the following list of outcomes for programs of study at the elementary and secondary levels.

Le *Manuel* de l'Eglise du Nazaréen présente une liste d'expressions qui décrivent le travail et le caractère d'un ministre. Cette liste est divisée en quatre domaines de la vie, appelés les quatre «C»: le contenu de l'information qu'un ministre doit savoir ; ses compétences dans le ministère ; son caractère qui se développe ; et l'adaptation à son ou à ses contextes du travail. Le Champs de l'Afrique de l'Ouest de l'Eglise du Nazaréen la liste suivante de résultats pour les programmes d'études élémentaire et secondaire:

A la fin du programme du Certificat ou du Diplôme, l'Étudiant doit savoir le CONTENU suivant (At the end of the programme for Certificate or Diploma, the student should be exposed to the following CONTENT):

- CN 1 l'histoire et le contenu de l'Ancien Testament [Knowledge of the history and content of the Old Testament]
- CN 2 l'histoire et le contenu du Nouveau Testament [Knowledge of the history and content of the New Testament]
- CN 3 les principes de l'interprétation de la Bible [Use of the principles of Biblical interpretation]
- CN 4 les fondements théologiques de la foi chrétienne du point de vue de la Bible quand elle est lue avec une herméneutique Wesleyenne [Appreciation of the theological foundations of the Christian faith from the Biblical point-of-view when read from a Wesleyan perspective]
- CN 5 les implications bibliques, théologiques et pratiques de la doctrine de la sainteté comme elle est enseignée du point de vue Wesleyen [Realization of the biblical, theological, and practical implications of holiness doctrine when taught from a Wesleyan perspective]
- CN 6 les événements, les personnages, et les thèmes importants dans l'histoire de l'Eglise chrétienne, y compris l'histoire de l'Eglise en Afrique [Knowledge of the events, personalities, and important themes in the history of the Christian Church, understood as the history of the Church in Africa]
- CN 7 la mission, l'histoire, et le gouvernement de l'Eglise du Nazaréen et sa place dans la grande communauté chrétienne [Appreciation of the mission, history,

and government of the Church of the Nazarene and his place in the larger Christian community]

- CN 8 la position et l'enseignement de l'Eglise du Nazaréen sur les phénomènes religieux [Appreciation of the position and teaching of the Church of the Nazarene concerning religious phenomenon]
- CN 9 les différences entre les doctrines évangéliques et l'enseignement des sectes, en particulier des sectes africaines [Acknowledge the differences between evangelical doctrines and the teachings of cults and sects, in particular African cults and sects]
- CN 10 une connaissance de base de la théorie et de l'art de la communication, surtout en ce qui concerne la prédication et l'enseignement [Knowledge of the basic theory and art of communication, especially that which concerns preaching and teaching]
- CN 11 les principes de l'évangélisation, de la croissance de l'Eglise, de l'implantation de nouvelles églises, et de la tâche missionnaire de l'Eglise dans le monde [Use of the principles of evangelism, church growth, planting new churches and the missionary task of the Church in the world]
- CN 12 l'application de la morale chrétienne à la vie quotidienne [Application of Christian morality in daily life]
- CN 13 les principes des relations interpersonnelles [Understanding of the principles of interpersonal relations]
- CN 14 les fondements de la santé personnelle et communautaire [Application of the fundamentals of personal and community health]

A la fin du programme du Certificat ou du Diplôme, l'étudiant aura développé les COMPETENCES suivantes (At the end of the programme of study for Certificate or Diploma, the student will have developed the following COMPETENCIES):

- CP 1 la capacité de communiquer oralement et visuellement selon les règles de sa culture [Ability to communicate orally and visually according to the culture]
- CP 2 la capacité de prêcher des sermons bibliques que l'on peut appliquer à la vie [Ability to preach Biblical sermon that can then be applied to life]
- CP 3 la capacité de présenter bien les doctrines et les positions de l'Eglise du Nazaréen [Ability to represent well and fully the doctrines and positions of the Church of the Nazarene]
- CP 4 la capacité d'enseigner la parole de Dieu et de former des disciples qui peuvent en former d'autres [Ability to teach the Word of God and make disciples that can make other disciples]
- CP 5 la capacité de planifier et de diriger des cultes d'adoration [Ability to plan and lead worship services]
- CP 6 la capacité d'appliquer les principes de la croissance de l'Eglise, de l'implantation de nouvelles églises, et de l'évangélisation au sein de l'Eglise locale [Ability to apply the principles of church growth, church planting, and evangelism in the local church]
- CP 7 la capacité d'évangéliser et en publique et en privé [Ability to evangelize in public and private]
- CP 8 la capacité de mener la cure d'âme par les visites aux malades, par des rites

importants des étapes de la vie, et par des conseils bibliques [Ability to provide pastoral care through visiting the sick, important rites of passage, and give Biblical counseling]

- CP 9 la capacité de conduire des gens vers la réconciliation [Ability to guide people toward reconciliation]
- CP 10 la capacité d'interpréter et d'appliquer la Bible selon les meilleurs principes d'interprétation biblique [Ability to interpret and apply the Bible according to the best principles of Biblical interpretation]
- CP 11 la capacité d'avoir et de partager une vision pour l'église locale [Ability to have and share a vision for the local church]
- CP 12 la capacité de conduire et de gérer l'église locale selon les principes du gouvernement de l'Eglise du Nazaréen [Ability to lead and manage the local church according to the governing principles of the Church of the Nazarene]
- CP 13 la capacité d'organiser et de promouvoir l'éducation chrétienne [Ability to organize and promote Christian education]
- CP 14 la capacité de gérer ses finances personnelles ainsi que celles de l'église, y comprise la préparation des rapports avec intégrité [Ability to manage personal finances as well as those of the church, including the preparation of reports with integrity]
- CP 15 la capacité de former les membres de l'église pour exercer leur ministère [Ability to prepare church members for exercising their ministry]
- CP 16 la capacité de gérer son temps [Ability to manage one's time]

