

SourceBook

for
Ministerial
Development
(Canada)

Candidate's Guide

Compiled by

Kenneth Clair MacMillan

Education Committee

Church of the Nazarene Canada

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Foreword

Since the very beginning of this project it has been the desire of the National Board Education Committee to bring together under one cover, an understandable and concise summary of the process of becoming a minister in the Church of the Nazarene.

While the process may seem obvious to those outside – a simple accepting of the will of God – it has proven to be anything but simple to those who embark on that journey. Many of the most important aspects of the process are implicit in our church culture and, thus, unspoken and virtually unseen. We expect our ministers to be and do particular things in particular ways, but have never brought together in one place a written statement of those expectations. This *Sourcebook* is an attempt to respond to that deficiency.

Here we offer in straightforward form a description of what a Nazarene Minister in Canada is expected to be and do. We do not attempt, of course, to say everything that could be said. We do not presume to change anything that has been our heritage. We do not add to, or take away from, our Church *Manual* or our doctrinal commitments. We simply attempt to make visible that which has always been assumed, yet difficult to see *because it is so obvious*.

I have not labored alone in this endeavor. I thank all those who have struggled with me through this process, arguing, encouraging, challenging and refining it. I especially thank our National Director, Dr. William Stewart for his continual support in this project over several years. Without his involvement from the very beginning, this *Training Manual* would never have been.

I thank, too, our Committee Chairman, Dr. Daniel Gales for his leadership in keeping the project on course. His inspiration, focus and friendship has been essential and cherished.

The other members of the Education Committee, Dr. Riley Coulter, President of Canadian Nazarene University College, Mrs. Marjorie Osborne, National Church Growth Coordinator, and Rev. Wesley Campbell, Superintendent of Canada Pacific District have borne with me throughout the entire project. I thank them for their research, their wisdom, and their many contributions to the process.

Dr. Wilbur Brannon, Director of Pastoral Ministries for the Church of the Nazarene International has been a constant source of encouragement throughout. His involvement in planning and energizing the Breckenridge Consultations, and inviting me to participate in them, has broadened my base of knowledge and understanding in the field. This work would be much the poorer but for this.

Finally, I must say a special thanks to the board and congregation of Moncton First Church. Without their prayers and sympathetic support in granting me time from the busy demands of a growing congregation, much of this material would still be swirling around in my head. I could never have made the time available without their encouragement.

I am deeply conscious of my debt to these, and to the many others who have helped to form and shape the Church of the Nazarene, and continue to do so. Our prayers will be answered and our labors rewarded as we raise up another generation of Spirit filled leaders to experience and promote the holy life, and contribute to the re-evangelizing of Canada.

Clair MacMillan
Moncton, NB
January, 1998

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Lay Ministry

**THE FOUNDATIONS
OF MINISTRY**

Getting Started

In the Church of the Nazarene it is expected that all lay people will be involved in ministry activity of some kind. We believe that God has given spiritual gifts to all believers which enable them to be actively and fruitfully involved in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the church.

All people are not gifted in the same way or for the same kind of ministry activity, but all have a part to play in the work of the ministry. When all people in a group of Christians work together to serve God with their spiritual gifts, the church is strengthened in two ways. First, the church grows numerically as new believers are added to the congregation and, second, the believers are strengthened spiritually, becoming more mature in their faith and more Christ-like in their attitudes and behavior.

It is the normal expectation that Nazarene lay people will be active in and committed to ministry activity. God's purposes for the Church can only be fulfilled by the active involvement of all lay people in using their spiritual gifts. Lay people need neither special permission, nor credentials of any type, to use their spiritual gifts within the church. The norm is for lay people to serve God in a relationship of accountability to a local congregation, using their gifts under the leadership of a pastor.

A few people have been gifted by the Holy Spirit to be leaders in ministry and are specifically called to fulfill that function. Within the Church of the Nazarene such leaders are expected to express that role and function by holding the position of pastor.

People who believe they are gifted to be leaders in ministry have a two fold obligation to God, the Church, and themselves.

First, they have an obligation to demonstrate that special calling through fruitful action in lay ministry. Before they can claim to be called to be leaders in ministry, people need to prove themselves to be competent and fruitful practitioners of ministry. Thus the first step in preparing to become a leader in ministry is to become proficient and fruitful in ministry activity.

Second, they have an obligation to prepare themselves to be leaders by gaining the tools and learning the skills of leadership in ministry. This involves a lifetime commitment to practicing and refining ministry skills and leadership skills.

The Church of the Nazarene is committed to the belief that the Church has a responsibility to set a high standard of expectation regarding the lifestyle and activity of people who will serve as pastors. The *Sourcebook* has been developed as a response to and expression of that commitment.

Before you go any further in the *Sourcebook* you must demonstrate that you are active and competent in ministry as a lay person. If you are not active in lay ministry but believe God is calling you to prepare for ordination your first step is to consult with your pastor and seek his/her help in becoming active in lay ministry in your local church. Your pastor will explore with you your gifts and abilities, and give you an assignment which is appropriate to your spiritual development and current skill level. That assignment will usually be in a ministry role under the care and supervision of one of the existing ministries of the local church.

You should remember that most ministry done in the church should be done by lay people. To be a good lay person you do not have to abandon that calling and embrace

preparation for ordination. The Church functions at its best when all lay people are active in ministry under the leadership of the pastor or pastoral team.

As you begin to demonstrate your effectiveness and fruitfulness in ministry, your pastor will help you proceed to the next section of this workbook. You must have a minimum of one year in active lay ministry before you should expect to move to the next stage of preparation for ordination.

If your pastor is unable to provide you with a ministry opportunity after you prove your seriousness and commitment to serve, please contact your District Superintendent for advice on how to proceed.

Assessment Phase

**PROVING
THE CALL**

Introduction

When a member of the Church of the Nazarene has proven faithful and fruitful in ministry and senses a call from God to prepare for ordination, the Church claims the right and obligation to test that call, asking the candidate to prove, over a period of time, that God has indeed called and that the candidate has the necessary gifts, personal qualifications and preparation to be a leader in the ministry of the Church of the Nazarene.

It is normal in the Church of the Nazarene to refer to the call to prepare for ordination as “The Call to the Ministry.” We will follow that conventional terminology throughout this *Sourcebook*. All Christians are called to ministry, but only a few are called to be professional leaders in ministry and, thus, to be ordained.

The transition from being involved in lay ministry to preparing for professional ministry leadership is one of the most important transitions in the life of the church. The initial supervision of that transition involves the pastor, the local church board and the district superintendent. Later, as the candidate proves to have been effective within the local church and its ministries, the assessment process begins to involve the other levels of the Church of the Nazarene: the District Church, the National Church, and the General Church.

Each level of assessment has an important contribution to make to the life of the candidate. There are no short-cuts or fast-tracks through the process. The assessment at each stage prepares the candidate for the next stage. The final stage in the assessment process is the action of a district assembly to elect the candidate to be ordained, indicating that the candidate has been proven to understand and be competent in contributing to the overall ministry of the International Church of the Nazarene.

Beginning Your Assessment

The assessment of your call by others begins the very moment you say to anyone that God has called you to the ministry. Every person to whom you communicate that news will begin to make an assessment of whether or not you are the kind of person whom they believe qualifies for that role and responsibility. The purpose of this section of the *Sourcebook* is to give order and form to the process of assessment so it can assist you in evaluating your potential for success in the ministry. There will be several types of assessment proceeding at one time, and in sequence. This workbook provides you with tools for managing and learning from those assessments.

Self Assessment

The first stage in your assessment lies predominantly within your own power. Using the forms provided we will ask you to begin a process of accumulating information about yourself as you view yourself, and as other people see you. It is important that you take this project very seriously, for it will be the foundation of all that follows.

The more clearly you are aware of your life and motivations, and the more clearly you are aware of who you have been up to now, the better chance you will have of undergoing the transition necessary to become ordained in the Church of the Nazarene.

Spiritual Autobiography

Your self assessment begins with exploring the feeling you have that God is calling you. Your first project is to make sure that it is God who is doing the calling, and not someone else. The "Spiritual Autobiography," form (page 19) is designed to assist you in clarifying the voice of God within you. You should spend some significant time in prayerful solitude to complete it. It would be preferable to do some hours each day for two or three days to prepare it, rather than try to accomplish it all at once.

Start with your first consciousness that God was speaking to you. Try to remember when it was, how old you were, what you believed He was saying. What did you feel, how did you respond, what was the outcome?

When you have finished dealing with your first encounter with God, go on to other meetings where you knew God was speaking to you. You might want to try to remember them all. It would be more helpful if you just choose ten or fifteen significant events.

It is absolutely essential that you are honest with yourself and with God in this exercise. You don't need to show the finished product to anyone, unless you wish to. God knows it all already: you need to write it so you will know how it looks to Him. You should plan to write enough for you to see who you've been, up to now, in your relationship with God.

It would be a very helpful practice and discipline to maintain such a record throughout your lifetime. The practice of journalizing your relationship with God can be a valuable tool in your journey to spiritual maturity.

Assessment of Suitability

The second part of your self-assessment involves collecting information from other people regarding your suitability for the ministry of leadership. The central difference between lay ministry and pastoral ministry is the issue of leadership. To be a leader you must be able to interact with people in a way that inspires them to follow. While some leadership skills are learned, and can be refined over time, there is a "core gift" of leadership which people either have or have not. The purpose of this exercise is to discover whether or not you have evidence of this gift.

Using the form that follows (page 21) interview fifty people over the next three or four years and ask them what they think about your prospects for becoming a minister. Keep track of what they say, how you respond to what they say, and what you think you should do about it.

Just start talking to people about your impression that God has called you to professional ministry. Talk to your family, your friends, people you work with, people you went to school with, neighbors, former teachers, your pastor and people from your church. It is important that you get a wide cross-section of people. You have to talk to people about something if you're going to be a leader. You might just as well start with this.

As you collect information, keep track of it on the provided form. It is important that you talk with the people from whom you are seeking information. Don't just give

them the form and ask them to return it to you. You should learn the skill of meeting with people, listening to them, and remembering accurately what they tell you.

Over a period of many interviews you will begin to get a picture of how people see you as you are now. This information can provide the basis for a plan of action to improve your leadership skills.

Copies of these forms may be required by your district, however, because these forms are designed to instruct, you should keep the originals.

My Pilgrimage With God

The third part of self assessment is another exercise in journalizing. It involves keeping an on-going record of your spiritual life. This is different from the "Spiritual Autobiography" in that it is scripture based, not merely reflective. It is a record of what you are learning in an on-going, lifetime study of the Bible.

Today you should make a commitment to spend your life learning everything you can learn about God and the way he works with people. This is a life's work! Start with the Bible. Get to know everything you can about God's dealing with people. Keep a note book. Start tonight discovering every thing you can in the Bible about God calling people.

Buy a stack of note books and begin to record your thoughts from the scriptures, and your questions which arise as you read. See your pastor or another spiritual advisor for guidance on where and what to read. Make arrangements to meet, either with your pastor or someone your pastor assigns, to help you find the answers to the questions you note. Use the assignment sheets to organize your study and keep track of your progress.

Counting the Cost

In preparation for the professional ministry several projects are underway simultaneously. In real life we tend not to view them as separate projects, but rather, as a part of a single process. It is useful, especially for analysis, to view them as distinct processes in order that we may discover the particular challenges in each.

One of the goals of this training workbook is to increase our efficiency in deploying and keeping people in the ministry. We do not propose to attain that goal by lowering our standards of expectation for ministers. Those standards are determined and monitored by General Assembly legislation, under the management of District Assemblies.

What we do propose is that we be more selective in admitting people to the process of preparation for the ministry, and more supportive to them as they negotiate the complex transformation from "laity" to "clergy." By doing this we will be focusing our resources on those people who have the highest probability of contributing to the fulfillment of the mission of the Church of the Nazarene Canada. We intend to be very clear in our expectations of who a Nazarene minister will be, based on our mission statement.

This workbook will orient you to the process of that transformation. It will direct you to the people, ideas, tools, resources and institutions which will help you make the transition. Ultimately, though, it is your responsibility to nurture and pursue your calling in

response to what God has done and is doing within you. The Church and its professional ministry is the vehicle, not the destination.

The arrangement of the workbook is carefully chosen, reflecting our holiness doctrine and religious practice. The major divisions of the workbook reflect the stages or phases of development you will go through in preparation for the professional ministry.

There is no single stream of preparation which adequately provides for growth in each area. It is up to you to develop relationships with the people who can assist you in your growth.

