

***TP 301 – ADMINISTERING THE CHURCH***



**Certificate and Diploma Levels**

**Leader's Handbook  
Nazarene Theological Institute  
Church of the Nazarene  
Africa Region**

Nazarene Theological Institute  
Church of the Nazarene – Africa Region

***Syllabus***  
**TP 301 Administering the Church**

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Extensive use was made of the following sources:

RIIE Module, *Administering the Local Church*

RIIE Module, *History and Polity of the Church of the Nazarene*

RIIE Module, *Christian Ministry*, Lessons 5 & 6 for Lesson 13

**Note to course leader:** To correct mistakes in future editions, please send notice of errors to: [admin.itn@gmail.com](mailto:admin.itn@gmail.com).

**Course description**

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 to biblical principles and those of the *Manual* of the Church of the Nazarene.

**Course rationale**

***Narration***

By its doctrine, its history, and its government, the Church of the Nazarene distinguishes itself from other branches of Christianity. Pastors in the Church of the Nazarene are therefore obliged to know and promote among the local church members those aspects that we share with other denominations and those that are unique to our church.\*

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\*The 2009 General Assembly set up a committee to explore ways in which the Church of the Nazarene can cooperate more fully with the Wesleyan Church, a denomination whose doctrine is nearly identical with that of the Church of the Nazarene but whose structure has some notable differences.

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 and safeguard the testimony of the Church to the sanctifying grace of God.

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### ***Program outcomes***

The following program outcomes assigned to this module are identifiable competencies required of the student in this course.

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

### ***Course outcomes for this module***

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. 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. (CON 4, 5, 7, COM 15, CAR 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. (CON 4, 5, 7, COM 6, 15)
3. Understand and communicate the identity the Church of the Nazarene shares with the universal church. (CON 4, 5, 7, COM 6, 15, CAR 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. (COM 7, COM 6, 12, 13, 15, CAR 8)
5. Know the Articles of Faith of the Church of the Nazarene (CON 7)
6. Know how to explain scriptural holiness from the Wesleyan perspective. (CON 5)
7. Understand and explain the covenant of membership, especially as it relates to holiness and a transformed life of Christlikeness.
8. Be familiar with the Covenant of Christian Conduct and understand how they serve to guide holy living.
9. Recognize the importance of Christian education and spiritual formation through the spiritual disciplines for all ages. (COM 13)
10. Develop an appreciation for seeking counsel from lay leaders in the church (COM 12)
11. Explain the governmental structures of the Church of the Nazarene at the local, district, and general levels of administration (COM 12, CAR 8, CXT 6)
12. Consider the legal responsibilities of the local church in planning its program and development. (CXT 6)
13. Understand the significance of lay ministry, how to create vision, how to delegate to lay leaders, and how decision-making groups work. (COM 12 ; CAR 8) (See RIIIE 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. (CON 7, COM 12, CAR 8)
15. Demonstrate professionalism as a member of the ministerial team within the local church, district, and denomination. (CON 7, COM 12, CAR 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*. (CON 7; COM 11, 12)
17. Will be able to manage finances and other resources in the church according to an established budget, proper reports, and planning. (COM 12, 14 ; CAR 8, 10)
18. Gain a thorough knowledge of whole life stewardship. (See RIIIE module Administering the Local Church)
19. Explain how changes are made in the *Manual* (CON 7 ; COM 11 ; CAR 8)
20. Know how to use the *Manual* in the service of the Church, including for conducting weddings, funerals, burials, baptisms, and dedications. (CON 7, COM 12,)
21. Committed to the responsibilities of ministry, functioning within the district and general structures of the Church of the Nazarene.

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

Content	28%
Competence	45%
Character	22%
Context	5%.

## **Course recommended reading and resources**

1. *Manual* of the Church of the Nazarene : 2005-2009 (Kansas City : Nazarene Publishing House)
2. The Bible
3. Bartle, Neville. *Cahier du membre de l'Église*. Dakar: Publications Françaises COTN.
4. *Christian, Holiness, Missional* (Africa Nazarene Publications, Republic of South Africa), 2002.
5. Student handbook for this course

## ***Course requirements/assignments***

- 1. Regular attendance** to all course sessions and preparation of all assignments prior to their deadlines are vitally important to the successful completion of this course. The following minimum attendance standards should be adhered to: Courses should have a minimum of 30 hours of class time and include close to 10 hours of outside work.

Students who miss an entire day of class will receive a minimum of a 10% reduction in their final course grade, with further reductions for additional missed class time. Course credit will not be given to students who miss over a day and a half of class, or more than 10 instructional hours.

## **2. Journaling or sharing**

*Diploma level* – You will complete journal entries throughout the course. The journal is not a diary. It should be guided thought about what is speaking to you in relation to what you are learning.

*Certificate level* – Find a partner and verbally complete the assignments as listed in the various handbook lessons. The partner will tell the class leader at the end of the week that you have completed the assignments.

## **3. Historical essay or story-telling**

*Diploma level* – In a 300 word essay, explain 1) How the Church of the Nazarene is a New Testament Church; 2) How the Church of the

Nazarene is Protestant; 3) In what way we are Wesleyan-Arminian; and 4) What it means to say we are a holiness denomination.

*Certificate level* – Take 3 minutes in front of the class to tell the other students one of the stories behind how the Church of the Nazarene formed in the early 1900s. You may focus in on one of the groups or characters in the story. (Course outcomes: 1, 2, 3)

- 4. Articles of Faith** – Memorize the short form of the Articles of Faith and be able to explain briefly the significance of what they each mean. (Course outcome: 5)
- 5. Board meeting** – 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. (course outcomes: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21). This will count as 10% of the final grade.
- 6. Covenant of Membership** – 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. (Course outcomes: 4, 5, 6, 7, 8, 9)

*Diploma level:* This should be submitted in writing, in short essay of no more than 250 words.

*Certificate Level:* Set up a time to sit down with the course leader and verbally complete this assignment.

- 7. Stewardship (financing the Church's ministry)** – 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 a sermon outline from the text of Matthew 6:19-24.
  - b. Prepare a 21st-century version of J. Wesley's Sermon on Money:
    - i. Make all you can;
    - ii. Save all you can
    - iii. Give all you can
  - c. Prepare a biblical definition of the kingdom of God.

*Note to course leader:* Make sure that these groups have a good mix of certificate and diploma level students. (Course outcomes: 17, 18)

**8. Quizzes and final exam** – After each third session, a summary quiz will be administered. There will also be a final exam.

**N.B.** -- See the back of this leader's handbook for quizzes and the final exam. The written exam is intended for *diploma level*. For those at the *certificate* level, only the short answer section should be administered by the leader. Students should sit down with the leader and answer the ten questions orally.

**Grading** (out of a total of 100 points)

Attendance	10
Journaling/sharing	10
Historical Essay/story	5
Articles of Faith	10
Board meeting	10
Covenant of membership	5
Stewardship	10
Quizzes	10
Final exam	30

A *grading chart* is included at the back of this handbook to assist the course leader in calculating grades.

### **Course Outline**

Lesson 1: Nazarene Roots: Where Do We Fit in the Christian Family?  
Lesson 2: Articles of Faith: Loving God with All Your Mind  
Lesson 3: Profession of Faith: Loving God with All Your Heart  
Lesson 4: The Meaning of Membership: Covenant in Community  
Lesson 5: Nazarene Structure: Local, District, and General  
Lesson 6: The Church in Ministry: Lay and Ordained  
Lesson 7: Pastoral Relations: Call, Review, and Integrity  
Lesson 8: A Pastor's Task  
Lesson 9: Church Meetings and Church Board  
Lesson 10: Stewardship: Financing the Church's Ministry  
Conclusion

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*Appendices:* 1) How to use the *Manual* 2) Articles of Faith (long form)  
3) AOF chart 4) Spiritual gifts survey card  
5) Quizzes and Final Exam 6) Grading chart

**Note to leader:** Before beginning lesson 1, take a few minutes to go over section 1 in the Appendices: "How to use the *Manual*."

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## **Lesson 1**

# **Nazarene Roots: Where Do We Fit in the Christian Family?**

### ***Lesson Introduction***

*Ask each of the students an opening question as a way of getting acquainted with each other. Spend some time going through the syllabus. Make sure the students know what is expected of them for attendance and assignments.*

### ***Objectives for this Lesson***

By the end of this lesson, students will:

- 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
- Understand and communicate the identity the Church of the Nazarene shares with the universal church

#### **✓ Christians belong to the family of God**

The Nazarene *Manual* (paragraph 23) affirms that there is only one condition that makes every Christian belong to the universal church – whatever their denominational connection: "The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven." See Luke 10:20.

Whatever the time in history or wherever the location on the globe, Christians are Christian on the same basis. Being a Christian means that we are regenerate (born again spiritually) and that we are being transformed by the grace of God. We have a common identity that creates a bond with other believers. Nazarenes belong to the family of God.

At the same time, when we affirm ourselves as Christian, we also indicate that we are not something else. We do not belong to the other

religious groups in the world. We are Christian, but we are not Muslim. We are Christian, but we are not Buddhist. We are Christian, but we are not Hindu. The one belief that normally separates Christians from these other groups is that salvation comes only through the name of Jesus Christ.

Being part of the family of God means that we do not belong to the other religious families in our world. More importantly, being part of the family of God means that our salvation comes through the life and resurrection of Jesus.

When we think about our connection with Christian groups, we must think about both history and geography. When we baptize believers or participate in the Eucharist (pronounced *yew-car-ist*, also known as the Lord's Supper or Communion), we are joining with Christians around the world and throughout history. We are not alone. So, we must think about the world and history when we consider what it should mean for ourselves to be a Christian.

Christianity is not limited to our own particular cultural understanding of the faith. Our faith is not new; we are connected to those in the faith who have gone before us.

The Church of the Nazarene views itself both as part of this larger family of God and as having its own distinctive identity and mission within that family. Being part of the larger family of Christians means we understand ourselves to be working together with other Christians to save a lost world.

Being part of the larger family of Christians also means we recognize these denominational differences to be temporary and for the purpose of accomplishing the tasks of building the kingdom of God. Nevertheless, our identity and mission provides the reason for our own existence as a distinct organization. Our own identity and mission also provides the basis for unity within our own fellowship.

Discussion – Get into groups of no more than four people.

1) First, share experiences you have had with people from other religions or experiences you have had with other religions. How have you found other religions to differ from Christianity?

2) Second, share experiences you have had with people from other Christian denominations. What have you learned to be important in these other Christian denominations?

3) Consider what makes a denomination a Christian denomination.

✓ **We are Christian – A New Testament Church**

Christians understand that they have inherited the promises given to the people of the Old Testament and to those of the ancient faith of Judaism. We see ourselves as the continuation of God's chosen people. The foundation of the Church rests in God's desire to work with particular people in history. In the Old Testament, God chose the Jews as his specially called people.

The coming of Jesus the Christ changed who would receive the promise. Today, He works with real people within specific churches to accomplish His will. He has called Christians to live in tangible communities of faith like Southern Baptists, United Methodists, Roman Catholics, Presbyterians, and the Church of the Nazarene.

Christians claim to be a New Testament Church, for the New Testament records the message of the gospel of Jesus Christ. In the life, death, and resurrection of Jesus, a way of salvation has been provided (John 14:6). Membership in the church depends upon one's decision to follow Christ, to become his disciple. Jesus established His Church through the work of his disciples who carry his message throughout the world to all people. The Great Commission in Mt 28:18-20 commands the Church to translate the gospel into all cultures so that everyone can have an opportunity to follow Jesus. Our mission is clear: To make Christlike disciples in the nations.

In the Book of Acts, the Jewish Christians discover the gospel indeed is to go to all racess and to all people and not merely to be contained within one race. Christians took the gospel throughout the Mediterranean world. The Apostle Paul established local churches in various cultures. A New Testament church is one that focuses upon evangelism. The mission of evangelism becomes the main characteristic of the church. In reading the New Testament, we also get a glimpse of an institutional structure coming into existence. In his letters, Paul makes references to leaders within the congregations and their respective offices. The New Testament shows a church taking physical shape. The church is more than some grand idea; it is real people organizing themselves so they can better worship God and share the gospel.

Nazarenes are Christians who have organized themselves on the pattern of a New Testament church. We understand salvation to be only through

the life, death, and resurrection of Jesus Christ and envision its mission to be to take this message to every culture in the world. A New Testament church is a mission-driven church.

### ✓ **We Are Protestant – The Reformation**

**The history of the Protestant movement** began with the personal quest of Martin Luther when he sought to find assurance of his salvation. After seeking it in personal works of holiness, Luther became convinced that grace was the basis for salvation. His study of Scripture brought him to the conclusion of justification by faith, not by works.

Luther's concern in 1517 for the church to have a proper understanding of the nature of salvation led him to nail a list of debating statements on the church door. This launched a series of events that brought forth a movement, which in 10 years resulted in the recognition that two Christian movements existed in Europe: Catholics and Protestants.

### **A diversity of Christians comprises 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 beliefs of the Protestant Movement have been:**

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

**Protestants affirm salvation by grace through faith.** Luther attempted to remove salvation from any understanding that salvation is gained by works. Protestants believe that salvation results from the gracious actions of Jesus, and through a person's act of faith expressed in positive response to God's revelation through Jesus Christ. Our response is repentance; we confess our sins and turn from our sinning. Grace means that God makes our repentance and faith possible through

the death and resurrection of Jesus. Without God's grace, humans would not be able to respond to God's offer of salvation.

Therefore, God's gift of grace to humanity means that if we hear the gospel message, we can respond and become saved. Hearing the gospel message is grace as well. Grace is also found in the work of the Holy Spirit drawing us to the gospel and convicting us of our sin. Without the action of the Holy Spirit, we would be hopelessly lost. The Holy Spirit often works through the church to present this message. In order to be saved, a human being is dependent upon God's acts of atonement and the obedience of God's church to proclaim the gospel.

**Protestants affirm the authority of Scripture.** In **Luther's** endeavor to find the true basis of salvation, he turned to a study of Scripture. The primary basis of authority for any belief or practice is the Word of God, meaning the 66 books of the Old and New Testaments. Certainly, Christians also depend upon reason, experience, and tradition, but Scripture is the primary basis of authority. Christians require access to Scripture and must study it as an essential part of their program for spiritual development. The Protestant understanding that people must read Scripture produced a very great effort to translate Scripture into the common languages of the people and to teach them to read. Protestants affirm the authority of Scripture.

**Protestants affirm the priesthood of all believers.** The access of Scripture also relates to the priesthood of all believers. The Protestant movement acknowledges Jesus Christ as the only mediator between God and humanity (1 Tim. 2:5-6). No need exists to confess one's sins to a priest or to pray to a saint for help from God. Believers pray to God in the name of Christ and study the Scriptures themselves to discover the will of God. Here is a decentralization of salvation from the priest to the individual.

This personal responsibility extends to the nature of salvation, itself, in that the individual must experience personal salvation. One caution is needed. A danger exists to understand Christianity only in terms of the individual. Some Protestant movements reduce faith to the individual's act in a saving experience. Yet, Christians are called to live within community, to worship in churches, and be accountable to each other. Protestants affirm the priesthood of believers and the call to live in community.

**Protestants affirm evangelism and missions.** Protestant Christianity (like Roman Catholicism) has also been identified with evangelism or missions. Reformed Christians played a major role in taking the gospel out of Europe into the far corners of the globe. Wesleyan-Arminians, with an emphasis upon **prevenient grace**, i.e. the grace of God that goes before any formal proclamation of the gospel, believe that we are coming alongside the Holy Spirit in the evangelistic work already begun. Global evangelism or missions to be at the heart of what it meant to be a Christian and a Christian organization.

Protestant Christians have been major players in the mission movement in the last century.

### ✓ **We Are Wesleyan-Arminian**

Religious movements are often shaped by an individual's personal spiritual quest. Luther's failure to find salvation in personal works of holiness led him to his biblical study that revealed salvation by grace through faith. 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.

Raised in an Anglican parsonage under the nurturing influence of their mother Susanna, they endeavored to practice living the Christian life during their college years. John's quest for a holiness lifestyle led him to keep a journal in order to be more accountable for his life. Yet, by May of 1738, Wesley had doubts about his own spiritual condition.

On the evening of May 24, sitting in a small-group meeting on Aldersgate Street in London, Wesley experienced the presence of God in such a way that he pointed back to that moment as a turning point in his life. For the next 50 plus years, John Wesley directed a religious movement in England that resulted in the formation of the Methodist Church.

When Wesleyans are designated as Wesleyan-Arminian, the label refers to how Wesleyans handle the theological issue of response to grace. One of the essential Reformed or Calvinist doctrines was predestination. Some Calvinists advocated predestination to firmly establish irresistible grace as the basis of salvation.

However, James Arminius challenged the basic viewpoints of Calvinism. And John Wesley, a century later, preached similar views to those of Arminius when he advocated that God's **free grace** preveniently enables

all humans to respond to the further grace of God. So Wesleyans stress the certainty that any human – not resisting the enablement of God's prior grace – can respond favorably to the gospel message.

Wesley also preached and taught the crisis of entire sanctification. For him, holiness did not only refer to process or spiritual development. The focus of salvation is to have God as the center of human living. Conversion establishes a relationship with God, while entire sanctification addresses the need to have God, rather than self, at the center of our living. His understanding of the essence of entire sanctification focused upon love, the perfect love of God filling the heart and thus expelling sin.

### ✓ **We are holiness people**

Methodism became the primary advocate of holiness, especially entire sanctification, in the 19th century. Yet, the movement itself took on a life outside of the formal channels of American Methodism. Revival meetings, particularly in the form of camp meetings, became significant means by which the movement grew. In these holiness revivals, evangelists called for decisive commitments to being saved and being entirely sanctified and a lifestyle marked by holy living.

The existence of a parachurch organization for holiness outside of the official channels of the Methodist church eventually sparked debate concerning holiness within Methodism during the 1880s and 1890s. Some Methodists complained about the push for "holiness evangelism" as something distinctive or in addition to evangelism.

### **Out of this controversy, holiness groups appeared.**

- The Association of Pentecostal Churches of America in New England
- The Holiness Church of Christ in Texas and Arkansas
- The Church of the Nazarene in California

In 1907, two of these groups came together (merged) in Chicago to form the Pentecostal Church of the Nazarene. The following year, in 1908, at Pilot Point, TX, the third, the Holiness Church of Christ, entered into the organization.

*Why did these groups merge (come together), and what is the **significance**, beyond a date, to celebrate an anniversary of these mergers?*

## ✓ **We are Nazarene**

### **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 continuing 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.

### **Great revival 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 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.

### **Second merger of holiness denominations**

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 dropped from the name in 1919.

## **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 over 2 million members, with more than half of them outside North America. In Africa, the growth rate still exceeds 14% per year.

