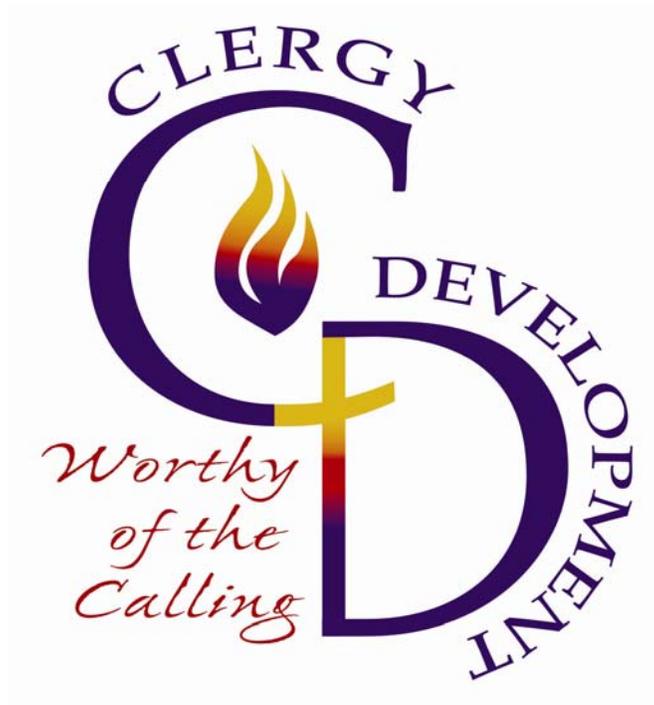


---

Faculty Guide

# Exploring Nazarene History and Polity



Clergy Development  
Church of the Nazarene  
Kansas City, Missouri  
816-999-7000 ext. 2468; 800-306-7651 (USA)  
2002

---

Copyright ©2002 Nazarene Publishing House, Kansas City, MO USA. Created by Church of the Nazarene Clergy Development, Kansas City, MO USA. All rights reserved.

All scripture quotations except where otherwise noted are from J. B. Phillips, *The New Testament in Modern English*, Revised Student Edition, by J.B. Phillips, translator. Copyright 1958, 1960, 1972 by J. B. Phillips. Used by permission. NY: Macmillan, 1972. All rights reserved.

NASB: From the American Standard Bible (NASB), copyright the Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 973, 1977, 1995. Used by permission.

NIV: From the *Holy Bible, New International Version* (NIV). Copyright ©1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

NRSV: From the New Revised Standard Version of the Bible, copyright 1989 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission. All rights reserved.

**Notice to educational providers:**

This is a contract. By using these materials you accept all the terms and conditions of this Agreement. This Agreement covers all Faculty Guides, Student Guides, and instructional resources included in this Module.

Upon your acceptance of this Agreement, Clergy Development grants to you a nonexclusive license to use these curricular materials provided that you agree to the following:

1. Use of the Modules.
  - You may distribute this Module in electronic form to students or other educational providers.
  - You may make and distribute electronic or paper copies to students for the purpose of instruction, as long as each copy contains this Agreement and the same copyright and other proprietary notices pertaining to the Module. If you download the Module from the Internet or similar online source, you must include the Clergy Development copyright notice for the Module with any online distribution and on any media you distribute that includes the Module.
  - You may translate, adapt, and/or modify the examples and instructional resources for the purpose of making the instruction culturally relevant to your students. However, you must agree that you will not sell these modified materials without express, written permission from Clergy Development.
2. Copyright. The Module is owned by Clergy Development and is protected by United States Copyright Law and International Treaty provisions. Except as stated above, this Agreement does not grant you any intellectual property rights in the Module.
3. Restrictions.
  - You may not sell copies of this Module in any form except to recover the minimum reproduction cost of electronic media or photocopy expense.
  - You may not modify the wording or original intent of the Module for commercial use.
4. Unpublished rights reserved under the copyright laws of the United States.

Clergy Development  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131  
USA

The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

**Members of the development committee** for the Modular Course of Study were

Michael W. Vail, Ph.D., Series Curriculum Editor  
Ron Blake, Director, Clergy Development  
Jerry D. Lambert, Commissioner, International Board of Education  
Al Truesdale, Ph.D., Nazarene Theological Seminary (retired)  
Robert L. Woodruff, Ph.D., World Mission Educational Coordinator  
David Busic, Pastor, First Church of the Nazarene, Bethany, OK  
Michael W. Stipp, Clergy Development

**Series Foreword** written by Al Truesdale

**Journaling Essay** written by Rick Ryding

**Principal contributors** for each module are listed in specific Faculty Guides.

## Series Foreword

### **A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene**

The chief purpose of all persons—indeed, of all creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people, the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ, through preaching, the sacraments, in oral testimony, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form that is referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe that God calls and that persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry continue to be amazed that He would call them. They should continue to be humbled and amazed by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, “preparation” never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1: 7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the “mystery of God,” which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to “make known with boldness the mystery of the gospel” (Eph 6: 19, NRSV). Like Paul, he or she must faithfully preach “the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places” (Eph 3: 8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1: 5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one’s charge and to the Lord who issued it is the steward’s principal passion. When properly understood, the Christian ministry should never be thought of as a “job.” It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ’s Church. The person who embraces God’s call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister’s stewardship must be should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to “shun” the love of money. Instead, the minister must “pursue righteousness, godliness, faith, love, endurance, gentleness.” He or she must “fight the good fight of the faith” and “take hold of the eternal life, to which you were called” (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes that “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world that He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation—one’s education in all its dimensions—for ministry in Christ’s Church should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe that the call to and practice of Christian ministry is a gift, not a right or privilege. We believe that God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect that those

standards be observed from the time of one's call until his or her death. We believe that Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules that comprise the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

## Contents

Series Foreword .....	iii
Introduction.....	viii
<b>Unit 1: Who We Are: Nazarene Identity in History</b>	
Lesson 1: Nazarenes and the Church .....	1-1
Lesson 2: Historical Development: Reformation and the Wesleyan Movement.....	2-1
Lesson 3: Formation of the Church of the Nazarene .....	3-1
Lesson 4: Church of the Nazarene in Local and Regional History .....	4-1
Lesson 5: Defining Issues of the 20th and 21st Centuries.....	5-1
<b>Unit 2: Membership: What it Means to be Part of the Church of the Nazarene and the Procedure for Uniting with the Church</b>	
Lesson 6: Becoming a Disciple .....	6-1
Lesson 7: Membership as Covenant in Community .....	7-1
Lesson 8: Commitment to Shared Vision of Lifestyle .....	8-1
Lesson 9: Becoming a Member.....	9-1
<b>Unit 3: How the Church Functions: Polity of Governance</b>	
Lesson 10: How the Church Functions.....	10-1
Lesson 11: Lay Ministry .....	11-1
Lesson 12: Pastoral Ministry.....	12-1
Lesson 13: Local Church: Pastoral Relations .....	13-1
Lesson 14: Local Church Administration .....	14-1
Lesson 15: The District Church .....	15-1
Lesson 16: The General Church .....	16-1
Lesson 17: What Is the Church of the Nazarene?...	17-1
Resources .....	(contained in the Student Guide)

## Introduction

### Intended Use of This Faculty Guide

This Faculty Guide serves as an instructor's guide for teaching principles of *Exploring Nazarene History and Polity* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In the lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This Faculty Guide assumes that the pastor-teacher has some basic understanding of Nazarene church history and governance.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

### Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to accurately represent the original intent of the principal contributors.

### Principal Contributor

The principal contributor for this module is Robert Doyle Smith. Dr. Smith has served as a faculty member at Olivet Nazarene University since 1982 and is a professor of theology.

He was granted a PhD in History of Christianity from Baylor University in 1981. Dr. Smith also holds a Masters of Divinity from Nazarene Theological Seminary; and an MA and BA from Southern Nazarene University.

### **Responder**

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Dr. Carl Leth was the responder for this module. Dr. Leth serves on the faculty at Olivet Nazarene University and is the chair of the Religion Department. He formerly served as the senior pastor at Detroit First Church of the Nazarene.

## **Revision History**

*First Quarter 2006*, Revision 6. the current version,

- Edited to meet 2006 *Manual* changes

*Fourth Quarter 2005*, Revision 5,

- revision of the Faculty Guide Introduction and Syllabus

*Third Quarter 2005*, Revision 4

- module guides edited for gender inclusiveness

*First Quarter 2004*, Revision 3,

- module title changed from *History and Polity of the Church of the Nazarene* to *Exploring Nazarene History and Polity*

*Fourth Quarter 2003*. Revision 2,

- copyright was transferred to Nazarene Publishing House

*Fourth Quarter 2002*. Revision 1,

- The Lesson Overview, Introduction, Body, Close format was established.

## **Intended Outcomes for the Module**

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists

candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

### **Program Outcomes**

Below each competency are listed specific abilities for the course, which correspond with each particular competency. It must be recognized that the listed abilities below each competency do not necessarily comprehend the entire range of the competency addressed in the lessons.

CN 24 Ability to describe the general story line of church history and the development of major doctrines and creeds

CN-27 Ability to identify the formative influences of the American Holiness Movement and the Church of the Nazarene.

- To understand and explain the historical groups that influence and form the heritage of the Church of the Nazarene, especially Protestant, Wesleyan, and Holiness.
- To understand the events and issues that caused the formation of the Church of the Nazarene at the beginning of the 20th century.
- To understand and explain the place of the Church of the Nazarene within the Christian community.

CN-28 Ability to identify and explain the significance of the major figures and events of the Church of the Nazarene.

- To understand and evaluate the identity of the Church of the Nazarene.
- To understand and articulate the rationale for having a specific organization to promote the message of holiness.
- To understand the core values of the Church of the Nazarene that form its identity.
- To understand the events and issues that concern the Church of the Nazarene and forms its identity within the 20th century.
- To understand the current issues that concern the future of the Church of the Nazarene.
- To understand and examine local and regional histories of the Church of the Nazarene.
- To trace the values that have given identity to the Church of the Nazarene.

CN-29 Ability to identify the directives of the *Manual* of the Church of the Nazarene that pertain to the organization and ministry of the local church

and to the responsibilities of the pastor at the local and district levels.

- To understand what it means to be a member of a particular church.
- To understand a profession of faith.
- To have a clear experience and personal faith.
- To understand the Agreed Statement of Belief and Articles of Faith.
- To be able to explain the biblical foundation for the doctrinal statements.
- To be in agreement with the doctrinal statements.
- To understand and be able to explain the covenant of membership, especially to holiness, a transformed life of Christlikeness.
- To be committed to spiritual formation.
- To understand and explain the relationship of crisis and process in pursuit of holiness.
- To be familiar with the General Rules and Covenant of Christian Conduct, and understand how they serve to guide and enable holy living.
- To understand and explain the corporate and personal practices of spiritual discipline.
- To be practicing spiritual disciplines.
- To understand the process of bringing people into membership and be able to do that.
- To understand and explain the process of becoming a minister from the divine call to ordination.
- To understand and explain the meaning, expectations, and responsibilities of ministry for both clergy and laity.
- To be committed to the responsibilities of ministry.

CN-30 Ability to explain the governance systems of the church at local, district, and general levels.

- To understand and explain the *Manual* stipulations on the administration of the local church.
- To understand and explain the responsibilities of the laity in the pastoral review process.
- To understand the function of the district and district superintendent, and the local pastor's responsibilities to both.
- To understand the procedure for pastoral relations to the local church from the call extended by the church, to the pastoral review process.
- To understand the international partnership of the church.
- To understand how the church functions at the general level.
- To be committed to the district and general Church of the Nazarene.

CX-9 Ability to apply historical analysis to the life of a local congregation in order to describe its historical and cultural context.

- To understand and examine local and regional histories of the Church of the Nazarene.
- To understand and evaluate the identity of the Church of the Nazarene.
- To understand the current issues that concern the future of the Church of the Nazarene.

#### **Outcome Statements**

- Ability to articulate the collective conscience of the Church of the Nazarene and how it is to be communicated to our generation.
- Ability to understand and communicate the distinctive identity and mission of the Church of the Nazarene, to provide a rationale for its existence, and to explain why it came into existence in its present form.
- Ability to understand and communicate the identity the Church of the Nazarene shares with the universal church.
- Ability to 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.
- Ability to plan and lead a membership class.
- Ability to explain and function within the governmental structures of the church at the local, district, and general level.
- Ability to understand the meaning of ministry, the call and responsibilities of a minister, and the process of becoming ordained within the Church of the Nazarene.
- Ability to use the *Manual* in the service of the Church.

## **About This Module**

A module is composed of two major works—a Faculty Guide and a Student Guide. Both are necessary for the whole body of information and learning activities pertaining to the module topic. You will need a copy of both.

We have tried to design this module to be flexible and easy to adapt to your situation. You as the instructor will need to be familiar with the information, activities, questions, and homework that are provided in both works. In some cases you may need to modify the illustrations or questions to meet the needs of your group.

## Rationale

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. *History and Polity of the Church of the Nazarene* is a prerequisite and foundation for the doing of ministry. The course is designed to produce understanding of the identity of the Church, what is membership 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 engage effectively 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 serve 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.

### **Module Development**

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses that are not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe that a class like this is best taught and contextualized by someone from within the culture of the students. There are many fine teachers who are leaders in our churches around the world who do not have higher degrees in theology but who have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held on to it and insisted on teaching it ourselves.

## About This Faculty Guide

*Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information-giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.*

The Faculty Guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor or you may know additional reference materials you want to interject into the lesson.

**A two-column format was chosen for the Faculty Guide.** The right-hand column contains the contents of the lectures, descriptions of activities, and questions to keep students involved. Questions that are intended to be answered or discussed by the students are in italic type. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the Faculty Guide.

**The Faculty Guide has two major components:** the Faculty Guide Introduction, and the Lesson Plans. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

**Each lesson of the Faculty Guide is numbered** with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson.

**The Lesson Plans are complete in themselves.** They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

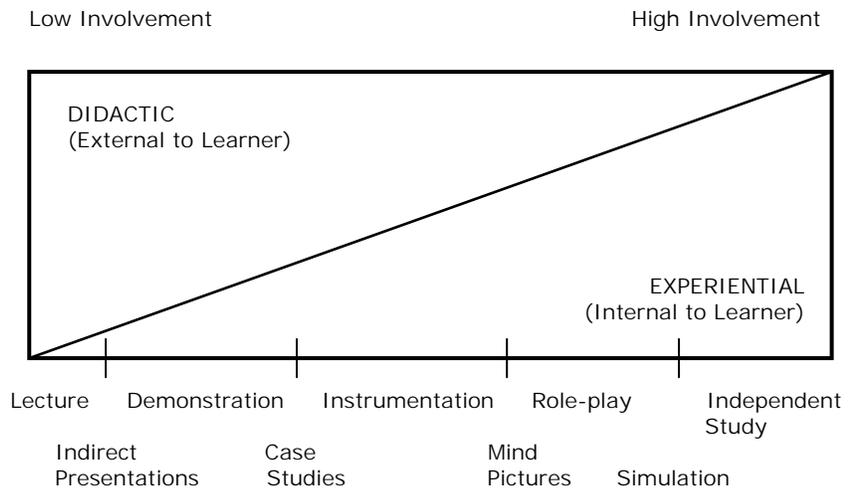
*The Lesson Introduction* should get participants' attention, bring accountability for homework, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

*The Lesson Body* is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

## METHODS CONTINUUM

---



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each individual has a set of preferred methods of learning and he or she has different life-experiences that can color or filter what he or she actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

*The Lesson Close* provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

**Homework assignments** are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of his or her learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Ideally homework should be returned at the beginning of the next lesson. Reviewing and responding to homework will also provide you with critical information about what your students are learning and how well the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Letter grades will not be issued at the end of the module as a measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

**Recommendations for printing.** You may print this Faculty Guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the Student Guide should be printed on one side if the instructor plans to use the resources as transparencies.

## About the Student Guide

The Student Guide for this module contains the series foreword, acknowledgments, syllabus, all resources, lesson objectives, and assignments. The Student Guide should be made available to each student in either hard copy or electronic format—CD or floppy disk.

Each resource sheet in the Student Guide is numbered at the top for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1." In the Faculty Guide, in the left-hand column, you will be informed when to refer to the appropriate resource.

The first page for each lesson

- Reminds the student of the assignments that are due
- States the learner objectives
- Gives the homework assignment instructions
- Sometimes includes relevant quotes

For each lesson, there are several support pieces, which we have called simply "resources." They help guide the flow of the lesson. Some resources are basic outlines that guide the student through a lecture. Others direct small-group activities. For some lessons, data/statistic resources are given. And for some modules homework assignment information resources are included.

You must determine how each resource will be used in your context. If an overhead projector is available, then transparencies can be made by replacing the paper in your photocopy machine with special transparency material. They also can be used as part of a PowerPoint presentation.

The instructor may photocopy resources to use for his or her own lecture outlines. There is space to add notes from the Faculty Guide, from a textbook, or from the additional suggested readings. Add in your own illustrations too!

**Recommendation for printing.** For student use it would be best to print the Student Guide on one side of the paper.

## Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor to always be looking ahead and planning for upcoming lessons.

Here are three suggestions—out of many—for ways that the meetings can be organized.

1. Resident campus: The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 9 weeks.
2. Extension education: The class can meet one day—or evening—each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 9 weeks.
3. Intensive module: The class can meet five consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. Elapsed time including reading and written assignments: 2 to 3 months.

The module is divided into 3 units. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	<b>Unit 1: Who We Are: Nazarene Identity in History</b>
	1. Nazarenes and the Church
	2. Historical Development: Reformation and the Wesleyan Movement
	3. Formation of the Church of the Nazarene
	4. Church of the Nazarene in Local and Regional History
	5. Defining Issues of the 20th and 21st Centuries
	<b>Unit 2: Membership: What it Means to be Part of the Church of the Nazarene and the Procedure for Uniting with the Church</b>
	6. Becoming a Disciple
	7. Membership as Covenant in Community

	8. Commitment to Shared Vision of Lifestyle
	9. Becoming a Member
	<b>Unit 3: How the Church Functions: Polity of Governance</b>
	10. How the Church Functions
	11. Lay Ministry
	12. Pastoral Ministry
	13. Local Church: Pastoral Relations
	14. Local Church Administration
	15. The District Church
	16. The General Church
	17. What Is the Church of the Nazarene?

## Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook that is available to the students.

For this module students are required to have a Church of the Nazarene, *Manual*, (current edition).

## A Hidden Agenda

### **Hidden curriculum issues . . . because the way we teach teaches**

In each session, there are certain methodological and environmental things to consider.

**First**, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. The group should sit either in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

**Second**, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says that you are above the students and have something to give them—although in a very large

group this standing to teach may be unavoidable. Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

**Third**, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

**Fourth**, the sharing of stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

## Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

### Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as

*The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.*

*Journaling is an effective way to get students to think beyond the classroom to real-life applications of classroom concepts.*

*Have students read the journaling section during the Syllabus review*

*in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.*

*When giving assignments in each lesson, assign journal writing each time the group meets.*

growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family

commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available. However, as computers become more and more an integral part of our lives, the use of a computer for journaling may take on that special bond.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

## Bibliography

- Bangs, Carl. *Phineas F. Bresee*. Kansas City: Beacon Hill Press of Kansas City, 1995.
- Board of the General Superintendents. *Membership Search, Audit, and Care*. Church of the Nazarene, Kansas City, Missouri.
- Chapman, J. B. "All Out for Souls: An Address Delivered to the District Superintendents' Conference at Kansas City, Missouri." January 9, 1946. <http://www.nnu.edu/wesleyctr/books/0401-0500/HDM0416.PDF>.
- Church of the Nazarene. *Manual, 2001-2005*. Kansas City: Nazarene Publishing House, 2002.
- Commission Reports and General Assembly Addresses are published in the *General Assembly Journal* for each assembly. The following reports and General Assembly addresses are cited and may be of special interest.
- *Commission on the International Church*. 1989, 1993, 1997.
  - *Commission on the Internationalization of the Church*. 1980, 1985.
  - General Assembly Addresses. 1907, 1908, 1915, 1919, 1923, 1928, 1932.
- Corlett, Shelby. "Nazarenes and the Fundamentalists." *Herald of Holiness* (April 20, 1935).
- Core Values Booklet*. Kansas City: Nazarene Publishing House, 2001. NPH Product #BK-1999.
- Garlow, James. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City: Beacon Hill Press of Kansas City, 1981.
- Goodwin, J. W. "The Nazarene Objective." *Herald of Holiness* (July 5, 1933).
- Heitzenrater, Richard. *Wesley and the People Called Methodists*. Nashville: Abingdon Press, 1995.
- Hurn, Raymond. *Finding Your Ministry*. Kansas City: Beacon Hill Press of Kansas City, 1979.
- Ingersol, Stan. "They Shared a Dream," in "Denominational Identity," *Wesley's Horse* (Spring 2002). [www.wesleyshorse.org](http://www.wesleyshorse.org).

