



‘Basics’ Handbook for District Boards of Ministry

Primer Materials for District Boards of Ministry

**Developed by the
EURASIA
Regional Course of Study Advisory Committee
For use by District Boards of Ministry**

Revised Edition

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RCOSAC Basics for District Boards of Ministry

Questions and Answers about the EURASIA Course of Study

In response to action of the General Assembly of the Church of the Nazarene, the EURASIA Region has developed a Sourcebook for Ministerial Development that is intended to assist the Region in meeting General Assembly requirements for the ordination of ministers in the Church of the Nazarene.

This Sourcebook gives detailed information that should assist each District or Field on the Region prepare women and men for ordination.

In order to answer some of the questions that might arise, the Regional Course of Study Committee has prepared the following questions and answers for leaders across the region.

1 *What is “the Course of Study”?*

This is the term that the Church uses to describe the educational path a candidate for ordination in the Church of the Nazarene follows. It involves a curriculum of classes and practical experience that together lead to outcomes that prepare a candidate for ministry. Details are in the Regional Sourcebook.

2 *“Regional Sourcebook?” What on earth is that?*

The General Church decided that a ‘one size fits all’ model of education for ministry exported from the USA does not serve the needs of a growing international Church. Context for ministry is important. So the decision was taken to have Courses of Study scrutinized and approved at the Regional level rather the General Church level.

But, the church also realised that the ordination standards in one part of the world should be comparable with that in another so that no Regional ordained minister is a ‘second class’ citizen.

Each Region was asked to develop its own standards in light of the minimum standards for ministerial preparation that the Church believes should apply anywhere in the world.

EURASIA Region developed the Sourcebook that each of you has in response to this expectation.

This was developed by RCOSAC.

3 *I’ve never heard of RCOSAC. What is it?*

Nazarenes have the gift of acronyms! This acronym stands for the Regional Course of Study Advisory Committee. Its primary responsibility is to receive proposals for ordination courses of study from institutions (such as EuNC, EMNBC, SANBC, NTC-Manchester). Districts usually use an approved Course of Study from one of the institutions on the Region. The committee’s task is to scrutinise them and recommend courses to the International Course of Study Advisory Committee (ICOSAC) for approval.

4 *Who is on the Committee?*

It is chaired by the Regional Education Coordinator (REC) and includes the Regional Director as well as clergy and lay representatives and educators from across EURASIA Region.

5 Why are these people on this Committee?

The REC is responsible for education across EURASIA. Clergy are present on the committee so that they can bring the experience in ministry into the discussion. Lay people represent those who are served by the church and their voice is essential. The educators from across the EURASIA Region bring their experience and expertise in curriculum development, design, delivery and assessment to the discussion.

6 Does each district have to develop its own Course of Study?

No. A district is free to use an approved Course of Study from one of the educational providers on the Region. In fact, most districts do exactly that.

But if you decide to develop your own Course of Study, help is available (see Question 13 below).

7 So does each Region decide what is required for ordination on its Region?

Up to a point, yes. Each Region was asked to develop its own version on the Sourcebook for approval by ICOSAC. That has been done by EURASIA. You have a copy of it in electronic as well as paper form.

It's a bit like the *Manual*. We all have one, but probably don't spend too much time reading it. However, if you are in charge of anything to do with education for ordination, you probably should read it at least once so you know where to go for answers to your questions.

8 You said 'up to a point'. That suggests some parameters. What are they?

A course of study for ordination must include the following:

- a) a minimum of three thousand student learning hours;
- b) a minimum amount must be devoted to each one of the '4 Cs' (Content, Context, Competency and Character);
- c) an integration in active ministry experience;
- d) a culturally appropriate level and content of education;
- e) 'outcomes-based' assessment, which measures the **results** of the education in terms of the '4 C's'. The emphasis is upon the quality of the ministers who come through the course in a holistic way rather than the **input** into the course or whether a series of tick-boxes have been filled. Outcomes based assessment is asking the question about whether these persons are prepared to be ministers rather than whether they have completed a prescribed course.

Details on each of these are in the Sourcebook.

9 So, has this now taken away the role or responsibility of the Districts?

Not at all. District Boards of Ministry or Boards of Study have always confirmed to the General Superintendent and the District Assembly before ordination that the candidate has completed the Course of Study. That has not changed.

In fact, some additional responsibility has been placed on these boards, especially in mentoring newly licensed district ministers and modelling ministry.

10 *So, what has changed then?*

Before, the Course of Study was prescribed by the *Manual* and was established in Kansas City for everyone. Each education provider – colleges and districts – were required to follow that course of study.

Now, each education provider – colleges and districts – can design a course of study that best suits the need of its area and seek approval for it from the RCOSAC. So, the course content now needs to emerge from the education providers (colleges, and district or fields in consultation colleges) rather than being determined from Kansas City.

11 *Ah, so can we include whatever we want in a course of study?*

Yes, but within the limits in Question 8 above.

The denomination as a whole wants to have confidence that you are educating people for ministry who are identifiably Nazarene in theology and practice. That is why there are minimum standards for any approved Course of Study.

So, we want someone ordained in one part of the Region to be, and be seen to be, every bit as much a properly prepared minister as someone from another part. That might be one of the advantages of not being a series of independent congregational churches where each church or district ‘does what is right in its own eyes’.

12 *So, is there a simple process for gaining approval for a Course of Study on our district?*

The short answer is, ‘Yes’. It can be done in two ways:

- a) you can ask one of the EURASIA Region education providers to act on your behalf to offer a Course of Study that meets ICOSAC requirements. Or, you can work with your education provider to develop the Course of Study.
- b) you can design your own district Course of Study and submit it to RCOSAC for approval.

