MINISTRY DEVELOPMENT CENTRES MANUAL

2005

CHURCH OF THE NAZARENE CANADA

. . . . . for such a time as this . . . . .

Forward

To appreciate the "why" of the educational strategy outlined in this manual it is important to understand the National Vision Statement of the Church of the Nazarene Canada which is the basis for its development. This vision statement is as follows:

**We, the people in Canada called Nazarenes,
commit ourselves to**

obeying the Father • honouring the Son • living in the Spirit

by

• engaging in effective evangelism,

• experiencing and promoting the holy life

• raising a generation of competent and Spirit-filled leaders

Raising a generation of competent and Spirit filled leaders can immediately be understood as an educational mandate. One can then ask competent, in what way? Competent in engaging in effective evangelism. And Spirit filled? To experience holiness and receive the motivation to promote the holiness lifestyle.

Ministry Development Centres seek to address educational/equipping needs but beyond this they can also be understood to be an evangelism strategy to spread the gospel and holiness experience across the nation through the Church of the Nazarene. It is a strategy to inspire, prepare and deploy lay people and vocational personnel for the work of accomplishing the National Vision of the Church of the Nazarene Canada.

All the material in this manual which is a work in progress is to be used in conjunction with the Ministerial Preparation Sourcebook produced by the Education Committee of the National Board.

This manual is a revision from the 2000 edition.

Ministry Development Centres Manual

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MINISTRY DEVELOPMENT CENTRES

MISSION STATEMENT

Ministry Development Centres are a National/Regional initiative of the Church of the Nazarene Canada and have been created to promote ministry training and deployment within each district for Christian service in the context of the individual culture. Ministry Development Centres are owned and operated by the District but are accountable to the National Board for standards and certification.

The purpose of the MDCs is fourfold:

- train lay Christians for ministry in the local church and beyond

- prepare bi-vocational and/or second career and/or non Anglo pastors, and/or others as appropriate for credentialing

- Utilize a validated curriculum (Vocational Track)

- Give assistance in providing continuing education units for ordained ministers in the Church of the Nazarene Canada.

Ministry Development Centres are committed to Christian training with emphasis on evangelism and church extension in the Wesleyan Arminian theological perspective. It seeks to emphasize biblical principles while exposing students to a broad range of human knowledge. It also seeks to supplement the students growing knowledge with their concurrent involvement in ministry opportunities.

MINISTRY DEVELOPMENT CENTRES RATIONALE

Basic Needs For Quality Lay and Pastoral Ministry Preparation

- Teachers who are also models

- Doing ministry as an integral part of learning ministry

- Teacher's and student's commitment to lifelong continuing education

- Mentoring for all students

- Ministerial preparation must be available* to all.

- Ministerial preparation must be affordable* for all.

- Training must be flexible* enough to include all.

- The objective of the lay training must be lay ministry (not just increased knowledge).

- The objective of the pastoral studies must be preparation for effective ministry (not just a diploma).

- The completion of the lay training courses may be recognized as credit toward ministerial preparation.

- The completion of ministerial preparation needs to be recognized as only the beginning of life-long learning.

(* Words previously voiced by Bill Stewart, National Director)

Why Recognize and Promote Lay Training

- To embrace and encourage those lay training centres already in existence.

- To encourage laypeople who want to be deployed and are recognizing their need for training.

- To give laypeople confidence to do ministry.

- To create an excellent farming method for producing pastors. (Several pastors and missionaries were first attracted to ministry through lay training opportunities.)
- To give deserved recognition to the place of lay ministry

- To respond to the fact that the task of evangelism and discipling is too big for clergy alone

- To effectively utilize the experience and vision of lay people to enable a quick and effective response

Why We Need More Opportunities for Pastoral Preparation

- To give affordable, available, flexible education for

  - 2nd career people with established families and homes, who must work and support family while preparing to minister

  - non Anglo students who need to learn in their own language, live in the communities where they will minister or who can learn in English but need a more relaxed pace to deal with language

  - the economically challenged and the bi-vocational student pastor

- To help with the ever urgent need for more pastors

- To give a Nazarene option to people who are presently seeking training at other institutions

- To help fulfill the "Guiding Principles for Training and Education in the Church of the Nazarene" (a paper prepared by our National Director)

Ministry Development Centres Field Coordinator
Church of the Nazarene Canada
Job Description

Responsibilities:

- To encourage each district to organize and maintain an MDC

- Instruct districts on the formation of an MDC Board

- Prepare directors to set up and operate Ministry Centres.

- Facilitate the ongoing development of the MDCs

- Provide ongoing annual conference for directors of the MDCs

- Facilitate interaction and the flow of information re MDCs between the MDC Directors, the District Superintendents, the National Director and RCOSAC.

- Monitor the MDCs in relation to the guidelines and standards established by the National Education Committee through RCOSAC.

Accountability:

- Quarterly to the National Director
- Quarterly to the Regional Education Coordinator
- Annually to the Education Committee of the National Board (or as requested)

Appointment/Supervision:

- Appointed by the National Director each quadrennium
- Supervision by the National Director (who is in consultation with the Regional Education Coordinator.)

Annual Budget (1999)

Salary	$ 1
Total	$5000

- Expense budget approved annually by the National Board and used at the discretion of the coordinator.

District MDC (Ministry Development Centres) Director
Job Description and Accountability

Described here are: a) the steps to initiate Lay Training on a district.
                        b) the steps for developing the Vocational Track on a district

1. District MDC Board

The District MDC Director will work with the DS to appoint a District MDC Board. Board members are subject to District Advisory Board approval. **The programs may vary from District to District, according to the respective needs of the districts but always in keeping with the national guidelines and standards.** The board will be responsible for providing the MDC programmes.

NB The District MDC Director does not have to direct each area of development personally but will oversee all of them.

2. Setting Up Lay Development Courses (with help of board if one has been appointed)

- acquaint yourself with the background rationale for MDCs (p 2)

- tailor courses to region in keeping with national guidelines (p 7)

- draw up a schedule for the course (see sample brochure pp 9,10)

- work out a proposed budget (p 8)

- select teaching and other personnel (i.e. administrator, secretary, treasurer)

- means of selecting students (see sample brochure pp 9,10)

- decide on and prepare brochures/applications or other marketing ideas.

- process applications, send response to students

- be present at each course, take responsibility for the atmosphere of centre (i.e. good spirit, upbeat, encouraging, cooperative, always centered around ministry, especially to the unchurched).

- seek to encourage, mentor, monitor the ongoing learning and developing ministries of each student (a good choice of Chaplin will help you here as well)
- keep good records (financial, attendance, progress, evaluations - your own and students)

- plan for graduation ceremony at district assembly. (National Certificates are available from the National Office.

- plan for or delegate responsibility for the organization of some social occasions

- report in writing to the National MDC Field Coordinator quarterly.

- attend annual District MDC Directors National Meeting.

3. Setting up Vocational Track

- acquaint yourself with the sections in this manual pertaining to pastoral preparation and the Ministerial Preparation Sourcebook

- with the MDC Board commit to the Modular Course of Studies authorized by the National Board and Clergy Services.

- Have the delivery system, qualifications of instructors and curriculum validated by RCOSAC.

- prepare schedule of Modules for the Vocational Track.

- Have courses substituted for Modules validated by RCOSAC.

- prepare budget for Vocational Track (p 33)

- select teachers for the course and seek MDC Board approval in keeping with the guidelines (p 34)

- select place for the Centre (see auxiliary form)

- decide on and prepare brochures/applications or other marketing ideas.