- Lay Ministries Survey Card*. Kansas City: Nazarene Publishing House. NPH Product #R-42).
- Messer, Donald. *Contemporary Images of Christian Ministry*. Nashville: Abingdon Press, 1989.
- Metcalf, Janine T. *Ablaze with Love: The Living Legacy of Our Nazarene Foremothers. A Video Documentary*. Kansas City: Nazarene Publishing House, 2001. NPH Product #VA-2400.
- Morsch, Gary, and Eddy Hall. *Ministry: It's Not Just for Ministers!* Kansas City: Beacon Hill Press of Kansas City, 1993.
- Pastor's Report. The General Secretary's office electronically mails an address to the local pastor, who then files his or her local church report online annually. The 2001 address was <http://nazmrc.nazarene.org/dup>. The address may change each year. For a paper copy of the report contact either the General Secretary's office or a district office.
- Purkiser, W. T. *Called unto Holiness. Vol. 2, The Second Twenty-Five Years, 1933-58*. Kansas City: Nazarene Publishing House, 1983.
- Shaver, Charles. *Basic Bible Studies. No. 1, What Happened?* Kansas City: Nazarene Publishing House, 1983. NPH Product #VE-81.
- Smith, Timothy L. *Called unto Holiness. Vol. 1, The Formative Years*. Kansas City: Nazarene Publishing House, 1962.
- Sourcebook for Ministerial Development*. Kansas City: Nazarene Publishing House. NPH Product #U-2000.
- Tracy, Wesley D., E. Dee Freeborn, Janine Tartaglia, and Morris A. Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994.
- Wesley, John. These sermons by John Wesley are available in full text on the Wesley Center website at NNU: <http://wesley.nnu.edu/sermons/alpha.htm>. The sermon titles are listed in alphabetical order.
- "Christian Perfection" (Sermon 40)
  - "On Patience" (Sermon 83)
  - "Repentance in Believers" (Sermon 14)
  - "Scripture Way of Salvation" (Sermon 43)

Willard, Dallas. *Spirit of Disciplines: Understanding How God Changes Lives*. San Francisco: Harper, 1991.

Widmeyer, C. B. "The Nazarene Church and Its Mission." *Herald of Holiness* (September 7, 1921).

## Lesson 1

# Nazarenes and the Church

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Christians Belong to the Family of God	Lecture	Resource 1-1
0:25	Experiences with Other Religions	Group Activity	Resource 1-2
0:40	Christians Are a New Testament Church	Lecture	Resource 1-3
0:45	Characteristics of the Church of the Nazarene	Writing/Discussion	
1:05	We Belong to a Particular Church	Lecture/Discussion	Resource 1-4 Resource 1-5 Resource 1-6 Resource 1-7
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Chapman, J. B. "All Out for Souls: An Address Delivered to the District Superintendents' Conference at Kansas City, Missouri." January 9, 1946. <http://www.nnu.edu/wesleyctr/books/0401-0500/HDM0416.PDF>.

Church of the Nazarene. "Historical Statement." In *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

*Core Values Booklet*. Kansas City: Nazarene Publishing House, 2001. NPH Product #BK-1999.

# Lesson Introduction

(20 minutes)

## Orientation

*Ask each of the students an opening question as a way of getting acquainted with each other.*

*Spend some time going through the Syllabus. It is important that the students know what is said in the Series Foreword, the Journaling Essay, and the opening statement by the writer.*

*Make sure the students know what is expected of them for attendance and assignments.*

It is important to see that you belong to both a specific denomination and the universal Christian Church. You should understand that any Christian belongs to a real community of believers like the Church of the Nazarene.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain the place of the Church of the Nazarene within the Christian community
- understand what it means to be a member of a particular church
- explore what is distinctive about being a member of the Church of the Nazarene
- understand the core values of the Church of the Nazarene that form its identity

## Lesson Body

### Lecture: Christians Belong to the Family of God

(5 minutes)

Refer to Resource 1-1 in the Student Guide.

*Church of the Nazarene, Manual, 2005-2009 (Kansas City: Nazarene Publishing House, 2006), paragraph 23.*

The *Manual* of the Church of the Nazarene affirms that one sole condition makes every Christian, regardless of their denominational affiliation, belong to the universal church: "The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven."

Whatever the time in history or wherever the location on the globe, Christians are Christian on the same basis. Being a Christian means we are regenerate and 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 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, the Christ.

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

A rich diversity exists in the many different families of Christians. Roman Catholic, Orthodox, Protestant, and Anglican are the primary main divisions of Christians. Protestants can be broken down further into Reformed, Wesleyan, Pentecostal, Anabaptist and many others. The differences in Christianity emerge when one begins to consider the various groups of Christians. Nazarenes identify themselves with Protestants and Wesleyans.

When we think about our connection with Christian groups, we must reflect on both history and geography. When we baptize believers or participate in the eucharist, 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. We join together in projects with other Christian groups.

Being part of the larger family of Christians also means we recognize these denominational differences to be temporary and for the purpose of accomplishish 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.

## **Group Activity: Experiences with Other Religions**

(15 minutes)

*Refer to Resource 1-2 in the Student Guide.*

Get into groups of no more than four people. First, share experiences you have had with people from other religions or other experiences you have had with other religions. How have you found other religions to differ from Christianity? Second, share experiences you have had with people from other Christian denominations. What have you learned to be important in these other Christian denominations? Consider what makes a denomination a Christian denomination.

## **Lecture: Christians Are a New Testament Church**

(5 minutes)

*Refer to Resource 1-3 in the Student Guide.*

Christians understand themselves as inheriting the promises given to the people of the Old Testament and to those of the ancient faith of Judaism. We see ourselves as 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, salvation has been provided. Personal salvation is the basis for membership in the church. 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 everyone can respond to the message of salvation.

In the Book of Acts, the Jewish Christians discover the gospel indeed is to go to all races 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 prime 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 abstract concept; it is real people organizing themselves so they can better worship God and present 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.

## **Writing/Discussion: Characteristics of the Church of the Nazarene**

(20 minutes)

*After the class has answered these two questions, have them share their answers. Have them defend their answers.*

List five characteristics of the Church of the Nazarene.

Finish the sentence, "I belong to the Church of the Nazarene because . . ."

## Lecture/Discussion: We Belong to a Particular Church

(20 minutes)

*Refer to Resource 1-4 in the Student Guide.*

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

*Manual, paragraph 25.*

The Nazarene *Manual* again addresses this issue of what it means to be a particular Christian called Nazarene:

The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature.

*Allow the students to respond.*

*Is there anything in this Manual statement that would provide the Church of the Nazarene a distinctive identity or mission?*

A publication distributed during the 2001 General Assembly discussed the “core values” of the Church in terms of “Christian, missional, and holiness.” These core values are clearly found in the statement from the *Manual*.

*Can you find the phrases that support the three terms?*

*Refer to Resources 1-5 and 1-6 in the Student Guide.*

In the early part of this lesson, we discussed how Nazarenes are part of the family of God. We are **Christian** as we share a common understanding that one becomes a Christian through the grace of God responding to our repentance. We share a common belief to call Christians to witness through baptism and the Eucharist or the Lord’s Supper. We are Christian when we share common beliefs as expressed by the Early Church in the Apostles’ and Nicene creeds.

We are **missional** when we witness to this message in the worlds in which we live. This is seen in our global

vision of the Church, which existed from the early desire of Nazarenes to do mission work. This is also seen in the aggressive evangelism that has been a part of our past heritage. Our mission has also been expressed in our focus on social and compassionate ministries.

We reflect **holiness** when we encourage a disciplined Christian life through spiritual development and through our focus on entire sanctification. We join all Christian groups in affirming spiritual growth. We maintain a separate identity in the way we understand and preach entire sanctification.

The *Manual* statement that began this lesson section also contained the words that Nazarenes voluntarily associate together. The question remains, "What brings a specific group of people together for worship and fellowship?" In the past, the concern for holiness drew people together to form Nazarene churches.

*Allow students to respond.*

*Do people gather in our churches today because of their desire to seek holiness and to be entirely sanctified?*

In any Nazarene congregation throughout the world, the individuals coming into the church building will bring with them diverse religious experiences. Many will come for reasons far from what has formed our denominational identity. The question is, "Can a common identity be forged that will result in a shared commitment to a common lifestyle and core of beliefs?"

*Refer to Resource 1-7 in the Student Guide.*

Writing in his 1921 *Herald of Holiness* article, "The Nazarene Church and Its Mission," C. B. Widmeyer explained that while the Church of the Nazarene joined other Christians in a common task, they existed for a specific purpose. First, he acknowledged denominations like the Church of the Nazarene serve a temporary and earthly purpose. Every true Christian will be part of the universal church.

Some of these days all of the churches that have been useful in the erection of the true Church of God will have served their purpose and will pass away. We will not know in heaven who were Methodists, Baptists, Presbyterians or Nazarenes, but who are Christian and lovers of the Lord Jesus Christ.

Then he asked the question, "Has the Church of the Nazarene a right to exist?" His answer explains the

"why" for the continued existence of an organization called the Church of the Nazarene, "The Nazarene church exists for the purpose of preaching holiness."

In 1918, B. F. Haynes wrote even more directly, "We teach the distinct privilege and duty of all believers to receive the work of sanctification as a second work of grace."

*Allow for student response.*

*Does the Church of the Nazarene have a right to exist?*

*Do we still hold a distinct place and purpose?*

# Lesson Close

(5 minutes)

## Review

*Stress to the students that they should know why it is important for one to belong both to the universal church and a specific denomination like the Church of the Nazarene.*

*Call on one of the students to explain what it means to belong to the Christian Church.*

*Call on another student to identify the distinctive characteristics of the Church of the Nazarene.*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Reflect upon and write about what difference it makes whether or not the Church of the Nazarene exists. 2-3 pages.

Read Resource 1-7, "The Nazarene Church and Its Mission," by C. B. Widmeyer.

Read *Manual* paragraphs:

- 424.3-425.2

Read the portions of the Syllabus not read in class.

Write in your journal. What does it mean to you personally to be called Christian?

[This page intentionally blank]

## *Lesson 2*

# Historical Development: Reformation and the Wesleyan Movement

## *Lesson Overview*

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Being Protestant	Guided Discussion	
0:20	Reformation: We Are Protestant	Lecture	Resource 2-1 Resource 2-2
0:35	Wesley Hymns	Devotional Moment	Resource 2-3 Resource 2-4 Resource 2-5
0:50	Wesleyan Revival: We Are Wesleyan-Arminian	Lecture	Resource 2-6 Resource 2-7 Resource 2-8
1:15	Reformation/Wesley Movement	Guided Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Heitzenrater, Richard. *Wesley and the People Called Methodists*. Nashville: Abingdon Press, 1995

Church of the Nazarene. "Historical Statement." In *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

Wesley sermons, "Christian Perfection," "Patience,"  
"Repentance in Believers," and "The Scriptural Way  
of Salvation."

<http://wesley.nnu.edu/sermons/alph.htm>

# Lesson Introduction

(10 minutes)

## Accountability

*Ask if there are any questions concerning the Syllabus or this module.*

*Call on each of the students to give one of their reasons for the existence of the Church of the Nazarene, from their homework.*

*Collect homework. You will be evaluating the content of the homework but not assigning grades.*

## Orientation

In this lesson we want to trace the key formative issues through history to reveal the identity of the Church of the Nazarene. We want to understand how the Church of the Nazarene is Protestant and Wesleyan.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain the historical groups that influenced and form the heritage of the Church of the Nazarene, especially Protestant and Wesleyan
- understand and explain the place of the Church of the Nazarene within the Christian community

## *Lesson Body*

### **Guided Discussion: Being a Protestant**

(10 minutes)

*Compile a list of answers on an overhead or marker board.*

*What identifies one as being Protestant?*

*What groups are considered to be Protestant?*

### **Lecture: Reformation: We Are Protestant**

(15 minutes)

*Refer to Resource 2-1 in the Student Guide.*

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.

On October 31, 1517, Luther's concern for the church to have a proper understanding of the nature of salvation led to his nailing a list of debating statements on the church door. In doing so, he 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 rich diversity of Christian groups comprise the Protestant movement.

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

When the Church of the Nazarene calls itself Protestant, what is meant by the claim? What common practices and beliefs make a group or individual Protestant? Three theological beliefs of this movement have been

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

Protestants have also been known for their participation in missions.

Salvation by grace through faith was Luther's attempt to remove salvation from any understanding that bases salvation on works. Salvation results from the gracious actions of Jesus and through an act of faith expressed in one's positive response to God's revelation through Jesus Christ. Our response is repentance; we confess our sins and turn from our sinning. Grace means 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 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 salvation by grace through faith.

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. 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 the individual must read Scripture produced a massive effort to translate Scripture into common languages and to teach people to read. Protestants affirm the authority of Scripture.

The access of Scripture also relates to the priesthood of believers. The Protestant movement wants to place the individual directly before God. No need exists to confess one's sins to a priest or to pray to a saint for help from God. Instead, the individual goes directly to God to confess sins and to pray for needs. The believer has responsibility both to pray directly to God and to study the Scriptures themselves for the will of God.

*Refer to Resource 2-2 in the Student Guide.*

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.

Protestant Christianity 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 the emphasis upon free will and Wesley's understanding of the world as his parish, believed evangelism to be at the heart of what it meant to be a Christian and a Christian organization.

- The United States was founded on the principle of religious liberty because a diversity of religious groups immigrated to its shores.
- Europeans took the gospel with them to Africa and Asia as part of their economic enterprises.
- The 20th century saw the explosion of indigenous Protestant movements in Latin America, Africa, and Asia.
- For the first time in the history of Christianity, more Christians exist south of the equator than north.

Protestant Christians have been major players in the mission movement in the last century. Protestants affirm evangelism and missions.

## Devotional Moment: Wesley Hymns

(15 minutes)

*Refer to Resources 2-3—2-5 in the Student Guide.*

*Compile a list for each of the hymns.*

*According to your time you may only be able to study two of the hymns.*

*End this time by singing one of the hymns.*

One of the characteristics of the Wesleyan movement has been the singing of hymns.

*What is the doctrinal content of each of these hymns?*

## Lecture: Wesleyan Revival: We Are Wesleyan-Arminian

(25 minutes)

Refer to Resource 2-6 in the Student Guide.

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.

Some of the issues that marked the Wesleyan movement were

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

While Wesley understood Scripture as being the primary basis of the Christian's authority, he also looked to reason, tradition, and experience. The focus upon *tradition* led him to study the Early Church theologians for their understanding of salvation. Wesley's dependence upon these theologians has caused some contemporary Wesleyan thinkers to see a connection between Orthodox and Wesleyan theology.

*Experience*, particularly one's salvation experience of God, formed his understanding of authority. At times, Wesley took a very practical approach to theology. For example, in order to understand better the dynamics of such doctrines as entire sanctification, Wesley kept records as to the number of those entirely sanctified and allowed their numbers and testimonies to influence

his theological conclusions on whether the experience of entire sanctification was available in this life.

*Refer to Resource 2-7 in the Student Guide.*

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

Writing in the *Institutes*, Calvin simply answered the question as to why people were saved or damned with the response, God is the source of salvation so God selects who will be saved.

- Calvin's understanding of election and grace was a consequence of his affirmation of God's absolute providence.
- Grace was tied to God's sovereignty.
- A sovereign God controls and determines everything, including the salvation of the individual.

In the 1618-20 period, the Reformed movement in Europe established its identity as being connected with five basic points:

- total depravity—individuals are born in need of salvation
- unconditional election—God is the source of salvation
- limited atonement—God died only for the elect
- irresistible grace—God gives the saved the power that effects their salvation
- final perseverance—the believer will make it to heaven

James Arminius challenged the basic viewpoints of Calvinism. John Wesley, a century later, preached similar views to those of Arminius when he advocated that God's grace enables all humans to have the ability to respond to the grace of God. So Wesleyans stress the possibility for all humans to respond favorably to the gospel message. In a Wesleyan understanding of grace, no human being would be locked into their fate. Wesley affirmed that any individual can become a Christian.

*Refer to Resource 2-8 in the Student Guide.*

Holiness as an optimism of grace provided an especially positive outlook on what grace would and could do for the sinner. Holiness refers to both spiritual formation and entire sanctification or as process and crisis. Holiness as spiritual formation is the growth and development in the Christian life that begins with the new birth and continues throughout the Christian life. This stress on spiritual development led Wesley to

create structures that would enable the growth to occur. Hence, he developed small groups of classes, societies, and bands to bring Christians together. The small groups created an atmosphere of nurture and a community of accountability.

In the 17th century, Lutheranism experienced a renewed stress upon personal holiness, with the call for personal spiritual development by the pietist movement with its emphasis on Scripture as the basis for living and its focus on personal religious experience. During this period, more attention was placed upon personal devotional literature.

The danger of such movements is that they could lead to a simple reduction of Christianity to the individual life, as a Christian expresses his or her faith only in personal acts of devotion. Wesley balanced his activities of personal devotion of prayer, Bible reading, fasting, and journaling with his actions of evangelism, social compassion for the poor, medical care, and quality education. Wesley affirmed that salvation meant Christlikeness or character formation.

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

Wesley understood entire sanctification also as a crisis experience, distinct from justification by faith, attainable in this life, and obtained through faith. Wesley used the analogy of death to illustrate his emphasis on the instantaneousness of entire sanctification:

*From "Repentance in Believers."*

It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And if ever sin ceases, there must be a last moment of its existence and a first moment of our deliverance from it.

His understanding of the essence of entire sanctification focused upon love:

*From "The Scripture Way of Salvation."*

It is thus that we wait for entire sanctification; for a full salvation from all our sins—from pride, self will, anger, unbelief; or, as the apostle expresses it, "go on to perfection." But what is perfection? The word has various senses; here it means perfect love. It is

love excluding sin; love filling the heart, taking up the whole capacity of the soul.

Wesley affirmed entire sanctification.

## **Guided Discussion: Reformation/Wesley Movement**

(10 minutes)

*Compile a list under each of the two movements.*

*What have been the key issues of these two movements, the Reformation and the Wesleyan movement?*

*Compile a third list.*

*What are the issues that led to the identity of the Church of the Nazarene?*

## Lesson Close

(5 minutes)

### Review

As members of the Church of the Nazarene we are both Protestant and Wesleyan.

*Call on 2-3 students to answer this question as a means of judging the understanding from this lesson.*

*Do you understand both what it means to be Protestant and what it means to be within the Wesleyan heritage?*

### Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write a pro and con paper in which you debate the value of having specific denominations for doing ministry. Would it be better for Christians to be only in one denomination? Would it be possible for all Christians to live within one denomination? 2-3 pages.

Write in your journal. Reflect on what Wesley's teaching on "Free Grace" means to you personally.

[This page intentionally blank]

## Lesson 3

# Formation of the Church of the Nazarene

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Holiness Movement in the United States	Lecture	Resource 3-1
0:15	Holiness Denomination vs. Holiness within a Denomination	Debate	Resource 3-2
0:40	Organized Holiness	Lecture	Resource 3-3
0:50	Denomination vs. Nondenominational	Small Groups	Resource 3-4
1:05	Significant Features	Lecture	Resource 3-5 Resource 3-6
1:25	Lesson Close	Review, Assign	Student Guide Resource 3-7

### Suggested Reading for Instructor

Bangs, Carl. "General Assembly Addresses 1928, 1932." In *Phineas F. Bresee*. Kansas City: Beacon Hill Press of Kansas City, 1995.