13 *This all sounds like a lot of work. And, quite frankly, I am a busy Field Strategy Coordinator or DS and I do not have the time to put this all together. Is there help available?*

Yes, there is quite a bit of work involved. And it is probably preferable to use a model provided by one of the institutional educational providers. But if your district or field decides for good reasons that it wishes to develop its own Course of Study, help is at hand.

First, the Sourcebook for Ministerial Development has a section that gives step-by-step guidance for developing courses of study.

Second, the models that have already been approved – and there are many – will serve as a basis for new courses. You can use them as templates that can be adapted with the appropriate information.

Third, the educational providers on the Region always help each other develop their own courses of study for approval.

Fourth, remember that the education providers on the Region are there to assist you in whatever way you as a Board or FSC feel is appropriate for your situation.

Fifth, the REC is an invaluable resource and willing to be used as appropriate.

14 We have an approved Course of Study. That works well for those who follow a fairly regular path. But what about the exceptions? For instance, we have a candidate who has finished a degree in theology from a university. How should we deal with her?

Exceptions are always as challenge. Educational institutions have to deal with them all the time. The two principles that are used in education are *equivalency* and *relevance*. You as a district will have to make that judgement on whether the training meets those criteria in comparison with the approved Course of Study.

Actually, this is not as easy as one might think since the ethos of a course delivered at another institution may not be a close fit with the missional and theological direction of the denomination.

If you ask your education provider on your region, it will be more than willing to offer you advice on these ad hoc cases. You can then take this advice or not, as you decide.

In the end, the district board is going to have to confirm to the General Superintendent and district assembly that the candidate has fulfilled the approved course of study. In turn the Church depends on the integrity of this recommendation for the integrity of its ministry.

15 And what if we have a candidate who has a degree, perhaps not in theology, and will be a bi-vocational minister? Or what about second-career candidates, for instance?

Education providers on this region are recognising that an increasing number of our ministers in the future will be bi-vocational or second-career people. This presents challenges to the church, the person and the provider. But they are seeking ways to meet these needs.

First, a wide range of delivery options is now available and will become increasingly important in ministerial education. So these candidates can be accommodated within reasonable bounds.

Second, providers are looking carefully at best practice in other professions that enable ‘conversion’ of degrees into more vocation-specific postgraduate courses. For instance, teachers in some contexts can become qualified through a combination of in-service classes and assessed practice. Similar ‘conversions’ are possible within our system which takes full account of previous learning and experience while ensuring that the essentials of ministerial education are fulfilled.

If you have candidates who are in these situations, you should consult your education provider at the earliest opportunity to see how these provisions might work in each individual situation.

As a board of ministry, these situations will call for much more intentional mentoring of candidates if they are to be developed appropriately for ordination. Boards should not assume that second-career candidates need less mentoring; they may need a different kind of mentoring but not less.

16 *Our field is growing rapidly. How can we meet the need for leaders?*

This is a huge question, of course. The Sourcebook does anticipate this, however, and has guidelines for developing contextually appropriate means of fulfilling the requirements.

The key point from the perspective of RCOSAC is to show how you intend to meet the expectations set out in point eight above are addressed ***in your particular context***.

Your proposal is assessed on the basis of your demonstration of the context, and the appropriateness of the proposal within this context. Of course, this takes quite a bit of work to provide evidence, but it is worth doing for your own ministry as well as for the Course of Study development.

These are the kind of problems that the church likes to have because it is a sign of health. Educational providers and the RCOSAC are always looking for creative solutions to these problems that have integrity and will always work with leaders who are grappling with them

17 *We have some candidates for ministry who are completing their education through ICOSAC approved courses of study from education providers on other Regions. How do we deal with these people?*

Best practice would be for you to give approval for this prior to the candidate taking this route, so that no problems arise upon completion.

There are two ways in which the candidate can be ordained.

First, if the candidate is a member of the district of another Region than EURASIA for which the course of study is approved, she or he should be ordained there and then the credentials would be recognised on our regional districts.

Second, if the candidate is a member of one of our districts, the Board of Ministry will need to see how it matches with your own approved course of studies on your district. Because your course of study has been designed for your context, it may be that there are some aspects of your approved course of study that this candidate will not have completed.

In most professions, people who have qualifications from other countries almost always have to complete the expectations on the country in which they serve. Candidates for ministry, therefore, should not be unduly surprised by this expectation.

The district board or its equivalent will need to make the judgement on each candidate on the basis of your Course of Study.

Working with Boards of Ministry

Ideas for Best Practice

The relationship between educational institutions and Boards of Ministry is always a *work in progress*: relationships are at times excellent, at times challenging, at times frustrating. The following notes are simply a reflection of processes that have sometimes worked well on our Region. The pattern will not be the same on any two districts: Boards and institutions operate in different ways, and at different levels of efficiency!

1. It is valuable for educational institutions to offer to act as an advisory service for the secretary of a Board of Ministry when new candidates appear on the scene (particularly if they come from another world area, or another tradition), typically by confirming their existing qualifications, advising the Board of Ministry on advanced standing that previous studies might allow them, and any APEL (Assessment of Prior Experiential Learning) options that their experience might indicate.
2. It may be useful for institutions to offer to act as the record keeper for academic records for candidates, even when the courses are completed at other institutions or other ways. Educational institutions have experience in doing this consistently and reliably.
3. It is important to give Boards of Ministry annual updates on how candidates are progressing in their studies: what has been completed, what remains to be completed, what has failed to be completed. This document then becomes a point of reference each year.
4. It is also important to give the candidates a copy of the information educational institutions give to Boards of Ministry, so that they are aware of their status as related to the Board of Ministry. This means they can 'own' their studies, and take responsibility for their learning account.
5. It is valuable to ensure that the secretaries of the Board of Ministry have copies of the 'Course Planners' for candidates, so can advise them as to their progress, and to ensure that all Board of Ministry members understand how the planners work.
6. It is important to recognise that institutions *advise* the Board of Ministry, and need to attempt to keep channels of communication open, even if the advice may not always be taken.
7. Institutions should work with the Board of Ministry on orientation and professional development: orientation on the Sourcebook, on ordination requirements and how these can be met; continued professional development for serving ministers.
8. Institutions must offer their service to the Board of Ministry on continuing education of ministers, and support this in creative ways.
9. Institutions should liaise with their Board of Ministry regarding the funding implications of various schemes of study, to recognise (a) the real cost of delivering education, and (b) the limits of district, regional, and institutional finances.