1. BUILDING A RELATIONSHIP WITH GOD

Above all other issues, as a minister in the Church of the Nazarene you will need to give your attention to building a relationship with God. This is the base, the foundation, of all that a Nazarene minister is, knows and does; this is the core of our doctrinal position and the very heart of holiness religion; this is the fountain from which flows all ministry, church life and activity. Without a lively, maturing, growing relationship with God, a Nazarene minister has nothing to offer to God or the church.

2. LEARNING THE PRACTICE OF MINISTRY

Learning the practice of ministry begins with success in developing a healthy relationship with God. Success, though, in the first does not assure success in the second. Failure in the first entirely precludes success in the second. Success in the practice of ministry comes as a result of informed participation in ministry, under direct and competent supervision. It is learned and refined, not in the classroom, but in the "marketplace."

3. ACQUIRING THE ABILITY TO EARN A LIVELIHOOD

In similar fashion we need to point out that competence in these two areas does not necessarily lead to the ability to earn a livelihood in doing them. As Nazarenes we presume that lay-people also have the opportunity and responsibility to build a relationship with God and to practice ministry. For a person to earn a livelihood from the practice of ministry she/he must have some unique skills and abilities beyond the simple relationship with God and the basic practice of ministry. Those skills and abilities may be ministry related, but are not necessarily so. It will be your responsibility to assure that you are competent in earning a livelihood, whether or not a church supports you financially in your ministry.

4. ACQUIRING THE ABILITY TO PASTOR A CHURCH

There was a time when it was expedient for the church and prospective ministers to assume that the church could, and would, provide a place for all aspiring ministers to be paid while they learned to pastor a church. A further goal of this workbook is to help you to discover the skills and competencies which are necessary to be a pastor. Again, it is important to know that a person may have an exemplary relationship with God, be competent and active in the practice of ministry, have acquired the ability to earn a living, and still not have learned how to pastor a church effectively.

5. BUILDING A LIFE- WORK

Finally, the workbook is designed to help you to understand that, if you hope to have a rewarding lifetime in professional ministry, you need to be, consciously and competently, the custodian of your life-ministry. It will be your responsibility to discern and act upon the will of God for your life. Within our form of church government there is no one to whom you can abdicate that responsibility. There are many people and institutions within the church which can help you in the analysis of the options; but as a minister in the Church of the Nazarene you must know God well enough to make your decisions based on your relationship with him.

The capacity for accurate self assessment is an indispensable skill in the professional ministry. The habits and disciplines you acquire in completing this section of the workbook will become increasingly valuable as your sphere of ministry activity increases over the years. Work it diligently and carefully.

Assessment of your work, preparation and character will continue throughout your transition from lay ministry to Pastoral Ministry. It will be an ongoing reminder that you are called to be transformed from what you are by nature, into what God requires you to be as a full time leader of His church.

Local Church Assessment

Local Minister's License

The first credential for ministry which you will hold is called a Local Minister's License. It may be issued by the board of the local church of which you are a member, upon recommendation by your pastor.

In order for you to receive a local license you must be actively and fruitfully involved in a ministry of the local church, and have sustained that activity and fruitfulness long enough for your leadership potential to begin to emerge. Not all people who are actively and fruitfully involved in lay ministry should seek a Local Minister's License. Only those people who have sensed that God has called them to prepare for ordination should consider applying for a Local Minister's License. When it is granted, the Local Minister's License is valid for a period of one year; it may be renewed by action of the local church board if your assessment warrants it.

When you apply for such a license, you are asked to meet with the pastor to seek his/her approval of such a step. When you meet with the pastor you will be expected to bring with you your completed "Lay Ministry Service Log" and your completed "Declaration of Intent to Prepare for Ordination". (page 25-26 in this *Sourcebook*.)

Your "Lay Ministry Service Log" (page 24) should be up to date and signed by the supervisor of your lay ministry activity. In meeting with the pastor you should prepare to discuss the content of your supervised ministry record. You should also be prepared to explain why you sense that you have been called to the Ministry.

In declaring your "Intent to Prepare for Ordination" you are taking an important step in your life. You should only do this after disciplined and prayerful consideration.

Answer all the questions on the declaration carefully and fully. Your pastor will receive it from you and hold it in complete privacy. Only you may authorize its release to anyone.

The answers you provide will help your pastor to assess the obstacles which you will have to overcome to be ordained. If any of the answers are a source of embarrassment to you, it is much better that they come to light now, in the security of a pastoral relationship, rather than later when others will, of necessity, be involved.

Your pastor can give you prayerful counsel in dealing with your "Declaration of Intent" (page 25-26) and giving you the best opportunity to enter into the kind of development program which can help you to get above past difficulties.

Only in the very rarest circumstance would past sins disqualify you from future pastoral leadership. The Church of the Nazarene is highly optimistic regarding God's grace. It is of utmost importance that you deal faithfully with all that has gone before in your life if you are going to have a fruitful and successful life as an ordained clergy person.

We cannot force you to reveal any information which you would find embarrassing but the discovery that you have failed to give full disclosure to your pastor will exclude you from holding any credential in the Church of the Nazarene.

You and Your Pastor

An important factor that will influence your future in ministry will be the relationship you develop with your pastor during your years of preparation. Your pastor's assistance can help you to overcome most obstacles which you will encounter. It is crucial that you make yourself available to your pastor to begin to develop a sense of what it is to be an ordained minister.

If you are in a small church, he or she can often fit you into his personal schedule, allowing you to be present in many pastoral activities. In a larger church, he/she may assign you to one of his/her assistants to undergo much of the on the job training. In either case, it is important that you be available, interested, and cooperative in the relationship.

The National Board has developed a resource to assist your pastor in mentoring you through this early stage in your preparation. An important part of your assessment by the local church will be in the hands of your pastor as he helps you work through the *Sourcebook*.

If, for some unforeseen reason, your pastor or one of his/her assistants is unable to provide this mentoring service, you should ask his/her permission to have the District Superintendent appoint someone for the task.

Your pastor will also have the responsibility for helping you prepare a "Ministry Development Plan" (page 15), and a "Spiritual Development Plan". (page 17)

A sample plan follows. The "Ministry Development Plan" (page 15) should include all the areas of ministry which are included in the sample plan. There will be some flexibility in scheduling according to the realities of the local church situation, but all ministry skills must be included in the plan.

Preparation for Pastoral Ministry Development Plan

Cross Reference Manual Paragraph 400-401.5 (*Mentoring Pastor; please initial each box when satisfactory ministry has been accomplished.*)

AREA OF MINISTRY	ONE YEAR PRE LOCAL LICENSE	1 ST YEAR LOCAL LICENSE	2 ND YEAR LOCAL LICENSE
1. VISITATION	<p>...with pastor</p> <input type="checkbox"/> Evangelism <input type="checkbox"/> New comers	<p>...with pastor</p> <input type="checkbox"/> Prospects <input type="checkbox"/> Sick; at home & hospital	<p>...with pastor</p> <input type="checkbox"/> Prison <input type="checkbox"/> Bereave <input type="checkbox"/> Dying
	<p>...on own</p> <input type="checkbox"/> Seniors; general & on special days <input type="checkbox"/> Sunday School Class members, prospects & absentees	<p>...on own</p> <input type="checkbox"/> Continue all in previous column <input type="checkbox"/> Absentees from services	<p>...on own</p> <input type="checkbox"/> All in previous column
2. ADMINISTRATION	<p>...with pastor</p> <input type="checkbox"/> Planning services <input type="checkbox"/> Planning for special occasions <input type="checkbox"/> Working on bulletin & other communications	<p>...with pastor</p> <input type="checkbox"/> Be involved in planning; yearly, monthly, etc. <input type="checkbox"/> Planning in area of finance/budget	<p>...with pastor</p> <input type="checkbox"/> Observe chairing of church board <input type="checkbox"/> Assist with preparation of reports
		<p>...on own</p> <input type="checkbox"/> Chair some committees	
3. SPECIAL FUNCTIONS	<p>...with pastor</p> <input type="checkbox"/> Assist pastor with communication <input type="checkbox"/> Be involved in appropriate district activities	<p>...with pastor</p> <input type="checkbox"/> Dedication of children <input type="checkbox"/> Baptisms	<p>...with pastor</p> <input type="checkbox"/> Funerals <input type="checkbox"/> Weddings
		<input type="checkbox"/> House blessings <input type="checkbox"/> Receiving members <input type="checkbox"/> Lead worship	<input type="checkbox"/> Any in previous columns
4. PLATFORM	<input type="checkbox"/> Scripture reading	<input type="checkbox"/> Lead service <input type="checkbox"/> Any from previous year	<input type="checkbox"/> Continue from previous column
	<input type="checkbox"/> Prayer <input type="checkbox"/> Announcements <input type="checkbox"/> Introductions		
5. SPIRITUAL ADVISING	<input type="checkbox"/> Practice good listening skills <input type="checkbox"/> Exhibits ability to keep confidence	<input type="checkbox"/> With pastoral guidance, a few advising sessions <input type="checkbox"/> Learn when professional help is needed	<input type="checkbox"/> Some advising sessions with pastoral guidance <input type="checkbox"/> Discussion with pastor re many kinds of counseling situations, what to expect
6. TEACHING	<input type="checkbox"/> Exhibits approachability <input type="checkbox"/> Teach a children's or youth class	<input type="checkbox"/> Teach a class for new Christians Evangelical small group	<input type="checkbox"/> Teach an adult class <input type="checkbox"/> Teach a class for new Christians <input type="checkbox"/> Evangelical small group <input type="checkbox"/> Membership class with pastor

AREA OF MINISTRY	ONE YEAR PRE LOCAL LICENSE	1ST YEAR LOCAL LICENSE	2ND YEAR LOCAL LICENSE
7. PREACHING	<input type="checkbox"/> Occasional devotional approx. 10 minutes for a committee, board meeting or group	<input type="checkbox"/> Tag or team preaching with Pastor <input type="checkbox"/> One sermon on own per quarter	<input type="checkbox"/> One sermon per month in own church or elsewhere
8. EVANGELISM	<input type="checkbox"/> Learn how to and invite someone to come to church. <input type="checkbox"/> Practice a personal evangelistic lifestyle : plan and work at leading people to Christ in all the stages of personal/friendship evangelism <input type="checkbox"/> Plan and carry out outreach and evangelism	<input type="checkbox"/> Continue developing a personal evangelistic lifestyle <input type="checkbox"/> Plan and make specific attempts with people at all stages of personal evangelism <input type="checkbox"/> Plan and carry out several outreach and evangelism activities and/or events with a small group <input type="checkbox"/> Prepare for & do altar work	<input type="checkbox"/> Continue from previous columns <input type="checkbox"/> Plan and carry out outreach and evangelism activities and/or events for adults and/or families and/or small groups.
9. INTERCESSION PRAYER	<input type="checkbox"/> Personal devotional life <input type="checkbox"/> Participate in corporate prayer times	<input type="checkbox"/> Fasting <input type="checkbox"/> Intercession Continue previous	<input type="checkbox"/> Continuation of all previous <input type="checkbox"/> Attend prayer summit or similar function
10. WORLD AWARENESS	<input type="checkbox"/> Watch and/or read news daily <input type="checkbox"/> Participate in NMI activities	<input type="checkbox"/> Involvement in compassion activities (church sponsored or otherwise) <input type="checkbox"/> Work & Witness, Youth in Mission Involvement	<input type="checkbox"/> Urban and rural ministry experiences <input type="checkbox"/> Visit other local churches & compare with your own
11. PERSONAL DEVELOPMENT	<input type="checkbox"/> Friendships in/out of church circles <input type="checkbox"/> Good manners <input type="checkbox"/> Good health habits <input type="checkbox"/> Appropriate appearance <input type="checkbox"/> Time management skills	<input type="checkbox"/> Good family relationships <input type="checkbox"/> Hobbies and interests outside church <input type="checkbox"/> Accepts and gives invitations <input type="checkbox"/> Good financial habits <input type="checkbox"/> All previous	<input type="checkbox"/> Time management skills <input type="checkbox"/> All previous