A la fin du programme du Certificat ou du Diplôme, l'étudiant exprimera son CARACTERE par les façons suivantes (At the end of the programme for Certificate or Diploma, the student will express CHARACTER in the following ways):

- CA 1 valoriser la morale chrétienne et l'appliquer à sa vie [Ability to give value to Christian morality and how to apply this ethic to life]
- CA 2 montrer une pureté sexuelle avant et après son mariage et appliquer les principes du mariage et de la famille chrétienne [Ability to show sexual purity before and after marriage and apply principles of marriage to the Christian family]
- CA 3 adorer Dieu en utilisant les moyens de grâce personnels et publics [Ability to worship God by using personal and public means of grace]
- CA 4 permettre le caractère de Christ de former le comportement de sa vie quotidienne [Ability to allow Christ's character to form the attitudes and actions of one's daily life]
- CA 5 exprimer de l'humilité et de l'interdépendance dans toutes les relations personnelles de sa vie [Ability to express humility and interdependence in all of one's personal relationships]
- CA 6 valoriser des relations ouvertes, de la droiture et de l'honnêteté [Ability to give value to relationships through openness, righteousness, and honesty.]
- CA 7 valoriser et gérer son temps et celui des autres [Ability to give value and manage one's time and that of others]
- CA 8 rester fidèle à l'Eglise du Nazaréen et maintenir un esprit de collaboration

[Ability to stay faithful to the Church of the Nazarene and maintain a spirit of collaboration]

- CA 9 engager dans la formation continue [Ability to engage in continuing formation and education]
- CA 10 porter l'exemple de l'intendant chrétien [Ability to set an example of Christian stewardship]
- CA 11 aimer Dieu de tout son cœur, de toute son âme, de toute sa pensée et de toute sa force [Ability to love God with all one's heart, soul, mind, and strength]
- CA 12 exercer la maîtrise de soi [Ability to exert self-control]
- CA 13 vivre l'expérience de l'entière sanctification [Ability to live the experience of entire sanctification]

A la fin du programme du Certificat ou du Diplôme, l'étudiant connaît son CONTEXTE de façon de pouvoir (At the end of the programme for Certificate or Diploma, the student should have acquired the following competencies of the CONTEXT in the following ways):

- CX 1 comprendre l'histoire de l'Afrique dans le contexte de l'histoire du monde [Ability to understand African history in the context of world history]
- CX 2 comprendre le contexte dans lequel il ou elle vit et de le regarder d'une manière objective [Ability to understand the context within which he or she lives with objectivity]
- CX 3 comprendre les principes d'un ministère trans-culturel [Ability to understand the principles of cross-cultural ministry]
- CX 4 comprendre les différences entre la conception du monde dans l'occident, dans l'Afrique, et dans la Bible [Ability to understand the differences between the worldviews of the Western world, that of Africa, and that of the Bible]
- CX 5 interpréter sur des bases scientifiques et bibliques une position chrétienne sur la magie, le spiritisme, et la médecine et la guérison traditionnelles [Ability to interpret on a scientific and biblical bases the Christian position on magic, spiritism, medicine and traditional healing]
- CX 6 comprendre les droits et les responsabilités légaux de l'église locale et ses employés [Ability to understand the rights and legal responsibilities of the local church and its workers]

437.4 Study Schemes for the Desired Outcomes

Any scheme of study should be designed to assist the candidate to develop the principles expressed above. Any such scheme is merely the beginning point of a lifetime of formal and informal development. It is important that each scheme of study have a means of ensuring coherence within the curriculum and progression through the curriculum.

As indicated in the Manual ¶427.1, Africa Region designates approximately ¼ (25%) of the units within the course of study as the first stage.

Candidates who have completed the first stage of the scheme of study (i.e. Certificate of Christian Ministry) should have been introduced to all components necessary for effective

ministry, and thus be eligible for the granting of the relevant district license.

Successive stages of study build upon this coherent basis with a progressive development of content, competency, character, and context.

Diploma Level of Instruction

To enter the Diploma of Ministry program, the student-pastor must have passed satisfactorily one of the Certificates listed below as well as a course and examination in reading and writing skills in a nationally recognized language of instruction, such as English, French, or Portuguese. Students who do not meet these requirements will enter the program at the Certificate level, and may later articulate into the diploma level of instruction without repeating all of the courses already taken. The diploma program requires three years of full-time study at a pace of one intensive course per month for those centres where students have this option available. Semi-intensive delivery systems are currently under way in some areas which will provide completion of the program within five or six years. At the present time, teaching is done gratis, although studies are underway as to how to remunerate these teachers from the course registration funds.

Certificate Level of Instruction

The certificate program is appropriate for ministerial students with some primary education experience. The class sessions could be taught in the local dialect and the focus would be on group interaction, discussion and verbal versus written activities and assessments. The certificate level of instruction requires three years of study in order to complete the course of study toward ordination. The students must maintain a pace of one intensive course per month for those teaching centres where students have this option available.

It is the attempt of West Africa Leadership Institute to make the program available to the broadest constituency possible. In order to do this, each teaching centre is responsible for developing a delivery system that meets the needs of the largest number of its potential, committed students. Additionally, a teacher training system is being developed to accompany several of the courses so that selected student-teachers will be able to take the courses to more remote areas and make them available to a broader range of students who otherwise would be unable to participate in the program.

Overview of the Course of Study at the Certificate Level

This program of instruction has been developed by Rev. Daniel Johnson, Ministry Coordinator in Liberia and Matt Price and affirmed by the Ministry Coordinators and District Superintendents of the Africa West Field.