-- from "The Story of our Beginnings" as adapted from *Following Jesus Together* by Ted Esselstyn

## **We are Global: Nazarenes in Africa**

### **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 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.

### **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.

### **French Equatorial and Africa West fields**

Throughout the 1990s and the first decade of the 21<sup>st</sup> century, the Church of the Nazarene advanced rapidly on the **French Equatorial Field**, with a strong presence in Madagascar, the Democratic Republic of the Congo, and Rwanda. Other areas on the field where (as of 2009) the church has work are Burundi, Reunion, and the Republic of Congo. Efforts continue as God multiplies his flock in the heart of Africa.

Prior to this work, a foundation had already been laid in **West Africa**. The discovery of Nazarene congregations in Nigeria allowed us to open work in that country, and we already had strong work in Cape Verde. The many francophone countries were untouched, and a team was prepared and sent into Côte 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:

- Benin – Entered 1998
- Burkina Faso – Entered 1997
- Cape Verde – Entered 1901
- Côte d'Ivoire – Entered
- Ghana – Entered 1990
- Liberia – Entered 1990
- Nigeria – Entered 1977
- Sierra Leone – Entered 2004
- Senegal – Entered 1988
- Togo – Entered 1998

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

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

### **Lesson Close**

For *diploma students*, assign a journal prompt (start-off) by which they can begin their journal entry. For example, they might write:

"As I reflect on Wesley's teaching on 'Free Grace,' I hear God saying to me personally..." *Certificate students* can use the same prompt to begin their three minute oral report to their partner.

**Also:** Complete **the historical essay assignment** from p. 5 of the syllabus.

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## Lesson 2

### The Articles of Faith – Loving God with All Our Mind

#### *Objectives for this Lesson*

By the end of this lesson, students will:

- Be acquainted with the Agreed Statement of Belief
- Know the Articles of Faith of the Church of the Nazarene
- Understand the Scriptural foundation of doctrinal statements

*Note to course leaders:* Some of the students will have already memorized the Articles of Faith (AOF) during the course TP 101/HE 101 – Orientation to Ministry. These students should be encouraged to help others who are being exposed to the AOF for the first time.

#### *Introduction*

Charles Wesley famously said: “Unite the two so long disjoined, knowledge and vital piety.” He knew that a faith built only on theological propositions with no personal experience of God would be too theoretical, lacking vitality. On the other hand, a faith that rests only on emotion and lacking any solid theological underpinning would be at the mercy of every doctrinal wind that blows.

This is why Jesus called us to love God with all our heart, soul, mind, and strength (Mark 12:30). In Lesson 2, we will look at what loving God with all our “heart” means. In this first lesson, however, our task is to examine loving God with our mind. What does this mean? Rob Staples described “loving God with all our mind” as the primary task of theology. In the words of Cornelius van Til, it is to “think God’s thoughts after him.” This is why courses in our ministerial education program are dedicated to the careful and thorough study of Bible and theology.

Even in a class studying church administration and the *Manual*, there is a place for theological reflection. Part of what holds the Church of the Nazarene together as a global organization is its commitment to a **common vision of Scripture** and what we understand it to teach. This is laid out in two places in the Nazarene *Manual*: first, in the Agreed Statement of Belief, and secondly, in the Articles of Faith.

## ✓ **Agreed Statement of Belief**

The Constitution in the *Manual* of the Church of the Nazarene outlines basic beliefs necessary for membership in the church. These are outlined in the Agreed Statement of Belief, which reads as follows:

### **IV. Agreed Statement of Belief**

**26.** Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient. We believe:

**26.1.** In one God—the Father, Son, and Holy Spirit.

**26.2.** That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

**26.3.** That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

**26.4.** That the finally impenitent are hopelessly and eternally lost.

**26.5.** 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.

**26.6.** That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

**26.7.** That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

**26.8.** That our Lord will return, the dead will be raised, and the final judgment will take place.

In the earliest manuals, this section was the central section on doctrine. Following the *Manual* revision in 1923, the Articles of Faith were given prominence.<sup>†</sup> There are 16 Articles of Faith. These enter into greater doctrinal detail than the Agreed Statement.

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<sup>†</sup> There is a long-standing tradition in Christianity for denominations to identify the basic beliefs that tie them together. For example, John Wesley drew up the 25 Articles of Religion for the Methodist societies in America. These were an abridgement of the earlier 39 Articles of the Church of England. The language of the Nazarene Articles of Faith resembles that of these earlier predecessors.

## ✓ **The Articles of Faith: abridged**

For the full text of the Articles of Faith, please see the appendix at the back of the leader and student handbook. Below is an abridgement that appeared in TP 101/HE 101 – “Orientation to Ministry” and was taken from the Beacon Hill Press book, *Welcome to the Church of the Nazarene*:

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 with 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 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.

## **Group Reflection: Articles of Faith**

The Preamble (*Manual* paragraph 26) of the church Constitution precedes the Articles of Faith (AOF), providing additional perspective on the role of doctrine in our church. The statement reveals the foundation on which the Church of the Nazarene has been built. The key sentence reads, “the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace.” The identity of the denomination is connected with the teaching and experience of holiness, both in heart and life. A second point is that these doctrinal statements further cooperation with other Christian groups to advance the Kingdom of God. Scriptural references at the end of each article – see full text of the Articles in the appendix – underscore the biblical basis of the AOF.

The Articles of Faith themselves may be grouped in various ways. Let’s examine them in terms of what unites the church to other groups, the nature of salvation, the church and its sacraments, and eschatology.

**1. Our common faith (1-4)** – The first four Articles connect the Church of the Nazarene to the Church universal, and distinguish Christianity from other religions. The first statement on the Trinity makes Christians different from many other religions, particularly Islam. Then, the focus is placed upon belief in Jesus Christ, who as God and human provides salvation for the world. Salvation only in the name of Jesus brings Christianity in conflict with religions such as Judaism, Islam, Buddhism, and Hinduism.

The next article affirms that God works in the world through His Holy Spirit. This first section concludes with placing all belief and practice on the authority of the Scripture. The key phrase of this statement is “inerrantly revealing the will of God concerning us in all things necessary to our salvation.” Again, the focus of Scripture just like doctrine should be informing us about religious experience. Christians study the Scriptures to discover how to relate to God.

**2. The nature of salvation (5-10)** – The second division of the Articles focuses on salvation. Sin is the problem; salvation is the solution. Sin is both a condition and an act. The condition of being a sinner is from birth. Salvation is needed for healing the sinner from both acts of sin and from the condition of sin itself.

The next two Articles talk about the family of Christian denominations to which the Church of the Nazarene belongs. The atonement means that Jesus has come to die for all humans, and prevenient grace means God has freely given human beings the ability to respond to the gospel message when they hear it.

The next article considers the nature of the salvation experience by discussing the nature of repentance. Then the attention is on the acts of salvation or the meanings of being saved and entirely sanctified. Regeneration is through the grace of God. Entire sanctification is viewed both as a crisis act of having God at the center of one's living and as a stimulus of spiritual development.

**3. The Church and its sacraments (11-14)** – The doctrine of the Church and the sacraments are addressed next. The Church is both a universal body centered in Christ with all Christians, and a historical reality in the form of such groups as the Church of the Nazarene with all the national and cultural factors in place. As a branch of the Church, the sacraments of baptism and communion are administered. The ecumenical character of the Church of the Nazarene is seen in its view on baptism. It is available to both believers and infants. The mode can be sprinkling, pouring, or immersion. Praying for the sick and anointing with oil is not a sacrament, but it is a meaningful ritual practiced alongside the care of medical personnel.

**4. Eschatology (15-16)** – This is the study of last things (Gk. *eschaton*, the End). The Articles of Faith conclude with statements on the second coming, the resurrection, and final judgment. The ecumenical nature of our denomination is seen in its view on the second coming, as the statements do not take a specific millennial position on Christ's return.

## **Discussion: Scriptural basis of the Articles of Faith and entire sanctification**

### **A. Scriptural basis of the AOF**

Take *half of the class* and split them into groups of two. Each group will be assigned two or three articles, depending on the size of your class. Then, turn to the appendix and find the longer form of your articles, along with the list of supporting Scripture references. Look up all the passages, then answer these questions:

1. Which passage is the strongest support for the article in question? Which one is the weakest?
2. Are there any other Bible passages that support the doctrine taught in the article but were omitted by the editors of the *Manual*?

### **B. Entire sanctification in your own words**

With the other half of the class, half each student read over Article 10 in its long form in the Appendix. Then, each should write a one sentence summary in their own words of what they think it means. Next, have them share their summary with the others in the group and combine the sentences to make no more than a paragraph. Discuss how you would communicate the essential message of holiness to a group of twelve-year- Sunday School students. What illustrations might you use to make it come alive? Choose a spokesperson to report back to the entire class on your conclusions.

### **Lesson close: journaling or sharing with your discussion partner**

We are called to love God with all our mind (Mark 12:30). As members of a community we have shared commitments. One important shared commitment refers to what is believed or our faith.

*Diploma level* : In your journal, systematically respond to each of the following questions –

- 1) Do you understand the Agreed Statement of Belief and its rationale for the role of doctrine within the church?
- 2) Do you understand why the church selected the Articles of Faith?
- 3) Can you identify which doctrines connect Nazarenes with the Church universal and which concepts are more distinctive and identify our role within the Christian witness?
- 4) Do you feel they adequately reflect the experience of a Christian?
- 5) Are you in agreement with these doctrinal statements, especially in relation to entire sanctification? Explain.

*Certificate level*: Answer the same questions, but out-loud to your discussion partner.

**Activity: Memorizing the Articles of Faith** (short form)

Use the Articles of Faith diagram in the Appendix to help memorize them in the short form. Be ready to quote the AOF to your class leader at the time her or she assigns.

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**Lesson 3**

***Profession of Faith: Loving God with All Our Heart***

***Objectives for this Lesson***

By the end of this lesson, students will:

- Understand what it means to make a “profession of faith”
- Know how to explain scriptural holiness from the Wesleyan perspective
- Understand the place of the sacraments in the Christian walk

***Lesson Introduction***

In the Book of Acts, Luke tells the story of the conversion of Saul, who later took the name Paul. The importance of this story is underscored by the fact that it appears three times, first in 9:1-19, then in 22:1-21 and finally in 26:12-18. Paul understood that telling his story – or “testimony” – was a powerful tool when evangelizing others.

✓ **What is a “profession of faith”?**

The ritual statement for receiving members into the Church of the Nazarene contains this question for the candidate: “Do you acknowledge Jesus Christ as your personal Savior, and do you realize that He saves you now?”

The statement from the Constitution on the general church simply reads, “The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven.”

Paul writes in Gal 1:11-12 (Phillips), “The gospel I preach to you is no human invention. No man gave it to men, no man taught it to me; it came to me as a direct revelation from Jesus Christ.”

One becomes a Christian through a ***saving relationship*** with Jesus Christ. Being saved is also the primary requirement for those joining the Church of the Nazarene. Certainly, other membership requirements exist including adhering (loyalty/faithfulness) to certain beliefs, being in agreement with a common lifestyle, and the willingness to submit to an agreed method of governing the church. Yet, meeting these requirements alone does not qualify one for membership in the Church of the Nazarene. The primary question to be answered for one wishing membership is whether one has been saved. The other issues of membership are not even raised if one is not saved. The cornerstone is a "profession of faith."

**What does profession of faith mean?** The word faith conveys different meanings. Let's examine three understandings of the word "faith."

1. *Beliefs or doctrines* – The Church of the Nazarene has Articles of Faith that point to those doctrines that both bring us along side with other Christians, and that make us distinctive.
2. *Saying "yes"* – We must respond positively to the revelation of God's grace through His love and through the gospel message to us. In order to be saved, we have to take action in response to the death and resurrection of Jesus of Nazareth. We need to say "Yes" to God.
3. *Trust and commitment* – When we place our trust in God and commit ourselves to Him, the entire Christian walk unfolds daily on the basis of trust in God and commitment to Christ. Trusting God means obeying His guidance for how to live.

The most common meaning for the phrase "profession of faith" is that:

1. The person acknowledges he/she has been converted, i.e. has repented of his or her sins, knows God has forgiven his or her sins, and has turned from living a life in sin to living in obedience to God.
2. He/she is continuing to live in an ongoing up-to-date relationship with God by faith.

A profession of faith is thus understood to be a testimony or a public statement of the fact one has said "Yes" to God's revelation of grace, and is living in commitment to God.

Most of the time when we use the phrase profession of faith we mean this act of conversion and one's ongoing, fresh relationship with God, rather than their agreement to doctrines. The profession of faith is an indication that God is a vital reality to us.

At times testimonies are an important element of worship services, when a Christian shares his or her testimony of his or her conversion experience, or even his or her experience of entire sanctification – a testimony of why they decided to give their life to Christ, of who brought them to Christ, and of how, when, and where their decision to follow Jesus took place.<sup>‡</sup> It is expected that every member of the Church of the Nazarene will be able to share a clear testimony of his or her conversion experience, and even of his or her experience of entire sanctification if that has also taken place.

The focus upon a profession of faith helps one understand that being a Christian and a member in a church, like the Church of the Nazarene, is based upon spiritual experience. So, a profession of faith must include—but go beyond—intellectual agreement that God is real and salvation through Christ is real, to an indication one personally has been saved and continues to live for God. A profession of faith says God is real to me and I do presently serve Him. The “profession of faith” must reflect the present spiritual condition, not only what happened in the past.

One becomes a member if

- one can testify that one agrees with certain beliefs and practices
- one is in harmony with this particular community of Christians
- one testifies to a personal act of faith through which one was saved
- one can testify to a continuing personal relationship marked by obedience to God

**Activity** – Break into groups of three. Take a couple of minutes to tell others in the group how you came to faith in Christ. Rejoice together in what the Lord has done for you.

✓ **We profess to be saved and sanctified**

### ***Saved***

In Acts 16, Paul and Silas are asked the question every Christian would like to have put to them, “What must I do to be saved?” The reply was “Believe in the Lord Jesus and then you will be saved, you and your household.”

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<sup>‡</sup> Many who have grown up in the church commit themselves to Christ at a very young age. Because of this, some may not have a *personal* memory of this experience, but parents or others can recount the details.

“Be saved” is the basis of one’s testimony or profession of faith as discussed before. Nazarenes believe with other Christians that everyone is born into the world with the need for salvation. We are born in a dependent situation where we need others to come physically and share with us the gospel of Jesus Christ.

Being saved is not something we earn but is conditioned on the grace of God. Christians talk about being “justified by grace through faith.” The grace is in the fact that God sent His Son Jesus as atonement for our sins. His resurrection completes the atonement for us. God’s grace occurs as the Holy Spirit leads people to share the gospel with us and through His conviction of us of our sin.

Yet, for salvation to occur for us, we have to respond through repentance or an act of faith. Even this act of repentance occurs only through the grace of God who has created us such that we can respond to His gospel.

Repentance means to confess that Jesus is Lord and to acknowledge sorrow for our sin. Repentance also means we will turn from our sinning. In Romans 13:12-14 (Phillips) we find this admonition:

*The night is nearly over, the day has almost dawned. Let us therefore fling away the things that men do in the dark, let us arm ourselves for the fight of the day! Let us live cleanly, as in the daylight, not in the “delights” of getting drunk or playing with sex, nor yet in quarrelling or jealousies. Let us be Christ’s men from head to foot, and give no chances to the flesh to have its fling.*

Mark 1:15 (Phillips) exhorts, “The time has come at last—the kingdom of God has arrived. You must change your hearts and minds and believe the good news.” God responds to our repentance by saving us with His grace.

Being saved changes how God views us because of what He has done for us in Christ, but it also changes us inside because of what He is doing to us through the grace provided by Christ. Being saved means we can testify to the reality of God because His Spirit lives within us. Being saved means we begin to be led by the Holy Spirit.

## ***Sanctified***

Nazarenes also talk about and testify to being sanctified. The word “sanctified” itself simply means “being made holy.” It can be understood from two different perspectives.

**First**, sanctification refers to spiritual growth or development. From the time a person becomes saved, until the moment of death, one should be involved in nurturing one’s relationship with God. We are being transformed.

**Second**, Nazarenes affirm entire sanctification as a crisis experience of a second work of God’s grace in the heart of the believer. At the fundamental core of the problem of sin lies the issue of who or what is the central focus of one’s living. Sanctification, in its simplest understanding, deals with the issue of central control in one’s living.

Salvation and entire sanctification deal with the issue of sin. Since sin is two-fold in its nature, it requires two different actions of God’s grace to deal with it:

1. **Personal sins** – those actions that are done deliberately by an individual when he or she knows that the action is wrong – a willful transgression of a known law of God (1 John 3:4). These personal sins need to be **forgiven** by God. This happens when a person confesses their sins and turns away from them to live in obedience to God. This first work of God’s grace is salvation.
2. **Original sin** or depravity (inner corruption). Depravity is the damage that exists in our persons, our world and our relationships as a result of the sin of our first parents, Adam and Eve – the inborn nature of sin that is passed down to all people from generation to generation. This inner depravity of the heart wants to have its own way and wants “self” to be in control at the center of one’s life. Original sin needs to be **cleansed** by God (1 John 1:9). This happens when a person surrenders his or her total self to God so that He takes control at the center of one’s life. This second work of God’s grace, entire sanctification, means that a person is:
  - made holy
  - enabled to love God with all the heart, mind, and strength, and one’s neighbour as one’s self
  - enabled to live a victorious holy life without sin in one’s life
  - enjoys unexplainable peace and harmony in one’s life

- empowered to grow faster in one's spiritual life and relationship with God
- empowered to serve and witness for God effectively (not for show)

This "radical optimism of grace" is good news! Although sin is serious because it is so destructive to us in our lives now and for all eternity, yet grace has made a way to be victorious over sin even now in this life! God is bigger than sin!

Romans 12:1-2 calls the believer to this radical lifestyle. Nazarenes have affirmed that God through His Holy Spirit will lead the believer to a point where he or she will be expected to confess inborn sin, acknowledge his or her need for something more, and surrender himself or herself to God entirely. God's response to the believer's confession and surrender is known as entire sanctification, when He cleanses the heart and fills it with His perfect love. This is holiness of heart! And it issues into holiness of life!

As with being saved, the drama of one's experience of entire sanctification differs based upon one's personality, context, and age. What would be common is the complete surrender of the believer and the action of the grace of God to sanctify. Entire sanctification leads to faster spiritual growth and development as one deals with the implications of what it means to live life with God in the center.

### ***Activity – Writing/Discussion***

*Diploma students:* Write out your testimony about when you became entirely sanctified or your journey to being entirely sanctified if you have not experienced this work of grace.

*Certificate students:* Be prepared to share your understanding of sanctification out-loud, with your discussion partner.