- process applications, send response to students

- be present at the beginning of each Module and visit from time to time. Take responsibility for the atmosphere of centre (i.e.. good spirit, upbeat, encouraging, cooperative, always centered around ministry and especially to the unchurched)

- seek to encourage, mentor, monitor the ongoing learning and developing ministries of each student (a good choice of Chaplin will help you here as well)

- keep good records (financial, attendance, progress, evaluations - your own and students)

- plan for or delegate responsibility for the organization of some social occasions

- plan for graduation ceremony at district assembly. (National diplomas are available from the National Field Coordinator)

- report in writing to the National MDC Field Coordinator quarterly.

Suggested Budget and Honorarium/Salary for Director

   This will be left up to the individual districts. In some cases $1.00 a year people may be available. In some cases as the MDCs develop the task could take up a fair portion of a person's working hours and perhaps a part time salary ($5,000 - 6000 or?) would be needed. Districts will decide if the salary will be part of the cost of the courses or not. Otherwise all budget items need to be covered by the cost of the schools to the students. **The objective is that each MDC should be self supporting.**

Each district is responsible for preparing its own budget and scheduling.

LAY TRAINING

Lay Training: Purpose and Parameters

Lay Training is a crucial part of the Ministry Development Centres. From the outset the intention and policy has been to provide a basic lay training that all laity ought to take. Districts may go beyond the "basics" if they wish, but the basic lay training should be offered consistently on demand. Should there not be enough demand to offer the courses every year, the programme could be offered alternate years.

National Guidelines for Lay Training Courses (passed by the National Board, January 1998)

We recommend that eight practical courses make up the National Lay Ministry Diploma program. Six essential courses are required along with two elective courses that are selected according to district vision and context. The required courses are listed below.

As well as taking the courses and doing appropriate assignments each person attending the lay training courses needs to be engaged in outreach ministry. This may be an existing ministry or a new one. It may be a ministry outside of the work of the local church. It may also involve outreach which will directly benefit the local church, outreach as a satellite for the local church or outreach to begin a new church.

- Know What You Believe and Why (Christian Doctrine, including the Apostles' Creed and basic Nazarene doctrine) This course will give the student some understanding of how doctrine is developed from scripture, groundwork for Christian apologetics, and sound explanations of the doctrinal position of the Church of the Nazarene.

- Simple and Straight (Bible Survey, conducting a Basic Bible Study, including how to interpret scripture so that it can lead to the teaching or preaching experience) The student will receive an overview of the basic thrust of each major section of the Bible. Practics of conducting a Bible Study will be a major emphasis.

- The Lord Added Daily (Evangelism and Discipleship, including how to train and mobilize a corps of workers to do effective evangelism). The student will grasp an understanding of Evangelism and Discipleship in the Canadian context, an understanding of how people find Christ and how this knowledge helps to sharpen evangelism and discipleship skills. Biblical and currents models will be examined.

- Come Let Us Adore Him (Christian Worship, the content, preparation and realization of a worship service including the theology and leading of worship) The student will grapple with the true meaning of worship, how to worship in small and large groups and what is involved in a good worship experience.

- Mobilization (Understanding Our Mission, as Christians or that of the local church, including how to develop a sense of mission, group dynamics and management) This course gives students an understanding of what Christians must be about and the value of vision and mission at the district, local, and personal levels.

- TLC (The Nurture and Care of People, the basics of pastoral care and related people skills, including how to help people in crisis and knowing when to refer) This course will

help the student in basic self understanding, listening skills, and practical ways to help in life situations.

The Canada (????) District

and

The Church of the Nazarene Canada

are pleased to present this

Lay Ministry Certificate

to

_____

having successfully completed the

Lay Ministry Training Program

through the

Ministry Development Centre

this_____ day of _____, 20_____

Signed: _____
National Director

Signed: _____
District Superintendent

Signed: _____
District MDC Coordinator

Ministry Development Centres Board
Bylaws

ARTICLE 1 - NAME

This organization shall be known as the Ministry Development Centres Board of the _____District, Church of the Nazarene.

ARTICLE 2 - MINISTRY DEVELOPMENT CENTRE BOARD

The MDC Board shall consist of seven members and shall initially be appointed by the District MDC Director and the District Superintendent. These appointments shall be subject to District Advisory Board approval... By election the Advisory Board shall designate 1 members for a 3 year term, 2 members for a 2 year term, and 2 members for a 1 year term. Thereafter the Advisory Board shall elect 2 members for a 3 year term annually from nominations submitted by the Ministry Development Centre Board. This election shall take place at the first meeting of the District Advisory Board following District Assembly.

One of the nine members shall be a member of the District Advisory Board and one of the nine members shall be a member of the District Board of Ministry (Credentials/Studies)

Vacancies of the elected members shall be filled by the District Advisory Board from nominations submitted by the Ministry Development Centre Board.

There shall be two members of the MDC Board who shall be ex officio; The District Superintendent, the MDC Director.

The National MDC Field Coordinator shall serve as advisor to the MDC Board as necessary.

ARTICLE 3 - EXECUTIVE COMMITTEE

The MDC Board shall elect annually following District Assembly, from their members, a chairman, vice chairman, and secretary. This Board also shall elect a treasurer, who does not necessarily need to be a member of the MDC Board. These four officers along with the District Superintendent, the Director, shall serve as the Executive Committee. This committee is responsible to the MDC Board. They shall be empowered to act for the MDC Board between meetings of the full Board. The Executive Committee shall report to the full Board, which shall vote to ratify the actions of the Executive Committee. The MDC Director may serve as chair.

ARTICLE 4 - MEETINGS

The MDC Board shall meet at least twice a year. Additional meetings may be called by the chairman of the MDC Board or the District Superintendent.

ARTICLE 5 - ACCOUNTABILITY

The MDC Board shall be responsible to the District Advisory Board.

ARTICLE 6 - DUTIES AND POWERS

The MDC Board annually shall act on the following;

Section 1. Elect the Director, effective for each quadrennium from the recommendations of the District Superintendent and the National MDC Field Coordinator. In case of a mid term vacancy the board would elect an interim director from the recommendations of the District Superintendent and the National MDC Field Coordinator.

Section 2. Receive and approve the report of the Director at each meeting

Section 3. Employ at the MDC Board¹s discretion and upon the recommendation of the Director, any other personnel.

Section 4. Elect, upon the recommendation of the Director and with the approval of the National MDC Field Coordinator a qualified teaching faculty who shall have a Master's Degree or its equivalent or be a recognized practitioner in the field.

Section 5. Determine the salaries, tuition, fees and any other financial consideration necessary to the operation of the MDC.

Section 6. Approve an annual budget submitted by a committee appointed by the chairman of the MDC Board with the approval of the District Superintendent.

Section 7. Care for the interests of MDC and its work not other wise provided for.

Section 8. Work with the director to accomplish the four items listed under purposes above.

ARTICLE 7 - VOTING

A quorum shall be one more than 50 percent of appointed and ex officio members. All business shall be decided by a majority of those present and voting. Robert¹s Rules of Order shall be observed in conducting the business of the MDC Board.

ARTICLE 8 - CHANGES IN BYLAWS

Any changes or amendments in these bylaws shall be made by a two-thirds vote of the MDC Board upon approval of the District Superintendent and the National MDC Field Director.

VOCATIONAL TRACK

THE MODULAR COURSE OF STUDIES

The International Board of Education, through "Clergy Development" developed a 24 course modular curriculum. These 24 modules are outcome based, learner focused and outcome driven and meet the manual, RCOSAC/ICOSAC, and National Board requirements. The modules provide the basic educational requirements to prepare the learner for ordination in the Church of the Nazarene.

Districts or the National Board may choose to offer additional course requirements as cultural adaptation. It is understood that ordained pastors must engage themselves in life-long learning and continuing education. The modules available through the Ministry Development Centres are ideal for this purpose.

OUTCOME BASED EDUCATION

In Outcome Based Education, all programs and instruction are designed to have produced specific, lasting results in learners by the time they leave the programme.

WHO WROTE THE MODULES?