Spiritual Development Plan

AREA OF MINISTRY	ONE YEAR PRE LOCAL LICENSE	1ST YEAR LOCAL LICENSE	2ND YEAR LOCAL LICENSE
1. SPIRITUAL DISCIPLINES	<input type="checkbox"/> Daily personal devotions <input type="checkbox"/> Spousal devotions <input type="checkbox"/> Family devotions <input type="checkbox"/> Explore kinds of prayer, ie: petition, intercession, praise, adoration <input type="checkbox"/> Daily bible reading <input type="checkbox"/> Be part of group prayer weekly <input type="checkbox"/> Participate in corporate worship weekly	<input type="checkbox"/> Daily personal devotions <input type="checkbox"/> Spousal devotions <input type="checkbox"/> Family devotions <input type="checkbox"/> Experience kinds of prayer <input type="checkbox"/> Daily Bible reading <input type="checkbox"/> Be available to lead small group prayer meeting(s) <input type="checkbox"/> Participate in corporate worship weekly <input type="checkbox"/> Begin to appreciate the aspects of worship	<input type="checkbox"/> Daily personal devotions <input type="checkbox"/> Spousal devotions <input type="checkbox"/> Family devotions <input type="checkbox"/> Practice all previous forms of prayer <input type="checkbox"/> Begin to learn the practice of contemplative prayer <input type="checkbox"/> Daily Bible reading <input type="checkbox"/> Initiate and lead group prayer <input type="checkbox"/> Participation in corporate worship weekly <input type="checkbox"/> Worship corporately in some setting(s) where you have no leadership responsibility
2. PERSONAL SPIRITUAL EXPLORATIONS	<input type="checkbox"/> Assemble a bibliography of spirituality* reading <input type="checkbox"/> Practice daily the discipline of reading on spirituality* <input type="checkbox"/> Begin to keep a journal of your spiritual life	<input type="checkbox"/> Begin to assemble a library on spirituality* <input type="checkbox"/> Complete a book on spirituality* quarterly <input type="checkbox"/> Continue to journal	<input type="checkbox"/> Continue to assemble a library on spirituality* <input type="checkbox"/> Read at least four books on spirituality* a year <input type="checkbox"/> Continue to journal
3. ACCOUNTABILITY	<input type="checkbox"/> Seek to develop a relationship with an accountability partner	<input type="checkbox"/> Continue relationship with an accountability partner	<input type="checkbox"/> Continue relationship with an accountability partner

- *List of suggested books on spirituality can be found on page 18*

Suggested Readings on Spirituality

- The Imitation of Christ, Thomas A. Kempis
- The Christian's Secret of a Happy Life, Hannah Whitall Smith
- Pilgrim's Progress, John Bunyan
- Letters to Malcolm: Chiefly on Prayer, C. S. Lewis
- Celebration of Discipline: The Path to Spiritual Growth, Richard J. Foster
- The Contemplative Pastor, Eugene Peterson
- The Cost of Discipleship, Dietrich Bonhoffer
- The Pastor in Prayer, E. M. Bounds
- In the Name of Jesus, Henri Nouwen
- The Cloud of Unknowing, Anonymous
- The Wound of Knowledge: Christian Spirituality from St. John of the Cross, Rowan Adams
- The Interior Castle, Theresa D'Avila
- A Plain Account of Christian Perfection, John Wesley
- Prayer, O. Hallesby
- Bread in the Wilderness: The Entire Practice of Praying the Psalms, Thomas Merton
- The Pursuit of God, A. W. Tozer

See also Ministry Internship,
Nazarene Publishing House, Kansas City, Missouri
Phone: 1-800-877-0700

Assignment #1

Spiritual Autobiography

Name: _____

Date Begun: _____

The first time I was aware of the presence of God was: _____

I believed that God was telling me: _____

My response was: _____

I now think (about that experience): _____

(If you need more space use another sheet)

Assignment #1 (continued)

Spiritual Autobiography

Name: _____

Date: _____

The next time I was aware of the presence of God was: _____

I believed that God was telling me: _____

My response was: _____

I now think (about that experience): _____

(If you need more space use the back of this sheet)

Assignment #2

Assessment of Suitability

Name of person questioned: _____

Date: _____

Kind of Relationship? _____

How long have you known each other? _____

Question #1. *I am considering the possibility of preparing to become a minister. From your personal knowledge of me, do you believe I have what it takes to become a minister?*

Question #2. *Are you aware of anything about me that you think would make me unsuitable to be a minister of the Gospel? If so, is it something that, with God's help, I can work on and overcome?*

Question #3. *Is there any advice you would give me about becoming a minister?*

Comments and follow-up _____

(If you need more space use the back of this sheet)

Assignment #3

My Pilgrimage With God

Name: _____

Date Begun: _____

Scripture reading this morning: _____

Scripture reading this evening: _____

Matters I am praying about: _____

Total time spent today in prayer and Scripture: _____

Matters that God is dealing with me about: _____

My response to what God is teaching today: _____

I need help in _____

(If you need more space use the back of this sheet)

Assignment #3 (continued)

My Pilgrimage With God

Name: _____

Today's Date: _____

Scripture reading this morning: _____

Scripture reading this evening: _____

Matters I am praying about: _____

Total time spent today in prayer and Scripture: _____

Matters that God is dealing with me about: _____

My response to what God is teaching today: _____

I need help in _____

(If you need more space use the back of this sheet)

Form #2

Declaration of Intent to Prepare for Ordination

(Confidential - to be completed by candidates' pastor in interview)

Name: _____

Address: _____ Phone: _____

Local Church: _____ Email: _____

Pastor: _____

How long have you been a member at this local church? _____

If less than 2 years, where were you previously a member? _____

Pastor's Name: _____

What makes you believe that God has called you to prepare for the professional ministry?
(Answer in the space below in about 100 words.)

How long have you had this sense of God's call?

_____ years? _____ months? _____ weeks?

Have you talked with your pastor about your call? _____ yes _____ no

Are you married and living with your spouse? _____ yes _____ no

Have you ever been divorced? _____ yes _____ no

Are you presently employed? _____ yes _____ no

If yes, where? _____

Are you presently a student? _____ yes _____ no

If yes, where? _____

What is the highest level of education you have completed?

High School Diploma __; Some university work __; University/college degree __; graduate study __; graduate degree __; other _____

(check all that apply)

Have you ever been convicted of a crime? _____ yes _____ no

If yes, please write out the details in the space below.

District Assessment

After you have effectively and fruitfully served the local church for at least one year after receiving your Local Minister's License, you may be eligible to apply for a District Minister's License. The assessment process for this credential moves out of the scope of the local church, and into the District arena.

The District Assembly, upon recommendation of the District Board of Ministry and the District Superintendent may grant you a District Minister's License, which is valid for the period of one year. The guidelines for assessing your progress as a licensee of the District are mandated by the *Church of the Nazarene Manual*, and applied to you by the District Board of Ministry.

In order to receive a District License you may be given opportunity to be involved in effective and fruitful ministry outside your local church. You will also be required to complete the first year of a formal educational program for your application to be considered. The normal path to ministry for Canadian Church involves completion of a degree program in Ministerial Preparation at Canadian Nazarene University College, and the completion of a three year degree program at Nazarene Theological Seminary. You may also discuss alternate paths of formal education with your pastor and District Superintendent.

When you can prove that you are involved in both the practice of ministry and the learning accompanying it, you may consult your pastor for information about the process of applying for a District Minister's License.

When you hold a District License you are assessed as having the qualifications to serve in a ministry assignment outside your home church, but within the bounds of your Assembly District. For any ministry outside your local home church you are accountable to the District Superintendent and the duly elected district boards of your district.

National Church Assessment

Periodically, and on each Canadian District, the National Director will provide for the conducting of a Pastoral Assessment Center for people who are applying for District Minister's License. The content of the program will change from time to time, based on the perceived needs of the Church of the Nazarene Canada and the cultural/regional variations in each district. Participation in one of these assessment centres is the normal and expected requirement before you will be granted a District License by any Canadian District.

Additional information regarding Assessment Centre can be found on page 32.

General Church Assessment (See *Manual Church of the Nazarene* par. 402-423)

At the completion of your formal educational program you will be encouraged to seek assignment in a local church, either as pastor, or as an assistant pastor with a specific role. After you have served for at least two years in a full time pastorate, or a minimum of four years in an assistant or part time assignment, you may be eligible to apply for ordination.

Your application for ordination will be considered by the District Board of Ministry. The Board will assess your work in your ministry assignment and make a recommendation to the District Assembly regarding your

application. If the Board's recommendation is favorable, the General Superintendent reserves the right to interview you and your spouse, as the final stage in your assessment. If the General Superintendent's assessment is positive he may approve the recommendation and you will be presented to the District Assembly for ordination in the Church of the Nazarene, meaning that you are approved for assignment in a position of ministry leadership in the Church of the Nazarene anywhere in the world.

District Licensing Checklist

Please complete the following prior to applying for a district license.

- _____ Verifies the call of God

- _____ Supportive relationship with pastor

- _____ Complete “Lay Ministry service log” (page 24)

- _____ Completion of “Declaration of Intent” (page 25-26)

- _____ Read and understood the sections of *Manual* pertaining to Ordination

- _____ Filed “Ministry Plan” (page 15-16) with pastor

- _____ Filed “Spiritual Development Plan” (page 17) with pastor

- _____ Active and fruitful in “Ministry Plan”

- _____ Local License granted

- _____ Answered Questions on pages 44-58 with Pastor

- _____ Local License renewed

- _____ Attended Pastoral Assessment Center (with your spouse if you have one)

- _____ Police Check Completed

- _____ Pastor’s recommendation

(This form is to be completed and submitted with a copy of all forms listed above to the District Board of Ministry with your application for District Minister’s License)

RELIGIOUS EXPERIENCE

1. Describe your call into the ministry. _____

2. Describe your conversion. _____

3. Are you entirely sanctified? _____ Share your experience. _____

4. Have you had any spiritual lapses since your conversion and sanctification? _____
If so, explain. _____

CHURCH RELATIONS

5. RECORD OF CHURCH MEMBERSHIP IN THE LAST FIVE YEARS

Year _____ Church _____ Served as* _____

**State Sunday School Superintendent, church board member, minister of music, NYI President, teacher etc.*

6. Have you held a district license before? () Yes () No If yes, on which district most recently and when? _____

_____ Date of first district license _____ by _____ district

(Before new license is granted, obtain a report & records from the district on which the license lapsed.) _____

7. RECORD OF LICENSED MINISTRY

Year _____ Licensed by District _____ Served as* _____ Place _____

**State: Evangelist, pastor, teacher, student, other. If other, explain*

8. Have you ever been involved in church troubles of any kind? _____

9. Are you in full sympathy and hearty accord with the standards, doctrines and government of the Church of the Nazarene? _____

10. Will you wholeheartedly support the church and its institutions? _____

11. What experience have you had thus far in preaching? _____

12. Do you sense the urgency of Christians being entirely sanctified, and does your ministry result in the sanctification of believers? _____

How many would you estimate were sanctified wholly under your ministry during the past two years? _____

PERSONAL

13. Are you in good health? _____ If no, state the particulars. _____

14. Are your spouse and children in good health? _____ If no, state particulars. _____

15. Are there any physical irregularities in your family which would hinder your ministry? _____

16. Does your spouse support you in your commitment to fulfill your calling? _____

17. List your financial debts: _____

18. Are you behind on any debt or obligation? _____

If yes, explain. _____

19. If married, have either you or your spouse been divorced? _____

20. Details of said divorce must be submitted to the Board of General Superintendents for their review, in accordance with Manual paragraph 320.

Are you willing to do so? _____

21. If married, are you now living with your spouse? _____

22. If not, what are your reasons? _____

Date _____ Signed _____

A WORD TO APPLICANTS

The Manual of the Church of the Nazarene is specific in matters pertaining to the licensed ministry of the church. These sections should be read carefully and the necessary requirements met before application is made for a district license. List the paragraph numbers from the Manual indicating the portion you have read dealing with the "Call and Qualifications of the Minister."

Return this form to the district office.

APPLICATION FOR A MINISTER'S LICENSE

Name _____	(List Full Name)
Address _____	
City _____	Province _____
Postal Code _____	
Phone _____	
S.I.N. _____	
District _____	
Date _____	
Local Church Membership _____	

- Minister's License
- Renewal of Minister's License
- Elder Candidate
- Deacon Candidate

CHURCH OF THE NAZARENE

PERSONAL: Male Female

Birth Date _____ Birthplace _____
(m/d/y)

Marital Status _____ Date of Marriage _____
(m/d/y)

Name of Spouse _____
Birth Date of Spouse _____ Birthplace _____
(m/d/y)

Number of Children _____ Names and Date of Birth _____

EDUCATION: List schools attended and degrees earned.

School Name _____ Yr. Graduated _____
Degree _____

High School _____
College _____

Bible College _____

Seminary _____

Other _____

Major _____

Minor _____

Date of first local minister's license _____
by _____ local church.

What part of the Course of Study for Ministers have you completed?

1st year 2nd year 3rd year 4th year

Are you now enrolled or do you plan to enroll in one of our Nazarene institutions?