As you write or share verbally, consider these questions: 1) What similarities do you see in your testimony of salvation and of entire sanctification? 2) What differences are there in these experiences? 3) How would you help a believer seek to become entirely sanctified?

✓ **Expression of discipleship: baptism and Eucharist**

**Baptism**

Protestant Christians have participated in the sacraments of baptism and Eucharist or the Lord's Supper. The Church of the Nazarene would expect their members to join in these practices that affirm their faith and join them together with Christians throughout history and throughout the globe.

**Baptism** points to the grace of God in salvation. In **infant baptism**, the parents are expecting a future time when the child will be converted to faith in Christ. Different from some churches, the Church of the Nazarene does not contend the child has been saved through the act of baptism. Rather, baptism is a symbol of God's prevenient grace. Here it is a looking forward to a hoped for future time when the grace of God will lead the person to a saving relationship with Jesus Christ.

The church is also asked to commit itself to help lead this child to Christ. Baptism testifies that salvation comes through the grace of God. The baptism of the infant becomes a teaching tool within the family, to lead the child to personal faith in Christ. The child can be told he or she was baptized in anticipation that he or she would eventually pray to receive Jesus as personal Savior.

The ancient church followed infant baptism with **confirmation**, at which time the child could acknowledge personal faith in Christ. For a church like the Church of the Nazarene that does not formally practice confirmation, it would be important to provide forums in which those baptized as infants could give a personal testimony of their faith. This may include a formal **catechism** class, where children around the age of 12 formally study Christian faith, including Bible study, the Apostles' Creed, and the Nazarene Articles of Faith – *see Appendices*.

Commonly children go through catechism (or membership classes) and are baptized, if they have not been baptized as infants. A feature of these baptismal services is testimony of personal faith by those being baptized. This service could also be an opportunity for those baptized as infants to give a testimony of their personal faith. Another opportunity to afford a personal testimony of faith would be when one becomes a member of a local church.

The Church of the Nazarene also practices **believer's baptism**. Here the baptism looks backward to the time when God's grace saved the person from his or her sins. The baptism becomes a public testimony of God's grace and one's living faith. So, if one has not been baptized as an infant, the expectation would be that one who has become a Christian should give testimony to one's faith through the practice of baptism. Moreover, it should be expected for one to give a verbal testimony at the time of baptism.

### **The Eucharist (Communion/Lord's Supper)**

Another ongoing symbol of one's faith in Christ and the continuing presence of Christ in our life is the sharing of Communion or the Eucharist. Christ instituted this practice at the "last supper." The bread and wine point to the death and resurrection of Christ who actually died for our sins with His broken body and shed blood.

The power of the Resurrection constitutes the power by which we are being saved. In participating in Communion, Nazarenes join with Christians in history and throughout the globe, in saying their salvation rests in the death and resurrection of Jesus Christ. The Eucharist is also a statement of Christian unity in Christ. The Eucharist is not an individual act, but one done in community. It is a symbol of community. We acknowledge other Christians as our brothers and sisters in the faith. The Eucharist also witnesses to the continuing presence of God in one's life and the need for God to nurture one's spiritual growth.

John Wesley taught that receiving the Lord's Supper is a **means of grace**, one way (among others) of drawing us closer to the Lord. The Church of the Nazarene practices "**open communion**." One need not be a Nazarene to take part in this sacrament. This is clear in the words of the ritual contained in the *Manual*:

"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."

Just prior to receiving the Lord's Supper, the pastor should give those in attendance a chance to examine their hearts. **This time of self-examination may even become the moment of conversion for**

**some.** For those already Christian, it may be a time of recognizing areas of life that have not yet been fully given over to God, or perhaps ways in which they have sinned against God and for which they need to ask forgiveness.

The call is to everyone: "Draw near and take these emblems."  
The Lord calls us to His table. Celebrating the Lord's Supper together is a time of joy!

Baptism is not a requirement for the receiving of Communion. However, new Christians will want to go through the baptism course as soon as possible.

The Nazarene *Manual* mandates that the Eucharist be celebrated at least once per quarter. However, many churches have found it meaningful to celebrate it more frequently, such as on the same Sunday each month.

### ***Lesson close***

The fundamental basis for membership is that one has a saving experience with Jesus Christ. The Church of the Nazarene urges its members to go on to entire sanctification. As a group, discuss the following questions: 1) Do you understand the meaning of a profession of faith? 2) Can you simply explain "being saved"? 3) What is the distinction between "being saved" and "being sanctified"?

### ***Activity – Journal or conversation with partner***

Give the students the following prompt: "The important doctrines of the Church of the Nazarene are \_\_\_\_\_. These doctrines are supported by the Bible, specifically the following verses....etc."

N.B. – Diploma students should make a journal entry. Certificate students should speak with their partner.

**Note to leader: Be ready to give quiz # 1 (covering lessons 1-3) before beginning Lesson # 4. See the quiz in the Appendices of this handbook.**

Lesson 4

***The Meaning of Membership: Covenant in Community***

***Objectives for this Lesson***

By the end of this lesson, students will:

- Understand and explain the covenant of membership, especially as it relates to holiness and a transformed life of Christlikeness
- Know how to articulate the collective conscience of the Church of the Nazarene and how it is to be communicated to our generation
- Be familiar with the Covenant of Christian Conduct and understand how they serve to guide holy living
- Recognize the importance of Christian education and spiritual formation through the spiritual disciplines for all ages

✓ **Membership as Covenant in Community**

Take a few minutes to discuss together these questions:

- 1) What is the difference between looking at the Christian faith as an individual decision and considering it as a life lived within a community?
- 2) How does our living change if we view it in a community rather than a merely individual context?

The Christian life is to be lived in a community of believers. The biblical basis for this sense of community can be seen in the procedure of the Early Church as recorded in Acts. In response to the preaching on the Day of Pentecost, the believers came together for worship and service. At first, Jewish Christians worshiped within Judaism, and then they developed their own worship forms.

Because of the personal nature of conversion with an individual repenting, the Christian faith has sometimes been erroneously reduced to a personal act. Once this viewpoint has been taken, the false conclusion is drawn that nothing else is to be done for one to make it to heaven. This misrepresentation of Christianity fails to recognize the need for transformation and growth here on earth. We have been saved by grace through faith (Eph. 2:8-9) but with a purpose in mind, namely, "to do good works, which God prepared in advance for us to do" (Eph. 2:10). This is community holiness in action!

Many elements of the Christian faith speak to the necessity of community. For example, the sacraments of baptism and the Eucharist require participation in a group. Only in extreme cases of sickness would the Eucharist be taken by an individual outside a group, and then only as an extension of the body of Christ. Baptism is performed as a public witness within the congregation.

This concept of community has an even stronger force for the Church of the Nazarene, which came into existence because people wanted to covenant together around both a *shared doctrine* and a *shared vision of lifestyle*. This lesson will examine both.

## 1. Our shared doctrine

**Holiness** brought people together to form a church so the doctrine of entire sanctification could be proclaimed and a common lifestyle could be lived within a community. Because of this focus on holiness, the group was willing to place less stress on certain other features of doctrine.

**Membership** as covenant in community in the Church of the Nazarene means at least the coming together as a group to further the proclamation of the holiness message and to foster the transformation that comes through holy living.

The late general superintendent, Dr. G. B. Williamson, helps us understand the significance of church membership in the Church of the Nazarene:

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<sup>s</sup> 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

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<sup>s</sup> and women

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 to the body of Christ.

-- G. B. Williamson  
*Overseers of the Flock*, p. 198

The Church of the Nazarene is a missional church, on mission for the cause of Christ and His Kingdom. It seeks the conversion of the lost. It seeks the discipleship of believers, and their coming to a firm assurance that the Holy Spirit has cleansed their lives of the inner nature of sin and empowered them to live a holy life. We seek believers who are 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. As a missional church, we view membership as highly important. We view this commitment with respect, and in turn, we expect this covenant to be honored by those who enter it.

## **2. Our shared vision of lifestyle**

“Covenant in community” refers to our shared *beliefs*, but also to our shared *practices*. These include the ways in which we nurture our faith both individually and together – sometimes referred to as “spiritual disciplines” or “spiritual formation” – but also the practices that we avoid as being harmful to our faith.

### **Nurturing and spiritual formation**

Some Christians view the Christian life like buying a ticket for an event. If one buys a ticket and it is presented at the concert or sporting event, the ticket allows one to enter into the event. Some Christians view conversion as the ticket a Christian needs to have in his or her possession in order to enter heaven. Once a person has an experience of conversion, then nothing else matters.

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\*\*Or “herself.” The Church of the Nazarene without distinction will ordain to all ministry roles both women and men.

While the Church of the Nazarene believes conversion is the basis for being a Christian and church membership, we have a different model of the Christian life. This model of Christianity envisions nurturing or spiritual development as having a role in the transformation process of the Christian. General Superintendent Goodwin summarizes this position in his 1933 *Herald* article, "The Nazarene Objective." He says, **"The objective, therefore, of the Nazarene movement is the formation of holy character."**

The model of the Christian life for a holiness church like the Church of the Nazarene is transformation. The events of conversion and entire sanctification *do something* to the person and *lead to something*. Conversion brings the person into a relationship with God. Entire sanctification causes the person to structure his or her living with God in the center. Both conversion and entire sanctification lead to spiritual development. Both conversion and entire sanctification orient Christians toward God. Most of the practical outcomes of these events take place in spiritual formation.

A Christian life is not passive; one must participate in activities that foster spiritual growth. This leads to an important understanding of the role or place of works in Christian living. Christians are saved and entirely sanctified by grace. One does not earn salvation. So what is the role of works? Works indeed are not the price of conversion or entire sanctification, but works can become the means by which God transforms us into the image of Christ. One learns to be generous through giving. One learns to trust by committing himself or herself to God in real life circumstances.

It has been said: "I am not saved *by* my good works, but because I am saved, I will do good works."

This model of the Christian life and view of works does not mean when one arrives in heaven God checks the Book of Life to see if we have done enough works. The stress is not on doing something to qualify for heaven. Instead, the focus is on how God works to transform us. John Wesley – citing Galatians 5:6 – spoke about this often as "faith that works through love."

***Works are one way God changes our heart and living.*** The Christian life should not be viewed in terms of conversion as a ticket to heaven, but in terms of how practice enables one to learn a new skill.

Through effort one learns how to play tennis or football. One can study the instruction books for these sports, but true learning does not come unless and until one practices the required skill of actually striking a ball. The Christian life is not a mere academic exercise in studying the *Manual* for how one is to live, but it is through living that the grace of God transforms us.

## **Spiritual formation as discipline and stewardship**

One does not become a Christian or earn heaven through reading their Bible, worshipping in church, participating in the sacraments, or meeting with a small group. However, how long can one remain a Christian if one does not read Scripture, worship, participate in the sacraments, and perhaps find a small group? A focus upon Christianity as only an individual decision can easily leave out these concerns. Wesleyan forms of Christianity have always acknowledged the role of spiritual development and spiritual disciplines in the Christian life.

*What are some of the traditional disciplines?*

Traditional disciplines would include such activities as **fasting, reading Scripture, and worship**. Fasting has a long history from the New Testament days. Christians traditionally fasted on Wednesdays and Fridays. Classical Christianity incorporates this element of sacrifice in the season of Lent as a preparation for Easter. During Lent a person might give up something he or she likes in order to focus upon what Christ has sacrificed for them.

This brings out an important principle in **fasting**. One gives up something not simply to make a sacrifice. The sacrifice is made to give time to put something in its place. In this case, one fasts in order to have time to focus more upon God. Fasting has primarily been focused upon the giving up of food since it is the basic source of life. However, fasting could be the giving up of any activity in order to focus upon God. Simply giving up something is not fasting if one does not replace that which is given with time for God.

**Reading and studying Scripture** would seem to be a basic activity of Christians. However, in the West, with the easy access to Scripture there is a lack even among Christians of basic knowledge. Protestant Christians have based the authority of their faith and practice upon the Bible. The layperson has the obligation to study the Scriptures, to test the preaching so they will be led in the right direction.

Scripture is also to be studied for more than the understanding of the plot and characters of the story. Why read the Bible after one knows the storyline? Jesus always feeds the 5,000. The lions always decide to eat someone else besides Daniel. The rich young ruler always walks away from Jesus.

We read Scripture to allow God to change us, not simply for learning the content. Scripture should also be the focus of meditation, with one focusing upon small passages and allowing God's Spirit to move.

Christians have also understood spiritual growth as related to **worship**. One of the major controversies in the church has been the debate on worship styles between generations and cultures. What is the balance between worship as entertainment and participation?

Worship occurs in many diverse formats throughout the world, from very structured and sacramental worship styles to the informal and chaotic. How one prepares for worship may be just as important as a worship style.

### **For group reflection**

1. How does one know worship has occurred? Does one simply feel good? Does one learn something?

(Leader: Note that for worship to take place, one has to have contact with the presence of God).

2. Two other forms of spiritual development are *journaling* and belonging to *small groups*.

- ✓ In a **journal**, the Christian keeps track of his or her thoughts following the reading of a portion of Scripture. It's a place to record prayer requests and answers to prayer. One's faith grows when we see how God is active in our lives.
- ✓ Many churches have set up **small group ministries**. These have a long heritage in the Church, and were used by John and Charles Wesley to help preserve the faith of new Christians, or even to help those who were not-yet-Christian to draw closer to God. One model is to meet weekly in groups of 10-12. Discussion can center around the theme of the pastor's sermon

from Sunday morning. Time is taken to share needs and to pray for each other.

*Have you ever used a journal? Was it a helpful experience? Does your local church have a form of small groups? In what ways has it proven helpful? How do you think it could be improved?*

## **General and Special Rules as Guides for Spiritual Formation**

One of the issues of lively discussion for those wanting to be members of the Church of the Nazarene has been the General and Special Rules of the Church. From the early history of the Church, there have always been statements of lifestyle concerns. These General and Special Rules reflect the commitment to a shared vision of a lifestyle of holiness.

The question is how, across multiple global cultures, can consensus be formed on lifestyle issues? The existence of the General and Special Rules do say Christians must be involved in relating issues of lifestyle to faith. Because of the dominance of the United States in the early history of the Church of the Nazarene, many of these issues have reflected that culture. In the last 30 years, the Church has begun to try to find out what it means to live in a global context.

The General Rules date back to the rules of John Wesley, doing what is good and avoiding evil. The Special Rules primarily consider selective cultural issues such as entertainment and abortion. It also includes a rule that church officers should profess the experience of entire sanctification. In 2001, the Special Rules were renamed the "Covenant of Christian Conduct."

A third section of the *Manual* containing statements on ethical issues is the Appendix. In 1928, R. T. Williams explained the function of the Appendix, to be where a particular General Assembly can voice its opinion on an issue. Every twelve years the Assembly must decide if the issue should remain in the *Manual*. A range of issues from folk dancing, to athletics, to racial discrimination, to desocialization of alcohol, to AIDS have been the focus of a particular Assembly.

The question comes back to what it means to live in a shared community. Does it mean anything to join a church? Here the indication is that membership at least involves a shared belief and a shared vision of living. Holiness informs both. Community means not one's individual viewpoints, but the common understanding of the group.

*Manual* paragraph 34.1 records the words of a letter written by Susanna Wesley to her, son, John. They provide excellent advice when considering what practices should be avoided as harmful to our faith:

“We suggest that the standard given to John Wesley by his mother, namely, ‘whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing for you is sin.’ ”

### **For group reflection**

1. Discuss Susanna Wesley’s advice to her son, John. Do you think it is valid? If so, why? If not, why not?
2. Is it a valid consideration for the different regions of the world to have rules that are regional?
3. What would be rules that could be valid worldwide?

### ✓ **Why should one join the Church of the Nazarene?**

**Church membership in missional churches** is regarded highly because:

1. It represents **commitment** to a body—to the Body of Christ. It declares to Christ, to other members, and to non-believers that this person is so dedicated to this cause that he or she will make this visible example of devotement to the cause of Christ on earth.
2. It expresses **belief** in the doctrine of the Church based on the Holy Scriptures. Thus, the person says they are dedicated to a belief system in a world filled with unsound and incorrect beliefs.
3. It is a statement of **servanthood**, wherein he/she steps forward to say, “I am a follower of Christ. He humbly gave Himself to pay the greatest sacrifice for my redemption. In loving response to His sacrifice, I will declare that this community of faith will be the environment in which I will 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 display of **accountability**. The one who enters this Covenant of Membership carefully makes him or herself accountable to the doctrine and lifestyle of the church.

- by Paul Martin, as adapted from *Shaped by God’s Heart* by Milfred Minatrea, Chapter 3

**The meaning of membership** has been stated by the Board of General Superintendents. They listed that it represents:

- An expression of faith in Jesus Christ as Savior
- A covenant relationship between the member and the church
- A sense of identity with the Church of the Nazarene and holiness doctrine
- A place to offer and carry out a person'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 church boards, committees, and conventions

### **How should we receive new members?**

The *Manual* names the requirements for membership:

- statement or testimony of the person's experience of **salvation**, i.e. profession of faith
- belief in the **doctrines** of the Church of the Nazarene
- willingness to submit to its **government**

It is recommended that pastors hold a church membership class at least once per year. The class may be held during the Sunday School hour or at another time, but should meet at least 3 or 4 sessions, giving enough time to explain everything covered in the first four lessons of this course.

Besides the requirements for membership listed above, it is reminded that to be a voting member of the local church, one must have reached the age of 15. See *Manual* paragraph 107.

### **Lesson close**

**The ritual (or ceremony) for receiving members into the church** offers further insight into the importance of membership. It begins:

*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 (sacred) 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 *Manual* of the Church of the Nazarene

## **Review**

This lesson has focused upon the shared commitments of lifestyle. Being a member entails a shared vision of living. Since the Church of the Nazarene formed around the concept of entire sanctification, several implications result. Holiness leads to a concern for spiritual development as part of the transformation process of salvation. Spiritual formation must be intentional and take concrete forms as reflected in the disciplines Christians have followed. The concern with transformation has led the church to set forth statements on particular cultural issues.

*-Can you understand and explain the covenant of membership, especially as it pertains to holiness, as a transformed life of Christlikeness?*

*-Can you explain the relationship of crisis and process in pursuit of holiness?*

*-Are you familiar with the General Rules and the Covenant of Christian Conduct and understand how they serve to guide and enable holy living?*

*-Do you understand and can you explain the corporate and personal practices of spiritual discipline?*

## **Activities**

### **1. Sharing in small groups**

Break up into groups of three. Look back at the spiritual disciplines mentioned earlier in this lesson. Share with the others which disciplines have meant the most to you. On the other hand, which ones have been the most difficult to incorporate into your life? Take a few minutes to encourage each other, and to pray for one another.