Three courses are required before entering a certificate program:

- 1) TP 101 Exploring Christian Ministry (Orientation)—September, December, March, June
- 2) HE 101 History and Polity (Administration)—October, January, April, July
- 3) LB 100 Survey of the Bible (Survolo de la Bible)—November, February, May, August

These two courses (TP101 and HE101) may be completed by taking this combined course entitled Orientation to Ministry in the Church of the Nazarene)

These courses will be offered each month in rotation every three months (June-July-August, September-October-November, December-January-February, March-April-May). After completing these three courses, student-pastors may enter the Certificate(s) being offered.

Certificate courses will be held in an intensive format every month from September to May, except for December. Each Certificate has a unique focus for practical ministry. The **Certificate in Christian Ministry** offers student-pastors an overview of the essentials for Christian ministry in the local church and district leadership. The **Certificate in Biblical Studies** offers more in-depth study of the Bible, theology, and Christian history. The **Certificate in Compassionate Ministries** gives student-pastors a social and cultural perspective to ministerial studies.

Each Certificate may stand alone for pastors or Christian workers not seeking ordination or for pastors transferring from other denominations who need supplemental knowledge for

ministry in the Church of the Nazarene. Christian workers associated with other mission agencies or NGOs may also benefit from one of the Certificates delineated below.

A lay minister seeking further preparation for ministry may receive a Certificate in Lay Ministry from his or her district of membership by taking three courses from each certificate (or year) of study, including the three entry level courses (12 courses total)

It is preferable for student-pastors to take the courses in order as listed below. Each Certificate in combination with the three required entry courses (TP 101, HE 101, LB 103) offer more than satisfactory preparation for a district license. The following scope and sequence is highly recommended for maximum benefit to the educational provider and students, but circumstances may allow for courses to be taken as offered.

Certificate in Christian Ministry (Certificat du Ministre Chretien)—Year A	Certificate in Biblical Studies (Certificat des Etudes Bibliques)—Year B	Certificate in Compassionate Ministries (Certificat des Ministres de la Compassion)—Year C
1. FP 101 Spiritual Formation (Formation Spirituelle) *	1. LB 101 Interpretation of the Old Testament (Ancien Testament) *	1. TP 203 Education Chretienne (Christian Education) *
2. CG 103 Communication (Spoken and Written; Parlee et Ecrite)	2. LB 102 Intrpretatino of the New Testament (Nouveau Testament) *	2. CG 201 Community Health (Sante Communautaire) *
3. ET 101 Holiness 1—The Holy Life (Saintete 1) *	3. HE 201 History of the Church 1 (Histoire de l'Eglise 1)	3. TP 302 Pastoral Care (Relations d'Aide)
4. TP 201 Preaching (Homiletique)	4. HE 202 History of the Church 2 (Histoire de l'Eglise 2) L	4. CG 203 Worldviews in Comparison (Visions du Monde Comparees)
5. TP 202 Leadership	5. ET 202 Holiness 2—John Wesley's Theology (Saintete 2) *	5. TP 301 Cross-cultural Communication and Mission in the World (Mission)
6. TP 204 Evangelism and Church Growth (Evangelization et Croissance de l'Eglise)	6. LB 20X NT Book Study (Textes du N.T.)	6. CG 301 Christian Family (ou Structures Sociaux et leurs Problemes) *
7. ET 301 Christian Theology 1 (Theologie Chrietienne 1)	7. ET 302 Christian Theology 2 (Theologie Chrietienne 2)	7. ET 306 Ministry to People of Other Faiths (Les gens d'autres religions)
8. ET 303 African Traditional Religions (Sectes en Afrique) *	8. LB 30X OT Book Study (Textes de l'A.T.)	8. ET 307 Christian Ethics (La Morale Chretienne)

* Suggested courses for the Certificate of Lay Ministry

NB: Ordination requirements are met only after completing all three Certificates. In order to complete all the requirements for ordination each student-pastor must take two additional courses after completing the Certificates. The courses are:

- 1) FP 205 Student Seminar (Formation Collégiale)**—during the second year of study each student will participate in a seminar with fellow students and a mentor-teacher to discuss real-life scenarios and case studies applying what they have learned to their lives and ministries.
- 2) FP 302 Supervised Ministry (Stage)**

Before being eligible for articulating into the Diploma level of instruction, students must take a basic course in a nationally recognized language of instruction. As offered through the Church

of the Nazarene in Africa West Field, the course is identified as **CG 104F Français Ecrit et la Diction** or **CG 104E English Grammar**

Articulation from Certificate to Diploma Level of Instruction.

The program outcomes are exactly the same for the diploma and certificate levels. Therefore, the courses are numbered the same at both levels to facilitate administering the programmes of study. The Course Outcomes are the same unless they allow for variance in the Course Requirements to which they link. The differences between diploma and certificate levels are found in the Course Requirements sections of the course syllabi. Certificate level students are not required to submit written work which allows non-readers and non-writers to follow the course of study toward ordination. The certificate course of study allows for instruction in local languages where significant texts even the Bible may not yet be available. A student taking certificate level courses may be in the same classroom/cohort as diploma level students but will not be responsible to perform at the same level as delineated in the course syllabi.

Students who begin at the certificate level may articulate into the diploma level (Diploma of Ministry) after completion of one or two years of certificate level instruction. The conditions for articulation are met if they have earned an average score of 12 out of 20 (equivalent to a B-) on the certificate level, and demonstrated a reading level commensurate with brevet/Grade 9 and writing ability in a nationally recognized language of instruction in the country where the course of study is being taught. Students may articulate into the next level based on the excellence of their work and going beyond the expectations required by the course of study at the certificate level. Educational providers may suggest students who think they are ready for articulation to submit course requirements from a recent course taken to evaluate their readiness for the diploma level of instruction.

Students completing a certificate with a solid record of exemplary experience and strong course work will not find it difficult to articulate to the next level of instruction. For a student in the certificate program, however, the goal remains ordination into Christian ministry in the Church of the Nazarene and preparation for lifelong learning. The student may be able to articulate from certificate to diploma while seeking to meet ordination requirements. Once students complete the three certificates to meet ordination requirements, they may want to continue education toward a diploma. In that case, the educational provider may require an examination of previous work and possible remedial work to articulate to a diploma.