Ingersol, Stan. "They Shared a Dream," in "Denominational Identity," *Wesley's Horse* (Spring 2002). [www.wesleyshorse.org](http://www.wesleyshorse.org).

Purkiser, W. T. *Called unto Holiness. Vol. 2, The Second Twenty-Five Years, 1933-58.* Kansas City: Nazarene Publishing House, 1983.

Smith, Timothy L. *Called unto Holiness. Vol. 1, The Formative Years.* Kansas City: Nazarene Publishing House, 1962.

# Lesson Introduction

(10 minutes)

## Accountability

*Have the students pair up with another student and read each other's homework assignment.*

*Return and collect homework.*

## Orientation

This lesson first examines the emergence of the holiness movement in the 19th century. Then it studies the formation of the Church of the Nazarene at the beginning of the 20th century. Next, the focus is on some of the key issues confronted in the early years of the Church of the Nazarene. The primary purpose is to identify the rationale for the formative events and influences that caused people throughout the United States and then areas outside of the United States to join together into one organization, especially the rationale for becoming an organization or organized holiness.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and be committed to the issues that caused the formation of the Church of the Nazarene at the beginning of the 20th century
- understand the events and issues that concern the Church of the Nazarene and form its identity in the 20th century
- understand the rationale for having a specific organization to promote the message of holiness

## Lesson Body

### Lecture: Holiness Movement in the United States

(5 minutes)

Refer to Resource 3-1 in the Student Guide.

From Nathan Bangs, A History of the Methodist Episcopal Church (T. Mason & G. Lane, New York: 1838-1841), 1: 197-98.

Methodism became the primary advocate of holiness, especially entire sanctification, in the 19th century. The Christmas Conference (1784), the founding conference of American Methodism, adopted a statement entitled "On Perfection" that acknowledged both the process and crisis of holiness.

Shall we defend this perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our heart . . . The substance then is settled; but as to the circumstances, is the change gradual or instantaneous? It is both the one and the other.

The extent to which the doctrine in Methodism had maintained a proximity to the understanding of holiness by Wesley can be seen in this passage from a sermon by Aaron Lummus in the 1853 *Methodist Preacher*:

Growing in grace implies a gradual progress of the work of God in the heart. This is the case with the repenting sinner, the justified, and the sanctified. The whole of our pilgrimage to heaven, from our first setting out to seek the kingdom, implies this progressive work. But there are certain points in the narrow way, at which the work of the Lord is instantaneous: viz., namely when a sinner is pardoned, a backslider forgiven, or a believer wholly sanctified.

Here is maintained the Wesleyan emphasis upon the process of spiritual formation and the crisis of entire sanctification.

Yet, the movement itself took on a life outside of the formal channels of American Methodism. Two influential people at this point were Phoebe Palmer and John Inskip. Both Palmer and Inskip were influenced through their own personal quest of finding assurance for experiencing entire sanctification. Palmer summarized her findings in her small but often published *The Way of Holiness* (1843). Palmer laid out a more simple way to entire sanctification. Inskip

preached the doctrine until he prayed through at his own church altar.

Palmer and Inskip became leaders in the holiness movement in the United States. Palmer ministered through her small-group meetings and her evangelism. Inskip became prominent by his involvement in the National Camp Meeting Association for the Promotion of Holiness. The name of this organization changed many times during the years and is known today as the Christian Holiness Partnership.

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 emerged.

- 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 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.

*Allow students to respond.*

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

## **Debate: Holiness Denomination vs. Holiness within a Denomination**

(25 minutes)

*Divide the class into two groups.*

*Refer to Resource 3-2 in the Student Guide.*

*Allow about 10 minutes for the*

Your two groups will take opposing positions on the question of whether a separate holiness denomination should exist.

In the debate, make certain you consider the implications of what it means for the message of

*groups to prepare and 15 minutes for the debate.*

holiness. Also, what it means for there to be a holiness denomination within your own country/community?

## Lecture: Organized Holiness

(10 minutes)

In the 1890s, many holiness folks left established churches because they wanted to have the freedom to preach and teach the doctrine of entire sanctification. Because of the conflicts with Methodist church leaders, they created organizations that did not have much centralized control. Within 10 years, a different situation can be observed when these same organizations begin to merge and create centralized structures of authority. One of the key themes in the Church of the Nazarene from 1907 to 1933 was the concept "organized holiness." Most of the focus of attention has been on the word "holiness" but adequate focus needs to be placed on the word "organized."

*Refer to Resource 3-3 in the Student Guide.*

One of the primary reasons the holiness groups merged in 1907 and 1908 was their recognition of the need for centralized authority to enable them to promote the doctrine of holiness effectively. What could they do better together? They organized to achieve common goals in education, missions, social ministries, publishing, and evangelism. They created a structure that would make a global ministry a real possibility.

The budget system and superintendency illustrate this push toward centralized authority. The budget issue is confronted in the continuing efforts during the 1910s and 1920s to find a way to maintain a publishing house and the missionary efforts of the church. The Church of the Nazarene followed similar attempts by groups like the Southern Baptists to implement a budget plan in which the local church would help pay for general, district, and educational programs. Implemented in the 1920s, the 1928 and 1932 general assembly addresses reveal the struggle in getting the budget program adopted within the local churches. The church also had to determine how much power would reside in the hands of the superintendents. The church decided the general superintendents should act together as a board on most matters and not independent from each other.

The other word in our title is "holiness." Early Nazarenes formed an organization so they could preach holiness, especially entire sanctification. B. F. Haynes, writing in 1918, clearly sets forth this rationale in the *Herald of Holiness*, "We teach the

distinct privilege and duty of all believers to receive the work of sanctification as a second work of grace. These other churches do not."

Early manuals and addresses focus upon entire sanctification as the reason for formation of the Church of the Nazarene. The purpose of proclaiming entire sanctification led the groups to make compromises on other issues of the period. For example, the Church allowed infant and believer's baptism, as well as the modes of sprinkling, pouring, and immersion for baptism. The church did not want to divide over baptism. The church also allowed various viewpoints on the millennium. Advocates of premillennialism, postmillennialism, and amillennialism have all held posts of responsibility within the Church of the Nazarene. Again, views on the Second Coming were not allowed to divide the church.

The identity of this organization was directly tied to the doctrine and experience of entire sanctification. The early formal statements of the church link entire sanctification with its identity. The 1907 *Manual of the Pentecostal Church of the Nazarene* connects the missional vision of the 1895 Nazarenes with entire sanctification:

These persons were convinced that they were called of God unto holiness, to teach others the doctrine, and to lead them into the experience of entire sanctification.

Manual, paragraph 401.2.

Included in the PCN mission statement are the words "the entire sanctification of believers." In the qualification for ministry section, one requirement listed is that ministers would be "sanctified wholly by the baptism of the Holy Ghost." The current *Manual* contains similar claims and requirements.

The quadrennial addresses also associated the church's identity with entire sanctification. Phineas Bresee remarked in the 1907 address in Chicago that the merger occurred because the groups had put aside their differences so they could more effectively proclaim the holiness message. In his last Quadrennial Address in 1915, Bresee recalled that those who

went out under the stars to preach holiness and gather together a holy people" had laid the foundations "of all of our people declaring in unmistakable terms their belief in entire sanctification and all of our preachers confessing

their experience of the blessing, and the constant insistence that all men seek and obtain it.

In 1956, the church claimed to still be loyal to its original purpose, "the entire sanctification of our nature." It also asserted the "Church of the Nazarene stands for second-blessing holiness."

In the 2001 Quadrennial Address, the general superintendents spoke of the need to maintain the church's formal position on entire sanctification:

The mission of the Church of the Nazarene is to respond to the Great Commission to "go and make disciples of all nations" with a distinctive emphasis upon entire sanctification and Christian holiness.

From the earliest statements at the 1907 merger until the 2001 General Assembly, the church has linked its identity and mission to the doctrine of entire sanctification. The mission and organization of the church go together. The church organized to fulfill its mission and to maintain its identity.

## Small Groups: Denomination vs. Nondenominational

(15 minutes)

*Divide the class into groups of 3-4.*

*Refer to Resource 3-4 in the Student Guide.*

*Allow the groups to work for about 10 minutes then call for reports.*

Consider the following questions.

*First, why do some people have negative feelings about denominations?*

Second, consider some of the benefits of having a church organization. *What does the organization make possible?*

Third, speculate as to how well your own local church is in harmony with the original mission of the Church of the Nazarene to proclaim entire sanctification.

*Fourth, what conclusions do you draw from these findings?*

The group will give a two-minute report to the class.

## Lecture: Significant Features

(20 minutes)

*Refer to Resource 3-5 in the Student Guide.*

Five additional issues shaped the identity of the church:

- common lifestyle issues
- women in ministry
- the rejection of the Pentecostal movement

- the rejection of fundamentalism
- revivalism

### **Moral Issues**

The Methodist heritage can be seen in the Church of the Nazarene's willingness to take stances on moral issues of the day. A quick look at a Methodist *Discipline* at the turn of the 20th century shows the same tendency to take positions on moral issues. Sports, entertainment, and personal practices like smoking and drinking of alcohol have received the attention of the Church of the Nazarene. Therefore, one feature of holiness groups has been to apply the holiness message to the culture of a particular geographical region and historical era.

However, the understanding of a common lifestyle went beyond mere regulation of personal conduct. Holiness people were burdened to express their faith in compassion toward the poor in tangible ways. They opened homes for unwed mothers and ministry to alcoholics in rescue missions.

### **Women in Ministry**

Early in Nazarene history, opportunities existed for women to participate in ministry in the highest levels in the local church. Different from most denominations in 1900, the Church of the Nazarene ordained women and allowed them to hold any office in the church. This window of opportunity existed until the late 1940s or early 1950s when the church in the United States aligned itself more with the culture than with its heritage.

The church then began in its practice informally to restrict the role of women in the ministry and leadership of the church. In the 1970s to 1990s, the church began to return to its roots by creating more opportunities for women within the church. Yet, still in the 1990s one report showed only 2% of pastors were women. However, an increasing number of women prepare for the ministry in the colleges and seminaries. The 2001 Assembly reaffirmed the right of women to participate in all levels of the church. Holiness churches support the role of women as ministers.

### **Pentecostalism**

At the merger in 1907, the selected name for the denomination became Pentecostal Church of the Nazarene, which reflected both of the two groups in

the merger. The name Pentecostal highlighted the stress the group placed upon entire sanctification and holy living.

However, by 1919 the word Pentecostal meant something else in the United States, with the emergence of the Assemblies of God and other Pentecostal groups that stressed "speaking in tongues" and other gifts of the Spirit. One can read the *Herald of Holiness* in 1919 for some of the debate over the possible change in name. Writing in his December 1921 article, "Our Relation to the 'Tongues' Movement," C. B. Widmeyer contrasts the Pentecostal preaching for "speaking with tongues" with the Nazarene preaching that one should seek the Holy Spirit. He also pointed out that Pentecost was a miracle of real languages being either spoken or at least heard.

Certainly, the church wanted to maintain its own identity, which differed from these other groups. Our historic reserve with regard to Pentecostalism was rooted in our concern to maintain the primary focus on holiness as character transformation into Christlikeness. Pentecostalism tended to focus on the more spectacular events, experiences, etc., but without an expressed connection to these producing Christlike transformation in the disciple.

Our difference was primarily not in rejection of these aspects but in the concern to keep the primary focus where we felt it needed to be: on holiness as Christlikeness in character. In later years, especially in 1976, the church continued to make pronouncements of its difference from Pentecostal type groups. The Church of the Nazarene advocated holy character but not "speaking in tongues." This attempt to maintain its distinctive holiness message and to set forth clearly who it was contributed to the shortening of the name to Church of the Nazarene. The holiness understanding of Pentecost was not the same as the newer Pentecostal groups who focused upon the gift of speaking in tongues. United States culture associated Pentecostalism with the special gifts rather than entire sanctification and holy living.

### **Fundamentalism**

The rise of natural sciences and its impact upon one's understanding and study of Scripture led to controversy and debate within Christianity in the United States during the 1920s. One group that defended the strict interpretation of the Bible claimed the name "fundamentalist." They set forth certain

doctrines—fundamentals—that they argued all Christians should believe if they were to be considered a member of their denominations.

In the 1920s, because the Church of the Nazarene based all their beliefs and practices on the Bible, their leaders often expressed sympathy and aligned themselves with this group. However, in the 1930s, writers in the church publications reflected an awareness that our church was a different kind of conservative Christian group.

*First*, we understood the basic fundamental to be holiness, but fundamentalist groups did not believe in entire sanctification. *Second*, we realized these groups did not always want to include us within their identity because we took a slightly different conservative emphasis on Scripture and we preached entire sanctification.

Manual, paragraph 4.

Our statement on Scripture in the *Manual* focuses on full inspiration at the point of salvation: “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.” Holiness denominations are conservative as they base all their beliefs and practices on Scripture, but they are not fundamentalist in their approach to Scripture.

Writing in an April 1935 *Herald of Holiness* article, Shelby Corlett responded to whether or not the Nazarenes are fundamentalist:

As the term is generally understood, No! We are willing to go with the Fundamentalists as far as they travel our path or accept our doctrinal standards; but where our paths separate we will part peaceably. They may continue to “defend the fundamentals,” while we spread the gospel of holiness.

Refer to Resource 3-6 in the Student Guide.

The difference with fundamentalism might be considered as a contrast in the “spirit” of the two movements, holiness and fundamentalism. Where fundamentalism tends to be concerned about affirming particular doctrinal affirmations we are more concerned about how we live those out. Nazarenes would not draft a list of fundamentals for their members or clergy to subscribe to. Whereas fundamentalism tends to be more static or rigid in order to maintain the fundamentals, we are more dynamic and relational in our understanding of the life of faith and the life of the

community. Whereas fundamentalism tends to produce a spirit of exclusion to protect the “purity” of the church, we tend to be more inclusive in spirit.

For example, we have Bresee’s application of an ancient aphorism: “In essentials unity, in non-essentials liberty, in all things charity.” In his 1915 General Assembly address, Bresee applies the principles of this aphorism:

Pertaining to things not essential to salvation, we have liberty. To attempt to emphasize that which is not essential to salvation, and thus divide forces, would be a crime. An unwillingness for others to enjoy the liberty that we enjoy in reference to doctrines not vital to salvation, is bigotry, from which the spirit of holiness withdraws itself.

This spirit is an important and meaningful part of our historical identity at our best. B. F. Haynes reflected this spirit with these words written in June 1921:

Holiness fosters brotherliness, charity, broadmindedness, forbearance, and tolerance. The holiness movement is not the re-establishment of the Spanish Inquisition.

### **Revivalism**

The kind of organization we were becoming included agreement on common lifestyle issues, a place for women in ministry, and a recognition that while we were holiness and conservative we were not Pentecostal nor fundamentalist in our approach to Christianity. Of all else, we had formed an organization to take the message of holiness and especially entire sanctification throughout the world.

Revivalism permeated the community life and fueled the expansion of the early Church of the Nazarene. The focus upon revivalism and evangelism from 1915 to 1940 can be seen in the visibility and support the activity received from the *Herald of Holiness*. The magazine often included reports on revival events. Testimonies by evangelists or reports from local pastors were spotlighted in such columns as “The Work and the Workers,” “News and Notes from \_\_\_\_\_ District,” and “News of the Churches.” The magazine also included the slates of the evangelists and later the dates of camp meetings.

The leaders of the Church of the Nazarene claimed evangelism as a particular trait of the church. This

point is clearly made in a 1918 *Herald* article, "Evangelism Among Pentecostal Nazarenes":

It has long been a matter of profound thankfulness to us that our church has stood in the front rank of churches in the matter of evangelistic work and results.

Then the call of the entire church is connected to evangelism:

God is calling us to specific and emphatic evangelistic work . . . Our work is to save souls from sin and death. This is our calling and our special work, and we must see to it that we are given up to this glorious work. God is signaling His approval of our work by the results He is giving us in the service of evangelism.

The revivals were an important factor in the shaping of the Church of the Nazarene. Through the revivals a common understanding was communicated of the need for crisis experiences for one to be both converted and sanctified. Also, revivalists would preach about and call believers to a holiness lifestyle.

One negative would be some of the issues identified as part of a holiness lifestyle. Positively, the revivalists called for a Christian life that would be focused upon Christlikeness with one being led by the Holy Spirit. The revivals themselves pointed to the understanding that salvation and God is to be experienced. The truth of Christianity for Nazarenes lies more in the testimonies of those who have been saved and sanctified who know the presence of the Holy Spirit, than in the accuracy of one's intellectual understanding of the meaning of being saved and sanctified.

# Lesson Close

(5 minutes)

## Review

This lesson considered what brought people together to proclaim the message of holiness. We began by examining the holiness movement as it emerged in the 19th century. Then, we explored what made people come together to form the Church of the Nazarene. We concluded with an examination of issues that concerned the church in the early years of its history.

*Refer to Resource 3-7 in the Student Guide.*

*Collect papers.*

### Three-minute writing assignment

First, provide a rationale for organizing to proclaim holiness. Second, respond to the fact that these early people came together to proclaim the message of entire sanctification. What should be the implications of that decision? Third, list people you know who need this message of entire sanctification shared with them.

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Think about and list some of the cultural issues the Church of the Nazarene has to consider and relate to within your own context.

Find out about some of the history of your local church. Write a 1-to 2-page paper.

Read Resource 3-8, "Worldwide Revival."

Write in your journal. Reflect on what it will mean to you, in your ministry, to be a part of a denomination.

## Punctuate the Finish

*Lead in a prayer for all the names that appeared on the students' lists.*

## *Lesson 4*

# Church of the Nazarene in Local and Regional History

## *Lesson Overview*

### **Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Local History	Lecture Option	
0:10	Local History	Discussion Option	
1:25	Lesson Close	Review, Assign	Student Guide

### **Suggested Reading for Instructor**

Local or regional histories

# Lesson Introduction

(10 minutes)

## Accountability

*Ask several of the students what new insight they gained from reading about the worldwide revival.*

*Return homework.*

*If you are using the written homework assignments as part of the discussion option for the lesson, you will not need to collect the homework. However, if you are doing the lecture option, you will need to collect homework at this time.*

## Orientation

*Local districts and regional areas should adopt lesson plans about their own region and national history.*

In this lesson, the attempt is to bring the history of the Church of the Nazarene down to the level where it is closest to the individual. Also, this lesson provides the opportunity for regional and national approaches to history.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and examine local and regional histories of the Church of the Nazarene
- understand and evaluate the identity of the Church of the Nazarene
- understand the current issues that concern the future of the Church of the Nazarene

## *Lesson Body*

### **Lecture Option: Local History and Issues**

(65 minutes)

*The teacher can present a lecture on the regional or national history of the Church of the Nazarene in their particular region. Besides a general sketch of historical information, the lecture should consider the reasons why people from this culture decided to join the Church of the Nazarene.*

*You might also invite people who have been a part of the church in your area for a long time, to come and share about the church and the changes they have seen.*

### **Discussion Option: Local History and Issues**

(65 minutes)

*Students can present their findings about the local history of the Church of the Nazarene. The other students can ask questions and discuss the individual presentations.*

*Students can also share their assignments on what cultural issues have to be addressed by the Church of the Nazarene.*

*What is the reputation of the Church of the Nazarene within your local community?*

*Is the Church of the Nazarene identified as a holiness church? If so, what is meant by that label within your community?*

*What future does the Church of the Nazarene have within your local area?*

# Lesson Close

(15 minutes)

## Review

*Call on several students to respond to these questions as a means to judge the learning level from this lesson.*

*What is the cultural context of the Church of the Nazarene within your area and how does the message of holiness address your context?*

*What identity does the Church of the Nazarene maintain in your area and how does that relate to its mission to proclaim holiness?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Think about and list some of the key lifestyle issues for the Church (as a denomination) to state a position upon.