There is no substitute for 'Being there.' Finding places for members of educational institutions to engage with members of the BOM is always valuable. The moral: it's important to nurture community in every way possible, and to build relationship with districts, so the BOM does not see the educational institution as 'other,' but as a missional partner.

LINES OF COMMUNICATION

Empowering District Boards of Ministry

This brief overview of the various lines of communication and areas of responsibility is divided into two parts. Part A deals with the selection and recommendation of candidates for ministry and outlines the responsibilities for acquiring and renewing the local and district license, leading towards ordination. Part B addresses the education of ministers and outlines the responsibilities of the District Ministerial Studies Board as it collaborates with the educational institutions in the Eurasia Region.

All references in parenthesis are paragraphs in the 2013-2017 Manual. In this document the boards of ministerial credentials and ministerial studies are treated as distinct from each other, but the Manual provides the possibility to combine these in one District Board of Ministry (203.17)

A. Selection and Recommendation of Candidates for Ministry

Local Minister

In the selection and recommendation of candidates for ministry in the local congregation, the pastor and the Church Board have different responsibilities.

The Pastor...

- Identifies person's gifts and talents through involvement in the local church, nurtures a call towards Christian ministry that such people may feel, and mentors them, as well as guiding them toward the appropriate preparation for ministry (514.11).
- Recommends candidates to the Church Board for a local or lay ministry license or the renewal of such a license (129.12). If the pastor is not an ordained elder, his or her recommendation needs approval by the district superintendent (529.1).

The Local Church Board...

- Examines the candidate to his or her personal experience of salvation, knowledge of the doctrines and the Bible, and the order of the church (529.1).
- Licenses the local or lay minister for one year, providing for the demonstration, employment, and development of ministerial gifts and usefulness (529-529.1).

Upon receipt of the first local license, the candidate must contact the District Board of Ministerial Studies and enroll in an approved Course of Study.

The renewal of a local license follows the same procedure as outlined above; the local minister can request renewal by the Church Board upon the recommendation of the pastor, provided that the local minister pursues a validated course of study for ministers under the direction of the District Ministerial Studies Board (529.3-529.4).

District Licensed Minister

As a local minister applies for district license, the Church Board recommends the candidate to the District Ministerial Credentials Board, who after examination submits a motion to the district assembly to grant district license to the candidate.

The Local Church Board...

- Recommends a local minister, having served in that relation for at least one full year, and having completed one-fourth* of a validated Course of Study, to the District Ministerial Credentials Board for a district minister's license (530.1).

*On the EURASIA Region, the Course of Study represents the equivalent of three years of full-time study; therefore, 1,000 completed Student Learning Hours would be the preferred goal for a candidate to be recommended for his/her first district license (see Regional Sourcebook).

The District Ministerial Credentials Board...

- Examines all candidates recommended by the local church boards to receive a district ministerial license. The board carefully inquires of each candidate and makes any other investigation deemed advisable concerning his or her personal experience of salvation; personal experience of entire sanctification by the baptism with the Holy Spirit; knowledge of the doctrines of the Bible; full acceptance of the doctrines, the Covenant of Christian Character and the Covenant of Christian Conduct, and the polity of the church; evidence of graces, gifts, intellectual, moral, and spiritual qualifications, and general fitness for the ministry to which the candidate feels called (228.2-3).
- Recommends the candidates for the district license to the District Assembly (203.4).

The District Assembly...

- Grants a district license upon favorable recommendation of the Ministerial Credentials Board. (203.4)

The renewal of a district license follows the same procedure as outlined above; the district licensed minister can request renewal by the district assembly upon the recommendation of the church board upon nomination of the pastor, provided that he or she has completed at least two courses in a validated course of study (503.3-503.8). The District Ministerial Credentials Board shall recommend renewal to the district assembly after evaluation of the candidate by the board. When a licensed minister is serving as a pastor, the recommendation for the renewal shall be made by the District Advisory Board (530.4).

Ordination

After a district licensed minister has completed the approved Course of Study within 10 years from the granting of the first district license (530.4), and has been a full time assigned minister for three consecutive years (530.4; 531.3), the candidate may qualify for ordination.

The following procedure is in place:

The District Ministerial Studies Board...

- Evaluates studies completed by the candidate in an approved Course of Study, and
- Recommends the graduation of the candidate from the Course of Study to the district assembly.

The District Ministerial Credentials Board...

- Examines and evaluates all persons who have been properly presented for election to the order of elder or deacon (228.1).
 - See the Addendum at the end of this section on “The Scrutiny of Candidates and the Questions to ask”. This is a sample of how a District Board of Ministerial Credentials might interview a candidate, and some appropriate ‘outcomes-based’ questions to be asked.

The District Assembly...

- Elects to the order of elder or deacon, persons judged to have fulfilled all the requirements for such orders of ministry upon favorable recommendation of the Ministerial Credentials Board (203.6; 531.3, 532.3).