## 2. Homework: Journaling or talking with discussion partner

*Diploma:* Write a couple of paragraphs in your journal, as a follow-up to this starter phrase: "As I consider the value placed on membership in the Church of the Nazarene, I see its significance as \_\_\_\_\_."

*Certificate:* Gather your thoughts, then take a couple of minutes to tell your discussion partner what is the significance of membership in the Church of the Nazarene.

Also: Complete the **covenant of membership** assignment on p.6 of the syllabus.

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### Lesson 5

## ***Church of the Nazarene Structure: Local, District, General***

### **Objectives for this Lesson**

At the end of this lesson, students will:

- Explain the governmental structures of the Church of the Nazarene at the local, district, and general levels of administration
- Demonstrate professionalism as a member of the ministerial team within the local church, district, and denomination
- Committed to the responsibilities of ministry, functioning within the district and general structures of the Church of the Nazarene

### ✓ **Historical forms of government in the Church universal**

In the history of the Christian Church, there have been at least three philosophical approaches to ministry:

- Episcopal
- Congregational
- Presbyterian

The **Episcopal** form of polity can be found in such churches as Anglican, Catholic, and Orthodox. The basic premise is a strong, centralized authority and top-down management. This form of church government centers power around a bishop-type leadership, whose authority results from ordination that links its bishops to those of the Early Church. These

churches also usually maintain a more formal style of worship that would again be focused upon priestly leadership. The power and leadership of the church would reside in the hands of the clergy. In this context, the pastor or priest is normally appointed. A strong emphasis is placed upon the denomination.

An opposite form of polity would be the **Congregational** form of government, used by such churches as the Baptists. In this structure, all the control resides within the local church, with the pastor and people of that local church. Decentralized authority is the characteristic. The local church may belong to regional and national associations, but these groups would not dictate to the local church. Ordination and missionary support normally occurs within the local church. A pastor receives his or her ordination from a particular local church. Missionaries solicit support through a local church.

The highest level of clergy would be a pastor. The pastor might hold absolute power within his or her local church, but that power would be conditional upon support of the local congregation. The primary emphasis is placed upon the local church and its independence. In this context, the pastor is normally selected by a board of the local church. In some churches, these selection boards will visit another church where they want to observe a pastor preach.

The **Presbyterian** polity combines features of the other two kinds of polity. The theme of this structure is shared power between people and clergy as well as between the local church and the denomination. However, ordination is done by synods, which are dominated by clergy.

The Church of the Nazarene comes closest to the Presbyterian model, though a better adjective to describe the form of Nazarene church government is **representative**. (Some argue that our polity is a hybrid between the Episcopalian and Congregational models). At each level of the church, there is to be an equal representation of ordained clergy and laity. Ordination is done at the hands of the general superintendent, but candidates must have the prior approval of the vote of the district assembly.

In the Church Constitution of the *Manual*, under the Articles of Organization and Government, the issue of government is addressed. The church acknowledges that it follows a representative pattern of government. In joining a local church one unites with both the local

church and the denomination as well. In selecting a pastor, both the district leadership and the local church have a role.

✓ **Nazarene structure: local, district, and general** <sup>††</sup>

**1. The local church** (See *Manual*, paragraphs 100-160.8)

In the local church, leadership is provided by a church board led by the pastor. The local church may be compared to the cell in the body. This is the most elementary and – in many ways – the most important unit of the human body. In the same way, the local church is the entity without which the larger “body” of the Church of the Nazarene could not exist.

Much of the *Manual* is given to the proper organization of the local church. In the same way, this course (in coming lessons) will spend time looking at the local church, how it is structured, and how it can most effectively operate to spread the message of holiness.

**2. The district** (*Manual*, paragraphs 200-242.1)

A district is led by the **District Advisory Board** (DAB) convened by the district superintendent. Annually, there is a district assembly that is made up of equal representation of clergy and lay leaders. The district assembly elects the DAB and superintendent. The purpose of the district – in part – is to help local churches cooperate to provide ministries that otherwise would be difficult for a single congregation to provide. Examples of this would be a camp for youth, the organization of a “Jesus” film campaign, or a retreat for women from across the district. **Districts exist to serve the local church and to equip them for more effective ministry.** It is an expression of “organized holiness.” In areas outside of North America, the field and regional structures also exist to serve local churches and districts, equipping them to fulfill their mission.

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<sup>††</sup> The *Manual* generally capitalizes when referring to boards, i.e. the District Advisory Board, the Board of General Superintendents, or the General Board. (An exception is the local church board). Also, it is the district assembly, but the General Assembly. When referring to individuals, such as a general superintendent, the district secretary, or the pastor, the lower case is used.

## **Office of district superintendency** (*Manual*, paragraphs 206-214.1)

In the *Manual* section on Articles of Organization and Government, one finds an explanation for superintendency. The superintendency is to complement and provide support for the mission of the local church. The superintendency will encourage the organization of new churches. At the same time, superintendency “shall not interfere with the independent action of a fully organized church.” Local churches are given the right to select their own pastor and elect delegates to various assemblies as well as to manage their own affairs.

The role of the district superintendent, including his or her duties and authority, is outlined in *Manual* paragraphs 206-214.1. All pastors and members of the district advisory board are encouraged to familiarize themselves with this portion of the *Manual* in order to create greater harmony between local churches and district administration and to work together more efficiently for the spread of Scriptural holiness. Also, local congregations are encouraged to fully participate in the **District Fair Share Budget**, which allows the district to operate efficiently.

## **3. The general church** (*Manual*, paragraphs 300-384)

The general church is governed by the general superintendents, the General Board, and the General Assembly. Every four years, there is a General Assembly that is made up of equal representation of clergy and lay leaders, elected by the district assemblies. The Board of General Superintendents and the General Board are elected by the General Assembly. The General Assembly is comprised of delegates from districts throughout the world. Local churches send delegates to the district assembly meetings of the church. The following remarks on the selection of pastors from the 1923 general assembly reveal that the church was conscious of its particular pattern of government:

“Our people have felt they did not want extreme episcopacy in the appointment of pastors, neither did they want extreme congregationalism. In the past, we have tried to find a middle ground, so as to respect the spirit of democracy and at the same time retain a degree of efficiency.”

-- *From General Assembly Address, General Assembly Journal 1923, 184-85.*

In 2005, the General Assembly, meeting in Indianapolis, Indiana, elected Dr. Nina Gunter as the first female general superintendent. Four years later, in 2009, the General Assembly, meeting in Orlando, Florida, elected the first general superintendent from outside North America, in the person of Dr. Eugenio Duarte, a native of the Cape Verde Islands.

The **World Evangelism Fund (WEF)** is operated at the general church level, but involves the participation of every local church in the denomination. Through WEF, hundreds of Nazarene missionaries are sent throughout the world. It also subsidizes the operation of dozens of Bible Colleges and pastoral education programs, including the Nazarene Theological Institute (ITN-NTI) of which you are a part. Every local church is encouraged to participate in the WEF so that the message of holiness can be preached throughout the world.

### **Lesson close: for group discussion**

Split the class into four groups. Be prepared to discuss the assigned question for 5-7 minutes, then be ready to present a two minute report on your discussion to the entire class. Those who came from other church backgrounds can share their experiences, but in a spirit of Christian unity, be careful not to put down other churches by naming them. Just say: "In another church where I used to attend, etc."

1. What might be some of the advantages of congregationalism? What might be some of its dangers? In your experience, how does a church with a congregational model handle it when the relationship between the pastor and the people goes sour?
2. What might be some of the advantages of the Episcopal form of church government? What might be some of its dangers? In your experience, how might a local church handle it if the bishop took too heavy a hand?
3. In the Nazarene model, reflect on the importance of the relationship between the pastor and local church board. What makes for a good relationship? On the other hand, what are some of the problems that can crop up? How might these problems be resolved?
4. Discuss the Nazarene system of financing the district and the World Evangelism Fund. What could be done to encourage greater participation by local church members and local churches in helping support these important causes?

Lesson 6

*The Church in Ministry: Lay and Ordained*

*Objectives for this Lesson*

At the end of this lesson, students will:

- Understand that all Christians are called to discover their spiritual gifts and use them in ministry
- Develop an appreciation for seeking counsel from lay leaders in the church
- Understand the call and responsibilities of a licensed or ordained minister, and the process of ordination for ministers in the Church of the Nazarene

*Getting started*

Ask the students to write out a definition of the word "ministry." Give them 2-4 minutes to complete this task. Make sure they don't write their name on the paper! Then, collect the definitions and read them out loud to the class. After reading them, have the class draw some conclusions and consensus as what they believe to be the essential requirements for ministry.

▪ **Who is a "minister"?**

The prior lesson on the structure of the Church of the Nazarene set forth an understanding of government and authority that recognizes shared power and responsibilities between laity and clergy. One implication of this theory of government is a responsibility on the part of both laity and clergy for the ministry within the local church.

At one Nazarene church, a printed worship folder was given out to all attending. On the front, underneath a drawing of the church building, it listed the church staff as follows:

Pastor: Mary Jones

Ministers: all who attend this church

This is an excellent summary of the Protestant principle of the "priesthood of all believers." More importantly, it is in-line with the Apostle Paul's conception:

*It was he who gave some to apostles, some to be prophets, some to evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up (Eph. 4.11-12).*

It is true that the term "minister" is traditionally applied to pastors, along with the title of "Reverend." However, there is a sense in which we are all ministers. We should remember that an important key to any pastor's success is preparing (or mentoring) others to minister, helping every person discover the ministry gifts that God has given to them, even if not everyone pursues the credential of lay minister or ordination as a deacon or elder.

Former general superintendent Nina Gunter once said:

"In the church, there are only two categories: participants and critics."

Church members who have ministry gifts but who have not found a way to use them productively in the local church will often become frustrated. This frustration can transform itself into a critical spirit. Because pastoral ministry seeks to equip everyone for some ministry, according to their spiritual gifting (1 Cor. 12:4-11), the wise pastor will help channel such a person's energy in a more productive direction.

#### ▪ **The meaning of ministry**

We have already looked at Paul's admonition in Eph. 4:11-12, so it's not surprising to discover that the basic meaning of the Greek word for ministry or minister is service. Ministry refers to those "services" or "work" to be done within the local congregation. Eventually, the word came to mean those who actually did the work of ministry.

A step further was the development of paid and public workers for the ministry, which became a special class within the church.<sup>\*\*</sup> In the New

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<sup>\*\*</sup>Over the centuries, the designation of "clergy" and "laity" developed. While the Church of the Nazarene respects these traditional designations in its polity, too great an accent upon them can become a point of contention in the church. Clergy should not be seen as somehow "above" laity, but as working side-by-side as equals, for the

Testament **Book of Acts**, we see the development of different functions within the church and the church organizing for ministry. In this book, seven laypeople are chosen to perform certain tasks or service within the church. These laypersons did service tasks so others could devote themselves to preaching. **The basic meaning of ministry is service.**

Donald Messer examines the meaning of "ministry" in his text, *Contemporary Images of Christian Ministry*. He shows how images of ministry have shifted between that

of evangelism  
to spiritual formation  
to acts of worship  
to compassionate deeds.

-- From Donald Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989), 33-46; 62-80.

**One** of the issues he wants to stress is that the ministry is a "gift to the whole people of God." This leads him to consider the "ministry of the laity." The service within the church remains the responsibility of all Christians, not just a professional paid staff.

A **second** point he makes is that ministry is a "calling" more than a "career." This point will be discussed further in the next lesson when we consider the pastoral ministry, yet it has significance for the layperson as well as the clergy. Lay involvement in the local church differs from involvement in a football or rugby club in that all Christians have a spiritual call to involve themselves in the work of ministry.

A **third** perspective on the meaning of ministry is its servant nature. One value of Christianity is humility and work for the betterment of others. The servant quality should remind us that God is the source of all ministry. God reaches others through our activity.

A **fourth** dimension of ministry is that it should be viewed as a "covenant ministry of grace." This means ministry involves mutual accountability within the church. The grace of God places us on an equal footing, even if we have different gifts shared within the community, because only through the grace of God flowing through us will ministry

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advancement of God's Kingdom. We are *all* servants of the most High God, though our roles differ.

take place. This suggests that ministry occurs through the mystery of God's work in the world. So, even if someone appears to be more gifted, it ultimately is the grace of God that makes ministry take place. This also implies that all tasks, even humble ones, are important.

The philosophy of polity employed by the Church of the Nazarene, the doctrine of holiness, and the basic meaning of ministry all carry the expectation of involvement by all members in the ministry of the local church. Nazarene polity advocates a shared power and authority between laity and clergy. This assumes responsibility is to be taken by church members.

The holiness message calls for full devotement to God and one's living centered around God. This means a shared vision of lifestyle discussed in an earlier lesson. Finally, the meaning of ministry as service suggests every Christian is to express their faith through some type of work within the local church. So, ministry is not just reserved for a priest, preacher, or pastor but is the task of every Christian.

- **Expectations and requirements for lay ministry**

The Church of the Nazarene in its *Manual* affirms that all Christians are to be involved in ministry: "All believers have committed to them a dispensation of the gospel that they are to minister to all people." The expectation for ministry is even more clearly stated in the General Rules, which are to be evidence of the member's commitment to God.

-- *Manual*, paragraph 400

There is the admonition for evangelism: "Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation." Additional statements relate to social compassion: "Seeking to do good to the bodies and souls of men: feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given."

-- *Manual*, paragraph 27.1 #2

-- *Manual*, paragraph 27.1 #5

The instructions concerning the taking in of new members seem to include lay ministry in at least a general fashion when it calls for the candidate to be informed as to the "privileges and responsibilities of membership in the church." One of the jobs of the Evangelism and Church Membership committee is to "endeavor to bring new members

into total fellowship and service of the church." The ritual for membership points to the obligation for service by members first by describing the church as being the "cooperation of service" and then asking those candidates to pledge to glorify God through "holy service."

-- *Manual*, paragraph 107.1

-- *Manual*, paragraph 110.5

-- *Manual*, paragraph 801

Perhaps the clearest statement concerning the importance of members being involved in Christian service is found in the Lay Minister section: "All Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate avenues of service." This statement calls for involvement on the part of every Christian and on the church to help individuals find an area of service.

-- *Manual*, paragraph 408

- **Discussion: Spiritual gifts survey**

Take a look at the "spiritual gifts survey" in the student handbook.

For those desiring to do service in the church, certain requirements are stipulated. The *Manual* gives these requirements for those nominated for church officers: that they "profess the experience of entire sanctification," that they live a holy life and be in agreement with the "doctrines, polity, and practices" of the church. They are also to "support the local church faithfully in attendance and with tithes and offerings."

-- *Manual*, paragraph 113.9.

Additional insights can be found in the ritual for the Installation of Officers and the Worker's Covenant. The leaders are challenged with the responsibility of both the "development of Christian character" and "leading the unsaved to Christ."

-- *Manual*, paragraph 805

The Worker's Covenant asks those who desire to serve to live at a high standard of Christian living, develop their own Christian experience through devotions, to attend the services of the church, to carry out their responsibilities to meet in any assigned boards or committees, to develop their own skills, and to seek to lead people to Christ.

### ***Activity: Service Expectations***

Divide the class into groups of two or three. Have them draw up a written statement that lists service expectations of one who is becoming a lay leader or minister.

What general comments would be included and what quotes from the *Manual* would be included? Discuss the relevance of having lay leaders (ministers) sign such a statement upon accepting a position within the church.

- ***Opportunities for lay ministry***

The *Manual* lays out many opportunities for involvement in the church. Some of the major areas of service include the church board, Sunday School, minister of music, NYI, and NMI. Also, the church has an official category of ministry designated as “lay minister.”

The church board will receive more attention in Lesson 9. Lay participation on the church board reflects again the shared authority in the church between laity and clergy. The church board provides opportunities for laypersons to have oversight of each major dimension of the church. The Sunday School ministries board is to have oversight and conduct the educational ministry of the church. This includes reaching lost people and facilitating spiritual development among all age-groups within the church. Different boards and leaders are assigned for the various age groups.

*Look at Manual paragraph 153.5.* The **Nazarene Youth International** organization has the responsibility for the youth work within the local church. The *Manual* notes that a youth pastor may take over some of the roles of the NYI president but not all of them. The caution is given that the “importance of the lay NYI president remains in providing lay leadership, support, and representation for local youth ministry.” Further statements address the importance of the dual responsibility of clergy and laypersons in youth work. This again affirms the statements that paid assistants should not replace the volunteer work of the layperson.

*Look at Manual paragraphs 155-157.3.* **Nazarene Missions International** works within the local church to inform the local members concerning the global mission program, and to help raise their portion of the World Evangelism Fund along with other special missionary offerings. The local chapter provides information concerning the mission program and brings the members into contact with

missionaries. Local churches also have the opportunity to participate in Work and Witness trips to mission areas either from the local church itself or perhaps through the district.

Look at *Manual* paragraph 408-408.8. The church recognizes what it calls a **lay minister**. This refers to someone who feels called to some service of ministry but does not feel a call to become an ordained minister. The formal classification of such does require recommendation by the pastor, examination by the local church, and education. The church board issues the certificate and renews it based upon certain criteria.

Initially, the individual is examined at the point of his or her experience of salvation, involvement within the local church ministries, knowledge of the workings of the church, and qualifications for such ministry. The lay minister has certain restrictions: he or she cannot administer the sacraments of baptism or the Eucharist and cannot officiate at marriages. One example of a possible area in which one might serve as a lay minister would be "minister of music."

## **Review**

The lesson so far has looked at the meaning of ministry. An important consideration was that ministry is not merely the responsibility of the pastor. All Christians carry responsibilities for service within the church. The lesson examined the *Manual* positions on the involvement of laypersons in ministry and the qualifications for those who serve in these leadership positions. We also considered areas of opportunity for service within the local church.

## **For discussion**

1. Could you persuade a church member as to the rationale for his or her involvement in lay ministry within the local church?
2. Why should the pastor not be given the total responsibility for ministry?

- **Ordained ministry** (see *Manual*, paragraph 400)

While the Church of the Nazarene recognizes all Christians have an obligation to be involved in ministry, there is the affirmation that God calls individuals to the "more official and public work of ministry." This call is the basis for all ministerial vocations. The call would be one of the first questions put to someone requesting a ministerial license or seeking ordination.

The concept of "call" appears repeatedly in the New Testament. As applied to the Apostle Paul and Barnabas, it was call to **cross-cultural ministry**, or what is more commonly referred to as a "missionary call." In Acts 13:2, the Holy Spirit said: "Set apart for me Barnabas and Saul for the work to which I have called them." God called, but the church sent them on their way (v. 3).

To the pastor, Timothy, Paul writes: "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Tim. 1:6). This passage appears to be referring to the act of **ordination**, or official recognition by the church of a gifting for vocational ministry.