Write an essay on why you believe the Church of the Nazarene supported the ordination of women at a time when it was not the normal practice. Also, how does your local church feel toward women becoming ministers?

List what you feel to be the current issues that concern the future of the Church of the Nazarene locally, regionally, or globally. Then write an essay about your concerns.

Read Resource 4-1, "Lifestyle Policies."

Read *Manual* paragraphs:

- 27—27.3

Write in your journal. Reflect on how your local church compares to other Nazarene churches in the area. What would be their distinct differences with other Nazarene churches in other regions of the USA or world regions?

## Lesson 5

# Defining Issues of the 20th and 21st Centuries

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Resource 5-1
0:20	Ethics and Lifestyle	Lecture	Resource 5-2
0:30	Globalization	Lecture	Resource 5-3 Resource 5-4 World Map
0:40	Ablaze with Love	Video/Discussion Option	Video— <i>Ablaze with Love</i>
0:40	Women in Ministerial Leadership	Lecture/Discussion Option	
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Ingersol, Stan. "They Shared a Dream," in "Denominational Identity," *Wesley's Horse* (Spring 2002). [www.wesleyshorse.org](http://www.wesleyshorse.org).

Purkiser, W. T. *Called unto Holiness. Vol. 2, The Second Twenty-Five Years, 1933-58*. Kansas City: Nazarene Publishing House, 1983.

Reports of the *Commission on the Internationalization of the Church*, 1980, 1985.

Reports of the *Commission on the International Church*, 1989, 1993, 1997

# Lesson Introduction

(20 minutes)

## Orientation

This lesson begins with a group discussion on present issues individuals within the class believe must be responded to by the church, because these issues will shape its future.

Next, the lesson presents three issues that reflect the church's identity and heritage: Ethics and Lifestyle, Globalization, and Women in Ministerial Leadership.

How these issues are handled will shape the future identity of the church. The lesson closes with a class discussion on how understanding the mission of the church affects the future of the Church of the Nazarene.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the current issues that concern the future of the Church of the Nazarene
- understand and evaluate the identity of the Church of the Nazarene

## Accountability

*Divide the class into groups of three.*

*Refer to Resource 5-1 in the Student Guide.*

*Discuss the issues presented by the groups in terms of how it affects the future of the Church of the Nazarene.*

*Return and collect homework.*

Share your homework assignment in which you listed the current issues that will impact the future of the Church of the Nazarene, locally or regionally or globally.

After sharing and discussing, list five important concerns your group agrees upon.

List them for the rest of the class to see on an overhead, marker board, or chart.

Each group is to prepare and present one special issue to the class.

## Lesson Body

### Lecture: Ethics and Lifestyle

(10 minutes)

Nazarenes have placed a good deal of emphasis upon ethics and lifestyle. Churches within a Methodist tradition relate the gospel to real issues in living. We see this in the Methodist *Discipline*, which in the 1904 edition discussed such issues as divorce, dress, and amusements. In the 19th century, Christians debated issues like slavery and temperance. The Nazarene church in the 20th century, particularly in the United States, responded to many cultural issues of behavior in their own book of discipline, the *Manual*.

Any casual glance at an early *Manual* will show attention to issues of behavior. Some scholars contend it was the Nazarenes from the Southern part of the United States who pushed the church toward the adoption of strict ethical standards. However, even a summary glance of Bresee's *Manual* prior to the 1907 merger will show discussion of such issues as temperance, tobacco, divorce, songs, and literature. His *Manual* has a statement to avoid theaters, ballroom, circuses, lotteries, and other forms of gambling.

Similar remarks can be found in the 1904 Methodist *Discipline*. Actually, Bresee's *Manual*, and consequently the Pentecostal Church of the Nazarene's *Manual* follow the Methodist *Discipline* in having sections entitled General Rules and Special Advices. Different from the Methodist *Discipline*, the Church of the Nazarene has a third section or the Appendix.

The General Rules section is actually a modification of the rules Wesley laid down for his small groups in 1739. Through the years, in this section of the Nazarene *Manual*, there have been several changes with the ordering of the rules and in some of the content. Until 1976, the two sections were reversed with the admonition "By avoiding evil of every kind" placed first and "By doing that which is enjoined in the Word of God" listed second. This change may reflect a desire to stress more what we do rather than what we choose not to do.

The Nazarenes continued the Methodist practice of having a Special Advice section. The 1908 *Manual*

included discussion of such issues as temperance, tobacco, divine healing, secret societies, marriage, and divorce. In 1928, the section on Special Advices became renamed Special Rules. In 2001, the name of this section was changed to "The Covenant of Christian Conduct."

The third section of the *Manual* with statements on conduct is the Appendix. In 1928, General Superintendent R. T. Williams explained that the Appendix allowed for individual Assemblies to take a stance on issues that would not be a matter of membership. Today, the Assembly votes on these Appendix statements every 12 years to decide whether they should continue as a reflection of the opinion of an Assembly of Nazarenes.

In crafting a policy on ethical and lifestyle issues the church often has chosen to protect itself against two opposite forces. One power group pushes the church toward legalism. The other, usually the general culture, calls for few, if any, limits on behavior.

*The students were to have read Resource 4-1 as part of their homework. These issues were discussed in that resource.*

Swimming, entertainment, and sports might appear frivolous issues for the church to provide guidelines for their members. Yet, when one considers the impact of entertainment and sports throughout the world as well as the money devoted to these activities, one would think the church should have a voice on these issues. The Olympics and World Cup events generate large revenues and call forth extensive training from athletes of the world. These issues, which take so much time of the people of the world, deserve consideration by the church. In discussing these issues, the church has used the principle of focusing upon what is essential to faith and religious experience instead of what is only incidental.

Through the years in the General Rules, the Special Rules, and the Appendix, the Church of the Nazarene has set forth opinions on such issues as smoking, drinking, alcohol, swimming, sports, the cinema, and television. Changes in culture have led to the inclusion of opinions on other issues such as race and discrimination (1968), pornography (1972), abortion (1976), homosexuality (1976), women's rights (1980), the sanctity of human life (1993), and HIV/AIDS (2001).

The focus on holiness lifestyle meant more than the focus on personal standards of conduct. The message of holiness caused Nazarenes to concern themselves with the conditions of the poor. Nazarenes believed

holiness should evidence itself in concrete acts of service to the poor, not merely feelings of sorrow for them.

For example, the 1919 General Assembly created a General Orphanage Board to house and care for needy children. The *Herald* kept an account of its push to raise \$100,000 for operating funds. In 1921, the Sunday preceding Thanksgiving was declared "National Orphans' Home Day" and the Thanksgiving offering went to this cause. The *Herald* promoted this offering with ads containing pictures of babies.

Also, in 1921 the *Herald* contained a report by the General Board of Social Welfare, formerly the General Rescue Board. The May 4, 1921 article related the stories of the Southwestern Training Home in Louisiana, the Rest Cottage in Pilot Point, the Bethany Training Home in Memphis, and the Rest Cottage in Kansas City. While one can read in the 1920s *Herald* these calls to support social ministries within the United States, the discussion on globalization will show that a large amount of the church's finances and attention for social and economic endeavors shifted to the world areas outside of the West as part of the strategy of holiness evangelism.

This is evident even in the 1920s. An article in 1921 by E. G. Andersen brings to the attention of Nazarene readers the terrible problems of famine in China and Russia. His response is to connect compassionate ministry and missions. A suggestion is made to fast a meal a week and give the money to the mission fund so these needs can be addressed throughout the world. At the end of the 20th century, the Church of the Nazarene returned to an emphasis upon compassionate social ministries both in the United States as well as in the rest of the world.

The discussion of holiness and social compassion must be placed in perspective. The early Nazarenes did not envision the creation of a social service agency instead of a church. The Nazarenes took a different path than did the Salvation Army. This opinion is reflected in a 1918 *Herald* article entitled "A Forsaken Mission."

Reformatory and social and economic work are the results of the Church's real and divinely assigned work of saving men and women from sin.

This article argued that social ministry flowed out of revivalism and the primary mission of the Church should always be on saving the individual.

Again, C. B. Widmeyer writes in 1921:

The Church of the Nazarene is not called to inaugurate a new social order; she is not sent to prescribe policies for the solving of social unrest; she is not commanded to enter the realm of ethical relationships; she is not commissioned to equalize wealth and wages; she is not to heed the call of the twentieth century to a "new vision, a message, and new methods," but she is to preach the doctrines of regeneration and sanctification.

While the Church of the Nazarene participated in social ministries, careful attention was given to how these ministries related to the church's mission and identity. Present statements in the *Manual* concerning abortion, pornography, discrimination, responsibility to the poor, and HIV/AIDS suggests the Church understands that Christians should be more involved in social causes than is suggested by Widmeyer. The question remains, What is the proper relationship between holiness and social ministry?

The preoccupation with ethical and lifestyle issues relates back to the Church of the Nazarene proclaiming the message of holiness and entire sanctification. In his July 5, 1933 *Herald* article, "The Nazarene Objective," General Superintendent Goodwin explains the rationale for the concern for these issues. He writes:

*Refer to Resource 5-2 in the Student Guide.*

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

The emphasis upon the formation of holy character and transformation of the whole being leads the church to wrestle with lifestyle issues and calls Nazarenes to acts

of social compassion. Holiness affects how one lives one's personal life and how one responds to the needs of the world. But the call for social acts of compassion must not replace the emphasis upon the mission of proclaiming entire sanctification. Hopefully, social ministry will be a way of proclaiming this message. Failure to involve oneself in the social needs of the world may cause some to question the value or the relevancy of the message of entire sanctification.

## Lecture: Globalization

(10 minutes)

From the beginning, the Nazarene fellowship had a vision for a global fellowship. We see this by the mission work of each of the early groups in the United States. We see this in the statements and action of those who desired a mission program. We see this in the desire to unite with groups from Great Britain. We see this as well in the 1922 World-Wide revival. From the beginning the focus was on mission in a global setting. As a result of this emphasis, by the 1990s, the church actually had more members outside of the United States.

The global mission is connected to entire sanctification. One of the reasons for a global mission was so this message could be taken throughout the world. We were one of the few groups that understood the holiness message itself and who proclaimed entire sanctification. So, this theological rationale propelled us forward to preach and teach what others would not. Holiness resulted in aggressive evangelism both in the United States and throughout the world.

The globalization is seen in mergers and world evangelism. Three churches from various parts of Great Britain united with the Church of the Nazarene in 1915 and the 1950s. Missionary activity began in India before 1908 by each of the U.S. churches, in Latin America in places like Guatemala by 1904, in southern Africa by the 1920s and in Asia. By 1927, the Church of the Nazarene had churches in Great Britain, Africa, Argentina, Peru, India, China, Guatemala, Japan, Mexico, and Palestine/Syria.

*It would be helpful if there were a large wall world map where these different places could be located.*

*Refer to Resource 5-3 in the Student Guide.*

The depression years of the 1930s brought hardship to those serving throughout the world and made difficult the financing of missions. The growth of the church in the 1920s and 1930s made it glad it had more pockets to draw from to support mission programs. The mission program moved forward in a postwar world in

the 1950s and 1960s. Yet, the true globalization of the Church of the Nazarene began in the 1970s.

In the General Assembly of 1972, steps were taken to move the church in structure, as well as name, toward an international fellowship, with the proposal that mission area districts must be represented on all legislative bodies of the church. In 1976, concrete steps were taken to make possible a regional church with the creation of intercontinental zones. In 1980, these zones became six church regions.

In the 1980s and 1990s, this concept of a global church was studied through two General Assembly commissions: first, the Commission on the Internationalization of the Church, then the Commission on the International Church. One of the significant issues of the 1997 general assembly revolved around how to govern in the assembly with the large number of delegates. So, when the number of voting delegates was to be reduced, debate on the proper representation of delegates emerged. Also, the principle was set forth of "one church, one doctrine, one polity, and one policy."

In 2002, the church held an international theological conference for the first time outside of the United States in Guatemala. Women and men from throughout the world came and discussed pertinent issues of the church.

*Locate these areas on the map.*

By 2002, the governing structures of the church had been divided into 15 regions: Africa, Asia-Pacific, Canada, Caribbean, Central USA, East Central USA, Eastern USA, Eurasia, Mexico-Central America, North Central USA, Northwest USA, South America, Southeast USA, South Central USA, and Southeast USA.

One indirect result of the focus on missions in the period from 1930 to 1980 was that much of the emphasis upon compassionate ministry shifted from concern with social needs at home to social needs in the rest of the world. Nazarenes involved themselves with medical care and education as they took the gospel of holiness to the world.

A few attempts in limited areas of the world such as Haiti were made to improve economic conditions. The passion for missions fueled a program to improve social conditions along with preaching the gospel message of entire sanctification. When people are hungry in Haiti and suffering comes from earthquakes

in Guatemala, the church has responded to the needs of the hurting. Evangelism and social compassion go together.

In another ministry, Work and Witness, individual church members carry out the wedding of holiness and social compassion as they travel to world areas to do construction work and perform other services for those in need. In the last 20 years, the church has realized again that compassionate ministry must be an outflow of holiness in the local churches as well as on the mission fields. This has led to a revival of concern for social ministry within the local church setting in the United States as well as in the rest of the world.

The transition to an actual global church raises many issues. The sharing of power and listening to people from various cultures as they think through the meaning of holiness and entire sanctification becomes critical.

*Refer to Resource 5-4 in the Student Guide.*

- Power sharing refers to representation at General Assembly and on the General Board.
- Power sharing also refers to the development of indigenous leaders at every level of leadership in world areas.
- Power sharing means the development of educational systems that allow believers to participate in dialogue concerning the theology and mission of the church.

Translating the meaning of holiness theology, especially entire sanctification, into various cultures will call for continued conversation between Nazarenes throughout the world. Being a global church also means raising the issues of holiness ethics and lifestyle in each culture of the world and discovering what that means.

## **Video/Discussion Option: Ablaze with Love**

(40 minutes)

*Show selections of the video Ablaze with Love. This video is available through Nazarene Publishing House.*

*This is an excellent presentation of women in the ministry in the church.*

*The video is about an hour long, so you will need to select the portions that are most relevant to your class.*

*Allow some time for response and discussion following the selected portions.*

## **Lecture/Discussion Option: Women in Ministerial Leadership**

(40 minutes)

The role of women in ministerial leadership has changed in the last 100 years. However, the Church of the Nazarene has not always coincided with the general population and its own heritage on this issue. In the early 20th century, the church in the United States afforded opportunities for women in ministry. This can be seen in early articles of the *Herald of Holiness* that spotlighted the work of women in the Church of the Nazarene. In October 8, 1919 we find these words about the “Women of the Fifth General Assembly”:

From North and South, East and West—holy women of the Pentecostal Church of the Nazarene have come up to this epochal church Assembly representing as wide and diverse activities as do our men. There are pastors and evangelists, licensed preachers and deaconesses, missionaries and teachers from our educational institutions, wives of our General and District Superintendents—women with holy hearts, self-sacrificing spirits, shining faces, tearful testimonies, and a vision born of God, for this great work—filling their souls.

A November 1923 *Herald* article on “The Church and Women” notes and approves that “from its beginning the Church of the Nazarene has recognized the eligibility of women to every order and office in the church.” The author defends the position of the church based upon Galatians 3:28 that all are one in Christ Jesus.

One example of women active in the leadership of the church in the 1930s and 1940s, was Rev. Agnes White Diffie, the pastor of Little Rock First Church of the Nazarene, one of the larger churches in the denomination. In the November 22, 1933 *Herald of Holiness*, General Superintendent Chapman used her ministry in Little Rock as an example of where the Church of the Nazarene was growing in established churches. Little Rock First had increased by 149 members in the Assembly year.

Dr. Chapman quotes from Rev. Diffie’s pastoral report to illustrate how an established church can grow and

succeed. The 30-year anniversary booklet (1938) of Little Rock First Church notes that membership had increased from 227 to 623 in seven years. We also learn she had a radio ministry on station KARK with Sunday and daily broadcasts. Another example is Olive M. Winchester, who was recognized by a September 1933 *Herald* article as the

first lady in the world to enroll and take a Bachelor of Divinity degree in Glasgow Divinity School, to take a Master of Systematic Theology Degree from Pacific School of Religion, to take a Doctor of Theology degree from Drew Theological Seminary, and that in each of the above instances she was preparing herself to be a leader and teacher in Biblical Literature.

Women's active roles in the leadership of the church declined in postwar United States as the church developed an informal policy similar to mainstream culture, that a woman's place was in the home rather than in the pulpit. Even in the 1960s, when the predominant culture began to open up more opportunities for women, the Church of the Nazarene had fewer women in the ministry than in the earliest years. Perhaps one reason for this may be influence from fundamentalist groups who do not allow women to be ordained as ministers. Even as late as 1997, church reports indicated only 2% of the pastors in the United States were female and only 8% of the total ministers were female.

By the 1990s, the church had begun to move back toward its heritage, by reaffirming the role of women in the ministerial leadership of the church. This is seen in part with the video *Ablaze with Love* and the 2001 General Assembly action to support women in the ministry. Also, a large number of women are answering the call to the ministry and are preparing for ministry in the denominational colleges and seminaries. Will the local church open their door to allow them to fulfill God's call?

The church has based its support of women in the ministry on the same principle of democracy in that God calls both men and women into the ministry. If God calls, then women must respond and the church must find a place for their service. The *Manual* Appendix statement affirms that women have the right to be elected and appointed to leadership positions within the church.

The grace of God in salvation means no one should be discriminated against on the basis of "social status, race, or gender." Noting some passages of scripture that seem to restrict a woman's right to leadership within the church, the statement claims these passages should not take precedence over others that support female participation. It concludes with the comment that exclusion of women from ministry is "incompatible with the character of God presented throughout Scripture."

*Stan Ingersol, "They Shared a Dream," in "Denominational Identity," Wesley's Horse (Spring 2002), www.wesleyshorse.org, 2.*

Stan Ingersol explains part of the rationale for why Bresee supported the ordination of women:

Bresee insisted that a ministry inclusive of women is apostolic, while one that is not inclusive is not apostolic. The key scripture was Acts 2:16-17. Women were eligible for every office in the new church, but the essential issue regarding their ordination was not democracy or social justice but apostolicity. Men and women share in proclaiming the gospel in the church that moves by the power of the Holy Spirit.

### **Discussion**

*Why do you think it has been hard for women to have easy access to roles of ministry within the Church?*

*How can women be supported in following their call to ministry?*

## Lesson Close

(5 minutes)

### Review

In April 2002, the Church of the Nazarene held a theology conference in Guatemala City, Guatemala. The broad topics discussed at this meeting were memory, mission, holiness, and hope. A conference of this nature allows conversation on the mission of the church by individuals from the diverse cultures of the world. Sharing in this manner hopefully leads to a better understanding of the mission of the church and joint commitment to it.

One of the papers presented a limited study on the understanding of the mission of the church by Nazarene college students. This study raises the question of the effectiveness of the church passing down its mission from one generation to the next. Lesson 3 presented how the early founders started this organization (including colleges) in order to proclaim the message of entire sanctification and holiness. An important issue for the Church of the Nazarene will always be whether the present generation continues the mission the church set for itself in the beginning.

The early Nazarenes chose not to allow differences on baptismal mode and millennial theories to be issues of division in the church so this message of entire sanctification could be preached. With many issues crowding for attention in the current agenda of the church, an important concern is whether this message of entire sanctification continues to be the organizing and unifying principle that brings people together into churches that call themselves Nazarene.

Are the experience of entire sanctification and the practice of holy living resulting in character formation that unifies Nazarenes in local churches today? Failure to maintain a unifying principle could lead to division on other matters.

*How can the church help Nazarenes understand the message of entire sanctification and holy living, and more importantly how the experience of entire sanctification can be a reality for Nazarenes around the world?*

*Call on different students to respond as a means to judge the learning level of this lesson.*

*What issues must be addressed in the near future?*

*What do you consider now to be the primary concerns or the church for its future?*

## **Assign Homework**

*Direct students to the Homework Assignments in the Student Guide.*

*If you choose the video option for this lesson, you might photocopy the lecture portion as an additional reading assignment.*

*If you choose the lecture option for this lesson, you might assign the video as additional homework.*

Write a rationale for the existence of the Church of the Nazarene for someone who does not belong to the church.