Every module is the accumulation of effort by many people. The principal contributor, an expert in the field, prepares the module. A second content specialist or responder reviews the document to insure that it does not represent a single, narrow view or opinion. An educational specialist examines the pedagogical aspects. An outsider is assigned to help sensitize the material. A preacher is engaged to make sure the modules are relevant.

A WORD ABOUT VOCATIONAL TRACK FACULTY

Faculty members will be approved because

- They exhibit a lifestyle that is in keeping with the Vision Statement of the Church of the Nazarene Canada
- They have at least a Masters Degree with included study in the area they are teaching or are recognized practitioners in their field
- Are able teachers
- Exhibit good people skills

In order to meet the standards for RCOSAC approval, faculty will

- Be approved by the Ministry Development Centre Board of each district and the National MDC Coordinator
- Submit additions to the module in advance of class for the approval of the vocational track director
- Return signed contract before beginning of first class
- Complete faculty resume for Ministry Development Centre faculty file
- Use assessment system provided by the track director
- File student assessment results with the director within two weeks of course completion

Faculty members may

- Invite other qualified personnel as guest instructors with director's permission
- Include on site visits to pertinent places with director's permission

MODULAR COURSE OF STUDY
SUGGESTED SEQUENCE

Modules listed in Groups 1 – 4 generally assume that students have completed those listed in previous groups. At-large modules may be taken at any time after a student has completed Group 1.

GROUP 1

Exploring Christian Ministry
Telling the New Testament Story of God
Telling the Old Testament Story of God
Communicating with Spoken and Written Language

GROUP 2

Interpreting Scripture
Tracing the Story of God in the Bible
Examining our Christian Heritage 1
Exploring John Wesley's Theology

GROUP 3

Investigating Christian Theology 1
Examining Our Christian Heritage 2
Becoming a Holy People

GROUP 4

Investigating Christian Theology 2
Preaching the Story of God
Supervised Ministry Experience

AT LARGE

Practicing Wesleyan-Holiness Spiritual Formation
Exploring Nazarene History and Polity
Declaring the Gospel of God
Shepherding God's People
Providing Christian Education for All Ages
Communicating Christ Cross Culturally
Leading the People of God
Administering the Local Church
Living Ethical Lives
Communicating the Gospel in a Pluralistic World

OTHER EDUCATIONAL PROVIDERS

There are other educational providers and delivery systems for the validated programs. These may be viable alternatives for MDC students under certain circumstances. Two cautions are noteworthy:

1. Online (distance) learning is not suited to every student's learning style.
2. Before registering for a module from another educational provider, permission must be obtained from the District Ministerial Studies Committee secretary and the District MDC Director.

CLASS ATTENDANCE:

Because a Ministry Development Centre education assumes that significant learning takes place in the class room environment, regular class attendance is required. In the case of serious illness, family emergencies and/or work related problems; a student may miss a total of 10 % of class time for any given module without explanation or penalty. Absences beyond 10% of class time for the module will place the student at risk of being denied a credit for the module. This decision will be at the discretion of the instructor and the MDC Director

INCOMPLETE WORK

"I" indicates unfinished work at the end of a semester due to extenuating circumstances. A student must request the "I" from the instructor, justifying the reason for that request. When granted, "I" grades must be removed during the following semester or it automatically becomes "_____ (The Student) _____ has not demonstrated evidence of having achieved the competencies and abilities of Module _____ (title) _____."

REPEATED MODULES

 Students may repeat modules. All modules are recorded on a student's transcript.

ACADEMIC PROBATION

Students whose final assessment states, "has not demonstrated evidence of having achieved the competencies and requirements of Module _____title_____" for two semesters may be placed on academic probation. The MDC Director will attempt to provide counselling to improve the quality of the student's work. Students not meeting the requirements over four semesters will be declared ineligible to enrol the next semester.

WITHDRAWAL POLICY

Students choosing to withdraw from a module must consult with the MDC Director. Formal withdrawal requires the correct forms to be completed and is not official until approved in writing by the Director. Tuition will not be refunded and grades will be recorded as "has not demonstrated evidence of having achieved the competencies and abilities of Module __ (title) _____" for students who stop attending without going through the formal withdrawal process.

REFUNDS:

Each district MDC will establish its refund policy. Fifty dollars should be non-refundable for administration.

90% during the second week of classes (20 % of the sessions)
75% during the third week of classes (30 % of the sessions)
50% during the fourth week of classes (40 % of the sessions)
25% during the fifth week of classes (50 % of the sessions)
None from the beginning of the sixth week (after 50% of the sessions)

CLASSROOM PREPARATION (**HOMEWORK**):

The minimum amount of time a student is expected to spend in outside preparation for a class is two hours for each hour spent in class. The instructor should be guided accordingly in making outside class assignments.

RCOSAC

The Regional Course of Study Advisory Committee develops validation procedures and verifies that ministerial Education programmes meet the RCOSAC/ICOSAC minimum standards. Validation is done on a professional level and determines whether or not a graduate from the programme would predictably display the needed knowledge and skills of the profession.

The Regional Course of Study Advisory Committee must be composed of all those interested in ministerial education – laity, pastors, administrators, educators, students.

NOTE: All MDC's must be validated by 2006.

What might RCOSAC evaluate Re MDC's?

Answer:	Instructor qualifications and selection process
	Facilities
	Resources: library access, readings, videos, internet, texts,
	Pedagogical Issues: Lecture, group work, research, papers, tests, journals, student assessment (formative and summative).

STUDENT ASSESSMENT (SUMMATIVE)

There are no numerical or letter grades assigned to students for outcome based education (the Modules). The instructor's assessment of evidence (or lack of evidence) of acquired competencies and abilities, will be accumulated from papers, assignments, mini-tests, projects, group work, book reports, etc. and will be given frequently and regularly as feedback to the student. There should be no surprises at the completion of the module.

Summative assessment of the student's work will consist of one of two statements"

"____ (The Student) _____ has demonstrated evidence of having achieved all the requirements, the competencies and abilities of Module ____ (title) _____."

Or

"____ (The Student) _____ has not demonstrated evidence of having achieved all the requirements, the competencies and abilities of Module ____ (title) _____."

REPORTING TO THE DISTRICT BOARD OF MINISTRY

One of the above statements pertaining to each student will be sent to the secretary of the District Board of Ministry upon the student's completion of the Module.

ASSESSING LEARNING IN MODULE LESSONS

Statements about the student's learning:

Attended the lesson
Showed up for class
Was actively involved in learning activities
Completed written homework
Did not complete written homework
Was prepared to participate in discussions
Obviously read homework assignment.
Made reference to homework reading assignment during discussions
Contributed to small group discussions
Put extra effort into completing written homework
Asked good questions during class discussion
Contributed to class discussion
Contributed insightful illustrations of principles
Constructively challenged other students' ideas
Contributed to the quality of the learning environment
Demonstrated a willingness to learn Showed a teachable spirit
Adjusted initial concepts based on discussion
Refined initial ideas based on lesson activities
Gave examples of application of classroom topics to real-time ministry
Appeared distracted or preoccupied
Left the session before dismissal
Facilitated small group activities
Distracted from small group activities
Dominated discussion
Worked as a team player
Led when required, followed when appropriate

Feedback on written homework:

Feedback on journal:

Final assessment:

Student writes a 2 to 3-page paper summarizing what has been learned (4-Cs) for the final session.
- How has this module improved your content knowledge?
- What competencies have you developed through this module and how are you using them in your ministry?
- How has this module influenced your character development?
- How has this module changed the way you see your ministry context?