### ***God calls, the Church confirms***

What is the basis for a call? How does one know they have a call? A candidate for vocational ministry is expected to share about how they received their call to ministry. This would be similar to a testimony of one's conversion or entire sanctification. Some religious experience has led the individual to the understanding that God wants him or her to serve the Lord in full-time ministry. This ministry could be a call to preaching or to staff ministry, meaning as an associate pastor of some type.

A call to ministry is often derived from a specific religious experience. It may also be initiated through someone in the church pointing out the gifts someone has and raising the issue of a call. In both situations, the individual can begin exploring in earnest prayer before the Lord whether he or she has a call and the nature of that call. The ministry differs from other vocations, in that a person just does not decide they want to be a minister. Instead, a sense of mission and purpose is received from God; it should burden someone's heart for this particular service in the church. The *Manual* reads, "The church, illuminated by the Holy Spirit, will recognize the Lord's call."

-- *Manual*, paragraph 400

The *Manual* also indicates that the "**church discovers a divine call.**" The church plays a role in all calls to the ministry. In part, this is done through the observation of someone's **gifts and graces**. This means that the church recognizes that God has gifted a person for special ministry.

Practically speaking, the **Parable of the Talents (Matt. 25:14-30)** is useful. The parable teaches that those who have been conscientious in smaller ways may be trusted with greater things. A young person, for example, who has demonstrated leadership in the NYI has proven faithful with one talent. To such an individual, two more talents may be entrusted. In other words, they have shown potential, i.e. "gifts and graces" for ministry. When such a person expresses a call to vocational ministry, their past actions lend credibility to the claim. In this situation – while God calls – the Church becomes an instrument through which God can confirm the call of someone pursuing full-time ministry.

### ***Wrong ideas about the "call"***

Donald Messer in his text, *Contemporary Images of Christian Ministry*, raises an important aspect of the "call" to ministry. While the minister should be professional in one's care for one's preparation and the carrying out of one's responsibilities of ministry, the ministry itself should not be viewed simply as a career or profession. The reason for this difference lies in the call to ministry.

-- From Messer, 50-52; 68-69; 76-79

Likewise, the "call" also means that the minister should not be viewed by the congregation as simply a "hired hand." The source of one's ministry lies in the grace of God and not in the skill of the minister. In the 1928 General Assembly address, the speaker considered the attitudes the layperson can take toward the ministry. He argued they must not view the pastor as a mere employee of the church, but as "God's appointed and anointed leader." Messer notes another erroneous conclusion some have drawn from the fact that ministry comes from a call: that a call means such preparation as a college and seminary education for ministry is unnecessary. So Messer contends, while the ministry is not merely a profession, a minister is not excluded from being professional in his or her preparation and performance of ministry. As Messer concludes, while the call moves the pastor or minister beyond professionalism, it does not eliminate the need for one to prepare and act professionally.

### ***Orders of ordained ministry***

Besides the designation of "lay minister" – see above – the Church of the Nazarene recognizes two orders of vocational ministry, namely, **deacons** – see Acts 6:1-7 – and **elders**. A deacon expresses a call to full-time

service, but not necessarily to the preaching ministry. An elder specifically testifies to a call to ministry that includes preaching.

***Specialized ministries*** within the church are often performed by individuals who are pursuing ordination. This might include missionary, youth pastor, teacher, administrator, worship leader, or chaplain (prison or hospital).

### **Discussion: Personal Call to Ordained Ministry**

Give students about 30 minutes to think about their call to ministry and to prepare a report, either written or oral. Afterwards, ask them to take several minutes to share the circumstances of their call with the entire class. After each report, call on one of their classmates to pray for the student and for their ministry. Make this a very encouraging time!

- **Qualifications of the Minister** (*Manual*, paragraph 401.1-401.5)

The section on qualifications for the ministry starts with the subject of integrity. The *Manual* quotes from 2 Cor 6:6-7, "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." The leader should be a **model in Christian virtues for the church**.

In a December 1933 *Herald* article, E. O. Chalfant writes about "A Clean Ministry in the Church of the Nazarene." He discusses the practical dimensions of being **ethical**, such as the payment of debts, one's relationship with the opposite sex, restitution of wrongs, and complete devotion to the ministry. He also contends, "the outstanding reason for a clean ministry, then is that it is the only way to effectually proclaim the truths of this great salvation."

Next, the minister must have a **personal relationship with God**. This relationship should include being both converted and entirely sanctified. The expectations would be that one would have clear testimony of his or her religious experience with God. A holiness church would require ministers who not only talk about the academic side of holiness but who provide clear testimony of the experience in their personal life. While candidates for membership are not required to have experienced entire sanctification, ministers are expected to have been entirely sanctified.

The minister should also have a **call to evangelism**. At least he or she should feel a burden for the lost world. Part of their call would be the recognition that God is calling them to proclaim the gospel. One indication of a call may be a strong burden for the lost. One should be prepared to lead people into a relationship with Jesus Christ. Moreover, they should be able to provide training for their congregation to do so as well.

The *Manual* sets forth a high ideal for one going into the ministry:

“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 Scripture. 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**.” As expressed before, the expectations of evangelism include a burden for the lost and assuming the responsibility to lead them to salvation in Christ. The minister should also have a deep sense of the need to lead believers into the experience of entire sanctification.

The last qualification mentioned in the *Manual* is that one should be concerned about the **preparation of future ministers**. Here, the stress is on being part of the mentoring of younger ministers.

**Licensing and Ordination** (*Manual*, paragraphs 426.1, 427, 427.1, 427.3, 429.3)

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.

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.

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 three years and
- receiving the recommendations of the local church and the District Ministry Credentials Board or – in the case of newer districts which have combined boards – the District Board of Ministry
- years of service required depend on the nature of one's ministerial activity, as outlined in the *Manual* :
  1. three consecutive years of full-time service are required as a pastor or registered evangelist
  2. four consecutive years as associate or assistant pastor
  3. four years as a teacher in the religion department of a Nazarene institution<sup>§§</sup>

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<sup>§§</sup> Other combinations are possible. See paragraph 429.3 for further details.

- 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.

### **Discussion: Licensing Experiences**

Have students share their experiences of going through the process of licensing or ordination.

### ***Review***

The Church of the Nazarene contends that God is the one who calls persons into the ministry. The church attempts to help in clarifying one's call through pointing to certain qualifications for ministers, as one would find qualifications listed in the New Testament. The church does have the obligation to certify one as a minister and its obligation to the community is such that the certification must be maintained and renewed through one's ministry.

Leader: Call on different ones to respond:

1. Have you shared your call to ministry?
2. Do you know the process for licensing and ordination?

### ***Homework activity: lay and ordained ministry***

*Diploma* – Write in our journal reflections on these topics:

- 1) What do you see as the key lay positions in the church? As a pastor, what should your relationship be with them? How easy is it for you to allow others to take leadership responsibilities and make decisions?
- 2) Finish this sentence: "I want to be a minister because \_\_\_\_\_."

*Certificate* – Do the same exercise, except instead of writing in a journal, talk it through with your conversation partner.

**Note to leader:** Be ready to administer Quiz # 2 (covering lessons 4-6) before beginning lesson # 7. The quiz is in the Appendices of this handbook.

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**Lesson 7**

***Pastoral Relations: Call, Review, and Integrity***

***Objectives for this Lesson***

At the end of this lesson, students will:

- understand the procedure for practical relations in the local church from the call extended by the church to the pastoral review process
- understand and explain the responsibilities of the laity in the pastoral review process
- be aware of how misconduct of a pastor should be handled in the local church

***Finding a pastor***

The **interview process** provides the opportunity for both the local church and the minister to explore the possibilities for service within a particular location. The channels of communication normally move between the **district superintendent** contacting the prospective candidate, or the chairperson of the church board doing the contact work and setting up the visit and interview. The call to a church is a unique endeavor incorporating both spiritual and practical factors. A person wants to discover God’s particular direction for his or her ministry, yet, at the same time wants to be informed as to the health of the church, both financially and spiritually.

The **public records** of a church provide an overview of the financial health of a church. A district journal contains basic membership and financial information. The district superintendent and former pastors can provide additional information on the local church. The local church can discover information about the candidate by contacting prior district superintendents or local churches in which they have served.

The visit to a local church provides opportunity for both the candidate and the church to **explore the will of God**. The visit also allows the candidate to examine current church records and to make an onsite estimate of the health of the local church. The church board has the opportunity to examine the candidate's religious experience, call, and mission. **One important opportunity for both is to see if they are compatible in terms of philosophy of ministry**. Does a shared vision exist between the two groups?

### ***Class activities***

1. The leader should make a list on the chalk board of the students' responses to this question:

What kinds of information should one seek to discover in coming to pastor in a local church?

2. "The Interview" – Have the students draft questions that could be asked by either the church or prospective pastor in the interview process. Then, have the students role play an interview, with some acting as church board members, and one acting as the pastoral candidate. After the role play, discuss together what was done well and what should be changed in a real interview, to make the process the most helpful for everyone.

- **Call to the Local Church** (*Manual*, paragraphs 115-119.1)

When a church decides they want to call a minister as their pastor, the process begins with the local church board, who must vote by two-thirds of its members to nominate a minister as pastor. The nomination must also have the approval of the district superintendent. The district superintendent can also present names of candidates to the church board as options for them to consider.<sup>\*\*\*</sup>

If a difference in opinion exists between the local church and the district superintendent, the matter may be resolved by the general superintendent or the Board of General Superintendents. The church,

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<sup>\*\*\*</sup> However, note *Manual* paragraph 116: "The pastor of a church that has been organized for less than five years, or had less than 35 members voting in the previous annual church meeting, or is receiving regular financial assistance from the district, may be appointed or reappointed by the district superintendent, with the consent of the District Advisory Board." (208.1-8.3, 208.5, 208.16)

after receiving the nomination from the church board, votes on the candidate in a specially called meeting of the church. The minister must receive a two-thirds vote of the church members of voting age, present, and casting ballots.

The call of the church must include several things.

- The amount of the proposed remuneration should be determined by the board and officially communicated.
- The local church should also pay for traveling and moving expenses.
- The church board and the pastor should also communicate their goals and expectations to each other in writing.
- The minister has 15 days from the date of the church vote on the call, to accept the call.
- The secretary of the church board is the one who communicates the call to the district superintendent, who notifies the candidate.

### **Small group discussion: philosophy of ministry**

Break into groups of three. Appoint a secretary, then work together on creating a joint "philosophy of ministry." Begin by having each member of the group write down his or her own philosophy, then put your work together. At the end, the leader should write down on the chalkboard main points of each group's philosophy, and work with the class to hammer out one statement that speaks for the entire group. *What Bible passages were key when deliberating on this question?*

- **Pastoral Review Process (*Manual*, par. 121-122)**

The Church of the Nazarene has a formal review process for pastoral ministry. This process has evolved throughout the years. At one time, pastors would be voted on by the local church at one- and two-year intervals. The time between votes became expanded based upon experience in a local church. Today's procedure is intended to resolve conflicts without having a congregational vote.

One of the key principles of the present system is to **develop channels of communication** between pastor and church leaders as well as pastor and the congregation. The Christian church should be a model of conflict resolution. Christians must learn to work out their differences in a Christian spirit of love. This communication begins with the pastor and board meeting each year to renew their shared expectations and goals.

The **formal review process** is conducted within 60 days of the second anniversary of a pastor and every four years after the first review has been conducted. A review meeting should be **planned and coordinated by the district superintendent and the pastor.**

An executive meeting of the board and the district superintendent or his or her representative shall discuss the present situation of pastoral relationships. The local church is to be informed of the upcoming regular meeting with the district superintendent. One result of the review process should be a joint report by the pastor and church board as to the progress toward meeting the "mission, vision, and core values of the church."

The focus of the meeting is to discover the board's consensus regarding the continuation of the present pastor. Discussion is held about the relationship between pastor and people, and the effectiveness of the pastoral leadership. The church board only takes a vote if they want to recommend the issue for a congregational vote. If so, the church board must vote by a majority of members present to send the issue to the entire church.

If the church board votes to send the issue to the church, then the church must meet within 30 days to consider the issue. The question voted on is, "Shall the present church/pastoral relationship continue?" The church must vote by two-thirds vote "Yes," to continue the present relationship.

The pastor may decide to resign instead of facing a church vote. If so, the present relationship will end 30 to 180 days following his or her resignation. If the pastor receives a negative vote, then he or she has the same 30 to 180 days from the vote to move.

### **For discussion**

What are some important rules to improve problem solving and interpersonal relationships?

- **Ministerial discipline/restoration** (*Manual*, paragraphs 123-123.1)<sup>+++</sup>

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<sup>+++</sup> For information in the *Manual* on the discipline of a church member, see paragraphs 500 and following.

If a crisis situation develops, then action may be taken to maintain the health of the local church. In the interim between regular review sessions, a special meeting may be called by the church board and the district superintendent. In an emergency, the district superintendent, with the support of the District Advisory Board, may take action. In certain cases, the approval of the general superintendent is required.

Procedure is also provided for the resignation or removal from ministry of pastors who face problems of integrity.<sup>\*\*\*</sup> A pastor may resign from the ministry for any reason and may be viewed as resigning in good standing if problems do not exist. Disciplinary action may be taken against clergy who are not in good standing.

The Church of the Nazarene also has a policy to restore ministers to good standing. However, recognition is made that while some actions may receive forgiveness, they are of such a nature that one cannot be placed again in a role of leadership. For example, the *Manual* reads:

“Because some types of misconduct, such as sexual misconduct involving children or sexual misconduct of a homosexual nature, or repeated marital infidelity, are rarely the result of a one time moral lapse, individuals who are guilty of sexual misconduct that involves a high probability of repeated misconduct should not be restored to good standing. These individuals also should not be permitted to serve in any position of leadership, trust, or ministry in the local church. (505.1-5.2, 505.5, 505.11-5.12)”

-- *Manual*, paragraph 435.8

***Class activity*** – Compile a list of “right” and “wrong” things to do. Afterward, discuss these questions:

1. How should one protect his or her reputation and integrity within the ministry?
2. How can ministers form a support group?
3. When should counseling be sought?
4. What should be the role of the district superintendent in providing advice and counseling?
5. What is the denomination’s role and responsibility in protecting the local church?
6. What is the church’s role and responsibility in protecting those who attend the local church/

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<sup>\*\*\*</sup> This is usually of a sexual or financial nature.

**Lesson Close**

The leader should review this lesson’s material by asking these questions to various students in the class:

1. What should you expect in an interview with the local church board?
2. Do you know how to obtain information about a local church?
3. What are the proper channels of communication between a local church and a prospective candidate?
4. Do you understand the review process?

**Homework Assignment**

*Diploma* – Write in your journals a short essay on the theme of “integrity.” What does this word mean to you? What would it mean personally to lose your integrity in the eyes of your family? Your friends?

*Certificate* – Take several minutes to reflect on the integrity theme – see above under “diploma.” When you’re ready, meet with your conversation partner to give him or her a verbal report on your reflection.

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**Lesson 8**

***A Pastor’s Task***

***Objectives for this Lesson***

At the end of this lesson, students will:

- Demonstrate professionalism as a member of the ministerial team within the local church
- Be committed to the responsibilities of ministry, functioning within the local church

***Getting started***

The work of the pastor is a high and holy calling with great responsibilities. The pastor is the servant of the Lord responsible for studying the word of God in order to present it with passion and doctrinal integrity in order to nourish and guide the people of the Lord. The pastor is responsible for giving leadership and guidance in the worship services of the church, in counseling sessions with troubled persons. And the pastor is responsible in the business affairs relating to

the mission of the church in the world. In all these roles and functions and ministries, he or she remains essentially the servant of the word of God.

✓ **Pastor as servant of the Lord**

The minister is called to practice what he or she preaches. He or she assumes a modest role with eternal consequences. The work of ministry is important, therefore, though the office of ministry is not always highly regarded. The humility of the Son of God was evidenced when He became a human, and even more so when, as a human, He became a preacher! In doing so He invested the ministry with a glory the world cannot recognize, and that the Church often does not recognize.

A servant's life is not only humble but hard, and few are the servants who do not wish to be masters instead. The temptation to resign is frequent and fierce. A preacher's heart is often the scene of raging battles unknown to the church he or she serves.

The ministry is not for bullies and braggarts, but neither is it for cowards and quitters. The minister is a servant, not a master. He or she lives to serve, not to be served. He or she does not stand at the center of life, reaching out with greedy hands, chanting "mine, mine, mine." He or she lives for others or denies the Lord, denies the calling, denies the message, and denies the people.

If we explore the minister's life through the example of Paul, we can isolate three areas of servanthood:

- Paul designated himself a servant of Christ: Rom 1:1; Eph 1:1; Philem 1; Phil 1:21; 1 Cor 3:5; 4:1
- Paul designated himself a servant of the gospel: Col 1:23; Phil 1:12-18; 1 Cor 9:19-23.
- Paul designated himself a minister of the Church: Col 1:24-25; Eph 5:25, 26.

**The Servant of All:** The servant-supreme is Jesus Christ our Lord. His example and teachings are the criteria by which our servanthood must be judged as true or false. Mk 10:42-45; Jn 13:12-17; Mk 12:33-35; Lk 22:27).

## **Sustaining the Servant Life**

Christian life is not automatically sustained. Spiritual life must be nourished as surely as physical life. The spiritual health and growth of the minister calls for decisive action. We are commanded to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet 3:18). Maturity is essential to maximum effectiveness in the service we render to the Lord and to His people. This requires daily appropriation of the means of grace and daily attention to the guidance of the Spirit. We do not need to become spiritual hypochondriacs, living with a finger on our pulse and a thermometer in our mouth. But we do need spiritual nourishment and exercise that strengthens us against temptation and fits us for ministry.

- Life Sustained by Prayer
  - The prayer life of Jesus
  - The prayer taught by Jesus
- Life Governed and Guided by Scripture
- Life Spent and Offered for Others

Paul wrote to the Corinthians, “I will very gladly spend for you everything I have and expend myself as well” (2 Cor 12:15). These words were addressed to some Christians who had proven ungrateful for the sacrifices he had made in order to minister to them! No matter how people responded to him, Paul was willing to pour out his life for them. He was following in the steps of Jesus, and that is the only genuine Christian spirituality. God calls His people “a peculiar treasure.” They learn by following Jesus that God doesn’t hoard His treasure; He spends it.

-- adapted from the RIIE Module, Christian Ministry, Lesson 6

### ✓ **Pastor as preacher**

The worship services of Wesleyan-Holiness churches – like other churches in the evangelical/Protestant tradition – are centered around preaching.