Write an essay in which you explain how one is saved and then how one is entirely sanctified. Then discuss what a profession of faith is and why one should be the basis for membership in a church.

Write in your journal. Answer the question: Who are we as a church? Consider the wisdom of the Early Church in staying focused on its purpose and mission. How do we instill that same love for the call to holiness in our people today?

## Lesson 6

# Becoming a Disciple

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Profession of Faith	Lecture	Resource 6-1 Resource 6-2 Resource 6-3
0:25	Personal Testimony	Writing/Discussion	
0:45	We Profess to Be Saved and Sanctified	Lecture	Resource 6-4
0:50	Personal Testimony	Writing/Discussion	
1:10	Expression of Discipleship: Baptism and Eucharist	Lecture	
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Shaver, Charles. *Basic Bible Studies*. No. 1, *What Happened?* Kansas City: Nazarene Publishing House, 1983. NPH Product #VE-81.

# Lesson Introduction

(10 minutes)

## Accountability

*Call on one or two students to read their rationale.*

*Call on one or two students to read their essay.*

*Return and collect all homework.*

## Orientation

This lesson considers religious experience as the foundation for membership.

We discuss the meaning of being both saved and entirely sanctified.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain a profession of faith
- have a clear experience and personal faith

## Lesson Body

### Lecture: Profession of Faith

(15 minutes)

Manual, *paragraph 801.*

The ritual statement for taking 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?"

Manual, *paragraph 23.*

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 adherence 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 do 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.

*Refer to Resource 6-1 in the Student Guide.*

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

The **first** is that faith can refer to beliefs or doctrines. The Church of the Nazarene has Articles of Faith that denote those doctrines that both align us with other Christians and make us distinctive.

A **second** understanding of faith is a positive response to revelation. In order to be saved, we have to take some course of action when God's grace reveals His love and gospel message to us. The supreme

revelation of God is seen in the death and resurrection of Jesus of Nazareth. We are born with the need to discover this gospel and with the need to say "Yes" to God.

A **third** meaning of faith would be trust and commitment. The third is related to the second because the nature of the positive response to God is that of placing trust in God and committing to Him. Yet here the emphasis is that the entire Christian walk continues on the basis of trust and commitment. This means, in part, that one will trust God by obeying His guidance for how one should live.

A profession of faith by members means agreement to common doctrines. Our profession means we acknowledge agreement with the beliefs and practices of both the Christian tradition and in this case, the Church of the Nazarene.

The common testimony of the Early Church is formally recorded in the creeds of the church. The creeds became the symbol of Christianity. The heart of the creeds would be the statements on who Jesus was. Salvation was based upon the fact that Jesus was both human and God. Central to the nature of Jesus was the fact of His resurrection. The resurrection of Jesus became the basis for Christians asserting the fundamental belief of the resurrection of the body.

Christians differed with those who believed only in the eternal nature of the soul and the temporary nature of the body. In 1 Cor 15, the assertion is made that at death the whole person is resurrected, including the body. In Christianity, there is a connection between salvation and the body. The gospel frees the person from living just for the cares of the body. So, Christian testimonies announce that God through the death and resurrection of Jesus, the Christ, has freed them from living by lust or the lower instincts of the body. Instead, Christians have been renewed in their minds.

Christians affirm salvation only in Jesus, the Christ. Christians pledge to live their life on the basis of the Scripture. Christians within the Nazarene tradition proclaim agreement with the holiness doctrines and experience of entire sanctification and holy living. A profession of faith acknowledges agreement with certain beliefs and practices. Yet, agreement to the community's beliefs and practices is only significant if one has made an act of faith.

*Refer to Resource 6-2 in the Student Guide.*

The most common meaning for the phrase profession of faith is that one acknowledges they have been converted and are continuing to live 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 and intends 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 or one’s ongoing relationship with God instead of agreement to doctrines. The profession of faith is an indication God is a reality to us. In an earlier period of Nazarene history, Christian testimonies were an important element of worship services. A Christian would be expected to share his or her conversion experience or even his or her experience of entire sanctification.

Faith is the act of saying “Yes” to the grace of God. A testimony would also be expected to include a report that one’s experience with God was up to date. Faith is continuing trust and commitment to God.

Our living faith is to be professed. A profession of faith indicates one has a current, living relationship with God. One is saying that one knows based upon one’s own experience and confirmation that God is a living God. One example of this meaning of testimony is found in the life of Paul. In 1 Corinthians 15, he makes a clear witness to the resurrection of Jesus Christ. He affirms that Jesus appeared to him in his Damascus road conversion experience.

This appearance of Jesus formed the basis of his own authority, as the Early Church looked to leaders who could personally validate the Resurrection. The Early Church wanted those who could testify Jesus was alive. For a similar reason, the Church of the Nazarene wants those who join the church to have the personal validation that Jesus, the Christ of Nazareth, is alive and saves us from our sins. We additionally want the individual to testify to personal, ongoing transformation and spiritual formation.

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 religious 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 us and we serve Him. Secondarily, when

we join a church we affirm to be in harmony with the doctrines and practices of Christianity and those of the specific denomination we are joining.

Conversion experiences are both similar and dissimilar. For the presentation of the gospel, we normally focus on certain common elements in religious experience. We repent, believe, and are baptized. Yet, one must not forget that different and unique elements comprise an individual's own religious experience with God. The outcome should be the same for everyone in that one is to be transformed from a life of sin to one of grace. One is to be redeemed from living according to one's lusts, to living for God. However, the psychological dynamics of conversion experiences differ.

In turning to the Bible, we can note the differences of the conversion experiences of Paul and Timothy. Paul had a radical Christian conversion as an adult. The drama of his conversion was instantaneous and somewhat violent as he was knocked to his knees upon seeing a vision from heaven. In a relatively short period of time, he went from persecution of Christians to proclaiming the gospel.

Timothy, on the other hand, entered faith as a child through the influence of his mother and grandmother. His conversion experience appeared to come more out of a nurturing environment. Different factors affect our conversion to Christianity. Certainly, adults and children may have different dramatic encounters of their faith.

*Refer to Resource 6-3 in the Student Guide.*

What ties these experiences together is a change taking place and a relationship with God.

- Christian faith is more than acknowledgment of certain beliefs, which it is
- it is more than making a decision for Christ, which it is
- it is knowing the Christ who is the object of the doctrine and the decision

One must be more than convinced of the resurrection of Jesus and the resurrection of the body; one must know the risen Lord. Knowing the Lord means one commits one's daily living to God. We trust God is right, so we are obedient to Him. The experience of God leads to a life of trust and commitment to this God.

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

What is your testimony today? In order to be a member, one may be asked concerning whether one can testify about a conversion experience. One should also testify about the current state of one's spiritual condition. The profession of faith must reflect the present, not merely the past.

## **Writing/Discussion: Personal Testimony**

(20 minutes)

*Have them share how they would lead someone to faith in Christ.*

*Finally, ask for individuals to share their personal testimonies with the class.*

Write out your personal testimony about how you became a Christian or how you know you are presently a Christian.

## **Lecture: We Profess to Be Saved and Sanctified**

(5 minutes)

### **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."

"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.

*Refer to Resource 6-4 in the Student Guide.*

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. At the fundamental core of the problem of sin lies the issue of who or what is the central focus of one's living. Salvation and sanctification, in their simplest understanding, deal with the issue of central control in one's living.

Sanctification as spiritual formation addresses the implications of living with God in the center of one's living. Sanctification refers to the specific, real-life changes one makes in one's living. The Holy Spirit and the community begin to inform us of what it means to live for God. Being saved begins the whole process as one enters into a relationship with God. Yet, the believer is called to present his or her entire self to God, referred to as entire sanctification by Nazarenes.

Romans 12:1-2 calls the believer to this radical lifestyle. In the past, Nazarenes have affirmed that God through His Holy Spirit will lead the believer to a point where he or she will be expected to commit himself or herself to God entirely. God's response to the believer's consecration is known as entire sanctification.

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

## **Writing/Discussion: Personal Testimony**

(20 minutes)

Write out your testimony about when you became entirely sanctified or your journey to being entirely sanctified if you have not been so.

*What similarities do you see in the testimonies?*

*Have the students share their testimonies.*

*What differences are there in the experiences?*

*How would you help someone seek to become entirely sanctified?*

## **Lecture: Expression of Discipleship: Baptism and Eucharist**

(10 minutes)

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.

The Church of the Nazarene has taken an ecumenical position on baptism. One can be baptized as an adult or an infant; as to mode, one can be sprinkled, poured, or immersed. At the beginning of the Church of the Nazarene in the early 20th century, while affirming the practice of baptism, the church did not want it to become a divisive issue; hence the latitude in the forms of practice.

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 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.

Commonly children go through 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 predominant practice of baptism in the Church of the Nazarene is 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.

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.

# Lesson Close

(10 minutes)

## Review

The fundamental basis for membership is that one has a saving experience with Jesus Christ. The Church of the Nazarene also contends for its people to become entirely sanctified.

*Call on a student to respond to the questions.*

*Do you understand the meaning of a profession of faith?*

*Can you simply explain “being saved”?*

*Allow the students to ponder these last two questions silently.*

*What is the distinction between “being saved” and “being sanctified”?*

*You may want to have a time of prayer with the students concerning where they are each at in their own spiritual walk.*

*Do you have a clear experience of a saving relationship with Jesus Christ? Have you been entirely sanctified?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

In your *Manual*, check the biblical references for the Articles of Faith.

Write about what you think it means for membership to be understood as a covenant.

Read *Manual* paragraphs:

- 23—26.8
- 107—109.4

Write in your journal. Write about what you believe to be the important doctrines of the Church of the Nazarene. What key biblical references support these doctrines?

## Lesson 7

# Membership as Covenant in Community

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Membership as Covenant in Community	Lecture	Resource 7-1
0:15	Agreed Statement of Belief	Lecture	<i>Manual</i> Resource 7-2
0:20	Articles of Faith	Small Groups	Resource 7-3
0:50	Articles of Faith	Lecture	
1:05	Entire Sanctification	Writing/Discussion	
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

# Lesson Introduction

(10 minutes)

## Accountability

*Have the students share some of the things they discovered in their scripture search of the Articles of Faith.*

*Call on 2-3 students to read their essays on covenant membership.*

*Return and collect all homework.*

## Orientation

This lesson focuses on membership as a covenant. One dimension of the covenant is a commitment to a shared doctrine. This lesson first considers the significance of community. Then it examines the implications of the Agreed Statement of Belief. Finally, the Articles of Faith are discussed.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the Agreed Statement of Belief and the Articles of Faith
- be able to explain the biblical foundation for the doctrinal statements
- be in agreement with the doctrinal statements
- understand and be able to explain the covenant of membership

## *Lesson Body*

### **Lecture: Membership as Covenant in Community**

(5 minutes)

*What is the difference between looking at the Christian faith as an individual decision and considering it as a life lived within a community?*

*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.

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.

*Refer to Resource 7-1 in the Student Guide.*

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. The focus in this lesson is the "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.

## Lecture: Agreed Statement of Belief

(5 minutes)

Manual, paragraphs 26—26.8.

In the Constitution of the *Manual* of the Church of the Nazarene, article four of the section on “The Church” is entitled Agreed Statement of Belief. 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. The Agreed Statement provides some important insights into the role of doctrine in the Church of the Nazarene.

Refer students to Manual paragraph 26.

The controlling feature of the section is found in the first statement, “Recognizing that the right and privilege of persons to church membership rests upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience.” So this statement affirms the principle that church membership is based upon the existence of religious experience, “church membership rests upon the fact of their being regenerate.”

The second part of the statement clearly articulates the principle that those beliefs selected as binding on all must be those that provide the foundations for Christian experience: “only such avowals of beliefs as are essential to Christian experience.”

Here is an attempt to be flexible on the doctrinal differences that might be held by Christians. Many ideas might be important, but they should only be binding on everyone if they are direct foundations of a person’s religious experience. This viewpoint on the role of doctrine suggests again the significance the Church places on one’s personal experience with God.

Refer to Resource 7-2 in the Student Guide.

The second principle found in the Agreed Statement section is that the statement for these significant ideas would be brief. Here is a summary of these eight beliefs.

- The first statement of belief acknowledges God and the Trinity.
- Two centers belief and practice on the Scripture.

- Three and four recognize the sinfulness of humans and their need for salvation.
- Five ties salvation to Jesus who is our atonement and the object of repentance.
- Six states that believers are to be entirely sanctified.
- Seven affirms that the Holy Spirit provides assurance both to those being saved and those being entirely sanctified.
- Eight has general statements relating to the return of Jesus and the final judgment.

Each statement has little or no elaboration.

The primary reason for the study of doctrine appears to be for one to understand his or her relationship with God. The focus also is on what shared beliefs shape a community's requirement for membership. As individuals, we may have varied beliefs on several subjects like the millennium and the mode of baptism. This community of the Church of the Nazarene has been formed to emphasize one's relationship with God and how this relationship unfolds in living a life of holiness.

## Small Groups: Articles of Faith

(30 minutes)

*Refer to Resource 7-3 in the Student Guide.*

*Divide the class into 4 groups. Give each group 4 Articles of Faith to study, discuss, and present.*

*Allow about half the time for the groups to work together and half the time for group presentations and discussion.*

### Group Activity

In your group, study the assigned Articles of Faith. Discuss why the church would select them to place in their Articles of Faith. Discuss the selection and relevance of the scripture citations. What value does the doctrine have to the discussion of membership?

Select one member of the group or divide the articles between all members of the group to present the articles to the class.

## Lecture: Articles of Faith

(15 minutes)

*Have the students find this section in the Manual, page 30.*

The Preamble of the Church Constitution that immediately precedes the Articles of Faith provides additional perspective as to the role of doctrine in the Church of the Nazarene. The statement reveals again the principal foundation on which the church of the Nazarene has been formed. 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 Church is connected with the experience of the doctrine of entire sanctification. A second point is that these

doctrinal statements are provided to further cooperation with other Christian groups so the Kingdom can be advanced. The placing of scriptural references at the end of each Article of Faith suggests a desire to have these statements seen as based upon the Bible.

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 eschatology.

The first four articles connect the Church of the Nazarene to other Christian groups and separate them 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 such religions like 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.

The second division of the articles focuses on salvation. Sin is acknowledged as the problem for which salvation is needed. Sin is viewed from both the perspective of 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 indicate the family of Christian denominations to which the Church of the Nazarene belongs. The atonement reveals that Jesus has come to die for all humans, and free agency means human beings have been graced with 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.

The doctrine of the church and the sacraments are addressed next in the Articles of Faith. 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 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.

The Articles of Faith conclude with statements on such eschatological themes as the Second Coming, the final resurrection, and final judgment. Again, the ecumenical nature of the church is seen in its view on the Second Coming, as the statements do not take a specific millennial position as to how and when Christ will return.

## **Writing/Discussion: Entire Sanctification**

(15 minutes)

*Compile a listing of the definitions with the students.*

*Work toward a group consensus of a definition.*

Write out a definition of entire sanctification.

*How would you explain this doctrine?*

# Lesson Close

(10 minutes)

## Review

We are called to live out our faith within a community, the church. As members of a community we have shared commitments. One important shared commitment refers to what is believed or our faith. Nazarenes, in particular, focus on religious experience and holiness.

*Call on different students to respond to the questions.*

*Do you understand the Agreed Statement of Belief and its rationale for the role of doctrine within the church?*

*Do you understand why the church selected the Articles of Faith?*

*Can you identify which doctrines connect Nazarenes with the universal church and which concepts are more distinctive and identify our role within the Christian witness?*

*Are you in agreement with these doctrinal statements?*

*Do you feel they adequately reflect the experience of a Christian?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Develop a plan for personal, spiritual development and be ready to share with the group to get their response. Also, indicate how you would lead others to grow in their spiritual relationship with God.

Read Resource 7-4, "The Nazarene Objective."

Read *Manual* paragraphs:

- 33—41

Write in your journal. Reflect on the different words and aspects of salvation as expressed in the Articles of Faith. Which one has special meaning for you? Why?

## Lesson 8

# Commitment to Shared Vision of Lifestyle

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Nurturing and Spiritual Formation	Lecture	Resource 8-1
0:15	Spiritual Formation as Discipline and Stewardship	Lecture	
0:30	Spiritual Development	Class Activity	
1:15	Covenants of Christian Character and Conduct as Guides for Spiritual Formation	Lecture	<i>Manual</i>
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

Tracy, Wesley D., E. Dee Freeborn, Janine Tartaglia, and Morris A. Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994.

Willard, Dallas. *Spirit of Disciplines: Understanding How God Changes Lives*. San Francisco: Harper, 1991.

# Lesson Introduction

(10 minutes)

## Accountability

*Call on 2-3 students to give one idea or new information gained from the reading assignment.*

*Return homework.*

*The writing assignment will be used later in this lesson and can be collected at that time.*

## Orientation

This lesson considers the second dimension of community living that is the basis for membership in the Church of the Nazarene. Becoming a Nazarene has meant there is a commitment to a shared vision of lifestyle.

Holiness doctrine stresses the lifestyle of transformation that occurs through corporate and personal disciplines. The meaning of a holiness lifestyle is informed by the General Rules and the Covenant of Christian Conduct.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and be able to explain the covenant of membership, especially as pertaining to holiness, as a transformed life of Christlikeness
- be committed to spiritual formation
- understand and explain the relationship of crisis and process in pursuit of holiness
- be familiar with the Covenant of Christian Character and the Covenant of Christian Conduct and understand how they serve to guide and enable holy living
- understand and explain the corporate and personal practices of spiritual discipline
- be practicing spiritual disciplines

## *Lesson Body*

### **Lecture: Nurturing and Spiritual Formation**

(5 minutes)

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.

While the Church of the Nazarene believes conversion is the basis for being a Christian and church membership, they 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."

*Refer to Resource 8-1 in the Student Guide.*

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.

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.

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 soccer. 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.

*Compile a list and discuss the merits of each.*

*Is there a different word or phrase than "works" that might better communicate to today's generation?*

## **Lecture: Spiritual Formation as Discipline and Stewardship**

(15 minutes)

One does not become a Christian or earn heaven through reading their Bible, worshiping 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.

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.

*Allow for thoughtful response.*

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

For worship to take place, one has to have contact with the presence of God.

Other forms of spiritual development could include journaling, small groups, and mentoring. The 18th century was a period of time in which journals were frequently kept. John Wesley kept a journal for more than 60 years. Several reasons might keep persons from recording their thoughts in a journal. One is the discipline required. Another is the privacy of keeping a

journal from being read by someone else. Why would anyone keep a journal? One reason is it can be a form of prayer as a prayer journal. Then one can look back and see how God has acted in one's life. A journal could also be a short-term activity to help one work through a problem.

*How has journaling, as part of the Modular Course of Study, affected your life?*

*Will you continue?*

Many churches have turned to small groups to encourage spiritual development. The intent is to bring together individuals around a similar theme to provide pastoral care. The group becomes the spiritual family and a source of accountability. The question of getting the right group of people together is always an issue, as well as developing the family atmosphere that leads to the possibility of real sharing.

One additional way in which spiritual development might take place is through a mentoring program. Here, young Christians seek the guidance and advice of those who have experience in the faith. For this type of program to work, those who are going to be mentors require training. Just throwing people together may not lead to great success; indeed, it may cause more frustration than good.

Other areas that must be included are stewardship and mission. Designing activities that help people give of their time and talents develop the character of a Christian.

Spiritual development should be intentional. While many may not work out a detailed plan, spiritual development will probably not occur unless one is conscious of the need to do something specific. As leaders in the church, we must be conscious about our own spiritual development and that of our congregations.

## Class Activity: Spiritual Development

(45 minutes)

*Allow a few minutes for this interaction.*

*Call the class back together and have them share good ideas that came out of the assignment.*

*Have the class brainstorm for ideas and suggestions for the development of a program that would nurture a congregation.*

As part of your homework in preparation for this lesson, you were to develop a plan for spiritual development.