The following form may be used by the instructor to report to the MDC Director and by the MDC Director to report to the Ministerial Studies Secretary. A copy should also be sent to the National MDC Coordinator

MODULE COURSE OF STUDY
MODULE COMPLETION REPORT

Module Title: _____

Module Dates: Begin _____ End _____

Sponsoring District or Educational Provider: _____

Instructor's Name: _____

Address: _____

City/Province/ Postal Code: _____

Telephone: _____ Email: _____

The following students have successfully completed all requirements for this module including:
- **Attending the minimum number of lessons as stated in the module syllabus**
- **Actively participating in classroom learning activities**
- **Successfully completing all assigned homework**
- **Completing other requirements as stated in the module syllabus.**

Students:

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

17. _____

18. _____

19. _____

20. _____

Instructor's Signature: _____ Date: _____

RATIONALES

Each of the Modules is grounded in a philosophy of learning; please Note:

1. Every module is a combination of information and application which leads the student toward transformation. The expectation is that every module will engage the student in such a way that they will experience personal change.
2. In relation to the above, each module is required to help the student answer the questions:
    a. How does this apply to me?
    b. How does this apply to the lost?
    c. How does this apply to my church?
3. Competency outcomes follow each module description.
4. One of the competencies that is expected for each module and listed repeatedly is stated here boldly for emphasis: **Ability to Articulate Change as a result of the Module**.

ADMINISTERING THE LOCAL CHURCH

Module Vision Statement:
Administration starts with a thorough understanding of Christ's mission for His Church locally and globally. Such an understanding is needed to shape and motivate the accomplishment of interrelated ministries and tasks in a particular congregation. In a local congregation, administration could be defined as implementing and managing the mission of Christ in His Church.

Administration is a continual and intentional process that connects and uses gifts of individual believers to enable a particular congregation to win people to Christ and to build a spiritually healthy church. In the process, service does to the spirit of the one who serves something like what physical conditioning does to the body; as a result, the believer's spiritual stamina develops. These three outcomes are incredibly significant—new people won, disciples developed, and churches strengthened.

This module deals over and over with the development of the administrator—that's you, the prospective pastor. As the basic foundation for such development, this module teaches that all church leaders work from three ever-present realities: (1) what you are, (2) what you know, and (3) what you do.

Unlike the way secular businesses operate, the church does its work in and through relationships — voluntary relationships built on a common faith. While the chief executive officer (CEO) of a business hires and fires and has authority to use personnel as a business commodity, the pastor leads by inspiration, instruction, information, and influence. While a business may build for a decade or a generation, the pastor and the congregation build for eternity. While profit may be the aim of a business, the church's purpose is to bring as many people as possible to Christ and then help mature those believers into disciples. While churches should be businesslike in their work, Kingdom work is much bigger and more lasting than anything any business can do. Thus, the administrative leader of a congregation should learn as much as possible about secular leadership strategies and management principles but always be guided within by the unique differences between Kingdom and secular business.

Specific directives for the ministry of administration can be found throughout Scripture, especially in the references to overseer and/or bishop. Then, too, pervasive support from Scripture can be found wherever order, organization, and efficiency are discussed—examples would be the encounter between Moses and his father-in-law (Ex 18:13ff) and Jesus instructing the disciples on how to organize the feeding of the 5,000 (Mk 6:14ff).

For several decades, a creative progression has developed in the discussion of the church's administrative work. First the function was called church administration. Next came church management. And more recently it has been called church leadership. Whatever the name or designation for this part of ministry, the pastor must understand that administration is never an end in itself. Rather, administration is the way the gospel moves from concept to reality in a congregation and through that congregation to its community. One writer said administration is how the gospel gets done. Another said administration is the delivery system for the gospel. Several basic issues about administration are clear:

    • Budgets, facilities, calendars, and programs can and should be managed.
    • People are to be led but not managed.
    • As a branch manager of the eternal church of the living God, be sure to operate
    from a higher level than mere business strategies.

A veteran church leader commented that administration is an art form, something like an oil painting. This module attempts to help the beginning artist understand the basics of the art—color, form, canvas, and brushes. The painting will be unique and personal.

BECOMING A HOLY PEOPLE

Module Vision Statement:
The Church of the Nazarene identifies itself as a "holiness" denomination. This signifies two realities. First of all, our roots grow out of a tradition known as the "Holiness Movement" that arose in 19th-century America. We relate ourselves closely to other denominations that were born out of the same tradition. Holiness is an integral part of our historical identity. Yet, this "holiness" historical context also necessarily implies a "holiness" *theology* that under girds subsequent historical events. The denominations and other associations of the movement all claimed—and claim—a particular understanding of a "doctrine of sanctification," which can also be articulated as a "theology of holiness." The very word "holiness" became an abbreviation for both of these realities—the "holiness movement" and "holiness doctrine." The roots of this holiness doctrine can be traced back to the Early Church writers, particularly in the East—those patristics who wrote in Greek. Aspects of the doctrine can be found throughout the history of the Middle Ages, the Reformation, and Anglicanism. John Wesley, of course, was the one who articulated a fully developed doctrine of sanctification; his theological vision, as well as his historical placement, led to the formation of the Methodist denomination—established in America in 1784. And yet, when Wesley's theology of "Christian perfection" met the 19th-century cultural, religious and historical context, theological changes necessarily arose. In the last few decades a debate has arisen. This must be acknowledged at the very beginning of our explorations here. There have been scholars and preachers who have seen the 19th-century changes as grand *improvements* on Wesley that are to be celebrated and held fast. On the extreme opposite side, there are scholars and preachers who see such changes as a theological *disaster*, and cry for a return to Wesley's 18th-century articulation. There are other scholars and preachers who no doubt stand somewhere in the middle, often confused about the crucial issues, interpretations and ultimate distinctives of the debate itself. Sides of the debate can be associated with names of scholars who represent them. The debate in some cases has been engaged fervently. Foremost, it is important here to simply recognize that the roots of the Church of the Nazarene grow from both sources, Wesleyan and Holiness. We are a Wesleyan-Holiness denomination. It will be the attempt of this author to give both of these sources due attention. It is her opinion that besides taking what is best from both, there is another critical agenda for the denomination today: how to best articulate a theology of holiness for the 21st century. Both the cry "back to Wesley" and "back to the holiness revival" need to be redirected toward the future. Another crucial facet of holiness theology in today's context needs to be articulated before we begin. For various reasons—which will be presented and pondered in the lessons to follow—holiness theology, particularly the doctrine of entire sanctification, is losing emphasis in the churches of our denomination. There is either a generalized apathy, or such confusion about key definitional elements, that constructive, clear, healthy, realistic, and

God-centered articulations of the doctrine are harder and harder to find. If this doctrine is our clear "distinctive" as a denomination, it is not too strong to say that there is no assurance that it will be passed *well, if at all,* to the next generations. The only true way we can reclaim and reproclaim our distinctive doctrine is through the preparation and education of our clergy. The author has committed herself to this project in light of what she believes to be a present "crisis" as articulated above. It is hoped that this specific module will provide a means of such crucial preparation for preaching and teaching holiness now.

The structure of this module is not without an underlying support, namely, the Wesleyan quadrilateral. This is a methodology that holds to the primacy of Scripture. Yet, Wesley believed that the Scriptures should be interpreted dynamically: *Scripture* has been interpreted by *tradition*—a history of interpretation that requires some fidelity; it witnesses to an *experience* of Christ and the Christian gospel that is dynamic and communal in character; it should be understood, organized, and effectively communicated through the aid of *reason*. Thus, the lessons in this module will examine the theology of holiness from the perspective of: Scripture, tradition, reason, and experience. It will also examine related doctrines that are intricately involved in a strong interpretation of holiness—the doctrines of humanity, sin, and salvation. It will deal with the realm of "holiness ethics" and finally make some recommendations for articulating the theology of holiness and the doctrine of entire sanctification in the present context. It is extremely important that those preparing for ordained ministry in the Church of the Nazarene catch, hold, and employ the dynamism of the Wesleyan-Holiness theological paradigm, particularly in its expression of the doctrine of sanctification. This module is designed with our future denominational identity firmly in mind.