Certificate and Diploma students will take courses covering the same Program Outcomes and subject matter relevant to the beliefs, practices, and ministry in the Church of the Nazarene.

The insertion points for articulating into the diploma program follow the completion of the three entry courses (TP 101, HE 101, LB 103) and one of the three Certificates. Eligible students must also pass the language requirement (CG 104). Students articulating from the Certificate to Diploma level may, therefore, need to take more than three years full-time to finish the program.

437.5 Minimal Educational Requirements

The minimum educational requirement for the recommendation of a candidate for ordination is the minimum of three years of full-time ministerial preparation or its part-time equivalent. Ministers who have completed the course of study need to have achieved the expectations set out below. The following grid arranges units according to the dominant classification in that unit. The minimal percentage of time allocated to each group of units is indicated, with the recognition that various world areas or regions may adjust these percentages upwards, utilizing the undesignated percentage balance.

438 DISTRICT MINISTRY BOARDS

The *Manual* has established a District Ministerial Studies Board (DMSB) and a District Ministerial Credentials Board (DMCB) to oversee the education and development of ministerial candidates.

438.1 District Ministerial Studies Board

By the *Manual*, the District Ministerial Studies Board is charged with administration of the educational program for the candidate (*Manual* 229-231.4). In developing districts (Phase 1 and Phase 2), the District Advisory Board acts as the DMSB. In some cases, the DMSB works in partnership with an educational institution to provide preparation toward ordination. The educational program should reflect the policies and procedures of the educational institution as well as the district.

In developing districts, the District Advisory Board should promote ministerial studies by fulfilling the role of the DMSB as well as to:

- Seek ways to encourage, aid and guide candidates for ministry.
- Guide the candidate toward the appropriate educational programme for each candidate for ordination through extension or residential programmes.
- Assist candidates in finding places of ministry for candidates.
- Encourage pastors to offer themselves in mentoring or teaching roles for new candidates on the district.
- Report to the District Assembly on the progress of ministerial candidates for ordination.
- Be familiar with the Manual and Regional Sourcebook for Ordination and provides copies for the District Advisory Board members.

In Phase 3 districts, the District Ministerial Studies Board should assist candidates to:

- Recognize and nurture God's call to full-time public ministry in their lives.
- Keep a record of the names, location, and progress of candidates with the Secretary of the DMSB.
- Maintain a close partnership with educational institutions or extension programmes in their area.
- Schedule educational programmes and courses on the district for licensed ministers to pursue the course of study toward ordination.
- Establish a resource center and library to make available resources to candidates in their preparation for ordination.
- Guide students in how to enter the programmes to complete the course of study programmes toward ordination.
- The Chair of the DMSB will assign Board members to supervise the candidate through their preparation toward ministry and ordination.
- Planning programs, workshops, or conferences for continuing education for ministers and ministerial candidates.
- Act in harmony with the responsibilities outlined in the Manual (229-231.4)

The Africa Region is responsible to outline how these boards and their educational structures work together to provide the educational program for their candidates.

Where the primary provider of education is the DMSB, the responsibilities of this board need to be carefully outlined in harmony with the provisions of the *Manual*. Where regions or districts have chosen an educational structure as primary provider, the relationship of the education

provider to the District Advisory Board, the District Ministerial Studies Board, and the District Ministerial Credentials Board needs to be developed by the region in harmony with the *Manual*.

438.2 Assessing Transferring Students

Ordination by the church is accepted on every region. However, students engaged in a validated course of study covered by one regional *Sourcebook* might transfer to another location with a different regional *Sourcebook* prior to being ordained. The receiving District Ministerial Studies Board or Board of Ministry and, where applicable, working with the educational provider will make every effort to assess prior learning and assist candidates in completing the validated course of study in the receiving district. Ultimately, every candidate must meet the regional *Sourcebook* requirements of the ordaining district .

438.3 District Ministerial Credentials Board

The DMCB is charged with examining and evaluating all who apply for licensing and credentialing in the Church of the Nazarene. Before approving ministerial candidate's with a district license or recommendation for ordination, the DCMB must meet personally with the candidate and his or her spouse to investigate the following areas:

- personal experience of salvation and sanctification
- knowledge of the Bible and theology
- acceptance of the doctrines
- polity of the Church of the Nazarene
- gifts and graces
- evidence of ministerial abilities
- intellectual, moral, and spiritual qualifications
- general fitness for ministry
- general rules and the Covenant of Christian Conduct of the Church of the Nazarene.

438.4 District Board of Ministry

The *Manual* of the Church of the Nazarene has made provision for the duties of these two boards (District Ministerial Credentials Board and District Ministerial Studies Board) to be combined into one District Board of Ministry (*Manual* 203.17). For developing districts (Phase 1 and Phase 2), where there are not sufficient elders to form a board of ministry, the District Advisory Board might appoint members to the Board of Ministry from the list of ordained elders available anywhere on the field at the time of need and under the guidance of the Field Strategy Coordinator. The Field Strategy Coordinator may choose to permit the District Advisory Board to function as the District Board of Ministry.

439 CANDIDACY FOR ORDINATION OR CERTIFICATION

The Church of the Nazarene recognizes three levels of the ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment. An ordained deacon is a person with a call to a lifetime ministry that does not necessarily include a call to "preach." A third category is the certified lay minister. People with this designation are called to minister but do not feel called to prepare for ordination. (*Manual* ¶403)

Upon completion of the course of study for ministers and the internship programme the candidate is graduated from the course by the District Board of Ministerial Studies. However, the relationship to the District Board of Credentials continues, for it is their responsibility to assure the character qualifications of the candidate for the ministry and to make recommendation to the District Assembly. There are several steps in this process with the District Assembly and its Boards. These steps may happen at the same time as the learner's educational formation. In fact, in some cases, a learner may be required to have taken one or more of these steps prior to beginning his or her ministerial education.