The General Superintendent in Jurisdiction...

- Ordains, by laying on of hands along with the other ordained ministers, with appropriate religious exercises (307.4; 536.5-536.6).
- Issues to the person ordained a certificate of ordination (536.6, 533.1).

B. The Education of Ministers

The District Ministerial Studies Board shall cooperate with the district superintendent and the Global Clergy Development office through the Course of Study Advisory Committee (230.6). This requires that the educational institutions and the district ministerial studies boards work closely together, each with different responsibilities.

The local licensed minister...

- Has the responsibility to pursue a validated course of study for ministers under the direction of the District Ministerial Studies Board (529.4). Each student is expected to take advantage of the most appropriate validated Course of Study provided by the Church in his or her area of the world (527.1).

A validated course...

- Is developed by one of the education providers (527.1). Four validated courses of study exist in the Eurasia Region, provided by the four education providers Eastern Mediterranean Nazarene Bible College (EMNBC); European Nazarene College (EuNC); Nazarene Theological College Manchester (NTC) and South Asia Nazarene Bible College (SANBC).

The District Ministerial Studies Board...

- Determines the placement and evaluates the progress of each student in his or her validated Course of Study (527).
- Seeks ways to encourage, aid, and guide the students enrolled in validated Course of Study provided by a Nazarene educational institution (230.6).
- Provides ongoing supervision of all candidates enrolled in a validated Course of Study (230.2).
- Examines annually and advances the students through the validated Course of Study (230.1).
- Keeps a suitable record of the student's progress in the validated Course of Study (230.4).
- Reports annually all relevant data concerning each candidate's educational progress to the District Ministerial Credentials Board (231.3).
- Recommends annually to the district assembly placement and advancement in and graduation from the validated Course of Study (231.3).

In order to fulfill these responsibilities, the District Ministerial Studies Board needs to cooperate closely with the education provider. The following recommendations are based on best practices of the four colleges in the Eurasia Region with their districts.

- When a student applies at an educational institution, a pastoral reference from the student's pastor or district superintendent is required.
- An agreement is made with the student that the educational institution annually sends a progress report (e.g. transcript or parts of a portfolio) to the District Ministerial Studies Board.
- If possible an annual meeting is arranged with the student, a faculty representative from the school and a district representative (e.g. member of the District Ministerial Studies Board) to assess the progress of the student.

- The Academic Dean is invited to the annual meetings of the District Ministerial Studies Board to report on the progress of the ministerial students in the school's validated programme.
- The Academic Deans of the schools can be consulted as transcripts of students from non-Nazarene educational institutions need to be assessed, or when students transfer from another validated course of study than the district's Course of Study. The assessment of the deans will be a recommendation to the board, who then needs to make the final decision.

Addendum to Lines of Communication District Board of Ministerial Credentials

The Scrutiny of Candidates and the Questions to ask

At times District Boards of Ministerial Credentials are at loss trying to come up with the right questions to ask of someone moving along the ordination path. The truth is, some of the questions to be asked are quite personal and not everyone feels at ease intruding into someone's private and spiritual life. For this reason, it is important that right from the first interview candidates know they are not in the presence of examiners, but in the presence of friends. The Board's sole intention should be to support the candidates in their desire to be faithful to God's call, and at the same time, shape his or her life so that he or she can be all that they can be in Christ.

It is easier to ask personal, even difficult questions, when this is done in an atmosphere of love and sincere care. The Board needs to keep in mind that the interview time is a unique opportunity to establish a relationship of love and trust, and have access to the candidate's deep thoughts, struggle, and dreams (which is something you really want to know before you ordain them!)

So, during the interview, what are some of the clues Ministerial Credential Boards should look for?

According to the Eurasia Regional Sourcebook, ministry in the Church of the Nazarene should be a balanced mix of “being”, “knowing”, and “doing” (436.3). The Sourcebook explores these three components in detail:

For the minister 'to be', the desired outcomes are expressed in:

- loving God with all the heart, soul, mind and strength and the neighbour as oneself, as commanded in Scripture and expressed in Christ-likeness.
- spirituality with an abiding sense of God's call.
- existence as a person in relationship to others.
- unquestioned integrity and honour.
- passion for justice and compassion.
- self-discipline and self-control.
- humility, gentleness and sensitivity to others.
- passion for the lost and courage to proclaim and live the gospel.
- prophetic wisdom and discernment.
- vision and commitment.

For the minister 'to know', the desired outcomes are to have:

- a thorough knowledge of the holy Scriptures and methods of interpretation.
- a clear understanding of Christian theology and especially the place of Christian holiness within it.
- a solid grasp of the history of the Christian church and its mission through the centuries.
- a knowledge of the Wesleyan theological heritage and traditions.
- a working knowledge of the disciplines of the spiritual life.
- an understanding of the significance, forms and place of Christian worship in the community of faith.
- a firm understanding of Christian personal and social ethics.
- a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills.
- a clear understanding of the dynamics of Christ-like servant leadership, local church

administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management.

- an awareness of the brokenness of the human condition – both personal and societal.
- an understanding of the dynamics of the human life and of groups within the local church and society, including marriage and family.
- a grasp of the span of human history and culture, particularly of the minister's own context.
- an awareness of cultural trends and influences in contemporary society including religious pluralism.
- a knowledge of the operation of the polity and practice of the Church of the Nazarene.
- an awareness of the legal framework in the society in which the congregation functions.