PROVIDING CHRISTIAN EDUCATION FOR ALL AGES

Course Vision Statement

The course is a basic introduction to the field of Christian education. Christian education has its foundations in two primary areas: (1) Christian theology and (2) education. Therefore, we will be exploring the theological roots (both in the Bible and history) of Christian education and the education principles and practices that enable our efforts to be effective and relevant. The primary context in which Christian education takes place is the community of faith, which is most often expressed in the local church. So our study will focus primarily on Christian education in the local church and the various types of educational settings and structures present there. At the completion of the course, the students and teacher will have a clearer understanding of how Christian faith is nurtured in persons and communities. They will be equipped with some basic skills to create strong educational structures, materials, and practices for use in their own settings. They will also have a growing passion to see children, youth, and adults become Christians and be nurtured in Christian faith.

EXAMINING OUR CHRISTIAN HERITAGE 1

Module Vision Statement
The lessons are based on general goals that revolve around five basic themes in the history of Christianity: Scripture and tradition; church structures; church and society; the spread of Christianity; and Christian spirituality, including Christian life, worship, and ministry. Understanding these aspects of the history of Christianity provides perspectives essential for Christian ministry in the world today.

This module aims at developing historical understanding of the Christian faith and tells the story of how people responded to the call of the gospel in the early and medieval periods. It is suggested that this module serve as a prerequisite for the History of Christianity 2.

This module will concentrate on the history of Christianity from the apostolic era through the Middle Ages to the pre-Reformation era. Students will discover and gain a deeper appreciation for the church's redemptive purposes in people, events, movements, and cultures. Students will be enabled to build bridges from historical understanding to personal spiritual formation, the role of the church in society, and contemporary ministry.

EXPLORING CHRISTIAN MINISTRY

Rationale
The Modular Course of Study Series Foreword is a rationale for *Exploring Christian Ministry.* The module writer intends to view the minister and the ministry from a biblical perspective, to present the ministry as a high calling demanding holy living and hard work, and to encourage a hunger for and commitment to a lifetime of arduous study and patient ministry. This module is designed for those persons who have received a call from God to fulltime Christian ministry and for those who wish to explore the foundation and scope of the Christian ministry. During the module, learners will have the opportunity to examine the scriptures that provide a foundation for Christian ministry and the key components of ministry. The module content can be summarized as answers to three questions: What should the minister *BE?,* What should the minister *KNOW?* and What should the minister be able to *DO?*

Learning is best accomplished in a collaborative and cooperative environment. A variety of learning activities are incorporated in this module including listening to lectures, completing homework assignments, and participating in discussion groups. Each learner is a valuable teaching-learning resource and will bear responsibility for the quality of the learning environment by preparing homework assignments and participating in class discussions.

This module is an introduction, a survey of the Christian ministry. As such, the module presents a variety of subjects but none comprehensively. Many topics that are introduced have been expanded into full modules and will be experienced by the learner at a later time. The learner should not expect complete answers to all questions during this module but should become aware of the range of issues and topics that encompass the Christian Ministry.

INVESTIGATING CHRISTIAN THEOLOGY 1

INVESTIGATING CHRISTIAN THEOLOGY 2

Module Vision Statement:

Historically, theology has been known as "the Queen of the Sciences." While calling it that today may seem overly dramatic, all pastors-in-training will agree that a basic grounding in Christian theology is essential. Everything that a pastor does—praying, counselling, preaching, leading in worship—can and in one sense *must* be understood theologically. Whether acknowledged or not, theological implications assert themselves throughout the entire pastoral task, from first to last, top to bottom, front to back, side to side. It is too much to claim that theology is "the only game in town," so far as the pastor is concerned, yet no other game makes any sense without theological awareness. Even a seemingly non-theological task like conducting a church board meeting may be the occasion for theological reflection. For example, current approaches to God as triune suggest that the Trinity is itself the model for perfect human community, being more than one that yet always functions, acts, and believes as one. Applied to the church board situation, this may mean that the pastor does not dominate the meeting, but shares collegially with all present, working with them toward consensus or even unanimity.

It has been said that practical theology is the "crown jewel" of all theological study. These two modules are not strictly speaking courses in practical theology, and yet the practical dimension of theology must always be kept in view. Noted Nazarene theologian J. Kenneth Grider liked to talk about theology wearing overalls, and this homespun example is exactly correct. Albert Outler has well defined John Wesley's theology as an example of a "folk theology" at its best. Regarding Wesley's theology as a whole, "practical divinity" is the operative watchword.

Overall Hopes for These Two Modules

1. To survey the grand heritage and great tradition of orthodox Christian theology. Our survey will touch on biblical foundations, selected historical developments, and some contemporary problems and restatements.
2. The tone of these two modules is intentionally *irenic* (leading to consensus and peace) rather than *polemic* (tending to seek conflict and emphasizing disagreement with other Christian traditions). To use a cliché, this means that we are more interested in building bridges than walls. Doctrines such as the triunity of God, Jesus Christ as fully divine and fully human, the reality of sin, and Jesus Christ as God's anointed Redeemer are universally accepted across the Christian spectrum.
3. Having said that, Wesleyan distinctives such as prevenient grace and entire sanctification will be stressed where appropriate.
4. To understand something of how theologians work and what theologians do, which also means to appreciate the craft of theological thinking. We do this remembering that the local pastor is also a theologian. We desire to appreciate theology as both an intellectual and a practical discipline.
5. It is important to see linkages between Christian theology and both ethics and worship.
6. At times we may engage in some theological analysis of culture.
7. Overall, the goal of a deeper knowing of the Triune God must motivate our every impulse. Recall that Søren Kierkegaard said, "Only that which edifies is true for me." This is our goal: edifying truth.

COMMUNICATING CHRIST CROSS-CULTURALLY

Module Vision Statement:
This module recognizes that in a diminishing world of instant communication and great population varieties, the gospel must "contextualize" into language, gestures, and institutional styles that access the message to those around us. Many of us live in multicultural environments and, if not, we still have responsibilities to the larger world that is fast outpacing our ability to evangelize it. Furthermore, much of the emerging leadership of the Church is coming out of the two-thirds developing world, challenging historical assumptions, and offering fresh and new ways of seeing the gospel. How do we select and integrate the old with the new—patching wineskins or discarding them?

This module addresses models and varieties of communication, misfired messages and biblical insights into the nature of communication. It samples nonverbal communication forms and message systems. Furthermore, it alerts students to observe their own cultural context, their ministry sphere of influence, and their own personal communication styles, for strengths and weaknesses. There are listed an extensive number of participatory exercises, primarily of a group nature that are designed to create community and communication within the classroom. A student who has completed this module should know extensively about communication theory and example, both biblically and contextually, and in terms of personal assets and deficiencies. He or she should be committed to delivering the message of the gospel, and all attendant messages with clarity and purpose. He or she should be an effective and efficient messenger of the Good News, and train persons around and under him or her to be the same.

DECLARING THE GOSPEL OF GOD

Module Vision Statement:
In order to contribute to the biblical and denominational intent for the Church to become a missional people and because humankind needs to be redeemed, *Declaring the Gospel of God* will challenge, inform, and equip students to become full participants in Christ's mission by overcoming personal fears and coping with cultural resistance.

The students will be God-called persons, seeking to be adequately prepared to be both personally involved and to lead others to involvement in Christian mission. These learners usually have limited experience with evangelism and limited exposure to unsaved people; they have few if any unsaved friends. If learning is contained only in the classroom, it will not be sufficient to gain the exposure, motivation, and on-the job-training which is critical to be adequately prepared to become a leader in the deliberate intention of the Church of the Nazarene to become missional.

Factors in both the state of society and of the Church contribute to the urgency and importance of *Declaring the Gospel of God.* As society, in general, is without a loving relationship with Christ, most people live in lawlessness and self-centered rebellion. Moral confusion and materialism are normative, and the threat of AIDS is either a present epidemic or a shadow of things to come, depending on the geographical or ethnic context.