439.1 Local Minister

The first step in the official process leading toward ordination, whether elder or deacon, is to secure a local license from the church board where you are a member. The local church board, upon request of the candidate and the recommendation of the pastor, grants this license. The board should evaluate thoughtfully and prayerfully the validity of the professed call of the applicant. Such evaluation should include the candidate's Christian experience, reputation, conduct, spiritual stability, doctrinal soundness, and the evidence of those gifts and graces that belong to such a high calling (Manual 426). The church board should be just as careful not to reject an applicant without sufficient reason. Beginners in the ministry should be nurtured with wise counsel and loving patience.

All candidates who receive a local license should register with the District Board of Ministerial Studies and begin a validated course of study.

Any member of the Church of the Nazarene who feels called to serve as a church planter, bivocational pastor, teacher, lay evangelist, lay song evangelist, stewardship minister, church staff minister, and/or other specialized ministry on behalf of the church, but who does not at the present time feel a special call to become an ordained minister, may pursue a validated course of study leading to a certificate in lay ministry. (Manual 402.1)

439.2 Renewal of Local Minister's License

A local minister's license may be renewed upon recommendation of the pastor and the local church board and approved by the district superintendent. The local minister is expected to continue preparation for service throughout his or her lifetime, working toward a district license and then ordination as an elder or deacon. If a locally licensed minister is called to serve under a district assignment, he or she is reviewed and may be issued a license by the District Advisory Board upon recommendation of the district superintendent. A local license cannot be reviewed after two years without written approval from the district superintendent, if the candidate has not completed at least two subjects per year in a validated course of study (Manual 426.3-4).

439.3 Qualities of the Local Minister

The candidate who has secured a local minister's license must be involved in the ministry of the local church under the direction of the pastor or a designated person. The Bible makes clear that the two primary issues confronting humankind are the use of possessions, including money, and personal sexual conduct. The local minister should be above reproach in these areas and in all areas of conduct, and demonstrate the gifts, graces, and usefulness that evidence the call. The local minister should be engaged in a validated course of study under the direction of the DMSB. A local minister is subject to the privileges and restrictions of Manual 426.

439.4 District Licensed Minister

To qualify as a district-licensed minister, the candidate must have held a local minister's license for one full year and have completed one-fourth of a validated course of study for ministers. The following four actions must be taken:

1. The candidate must have the local church board's recommendation to the district assembly, the proper recommendation form signed by the pastor, and filed with the district secretary in advance of the district assembly.
2. The candidate must obtain the "Application for District Minister's License" and return the completed application at such time as prescribed.
3. The candidate must provide the DMSB with an up-to-date record of his or her studies. The DMSB may require an interview with the applicant. Exceptions to this requirement on Phase 3 districts may be made by the DMCB provided the candidate is current a pastor of an organized church, is enrolled in a validated course of study, annually fulfils the minimum requirements of two courses for the renewal of license, and the District Superintendent approves the exception. Where Phase 1 or Phase 2 districts are involved, the exception also requires the approval of the Field Strategy Coordinator.
4. The candidate must appear before the DMCB when and where the Board designates. No license can be given by the district assembly without the favourable report and formal recommendation of this board.

439.5 Renewal of District License

The district minister's license is issued for one year. To renew the license, the candidate must reapply. The candidate must not assume the district assembly will renew the license automatically (Manual 427.5), even if currently serving as an assigned minister. A minister's license may be renewed provided the candidate shall have passed a minimum of two subjects in the prescribed, validated course of study, or shall have presented a satisfactory written explanation to the DMCB (Manual 427.3). The DMSB shall inform the DMCB of the academic progress of the candidate (Manual 231.3).

439.6 Ordination

Ordination is the confirmation by the church that the candidate demonstrates the gifts and graces that validate his or her call. Ordination is a privilege and not a right. This means the DMCB is not obligated to recommend ordination upon completion of the validated educational program and the minimal requirement of years of service. Election to ordination as elder or deacon is the prerogative of the District Assembly. Election to the order of elder or deacon is by two-thirds vote.

The district-licensed ministerial candidate for ordination is expected to be thoroughly familiar with all Manual stipulations concerning ordination (Manual 428-29.3). The candidate for ordination must meet the requirements of the validated educational program, exhibit the appropriate gifts and graces, and be recognized and confirmed by the church.

The DMCB has the responsibility to assess the suitability of the candidate for ministry. The board shall personally and carefully examine the candidate on his or her fitness for ministry, spiritual and moral qualifications, financial integrity, and mental maturity. Only candidates who clearly exhibit these qualifications will be recommended for ordination.

Ordinands must participate in a public ordination service. The elders and deacons will lay hands on the candidates and the presiding general superintendent or designee will ordain them. In this way they will invest the ordinands with the authority of the ministerial office, charging them with its obligations and publicly presenting them with a certificate of ordination.

439.7 Recognition of Elder's Orders

Ordained ministers from other evangelical denominations desiring to transfer their ordination to the Church of the Nazarene must meet the requirements of Manual 430, as well as demonstrate appreciation, comprehension, and application of the Manual, doctrine of holiness, and the history of the Church of the Nazarene by successfully completing the related portions of a validated course of study.

440 LIFELONG LEARNING

440.1 Philosophy of Lifelong Learning

Lifelong learning should occur prior to, during, and following formal education. Life-long learning includes workshops, seminars, Sunday School, conferences and any other informal educational experiences which facilitate the development of current and future ministers. Within the educational programmes, the approach should stimulate the desire for ongoing education and provide the tools for personal development. Formal education is just another step in a life of educational pursuit. It is imperative for Nazarene ministers to value and to implement growth in skill and in knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but it is also foundational to increased personal growth, thus preventing stagnation in the spiritual, mental, and skill development of the individual.