Pastoral Assessment Centre

Pastoral Assessment Centre

Purpose: To provide guidance and encouragement to persons who sense a call to ministry. Especially to give guidance to those persons who feel called to professional ministry and to evaluate their suitability and appropriateness for such a call.

Prior to considering attending Assessment Centre you must:

Sense a call to ministry
Completed the "Lay Ministry Service Log" (page 7)
Have received and held Local Minister's License for a minimum of one year
Have started a "Ministry Development Plan" (page 15-16) under supervision of your local pastor and have demonstrated credibility in it

Prior to making application to attend Assessment Centre you must:

Be recommended by your local pastor (or Board of Ministry). These persons will have determined to some level of satisfaction the authenticity and appropriateness of your request by considering the following:

- Is the candidate called?
- Does he/she exhibit leadership skills?
- Does his/her life back up his/her profession?
- Outline of the candidate's opportunities and record of service in the local church.

A written report should be sent to the District Superintendent by the local pastor and church board based on the "Checklist for Pastors Called to Full Time Ministry" (page 29). This report should also contain reference to any areas of concern that have emerged. Based on this information, the District Superintendent must approve continuance in the program. A personal interview with you may be scheduled at this time.

Apply for attendance at Assessment Centre through your district office.

Prior to attending Assessment Centre:

You will receive several forms from the National Board that need to be completed prior to attendance.

Your pastor will also need to complete a recommendation form.

Your district office may also send you forms that need to be completed.

You are required to read two suitable books.

Write out a testimony of your spiritual journey and be prepared to share it with the group.

Please note your spouse (if you have one) will be required to attend with you.

Formal Preparation Phase

**TRAINING AND
EDUCATION**

Formal Preparation Phase Table of Contents

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Part I

Introduction

For Whom is the *Sourcebook* Written?

Lay People

First, and most important, the *Sourcebook* is written for lay people. It presumes that all people who will eventually become licensed or ordained ministers, begin as obedient, effective and fruitful lay people.

Any person who indicates an interest in becoming a candidate for licensed ministry must begin by being actively involved in ministry within the local church. A person must demonstrate a desire for, and effectiveness in, ministry under the supervision of his/her local pastor before being considered for licensing at the district level.

The *Sourcebook* is designed to assist the potential candidate in becoming effective in ministry within the local church. The first section is written specifically for lay people, especially those who have become fruitful in their local ministry and feel a call to a broader ministry.

Assumptions

It will be assumed that all potential candidates for licensed or ordained ministry will have access, through their pastor, to the *Sourcebook*. A copy of the *Sourcebook* should be given to you when you apply for a Local Minister's License or a Lay Minister's License.

By the time you apply for a district license (for any type of ministry) you should be thoroughly familiar with the portion of the *Sourcebook* written for lay persons. (starts page 4). Before applying for a license you should have begun to shape a set of ministry activities in response to that material, and should have a clear understanding of the issues that will be raised and discussed at the licensing interview. License will not be granted to people who have not begun to practice active ministry according to the priorities of the *Sourcebook*.

The purpose of the *Sourcebook* will only be accomplished as it is used consistently, to guide people into effective ministry, either as fruitful lay people or as fruitful licensed or ordained ministers.

The *Sourcebook* should not be understood as an examination to be passed or as an ordeal to be endured; nor should it be considered even to be a series of ideas to be memorized. If it is viewed and used in those ways it will succeed only in becoming a roadblock to be overcome, rather than as a guide.

The *Sourcebook* will fulfill its purpose only if it is seen as a map, designed to guide people along the road to effective, fruitful ministry. A map can guide people who have some idea about where they wish to go. It can alert a traveler to possible detours and dead-ends; it offers signposts and signals that, in themselves are encouragement along the way, letting the traveler know that he/she is on the right road. Most of all it

shows the traveler the places where decisions must be made *in a particular way*, if the destination is to be reached.

The person starting out to become an officially recognized pastoral minister in the Church of the Nazarene in Canada is not following an uncertain road with an undetermined destination. There is a particular road because there is a particular destination. The *Sourcebook* clarifies that destination and marks out that road.

Some people who start down that road will find that the journey, or its destination, is not what they had in mind when they declared an interest in preparing for ministry. When that happens, as it will occasionally, it would be easy to blame The *Sourcebook*, saying it excluded them from pastoral ministry in the Church of the Nazarene. When that happens, we need to recall the words of Phineas Bresee, as quoted in the Los Angeles Times the week that the first Nazarene church was organized:

“We are not a mission but, rather, a church with a mission. We see our church as a denomination where the poor will be welcome and where entire sanctification will be preached.”

Bresee was further quoted as saying that his church would have reason to exist as long as its mission existed but would be of no further use if the mission was abandoned.

The destination toward which the *Sourcebook* points is our Church's mission, as articulated by our National Director and adopted by our National Board.

Obviously, that destination is not the destination of choice for everyone in Canada who might wish to become a minister. But people who wish to become ministers in the Church of the Nazarene in Canada will need to adopt the mission of the Church of the Nazarene Canada in order to function and prosper in the Church. The *Sourcebook* will help candidates and their examiners to make informed decisions concerning the candidates' progress toward the destination of becoming participants in that mission.

The *Sourcebook* is intended to be a practical response to the Report of the Commission on the Ministry. If the Church of the Nazarene in Canada is to be involved in effective ministry with the next generation of Canadians, it will need a different kind of ministry from what it has now. Different ministry comes from a different kind of minister: the purpose of the *Sourcebook* is to help shape that minister.

Part II

Ministry And Ministers

Introduction

The Manual of the Church of the Nazarene makes clear our understanding that the dispensation of the gospel is the responsibility of all believers. Christian experience throughout church history has shown that God uses people in all vocations and occupations to bring the reality of His mercy and grace into the lives of others.

The Bible teaches, in both the Old Testament and New Testament, that ministry is not always done by professional ministers. Throughout church history, too, we see that side by side with the official, public, professional ministry, others have worked, suffered and sacrificed to advance the Kingdom of Christ. The lines of demarcation between clergy and laity have often been drawn, only to become obscured, and later redrawn.

The relation between the professional ministry and lay ministry has always been problematic. Lay people who are active in ministry inevitably find they need information and skills beyond their current ability. They are driven to dig more deeply into study to gain those skills. Often they have discovered, in the process of gaining those skills, that they have heard God's call to full-time service.

On the other hand, people who aspire to become full-time ministers often find the process of becoming a professional so overwhelming that they lose touch with ministry activity. Ministers often live with much anxiety about their status as professionals in ministry. It is not unusual for ministers to live their whole lives wondering if they are doing it right.

Since its earliest days, the Church of the Nazarene has recognized this role-tension. We have emphasized that the difference between a lay person doing ministry and a full-time minister doing ministry is not a qualitative difference in their activity but a quantitative difference. It is more a function of time than of commitment.

Some lay people may be called to preach and yet never become clerics (*Manual* par. 408-408.8). Others may be called to full-time service yet not called to preach (*Manual* par. 403-406). Still others are called to preach full-time, but not to be pastors (par. 407-407.7); and still others are called to day-by-day ministry without any special role-category.

A Definition of Ministry

Lacking an adequate definition within our denominational tradition, we offer the following:

Ministry is best understood as the continuing of the works which Jesus demonstrated in His earthly ministry. It involves preaching the gospel to every person, teaching them to observe everything which He commanded; feeding the hungry, clothing the cold, attending to the sick, visiting the imprisoned, thus doing good to the bodies and souls of humanity.

Or, more simply,

Ministry is the 'doing of' all activity related directly to caring for souls.

We need to keep clear in our minds the difference between “doing” ministry and the “preparing to do” ministry. For example, learning the “Four Spiritual Laws” is preparing to minister; using the “Four Spiritual Laws” in a soul-winning encounter is ministry. Similarly, preparing a sermon is not ministry, while preaching itself may be.

A pastoral minister in the Church of the Nazarene should be understood to be a leader of people in ministry. He/she must be skilled in ministry and unceasingly involved in ministry. But beyond that he/she must have, in addition, the ability to lead other people into the skill and practice of ministry.

A person who combines ministry with the measure of leadership skills, social competence and ceremonial ability which are necessary to earn a living as a professional minister should be understood as a “full-time minister.”

The full-time minister should always recognize the distinction between ministry, on the one hand, and clerical activity, on the other hand. The full-time minister may make a living being a professional but he/she fulfills the call to ministry entirely by ensuring that his/her ministry is accomplished.

A person who earns a living by doing some vocational activity other than clergy activity is no less a minister. Such a person may fulfill the call to ministry as effectively as the full-time minister. The only difference is the kind of non-ministry activity that provides the income.

The Church of the Nazarene recognizes that God calls some people to full-time, public ministry. We need to recognize that the preparation to do ministry and the preparation to be a professional cleric are not necessarily the same. It is entirely possible to be an effective minister without being a member of the clergy; similarly, it is possible to be a functional and competent clergy person and neither be involved in, nor capable of, significant ministry.

The focus of the *Sourcebook* will be two-fold. First, it will be to emphasize ministry as the basic pastoral skill in the Church of the Nazarene. Leading the local church in ministry is the pastor’s first and basic responsibility. If ministry is not “done” (i.e. learned, practiced, refined and exercised) within the local church, it is not done at all.

Second, the *Sourcebook* recognizes that if a person is not involved in effective, fruitful ministry as a lay person in the local church, he/she will probably never develop the skill and practice as a minister. The local church is the recruitment territory, the training ground, and the primary field of service for ministry.

Holiness Ministry

The Church of the Nazarene has a set of values and priorities which we derive from our understanding of Biblical Holiness.

The Church of the Nazarene promotes the holy life. This over-arching purpose will reflect in the way we do our church work and how we will operate as leaders. It means that our values and priorities will be different, in a number of respects, from the values and priorities of other churches, even those who call themselves evangelical.

As a holiness church we are neither authoritarian nor liberal in our interpretation of scripture; we are neither congregational nor Episcopal in our understanding of church authority; we are not legalistic nor are we libertarian in our ethics. We are a holiness church, committed to the view that every person has a responsibility to “work out your own [sic] salvation with fear and trembling. For it is God which works in you both to will and to do of his good pleasure.” (Phil. 2:12-13)

Consequently, the minister in the Church of the Nazarene forms his/her values and priorities on a set of assumptions which differs from other ministers.

Distinctive Values and Priorities Of a Holiness Church

First of all, since we say we are to “experience” the holy life, we assume as a holiness church, that all entirely sanctified people have a right and obligation to “live in the Spirit,” that is, to make their life decisions in a context where they are immediately conscious of God’s personal presence.

To lead in the ministry of such a church, we expect our pastors to be clear and fresh in their own pursuit of holiness and that they will seek to model the spirit and atmosphere of holiness in their life and ministry.

The Nazarene Church will promote the holy life. We anticipate that one of the top priorities of a pastor’s leadership in the local church will be the urging and encouraging people to seek and experience entire sanctification. This should be a constant and vigorous part of church life.

Nazarenes, therefore, seek to cultivate an environment in daily living and worship, in which God is free to influence His people directly. We believe that the church has a responsibility to maintain that immediate awareness of the presence of God as the normal condition of Church life. We believe that the church and, especially its Pastors, must continually invite people into the experience of heart holiness.

We therefore place a high value on ministers who have the gifts and skills to cultivate such an environment, yet resist the temptation to manipulate that environment for personal gain.

The questions which follow in the *Sourcebook*, have been designed to introduce the potential minister to the responsibilities and challenges of leading his/her church into the creation of this distinctive holiness environment and lifestyle. Taken in total, these questions confront the potential minister with the behavioral implications of being the leader of a holiness church.

Third, a holiness church assumes that local churches have a right and a responsibility to respond in and to, their own cultural environment. The issues which define holiness for a local church are, for the most part, local and personal, not global and ecclesiastical. The practical expressions of holiness vary widely, even within the boundaries of a particular Assembly District.

A significant part of a pastor’s leadership responsibility will be to guide the local church into a keen awareness of the scriptural principles of holy living. He/she will understand and exemplify the distinction between the unchanging principles of scriptural holiness, and the changing application of those principles. The pastor will demonstrate the ability to lead the lay people in working out a strategy which will win the lost and establish them in holiness of heart and life.

Nazarenes value highly the role and activity of local lay ministers and locally licensed ministers, in helping to establish the values and priorities of the local church. A holiness church is not clergy dominated, nor is it lay dominated.