The Church should be God's agent for redemption and the source of hope, but its spiritual vigour has been sapped by relativism and apathy. The Church of the Nazarene is positioning itself to recapture its consciousness to fulfill its mission and to again become a movement, to become the "sent" people of God. The Church is asking: "Will the next generation have faith?" Trusting in a positive response, the Church is opening up to new structures for evangelism, contributing to the propensity of the moment for learners to become participants in this endeavour.

LEADING THE PEOPLE OF GOD:
SERVANT LEADERSHIP FOR A SERVANT COMMUNITY

Module Vision Statement:
The overarching vision for this module is for each student to embrace the biblical model of "servant" as the driving force and organizing principle within the individual as he or she seeks to lead a Christian community of faith.

Module Purpose

In the context of biblical and theological foundations, and from the perspectives of spiritual, strategic, and skills formation, the course will invite each participant to a lifelong pursuit of and commitment to personal and corporate understanding of Christian leadership and the unique relationship of Christian spirituality and the leadership responsibility of the pastor.
Course Themes

1. The *PASSION* of servant leadership is grounded in a theology of ministry.
2. The *POWER* of servant leadership is rooted in a relentless pursuit of Christlikeness.
3. The *PURPOSE* of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The *PLAN* of servant leadership is biased toward spiritual formation and congregational transformation.
5. The *PROOF* of servant leadership is reflected in the qualitative growth of the led.

EXPLORING NAZARENE HISTORY AND POLITY

Module Vision Statement:
This course is specifically designed for the person entering pastoral ministry. However, it would benefit anyone who will be employed by the church or who desires an understanding of the Church of the Nazarene, its history, membership, and how it operates. *Exploring Nazarene History and Polity* is a prerequisite and foundation for the doing of ministry. The course is designed to produce understanding of the identity of the church, what membership is and how one becomes a member, and how the church operates at its various levels of local, district and general. Theoretical insight and practical knowledge are a must for the wide range of tasks which the pastor faces.

Unit 1 of these lessons considers the historical identity of the Church of the Nazarene. Our understanding of the Church of the Nazarene needs to be grounded in a biblical understanding of what it means to be the Church. It is both in faithful continuity with the New Testament Church and the result of the creative work of the Holy Spirit in history. As we review the development of

key formative influences and doctrines through history, we can observe the particular and distinctive development of the Church of the Nazarene. In this way, we can see the particular and distinctive understanding of who we are and of our place in the broader Church. We also will be able to effectively engage in the ongoing dialogue of our identity. We can examine the core values of our church: Christian, Missional, and Holiness. We understand ourselves as a Protestant church in the Wesleyan-Holiness tradition that was formed initially as an organization out of the American Holiness Movement. Worldwide adaptations of this section should incorporate materials from their personal world area.

Unit 2 considers the questions of membership in the church. The *Manual* sets forth that membership should be based upon a personal faith in Jesus Christ, a commitment to the distinctive doctrines and practices of the church, and a willingness to work with the administrative structure. Our participation in the Church of the Nazarene is rooted in a profession of personal faith in Jesus Christ. For adults, this profession should be affirmed in the sacrament of baptism. Membership, itself, in the Church of the Nazarene, is a covenant with the church and the commitment of our calling. This includes our doctrines as expressed in our foundational Agreed Statement of Belief and the expanded Articles of Faith. Of central importance to our tradition is the call to a radical commitment to holiness, life reflecting the likeness of Christ. This call is a biblical imperative to all disciples and the General Rules and the Covenant of Christian Conduct serves to guide and inform our realization of that calling. The work of the church in worship, sacraments, and other means of nurture and spiritual disciplines serve to form our lives into Christlikeness. Every pastor should understand the meaning of our covenant in membership, be personally committed to it, and be able to lead new believers into membership.

Unit 3 discusses the polity or government of the church. The context of our church government has been a representative form of government with shared authority between laity and elder. The office of superintendent has been the primary mode of oversight. Ministry is the responsibility of both laity and elder. The church affirms the divine call for pastoral ministry, recognizes various tracks of ministry, and sets forth a program that leads to ordination. The work within the local church is governed by the *Manual*. The church also operates on a district and general level.

TELLING THE NEW TESTAMENT STORY OF GOD

Module Vision Statement:

Telling the New Testament Story of God is a foundational module for understanding the setting and message of the New Testament. This module will introduce the student to the New Testament biblical literature, Bible study methods, and the environment of the Early Church. Special attention will be given to the political, cultural, religious, and geographical setting, the literary genre, and the meaning of the text in its original cultural, historical, and literary context for the purpose of discovering the principles of truth to be applied to our contemporary setting. It provides the basic groundwork for understanding future Course of Study modules in biblical studies, Church history, Christian theology and practics.

OLD TESTAMENT HISTORY AND LITERATURE

Rationale

Narrative
This module serves as a foundational module for further biblical studies. It constitutes an introduction to the Old Testament. Consequently, no other modules are necessarily prerequisite for this module. This module, however, should be considered as a prerequisite to other modules which focus on further studies in any portion of the Old Testament. This module addresses ministerial competencies as outlined in the ability statements listed below. The importance of studying this module's topic is grounded in one's view of Scripture. The Nazarene articles of faith describe the Holy Scriptures as inspired and as "inerrantly revealing the will of God concerning us in all things necessary to our salvation" (*Manual,* Church of the Nazarene, 1997). Accordingly, an understanding of the history and literature of the Old Testament is critical to the faith and practice of ministers in the church. This survey will equip the student for more detailed study in any section of the Old Testament, through introductory acquaintance with the overall events, characters, themes, and historical context of the Old Testament. In addition, this module will serve to introduce the student to important background information for the study of the New Testament. The knowledge and skills gained from this module should inform, and contribute to, the teaching, preaching, and counselling practices of the ministry. This contribution is especially concerned with informing such ministerial practices with sound biblical understanding.

PREACHING THE STORY OF GOD

Rationale
This module serves to train the student in one of the most important tasks of pastoral ministry, the preaching of the Word of God. This task is considered foundational to fulfilling the calling of God to the ordained ministry. The Apostle Paul illustrated the importance of proclamation in his charge to Timothy: *"Preach the Word; be prepared in season and out of season; correct, rebuke and encourage, with great patience and careful instruction."* 2 Timothy 4:2. This module addresses the need for preparation of the preacher as a necessary prerequisite to the preparation and delivery of the sermon, so that both the preacher and the spoken message will have authority. This module will equip the student to go through the process of sermon construction from a hermeneutical study of the Biblical text, through the stages of development, until the sermon is ready to be delivered. Attention will be given to the preaching event as the oral culmination of sermon process, including the call for a decision. In addition, the module will aid the student in understanding the need for planning a preaching program that addresses the needs of the congregation and aids in the overall worship experience of the people of God. The skills developed from this module will also help the minister to be an effective teacher of the Bible to the church.

For maximum benefit, this module should be taken after the student has completed modules in Introduction to the Ordained Ministry, Spiritual Formation, Old Testament, New Testament, Oral and Written Communication, and Hermeneutics since a working knowledge in these areas will be assumed in the instruction.

SHEPHERDING GOD'S PEOPLE

Rationale
This module introduces to the student the important task of Shepherding God's People in the context of the local church. Caring for people is a central part of the role for those who enter the ranks of ordained ministry. Jesus' words to Peter, "Take care of my sheep" (John 21:16), apply to all who are called to shepherd or pastor. This module will help the student understand and practice the principles of Christian "care of souls" in a manner that is comprehensively faithful to the biblical faith and human existence. This "care of souls" is not the exclusive responsibility of the ordained clergy but includes the laity in the ministry of the whole church. This curriculum is intended to help the student apply caring principles to the context of any local church. Pastoral care and counselling need to fit with the other pastoral responsibilities of preaching, teaching, leading, equipping, administrating, and many other tasks. This module introduces the student to the many broad topics commonly associated with the title of pastoral care and counselling. Because of the time constraints of the course, the student is encouraged to begin a lifelong journey of discovery and learning to hone the skills needed to be an effective pastor.