For the minister "to do", the desired outcomes are to:

- model a godly life and vital piety.
- think prayerfully about personal, familial and congregational development.
- act with integrity and honour in all relationships.
- respond to others with the love of God.
- lead the people of God in worship, mission and service.
- equip the saints for the work of ministry.
- preach the Word of God with clarity in a culturally appropriate fashion.
- teach by word and example.
- evangelise the lost.
- feed the flock.
- articulate clearly the mission of the congregation and the Church.
- minister to the brokenness of persons and society.
- communicate the truth in love.
- listen with care and discretion.
- facilitate the ministry of all the people of God at the local level.
- organise the local congregation as needed and appropriate.
- assess the effectiveness of programmes and plans.
- acquire skills in information technology and other media essential for ministry and mission.
- pursue life-long learning.

It is then the responsibility of the Board of Ministerial Credentials to scrutinize the candidates in light of the outcomes listed above and to support the candidates' desire to develop the necessary skills, knowledge and character traits. Therefore, when interviewing a candidate, questions should be asked that help the Board understand and assess how he or she is progressing in each of the areas mentioned above. In general, it is good to ask questions that give candidates the opportunity to open up and speak freely. A sample list of questions to be asked is provided in the section named "Interview Guide" (see Addendum below). While these are not the only questions that can be (or should be) asked, the "Interview Guide" attempts to help Boards of Ministries evaluate candidates by providing questions in five areas – personal faith, theology, pastoral functions and tasks, character, and office of ministry.

District Board of

Ministerial Credentials

INTERVIEW GUIDE

(based on the interview guide material developed by the Mennonite Church)

General Guidelines

The overarching goal is to discern whether the candidate for credentialing within the Church of the Nazarene brings to their ministry a clear sense of Christian commitment in their theology and life, an understanding of the unique ministerial role to which they are being called, and a desire to grow in the love and knowledge of God.

While we should approach this interview in the spirit of being sisters and brothers in Christ, everyone should be mindful that this is more than a friendly get-acquainted visit. There is important work to do during a short period of time. The Board members should remember that some candidates approach this interview with high expectations, as they come with a desire to disclose with honesty and openness their faith, their theological understanding, and their vision for ministry. On the other hand, others may come with a deep sense of anxiety, as they see themselves in the hands of a group that is going to decide their future. Appropriate measures should be taken to make each candidate feel at ease.

The interview goals and assessment questions identify what the Board is seeking to learn in this interview. The interview questions are designed to be examples of questions that may help to gain the necessary insight. However, **it is always important for the interviewing board members to create its own questions in addition to or in place of those in this guide.** In other words, following this guide in a legalistic, literalistic manner is not to use it in the way intended.

Questions which can be answered by *yes* or *no* are not the most helpful. Design questions that will encourage thoughtful responses. Invite personal stories. Ask experience-based questions: not “what would you do if . . .” but “what have you done when . . .”

In every good interview, there are two listening processes that are going on at the same time. At the first level, the Board is listening attentively to the direct answers that are being given to the questions asked. At another level, board members ought to be listening to the indirect but revealing insights that the process yields about the character and competence of the candidate. This second form of listening may yield the more significant and important information.

Interview Goal No. 1:**PERSONAL FAITH**

To discern whether the candidate's relationship with God is appropriate to the ministerial calling.

INTERVIEW QUESTIONS

What is God like?

Describe some of the highlights of your walk with Christ.
What have been some of the struggles?

Is there a moment in your life that you would describe as a conversion? Describe it

Is there a moment in your life that you would describe as "total surrender"? Describe it

What do you do to nurture your relationship with God?

When and how did you know that God wanted you to be a minister? Name one person who has been a model of Christian faith for you and explain how that person has influenced you.

Who is your favorite Bible character, and why?

What have been the faith-shaping events of your ministry? How has your relationship with God been influenced by your ministry?

What intentions do you have to nurture your relationship with God throughout your ministry?

ASSESSMENT QUESTIONS

Does the candidate have a living and growing relationship with God?

Can he/she talk about that relationship in a way that is helpful to others?

Does the candidate know and accept God's grace for him/herself? For others?

Does the candidate have an adequate sense of call to ministry?

Interview Goal No. 2:**THEOLOGY**

To discern whether the candidate has and can express an adequate understanding of Christian doctrine compatible with the teachings of the Church of the Nazarene.

INTERVIEW QUESTIONS

When someone from a non-church background asks you, “What must I do to become a Christian?” How do you answer?

The Articles of Faith of the Church of the Nazarene describe what the Church believes. But, most church members have a few differences with it. What articles do you want to debate, challenge or state differently than the Manual does?

On what theological issues have you changed your mind from what you had believed in the past?

What hymns or Christian songs capture the central affirmations of your faith? What uncertainties are there in your own theological understanding? What writers and teachers have shaped your understanding of theology?

What experiences in your life have shaped your understanding of theology?

How has your experience in ministry affected your theology?

What artistic expressions of theology (music, literature, drama, visual arts, etc.) touch you?

Do some people in your congregation disagree with the positions of the Church of the Nazarene? Where do you find yourself on those points?

What parts of the Bible and what doctrinal themes have predominated in your preaching?

How do you intend to keep growing in your understanding of Christian doctrine?

ASSESSMENT QUESTIONS

What evidence is there that the candidate holds both universal Christian and unique Nazarene theological convictions?

Does the candidate understand the Articles of Faith and can he/she endorse it with integrity even if not agreeing with every line and word?

Can she/he talk about theology intelligently and coherently enough to express it to both believers and unbelievers?

Is there evidence that this person’s theological understandings and convictions, while orthodox, at the same time are alive, active, and creative?

Is there enough “give” in the candidate’s theology to be able to minister to and with others who hold different views?

Interview Goal No 3:

PASTORAL FUNCTION AND TASKS

To discern how well the candidate understands and is able to perform the complex set of tasks and functions expected of a pastoral minister.