Therefore, as a holiness church, we value highly the gifts and skills of a pastoral leader who can inspire and coordinate the lay ministry activities in the local church, yet constantly draw people forward, from mere personal and parochial interest, into the larger, global mission of the Church.

The questions which follow in the *Sourcebook*, have been designed to confront the potential pastoral leader with the conflicting responsibilities in that leadership role. The *Sourcebook* assumes that the appropriate answers to the questions it poses do not come naturally. They come only from a heart made holy by the in-filling of Holy Spirit.

As a holiness church we are convinced that there are particular answers to the questions the *Sourcebook* poses, which are mandated by our holiness mission. We do not contend that persons who

answer them otherwise are bad people, or even bad ministers. We merely affirm that the answers we require derive from our holiness doctrine and are necessary to the fulfillment of our holiness mission.

Summary of Part II

Before a lay person even considers the possibility that he/she might be called to the pastoral ministry, he/she must be actively and effectively involved in lay ministry. He/she must have demonstrated the willingness to do the work of the kingdom and have shown some skill and success in doing it.

The pastoral minister is, first and foremost, a minister and only secondly a church manager. Ministry, for the pastoral minister in the Church of the Nazarene, is the calling: leading a local congregation is the way he/she supports himself/herself in that calling.

Some pastors may find a ready made congregation that is able and willing to provide financial support for that calling. Those who do are indeed privileged people. Others, equally effective in ministry, may not ever have the opportunity to find a church which is responsive to their leadership and able to sustain them financially in full time ministry.

In preparing the *Sourcebook*, we have come to the realization that it is important that pastors be leaders, but that being a leader does not fulfill the call of God. The call is to lead and to minister; to be a leader in the activity of ministry. The person who follows the *Sourcebook* will be confronted with questions which pertain to the mission of the Church of the Nazarene, the call of God, the relation between the two. The *Sourcebook* is the road map that will bring that person to the proper destination.

Part III

The Sourcebook

Questions for Candidates

Introduction

As a candidate in preparation for the ministry you are embarking on a new adventure. You are bringing the gifts, skills, training and experience you have gained up to now, to the District Church for review and evaluation.

The District Board of Ministry which will meet with you from time to time over the next few years, is composed of experienced pastors. Most of these pastors have had a number of years experience in ministry. They have been asked many questions concerning ministry by many people.

They will meet with you prior to the granting of a district license. When you come to that meeting, they are going to ask you a number of questions. Most of these questions are fairly simple; you should have no trouble answering them. These questions are asked for a spiritual and a practical purpose.

The practical purpose is easy to explain. There is a personal relationship which ministers have with each other, that involves trust and confidence. That kind of relationship is similar to the relationship you have had with your local church pastor up to this time. That relationship is expanded to include other ministers when you meet with the District Board of Ministry. At your first meeting with this Board you will begin to develop a network of life-long relationships that will, as time goes by, affirm and validate your call to serve God within the Church of the Nazarene.

The questions they will ask will help you to understand yourself, your call, and the work that you are called to do. Because the ministers on the Board are your friends, they will not be easy on you. They know from experience that following Jesus in ministry is always a challenging task. They will be fair; they will be kind; they will be thorough, for your future ministry is at stake.

The spiritual purpose of their questioning is a little harder to explain, yet even more important. Being licensed to perform ministry means that you have changed. You are not yet what you will become, but you are no longer who you were before. Receiving a license means that you are starting to walk a path that places upon you a whole new set of spiritual and practical responsibilities.

The questions you will be asked in your meetings with these boards will help you to adapt to the changes that will take place in your life as you prepare for ordination.

The path to the ministry is a spiritual path. It cannot be followed without careful, loving spiritual guidance. The ministers on the Board will work with your pastor to give to you the care and direction you will need as you prepare for the public, full-time ministry. The material in this section of the *Sourcebook* is prepared for you. It has been developed to help you prepare for the kinds of questions that the Board will ask. It introduces you to some of the most important issues that you will face as you prepare for the full-time ministry.

The questions we introduce here are questions which every minister eventually answers. We are confident that the most helpful time to introduce them is now, during the licensing process. These questions have been carefully chosen and developed. We ask you to think prayerfully about them. We ask you to talk to your pastor about them. We ask you to make them part of your life as you prepare for public ministry in the Church.

The Church of the Nazarene is a church with a mission. Your careful, prayerful answering of these questions will help you to become part of the team that has made that mission its passion. The

life to which that team is committed is not for everyone. It is for a few people whom God has called to serve Him in a very particular way.

The following questions are asked in the “first person.” They are asked this way because you will ask them about yourself again and again until you are solidly established in a full-time ministry. After that, you will again find yourself asking them. You will need to be certain about the answers: your spiritual life and spiritual health in the ministry will depend on your answers!

Question 1 “Am I Really Called By God?”

Every believer is called to do ministry. You have been involved in ministry in your local church as a lay person. You have shown yourself to be effective in ministry and have found some satisfaction in doing it. You are now wondering, “Has God called me to something more?”

You will need to become familiar with Part V in *The Manual 2001-2005* (page 168-207). *The Manual* describes in detail the meaning of “The Call,” “The Qualifications of the Minister,” and the type of characteristics expected of the minister. You will need to read these pages again and again, discuss them with your pastor, pray over them and make them your own. Only when you have a clear, personal conviction that your call is from God, will you be ready to receive a district minister’s license.

There can be no substitute for a clear understanding of this material. The Board of Ministry will question you many times on your knowledge of this material. You need to know it in your mind and your soul.

There are several things in Part V of *The Manual* that we especially need to emphasize:

First, “The Call” is always the call to obedience. The called minister is never a free person. The call is not a call to prestige and power; it is a call to simple obedience to the leadership of God, usually as it is revealed in His church!

The minister is called to a level of obedience that is above the level of obedience demanded of lay people. James 3:1-2 warns that “not many should desire to be teachers because those who teach are subject to more rigid judgment by God.”

Second, “The Call” is a call to faithfulness. It is a call to a lifetime of ministry, regardless of circumstance. As a lay person your faithfulness to God’s call has been demonstrated. You have, as time has permitted, done the things that your church has expected. You have worked with your pastor, submitted to his leadership, and created opportunities to do ministry. As a full-time minister, that faithfulness will be demonstrated in your full-time, lifetime commitment to serving God. “The Call” is a call to accountability to God. It is a call from Him, and a call to serve Him “no matter what.” At times you will be encouraged to follow Him; at other times you will be discouraged. At times people will be willing to follow you readily; at other times you will need to follow God alone.

There will be “triumphal entries” (see Matthew 21), when every human voice proclaims your leadership; but, just as surely, there will be “Gethsemanes,” where you struggle and pray alone.

The person who knows that the call is from God is not distracted by either the triumphs or the losses. The called minister has learned to find satisfaction in simply knowing that it is God who calls, that it is God whose opinion matters, and that it is God who must be served.

The person who will give his or her life to the ministry for a lifetime of service is a person who knows beyond any doubt that the call is from God. The called minister is not a volunteer, even if he is not paid for his work. The called minister is under a conscious obligation to pursue his calling whether he is encouraged or forbidden, whether he is paid or unpaid, whether he is highly educated or almost illiterate (see Jeremiah 20:7-9).

Your first task as a candidate for a minister’s license, is to develop your spiritual relationship with God to the point where you are sure that your call is from Him.

For example, when confronted with the difficult choice of “accepting a bad move” or leaving the ministry, the person who is certain of his call must stay in the ministry. He is compelled because of the call that burns in his heart! God never promised it would be easy, but He did promise that His grace was sufficient for the hard times. There is a ministry for those who do not have this kind of call; but the standard for the pastoral ministry within the Church of the Nazarene is this high calling. It is a spiritual

calling, which originates within a person's spiritual relationship with God. It is a reality which makes professional issues, important though they might be, merely secondary.

It is easy to say that "God has called me." Many people who are no longer in the ministry started out professing a call. The test of the call is not in the professing, but in the faithfulness to the demands of the call.

Question 2 “Am I a Doer or a Thinker?”

The biblical basis of the work of the Nazarene pastoral minister is the invitation and command of Jesus to “follow me.” Again and again in His earthly ministry, Jesus spoke these words. The call to the first disciples and to the most recent disciples is the same: it is a call to action.

As a candidate for the pastoral ministry, you are called to be a “doer.” You are called to be involved in action, not merely contemplation. Jesus said to the sons of Zebedee, and to Simon and Andrew, “Follow me, and I will make you become fishers of men” (Mark 1:16-20). The story of the New Testament (and the Old Testament) is the story of people who were “doers.”

Of course, thinking and doing cannot be separated. You are not called to act without thinking. As a candidate for a minister’s license, you are going to be examined, not merely on the basis of what you think, but also on the basis of what you do.

Much of your formal preparation for the ministry will be directed toward helping you to learn to think clearly about people and their spiritual needs. You will study books, scriptures and other people’s thoughts and lives. You will be expected to successfully write examinations, complete courses of study, and learn to think in specific ways. Yet behind all these processes is a very basic assumption: these courses, books, and processes are not ends in themselves; they are means to an end. They are steps in sharpening your skills in the practice of ministry.

The District Board of Ministry has been elected by the District Assembly to oversee the preparation of your mind for ministry. It is responsible for helping you learn to think the way Nazarene ministers think. That involves learning scripture, learning doctrine, and learning about historic Christianity and how the Church of the Nazarene fits into the historic church.

This Board will exercise the right and the responsibility to guide your thinking so that you will be an informed representative of the Church of the Nazarene, capable of continuing the mission of that particular church. Of course, the Board cannot tell you what you have to think on any subject; but it can, and will, help you to know what you think; and it will assure that the only people who are licensed are people who understand Nazarene thinking and who have adopted it as their own.

The District Board of Ministry is elected, also, to oversee your development in ministerial activity. It has the task of helping to shape your ministerial activity to enable you to become an activist for the Christian Faith as practiced in the religious life of the Church of the Nazarene. The Board’s interest is not so much in what you think as in what you are doing in ministry. This Board will expect you to be involved in doing Nazarene ministry while you are learning about ministry.

When you are called to meet with this Board as a candidate for a District Minister’s License, the board members will be interested in both aspects of your development. First, and most important, they will want to know what you are doing in ministry. They will be looking for signs that you are an “activist”: a person who gets satisfaction from getting things done. They will want to know to whom you are ministering, whom you are evangelizing, and how you are doing it.

The second thing the Board will want to know is what you are learning. They will want to know that the things you are learning are structured to help you in your practice of ministry. In other words, they want assurance that your activity drives you to learn more about how to effectively practice ministry. The members of the Board have been in the ministry long enough to know that no amount of learning will ever cause a person to begin to minister. You will be expected to start with the activity of ministry, and then look for the cognitive knowledge to help you to minister more effectively.

Pastoral ministry begins in doing ministry. When the time comes for you to apply for a minister’s license and, later, for ordination, the Board will be looking for assurance that you are

practically prepared in ministry. No matter how good your academic records are, you will not be considered appropriate for a license if you have not an equally solid background in ministerial activity. You will need to show that you are actively and successfully involved in the practice of ministry, under the direct supervision of your Nazarene pastor (or a pastor appointed by the District Superintendent). The basic preparation for the pastoral ministry is the practice of ministry. It is an active involvement in doing the work that Jesus would do; it is being actively involved in the lives of others at a spiritual and personal level.

Question 3 “Whose Interest am I Serving?”

As Nazarenes, we are committed to the principle that our ministers are called *by God*, not the church, to serve God and the church. As we have seen, the accepting of the call is a very personal response to God and is thus, unique for each person. No two people have the same relationship with God; no two people have exactly the same call.

Yet despite the uniqueness of each call, there are similarities among Nazarene pastoral ministers. We recognize that not all people who are called by God to be pastors are called to be Nazarene pastors. Our pastors are called by God to be pastors as defined and understood by the Church of the Nazarene

When we ask the above question, the simplest answer is, of course, “I am serving God’s interest. God has called me. I have accepted His call; therefore, whatever I do is for God.”

As a starting point in answering the question, that is a fairly good response. As you consider a lifetime of ministry, though, you will recognize that answer as incomplete. Unless your answer becomes clearer and better defined, you are predestined to a lifetime of frustration and inadequacy in ministry.

Particular people are called to serve very particular interests on behalf of God. There are different functions within the Church, all of which, at some level, are of use to God. As a candidate for the Nazarene pastoral ministry, you must learn very early that you cannot serve all of God’s interests. You are, in fact, called to serve very few of God’s interests, and to serve them in a very specific way. You are called to serve God in these activities, to give your whole energy to them, to protect them from encroachment of other interests, to promote them actively and aggressively.