440.2 Purpose of Lifelong Learning

Lifelong learning enhances:

- the development of the minister
- the development of young ministers within the congregation

- edification of the church
- the relevant approach of the church to society

For the minister to be effective throughout a lifetime of service, there must be a commitment to lifelong learning.

440.3 Responsibility for Lifelong Learning

While ministers have primary responsibility for their own continuing education, the church will also provide opportunities for them to fulfill this goal.

- A. Minister's Responsibility: The minister's responsibility is best assured by:
- 1 *Self-Evaluation:* Do a self-evaluation to determine abilities and needs. This procedure is based upon careful and prayerful analysis and is often assisted by an impartial colleague or consultant in evaluating and designing a developmental program for the individual.
 - 2 *Establishing Goals:* Set realistic developmental goals for lifelong learning in light of the self-evaluation. These goals should address issues of content, competency, character, and context. It is valuable to establish long-term as well as short-term goals. These goals need to be revisited as maturity and growth continues. These goals should also be in harmony with the purpose and direction of the church: local, district, regional, and general.
 - 3 *Planning with Leaders:* Plan for personal development. This will be improved and extended if done in consultation with church leadership. Increased opportunities for implementation of the plans are often multiplied by coordination through the leadership.

Ministers should not lose sight of the fact that if personal learning is coupled with mentoring prospective ministers within a congregation, they will enhance not only their own learning, but the development of prospective ministers as well. Mentoring is crucial to the future of the church and instructive to the growth of the minister.

Within this mentoring relationship, it is possible the person being developed will eventually surpass the mentor in knowledge or in skill. This is not to be discouraged, but rather is a mark of success in a mentoring relationship. The minister as mentor should invest his or her life, goals, and education in the disciples. The mentor should rejoice and not be threatened when the understanding and expertise of the disciples surpass that of the mentor.

B. Responsibility of the Church for Continuing Education

The continuing education of the minister is the responsibility of the local church congregation as well as that of the district, field, and regional leadership. Local churches demonstrate faithful stewardship by assisting their ministers with continuing education opportunities by providing funds for books, journals, conferences, and classes. The enriched ministry of their minister will uplift the congregation.

The educational structures serving the church should not limit their service to the formation of new ministers. They should also participate in providing needed continuing education opportunities for existing church leadership.

440.4 Establishing a Regional or District Continuing Education Program

Africa Region and its fields and districts are responsible for the continuing education of its ministers. This is done through promoting and facilitating learning opportunities in existing district, field, or regional activities, by cooperating with an education provider, or by arranging special learning events.

Manual 424.6 sets a minimum of 10 contact hours as 1 CEU:

Once a minister has fulfilled the requirement of a validated course of study for ministry he

or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her. A minimum expectation is 20 contact hours each year (2 accredited Continuing Education Units {CEUs}) or the equivalent determined by the region/language group and stated in their regional *Sourcebook on Ordination*.

Credit may be given for mentoring sessions as well as classes, workshops, conferences, approved involvement in literature or research (be it individual or group), and other activities deemed relevant by the region, field, or district including an approved mentoring programme. Auditing subjects offered by educational institutions is a valid means of fulfilling continuing education requirements. The district or appropriate regional body must approve individual continuing education programs to deem them eligible for credit.

On the Africa Region, the criteria for a valid CEU are:

- Subject matter pertinent to the development of the minister(s)
- Minimum number of contact hours (as indicated above)
- Supporting documentation that describes the learning experience

It is also important to establish a record-keeping system on each district with the District Minister Studies Board or the District Advisory Board. While all ordained ministers are required to report on their lifelong learning in their district assembly report, it is essential that the regional *Sourcebook on Ordination* establish a record-keeping system for this work.

Lesson 21

BASIC ISSUES

Loyalty to the Church of the Nazarene

A minister should, from strength of character and from the initiative of his or her own heart, exercise loyalty to the denomination.

Loyalty should be based a commitment of heart and life to the doctrine, the shared lifestyle, and the polity of the church. Through the years of its development, the Church of the Nazarene has respected the “collective conscience”—the cumulative wisdom of its leaders, thinkers, and decision makers particularly in those areas: doctrine, lifestyle, and polity. The church also has put in place missional systems to carry “the glad message of holiness” to the ends of the earth. The Church of the Nazarene has not reached its current stature without great leadership; first through the Great Shepherd, the Eternal Leader, and through numbers of stalwart under-shepherds. The church represents and speaks of a cause far bigger than any one person or any one local church; a cause that inspires and calls forth the investment of the minister’s energy, abilities, and loyalty.

A minister in the Church of the Nazarene should strive to exercise a magnanimous (outward-reaching) spirit toward brothers and sisters of other traditions who seek to make known Christ and His Good News. As John Wesley encouraged, leaders should possess a spirit of love toward those in the great church universal (all the redeemed). A minister in the Church of the Nazarene can have fellowship with those Christians of other traditions and can, as appropriate, share in community-wide services, while still maintaining a great love and loyalty for his or her own denomination.

The Church of the Nazarene will continue its forward advance through big-souled pastors and leaders who are gracious to those of other traditions while remaining tenaciously loyal to the church with its doctrine, lifestyle, polity, and missional systems.

Attention and Adherence to the *Manual*

Because the *Manual* is a distillation of the collective wisdom of the church for a 100-year history on matters of doctrine, lifestyle, and polity, the minister in the Church of the Nazarene is wise to render it respect. Loyalty to the church as a denomination includes loyalty to the *Manual*.

The *Manual* places the Church of the Nazarene around the world “on the same page.” Its collective and historical wisdom can assist the pastor of the local church who adheres to its counsel and policies to advance the cause of Christ with far less challenges than if the pastor seeks to place him or herself above it, thinks he or she knows better than this “distilled wisdom of the church,” and tries to operate independent of it. This latter course will likely bring consequences that the pastor will regret.