INTERVIEW QUESTIONS

Which of the tasks of ministry excite you? Which do you dread?

What are the particular gifts you bring to ministry?

What is your plan for enhancing them?

What aspects of ministry are the greatest challenges for you? What is your plan for strengthening your ability to do those tasks?

Name someone whom you hold as a model for good ministry. What would you like to emulate about this person's way of functioning?

In the midst of endless needs and opportunities for ministry, what plans do you have in place for taking care of your personal needs (physical, financial, mental, emotional, and spiritual) and for your family commitments?

What surprises have you experienced in what you have been asked to do as a pastor? Have you had any disappointments about what you have not been asked or permitted to do?

What has your congregation said to you about the way you do ministry? What have your colleagues said? What does your family say? Do you agree with them?

Describe how you have managed the balancing of family, personal, and congregational demands on your time. In light of your experience, what would you like to do differently?

Describe a situation in your ministry that you would call a conflict. How did you deal with it? Do you want to change anything about your conflict management style? How would you do that?

Are there any personal or family financial issues that arise from being a pastor? How do you deal with these?

ASSESSMENT QUESTIONS

Does the candidate demonstrate a lively interest in the range of activities of the ministry to which she/he is being called?

Are particular areas of responsibility being rejected?

Does the candidate demonstrate an ability to function in the key areas of administration, public ministry and pastoral care?

Is the candidate aware of his/her functional strengths and weaknesses in ministry? Is he/she taking appropriate steps to develop or compensate for inadequacies and also to develop areas of strength and nurture special gifts?

Can this person maintain an appropriate balance between self-care, family commitment and the work of ministry?

Interview Goal No 4:

CHARACTER

To discern whether the candidate's character is suitable for pastoral ministry.

INTERVIEW QUESTIONS

Tell us about your family of origin and your place in the family. What are your primary memories of your growing up years? What do you appreciate about your family? What do you wish had been different? What steps have you taken to be at peace with those things that you wish had been different?

How do other people see you? Are they right in their perceptions? What experiences have influenced your personal growth in the past five years?

Where or to whom do you look for support and encouragement? How is that support expressed?

How do you handle failure or those times when things do not go well?

Is there anything in your past that, if it came to light, would be detrimental to your ministry? How have you dealt with those events? What attitudes or actions should disqualify a person from ministry? What steps will you take to protect yourself from falling into those?

What have you been learning about yourself during the experience of ministry? How have you learned these?

What aspects of ministry have you found the most fulfilling? What about ministry gives you energy and joy? What has been most disappointing? In what ways do these surprise you?

To what will you want to give special attention for your personal growth in the coming years? How will you keep your "being" and "doing" in appropriate balance?

When do you feel you will be emotionally and relationally vulnerable in ministry? Do you ever feel "out of control"? How do you deal with these situations?

ASSESSMENT QUESTIONS

Is the candidate appropriately self-aware and growing in this awareness?

Does she/he express a sense of authenticity and genuineness about herself/himself?

Is there adequate evidence of ethical standards befitting a Nazarene leader?

Does the candidate have a healthy awareness of how others perceive and experience him/her?

Does and will the candidate maintain appropriate boundaries and self-differentiation in personal relationships?

Interview Goal No. 5

OFFICE OF MINISTRY

To discern whether the candidate has a sufficient understanding of and claim of the church's office of ministry to be able to "carry the mantle" of ordination.

INTERVIEW QUESTIONS

Tell us about the most significant teachers you have had during your preparation for ministry. What was empowering in their role and relationship with you?

What authority does a minister have over congregational members? To whom is a pastor accountable?

If you were asked as Jesus was, "By what authority do you do these things?" what would you answer?

Many people think a minister preaches on God's behalf and relates to people as one of God's representatives. What does this mean to you as a minister?

Describe your expectations of the District Superintendent in their relationship to you and your congregation.

When would you hope not to act differently or be treated differently than others because you are a minister?

How has your ministry affected your spouse and children? Have your relationships with friends changed since you became a pastor?

Describe your typical interaction with people after Sunday morning worship.

What have you been learning about power and your ways of handling power?

Describe an experience where you felt empowered by the pastoral role to do something that you would otherwise not have done? What has most surprised you about your identity as a minister? Are you comfortable with being a pastor?

ASSESSMENT QUESTIONS

Does the candidate have an adequate but not undue respect for the office of ministry?

Is there adequate recognition of the potential for abusing the power and authority that comes with the office of ministry?

Does the candidate recognize that the ministerial office is both given and earned by one's attitude and actions?

What level of reflection has occurred about the meaning of ordination and its relationship to the role of a representative leader in the church?

Does she/he understand authority both as one having authority and as one under authority?

Helps for District Boards of Ministry in Development

Education in EURASIA

*Developed and Presented for
EURASIA District Board of Ministry Development*

EURASIA Region Mission

The stated mission of the EURASIA Region is:

“To develop *(make happen over time)*, **an indigenous** *(appropriate for the soil)*, **interdependent** *(connected)*, **self-supporting** *(dignity/accountability)*, **holiness** *(personal/social/caring/ justice)*, **church** *(community of faith)*, **in the Wesleyan-** *(sanctification/all)* **Arminian** *(personal responsibility)* **tradition** *(hand over-not hand down).”*

To fulfill this mission, the educational enterprise of the EURASIA Region is committed to:

- Developing ‘more and better pastors’, using creative and diverse modes of delivering quality education: both residential and decentralized.
- Church growth, discipleship, and depth development.
- Full integration with Fields and Districts across the Region.
- Maintain compliance with the International and Regional Sourcebooks for ministerial preparation.
- Build fraternity and encourage strategic planning.
- Develop indigenous faculty and educational leaders.
- Provide opportunities for theological conferences that facilitate theological coherency.
- Meaningful integration with Literature for the development of resources and materials useful for ministry.