Partner with one other person and share your plan.

## Lecture: Covenants of Christian Character and Conduct as Guides for Spiritual Formation

(5 minutes)

*Have the students find these two sections in the Manual.*

One of the issues of lively discussion for those wanting to be members of the Church of the Nazarene has been what was formerly the General and Special Rules of the Church and is now Covenant of Christian Character and Covenant of Christian Conduct. From the early history of the Church, there have always been statements of lifestyle concerns. These Covenants 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 Covenants (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 Covenant of Christian Character (General Rules) date back to the rules of John Wesley, doing what is good and avoiding evil. The Covenant of Christian Conduct (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.

*Manual, paragraph 39.*

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 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.

*Allow students to respond.*

*Is it a valid consideration for the different regions of the world to have rules that are regional?*

*What would be rules that could be valid worldwide?*

# Lesson Close

(10 minutes)

## 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.

*Call on different students to respond to the questions.*

*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?*

*Are you practicing spiritual disciplines?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write out a list of requirements for those who would wish to become members of the Church of the Nazarene.

Write out a list of expectations for those who would wish to become members of the Church of the Nazarene.

Read *Manual* paragraphs:

- 25
- 110—110.8
- 801

Write in your journal. Reflect on the most beneficial spiritual disciplines in your own personal walk. Which have been the most difficult to incorporate?

[This page intentionally blank]

## Lesson 9

# Becoming a Member

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Membership Class	Lecture	Resource 9-1 <i>Manual</i>
0:15	Membership Requirements	Small Groups	Resource 9-2
0:40	<i>Manual</i> Requirements	Lecture	Resource 9-3
0:45	Membership Class Plan	Small Groups	
1:10	Ritual of Membership		
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Board of the General Superintendents. *Membership Search, Audit, and Care*. Church of the Nazarene, Kansas City, Missouri. [www.nazarene.org](http://www.nazarene.org).

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

## Lesson Introduction

(10 minutes)

### Accountability

*Ask the students if they came up with requirements and expectations apart from looking in the Manual?*

*They will be using their lists later as part of this lesson.*

*Return homework.*

### Orientation

This lesson focuses on the process of becoming a member and how one might prepare someone for membership.

*Why does a church need to designate members?*

*When is a person ready for membership?*

*Is there an age consideration?*

### Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the process of bringing people into membership and be able to do that

## Lesson Body

### Lecture: Membership Class

(5 minutes)

One of the bases for membership is for candidates to be informed as to the purpose and identity of the Church. The *Manual* states:

*Manual, paragraph 107.1.*

The pastor shall explain to them the privileges and responsibilities of membership in the church, the Articles of Faith, the requirements of the General Rules and the Covenant of Christian Conduct, and the purpose and mission of the Church of the Nazarene.

One usual form of preparation for membership would be a membership class.

*Refer to Resource 9-1 in the Student Guide.*

One feature of the class would be to provide a selective history of the denomination. The purpose for relating the history of the Church of the Nazarene would be to indicate its particular mission or why it exists today. History provides the opportunity to consider the church's identity and mission. In this instance, both identity and mission are closely connected to the doctrine of holiness and entire sanctification. Also, local history of a church should be studied to indicate any special dimensions of its present mission.

Another function of the membership class would be to consider the requirements of membership, which are detailed in the next *Manual* section. One significant issue would be the discussion of what it means to be saved and entirely sanctified.

Since the church requires a testimony of being regenerate, a membership class provides the opportunity for every prospective member to consider his or her own personal spiritual condition. Thus, the class can become part of an evangelistic strategy. One can present the gospel of what it means to be a Christian and explain how one becomes a Christian.

The class should also begin to outline in general several models of spiritual development. This would be a good place to set forth expectations of what it means to be a Christian as well as a member. Within this context, the class can inform and discuss the issues concerning the General Rules and the Covenant of

Christian Conduct of the church. New members need to understand the expectations of what it means to live within community. At this point, the class can introduce the areas of service available within the local church.

*Ask the students to share their own experience of becoming a member. Who taught the class? How long was the class? How old were you?*

## Small Groups: Membership Requirements

(25 minutes)

*Divide the class into groups of 2-3.*

*Refer to Resource 9-2 in the Student Guide.*

In your small group share your requirements for membership. Come to some consensus within your group.

Share your expectations for members.

Work toward a rationale as to why someone should join any local church and the Church of the Nazarene in particular.

*Have the groups report to the class.*

Report to the class.

## Lecture: *Manual* Requirements

(5 minutes)

*Refer to Resource 9-3 in the Student Guide.*

*Manual, paragraph 107.*

The requirements for membership are laid out in the *Manual* in both The Church section of the Constitution and the section on the local church. The **first** requirement is that the person seeking membership must “declare their experience of salvation.” This stipulation agrees with the statement on the church that membership begins with those who are regenerate.

Some churches ask the candidate for membership to provide a written account of their conversion. The question arises as to what to do with those who cannot remember a specific moment of change or transformation. Certainly, this provides an evangelistic opportunity to share the understanding of the gospel message from the perspective of the Church of the Nazarene. A person could pray and make a confession of faith within the class itself. However, the issue of salvation is not to be handled as the recollection of a past memory. The even more pertinent question is whether God saves the individual at the time they are seeking membership.

*Manual, paragraph 107.*

The **second** requirement is that the candidate have “belief in the doctrines.” While joining the church is not based upon passing a course in doctrine, expectations

do exist that one will be in harmony with certain doctrines. So, the question is to what extent is doctrinal conformity expected. The general concepts of the Trinity, salvation through Jesus Christ, and belief and practice based upon the Bible are basic beliefs discussed in a previous lesson on the Articles of Faith.

An important emphasis of the Church of the Nazarene would be that an individual can decide to respond to God's offer to become a Christian. Evangelism is based upon the individual having the ability to respond to the gospel message. Nazarenes are in harmony with the Wesleyan-Arminians who argued for free choice.

The primary doctrinal issue is belief in holiness both in terms of spiritual development and entire sanctification. The question here becomes whether the candidate has some understanding of holiness and whether he or she is seeking to have God be in the center of his or her living. This becomes a vital point to maintain the identity of the church.

Manual, *paragraph 107.*

The **third** point in the *Manual* calls the candidate to "willingness to submit to its government." Does the candidate have an understanding of how the local church functions?

All of these issues relate to the expected demand in the *Manual* that the candidate be indoctrinated and oriented into the church through a membership class or other form of education. This becomes important in terms of a denomination that has an identity aligned with religious experience and a particular doctrine like holiness and entire sanctification.

These expectations also raise the question of membership as to what these candidates are joining. Are they joining a local church or a denomination? For most people, they are primarily joining a local church that only happens to be part of a particular denomination.

Allow students to respond.

The question remains: *What responsibilities do the local churches have to explain fully and demand adherence to being a part of the denomination itself?*

*Do you think most people really care or understand the significance of being part of a denomination?*

Manual, *paragraph 107.1.*

The *Manual* also lays out the procedure for accepting one into membership. One important requirement is that the prospective member be approved by the Evangelism and Church Membership Committee. The

process of membership begins with communication with the pastor. There should be a period of information and orientation. Then, there would be approval by the Evangelism and Church Membership Committee. The final act would be the public reception of the new church member during a church service.

## Small Groups: Membership Class Plan

(25 minutes)

*Divide the class into groups of 2-3.*

In your group develop a plan for a membership class along with requirements and expectations.

*Have the groups report to the class at the end of the time.*

## Lecture: Ritual of Membership

(10 minutes)

*Manual, paragraph 801.*

The *Manual* ritual for membership provides additional insights as to the membership requirements and process. The membership statement begins with a listing of specific doctrines; actually a reduced version of the Agreed Statement of Belief. The statements include the focus upon holiness "that there is the deeper work of heart cleansing or entire sanctification through the infilling and the Holy Spirit." The candidate is to make his or her affirmation of these beliefs.

Next, the candidate is asked to acknowledge Jesus Christ as Savior. The question goes further and asks whether he or she can testify to the fact that his or her experience is current. The first two commitments reaffirm the significance of personal experience and the doctrines that make the experience possible.

The last portion of the commitment section of the ritual refers to the ethical requirements that are an expectation in a community with a shared vision of holiness. The candidate is making a covenant with the other members of the church. Special reference is made to the Covenant of Christian Character and Covenant of Christian Conduct of the Church of the Nazarene. In essence, the call is to whether the person is making a commitment to a holiness lifestyle.

A vital question for this section of the ritual is:

*What does it mean to make a covenant to join a local church and a denomination? Why would anyone want to join a church?*

Church membership qualifies the correct aged member to vote in church elections and to serve as church officers. For many individuals, they simply are joining a

local fellowship. What about the pledge given to support the principles of the denomination itself? Also, what expectations can be placed upon those who are members of our congregations?

Refer to Resource 9-4 in the Student Guide.

The meaning of membership has been addressed by the Board of General Superintendents in the publication *Membership Search, Audit, and Care*. The publication of this work stems from a 2001 General Assembly action that called for an accurate account of membership within the church. In this document, the board sets forth a philosophy of church membership. They listed that membership represented:

- An expression of faith in Jesus Christ as Savior
- A covenant relationship between member and the church
- A sense of identity with the Church of the Nazarene and holiness doctrine
- A place to offer and carry out one's service to God
- The legal right and responsibility to vote on church business
- The potential to serve on the church board or hold some other church office
- The potential to serve on district and general boards, committees, and conventions

Manual, paragraph 108.

The Church of the Nazarene allows for different forms of membership. A district may allow the creation of "associate" membership. This category of membership allows an individual to be a member without the privileges of voting or holding office. A member may also be declared "inactive" if he or she has moved and in a year's time have not requested a transfer of membership, or if he or she has been absent for six successive months and attempts have been made to restore him or her to active status. Inactive members shall not be able to hold office or vote in annual or special church meetings.

Manual, paragraph 109.

Associate and inactive membership categories suggest a commitment to be involved in membership within a local church. Another indication that membership means something is that they may also be removed. One important reason for the *Membership Search, Audit, and Care* document was to provide guidance to the local church as they dealt with the situation of removing people from the membership.

The ceremony for membership is to be conducted within a local church service. Candidates come to the altar of the church to make their vows of membership. This could also be a time when someone gives a personal testimony of his or her faith. It might be more

appropriate for another person to speak of the Christian character of the one joining the church. Since the candidate is joining a community, the vows are made within the community.

The congregation should also be asked to make commitments to the person joining the community. A reception should be held to welcome the new members. Also, the new members should be encouraged to involve themselves in some ministry and small group within the local church. Accountability should be provided to help the individual grow in faith.

# Lesson Close

(10 minutes)

## Review

This chapter has considered the process of an individual becoming a member. A significant part of the process is for the candidate to be informed fully and examined to make certain he or she is ready and qualified for membership. The membership class becomes a forum in which a person's religious status can be discussed. This is also the forum in which the requirements and expectations of members can be considered.

*Call on different students to respond.*

*Do you know the Manual requirements for membership?*

*Could you plan and conduct a membership class?*

*Can you answer the question, "Why would anyone want to join a Church of the Nazarene?"*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write out your own personal plan for a church membership class. Make it a detailed, specific plan you will be able to use in your church.

Read *Manual* paragraphs:

- 28—28.2

Write in your journal. What did your vows of membership mean to you?

[This page intentionally blank]

## Lesson 10

# How the Church Functions

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Theoretical Form of Government of Polity	Lecture	Resource 10-1 Resource 10-2 Resource 10-3 <i>Manual</i>
0:20	Effective Organization	Guided Discussion	
0:35	Office of Superintendency	Lecture	Resource 10-4
1:10	World Evangelism Fund	Guided Discussion	
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

Purkiser, W. T. *Called unto Holiness. Vol. 2, The Second Twenty-Five Years, 1933-58*. Kansas City: Nazarene Publishing House, 1983.

Smith, Timothy L. *Called unto Holiness. Vol. 1, The Formative Years*. Kansas City: Nazarene Publishing House, 1962.

# Lesson Introduction

(10 minutes)

## Accountability

*Have the students pair up with another student to share their homework.*

*Collect homework.*

## Orientation

This lesson considers the theoretical forms of government or polity. As a significant portion of the polity in the Church of the Nazarene, we look at the issue of superintendency.

*Is there a perfect form of church government?*

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the principles of government

## Lesson Body

### Lecture: Theoretical Form of Government of Polity

(10 minutes)

One of the primary concepts set forth in the early years of the Church of the Nazarene was "organized holiness." One reason for the mergers in the 1907-1908 period was to create structures that would allow for a global ministry to be developed. Independence and associations had not proven able to produce the large-scale ministries desired.

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

- Episcopal
- Congregational
- Presbyterian

*Refer to Resource 10-1 in the Student Guide.*

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.

*Refer to Resource 10-2 in the Student Guide.*

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.

*Refer to Resource 10-3 in the Student Guide.*

**Presbyterian** or representative 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. The Church of the Nazarene follows this form of church government.

*Direct students to Manual paragraphs 28—32.*

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.

In the local church, leadership is provided by a church board led by the pastor. On most other boards of service in the district and general church, there exists an equal representation of laity and clergy. The elected representatives to the General Assembly are both laity and clergy. The general church is governed by the general superintendents, the General Board, and the General Assembly. The 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 Assembly reveal that the church was conscious of its particular pattern of government:

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

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.

Here are seen two reasons for this form of government: democracy or shared power, and efficiency. The desire for efficiency led some to argue for the increased centralized authority of superintendency.

As the Church of the Nazarene has expanded, an increasing question has been how to maintain proper representation of the different groups of people at the levels where decisions are being made.

*Allow the students to ponder these questions.*

*In the General Assembly, how does one maintain a proper balance between lay and ministerial delegates with the increase of delegates from the General Headquarters?*

*With the growth in areas outside the United States and Europe, how does one maintain a proper international balance?*

*With the concern for women in the ministry, how does one create opportunities for women to serve and be represented at these levels of authority within the church?*

The same questions could be raised concerning both the General Board and the election of general superintendents.

## **Guided Discussion: Effective Organization**

(15 minutes)

*What type of organization allows the church to accomplish its mission most effectively?*

*How can power be shared within the structures of the church?*

*How can men and women best be empowered within local congregations and throughout the world?*

## **Lecture: Office of Superintendency**

(35 minutes)

In the latter part of the 19th century in the United States, conflict developed within local congregations of the holiness movement, particularly within the Methodist Episcopal Church. Two reasons created these tensions and problems:

- One was a different understanding of the meaning of holiness, particularly entire sanctification.
- A second was that the holiness movement, as it had emerged within Methodism, had gone beyond the boundaries of Methodism to draw its members and leadership.

The holiness movement, through such organizations as the Camp Meeting Association, was an independent structure from the Methodist Church.

One reason for conflict in a local Methodist church in the 19th century would be the situation where a person would be appointed pastor who did not favor holiness, whereas the congregation did favor holiness. In some instances, holiness advocates would be forced out of local churches or ministers would be forced out of the denomination by the Methodist leadership.

One result was that the leadership of the holiness churches desired a more congregational form of government than the episcopal form that marked the Methodist Episcopal Church. Holiness folk wanted the independence to believe and preach as they felt led by the Holy Spirit.

Holiness people started local churches and later formed associations for fellowship and the doing of common tasks. However, these associations did not have authority over the local churches. Again, reacting to the heavy authoritative action within Methodism, the holiness groups wanted to move away from any episcopal framework of government. They did not want their local churches controlled by bishops.

However, the needs changed and the demands of a larger number of local churches required different governmental forms. In order to continue their growth, a more aggressive form of superintendency was desired by some. The Church of the Nazarene developed a government based upon superintendency or accountability along with lay authority. In the church, the levels of authority move from lay member, up through pastor, church board, district superintendent, district assembly, general board, general superintendent, and finally to general assembly. At each level, one has both ministerial leadership and boards comprised of lay and ministerial participants.

*Refer to Resource 10-4 in the Student Guide.*

The test of superintendency and the push for "organized holiness" continued throughout the first 30 years of the denomination and has returned in the last 10 years or so. In his 1907 address in Chicago, Bresee talked about what the groups have put aside in order to cooperate to preach the message of holiness, and he spoke about the beginning of this "organized work of holiness."

Part of the early question was the amount of power the superintendent possessed. Two tests of the superintendency came in connection with situations involving Seth Rees and Orval Neese.

The basis for the conflict in the early days was the movement from independency to a church organization with superintendency. Many of those early leaders were very strong, independent thinkers. One of those who came into the church for a short time was Seth Rees, who was involved in the ministry at Pasadena College Church in 1915.

A controversy developed between Rees and other members of the district. So the D.S., acting upon the approval of *one* general superintendent and a newly approved statement in the *Manual*, disbanded the local church pastored by Seth Rees.

This action of disbanding a healthy church created fear in the minds of those who opposed superintendency. Some felt it might seriously divide the church. In the midst of the crisis, three of the general superintendents met in Kansas City to craft a response.

They announced their decision in the *Herald of Holiness*. They interpreted the new *Manual* statement to mean that churches could be disorganized *only* if they were struggling and too weak to continue or if they had become unorthodox or immoral. Furthermore, they stated that churches as well as individuals had a right to appeal any decision to disband them.

The lingering impact of this controversy can be observed in the 1919 Assembly with the statement in the assembly address for continued support of "organized" holiness. A connection was made between an "organized" church and the "spread of holiness." "Effort through an organized church is the hope of the movement to spread holiness and conserve it."

*From General Assembly Address.*  
General Assembly Journal 1919,  
69.

In 1923, the purpose for organization was given in a negative fashion. The speaker reminded his audience that the purpose for organization had been so the mission of the church could be achieved. Evangelism of the world was the reason for the organizational structures as well as the judge of the need for those structures.

While providing a caution concerning institutionalization, the church entered a phase in which it developed more institutional structures to care for the financial concerns of operating an international church.

The budgeting process of the church became a primary focus between 1923 and 1932. Because of the

continual strain on funding, the church had to find a more dependable means of collecting funds. In 1923, the budgeting system of the General Budget was created.

The affects of this organizational strategy can be seen in both the 1928 and 1933 assembly addresses. In 1933, extensive attention was given to the General Budget. One of the misconceptions was the existence of a budget item did not mean the church *had* received the amount budgeted; instead the budget was explained to be a method by which to raise money. Some individuals had drawn the wrong conclusion that the existence of budgets meant the church had the money budgeted.

In the 1940s, the Orval Neese situation resulted in further consideration of the powers of how a general superintendent should function. A controversy developed when Orval Neese chose to respond independently to a situation that involved his son.

With the problems that ensued, the general superintendents proposed the following guidelines:

Speak and act as a body on matters that concern the church; differences in judgment should be kept from the general public in interest of united leadership; and speak and act as a board, not as individuals.

The question of "organized" holiness has returned as an important matter of discussion because of nondenominational and antidenominational feelings expressed by many people. More desire seems to exist in being part of a local church than a denomination.

How is one to create denominational loyalty in any era in which independence is the primary feeling? This situation becomes acute in a global denomination. Most Nazarenes are far away from any centers of a concentration of Nazarenes.

*How can one have loyalty and what does it mean to have loyalty?*

Shared power with a central authority is one way in which loyalty can be fostered.

Again, 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

*From W.T. Purkiser Called unto Holiness, Vol. 2, The Second Twenty-Five Years, 1933-58 (Kansas City: Nazarene Publishing House, 1983), 169.*

*Manual, paragraph 28.1.*

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. Shared responsibility and the need for some form of superintendency are affirmed.

## **Guided Discussion: World Evangelism Fund**

(10 minutes)

The issue of the creation of the World Evangelism Fund (General Budget) speaks to the issue of responsibilities that should be held within the community. Everyone pays something to support the missionary program of the church.

*What are the obligations of a local church and local church member when they join a denomination?*

*How does our denomination differ from others in how missionaries are paid?*

*In what other ways does our denomination provide financial support to the missionaries?*

*How can we energize a local congregation to support the World Evangelism Fund?*

# Lesson Close

(10 minutes)

## Review

The Church of the Nazarene has chosen a presbyterian or representative form of shared government. A centralized authority or authorities share power with the local church and the laity. The centralized authority is needed to achieve purposes that go beyond the power of the local church. However, this authority must be held accountable by the wishes of the local church.