Many things will compete for your time and energy as you prepare to become a Nazarene minister. Many voices will compete for your attention, each saying “God wants you to be involved in this.”

God has many errands to be run in this world, and many tasks to be accomplished. No one person, or organization, is called, or equipped to do them all. God calls people and organizations to faithfully work in accomplishing particular tasks and errands. He has called the Church of the Nazarene and its ministers to do some things, and by implication, to not do others.

Many good causes will press themselves upon you in the course of your preparation for ministry and in your lifetime of ministry. Your ambition will make its demands upon you, but you will need to bring your ambition under the Lordship of the call of God.

Society will make its demands, as will para-church groups, political groups, intellectual groups, humanitarian groups, compassionate ministry groups, and others, too many to mention. You will need to be so sure of your calling, and the specific things which God wants you to do, that you will resist other pressures and do what God has called Nazarene ministers to do.

The pastoral minister in the Church of the Nazarene is called primarily to serve God by leading the church in meeting the spiritual needs of the lost people of the world. As a Nazarene minister, it will be required that your daily activity and your preparation—spiritual, practical, and academic—focus on this interest *above all else* (*Manual, 2001-2005*, par. 401-401.4).

Other interests will, of course, require some level of involvement as time, preparation, aptitude, opportunity, and need arise. It is vital, though, that these other things be secondary. If they begin to command a significant portion of your time, they will do so at the expense of your calling to the Nazarene ministry. The Nazarene minister is called to save souls by caring for souls! John Wesley’s final instruction to his preachers as he sent them to their tasks was: “You have nothing to do but to save souls. GO!”

Question 4 “Why Should People Follow Me?”

The Nazarene pastor is called to be the leader of a church community. That statement may seem self-evident, but it is worth emphasizing. The Nazarene pastor is called by God to be a leader in ministry!

There are many kinds of leaders, who have many kinds of followers. There are very few things that can be said about *all* leaders. Perhaps the only thing of value which can be said about all leaders is that *all leaders have followers*. If a person has no followers, he/she is not a leader.

What is true of leaders is also true of followers. Not every follower is the same. Very few things can be said about *all* followers. One of the only things which all followers have in common is that they follow a leader for some reason. While the reasons differ, the fact that there are reasons remains constant.

As you prepare for ministry you need to ask yourself the important question, “Why should anyone follow me?” If you are to be a leader, you will need to have established clearly in mind your reason for expecting people to follow you.

Social scientists tell us that people follow a leader for one of two reasons: they follow, either because of some unique characteristics of the leader as a person, or because of the characteristics of the office the leader holds.

Within the Church of the Nazarene, the expectation is that every minister will earn a following because of his/her *personal spiritual qualifications, character, and manner of life* (Manual par. 401).

A minister in the Church of the Nazarene is expected to develop the kind of life style and personal characteristics which make it reasonable for people to follow him, because of the kind of person he/she is. The Nazarene minister is called to be a very specific kind of person.

In the process of becoming a minister, you will undoubtedly achieve some other types of qualifications. You will become educated to some extent, you will acquire social and political skills. You will hold the office of pastor, or some other office within the church. You might “gain the world” in management skill or academic accomplishment; yet no matter how far you go in these, or fall short of them, your authority as a leader is rooted in your spiritual qualifications, your character, and your manner of life.

There will be times when you find that you are the pastor of someone who is smarter than you are, wiser than you, better educated than you, more articulate than you; you may even find people who know the Bible better than you do, who know church history, or theology better than you do. You will undoubtedly find people who have more power than you.

When confronted with such people, you need to know why people like this should follow you. They will not follow because you are the pastor, nor because you know better than they do; if they follow at all it will be because you are called by God and know God's will for the church. The quality of your spiritual characteristics and your manner of life makes it easy for them to see that God is working in you and through you: you are not self-serving in your decisions; you are working for your master.

As a Nazarene pastor, you are called not only do some particular things, but also to be a particular kind of person. People who meet you know that you “march to a different drummer”; you serve God, not man or self. You are a leader because people sense God in your character, your life, and your action.

Question 5 “How Do I Persuade Followers?”

There are four basic means of persuasion available to leaders who wish to increase their number of followers. A leader may attempt to persuade others by means of authoritarian persuasion, rhetorical persuasion, intellectual persuasion, or spiritual persuasion. Each of these has the potential to influence people to become followers.

There are times when every leader will resort to each of these means of persuasion. Sometimes, in a variety of situations, leaders will depart from their normal means of persuasion, and slip unconsciously into any of the other patterns. The point we would make, though, is that every leader develops a means of persuasion which is normal for him/her.

Authoritarian persuasion may take one of many forms. It may underlie any of the other forms, almost as a basic assumption. Ministers, generically, seem very prone to using this form of persuasion.

In some churches, authoritarianism takes the form of raw political power: “might makes right.” In its most blatant form, it asserts: “Salvation comes through the church; we are the church; you do as we say, or we will withhold salvation.”

In other churches, authoritarianism can take the form of Biblical literalism: “Salvation comes through the Bible; I understand the Bible better than you do; therefore you must do as I say.” The ingenuity of individuals in adapting authoritarianism to particular situations is one of the constants in church history.

Rhetorical persuasion involves persuasion solely on the basis of emotion. Lloyd Perry states that this form of persuasion is rooted in “an appeal to the emotions, biases and opinions of the follower.” Evangelistic preaching and methods are often assumed to be rhetorical, especially if they include emotional elements.

Intellectual persuasion is based in the belief that followers are, or should be, obligated to follow that which makes sense, and is rational and logical.

Rudolph Otto has suggested that above and beyond these categories is spiritual persuasion. It is, in essence, unlike any of the other forms of persuasion. It operates specifically within the relationship between individual people and the Holy Spirit of God. It is totally unlike any other forms of persuasion, both in its mood and its motivation.

Spiritual persuasion recognizes the specific work of the Holy Spirit as revealed in John 14-16. It affirms that ultimately, in the Church, it is the Holy Spirit who persuades. This is persuasion which eschews the lower forms of persuasion, convinced that the appropriate spiritual qualifications, character, and manner of life in the minister will create a sense of God’s Holy presence. It is this presence of God which causes people to follow.

In preparing for pastoral ministry, you need to be constantly growing as a person who persuades others spiritually. It is not something you can pretend to have; it is not something you can gain quickly or easily. It does not come from a book, nor does it come to you through your mind.

The ability to persuade people spiritually develops slowly, as the unconscious product of your close fellowship with God. Other people will probably recognize it in you before you do. Spiritual persuasion is the by-product of your relationship and fellowship with God. It is a reflection of spiritual maturity. It exists only in proportion to your level of spiritual maturity.

Your meetings with the district boards will be some of the best early indicators of your growth in spiritual maturity. The Board of Ministerial Studies will question you concerning your knowledge of ideas; the Board of Ministerial Credentials will be interested in knowing about your growth in spiritual

maturity and activity. Doctrinal issues will increasingly become part of their inquiries. The church teaches, and you will be expected to teach, that purity comes in a moment, but maturity is a lifetime quest. You will need to know, and demonstrate in your own personal life, the reality of the distinction.

As a pastoral minister, you will need to demonstrate continually that you are a leader in spiritual maturity. Your ability to persuade spiritually is dependent upon that kind of leadership. You are called to spiritual maturity so that you may lead others **to spiritual maturity in Christ.**

Question 6 “With What Do I Work?”

We have established the fact that ministers are “doers” of a particular kind of activity which we have defined as ministry. We have proposed that professional ministers are not only “doers” of ministry, but also leaders of others in ministry. In short, we can say that ministers are called to be workers as well as leaders.

Every worker works upon something. A carpenter works upon wood, shaping it, forming it, joining it with other materials until it is useful for some particular purpose. Working with wood is the carpenter’s trade. In the same way, tailors work upon fabric, accountants work upon financial records, and physicians work upon people’s bodies.

You, as a candidate for the ministry, need to ask yourself, what do ministers work upon! Until you think seriously about it, you may think the answer is obvious, yet the more you consider the question, the more you realize the need for a consciously developed answer.

At the most practical level, in your day-to-day activity as a minister, this question presents itself relentlessly and insistently. What are the raw materials of your trade, the things which you fashion and shape into new and useful form?

Because of the nature of the activity of ministers, the options are almost limitless. You can work today with books and apparently be doing your work. Ministers must read! You can work with ideas or thoughts and assume that you have done your work. Ministers must think! You can find yourself totally occupied with church structures and programs and, at the end of the day, feel that your work is progressing successfully. Ministers must administer!

As a minister, you can find many things to work upon. We cannot even begin to list them all. The nature of life in the ministry is such that no one can choose for you the things which you will work upon. You must choose, and in fact, will choose daily.

The pastoral minister in the Church of the Nazarene is not free to choose arbitrarily his/her day-to-day activity. The responsibility and activity of the pastor are outlined clearly in *The Manual of the Church of the Nazarene*. Part V-II-J of *The Manual* covers all the responsibilities of the pastor in the discharge of his/her duty. It is absolutely vital that you know this section of *The Manual* thoroughly.

While *The Manual* leaves to the individual pastor, the development of an appropriate balance of the mandated activities, it does presume that the pastor, above all else, works upon the souls of people.

The Manual makes it very clear that a Nazarene minister is called by God to the day-by-day care of the souls. The pastor who has a ready-made congregation has the primary responsibility of care for the souls of those people who make up the congregation; but equal to that obligation is his/her responsibility to the lost people who are not yet redeemed and part of the Church of Jesus Christ.

In order to care for souls, the pastor must expend some energy in the maintaining of various levels of the church organization. Souls are not adequately cared for until they are integrated into a community of believers. Yet maintaining the church organization is merely a means to the end of caring for souls.

If the pastor neglects the direct care of the souls of the “lost” and the “found” he/she is not fulfilling the call of God for a Nazarene minister. You are called to work upon the souls of people. They are the raw materials of your trade. If you do not shape them, form them, lead them, and transform them, you are not fulfilling your call.

Question 7 “Where Do I Work Today?”

This question is related closely to the previous one, yet raises some separate and distinct issues. John Wesley’s vision of the world as his parish had clear implications in his day, yet those implications have been, for the most part, abandoned by ministers today.

For Wesley, as for the early Nazarenes, there was no boundary which defined and restricted the appropriate work place, for his preachers. Preachers were sent out to find lost souls, wherever they were, and to preach the gospel to them.

Ministers, including Nazarenes, have become conditioned to think of their main field of service as being defined by the boundaries of their local church and its constituency. There has developed, especially in Canada, a strong sense of territoriality, of reluctance to offend other denominations by offering a better ministry to their people.

Wesley, in his day, and Bresee a hundred years later, each faced the wrath of other churchmen who could not provide the spiritual service which they were offering, but were unwilling to let their people benefit from it. As an evangelistic Nazarene today, you will face the same kind of pressure.

The place of work of the Nazarene minister is not his office, his church building, nor even the homes of the few people who have accepted the Lordship of Christ and joined to form that particular local fellowship. Jesus sent His followers out to find the lost wherever they were. He sent the disciples into the towns and villages where people were starving for spiritual food. He ignored previous religious boundaries and announced that the Kingdom of God is at hand. Eighteen hundred years later, Wesley did the same; a hundred years after that, Bresee sent preachers on the same mission.

If you wish to be a Nazarene minister today, you will need to have the same vision. You will need to develop a passion for lost souls which leads you beyond the safety and lethargy of a comfortable office and a predictable congregation. There has never been a better time to go to the lost people of Canada.

Fewer Canadians are being spiritually fed than ever before in our history. The so-called evangelicals and professed non-evangelicals are locked in a power struggle for control of the reins of secular power. Neither group has grasped the immensity of the opportunity to feed hungry souls. Everywhere we look, there are lost people crying out for spiritual care without political strings attached.

As a Nazarene minister, you will encounter spiritually lost souls every day of your life. If you wait to get them into a church service or into your office to try to feed them, you will be as unsuccessful as every other minister who is using that approach. That is the approach of virtually *all* Canadian ministers of all denominations! It is not sufficient to call yourself an evangelical. It is entirely possible to be called evangelical, and to fit comfortably into the Canadian evangelical community and be totally passive in your ministry! If you are to be a Nazarene minister, you must become militantly evangelistic. You must be willing to go where the lost souls are, and persuade them to become followers of Jesus.

Question 8 “What Did I Accomplish Today?”

The work of the minister is very different from other kinds of work. Much of what you do is unseen by any human eye. Occasionally, Jesus likened it to planting seed and waiting for harvest. Some of your work will grow underground and only be seen after you have gone. If we emphasize this analogy, though, we miss the dominant imagery of Jesus in teaching ministry activity to His disciples.