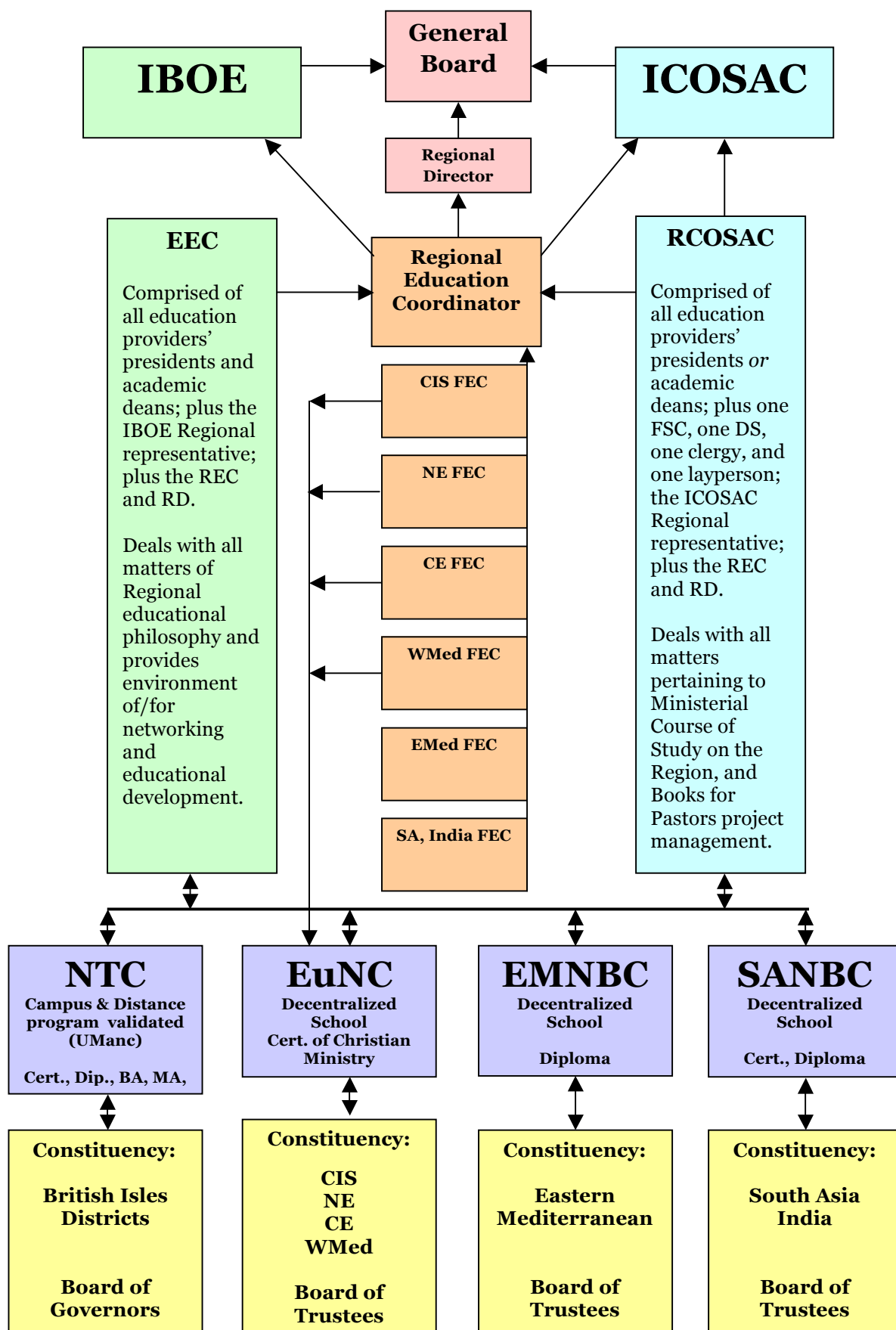
In order to meet these strategic educational priorities on the EURASIA Region with intentionality and competency, the following structures have been established:

- The EURASIA Education Council and the Regional Course of Study Advisory Committee work closely to ensure the highest standards in ministerial education.
- The Regional Education Coordinator represents these Regional bodies at the General level of the Church of the Nazarene.
- The Region is comprised of seven Fields, all of which may have a Field Education Coordinator, who works directly with the Regional Education Coordinator (REC), and in due course with the EEC and RCOSAC.
- The educational enterprise of the Region supports certificate, diploma, and degree programs (BA, MA, PhD).
- There is a genuine sense of mutuality in all of our educational efforts, and open dialogue among entities, which makes this a shared ministry.

EURASIA Educational Structures

- See the chart provided below:

EURASIA Education Structure



- EEC: EURASIA Education Council
 - ❖ Relates to the IBOE (International Board of Education)
 - ❖ Comprised of all education providers' presidents and academic deans; plus the IBOE Regional representative; plus the REC and RD.
 - ❖ Deals with all matters of Regional educational philosophy and provides environment of/for networking and educational development.
- RCOSAC: Regional Course of Study Advisory Committee
 - ❖ Relates to ICOSAC (International Course of Study Advisory Committee)
 - ❖ Comprised of all education providers' presidents or academic deans; plus one FSC, one DS, one clergy, and one layperson; the ICOSAC Regional representative; plus the REC and RD.
 - ❖ Deals with all matters pertaining to Ministerial Course of Study on the Region, and Books for Pastors project management.
- All schools (education providers) relate to both the EEC and the RCOSAC...as well as their constituent districts (areas).
- Representation is meant to be dialogic and interdependent.
- Districts' educational interests are served and championed at all levels of the Church in Education...through the education providers, the EEC and RCOSAC, the REC Regional representatives on global educational boards/committees, the Regional Director and the General Board.