*Call on different students to respond to the questions.*

*Do you understand the reason for the need for centralized authority or superintendency within the Church of the Nazarene?*

*Do you understand that joining a community entails commitments like the sharing in the support of a global ministry?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Develop a list of criteria for anyone holding a leadership responsibility within the local church.

Write a list of expectations for prospective lay involvement within the local church.

Read *Manual* paragraphs:

- 39
- 145—145.1
- 146
- 150—151.5, also see 810
- 153—153.3, also see 811.3
- 402—402.8
- 805

Write in your journal. Reflect on the importance of the relationship between the pastor and the local church board. Reflect on the importance of the relationship between the pastor and the district superintendent.

## Lesson 11

# Lay Ministry

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Definition of Ministry	Writing/Discussion	
0:30	Meaning of Ministry	Lecture	Resource 11-1
0:35	Expectations and Requirements for Lay Ministry	Lecture	<i>Manual</i> Resource 11-2
0:45	Church Lay Gifts Survey	Discussion	
1:00	Service Expectations	Small Groups	Resource 11-3
1:15	Opportunities for Ministry	Lecture	<i>Manual</i>
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

Garlow, James. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City: Beacon Hill Press of Kansas City, 1981.

Hurn, Raymond W. *Finding Your Ministry*. Kansas City: Beacon Hill Press of Kansas City, 1979.

Messer, Donald. *Contemporary Images of Christian Ministry*. Nashville: Abingdon Press, 1989.

Morsch, Gary, and Eddy Hall. *Ministry: It's Not Just for Ministers!* Kansas City: Beacon Hill Press of Kansas City, 1993.

# Lesson Introduction

(10 minutes)

## Accountability

*Have the students exchange their lists with another student to read and make comments.*

*These lists will be used later in the lesson.*

*Return homework.*

## Orientation

This lesson focuses upon the role of the laity in ministry within the local church. First, the lesson considers the theoretical meaning of ministry. Then, it examines the *Manual* stipulations concerning the role of the laity within the local church including expectations and opportunities.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain the meaning, expectations, and responsibilities of ministry for laity

## Lesson Body

### Writing/Discussion: Definition of Ministry

(20 minutes)

*After the students have written their definitions, collect them and then read the definitions without commenting on who wrote the definition.*

*After the reading have the class draw some conclusions and consensus as what they believe to be the essential requirements for ministry.*

Write out a definition of ministry. Make it complete, nothing vague, but also, not complicated.

### Lecture: Meaning of Ministry

(5 minutes)

*During the lecture encourage the students to find the Manual paragraphs cited.*

Manual, *paragraph 400.*

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

Clearly the Church of the Nazarene advocates a strong clergy leadership within the church. The *Manual* reads, "The Head of the Church calls some men and women to the more official and public work of the ministry." This will be the topic of the next lesson. Here the focus is on the layperson.

In commenting on the role of the paid associate or staff minister within the church, the *Manual* warns about allowing paid staff to take over those activities of ministry that should be left to the layperson:

When paid associates in the local church, or any subsidiary and/or affiliated corporations of the local congregation, whether ministerial or lay, become necessary for greater efficiency, it must be such as will not devitalize the spirit of free service by all its members.

Manual, *paragraph 160.*

*Refer to Resource 11-1 in the Student Guide.*

The first question to be analyzed is the meaning of ministry itself. The basic meaning of the Greek word for ministry or minister is service. So, ministry referred 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. In the New 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

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

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

**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 soccer club or Kiwanis 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 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 lay involvement in the ministry of the local church. Nazarene polity advocates a shared power and authority between clergy and laity. This assumes responsibility is to be taken by the layperson.

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.

## Lecture: Expectations and Requirements for Lay Ministry

(10 minutes)

Manual, *paragraph 400.*

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 27.1 #2.*

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 #5.*

Manual, *paragraph 107.1.*

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

Manual, *paragraph 110.5*

Manual, *paragraph 801.*

service” and then asking those candidates to pledge to glorify God through “holy service.”

Manual, *paragraph 402.*

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.

## Discussion: Church Lay Gifts Survey

(15 minutes)

*Refer to Resource 11-2 in the Student Guide.*

*Discuss with the class the Lay Ministries Survey Card. Then, lead the class in a discussion of how to involve the layperson in ministry.*

Manual, *paragraph 113.9 in conjunction with paragraph 39.*

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 805.*

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.”

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.

## Small Groups: Service Expectations

(15 minutes)

*Divide the class into groups of 2-3.*

*Refer to Resource 11-3 in the Student Guide.*

Draw up a written statement that lists the service expectations of one who is becoming a lay leader/ minister.

What general comments would be included and what quotes from the *Manual* would be included?

Discuss the relevance of having lay leader/ministers sign such a statement upon accepting a position within the church.

## Lecture: Opportunities for Lay Ministry

(5 minutes)

The *Manual* lays out many opportunities for lay 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 14. Lay participation on the church board reflects again the shared authority in the church between clergy and layperson. 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.

*Manual, paragraph 151.5.*

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.

*Manual, paragraph 153—155.3.*

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.

Manual, *paragraph 402-402.8.*

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."

# Lesson Close

(10 minutes)

## Review

This lesson began with a review of 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. The lesson closed with a consideration of areas of opportunity for service within the local church.

*Call on different students to respond to the questions.*

*Could you persuade a layperson as to the rationale for his or her involvement of ministry within the local church?*

*Why should the pastor not be given the total responsibility for ministry?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write your call to the ministry and explain why you feel led to become a minister. Then, explain why you want to become a minister in the Church of the Nazarene.

Provide an analysis of 1 Timothy 3:8-13 and 2 Timothy 4:5, as to what they contribute to the qualifications for a minister.

Read *Manual* paragraphs:

- 400-401.5
- 426-427.9
- 429-429.3

Write in your journal. Reflect on what you feel are the key lay positions in the church and what your relationship should be with them. How easy is it for you to allow others to take leadership responsibilities and make decisions?

[This page intentionally blank]

## Lesson 12

# Pastoral Ministry

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Call to Ministry	Lecture	<i>Manual</i>
0:15	Personal Call to Ministry	Discussion	
0:45	Qualifications of the Minister	Lecture	<i>Manual</i>
0:55	Licensing and Ordination	Lecture	<i>Manual</i>
1:15	Licensing Experiences	Discussion	
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2001-2005*. Kansas City: Nazarene Publishing House, 2002.

Messer, Donald. *Contemporary Images of Christian Ministry*. Nashville: Abingdon Press, 1989.

*The Sourcebook for Ministerial Development*. Kansas City: Nazarene Publishing House. NPH Product #U-2000.

# Lesson Introduction

(10 minutes)

## Accountability

*Call on 2-3 students to read their analysis of the two Timothy passages.*

*The papers on the call to ministry will be used later in the lesson.*

*Return and collect homework.*

## Orientation

This lesson looks at the pastoral ministry from the call to ministry to the qualifications of the minister to the process of licensing and ordination in the various tracks of ministry.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain the process of becoming a minister from the divine call to ordination
- understand and explain the expectations and responsibilities of ministry
- be committed to the responsibilities of ministry

# Lesson Body

## Lecture: Call to Ministry

(5 minutes)

*During the lectures encourage the students to find the references and become familiar with the Manual.*

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.

What is the basis for a call? How does one know they have a call? A candidate for ministry is expected to share 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 Him in full-time ministry. This ministry could be a call to preaching or to staff ministry.

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. The church affirms that God has gifted a person for special ministry. In this situation, the church becomes an instrument through which God can confirm the call of someone being called into ministry.

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

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.

The call also means 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 "hired man," as a mere employee of the church, but as "God's appointed and anointed leader."

Messer notes one negative and 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.

A call to ministry can be derived from a specific religious experience or it could 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 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 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.*

## Discussion: Personal Call to Ministry

(30 minutes)

*Have the students share with the class their written statement of their call to ministry.*

*In their report to the class, ask them to discuss why the Church of the Nazarene is the place to fulfill their call.*

*After each student shares about his or her call to the ministry, have another student pray for that person and his or her call to ministry.*

*As a group list what would be helpful in nurturing a call to ministry.*

## Lecture: Qualifications of the Minister

(10 minutes)

*Manual, paragraph 401.1.*

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 minister should also be attuned to the necessity for spiritual development. As leaders of the congregation they should set an example of personal spiritual growth. Yet, they may need to learn as well from others how God works in an individual life. They should also take responsibility for enabling their congregation to engage in spiritual development. Connected with this focus on spiritual development, they should be able to help their congregation to understand and experience entire sanctification.

*Manual, paragraph 401.4.*

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.

Manual, *paragraph 401.5.*

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.

## Lecture: Licensing and Ordination

(20 minutes)

Manual, *paragraphs 403-423.*

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

Manual, *paragraph, 426.1.*

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.

Manual, *paragraph 427.*

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.

Manual, *paragraph 427.1.*

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

Manual, *paragraph 427.3.*

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.

Manual, *paragraph 429.3.*

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

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

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

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

to be demanded when one has met the external criteria established by the church.

## **Discussion: Licensing Experiences**

(10 minutes)

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

# Lesson Close

(5 minutes)

## 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 throughout one's ministry.

*Call on different students to respond to the questions.*

*Have you shared your call to ministry?*

*Do you know the process for licensing and ordination?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Think about how a local church can foster one's call to ministry and provide suggestions for what a local church can do.

Read *Manual* paragraphs:

- 115—120.1
- 121—123
- 412—421

Write in your journal. Finish the following sentence: I want to be a minister because . . .

[This page intentionally blank]

## Lesson 13

# Local Church: Pastoral Relations

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Interview Process	Lecture/Discussion	
0:15	The Interview	Role Play	
0:30	Call to Local Church	Lecture	<i>Manual</i>
0:35	Philosophy for Ministry	Writing	
0:55	Review Process	Lecture/Discussion	<i>Manual</i>
1:05	Discipline	Lecture/Discussion	<i>Manual</i>
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

# Lesson Introduction

(10 minutes)

## Accountability

*Compile a list of suggestions for how the local church can foster one's call from the student's homework assignment.*

*Return and collect homework.*

## Orientation

*Manual, paragraphs 413-413.26.*

The duties listed in the *Manual* for a pastor are quite extensive. Twenty-six items are listed. Most are the common expectations to preach the Word, to equip the saints, to administer the sacraments, to care for the people, and to seek the conversion of sinners. Others relate to administrative responsibilities such as appointing all teachers and supervising the statistics of the church. Others are business related such as signing all legal documents.

The call of a pastor to a local church exemplifies the shared power between lay and clergy, local church and superintendency. The work of finding a pastor involves both the district superintendent and the local church board. The size of the church usually affects the actual role played by the district superintendent and the local church board. In a larger church, the church may become more involved in the selection process.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- 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

## *Lesson Body*

### **Lecture/Discussion: Interview Process**

(5 minutes)

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 business 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 business condition of the church.

The public records of a church provide an overview of the business condition of the 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?

*Compile list for the class to see.*

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

### **Role Play: The Interview**

(15 minutes)

*Have the students draft questions that could be asked by either the church or minister in the interview process.*

*Then, have a role play situation in the class with students taking turns being the interviewers and the interviewee, responding to the questions.*

## **Lecture: Call to the Local Church**

(5 minutes)

Manual, *paragraphs 115-120.1.*

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.

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, 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.

## **Writing: Philosophy for Ministry**

(20 minutes)

*After the students have had some time to write, have them share their papers with the class. Discuss the different ideas presented.*

*If the class is large, this may need to be done in small groups.*

*Suggest the students keep these papers on file.*

Write out your philosophy for ministry. Also, include your goals and expectations for ministry.

*What are the proper components for one's philosophy?*

## Lecture/Discussion: Review Process

(10 minutes)

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.

Manual, *paragraphs 122-123.*

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.

Manual, *paragraph 123.*

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.

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

## **Lecture/Discussion: Discipline**

(20 minutes)

Manual, paragraphs 124-124.1.

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. 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:

Manual, paragraph 435.8.

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.

*Compile specific lists of "right and wrong" things to do.*

*How should one protect his or her reputation and integrity within the ministry?*

*How can ministers form a support group?*

*When should counseling be sought?*

*What should be the role of the district superintendent in providing advice and counseling?*

*What is the denomination's role and responsibility in protecting the local church?*

*What is the church's role and responsibility in protecting those who attend the local church?*

## Lesson Close

(5 minutes)

### Review

This unit has explored the process of pastoral appointments and relations with the local church. We have also considered how the church must discipline in times of moral crisis and problems.

*Call on different students to respond to the questions.*

*Do you know what to expect in an interview with the local church board?*

*Do you know how to obtain information about a local church?*

*What are the proper channels of communication between a local church and a prospective candidate?*

*Do you understand the review process?*

### Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

*You may need to provide sample copies of these documents for the class to study.*

Write a proposal as to how you intend to maintain your integrity within your ministry.

Obtain an agenda for a church board meeting and bring it to class next session, and if possible, bring in a copy of a local church budget for the class to examine.

Read *Manual* paragraphs:

- 113—113.15
- 127—144
- 156—157
- 160—160.8
- 434—434.9

Write in your journal. Reflect on the word “integrity.” What would it mean to you personally to lose your integrity in the eyes of your family? Your colleagues? Your friends?

## Lesson 14

# Local Church Administration

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Church Meeting	Lecture	<i>Manual</i>
0:15	The Church Board	Lecture/Discussion	<i>Manual</i>
0:35	Church Finances	Lecture/Discussion	<i>Manual</i>
1:00	Church Staff	Lecture	<i>Manual</i>
1:05	Discipline	Lecture/Discussion	<i>Manual</i>
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Board of the General Superintendents. *Membership Search, Audit, and Care*. Church of the Nazarene, Kansas City, Missouri. [www.nazarene.org](http://www.nazarene.org)

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

# Lesson Introduction

(10 minutes)

## Accountability

*In pairs, have the students share their proposals on maintaining integrity.*

*Return and collect homework.*

## Orientation

This lesson considers some of the issues concerning administration at the local church level. Church meetings, church board, staff ministry, discipline, and finances are all treated in the *Manual*. The issue of discipline raises the connected topic of conflict resolution.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand and explain the *Manual* stipulations on the administration of the local church

# Lesson Body

## Lecture: Church Meeting

(5 minutes)

Manual, *paragraph 113-113.15.*

The shared democracy of the Church of the Nazarene polity was dependent upon two important structures of government, the church meeting and the church board. While the church board continues to function, the church meeting still exists but is not as vital in many settings. In fact, many congregations bypass the oral reports of former church meetings to publish them in a booklet. Even though the vitality of church meetings may have lessened in many congregations, there is formal business that must be transacted in a business meeting format. Thus, these meetings require general guidelines and procedures.

The church may have annual or special meetings. Public notice for annual meetings is an announcement from the pulpit for at least two Sundays prior to the meeting. Special meetings must receive public notice in two preceding regular services. These special meetings may be called by the pastor or church board after receiving permission from the pastor, district superintendent, or the general superintendent.

Those voting in the meetings must be active members who have reached their 15th birthday. If the civil law requires particular procedures for calling or conducting annual or special meetings, then these procedures are to be followed. The pastor, district superintendent, general superintendent, or a representative of the latter two may conduct the meetings.

Two of the primary acts of business at the annual meeting are reports from various officers of the church and election of officers and delegates to the District Assembly. The reports may be distributed in a book form and the elections are often conducted outside of the meeting itself if the church has a polling area in the church. Special meetings may elect a pastor or review the relationship between the pastor and the congregation.

A nominating committee is required to create the ballot for the elections. The committee of three to seven members is chaired by the pastor. The candidates must indicate they are in harmony with paragraph 39 of the *Manual*. This paragraph requires that church

officers must profess the experience of entire sanctification. Also, their 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.

## Lecture/Discussion: The Church Board

(20 minutes)

Manual, *paragraph 127.*

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.

Manual, *paragraph 137.*

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.

Manual, *paragraph 141.*

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.

*Have the students share their agenda for a board meeting.*

*Consider the procedure that needs to occur in handling the business.*

*You may want to invite a guest pastor to share the dynamics of a board meeting and how leadership should be exerted.*

## Lecture/Discussion: Church Finances

(25 minutes)

The local administration of finances has certain stipulations placed upon it by the *Manual*. One of the tasks of a minister is casting the vision of stewardship of time and money. The pastor may also be required to raise funds for special projects. Certainly, the economic context of the local church and its parishioners affects the nature of the enterprise. Yet, all ministers are bound by certain guidelines.

*Manual, paragraph 38-38.4.*

The obligation of stewardship is to be brought before the congregation. 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."

The concept of stewardship and tithing extends beyond the individual to the church. This returns our discussion back to the General Budget or the World Evangelism Fund. Local churches are expected to have the vision of supporting the Nazarene community at its various district, educational, and general levels, including the task of evangelizing the world.

Since the 1920s, the budget system has been the method through which Nazarenes have supported concerns beyond their local church. So, the vision of stewardship must be caught by both the individual and the local church. The individual must see his or her responsibility to support both the local and the general church.

*Manual, paragraph 38.1-38.2.*

The raising of funds carries certain stipulations by the *Manual*. The method of support is to be through voluntary contributions through tithing and offerings. Caution is given that no fund-raising method should be employed that detracts from the principle of regular tithing.

*Manual, paragraph 156.*

The Church of the Nazarene does not endorse games of chance or any other means of raising funds that would supplant the tithes and offering within a local congregation. The *Manual* also regulates any financial appeals to other local churches or members, by requiring such appeals to be within the assembly district of the local church, and to have the approval of the district superintendent and the District Advisory Board.

The trustees have the lay responsibility for financial planning and the raising of funds. The church treasurer is to receive, disburse, and keep records, and present annual financial reports. The *Manual* places restrictions on the handling of funds by the pastor:

Manual, *paragraph 415.*

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 or any member of his or her immediate family shall be authorized to sign checks on any church account except upon the written approval of the district superintendent.

Manual, *paragraph 103.*

The *Manual* regulates entering into debt through the purchase of real estate, the renting of real property, the building of a new building(s) or a major remodeling of current facilities. The local church must have the approval of the district for these actions.

Manual, *paragraph 104.*

Also, the local church may not purchase or sell real estate, enter into a mortgage or conduct similar business without the approval of two-thirds of voting members in either an annual or special meeting. One additional stipulation is that a church cannot mortgage its real estate in order to meet current expenses.

Manual, *paragraph 104.1.*

*If the group was able to obtain copies of a local church budget, have them share with the other students.*

*If a guest pastor is present, have him or her lead discussion on such issues as budgeting, raising money, and the handling of funds within the local church.*

## Lecture: Church Staff

(5 minutes)

Manual, *paragraph 160-160.8.*

Assistants in the local church have a special relationship in terms of supervision and employment. Caution is first given in the *Manual* that paid assistants should not replace the voluntary ministry of laypersons and should not be a financial burden. The staff ministry is nominated by the pastor and elected by the church board. Yet, the assistant works primarily under the direction and discretion of the pastor. The assistant will not normally continue in employment without the support of the local pastor.

Manual, paragraph 160.2.

Two additional issues apply to staff ministers. First, they cannot serve on the church board. When a pastor leaves, a staff minister may continue only if the church board makes the request for him or her to stay in the interim period. Also, a new pastor may decide not to continue the employment of staff ministers. The *Manual* stipulates certain procedures to be followed in cases where the staff minister is dismissed prior to the end of his or her contract.

## Lecture/Discussion: Discipline

(20 minutes)

Manual, paragraphs 434-434.9.

Discipline in the local church can apply to both the pastor and lay members. The pastor may be removed from his or her position because of moral failure or other crisis situations. A lay member may also be removed from membership because of unchristian conduct. The lay member may be declared an inactive member because of his or her lack of involvement within the local church. The *Manual* contains the procedure for all of these situations.

Manual, paragraphs 109-109.4

Manual, paragraphs 500-507.2.