Again the counsel of former General Superintendent Hardy C. Powers is apt: “Defend the *Manual*. The day will come when it will defend you.”

*(Church of the Nazarene, Africa West Field
District Superintendent's Handbook, page 7.)*

Relationship and Communication with the District Superintendent

The leaders of the Church of the Nazarene early developed a concept of the superintendency. A district superintendent serves as a leader—for casting a vision for the work on the district he or she serves, for guidance (counsel), and for accountability for church's work on that district.

As a pastor's heart is inspired and lit on fire for the work of Christ's Kingdom and for “spreading Scriptural holiness,” he or she will seek to support the work of the district as led by a godly district superintendent. When all is as it should be spiritually, the pastor will cultivate a wholesome, supportive relationship with the district superintendent. The pastor will seek to be a team player for moving forward the work of the Kingdom on the district. The pastor will communicate—report the good things that God is doing in his/her church to the D.S. When there are challenges, problems in the local church, the pastor, knowing that the D.S. is busy, will seek solutions to the problem as he or she (the pastor) works with the situation in the church first. Only if the problem is of a nature that the D.S. should be involved (including involvement of the D.S. as noted in the *Manual*), should the pastor communicate the problem to the D.S.

The development of a wholesome relationship with the district superintendent is a pastor's privilege and responsibility in the Church of the Nazarene. It should be cultivated with care and respect.

Lesson 22

VISION CASTING

For Building a Spiritually Strong Church

The pastor is the leader and the vision caster for the congregation. As an under shepherd, it is the pastor's responsibility to be a person of prayer, a man or woman of faith—to go before God to catch His vision for His church—both its internal development and its outreach into the community. This will happen as the pastor prays, fasts, and exercises faith in God.

Through the depth of his or her spiritual formation through the spiritual disciplines, the pastor will experience God at work. This work of God will call lost people to faith in the Savior, believers to discipleship and holiness, and disciples to service. As long as the pastor's faith is inspired, along with that of the church's members, God's vision will continue to emerge. The pastor becomes the leader to communicate that vision, and to keep the flame of the vision burning among the people. The vision will encompass the biblical functions of the church: worship, evangelism, discipleship, training (Christian education), fellowship, and service (social holiness). As the people of God continue to see the vision and experience God at work, the work of the Kingdom will advance. Victory added to victory accumulates to renewal, revival—the powerful ongoing work of God through His people.

Illustration

The author of *Welcome to the Church of the Nazarene* shares a brief account of the ministry of Dr. Phineas F. Bresee, one of the founders of the church. While he was serving in the Methodist Church, a few years before the start of the Church of the Nazarene, he was appointed to a church in Pasadena, California. The church had 130 members. Pastor Bresee said, "By the grace of God, I am going to make a fire that will reach to heaven."

"By the end of the first year, the membership more than doubled. During the next six months, 250 members joined the church. They now had to build a tabernacle that would seat 2,000 people. The number of members stood at 700 by the end of the second year."

(Welcome to the Church of the Nazarene: An Introduction to Membership, p. 23.)

The rate of growth, of course, will not be the same in every church. But the pastor must catch God's vision for what He wants to do in that place. The vision is key to the work of the Kingdom moving forward with God's grace and power. And as spiritual life moves to new levels, the people of God will be enthused, and the "Lord will add to the church those who are being saved" (see Acts 2:47).

Definition of a Church

The Church of the Nazarene has established this definition of a church:

Any group that meets regularly for spiritual nurture, worship, or instruction at an announced time and place, with an identified leader, and aligned with the message and mission of the Church of the Nazarene can be recognized as a church and reported as such for district and general church statistics.

Under this definition, it is understood that local churches and their leaders will:

1. Freely and openly identify themselves within the Wesleyan-Holiness theological tradition as defined by the Articles of Faith in the *Manual* of the Church of the Nazarene.
2. Be accountable to district and general church organizational structures as described in the *Manual*.
3. Function as churches according to the *Manual* guidelines.
4. Participate in reporting statistics and contributing to the global mission of the Church of the Nazarene by giving to the World Evangelism Fund, District Fund, and Theological Education.
5. Understand that their leaders must attend the Orientation to Ministry training (this course).
6. Be steadily taking steps toward officially becoming a “fully organized church” as soon as possible.

For Church Planting/Developing a Church Planting Movement

As the pastor catches God's vision for the work of the local church and as that vision captures the hearts of God's people, the natural impulse of God's Spirit through that congregation will be to spread the message (doctrine) and the power (spiritual dynamo) to new areas. God's work carries the spiritual DNA (building block of life) within it to reproduce more churches.

The pastor is the leader to see that this supernatural DNA is inspired and directed to areas where God opens the door for the church to plant another church. When there is openness to God's Spirit and sensitivity to His direction, He has ways of clarifying the work to be done. When under the ministry of God's Spirit, the pastor and lay leaders of a congregation need not be reticent about "sending missionaries" from the local church or even "giving" members who feel led by God to go assist the church plant. In God's amazing economy, He continues to draw new people to Himself and to call forth leaders who will, in time, become pastors and leaders of new churches.

The Church of the Nazarene is seeking to be an instrument of God in the planting of strong, self-supporting, indigenous holiness churches. It is seeking to be a channel through which God can raise church planting movements around the globe.

As the church cultivates this God-ordained challenge, you can be a valuable player in keeping this movement advancing. In fact, the church will look to you for your leadership in this vital work!

Strategic Passions

By Dr. Louie Bustle

1. To see a holiness movement.
2. To develop a holistic system of growth and church development.
3. To develop a system of evangelism based on a multiplication system.
4. To continue development of the indigenous church (the local church as an integral part of the international denomination).
5. To continue development of a system of theological education and lay training.
6. To develop leaders with a vision for the movement.
7. To continue development of a philosophy of mission that is based on New Testament concepts, including the biblical principles of a movement, and is not dependent on outside funds to multiply the church.
8. To continue development of a decentralized philosophy in every department of the church's work that reaches all the way to the local church!
9. To promote the World Mission Department as the mission agency of every local church around the world.
10. To continue development of a worldwide team of partners with united teams working together as one in a united direction to impact the world.