#### **1) Preaching is bound to Scripture.**

A pulpit-centered ministry disappoints the people and distorts its purpose unless the preacher faithfully and forcefully expounds the Scriptures. The preacher’s personal opinions, however well informed and however well delivered, have no greater validity than the opinions of the congregation, and have no greater claim upon its faith and practice.

The preacher is the servant of the Word of God, not a peddler of the words of humanity, and one forgets that to one's own peril and at the cost of failure.

## **2) Biblical preaching requires diligent study.**

The pastor must make time for study, for the preparation and delivery of messages that matter, messages that can stake a legitimate claim to the attention of the people because they explain and apply the word of God. Preaching techniques are as varied as preachers' personalities, and none of them can claim authority and legitimacy to the exclusion of others.

*The manner of preaching is important, but the matter of preaching is much more important. Saying something poorly is better than saying nothing eloquently, if that something is gospel truth. However, gospel truth will not be poorly spoken if a preacher is willing to invest the time and energy required for adequate preparation of sermons. The blunt fact is that more preachers fail for want of effort than for want of ability. If a preacher is unwilling to labor in their study, he or she should be willing to vacate the pulpit.*

## **3) Biblical preaching channels divine power.**

A sermon well prepared and earnestly delivered channels the life-changing power of God. To be the bearer of such messages is a high calling indeed, deserving the best a person can do, a best that is constantly getting better.

"God was pleased," wrote the apostle Paul, "through the foolishness of what was preached to save those who believe" (1 Cor 1:21). He did not mean the "message of the cross" is foolishness, only that some perishing sinners haughtily regard it as foolish. In truth, it is "the power of God and the wisdom of God." What Paul never says is that foolish preaching is God's vehicle for saving lost people from the eternal consequences of sin.

Preaching has a purpose too serious and a history too glorious for anyone to dismiss it with scorn or to attempt it with apathy. Only that man or woman deserves a pulpit who esteems preaching as immense privilege, that man or woman who can say with Paul,

*I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles*

*the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things (Eph 3:7-9).*

The given grace of preaching Christ is calculated both to humble and to ennoble the person on whom that grace is bestowed. No human life could be better spent than in the service of "this gospel" of the "unsearchable riches" of Christ's love and power to save. A KEEP OUT sign should be posted on every pulpit against any person who lightly values the privilege and responsibility of preaching Christ.

#### ✓ **Pastor as student**

The pastor's development continues through a theological education programme, and even after you graduate from an educational programme, ministerial education never ends. Effective ministry requires an understanding of the Bible, the church, Christian theology, yourself, your community, and much more. It requires the development of the skills related to the ministry and of character becoming to a minister. The Church of the Nazarene is committed to the education of the ministry.

**Lifelong Learning** - This is the process of continuing growth in your mental and spiritual life and multiplies your ministry throughout your life. Any person moves through a series of changes in the course of a lifetime. The combination of changes in society, ministry assignments, technology, aging and personal development, all combine to mean that a minister is constantly in need of more preparation. Often that preparation is informal, but the Church of the Nazarene also asks that its ministers provide accountability for lifelong learning through a more formal process of continuing education.

#### ✓ **Pastor as worshipper**

**Every part of a worship service is important.** Just because preaching is central, however, the preacher should never think of any part of the worship service as insignificant. We must not dismiss the songs and prayers and offerings of God's people, and certainly not the sacraments, as "preliminaries." They form the context of the sermon, and properly planned and executed, they lend additional beauty and force to the preached word of God. *No part of a worship service should be carelessly planned and sloppily performed.* This is not a plea for

religious formality, icily and stiffly expressed, but for orderly worship that can be enthusiastically sincere without being haphazardly routine.

### **Administering the sacraments**

**A vital part of corporate worship is the Lord's Supper.** The Lord is the host and not the guest at this crammed-with-meaning ritual. Essentially, the sacrament is not the action of people but of the Lord. He offers to us the bread and wine that symbolize His body broken and His blood shed for our redemption. These "elements" are not empty signs. They are symbols through which reality is conveyed. The Lord who offered himself for us at Calvary offers himself to us in the Supper, and when the sacrament is received with perceptive faith, He bestows thereby His forgiveness, cleansing, and peace. What the sacrament is and does can be summarized in these brief statements:

- 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.** Water baptism is:

- symbolic of the saving action of God, and "outward sign of an inward grace"
- the public confession of faith in Christ,
- the "doorway to the church"—an initiatory rite.

Taking our clue from New Testament practices, baptism should be administered as soon after conversion and counseling as possible.

**Worship should occur in the most pleasant and attractive context as possible.** The place of worship need not be ornate and expensively furnished, but it should be neat, clean, and bright. However, limited resources and unimposing ambiance cannot defeat worship when ministers and congregations are utterly sincere, and when the power of God is present to save, heal, bless, and encourage. Some simple rules will insure gracious and glorious worship experiences:

- Come to the place of worship prayerfully.
- Prepare the elements of worship carefully.
- Participate in the rituals of worship joyfully.

Every part of a worship service should be an expression of what is taught in the word of God for the lives of His people.

**Worship should include a well-planned “order of service” to include meaningful content.** With imagination, a wide variety of components of worship may be a part of the worship experience each Sunday. However, a significant worship experience is not meaningfully complete unless it includes at least the following components:

- Call to Worship
- Invocation
- Worship Through Congregational Singing (including Praise & Worship Choruses)
- Theme Presentation
- Welcome Chorus/Welcome Fellowship (Choose one of three or four choruses for this purpose)
- 1<sup>st</sup> Scripture Presentation (Old Testament)
- Preparation for Prayer through Worshipful Music or Prayer Chorus
- Pastoral Prayer (the pastor prays for his people as their shepherd)
- Hymn or Chorale
- Creed, Responsive Reading, or Liturgy (May be meaningfully selected or written to address the Theme of the Service)
- 2<sup>nd</sup> Scripture Presentation (New Testament)
- 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

**The minister inescapably worships as a role model for worshipers.** To lead people in worship, to train people in worship, and to join with people in worship are responsibilities of the minister. His or her example should discourage people from being spectators and not participants in worship services. His or her tutelage and supervision

should inform and inspire all who take part in worship services to “do their thing” humbly, happily, and heartily. The minister’s worship should convey the message that true worship is joyfully reverent and reverently joyful. Ministers should not seek “efficiency” by meeting with committees during the singing or by engaging someone in whispered conversation during the praying. He or she should worship with the people throughout the entire service!

### **Indispensable to worship is the presence and power of God.**

The divine presence and power cannot be manipulated or controlled by worshipers. God does not surrender His sovereignty to rituals, to formulas, or to incantations. However, when our worship is genuine our God will delight to receive us and bless us. We will go from the places and times of worship other and better persons than when we came to them. Here is a biblical recipe for services of worship that inspire and transform:

*Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him (Col. 3:15-18).*

When worship is God-centered and not human-centered, God-exalting and not human-exalting, God-pleasing and not human-pleasing, the worship experience will forge stronger links between God and His people and supply greater power to the Church for ministry and mission.

### **Discussion**

1. How can worship be free without being spontaneous? In other words, does planning an order of worship necessarily “cramp” the movement of the Holy Spirit?
2. What does Paul mean when he exclaims, “Woe to me if I do not preach the gospel?”
3. How often should the sacrament of the Lord’s Supper be observed?

#### **✓ Pastor as evangelist**

Jesus only said to one person, “You must be born again.” And yet His entire ministry was directed toward reaching simple hearts that needed a

Savior. As we examine Jesus' mission "to seek and save the lost," we find that His focus is clear but the variety of methods is numerous. Jesus' work was very purposeful. He made several statements during His ministry about why He came to earth. One declaration was "For the Son of Man came to seek and to save what was lost" (Luke 19:10). To young Timothy – pastoring in Ephesus – Paul writes: "Do the work of an evangelist" (2 Tim. 4:5).

The church is to become missional, because Jesus came to accomplish the mission of reaching lost people. And the pastor should lead as a model for evangelism in the church. At the same time, one person cannot do it all. The pastor should be on the lookout for individuals who have the gift of evangelism and delegate responsibility to them to help organize the local church's evangelistic efforts.

"You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Spirit-filled people witness.

### **Holiness as motivation for evangelism:**

- Holiness means to love God with all one's heart, soul, mind, and strength.
- The second great commandment is to love our neighbor as ourselves.
- The holiness message combines love for God with love for people.
- Loving people means we will care for their spiritual well-being.
- The love of Christ becomes a dynamic flow out of our pure hearts into an imperfect world.
- Holy people participate in the divine nature; they become like Christ to the world to which He came and to which we must go.
- People who have been made holy by God have been filled with God's Spirit and have been empowered to serve.
  - Part of our service is to witness to the grace of God in our lives.
  - God's Spirit urges us to tell the good news of Jesus Christ to all peoples.
- Holy people seek to know God.
  - When we know God we understand His heart.
  - When we understand the heart of God we will do everything we can to take people captive for God.
- Holiness means we desire to become God-like.
  - When we become God-like we are dedicated to His purposes.

- God's mission is to include all people in His family, for He doesn't want one single person to perish.
- Holiness people seek to imitate the characteristics of God, such as love, holiness, and mercy.
- God is an available God; we are to be an available people.
- God is a forgiving God; we are not to carry grudges either.
- God seeks lost people; that's our job description, too.

-- from the RIIE Module, *Declaring the Gospel*

### ✓ **Pastor as disciple maker**

*Why do so many who make a decision to accept Christ fail to become faithful followers?*

For far too long we have talked about "follow-up," as though the most important aspect of spiritual relationship had been accomplished, namely, salvation. The Bible knows nothing about follow-up. The message of the Gospels and the Epistles is one of "follow-through," because evangelism and discipleship are not merely moments in time, but an eternal relationship beginning now. ***As Nazarenes, our call is to "make Christlike disciples in the nations."***

### **Advice and wisdom for new believers:**

- Focus your attention on Jesus.
- Prioritize the Lord's priorities. (Mt 6:33).
- When you stumble and sin (1 Jn 2:1).
- Address your attitudes. (Zech 4:6).

-- from the RIIE Module, *Declaring the Gospel*

### ✓ **Pastor as Counselor**

**Counseling from Scripture:** the Christian minister's responsibility is to apply the Word of God to the lives of individuals or groups. The Word of God, in Christ and in Scripture, speaks to every condition of the heart and to every relationship in life. God's people are covenant-bound to obey His Word, and the Christian minister is covenant-bound to teach that Word in its application to the totality of human lives.

**Staying in Control:** People who seek counseling need help from someone who can advise without commanding, who can guide without dominating; someone in control but not obsessed.

- A wise pastor will control the counseling schedule.

- A wise minister will also control the emotional climate.
- The counselor must also control his or her tongue.

### **Refusing to Judge**

- Rarely, if ever, take sides in a conflict situation.
- Rarely, if ever, give direct advice.

**Respecting Your Limitations:** Recognize the limits of your competence and do not allow counselees to become the victims of any unwise attempts on your part to transgress those limits. Accept the fact—which is evident to others and should not be hidden to you—that you don’t have all the answers and you can’t provide all the remedies. Another counselor can help some of the people who seek your help far better and much quicker than you can. 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. Learn all you can about pastoral counseling and use all you know to help those who are hurting. But when you reach the outer edge of what you know and what you can do, don’t tumble into the abyss, dragging with you someone who was desperately clinging to you for help.

-- from the RIIE Module, *Christian Ministry*

### ✓ **Pastor as Administrator**

#### **Conducting Board Meetings**

A minister’s work as an administrator is regularly needed and tested by conducting board meetings. The work of the church needs to be properly organized and adequately financed. Such matters are the responsibility of the church board, which the pastor serves as *ex officio* chairperson. A pastor who finds great delight in the preaching and counseling ministries may regard the business affairs of the church a burdensome duty. What must be done, however, we should seek to do wisely and well.

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

-- from the RIIE Module, *Christian Ministry*

#### **Publicizing the church**

The Church and its ministers are engaged in the most important business in the world. To publicize that business is not only smart, it is right. Like all things done by the church, advertising should never trespass against the teachings of the Word of God.

**Use every legitimate means of publicity available.** The various means of publicizing our work are limited by the funds available and the personnel required, so choices must be made and wisdom is needed. Some publicity can be generated “in house” with minimal personnel and cost. An attractive sign and outdoor bulletin board are valuable assets. As finances permit, the use of public media, especially banners, radio and newspapers, can be effective. The pastor should be alert to any free space available and the kinds of news items and activity reports acceptable to the local media.

**All publicity projects should be handsomely done.** Advertising poorly done is worse than none, for it sends a wrong message. Publicity items should be in good taste, both in content and format. Our buildings and grounds are themselves components of advertisement and publicity. If they are neat and clean and well kept, however modest they may be, they constitute a constant and silent reminder that our Lord is worthy of our best. Holiness befits the house of the Lord (Ps 93:5), whether we think of His dwelling place in human lives or His meeting place with His worshipping people.

**Carefully choose advertising and advertisers.** The minister has neither time nor skill to be personally responsible for executing all the publicity projects of the church, but must be willing to influence and to guide the kind and the quality of them all. The widespread dissemination of the gospel is the mission of the church. The widespread advertising of that mission is sound strategy. Publicity should not be self-promoting and boastful, but we must not hesitate to billboard the saving love and power of Jesus Christ in every way consistent with His Spirit and aims.

-- from the RIIE Module, *Christian Ministry*

### **Planning the Church Calendar** §§§

Prayer and planning are Siamese twins for helping the Christian leader achieve great things for God. Planning for the church board means trying to discover God’s will for your context and responding to discovery by your actions. Thus planning is much more than filling in a budget form or

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§§§ Many Nazarene churches have found it meaningful to celebrate the historic Seasons of the Church Year. These include Advent, Christmas, Lent, Easter, and Pentecost. More information on this excellent practice is available on the internet at: <http://www.crivoice.org/chyear.html>.

setting dates on a calendar. Planning for the people of God must always deal with the question of our mission.

**Calendaring is one of the most elementary and useful planning techniques.** It means getting leaders together quarterly or monthly to schedule the events for their department. This simple meeting forces some groups to do better planning. Then, too, it encourages apathetic groups to have more meetings. It creates a natural dialogue among leaders and provides a common understanding of purpose.

**Scheduling special event Sundays** is a must for those who want to grow a thriving church. It is one of the most important and useful ways to:

- Generate enthusiasm among the members
  - Getting a number of people in the congregation involved
  - Attracting the attention of the community
  - Bringing new people to the church
  - Raising your average monthly attendance
  - Creating an innovative venue for proclaiming the Gospel to the lost.
- A special event Sunday should be scheduled to happen every six to eight weeks.

#### ✓ **Pastor as visionary leader**

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.

-- Paul Martin, *Orientation to Ministry in the Church of the Nazarene*

### **Delegation and departmental ministry**

This lesson has focused on the main points of the pastor's task. A fuller listing is provided in *Manual* paragraphs 412-419. A pastor's role in the Church of the Nazarene is broad and challenging.

The success of a pastor will depend in large part on knowing in what areas he or she is strongest. The principle of delegation is biblical (Acts 6:1-7). In areas of weakness, the delegation of tasks to others in the local church who have stronger gifting in that area will lead to a spirit of teamwork and group ownership of the ministry task. Further, it will allow the pastor to devote more time and energy to the areas where his or her gifts are the strongest. **Delegation** does *not* mean giving no oversight and demanding no accountability. It does, however, mean entrusting both the **task** and the **authority** necessary to carry it out to trustworthy individuals.

Three key members of the pastor's team are the Sunday School superintendent, the president of the NYI, and the president of the NMI:

***Sunday School*** – provides for Christian education in the local church  
***Nazarene Youth International*** (NYI)– organizes the youth of the church for service and mutual support

***Nazarene Missions International*** (NMI) – promotes the cause of cross-cultural evangelism around the world, through prayer, fasting, giving, and going

Working with the **nominating committee** (*Manual* paragraph 113.9), the pastor identifies individuals who are capable of directing the work of these important ministries. In turn, the Annual Meeting of the church will elect qualified persons to serve in these ways.

***Lesson Close***

Look at the learner objectives for this lesson. Can you:

- describe the significance of the minister being a model worshiper?
- identify elements of worship and understand the importance to corporate worship of preaching, administering sacraments, and establishing an attractive setting?
- articulate administrative responsibilities of the Christian minister?
- plan and conduct effective, empowering board meetings?

**Homework Activity**

Task: 1) Reflect on your baptism. 2) Describe your thoughts (or fears) about working with a church board.

As usual, *diploma* level students will write in their journal, while *certificate* students should organize their thoughts, then share with their discussion partner.

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**Lesson 9**

***Church Meetings and Church Board***

***Objectives for this Lesson***

At the end of this lesson, students will:

- Understand the purpose of the Church Meeting
- Be comfortable planning and leading a regular meeting of the church board

✓ **Church Meeting** (Annual & Special – *Manual*, par. 113-113.14)

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 living 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.

✓ **The Church Board** (*Manual*, par. 127, 137)

The traditional format of a church board has been the division into stewards and trustees. In addition there are those **officers** who are members of the board because of their elected position, such as the Sunday School superintendent and the presidents of the local chapters of the Nazarene Youth International and the Nazarene Missions International.

The **stewards** focus upon the business of church growth, care for the needy, new membership, service opportunities, worship, and to assist in the Lord's Supper. The **trustees** hold the responsibility for the church property and the finances of the local congregation. A local church, with the approval of the district, may configure their board in alternative ways.

The **secretary of the church board** holds a significant place of responsibility in the local church. As mentioned above, he or she reports the votes concerning the new pastor to the district superintendent as secretary of all annual and special meetings. He or she is the recorder and holder of official minutes and papers of the church. He or she also signs legal documents of the church with the pastor.

The second office is **church treasurer**, who keeps the financial records of the church and supervises the handling of offerings and funds within the church.

The church board meetings are to take place within the first 15 days of each month. The church board represents the shared power between lay and clergy within the local church. The church board has indirect responsibility over each activity of the church. In formal board settings, the *Roberts Rules of Order* are followed. (For a full description, visit: <http://www.robertsrules.com>).

The pastor (in consultation with board members) will present an agenda, which is a list of topics to be discussed. At the beginning of the meeting, the board (by voice vote) approves the agenda, after an opportunity is given members to add any items that they want discussed.

Following approval of the agenda, the board secretary will present the **minutes** from the last meeting. The minutes record the decisions made. These are typed out and distributed to all board members. Once they have been read, a chance is given to make any corrections. Finally, the board will vote by voice whether to approve the minutes.

To discuss any matter, the pastor (as the one chairing the meeting) will say:

"I would entertain a motion about (topic)."

Note: The pastor cannot create a motion. Only others may do so. Likewise, the pastor does not vote!

At this point, someone will say something like:

"I move that we change the Sunday morning worship time from 10:00 a.m. to 10:30 a.m."

Then, the pastor will say: "Is there a second?"