*You may need to give instruction as to how they can access this publication.*

Moreover, the *Membership Search, Audit, and Care* publication gives guidance for the procedure that should be followed in cases where members might need to be removed from membership. In addition to these particular situations, the pastoral review process exists to improve communication between pastors and congregation as well as to work through existing problems.

The issue of discipline raises the two issues of accountability and resolution of conflict. We are responsible to each other. The church must take action to attempt to rescue a minister or member who is destroying his or her witness and himself or herself because of unchristian conduct. The church also has an obligation to protect the innocent. The second issue of conflict resolution points to the significance of learning how to solve problems and to work with people. Particularly in a church structure modeled on shared power, pastor and congregation must learn to work with each other. The need for cooperation makes communication even more important during the interview process, to determine if a good "fit" exists between pastor and people in terms of their respective philosophies and goals of ministry.

*Divide the class into small groups.*

In your small group discuss how you would handle problems with a layperson.

*How does one confront someone with a problem?*

*How would you handle a situation in which a fellow minister is having a problem?*

*Have each group report to the class.*

Decide on specific steps.

# Lesson Close

(5 minutes)

## Review

*Does a church want a pastor who is spiritual and can preach, or one who can handle the business of administration?*

This lesson has been examining the basics of administration as it applies to church meetings, the church board, finances, staff ministry, and discipline.

*Call on different students to respond to the questions.*

*Do you have an understanding of what is to go on in a church board meeting?*

*Do you know the regulations for public notice of a church meeting?*

*Do you understand what is involved in raising, budgeting, and handling finances?*

*Do you understand the obligations of a church for discipline of its ministers and members?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Read *Manual* paragraphs:

- 200—200.2
- 203—203.3
- 206
- 208.1—208.2
- 216
- 219
- 221
- 226
- 229

Write in your journal. Make an assessment of your strengths and weaknesses concerning your gifts, as a spiritual leader and as an administrator.

[This page intentionally blank]

## Lesson 15

# The District Church

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The District as a Basic Unit	Lecture/Discussion	<i>Manual</i>
0:20	The District Structures	Lecture/Discussion	<i>Manual</i>
0:35	Pastors' Reports and District Life	Lecture	<i>Manual</i>
0:40	District vs. Local	Debate	
1:05	The District	Activity or Guest Speaker	
1:25	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

# Lesson Introduction

(10 minutes)

## Accountability

*Call on several students to share something new they discovered from the reading that they did for homework.*

*Return homework.*

## Orientation

In this lesson, we want to inform students of their responsibilities to the district and the nature of being part of a district team of pastors.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the function of the district and district superintendent, and the local pastor's responsibilities to both

## *Lesson Body*

### **Lecture/Discussion: The District as a Basic Unit**

(10 minutes)

The basic unit of government in the Church of the Nazarene is the district. While the district structure has been around for the history of the Church of the Nazarene, only in the 1970s was there an attempt to make these districts uniform across the world. The way in which a district has been formed reflects the goal of the church to reach globalization.

The changes involved in the district status began with the Miami General Assembly in 1972, when the proposal was accepted to begin the process of internationalization. The initial recommendation stated that mission area districts must be represented on all legislative bodies of the church.

They also developed a district system that moved districts throughout the world to independence and self-governance. The Guatemala NE District became the first regular district outside traditional areas. Later general assemblies divided the work of the Church of the Nazarene into regions.

In 2002, the district alignment is based upon the nomenclature of Phase 1, 2, and 3. The division into different levels of membership is an attempt to foster self-government.

Manual, *paragraph 200.2.*

Phase 1 districts are created when the church moves into a new area. The World Mission Division plays a major role in the development of the new area. Changes occur when the status can be raised to a Phase 2. This occurs when there are a minimum of 10 organized churches, 500 full members, and 5 ordained elders. Also, 50 percent of district administrative funds must be raised by the district. So, the basic principles are members, self-governance, and financial viability.

The Phase 3 district is fully self-supporting in regards to district administration. The minimum criteria would be 20 organized churches, 1,000 full members, and 10 ordained elders. The purpose of the levels of districts was and is to nurture growth and create a situation where districts have the same rights and privileges throughout the world.

*What do you see as the purpose of a district?*

*What activities have you participated in on the district?*

## **Lecture/Discussion: The District Structures**

(15 minutes)

The district superintendent has been an important fixture in the Church of the Nazarene since its beginning. Again, one reason for the formation of the church in 1907 was to facilitate "organized holiness." The belief was that oversight was needed to accomplish tasks that went beyond the ability of local churches. An organization that was too loose in the form of associations did not lead to the growth and development envisioned. The district superintendent has been an important office for church growth and pastoral care for pastors.

Manual, *paragraphs 208.1-208.5.*

The district superintendent is appointed for the lower level districts but is elected by Phase 3 and sometimes in Phase 2 situations. The district superintendent monitors the health of local congregations and the condition of pastors. The D.S. is to intervene if a crisis develops with the local church or the pastor. The D.S. is also in charge of the review process of the pastors. The superintendent has general oversight of the business and spiritual activities of the district. The shared nature of power in the Church of the Nazarene is again found in that all official acts of the district superintendent can be reviewed and revised by the district assembly.

Five additional entities on the district would be the district secretary, district treasurer, the District Advisory Board, the Ministerial Credentials Board, and the District Board of Ministerial studies.

Manual, *paragraph 216.*

The district secretary functions in a similar capacity to the secretary of the local board. The secretary takes care of all the statistical records of the district. The district treasurer handles the finances of the district by receiving the funds and keeping the records. The District Advisory Board is comprised of both lay and clergy and functions similar to a church board on the district level.

Manual, *paragraph 219.*

Manual, *paragraph 221.*

Manual, *paragraphs 226 and 229.*

The Ministerial Credentials Board and the District Board of Ministerial Studies are involved in the licensing and ordination process. All candidates for district license must report and interview with these boards. The Ministerial Studies Board also monitors the education

progress of the candidates. The Credentials Board has the broadest level of responsibility to make certain the candidate is acceptable in terms of their religious experience, doctrine, and lifestyle.

The Credentials Board may also be involved in investigating why a minister has not reported to the district.

The district assembly conducts the business of the district. Delegates are elected at the local church level. At the district assembly, the group votes on the election or reelection of the district superintendent. The assembly also gives final approval to those seeking a ministerial license and elects those qualified to the order of elder or deacon. It also elects the board mentioned in the previous paragraph. The district assembly also elects the delegates to the General Assembly.

The district assembly is a time for worship services. Normally in these worship services the general superintendent will be the speaker. One of the services will be an ordination service.

*How can more lay interest be generated in the activities of the district assembly?*

*Should we continue to have district assemblies meet on an annual basis?*

## **Lecture: Pastors' Reports and District Life**

(5 minutes)

Manual, *paragraph 203.2.*

One of the more significant roles of the district assembly has been to receive the reports of the churches and the pastors. Besides the written reports, the pastor often is asked to provide an oral report or testimony. The district superintendent also gives a report of the district.

The report of the pastor is another part of the accountability called for within the church. It also can be a time of sharing and support. What is included in the pastor's report? As a matter of public record, the statistics of the church will be reported either in an oral or written format.

Personal highlights or problems during the past year can be shared. One might also give his or her testimony or the future vision of their local church.

District life is spotlighted during the district assembly as clergy and laypeople come together for business and worship during one or two days. The district attempts to draw together the district family through other activities during the year including youth camps, pastor and spouse retreats, Bible quizzing, holiday celebrations, and Work and Witness trips. Local churches vary in their support and participation in these events.

The district superintendent and the district through its relationships can provide pastoral care for those who provide pastoral care for laypersons. The responsibilities of a pastor would be to involve oneself in these activities and encourage such involvement within his or her church and staff.

The district activities are funded by the giving of the local church. The budgeting system was created to support the district functions and becomes part of the organized holiness commitment.

## **Debate: District vs. Local**

(25 minutes)

*Divide the class into two teams.*

*One will support a strong district system and the other support local church independence.*

*You may want to allow the students to choose which team they want to defend.*

In your team come up with strong reasons for your position. Give as many examples as possible.

Each side will have opportunity to present their position. Then, there will be a time for questions and rebuttal.

## **Activity or Special Guest: The District**

(20 minutes)

*Choose from the two options:*

- 1. Have a copy of a pastor's report and go through it with the students. Then have a discussion about the obligations of a pastor on the district.*
- 2. Have the district superintendent attend and share his or her vision of district life, expectations of pastors on the district, and what it means to be a part of a district team.*

# Lesson Close

(5 minutes)

## Review

In order to further the work of the gospel, the Church of the Nazarene forms itself into districts. These lessons of government provide a system of oversight for the local church. At the district level, the ministerial relations are handled through licensing and ordination. The districts also provide a number of activities for the local church member.

*Call on different students to respond to the questions.*

*Do you know the responsibilities of a pastor to the district?*

*Do you understand the significance for church members to participate in district activities?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write a rationale for supporting the mission of the general Church of the Nazarene. Offer any suggestions for changing the structure of the general church.

Read *Manual* paragraphs:

- 31.1—32
- 300—300.2
- 301
- 302—302.1
- 305—305.2
- 306—307.6
- 315
- 330
- 334
- 334.7
- 344
- 380—380.2

Write in your journal. Reflect on the importance of the support the district provides to pastors. How do you see yourself getting involved with the district functions and committees?

[This page intentionally blank]

## Lesson 16

# The General Church

## Lesson Overview

### Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	General Assembly and Caucus	Lecture/Discussion	<i>Manual</i>
0:30	General Board and Officers	Lecture	<i>Manual</i>
0:40	The International Church	Lecture/Discussion	<i>Manual</i>
1:10	Rational and Philosophical Concerns	Lecture	<i>Manual</i>
1:20	Lesson Close	Review, Assign	Student Guide

### Suggested Reading for Instructor

Church of the Nazarene. *Manual, 2005-2009*. Kansas City: Nazarene Publishing House, 2006.

# Lesson Introduction

(10 minutes)

## Accountability

*Call on 2-3 students to read their rationale for the general Church of the Nazarene.*

*Collect homework.*

## Orientation

This lesson describes such entities as the General Assembly, the General Board, and the office of the general superintendents. The general church is the level where Nazarenes from all over the world share and discuss their vision of Christianity.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- understand the international partnership of the church
- understand how the church functions at the general level

## *Lesson Body*

### **Lecture/Discussion: The General Assembly and Caucus**

(20 minutes)

Manual, *paragraph 302.*

Manual, *paragraph 301.*

The highest legislative body of the Church of the Nazarene is the general assembly. This meeting, comprised of elected delegates from throughout the world, meets every four years. Certain individuals become delegates because of their office within the general church, but most of the delegates come as part of a district delegation. The size of the delegation is apportioned according to the membership of the district and is equally divided between lay and clergy.

The assembly debates and votes on the resolutions or memorials sent from the districts or some general church division, such as the general superintendents or the General Board. The legislation first goes to a committee that works on the legislation and adopts, rejects, or amends it. The report of the committee action is sent to the entire assembly, which can then respond to the report in the same manner.

Manual, *paragraph 32.*

Most of the items under consideration involve church polity and will result in changes in the *Manual*. Any constitutional change must be ratified by a vote of at least two-thirds of all Phase 3 and Phase 2 districts.

The assembly also considers larger issues of the direction of the church. This can be seen in the commissions that have studied issues during the last 30 years. One topic of consideration has been the process of globalization of the church.

Examined from various angles, the church has attempted to provide equal representation to those Nazarenes who live outside of North America and Europe. Since the late 1990s, the church in the regions outside of the USA/Canada have surpassed the USA/Canada in total membership.

Another issue has been the question of how budgets should be divided. The United States delegates have been particularly involved in discussing the percentages local churches pay for their educational, district, and general budgets.

One additional feature of the Assembly has been the regional caucus. In an attempt to address issues that

primarily impact one regional area, small meetings of the region are held at the assembly. These meetings also elect the representatives to various general church entities. United States delegates have considered the issue of budget formula in recent general assemblies.

**Discussion:** Consider as a group whether you believe the church should continue the present general assembly structure or whether there should be a move toward regional assemblies.

## Lecture: General Board and Officers

(10 minutes)

Manual, *paragraphs 330 and 334.*

In the 1920s, in an effort to consolidate the work of the church, the General Board was created. At the same time, there was introduced the budgeting system of General Budget.

Manual, *paragraph 901.1*

Election to the General Board is based upon a representation apportioned formula determined to provide equal representation of world members as well as lay and clergy. The board is to meet at least three times during the four years between general assemblies. It provides oversight to the Church of the Nazarene between the assemblies. The General Board also has the power to fill a vacancy in the office of general superintendents.

Manual, *paragraphs 324 and 328.*

Two important officers of the General Board would be the general secretary and general treasurer. The general secretary maintains the records of the general church, including the proceedings of the general assembly and the General Board. This office also preserves the statistics of the church. The office oversees the planning and running of the general assembly. The general treasurer monitors the funds that belong to the general church, especially the funds raised through the World Evangelism Fund.

Manual, *paragraph 306.*

Manual, *paragraph 305.2*

The highest level of authority in a single office in the Church of the Nazarene is the general superintendent. These officers are elected and reelected by the general assembly for a four-year term. They must be reelected through a "Yes" and "No" ballot to continue their service to the church. The election process begins with the assembly delegates writing in for nomination any ordained elder of the church who is at least 35 years of age. Election occurs when two-thirds of the ballots are marked for one candidate.

The general superintendents provide visible unity in the church. They travel throughout the world

convening the district assemblies. They also conduct the ordination ceremony and give final approval for everyone to be ordained.

## **Lecture/Discussion: The International Church**

(30 minutes)

Since the 1970s, the Church of the Nazarene has been attempting to make the global church one, in more than name, in the sharing of power. This can be seen most clearly in the creation of a district structure that leads to equal representation in the general assembly, based upon minimum standards of membership and self-government.

The World Mission Division plays a major role in this globalization process. From the beginning, the churches that comprised the Church of the Nazarene had a vision for missions. The story of missions begins with work in India and Guatemala at the turn of the century. The work in Guatemala has developed to such an extent that Guatemala had the first regular or Phase 3 district outside of the North American and European areas.

Initially, the work of missions involved the USA sending large number of missionaries to do the actual work of evangelism. The mission focus also involved compassionate ministries through medical care and education. The shift in missions began in the 1960s and 1970s, with the intentional move to encourage the development of indigenous leadership. This could be seen with the change in the nature of the districts. One example of this change might be the holding of the first truly global theology conference outside the United States in 2002 in Guatemala with dual translation of English and Spanish.

Two other organizations have been the Nazarene Youth International and the Nazarene Missions International. NYI fosters youth activities at the district and general level. NMI is largely involved in mission education through publication of materials and facilitation of Work and Witness trips throughout the world.

Manual, *paragraphs 334.7-334.8.*

One of the issues that has tied the church together has been what is called today the World Evangelism Fund—in the past General Budget. Support for the missionary and global activities of the church has come through funding at the local church level. This issue of funding raises the point of what it means to be a member of a denomination.

What commitments are shared by all within the group? In the past, participation in the General Budget has been a sign of working together to achieve the mission of proclaiming the gospel of holiness and entire sanctification throughout the world. Together we work to provide the means of evangelism throughout the world.

Manual, *paragraph 344.*

The international church has been divided into various regions. These regions emerged out of the reform in district and mission structure in the 1970s. The 2001 Assembly seemed to stress this regional concept. Yet, the church has thus far maintained the concept of one general assembly and the philosophy of "one church, one doctrine, one polity, and one policy."

**Discussion:** As a class, consider what provides the unity for the general church.

## Lecture/Discussion: Rational and Philosophical Concerns

(20 minutes)

Manual, *paragraphs 380-382.*

Why is the general church needed? What can be done at the general level that cannot be achieved as well at the local level? Education is one issue that seems to require a general church. Nazarenes have made education a high priority, with our system of university education in the United States, Great Britain, Europe, the Philippines, Korea, and Africa. Also included in this push for education are numerous seminaries, Bible schools, and other delivery systems that prepare pastors for ministry.

Manual, *paragraph 337.*

Another concern is the production of literature. The publishing house has always played a prominent role in the church, with its mission to publish and its financial support of the church. Certainly, the global missionary endeavor has had more success being directed at a general level than from the various local churches. The question comes as to whether Nazarenes are still committed to education, publication of literature, and a global proclamation of holiness.

*What provides the unity to this global mission?*

The church was formed to proclaim entire sanctification. The emphasis was upon "organized" holiness to achieve this end.

*Does the mission to proclaim the message of holiness provide unity throughout the church?*

A general church can spend its money on doing a lot of good activities. The question is whether Nazarenes are still joined together on this issue. Part of the task of the debate is how one should translate holiness into the various cultures of the world.

Perhaps as important to proclaiming the message of holiness throughout the world is the ability to have conversation with people from various cultures concerning the nature of holiness. Maybe a general church is needed as a forum for Christians from various cultures to talk with each other about the true meaning of entire sanctification and holiness.

The general church is needed not only because we see our mission to proclaim holiness to the entire world, but that through the endeavor the church can renew its understanding of the meaning of holiness and entire sanctification.

## Lesson Close

(10 minutes)

### Review

The Church of the Nazarene is an international body of believers. The general level of the church may be the ultimate outcome of believing in “organized” holiness. Through the general assembly, General Board, and the office of general superintendents dialogue takes place over what is truly the meaning of holiness.

*Call on different students to respond to the questions.*

*Do you understand what is the purpose or how each of the general entities function?*

*Do you see a reason for this general level of the church?*

*Do you understand what brings unity to the church of the Nazarene?*

### Look Ahead

Next lesson will be our last lesson of this module. A major portion of the class time will be spent in your writing in response to three questions concerning areas we have discussed during this module.

You will then have an opportunity to discuss as a class those questions.

### Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Write an essay on “What is the identity of the Church of the Nazarene?”

During the next lesson journals will be checked. The instructor will not be reading the specific entries, but will be checking to see that the journal was faithfully completed on a regular basis.

Write in your journal. Reflect on what it means for the Church of the Nazarene to be international. How has it changed our way of thinking about leadership? What other changes need to be made?

## *Lesson 17*

# What Is the Church of the Nazarene?

## *Lesson Overview*

### **Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	The Church of the Nazarene	Writing	
0:50	The Church of the Nazarene	Discussion	
1:20	Lesson Close	Review, Assign	Student Guide

# Lesson Introduction

(10 minutes)

## Accountability

*Depending on the size of the class, have the students read their essays to the whole class or have them divide into small groups and read to their small group.*

*Return and collect homework.*

*Make arrangements for returning these last papers.*

## Orientation

In this lesson, we want to help you, the student, see how the history, membership, and government of the church relate so you can identify the characteristics of the Church of the Nazarene, and so you can explain the nature of the church to someone else.

## Learner Objectives

*Instruct students to locate objectives in the Student Guide.*

*Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.*

At the end of this lesson, participants should

- trace the values that have given identity to the Church of the Nazarene
- understand the process of bringing people into membership and be able to do that
- understand and articulate the rationale for having a specific organization to promote the message of holiness

## *Lesson Body*

### **Writing: The Church of the Nazarene**

(40 minutes)

*You will need to write these questions on an overhead, marker board, or prepared as a handout.*

*During this time check the students' journals. Remind them you will not be reading specific entries but will be looking at the faithfulness of using the journal.*

What part of the story—of Nazarene history—do you believe most provides a rationale for what and who the Nazarenes have been in the past and are becoming today?

What is the most important reason and process of how one becomes a member in the Church of the Nazarene?

How does the church organize to achieve its mission of holiness? What is the importance of organized holiness?

### **Discussion: The Church of the Nazarene**

(30 minutes)

*Spend this time going over the questions in discussion, debate, or each student presenting what he or she has written.*

*Allow for the students to challenge each other.*

*Push for depth of thought and rationale for their ideas.*

# Lesson Close

(10 minutes)

## Review

*Do you understand the identity of the church and how its identity affects its history, membership, and its polity?*

## Assign Homework

*Direct students to the Homework Assignments in the Student Guide.*

Spend time becoming very familiar with the *Manual*.

Write in your journal. Reflect on why you need to know the *Manual*.

## Punctuate the Finish

*Spend the closing time in prayer and blessing for each of the students.*