COMMUNICATING WITH SPOKEN AND WRITTEN LANGUAGE

Module Vision Statement:
The call to serve God includes communicating the Gospel in spoken words or written words. Studying the principles of clear and effective communication can increase the minister's effectiveness in this Great Commission. However, speaking and writing are skills that require practice as well as understanding. Rigorous thinking, clear expression, and adapting message to audience are skills that develop only through repeated and guided practice. This module, *Communicating with Spoken and Written Language,* provides an introduction to the processes of composing and developing the skills necessary for each step. The course also introduces the student to the transactional process of public speaking. Writing and speaking share the principles of understanding and adapting to the audience, identifying the communication purpose, organizing discourse to accomplish that purpose, developing and supporting the main idea with specific data, and revising/practicing to prepare the communication for the audience. This course is a learn-by-doing experience. Students will receive feedback throughout the composing process and the planning-to-speak process, and then will perform and publish final products. Both written and spoken assignments are sequential and developmental, growing out of typical ministry opportunities.

SUPERVISED MINISTRY EXPERIENCE

Module Vision Statement:
This module is different from others in the Modular Course of Study. It takes place over a much longer time. The primary learning environment is the local church rather than the classroom. The classroom time focuses on the student's report to fellow students about real-life experiences in which he or she is engaged. The major purpose of this module is to link theory with practice by providing regular, structured, and supervised opportunities for students to apply and test knowledge, skills, and attitudes developed largely during classroom-based studies, in concrete experiences in the church and community. The key component for providing practical experience and developing key vocational skills and competencies is found in the Supervised Ministry

Experience. The student will be required to demonstrate a range of skills appropriate for his or her ministry context. Issues of character development are also addressed. The blending of biblical, theoretical, and philosophical tenets with practical ministry provides the student with a balanced perspective. Guided learning and reflective evaluation are vital learning components of this program as preparation is made for life-long learning in the Christian minister.

Preparation for ordination as prescribed in *Manual* ¶424.3 requires "partnering of the educational provider with a local church to direct students in ministerial practices and competency development." The purpose of this module is to direct candidates in developing competency through practical ministry experiences in a real world setting. Candidates will be matched with practicing ministers in a local church to mentor them in these ministry experiences. The original student manual was licensed from Queensland Baptist College of Ministries, Queensland, Australia, and is used by permission. The faculty at NTC— Australia spent countless hours providing a Wesleyan perspective to the introductory material and activities for the manual. NTC—Australia applied for and received a grant administered by Harvest Partners to license the manual for use by the Church of the Nazarene for ministerial preparation.

EXPLORING JOHN WESLEY'S THEOLOGY

Module Vision Statement:
The Church of the Nazarene is a "Wesleyan-holiness" church. By this designation, we affirm that the theology of John Wesley undergirds and informs both our theological conclusions and our theological method. While Wesley should be seen as a mentor, not "guru" (as once expressed by Mildred Bangs Wynkoop), it is crucial to our denominational identity that we teach, preach, and minister as Wesleyans. "Wesleyanholiness" also designates that we put holiness as the hermeneutic for interpreting Wesley's life and thought, and recognize that the holiness movement of the 19th century—out of which the Church of the Nazarene was formed—was an attempt to remain faithful to Wesley's emphasis on the "way of salvation." Wesley defined salvation as more than a moment in time: it includes the lifelong process of inward and outward holiness, as well as the paramount experiences of new birth and sanctification.

Our understanding of holiness should never be divorced from Wesley's theology more broadly defined. This is crucial as we move into the 21st century, when a fundamentalist absolutism on the one hand or religious relativism on the other seem to be the only options. "Holiness of heart and life" is important to every generation. It is extremely important that those preparing for ordained ministry in the Church of the Nazarene catch, hold, and utilize the dynamism of the Wesleyan theological paradigm. This course is designed with the future denominational identity of Nazarenes firmly in mind.

To understand Wesley's theology, two major influences must be acknowledged: Wesley's life story and Wesley's theological sources. The course will examine the life of Wesley in historical context—Britain in the 18th century. It will also examine Wesley's dependence upon and creative appropriation of certain theological traditions. Wesley was greatly influenced by the Early Church (primarily Ante-Nicene and Eastern sources), by Catholic mysticism (of the middle ages), by the Protestant Reformation (James Arminius' reaction to it and the Moravian appropriation of it), and by Anglicanism (that followed the Elizabethan Settlement). To understand Wesley's theological conclusions, it is vital to understand Wesley's theological

methodology. The Wesleyan quadrilateral (as it has been termed) holds to the primacy of Scripture. Indeed Wesley was a "man of one book." And yet, Wesley believed that the Scriptures should be interpreted dynamically:

• Scripture has been interpreted by tradition—a history of interpretation that requires some fidelity.
• It witnesses to an experience of Christ and the Christian gospel that is dynamic and communal in character.
• It should be understood, organized, and effectively communicated through the aid of reason.

The end goal of the quadrilateral method not only is theological/doctrinal in nature but also informs directly spiritual formation—a fact that again places a response to grace at the very center of Wesley's entire "system." The methodology of Wesley as well as his dogma informs a Wesleyan worldview today. This worldview interprets life, ministry, and relationships through a distinctly Wesleyan lens. This lens will be contrasted to other views and other traditions, most specifically the Calvinist paradigm.

The course will address each systematic category in turn, noting both Wesley's fidelity to tradition and his own constructive, creative thought. Special emphasis will be given to soteriological themes that have practical implications. For example, a theology of worship will lead to the question, "How do Wesleyans worship?" The doctrine of theological anthropology leads to the question, "How do we treat persons in light of the concepts of the image of God and prevenient grace?" The student will be able to display both knowledge of the content of this course, as well as personal and professional skills that arise out of the theology and spiritual formation in the Wesleyan tradition. Wesleyanism's "warm heart" is the heart of Nazarene ministry, making this course crucial to theological education of the ministers of the Church of the Nazarene, and thus crucial to the denomination as a whole.

PRACTICING WESLEYAN-HOLINESS SPIRITUAL FORMATION

Course Vision Statement:

What if the learning leader and students really opened their minds and hearts to all that God may want to do during this course? Suppose God wanted to launch a life changing transforming movement of faith, fervour, and devotion that we cannot now even imagine through the experiences of this course. Therefore, the vision statement begins with a call to the learning leader and students to put themselves at the disposal of God, the Holy Spirit. Let us make ourselves His— His if He wants to set us on fire for Christ. His if the Lord chooses to bless us with His silence. His if He seems to hide beyond the clouds beyond the reach of our prayers (Lam 3:44). His even if God's silence can become for us a time of fertile emptiness in which we examine ourselves, submit to transformation, and imagine new beginnings.
Let us be open to all the possibilities of grace. While we look for whatever bonuses and blessings God has for us beyond the printed page and our dialogues, we set these objectives for this course.

1. What should the students come to KNOW?
The content and knowledge aims (cognitive aims) of this course include:
• A growing understanding of the biblical and theological foundations for spiritual formation

• An enlarged perception of the grace of God experienced in transforming moments and the transforming journey
• The ability to define, explain, and teach the personal and corporate spiritual disciplines and devotional skills
• To understand that Christian service is a spiritual discipline

2. What should the students inwardly EMBRACE (BE)?

The affective aims of the course include:
• Embracing the call to the journey of transformation, owning it as their own call to holiness and Christlikeness
• Identifying themselves with the mission of Christ in this world
• Desiring to share the spirit gifts of God with others

3. What should students, as a result of and in response to this course, DO?

The psychomotor objectives of the course include:
• Demonstrating their growing knowledge by successfully completing written and verbal exercises
• Demonstrating, in class and beyond the classroom in formal and informal ways, a growing desire to make the quest for Christlikeness the central aim of life
• Incorporating into their formal and informal acts of ministry, both now and in the future, the principles of spiritual formation encountered in this course.