Another person, other than the one who formulated the motion, must say: "Second."

Once the "second" has been given, the pastor asks: "Is there any discussion?" Then the board will discuss the matter. Usually after a while

someone will say: "I think it's time to vote." Then, the pastor can simply ask: "Are we ready to vote?" Board members will nod their head or say yes, or if not, will say they need more time to discuss.

When it's time to vote, the secretary should re-read the motion and the voting takes place. The pastor asks: "All in favor, say 'aye.'" He or she then waits to see the response. Then the pastor asks: "All opposed, say 'nay'." If it's unclear which side has won, a show of hands can be used, or if the issue is sensitive, small pieces of paper can be distributed and board members can register their vote by writing "yes" or "no."

It is important that the church board secretary keep careful track of all decisions reached. These will be reported in the next minutes.

***Group activity: Board meeting role play***

Break the class into two groups. Have each group take about 15 minutes to develop a board meeting agenda. Afterwards, have each group role-play for 10 minutes a board meeting in front of the rest of the class. After both presentations are done, the leader should conduct a brief time of evaluation. What did the "pastor" do well? In what ways could he or she improve?

**Note to leader: Be ready to give Quiz # 3 (covering lessons 7-9) before beginning Lesson # 10. The quiz is found in the Appendices of this handbook.**

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**Lesson 10**

***Stewardship: Financing the Church's Ministry***

***Objectives for this Lesson***

At the end of this lesson, students will:

- Have a biblical view of the stewardship of time, talents, and money
- Realize how ministry in the Church of the Nazarene is financed
- Understand the proper procedures related to money and debt that protect the good name of the pastor, the people, and the church

## ✓ What is stewardship?

A **steward** is one who holds on to temporarily or manages something on behalf of its owner. Each of us has been entrusted by God to watch over three things:

**1. Time** – The Psalmist prayed: “My times are in your hands” (Ps. 31:15a). This is an acknowledgment that human life is short, like the a “mist that appears for a little while then vanishes” (James 4:14). We do not belong to ourselves, but have presented ourselves back to God as a “living sacrifice” (Romans 12:1). The words of the gospel chorus are true: “Only one life, so soon it will pass! Only what’s done for Christ will last.”

**2. Talents** – The Lord has given special talents to each of us. For some, it is the ability to sing; for others, it is the gift of cooking, or perhaps art. Others have superior athletic ability. All our abilities are to be exercised “in the name of the Lord Jesus” (Col. 3:17). We work for God’s praise, and not for the praise of others.

The gospel hymn, “My wonderful Lord,” captures this thought:

*All the talents I have I have laid at your feet  
Your approval shall be my reward.  
Be my store great or small  
I surrender it all  
To my wonderful, wonderful Lord!*

**3. Treasure** – 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.

a) **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.

- b) 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.

-- from Sara Falk and John Watton

### ✓ **How is the church funded?**

The Church of the Nazarene does not receive money from tax revenues, nor is it in the business of making a profit. It operates at the local, district, field, regional, and general levels through the **voluntary giving of Nazarenes**.

The *Manual* bases its understanding of stewardship on the view that God owns everything and we are held to be accountable to God. The admonition is given, "To this end all children (of God) should faithfully tithe and present offerings for the support of the gospel." See Malachi 3:8-10.

A **tithe** is 10% of one's income that is offered back to God. An **offering** is any amount given over and above the tithe, for the support of the ministry of the church. No fund raising method should be used that distracts from this biblical basis for supporting the ministry (*Manual*, par. 131.1).

In some Nazarene churches, the logic of the tithe has been applied not only to individual members, but also to congregations. Whatever income the church receives, the treasurer takes the first tenth to apply to the payment of the **District Fair Share Budget** and the **World Evangelism Fund (WEF)**. These funds allow for the payment of the district superintendent's salary and district programs, or, in the case of WEF, the sending of missionaries. Many Nazarenes have testified that God has honored this commitment by their local church and helped them reach their budget goals.

### ✓ **Paying the pastor**

It is the responsibility of the local congregation to provide a salary for its pastor. This follows the principle from Deut. 25:4 – “Do not muzzle an ox while it is treading out the grain.” The Apostle Paul re-iterated the principle in 1 Cor. 1:9.

While Paul had a right to claim support, by example he provided for his own needs by **making tents**. There was no shame in supplementing his income through his trade. In the same way – particularly when a church is new and small – a pastor may be **dual professional**. However, because of the time demands of the ministry, churches are encouraged to provide an adequate salary, allowing the pastor to devote all of his or her time to the pastoral task.

The *Manual* (par. 38.3) requires that the pastor’s salary be paid weekly as a “moral obligation by the church” (par. 115.4). Church boards are encouraged to regularly review the salary amount to make sure it is adequate to meet the needs of the pastor and his/her family.

### ✓ **Paying the church’s bills on-time**

Local churches often incur bills for routine items like water or electricity. We must exercise special care to make sure that – in the same way the pastor’s salary is paid on-time – so these kinds of obligations are met in a timely manner. At the end of his life, the prophet Samuel asked the people whether he had participated in corruption by taking a bribe. He also asked: “Whom have I cheated?” They replied: “You have not cheated or oppressed us...You have not taken anything from anyone’s hand” (1 Sam. 12:3-4). In the same way that Samuel’s reputation was spotless, we must be vigilant in our holiness testimony before the eyes of the community.

### ✓ **Handling and accounting for money**

One of the ways where many pastors get into trouble is in the area of money. Sometimes local proverbs can lead us astray. A West African proverb says: “The one who goes to the well will not die of thirst.” This can be wrongly interpreted as permission to dip one’s hand into the church treasury.

One former district superintendent – later forced in disgrace to surrender his post and ministerial credentials – was asked where the district treasury was kept. Pointing to the pocket of his jacket, he smiled and said: “The treasury is right here.” He got into trouble because he bypassed the system that was in place – refusing to work properly through the district treasurer – and not properly accounting for the church’s funds. In the same way, **the pastor must not play the role of the church treasurer**, nor place pressure on the treasurer to “look the other way.”

The *Manual* (par. 415) outlines the “no go zone” when it comes to the pastor and money:

“The pastor shall not contract bills, create financial obligations, count moneys, or disburse funds for the local church unless authorized and directed by majority vote of the church board or by majority vote of a church meeting; such action, if taken, must be approved in writing by the District Advisory Board and shall be duly recorded in the minutes of the church board or of the church meeting. No pastor shall be authorized to sign checks on any church account except upon the approval of the district superintendent.”

The **trustees** have the lay responsibility for financial planning and the raising of funds. The **church treasurer** is to receive funds and disburse funds, but only at the direction of the church board, not at the direction of the pastor. The treasurer is to keep careful financial records, and present monthly reports to the church board.

### ***Practical tips on the handling of money***

1. When receiving offerings during worship services, **use deep offering bags**, and not offering plates. This discourages the “making of change” by those who are giving.
2. The Board of Trustees should set up a schedule for the counting of money. Like banking institutions, **always use dual control**, i.e. never let a single person count the money alone. There must always be at least two who perform this task, and the two should not be from the same family. Have the counters fill out a counting sheet, showing what number of each denomination of bill came in, and the total. Then, the sheet should be dated and signed by both counters. The bank bag should be

dropped off at the bank by two persons (the treasurer and one other church member).

3. The pastor should **never be a carrier** for someone else's tithe or offering. Encourage the person to put it in the offering bag themselves. Why not? Out of kindness, the pastor may agree to do this, then forget that he or she put the money in their pocket, and accidentally spend it on something else. Avoid this by politely declining to be a go-between.

4. When the treasurer disburses cash to a leader in the church, make sure they **sign a paper** showing the date they received it, how much, and for what purpose. At the same time, give an accounting sheet to the person receiving the money, and make sure they know that they must turn in **receipts**.

5. Avoid any "**get rich quick**" schemes. The surest way to lose the trust of the members of the church is for the pastor or the church board to foolishly use church funds on a scam. Church money must never be used in this way.

6. Make the treasurer's report available to the entire church. Post it on a bulletin board for all to see.

### **Lecture close: Activity**

Break into groups of three, then discuss these scenarios. *What would the proper course of action be in each case?*

1. You are serving as the NYI President in your church. As usual, on the second Tuesday of the month, you come to the church board meeting. When it is time for the treasurer's report, the treasurer excuses himself, saying that his computer has crashed. No written or oral report is given. The next month, it is the same excuse. After the meeting, you notice that the pastor and the treasurer are talking in hushed tones in the corner. The pastor slips the treasurer some money, then leaves. No treasurer report is given at the next meeting, either, but no one on the board says anything. *What should you do?*

2. You are serving as the church treasurer. When you and another church member arrive together at the bank to deposit the funds, the teller counts it up: 4,680 cedis. However, the sheet signed by the counters shows 5,680 cedis. *What should you do?*

3. You are serving as pastor. The church treasurer has given you 6,000 nira for the purchase of Bibles for the new members class. When you arrive at home, you find that your daughter is sick and needs medicine that will cost 3,500. Your wife tells you that she has no money left, and the only personal money you have is 2,000. Your next salary won't be paid until next Sunday, four days away. *What should you do?*

4. As pastor, you are driving up country to attend a district conference. The church treasurer has given you 2,000 fcfa to purchase gasoline for your car. You arrive at the pump and ask the attendant to fill the tank. **When it is full, the total comes to 1,500.** "Are you traveling on business?" he asks. "Yes," you reply, "I'm going to a church conference." "So the church is paying your way?" the attendant asks. "That's right," you say. You hand him the 2,000 and ask for a receipt and your change. "Well, pastor" asks the attendant, "I can make out the receipt for 1,500, or I can make it out for 2,000. It's up to you. What would you like me to do?" *How should you reply?*

Give 20 minutes to the groups work their way through the scenarios. Afterwards, go around the room and have each group give a summary of their conclusion on one of the questions.

**Also:** Do the **stewardship assignment** (p. 6) of the course syllabus.

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### **Conclusion**

The Church of the Nazarene exists to spread the message of \_\_\_\_\_ of heart and life. We believe that when God said "Be holy, because I am holy" (1 Peter 1:16), the Lord was not calling us to do the impossible. John Wesley taught that every command is a "covered promise." By this he meant that if God asks us to do something, we can be confident that He will give us the grace to \_\_\_\_\_ it.

But it is not enough to believe in holy living. We believe that the best way to promote this foundational biblical message is in an *organized* way. Nazarenes are \_\_\_\_\_ in local churches, districts, fields, regions, and as a general church in order to more effectively work together to accomplish our God-given task. Yet despite the various levels, the most effective ministry on a day-to-day basis happens in the local church.

Ministry is service, and it is for all Christians. The Lord has gifted each of us with \_\_\_\_\_ for a reason, to serve Him and to build His Kingdom. Some will minister as laypersons, others as vocational ministers, but whatever our role, the "ground is level at the foot of the Cross." We are a team of \_\_\_\_\_, working together for a common purpose. The Lord will build His Church, and the gates of hell will not prevail against it! As the song reminds us:

"If you believe, and I believe  
And we together pray  
The Holy Spirit will come down  
And Africa will be saved!"

Let us in prayer renew our commitment to the Lord, and to the careful, faithful administration of His Church, to the glory of God.

## -Appendices-

### ***How to use the Manual***

The *Manual* of the Church of the Nazarene is divided into 11 major sections:

Church Constitution/Covenant of Christian Conduct (1-99 series)  
Local Government (100 series)  
District Government (200 series)  
General Government (300 series)  
Higher Education (380 series)  
Ministry and Christian Service (400 series)  
Judicial Administration (500 series)  
Ritual (800 series)  
Department Constitutions (800 series)  
Forms (800 series)  
Appendix (900 series)

All those who serve in the Church of the Nazarene are directed to look in the *Manual* for all questions related to the functioning and government of the church, at its various levels.

The key to using the *Manual* is learning how to use the index, which is always found in the back. For example, if I had a question about starting a class for new members, I would look under the heading of "members." Then, there is a subheading that reads: "class for." To find this section, the index directs me to paragraph 110.4. This is found after 110.3, but before 110.5.

Note: In some sections of the *Manual*, this is broken down further. So, for example, you have 334.10, 334.11, etc.

### Practice

Using the *Manual* index, write down the paragraph numbers where you would find these topics:

How to receive a member by transfer \_\_\_\_\_

The duties of the District Church Properties Board \_\_\_\_\_

Election of a general superintendent \_\_\_\_\_

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**NAZARENE ARTICLES OF FAITH**

**I. The Triune God**

**1.** We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

(Genesis 1; Leviticus 19:2; Deuteronomy 6:4-5; Isaiah 5:16; 6:1-7; 40:18-31; Matthew 3:16-17; 28:19-20; John 14:6-27; 1 Corinthians 8:6; 2 Corinthians 13:14; Galatians 4:4-6; Ephesians 2:13-18)

**II. Jesus Christ**

**2.** We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man. We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

(Matthew 1:20-25; 16:15-16; Luke 1:26-35; John 1:1-18; Acts 2:22-36; Romans 8:3, 32-34; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:12-22; 1 Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; 1 John 1:1-3; 4:2-3,15)

**III. The Holy Spirit**

**3.** We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

(John 7:39; 14:15-18, 26; 16:7-15; Acts 2:33; 15:8-9; Romans 8:1-27; Galatians 3:1-14; 4:6; Ephesians 3:14-21; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; 1 Peter 1:2; 1 John 3:24; 4:13)

**IV. The Holy Scriptures**

**4.** We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

(Luke 24:44-47; John 10:35; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 Peter 1:10-12; 2 Peter 1:20-21)

## **V. Sin, Original and Personal**

**5.** We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.

**5.1.** We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit.

**5.2.** We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

**5.3.** We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

(Original sin: Genesis 3; 6:5; Job 15:14; Psalm 51:5; Jeremiah 17:9-10; Mark 7:21-23; Romans 1:18-25; 5:12-14; 7:1—8:9; 1 Corinthians 3:1-4; Galatians 5:16-25; 1 John 1:7-8

Personal sin: Matthew 22:36-40 {with 1 John 3:4}; John 8:34-36; 16:8-9; Romans 3:23; 6:15-23; 8:18-24; 14:23; 1 John 1:9—2:4; 3:7-10)

## **VI. Atonement**

**6.** We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 John 2:1-2)

## **VII. Prevenient Grace**

**7.** We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

(Godlikeness and moral responsibility: Genesis 1:26-27; 2:16-17; Deuteronomy 28:1-2; 30:19; Joshua 24:15; Psalm 8:3-5; Isaiah 1:8-10; Jeremiah 31:29-30; Ezekiel 18:1-4; Micah 6:8; Romans 1:19-20; 2:1-16; 14:7-12; Galatians 6:7-8

Natural inability: Job 14:4; 15:14; Psalms 14:1-4; 51:5; John 3:6*a*; Romans 3:10-12; 5:12-14, 20*a*; 7:14-25

Free grace and works of faith: Ezekiel 18:25-26; John 1:12-13; 3:6*b*; Acts 5:31; Romans 5:6-8, 18; 6:15-16, 23; 10:6-8; 11:22; 1 Corinthians 2:9-14; 10:1-12; 2 Corinthians 5:18-19; Galatians 5:6; Ephesians 2:8-10; Philippians 2:12-13; Colossians 1:21-23; 2 Timothy 4:10*a*; Titus 2:11-14; Hebrews 2:1-3; 3:12-15; 6:4-6; 10:26-31; James 2:18-22; 2 Peter 1:10-11; 2:20-22)

## **VIII. Repentance**

**8.** We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

(2 Chronicles 7:14; Psalms 32:5-6; 51:1-17; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:30-32; 33:14-16; Mark 1:14-15; Luke 3:1-14; 13:1-5; 18:9-14; Acts 2:38; 3:19; 5:31; 17:30-31; 26:16-18; Romans 2:4; 2 Corinthians 7:8-11; 1 Thessalonians 1:9; 2 Peter 3:9)

## **IX. Justification, Regeneration, and Adoption**

**9.** We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.

**10.** We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

**11.** We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

**12.** We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

(Luke 18:14; John 1:12-13; 3:3-8; 5:24; Acts 13:39; Romans 1:17; 3:21-26,28; 4:5-9, 17-25; 5:1, 16-19; 6:4; 7:6; 8:1, 15-17; 1 Corinthians 1:30; 6:11; 2 Corinthians 5:17-21; Galatians 2:16-21; 3:1-14, 26; 4:4-7; Ephesians 1:6-7; 2:1, 4-5; Philippians 3:3-9; Colossians 2:13; Titus 3:4-7; 1 Peter 1:23; 1 John 1:9; 3:1-2, 9; 4:7; 5:1, 9-13, 18)

## **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 purposeful endeavor, one's witness may be impaired and the grace itself frustrated and ultimately lost.

(Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; John 7:37-39; 14:15-23; 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14—7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9)

"Christian perfection," "perfect love": Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18

"Heart purity": Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3

"Baptism with the Holy Spirit": Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9

"Fullness of the blessing": Romans 15:29

"Christian holiness": Matthew 5:1—7:29; John 15:1-11; Romans 12:1—15:3; 2 Corinthians 7:1; Ephesians 4:17—5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20—3:17; 1 Thessalonians 3:13; 4:7-8; 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21)

## **XI. The Church**

**15.** We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word. God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ and mutual accountability.

The mission of the Church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism, discipleship, and service. The Church is a historical reality, which organizes itself in culturally conditioned forms; exists both as local congregations and as a universal body; sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

(Exodus 19:3; Jeremiah 31:33; Matthew 8:11; 10:7; 16:13-19, 24; 18:15-20; 28:19-20; John 17:14-26; 20:21-23; Acts 1:7-8; 2:32-47; 6:1-2; 13:1; 14:23; Romans 2:28-29; 4:16; 10:9-15; 11:13-32; 12:1-8; 15:1-3; 1 Corinthians 3:5-9; 7:17; 11:1, 17-33; 12:3, 12-31; 14:26-40; 2 Corinthians 5:11—6:1; Galatians 5:6, 13-14; 6:1-5, 15; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 10:19-25; 1 Peter 1:1-2, 13; 2:4-12, 21; 4:1-2, 10-11; 1 John 4:17; Jude 24; Revelation 5:9-10)

## **XII. Baptism**

**16.** We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

(Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:1-6; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22)

## **XIII. The Lord's Supper**

**17.** We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the

Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

(Exodus 12:1-14; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; John 6:28-58; 1 Corinthians 10:14-21; 11:23-32)

#### **XIV. Divine Healing**

**18.** We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. We also believe God heals through the means of medical science.