Jesus called His disciples to be “fishers of men.” He spoke of “harvesting” more frequently than of planting. He spoke of “shepherding the flock,” and seeking those who became lost from the flock.

We know very little about the Biblical time frame for planting and waiting for the harvest; we have very little idea of how long it takes the crop to grow before it is ready for harvest. What is clear, though, is the time frame for harvesting that which God has planted, for catching the fish which is fully grown, and for finding the sheep who have wandered away. Jesus says the fields are ripe unto harvest *now!* The fish are in the sea *now!* The lost sheep must be found *today!*

For the Nazarene minister, the harvest time is today, and the time for review is daily. Have I fulfilled my call today? The essential effectiveness and value of your ministry will be assessed a day at a time, on the basis of what you did today.

A “once and for always” acceptance of God’s call is an essential step in your ministry, but it will not fulfill your call. Your life story will be written, not in terms of what you set out to do, but in terms of what you did each day of your ministry. To accept the call but neglect the work of the ministry is one of the very specific dangers of which Jesus warned. (See the parable of the two sons and the vineyard, Matthew 21:28 ff.). As a minister, you will be confronted daily with many things to do. You will find it impossible to do everything which purports to be necessary. Many things will seem urgent every day of your ministerial life. Some will be more important than others, but all of them will press upon you with an equal claim of urgency. In terms of your call, very few will be of eternal significance.

The greatest challenge you will face every day of your ministerial life will be to do what you are called to do, to focus your energy and talents on what God had called you and gifted you to do. As a minister in the Church of the Nazarene the primary activity of ministry is to care for lost souls and bring them to Jesus.

The Church of the Nazarene is seeking for ministers who understand this to be their calling from God. Those persons who know the call of God and who are willing to obey that call unconditionally will find themselves reviewing every day with this singular question: What did I do *today* to obey God’s call and bring lost souls to Him?

Question 9 “Who Am I?”

The Church of the Nazarene occupies a very particular and narrow range within the spectrum of denominational emphases. We are not called to be everything to everyone, in the way which the catholic denominations perceive themselves to be. We have a very particular mission which is different from the mission of other churches.

Our pastors are not called to be a pale imitation, or, for that matter, even a bold imitation, of Anglican clergy, United Church clergy, or any other clergy. Our *Manual*, our doctrine, and our tradition make it clear that our ministers are, first and foremost, preachers, in the primitive Methodist tradition. Our activity consists of persuading people who are lost to become believers in Jesus and followers of His way.

Who is a Nazarene minister? A professional who is recognized for his/her adherence to all of the rubrics of the clergy sub-culture? A scholar who is known for his/her competence according to the canons of the academic world? An ecclesiastical politician who knows and pulls the strings of power within the church? An agent of social control who assists the government in enforcing the prevailing social mores?

As a Nazarene minister, you may be, to some extent, any or all of these things, but in essence, you are none of them. When asked, “Who are you?,” your natural answer should be something like this:

I am an activist for the Gospel, sent to the lost people of this world. I serve God by persuading the lost to become followers of Jesus Christ, and then to become part of the religious community I lead. Within the community, I provide for their spiritual care. I teach and train them to become effective and fruitful members in the Kingdom of God.

Course of Study

**ACADEMIC
PREPARATION**

Preferred Path to the Ministry

The Church of the Nazarene since its very beginning has been committed to the concept of an educated ministry. In this regard Nazarenes are somewhat out of step with much of evangelicalism and, even, some segments of the Holiness Tradition. While we are not blind to the danger of reducing ministerial preparation to mere ministerial education, we recognize that to function effectively in Canada a minister needs both the best in ministerial training and the best in ministerial education.

It is thus assumed, that the normal path to preparing for the professional ministry in Canada will be for a young person to enroll in Ambrose University College, complete a degree program over a period of three or four years, and then enroll in Nazarene Theological Seminary to complete the formal educational requirements for ordination.

If you are in your teens or early twenties and have not completed a university degree, it is expected that you will take the necessary steps to enroll at Ambrose University College and follow the normal path of educational preparation. Failure to do so will seriously jeopardize your potential usefulness in the Church of the Nazarene Canada.

For enrollment information contact:

Ambrose University College
150 Ambrose Circle
Calgary, Alberta, T3H 0L5
Phone: 1-403-410-2000

If you are an older person, or are from a different cultural background, you could still benefit greatly from study at Canadian Nazarene University College. Contact your pastor, or District Superintendent for guidance on this important issue.

Alternate Paths

Each of the Canadian Districts has currently in operation, programs for candidates for the ministry who do not fit into the above categories. If you are a student whose native tongue is not English; or if you have sensed a call from God later in life; or one whose calling is to serve among people of another **language or cultural group**, contact your District Superintendent for information on such educational programs.

Your Responsibility During Education

Whatever approach you take to pursuing your academic preparation it will be your responsibility to remain active and fruitfully involved in ministry during the entire process.

If you are a young student at Nazarene University College with no previous involvement in ministry activity, you will need to become involved in lay ministry of one of the local churches there and prove your effectiveness and fruitfulness before you can be advanced in the ministerial preparation program. If you have read this far in this workbook and are not presently active in lay ministry, please go back to the beginning page and start over.

If you are a mature candidate and feel that you need to set your ministry aside while you do your academic work, you must reconsider that feeling. Your academic work will only have significance as you apply it in the real world of ministry activity.

Course of Study

In keeping with the action of the 1997 General Assembly as reflected in *Manual* paragraph 424.3, we have accepted the mandate that all ministerial preparation and other aspects of ministerial development will be evaluated on a behavioral outcome basis. The following table of competencies is the standard by which we will measure the adequacy of a person's progress in ministry development. It is important that you continually consult with your mentor or your course instructor seeking feedback on tangible evidence of your competency in these areas.

COMPETENCY OUTCOMES (Module Course titles are italicized)

Old Testament History and Literature (*Telling the Old Testament Story of God & Tracing the Story of God in the Bible/Biblical Theology*)

Minimum Competency

Ability to identify the literary structure and main story line of OT
Ability to identify the books of the OT by genre
Ability to identify the basic thrust of each major section of the OT
Ability to identify the main characters of the OT and their role in the story
Ability to describe the historical context of the major sections of the OT
Ability to chronologically order the main events and persons of the OT
Ability to describe the major theological concepts of the OT

Preferred Competency (all the above competencies plus those listed below)

Specialized study in sections or individual books of the OT
Ability to discuss the significant issues in OT theology
Ability to identify and illustrate appropriate ways of relating the OT to the NT
Ability to use the OT in preaching, teaching worship and spiritual formation in theologically separate ways

New Testament History and Literature (*Telling the New Testament Story of God & Tracing the Story of God in the Bible/Biblical Theology*)

Minimum Competency

Ability to identify the literary structure of the NT
Ability to identify the genre and basic thrust of each NT book
Ability to summarize the significant life events of Jesus
Ability to summarize the significant life events of St. Paul
Ability to summarize the basic themes in the message of Jesus
Ability to summarize the basic themes in the message of St. Paul
Ability to describe the impact of the historical background of the NT on the message of Jesus

Ability to describe the impact of the historical background of the NT on the message of St. Paul
Ability to arrange chronologically the significant events and persons of the NT
Ability to identify and describe the major theological concepts of the NT

Preferred Competency (all the above competencies plus those listed below)

Specialized study in a range of individual NT books and authors
Ability to discuss NT theology

Hermeneutics (Interpreting Scripture)

Minimum Competency

Ability to describe how the Bible came into being
Ability to identify the historical, literary and theological steps used in NT exegesis
Ability to accurately exegete a passage of scripture using the above steps

Preferred Competency (all the above competencies plus those listed below)

Ability to show how doctrine is developed from scripture
Ability to use exegesis to produce an expository sermon

Theology (Investigating Christian Theology I & II)

Minimum Competency

Ability to list and explain the Nazarene Articles of Faith
Ability to identify and explain the main characteristics of the nature of: God, Christ, the Holy Spirit, the human person, sin salvation, the Christian life, the church, the sacraments
Ability to recognize and differentiate the major branches of theological endeavor
Ability to reflect theologically on life and ministry
Ability to demonstrate understanding of the sources of theological reflection, its historical development, and its contemporary expressions

Preferred Competency (all the above competencies plus those listed below)

Ability to demonstrate a biblically based and historically informed theology of worship
Ability to practice critical and constructive theological thinking
Ability to relate theology to cultural context
Ability to describe and illustrate the relationship between theology and philosophy
Ability to demonstrate acquaintance with systematic, historical, biblical theology, philosophical foundations of theology, philosophy of religion
Ability to demonstrate understanding of Christian apologetics

Doctrine of Holiness (*Becoming a Holy People & Exploring John Wesley's Theology/Wesleyan Holiness*)

Minimum Competency

Ability to articulate the distinctive characteristics of Wesleyan theology
Ability to identify and explain the doctrine of holiness from a Wesleyan perspective

Preferred Competency (all the above competencies plus those listed below)

Ability to teach the doctrine of sanctification: initial, gradual, entire
Ability to identify and differentiate the various Christian perspectives on holiness

Church History (*Examining Our Christian Heritage*)

Minimum Competency

Ability to describe the general story line of church history and the development of the major doctrines and creeds
Ability to identify and describe the significance of the major figures, themes and events major periods of the church history (Patristic, Medieval, Reformation, Puritan, Pietist, Wesleyan and Modern)
Ability to describe how the church implemented its mission in the various periods of church history

Preferred Competency (all the above competencies plus those listed below)

Specialized study in periods and/or persons of church history
Ability to describe the life and practice of the church throughout its history
Ability to describe and explain the rise of Pietism, the Evangelical Revival, and the Great Awakening in the context of wider church history
Ability to describe and explain the development of North American church history including the rise of the Holiness Movement

History and Polity of the Church of the Nazarene (*Exploring Nazarene History and Polity*)

Minimum Competency

Ability to identify the formative influences of the North American holiness movement and of the Church of the Nazarene
Ability to identify and explain the significance of the major persons and events in the development of the Church of the Nazarene
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
Ability to explain the governance systems of the church at local, district, and general levels

Preferred Competency (all the above competencies plus those listed below)

Ability to identify and explain the relation of the Church of the Nazarene to other Christian churches

Oral and Written Communication (*Communicating with Spoken and Written Language*)

Minimum Competency

Ability to communicate publicly through oral and written media with clarity and creativity for the purpose of creating understanding

Ability to write clearly and in a grammatically correct manner

Ability to speak coherently and cogently in the modes of discourse demanded in the various ministry contexts

Preferred Competency (all the above competencies plus those listed below)

Ability to deliver a quality presentation using multiple methodologies, media and materials

Administering the Local Church (*Stewardship of Church Management*)

Minimum Competency

Ability to develop and communicate a philosophy of ministry that will answer the question “why I do what I do when I do it”

Ability to provide spiritually disciplined leadership to a congregation using skills including goal setting, conflict resolution and administration

Ability to creatively manage ministry resources (human, time, financial, etc) in a way consistent with the church’s mission, size and characteristics

Ability to articulate the purpose, mission, and culture of the Church of the Nazarene in a way which attracts and retains new members

Ability to develop team building skills, identify and cultivate the spiritual giftedness of volunteers, recruit volunteers, diagnose and intervene successfully in problem situations

Ability to appropriately manage personal and church finance

Preferred Competency (all the above competencies plus those listed below)

Ability to implement the essential elements in leadership theory: perception, motivation, communication, organizational culture, problem solving, decision making, conflict management, power, change, effectiveness, situational leadership

Analytical Thinking (*Communicating with Oral and Written Languages*)

Minimum Competency

Ability to analyze, synthesize, reason logically to solve problems, live with ambiguity

Ability to analyze the validity of arguments and to identify their presuppositions and consequences

Preferred Competency (all the above competencies plus those listed below)

Ability to identify and differentiate the major philosophical projects, i.e. ontology, epistemology, teleology, ethics

Preaching - Homiletics (*Preaching the Story of God*)

Minimum Competency

Ability to prepare and consistently preach sermons which successfully persuade people to become serious believers

Ability to prepare and consistently preach sermons which successfully persuade people to seek and find entire sanctification

Ability to organize, prepare, and deliver biblically valid sermons using skills and techniques in culturally appropriate ways

Ability to appropriately and consistently express pastoral care and concern for through a balanced and thoughtful preaching agenda

Preferred Competency (all the above competencies plus those listed below)

Ability to identify and differentiate various approaches to preaching such as deductive, inductive, narrative

Ability to organize and prepare sermons using various approaches

Pastoral Care and Counseling (*Shepherding God's People*)

Minimum Competency

Ability to appropriately and consistently express pastoral care and concern for individuals and families in times of crisis

Ability to appropriately and consistently express pastoral care and concern for individuals and families in the normal situations of transition in life

Ability to differentiate situations where pastoral counsel is appropriate from those which require other kinds of professional intervention and willingness to refer people when necessary

Ability to develop and maintain a network of contacts with professional counselors

Preferred Competency (all the above competencies plus those listed below)

Ability to apply the knowledge of basic counseling gained from the historic Christian perspective and appropriate modern models

Worship (*Supervised Ministry Experience*)

Minimum Competency

Ability to plan, lead, and participate in culturally and theologically appropriate worship services
Ability to plan and lead in culturally and theologically appropriate services for special occasions (i.e. wedding, funeral, baptism, communion, etc.)