Lesson 23

LEADERSHIP DEVELOPMENT AND MENTORING

The pastor seeks to develop leaders of Christian life, character, and godliness at every level of the church's life and ministry. In his or her own life, the pastor seeks to be an example of Christlike leadership.

Even people who consider themselves quiet or backward in temperament may be inspired to be solid Christians who influence others in their daily world to the cause of Christ. Pastors may be an inspiration to such persons to challenge them to be a leader in their family and in their community.

The pastor interested in developing a church of maximum impact will be always alert to persons who manifest leadership skills for leading people in the church. This pastor will know the needs for ministries or groups in the congregation, perhaps ranging all the way from Sunday School leadership (superintendent or teacher(s) to youth leader, women's ministries leader, Bible study leader, worship planning leader, and other leaders). The pastor will seek to be continually developing leaders for the ministries of the church by personal example, at times by sharing in one-on-one mentoring, and at other times by arranging seminar or classroom opportunities for leadership development.

When a person of the congregation senses God's call to ministry, perhaps even to pastoral ministry, the pastor should seek to assist that person to begin training. The pastor may also mentor the one who is called one by working with them in personal training sessions and by involving the candidate in ministry opportunities in the church.

The pastor should be continually alert to developing leaders who will be the influencers for the cause of Christ into the future. He or she should seek to use the appropriate means to develop and to mentor those who will take the reins of ministry and make an impact for the cause of the Kingdom

✿Activity for Action In groups of three or four, discuss a model for a weekly schedule of personal study and development as well as pastoral care activities. This schedule should include time spent with an experienced Nazarene pastor who will be one's mentor and guide in one's studies, ministry, and life. Also, discuss a monthly calendar that includes personal study, spiritual retreats, meetings with others for further training, and a plan for worship service themes along with the accompanying scripture passages that will be used for preaching – this monthly calendar for worship may follow the Christian calendar (Advent, Christmas, Epiphany, Lent, Palm Sunday, Easter, Pentecost, Trinity Sunday, and Ordinary Time). If one person in each group is able, that person can write out what the group decides and give it to the instructor. If no one can draw up this calendar, the group can relate their decisions to the instructor or the instructor's assistant. (TP 101 course outcomes 2, 3, 6, 7, 8, 12, 9, 16, 17, 18, 19, 20, 21, 22, 23)

A Response to God's Call and Enabling Grace

Written by Reg Watson

Leader: There is a mystery to your being here, in this specific place, at this particular moment in time, sharing with others a common ambition to equip yourself for ministry. Realizing that a divine culmination of events has made it possible for you to experience this holy moment . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You have gathered this day to affirm, both individually and corporately, your commitment to God's call upon your life. Your individual affirmation is an expression of your personal relationship with God. The affirmation you make corporately is a confirmation of your participation with a community of like-minded believers, who are committed to the service of the Lord Jesus Christ. Individually and corporately . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: Responding affirmatively to the invitation of God is not necessarily a statement that you know with either clarity or certainty, to precisely what form of ministry you have been called. In fact, God's call may have been quite clear, but the type of ministry in which you will serve has not yet been revealed. The affirmation you make today simply confirms that you have been invited, by God, to minister – regardless of the clarity or vagueness of the direction; therefore, placing my confidence in the leadership of God . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: God's call may well up inside you as a passion, or a commitment, or a conviction to do a significant work for his Kingdom, to make a positive contribution to humanity, to spend yourself for the cause of Christ. In dedication to, and working cooperatively in, his service . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: Perhaps your response has been one of enthusiasm, or obedience, or personal introspection, or curiosity; maybe it seems like the most natural thing to do, or perhaps it seems like the most impulsive thing you could do. Nevertheless, you have stepped out in faith, and with that same faith . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You have made up your mind that, come what may, you will follow God's leading, because it is not simply a task to be completed, or another diploma to hang on the wall – it is a lifestyle to be lived. Committing myself to a lifestyle of ministry . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: Each one of you in this place has made a decision not to be enticed by the lures and trappings of this world. You have accepted willingly, and committed yourself sacrificially to pursue a nobler cause. For the sake of God and his Kingdom . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You are not to live the life of a spectator; rather, you have been chosen, invited, called out to be a participant in spreading the message of salvation. With respect of that "Great Commission" . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You desire to share with people a gift – deposited in your heart – to be guarded but not hoarded, protected but not withheld. It is the gift of grace to be shared with those who have not yet received. Guarding that which has been entrusted to me . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You are keenly aware that many people have not yet experienced God's saving grace, therefore, with the intent to propagate the gospel of Jesus Christ . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: Your ministry must be one in which you are dedicated to comforting the bereaved, encouraging the defeated, and helping the helpless. You are to share the message of hope with the hopeless, and proclaim "Good News" to those in need of salvation. Recognizing the responsibilities and the opportunities God has placed in my care . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: You are not called to save individuals. God, by his magnificent grace, does the saving. You have been called to rightly divide the word of truth in order that individuals may have the opportunity to respond appropriately to the prompting of the Holy Spirit. Confessing the sovereignty of God, the Lordship of Jesus Christ, and the mystery of the Holy Spirit . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Leader: The highest honor has been bestowed upon you. At God's invitation you have been called to service, to guard the deposit entrusted to you, to be a protector of truth and righteousness, and to lay down your life for the cause of Christ. In response to God . . .

People: I AFFIRM THE INVITATION OF GOD'S CALL IN MY LIFE!

Reginald Watson, a graduate of NTS, composed this litany for the first spiritual formation workshop in September of 1993.