(2 Kings 5:1-19; Psalm 103:1-5; Matthew 4:23-24; 9:18-35; John 4:46-54; Acts 5:12-16; 9:32-42; 14:8-15; 1 Corinthians 12:4-11; 2 Corinthians 12:7-10; James 5:13-16)

#### **XV. Second Coming of Christ**

**19.** We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

(Matthew 25:31-46; John 14:1-3; Acts 1:9-11; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14; Hebrews 9:26-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20)

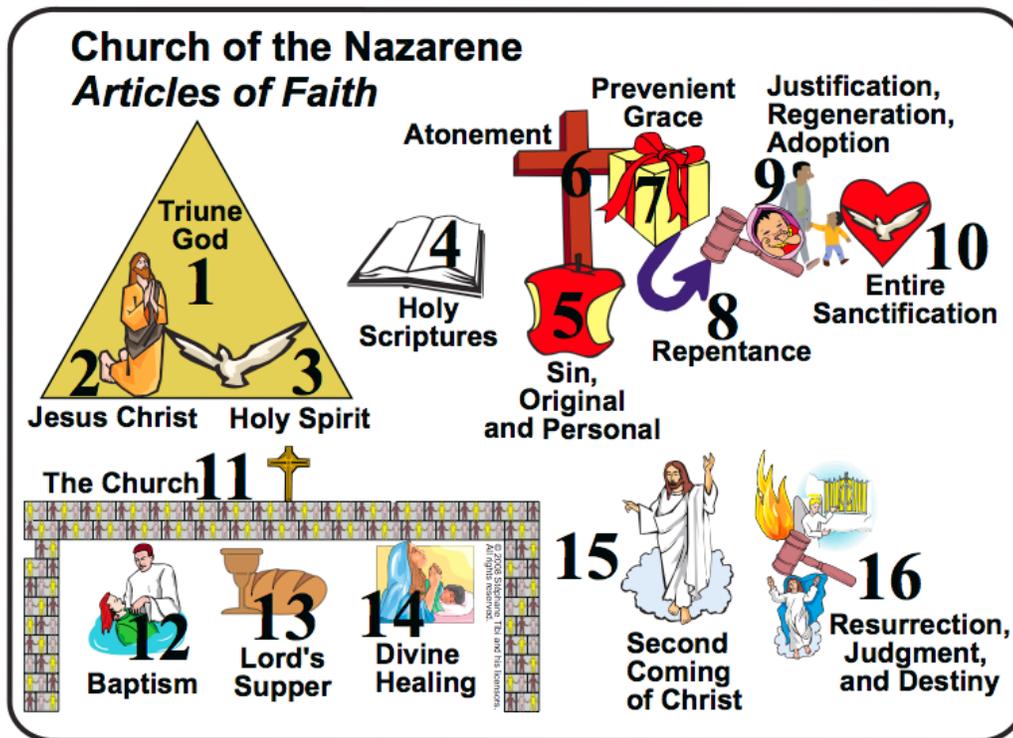
#### **XVI. Resurrection, Judgment, and Destiny**

**20.** We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

**21.** We believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life.

**22.** We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

(Genesis 18:25; 1 Samuel 2:10; Psalm 50:6; Isaiah 26:19; Daniel 12:2-3; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; 20:27-38; John 3:16-18; 5:25-29; 11:21-27; Acts 17:30-31; Romans 2:1-16; 14:7-12; 1 Corinthians 15:12-58; 2 Corinthians 5:10; 2 Thessalonians 1:5-10; Revelation 20:11-15; 22:1-15)



## The Apostles' Creed

I believe in God, the Father Almighty,  
the Maker of heaven and earth,  
and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried;

He descended to the dead. The third day He arose again from the dead;

He ascended into heaven,  
and sits on the right hand of God the Father Almighty;  
from there he shall come to judge the living and the dead.

I believe in the Holy Spirit;  
the holy catholic church \*;  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body;  
and the life everlasting.

Amen.

\* the Church universal

# Spiritual Gifts Survey Card

**Sunday School Ministries Division**

As evidence of my love for Christ and His Church, I want to be of service. I have indicated below the areas in which I have served, or in which I am willing to prepare to serve as called upon.

Name \_\_\_\_\_ (Last) \_\_\_\_\_ (First)

Street \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Telephone \_\_\_\_\_

| Write in information or mark the appropriate column with an X. Place an asterisk (*) by the thing you feel most qualified for and really desire to do. | List priority 1, 2, or 3 | Experience   |      | Now Doing | Willing to Prepare |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------|------|-----------|--------------------|
|                                                                                                                                                        |                          | No. of Years | When |           |                    |
| <b>ADMINISTRATION</b>                                                                                                                                  |                          |              |      |           |                    |
| 1. Church Board                                                                                                                                        |                          |              |      |           |                    |
| 2. Sunday School Ministries Board                                                                                                                      |                          |              |      |           |                    |
| <b>EVANGELISTIC OUTREACH</b>                                                                                                                           |                          |              |      |           |                    |
| 3. Start a new Sunday School class                                                                                                                     |                          |              |      |           |                    |
| 4. Start an extension Sunday School                                                                                                                    |                          |              |      |           |                    |
| 5. Participate in door-to-door survey                                                                                                                  |                          |              |      |           |                    |
| 6. Do weekly personal soul winning                                                                                                                     |                          |              |      |           |                    |
| 7. Open home for evangelistic Bible studies                                                                                                            |                          |              |      |           |                    |
| 8. Do weekly visitation of visitors/prospects                                                                                                          |                          |              |      |           |                    |
| 9. Do weekly follow-up nurturing of new converts                                                                                                       |                          |              |      |           |                    |
| 10. Use car to bring people to Sunday School                                                                                                           |                          |              |      |           |                    |
| 11. Use telephone to follow up on visitors/prospects                                                                                                   |                          |              |      |           |                    |
| 12. Assist in evangelistic bus ministry                                                                                                                |                          |              |      |           |                    |
| 13. Assist with extension Vacation Bible School                                                                                                        |                          |              |      |           |                    |
| 14. Assist with extension revival                                                                                                                      |                          |              |      |           |                    |
| <b>SUNDAY SCHOOL</b>                                                                                                                                   |                          |              |      |           |                    |
| 15. Teach children's Sunday School class                                                                                                               |                          |              |      |           |                    |
| 16. Teach youth Sunday School class                                                                                                                    |                          |              |      |           |                    |
| 17. Teach adult Sunday School class                                                                                                                    |                          |              |      |           |                    |
| 18. Assist teacher (Age-group: _____)                                                                                                                  |                          |              |      |           |                    |
| 19. Substitute for teacher (Age-group: _____)                                                                                                          |                          |              |      |           |                    |
| 20. Department supervisor                                                                                                                              |                          |              |      |           |                    |
| 21. Sunday School class officer                                                                                                                        |                          |              |      |           |                    |
| 22. Librarian                                                                                                                                          |                          |              |      |           |                    |
| <b>SUNDAY SCHOOL MINISTRIES</b>                                                                                                                        |                          |              |      |           |                    |
| 24. Vacation Bible School director/teacher                                                                                                             |                          |              |      |           |                    |
| 25. Work in children's church                                                                                                                          |                          |              |      |           |                    |
| 26. Work in extended session                                                                                                                           |                          |              |      |           |                    |
| 27. Children's Bible memorization director/helper                                                                                                      |                          |              |      |           |                    |
| 28. Children's quizzing director/helper                                                                                                                |                          |              |      |           |                    |
| 29. Children's missionary education director/helper                                                                                                    |                          |              |      |           |                    |
| 30. Caravan leader/helper                                                                                                                              |                          |              |      |           |                    |
| 31. NYI Council (What office? _____)                                                                                                                   |                          |              |      |           |                    |
| 32. Youth group sponsor                                                                                                                                |                          |              |      |           |                    |
| 33. Teen Bible quiz director/helper                                                                                                                    |                          |              |      |           |                    |
| 34. College/career worker                                                                                                                              |                          |              |      |           |                    |
| 35. Singles/senior adult worker                                                                                                                        |                          |              |      |           |                    |
| 36. Marriage and Family Life director                                                                                                                  |                          |              |      |           |                    |
| 37. Continuing Lay Training director/teacher                                                                                                           |                          |              |      |           |                    |
| 38. Work with audiovisual equipment                                                                                                                    |                          |              |      |           |                    |
| <b>MUSIC</b>                                                                                                                                           |                          |              |      |           |                    |
| 39. Children's choir director                                                                                                                          |                          |              |      |           |                    |
| 40. Youth choir director                                                                                                                               |                          |              |      |           |                    |
| 41. Play piano/organ                                                                                                                                   |                          |              |      |           |                    |
| 42. Lead group singing                                                                                                                                 |                          |              |      |           |                    |
| 43. Special music: Vocal ( ) Instrumental ( )                                                                                                          |                          |              |      |           |                    |
| <b>SPECIAL SERVICES</b>                                                                                                                                |                          |              |      |           |                    |
| 44. Serve as usher/greeter                                                                                                                             |                          |              |      |           |                    |
| 45. Call on telephone                                                                                                                                  |                          |              |      |           |                    |
| 46. Serve in church nursery                                                                                                                            |                          |              |      |           |                    |
| 47. Secretarial work                                                                                                                                   |                          |              |      |           |                    |
| 48. Make posters                                                                                                                                       |                          |              |      |           |                    |
| 49. Manual/skilled labor                                                                                                                               |                          |              |      |           |                    |
| 50. Custodial work                                                                                                                                     |                          |              |      |           |                    |
| 51. Distribute missionary reading books                                                                                                                |                          |              |      |           |                    |
| 52. Other (Specify): _____                                                                                                                             |                          |              |      |           |                    |

## **Quizzes**

For each quiz, have the students number 1-10 on a blank sheet of paper. The quiz will be given orally. Write "true" or "false" depending on whether the statement is accurate or in error in some way.

### **Quiz 1** (based on Lessons 1-3)

1. According to *Manual* par. 23, "The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven." (true)
2. Eucharist is another name for baptism. (false – It's another name for the Lord's Supper, or communion).
3. Dr. Phineas F. Bresee is usually considered the founder of the Church of the Nazarene. (true)
4. Charles Wesley opposed the idea that our faith should be based on solid theology and personal religious experience. (False – Wesley believed that both were important).
5. Entire sanctification is an important biblical teaching emphasized in the Church of the Nazarene. (true)
6. We believe that when we are sick, we should pray only, and never go to a doctor. (false)
7. Nazarenes believe that Jesus will one day return. (true)
8. The "means of grace" are ways that we draw closer to the Lord. (true)
9. The Church of the Nazarene does not require those joining the church as members to make a profession of faith. (false – It's an important requirement).
10. We believe in baptizing infants. (true)

### **Quiz 2** (based on lessons 4-6)

1. The Christian life is to be lived in a community of believers. (true)
2. The traditional Christian disciplines include fasting and reading Scripture. (true)
3. The General and Special Rules are Guides for Spiritual Formation. (true)
4. Susanna Wesley gave her son, John, no guidance in understanding the nature of sin (false – see her letter to him regarding sin)
5. The Church of the Nazarene has a Congregational form of government. (false – it is representative)
6. Not counting fields or regions, the main divisions of the Church of the Nazarene are local, district, and general. (true)

7. The World Evangelism Fund (WEF) supports the sending of Nazarene missionaries. (true)
8. The basic meaning of the word "ministry" is leadership. (false – It means "service.")
9. The Church of the Nazarene believes that all members should be involved in some type of ministry in the local church. (true)
10. A Nazarene elder is an ordained minister who has no call to preach. (false – That's what a deacon is).

**Quiz 3** (based on Lessons 7-9)

1. One place that a pastoral candidate can find out information about a local Nazarene church is in the district journal. (true)
2. As long as 2/3 of the members of a local church board vote to nominate a minister as their pastor, the district superintendent does not need to approve the nomination. (false – The d.s. must still approve the nomination, no matter how many vote to nominate the pastor).
3. If a church that has no pastor had fewer than 35 members voting in the last Annual Meeting, the district superintendent has the authority to appoint a pastor. (true)
4. The *Manual* only has provisions for the discipline of a minister, and not for the discipline of a member. (false – It has provisions for both).
5. Worship services in the Wesleyan-Holiness tradition are centered around preaching. (true)
6. The pastor should have a heart for evangelism. (true)
7. The president of the NMI is not a member of the church board. (false – By virtue of his or her office (*ex officio*), they also serve on the board)
8. To vote in an annual meeting, a member must be at least 15 years old. (true)
9. To be included on the church ballot for an annual meeting, it is not necessary for a nominee to be in harmony with paragraph 39 of the *Manual*. (false – He or she must be in harmony with it).
10. A tithe is 10% of our income that we offer back to God. (true)

**Note to course leader:**

The **final exam** for this course should *not* be shown to the students before the time of the exam. Make photocopies of it according to the number of students in your class. Take the exam yourself, using your leader's guide, to find the correct answers prior to correcting the tests.

## Final exam

TP 301 – Administering the Church

Name \_\_\_\_\_

Grade : \_\_\_\_\_/30

### **Instructions**

You have up to **90 minutes** to finish this exam. Take your time and respond well to all the questions.

N.B. – You may use your Bible during the test, but no student handbook, class notes or other helps.

### **SECTION A – MULTIPLE CHOICE**

\_\_\_\_/10

Here are ten questions. Respond to each one by circling the letter of the correct response.

1. What is the name of the book that guides the government of the Church of the Nazarene?
  - a. the *Discipline*
  - b. the *Handbook*
  - c. the *Constitution*
  - d. the *Manual*
2. Which of the following questions is *not* addressed in the Nazarene *Manual*?
  - a. How old must a member be to vote in an Annual Meeting?
  - b. As a Nazarene, may one participate in the Olympic Games?
  - c. May a local church board on its own go into debt to purchase a property?
  - d. May women serve as pastors in the Church of the Nazarene?
3. Which of the following does *not* describe where Nazarenes fit in the Christian family?
  - a. We are Roman Catholic.
  - b. We are Protestant.
  - c. We are Wesleyan.
  - d. We are Evangelical.
4. In what year was the Pentecostal Church of the Nazarene founded?
  - a. 1876
  - b. 1908
  - c. 1943
  - d. 1912

5. According to Rob Staples, what branch of study is a reflection of Jesus' command to "love the LORD your God with all your mind"?
- a. biology
  - b. astronomy
  - c. history
  - d. theology
6. What branch of the local church board has responsibility for the upkeep of church property?
- a. the trustees
  - b. the stewards
  - c. the managers
  - d. the associate pastors
7. Which of the following is *not* a condition for membership in the Church of the Nazarene?
- a. One must have a profession of faith in Christ.
  - b. One must believe in Nazarene doctrine.
  - c. One must be willing to remove one's shoes during worship.
  - d. One must be willing to submit to the church's government.
8. Who said: "In the church, there are only two categories: participants and critics"?
- a. Phineas F. Bresee
  - b. John Wesley
  - c. Susanna Wesley
  - d. Nina Gunter
9. Which of the following describes the election of members to district and general boards in the Church of the Nazarene?
- a. All members of the board must be male.
  - b. There must be an equal number of lay persons and clergy.
  - c. All members must have grown up in the church.
  - d. No politicians are allowed to serve on a district or general board.
10. In what African country has the Church of the Nazarene been present for the longest time?
- a. Swaziland
  - b. Liberia
  - c. Cape Verde
  - d. South Africa

**SECTION B – FILL IN THE BLANKS**

\_\_\_\_/10

Below are twenty sentences taken directly from the student manual. In each case, one important word has been taken out. Provide the missing word by writing it in the blank.

1. "When we baptize believers or participate in the \_\_\_\_\_, we are joining with Christians around the world and throughout history."
2. "The ancient church followed infant baptism with \_\_\_\_\_, at which time the child could acknowledge personal faith in Christ."
3. "Nazarenes also talk about and testify to being sanctified. The word 'sanctified' itself simply means 'being made \_\_\_\_\_.' "
4. Susanna Wesley advised her son, John: 'whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your \_\_\_\_\_ over your mind, that thing for you is sin.' "
5. To the pastor, Timothy, Paul writes: "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Tim. 1:6). This passage appears to be referring to the act of \_\_\_\_\_, or official recognition by the church of a gifting for vocational ministry.
6. Regarding a call into ordained ministry: "God calls, the Church \_\_\_\_\_."
7. "The formal review process is conducted within 60 days of the second anniversary of a pastor and every four years after the first review has been conducted. A review meeting should be planned and coordinated by the \_\_\_\_\_ superintendent and the pastor."
8. "In the same way, the pastor must not play the role of the church treasurer, nor place pressure on the treasurer to '\_\_\_\_\_ the other way.' "
9. "We read Scripture to allow God to \_\_\_\_\_ us, not simply for learning the content. Scripture should also be the focus of meditation, with one focusing upon small passages and allowing God's Spirit to move."
10. "Holiness brought people together to form a church so the doctrine of entire sanctification could be proclaimed and a common lifestyle could be lived within a \_\_\_\_\_."

11. "While Paul had a right to claim support, by example he provided for his needs by making tents. There was no shame in supplementing his income through his trade. In the same way – particularly when a church is new and small – a pastor may be \_\_\_\_\_ professional."

12. "The Board of Trustees should set up a schedule for the counting of money. Like banking institutions, always use dual \_\_\_\_\_, i.e. never let a single person count the money alone. There must always be at least two who perform this task, and the two should not be from the same family."

13. "It has been said: 'I am not saved *by* my good works, but \_\_\_\_\_ I am saved, I will do good works.' "

14. "Wesleyan-Arminians, with an emphasis upon \_\_\_\_\_ grace, i.e. the grace of God that goes before any formal proclamation of the Gospel, believe that we are coming alongside the Holy Spirit in the evangelistic work already begun."

15. Charles Wesley famously said: "Unite the two so long disjointed, knowledge and vital \_\_\_\_\_."

16. "Ministry is \_\_\_\_\_, and it is for all Christians. The Lord has gifted each of us with talents for a reason, to serve Him and to build His Kingdom."

17. "Whatever income the church receives, the treasurer takes the first tenth to apply to the payment of the \_\_\_\_\_ Fair Share Budget and the World Evangelism Fund (WEF)."

18. "The church board represents the shared \_\_\_\_\_ between lay and clergy within the local church. The church board has indirect responsibility over each activity of the church."

19. "Original sin needs to be \_\_\_\_\_ by God. This happens when a person surrenders his or her total self to God so that He takes control at the center of one's life."

20. "(District) 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 \_\_\_\_\_ where the laws allow."



5. What are spiritual gifts? What role should they play in how the Church goes about ministry?

6. What is the purpose of the district? How is it governed? How is it funded?

7. What are the three departments in the local church? What is their purpose? Who is at the head of each department?

8. What is the meaning of "stewardship"? What is its relation to time, talent, and treasure?

9. What role does the pastor play in the worship service? Why is careful planning of the parts of a service an important part of that role?

10. What are "gifts and graces"? How do they relate to the Church's role in confirming the call of God to ordained ministry on the life of a church member?