APPENDIX

Church of the Nazarene
Ministry Development Centres

Please complete ALL information and return copies to both addresses listed above. Thank you

ADMISSION INFORMATION

Name: _____
       Last   *First*   *Middle*   *Maiden*

Date of Birth: _____ Sex: __ Female __ Male
               Day/Month/Year

Address: _____

_____
(Residence, including mailing address complete with postal code)

Phone Number: _____
(Please include area code)   *Home*   *Work (including extension)*   *Fax (if applicable)*

E-mail:_____

Marital Status: __ Single __ Married __ Widow __ Widower __ Divorced

Spouse's Name: _____ Number of Dependent Children ___

Emergency Contact: _____ Relationship_____

Address: _____

Telephone *(complete with area code)*:_____ or _____

CHURCH AFFILIATION INFORMATION

Name of Church You Attend: _____

Denomination: _____ Are You a Member? _____

Ministries in which you are presently involved: _____

_____

Address of Church: _____

_____
(Please include location & mailing address complete with postal code)

Pastor's Name: _____ Phone *(including area code)*:_____
(Please be advised that your pastor may be contacted as reference)

EDUCATIONAL INFORMATION

Please state briefly your purpose attending the MDC Vocational Track: _____

_____

_____

_____
(Example: seeking to fulfill educational requirements for elder or deacon credential in Church of the Nazarene, professional and/or personal enrichment/development, etc.)

Year you graduated from High School _____ or Year you obtained GED _____

List all colleges, universities, and community colleges you have attended *(attach separate page if appropriate)*:

Name of Institution	*City*	*Province*	*Dates attended*	*Degree*
1._____			From____To____	_____
2._____			From____To____	_____
3._____			From____To____	_____

Student Signature _____ Date _____

CHURCH OF THE NAZARENE
Ministry Development Centres
Vocational Track
Host Church Facility Agreement

This is to certify that the Church Board of the _____
Church of the Nazarene, located at _____
has voted to allow the use of their facility for one year to the Ministry
Development Centre Vocational Track for educational classes during the _____
academic year. This use is granted (with) (without) cost to the Ministry
Development Centre.

This action was taken on _____, 20_____, and is to be
renewed annually unless specified otherwise as an addendum to this agreement.

AGREED TO AND ACCEPTED BY:

_____
            (Pastor)

_____
         (Board Secretary)

_____
      (MDC Executive Director)

CHURCH OF THE NAZARENE
Ministry Development Centres
Vocational Track

FACULTY CONTRACT

INSTRUCTOR _____ DATE: _____

You have been approved to teach the following Module (s)

    1. _____

    2. _____

    3. _____

Remuneration will be set at $ _____ per classroom hour or approximately $ _____ for the entire module. Payment will be requisitioned upon receipt of the final course grades and copies of your major examinations.

In the event that it is necessary to cancel this module less than 30 days prior to the first class period, you will be given a flat fee of $100 to partially compensate for prior preparation.

If you are in agreement with these conditions, please complete and sign below. Retain a copy for your files and sent this original to the Ministry Development Director within 10 days. The Ministry Development Director will sign the form and a copy will be sent to you for your records. The original form will be paced in your Ministry Development Centre faculty file.

ACCEPTANCE OF CONTRACT

Accepted this _____ day of _____, 20 _____, by

_____

Received and approved by: _____, Director.

CHURCH OF THE NAZARENE
Ministry Development Centres
Vocational Track

FACULTY RESUME

COURSE: _____ DATE: _____

PERSONAL:

    Name: _____

    Address: _____

    Telephone Number: _____

    Local Church: _____

EDUCATION:

COLLEGE	YEARS	MAJOR	DEGREE OR CERT.

EXPERIENCE: in ministry, education or business

_____
_____
_____
_____

HONOURS, AWARDS, SPECIAL ACCOMPLISHMENTS:

_____
_____
_____
_____
_____

If you have previously taught or are teaching in a Ministry Development Centre, please list the name of the Centre and the classes you have taught.

Ministry Development Centre   *Classes*   *Quarter/Year*

_____
_____
_____
_____
_____
_____
_____
_____

Do any of the Vocational Track students attend your church?   _____ Yes   _____ No

Are they involved in active ministry? _____ Yes   _____ No

What are your personal perceptions of the Vocational Track?

_____
_____
_____
_____

Do you have any suggestions that would enhance this programme?

_____
_____
_____
_____
_____
_____

CHURCH OF THE NAZARENE
Ministry Development Centres
Vocational Track
Course and Instructor Evaluation
(To be completed by the student)

COURSE: _____ INSTRUCTOR: _____

Please evaluate the following areas using a scale of 1 (strongly disagree, 2 disagree, 3 agree, 4 strongly agree, NA not applicable.

MODULE EVALUATION: 1   2   3   4   NA

1. The objectives/requirements were clearly defined.   ____ ____ ____ ____ ____
2. The instruction materials (texts, handouts, visuals)
     were appropriate and helpful.   ____ ____ ____ ____ ____
3. The methods of evaluation (tests, papers, projects,
     class discussion) were appropriate to the objectives. ____ ____ ____ ____ ____
4. The workload seemed reasonable.   ____ ____ ____ ____ ____
5. The grading of my work seemed fair and appropriate.   ____ ____ ____ ____ ____
6. Overall, the course accomplished its stated objectives. ____ ____ ____ ____ ____
7. The library resources were sufficient for my needs.   ____ ____ ____ ____ ____
8. When appropriate, multicultural issues and/or gender
     issues were addressed.   ____ ____ ____ ____ ____

EVALUATION OF THE INSTRUCTOR/PROFESSOR

1. The instructor was well prepared for each class session
     and utilized class time effectively.   ____ ____ ____ ____ ____
2. The instructor communicated clearly and effectively.   ____ ____ ____ ____ ____
3. The instructor encouraged me to think for myself.   ____ ____ ____ ____ ____
4. The instructor helped me to relate what I learned to
     what I already knew.   ____ ____ ____ ____ ____
5. The instructor responded appropriately to student
     questions and comments.   ____ ____ ____ ____ ____
6. The instructor was available to assist students.   ____ ____ ____ ____ ____
7. The instructor gave helpful feedback on my tests
     and/or assignments.   ____ ____ ____ ____ ____
8. The instructor created a class atmosphere.   ____ ____ ____ ____ ____

COMMENTS:

1.   The most effective aspects of this Module experience were:

2.   The least effective aspects of this Module experience were:

3.   Please list the ways in which this Module effected personal change within you:

CHURCH OF THE NAZARENE
Ministry Development Centres
Vocational Track

INSTRUCTOR SELF-EVALUATION FORM

(Completed by every instructor at the end of each course.)

Instructor: _____ Date: _____

    A. In the space below, name the Module or Courses taught within the past 12 months, and the terms in which you taught.

    B. On a scale of 1 (low) to 5 (high), rate yourself on the following:

        1. My syllabus (syllabi) was clear, complete, punctual and helpful. _____

        2. I was thoroughly prepared for each class session. _____

        3. I covered all content expected for the courses I taught. _____

        4. I taught at college levels of expectations. _____

        5. I evaluated students at college levels of criteria. _____

        6. I was complete, accurate and punctual in reports to the Director. _____

    C. Briefly write about how you have grown this past year as a result of being part of the MDC/Vocational Track education programme.

    D. Briefly list two or three goals for yourself as a teacher in the MDC/Vocational Track education programme for the coming year.