Preferred Competency (all the above competencies plus those listed below)

Ability to help a congregation to broaden its appreciation for Christian worship forms other than its own through teaching and explaining of Christian worship history
Ability to plan annually the worship and preaching agenda of the church to assure that all major areas of Christian doctrine are addressed, and appropriate attention is given to the Christian calendar
Ability to understand that special services (weddings, funerals, etc) are worship services and to plan services which are consistent with this understanding

Evangelism (*Declaring the Gospel of God*)

Minimum Competency

Ability and willingness to practice an evangelistically effective lifestyle which is consistently successful in persuading people to become Christians
Ability to develop a congregational lifestyle which makes disciples and assimilates new converts into the church

Preferred Competency (all the above competencies plus those listed below)

Ability and willingness to engage in cross-cultural evangelism within the environs of the local church
Ability to teach and train congregational members in evangelistic activity

Christian Education (*Providing Christian Education for All Ages*)

Minimum Competency

Ability to envision, create and sustain a comprehensive Christian education program appropriate to the local church
Ability to recruit, train, deploy and motivate lay leaders in implementing the local Christian education program

Preferred Competency (all the above competencies plus those listed below)

Ability to understand and implement general educational theory as it applies to the Christian various age groups in the local church

Ability to engage in Christian education development in other locations and levels of the church, (i.e., District, National and General)

Personal Growth (*Becoming a Holy People/Doctrine of Holiness*)

Minimum Competency

Ability to articulate a personal philosophy of life ministry based on the *Sourcebook for Ministerial Development Canada*

Preferred Competency (all the above competencies plus those listed below)

Ability to demonstrate through bibliographical and personal spiritual journal record a continued involvement in spiritual development

Christian Ethics (*Living Ethical Lives*)

Minimum Competency

Ability to apply a basic understanding of the ethical commitments of the Christian Church, and especially the Church of the Nazarene

Ability and commitment to making theologically and biblically based ethical decisions, even in a complex and/or paradoxical situation

Ability to understand and commitment to practice the unique ethical demands which accrue to spiritual leadership in the church

Preferred Competency (all the above competencies plus those listed below)

Ability to foster personal ethical discernment in the life of the congregants to allow them to live the life of Christian holiness

Ability to foster collective ethical discernment in matters of social, economic and political morality

Spiritual Formation (*Practicing Wesleyan-Holiness Way to Spiritual Formation*)

Minimum Competency

Ability to develop holy character by practicing faith formation and the classic Christian disciplines as means of grace

Ability to locate, understand, and use appropriate resources for individual and congregational spiritual formation

Ability and commitment to take responsibility for continuing spiritual development

Preferred Competency (all the above competencies plus those listed below)

Ability to identify major persons in the history of Christian spirituality

Ability to identify and explain the historical and modern movements of Christian spirituality

Ability to identify and differentiate the holiness movement's approach to spirituality from other Christian

and non-Christian forms of spirituality
Ability to assist others in developing a plan for spiritual formation

Person of the Minister (*Exploring Christian Ministry/Introduction to the Ordained Ministry*)

Minimum Competency

Ability to demonstrate a realistic self-understanding including personal strengths, spiritual gifts, weaknesses, and character issues in need of further growth
Ability and commitment to maintain the practice of healthy self-care, including weekly day of rest, retreats, and appropriate vacations
Ability and commitment to practice faithful stewardship of personal relations including marriage and family, personal finance, and consistent professionally competent conduct

Preferred Competency (all the above competencies)

Contemporary Context and Social Environment (*Leading the People of God/Christian Leadership*)

Minimum Competency

Ability to identify and differentiate the culture of the local church from the wider culture of the community to affirm that difference in a constructive manner
Ability to identify and differentiate Nazarene church culture from other church cultures and to affirm that difference in a constructive manner
Ability to identify and differentiate Christian values from social, political, economic and other kinds of values and to affirm those differences in a constructive manner

Preferred Competency (all the above competencies plus those listed below)

Ability to constructively engage in the reforming of local church culture to make it more capable of engaging and influencing the broader community
Ability to explain the major themes, persons, and theories of modern sociology and psychology, and social anthropology
Ability to complete university level courses in literature, humanities, philosophy

Cross-Cultural Communication (*Communicating Christ Cross-Culturally*)

Minimum Competency

Ability to describe and interpret the relationship between cultural behaviour and individual behavior
Ability to accurately explain the general characteristics of cultures
Ability to identify and apply the basic principles of cross-cultural communication

Preferred Competency (all the above competencies plus those listed below)

Ability to accurately and compassionately communicate the Gospel to persons of another cultural background

International Understanding (*Communicating the Gospel in a Pluralistic World*)

Minimum Competency

Ability to identify the major issues and forces at work in the nations of the world at this time in history and, from a Christian point of view, discern the important from the trivial
Ability to relate the life and issues in the wider world to the life and issues of the local congregation

Preferred Competency (all the above competencies plus those listed below)

Ability to describe the human experience as expressed in literature, art, music, philosophy, culture religion and faith through the major periods of prehistory and history
Ability to identify and describe the significance of the major themes, events, and persons in the history of human thought

Missions (*Communicating Christ Cross-Culturally*)

Minimum Competency

Ability to articulate and act upon the Mission Statement and vision of the Church of the Nazarene Canada as described in the *Sourcebook for Ministerial Development*
Ability to motivate people to commit themselves to financially and prayerfully support the world wide mission of the Church of the Nazarene
Ability to understand and articulate the biblical, historical and theological basis for Christian mission
Ability to describe basic missiological principles and apply them to the life of the local church

Preferred Competency (all the above competencies plus those listed below)

Ability to portray the worth and attraction of Nazarene World Mission with a view to creating within young people a receptiveness to the call of God to a life in world evangelism
Ability to identify the key issues and trends in contemporary missions thinking and practice
Ability to understand the wide spectrum of Christian involvement in world evangelism and the unique role that the Church of the Nazarene contributes to that process

Curacy Phase

LEARNING TO
PASTOR A
CHURCH

Maturing in Leadership

Following the completion of your formal education, and before you undertake any specialized role or category of ministry, you will be expected to serve a period of time as a pastor or associate pastor in a local congregation. During this time of maturing in ministry, your work will be carefully evaluated by a District Superintendent and District Board of Ministry to assure that you are qualified for, and committed to, the global mission of the Church of the Nazarene.

During this time of curacy you will assume a much larger role in leadership in ministry than you have previously experienced. The District Board of Ministry will evaluate your development during this time, consult with your Superintendent and your mentor, and arrive at a decision regarding when you should be ordained.

The minimum period of curacy is two years in a full time pastoral assignment. The Board reserves the right to extend that period of time as it deems necessary to be assured of your maturity in ministry leadership. You must not consider a delay in this timing to be arbitrary or in need of explanation.

The minimum period of curacy in a part time pastorate, or an associate ministry assignment is four years. Again, the District Board of Ministry is required by the Assembly, to have assurance of your leadership maturity before it recommends you for ordination.

The curacy period is not a waiting period. The requirement is explicit that you will continue to grow and learn during this time, acquiring skills and knowledge “in the field” that cannot be taught in the classroom.

The agenda for this learning and growth is much more in your hands than ever before. You must show the creative initiative to make the most of this time. Your District Superintendent will be available to assist you in surmounting particular problems, and to give you occasional guidance and advice. But it is your responsibility as a pastor, to generate the spiritual energy to creatively sustain your own spiritual life, while having enough overflow, to lead your congregation.

Mentoring

At this stage in your life and ministry, the role of a mentor of your choice grows increasingly important. It is crucial that you develop a personal relationship with a mature pastor, who can help you to gain perspective on the struggles you face. A mentor is both a personal friend, and a professional advisor.

It is not reasonable to expect your District Superintendent to be your mentor. In some rare cases he might be, but that would be highly unusual.

Eldership

**A LIFETIME
OF
LEARNING**

A Lifetime of Learning

(Cross Reference Manual Paragraph 424)

Philosophy of Lifelong Learning

Lifelong learning should occur prior to, during and following the formal education. Within the institutional programs, the educational approach should stimulate the desire for ongoing education and provide the tools for personal development. Formal education is just another step in a life of educational pursuit. It is imperative for Nazarene ministers to value and to implement growth in skill and in knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but it is also foundational to ongoing personal growth, thus preventing stagnation in the spiritual, mental and skill development of the individual.

Purpose of Lifelong Learning

Lifelong learning enhances:

- the development of the pastor
- the development of young pastors within the congregation
- edification of the church
- the relevant approach of the church to society

For the minister to be effective throughout a lifetime of service there must be a commitment to lifelong learning.

Responsibility for Lifelong Learning

While the pastors have primary responsibility for their own continuing education, the church will also provide opportunities for them to fulfill this goal.

Pastor's Responsibility

The pastor's responsibility is best assured by:

1. **Self-Evaluation:** Do a self-evaluation to determine abilities and needs. This procedure is based upon careful and prayerful analysis and is often assisted by an impartial colleague or consultant in evaluating and designing a developmental program for the individual.
2. **Establishing Goals:** Set realistic developmental goals for lifelong learning in light of the self-evaluation. These goals should address content, competency, character and context issues. It is valuable to establish long term as well as short-term goals. These goals need to be revisited as maturity and growth continues. These goals should also be in harmony with the purpose and direction of the church; local, district, regional and general.
3. **Planning with Leaders:** Plan for personal development. This will be improved and extended if done in consultations with church leadership. Increased opportunities for implementation of the plans are often multiplied by coordination through the leadership.

Pastors should not lose sight of the fact that if personal learning is coupled with mentoring of prospective ministers within a congregation, they will enhance not only their own learning, but the development of prospective ministers as well. Mentoring is crucial to the future of the church and

instructive to the growth of the minister.

Within this mentoring relationship, it is possible that the person being developed will eventually surpass the mentor in knowledge or in skill. This is not to be discouraged, but rather is a mark of success in a mentoring relationship. The pastor as mentor should invest his/her life, goals and education in the disciples. The mentor should rejoice and not be threatened when the understanding and expertise of the disciples surpass that of the master.

Responsibility of the Church for Continuing Education

The continuing education of the pastor is also the responsibility of the local church congregation as well as of the district, field and regional leadership. Local churches may assist pastors with continuing education opportunities by providing funds for books, journals, conferences and classes. The enriched ministry of their pastor will uplift the congregation.

The educational structures serving the church should not limit their service to the formation of new ministers. They should also participate in providing needed educational opportunities for existing church leadership.

Establishing A Regional Or District Continuing Education Program

Every region or district has established a continuing education program for the enrichment of their pastors. This can be done by including learning opportunities in existing district, field or regional activities, by cooperating with an education provider, or by arranging special learning events.

It is essential for each region to interpret the various applications and forms of learning which can fulfill requirements for the continuing education unit (CEU) for their region *Manual* 424.6 sets a minimum of 10 contact hours as 1 CEU.

Once a minister has fulfilled the expectations of the educational foundations for ministry he or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her. A minimum expectation is 20 contact hours each year (2 accredited Continuing Education Units (CEU's) or the equivalent determined by the region/language and stated in their *Sourcebook for Ministerial Development*.

Each regional *Sourcebook* in harmony with *the Manual* provision can determine what comprises a continuing education unit. Credit may be given for mentoring sessions as well as classes, workshops, conferences, approved involvement in literature or research (be it individual or group) and other activities deemed relevant by the region. Auditing subjects offered by educational institutions is a very valid means of fulfilling continuing education requirements.

The district or appropriate regional body must approve individual continuing education programs in order to earn credit.

It is also important to establish a record keeping system. While all ordained ministers are required to report on their lifelong learning in their district assembly report, it is essential that the regional *Sourcebooks* establish a record keeping system for this work.