The Nazarene Manual

- Chapter 4 of the Manual (par. 529-538.9) outlines the Credentials and Ministerial Regulations related to all types and stages of ministry.
- Chapter 2 of the Manual (par. 226-231.4) outlines the duties of the District Boards of Ministry.
- As a DS and/or DBM, you should familiarize yourself with these paragraphs...and give guidance to all who are associated with ministerial development to adhere to these Regulations.
- A Challenge...
 - ❖ Be careful and prayerful as you select those who will serve on your boards of ministry...they need to be persons who will be willing and able to invest themselves in the development of young men and women for ministry: to encourage them, to become yoke-fellows with them, to guide them...
- **District Boards of Ministry**
 - ❖ **I. The District Ministerial Credentials Board**
 - 226. The District Ministerial Credentials Board shall be composed of not less than 5 nor more than 15 ordained ministers, one of whom shall be the district superintendent. They shall serve for a period of four years and until their successors are elected and qualified. However, their terms of service may be staggered by electing a proportion of the board annually. (203.15)
 - 226.1. A vacancy occurring in the Ministerial Credentials Board in the interim of the district assemblies may be filled by appointment by the district superintendent. (212)
 - 227. Following the election of the Ministerial Credentials Board the district superintendent shall call a meeting of the board for organization as follows:
 - 227.1. The district superintendent shall serve as chairperson ex-officio of the board; however, upon his or her request the board may elect an

acting chairperson to serve in such relationship until the close of the next district assembly. (213)

- 227. The board shall elect from its membership a permanent secretary who shall provide a suitable system of records, at the expense of the district assembly, which shall be the property of the district. The secretary shall carefully record all actions of the board and faithfully preserve them along with such other records as shall be relevant to the work of the board and promptly transmit them to his or her successor.

228. The duties of the Ministerial Credentials Board are:

- 228.1. To **carefully examine and evaluate** all persons who have been properly presented to the district assembly for election to the order of elder, the order of deacon, and for minister's license.
- 228.2. To **carefully examine and evaluate** all persons desiring to receive a certificate for any of the assigned roles of ministry, including all lay and ministerial candidates aspiring to be recognized for ministries beyond the local church, and any other special relations provided by the *Manual*.
- 228.3. To **carefully inquire** of each candidate and make any other investigation deemed advisable concerning his or her personal experience of salvation; personal experience of entire sanctification by the baptism with the Holy Spirit; knowledge of the doctrines of the Bible; full acceptance of the doctrines, the Covenant of Christian Character and the Covenant of Christian Conduct, and the polity of the church; evidence of graces, gifts, intellectual, moral, and spiritual qualifications, and general fitness for the ministry to which the candidate feels called.
- 228.4. To **carefully investigate** the conduct of each candidate to seek to identify whether or not the candidate is engaging in or has a pattern of conduct, which if continued would be inconsistent with the ministry for which the candidate has applied.
- 228.5. To **review for approval for reappointment** any local minister who has been appointed as supply pastor if he or she is to continue such service after the district assembly following the appointment. (529.6)
- 228.6. To **investigate and review** the cause of failure of an ordained minister to report to the district assembly for two successive years and make recommendation to the district assembly relative to the continued listing of the name on the published rolls of elders or deacons.
- 228.7. To **investigate** reports concerning an ordained minister indicating that he or she has placed his or her church membership with any other church or that he or she has joined with the ministry of another denomination or group or is participating in independent activities without duly authorized permission, and make recommendation to the district assembly relative to his or her retention on the roll of elders or deacons. (112, 536.11)
- 228.8. To **recommend** to the district assembly retired relationship for a minister requesting such relation and who, in the judgment of the board, is unable to continue in the active ministerial service because of disability (203.27, 534) or who desires to discontinue active ministerial service because of age.
- 228.9. To **recommend** to the district assembly, members of the clergy, and those licensed for continuing ministry roles, for transfer to

another district, including interim transfers approved by the District Advisory Board. (203.9, 535-535.2)

- 228.10. To **recommend** to the district assembly, persons having ministerial credentials, members of the clergy, and those licensed for continuing ministry roles for reception of transfer from other districts, including interim transfers approved by the District Advisory Board. (203.8, 535-535.2)

District Boards of Ministry

❖ J. The District Ministerial Studies Board

- 229. The District Ministerial Studies Board shall be composed of five or more ordained ministers, elected by the district assembly to serve for a term of four years and until their successors are elected and qualified. However, their terms of service may be staggered by electing a proportion of the board annually. (203.16)
- 229.1. Vacancies occurring in the District Ministerial Studies Board, in the interim of sessions of the district assembly, may be filled by appointment by the district superintendent. (212)

230. **The duties of the Ministerial Studies Board are:**

- 230. Before the close of the district assembly in which the board is elected, the district superintendent or district secretary shall call a meeting of all the members of the board for organization and assignment as follows:
- 230.1. The board shall elect from among its members a chairperson. They shall elect an ordained minister as secretary, who with the other members shall have the responsibility of **examining and advancing candidates** through a validated course of study for ordination. They shall maintain a permanent record for all students. (230.5, 527.1-527.3)
- 230.2. The chairperson shall assign to the other members of the board the **responsibility for and supervision of all candidates** enrolled in a validated course of study for ministerial preparation. Such assignment shall continue as long as the candidates remain actively enrolled during the committee member's term of office unless otherwise mutually arranged.
- 230.3. The chairperson shall attend all meetings of the board, unless providentially prevented, and shall oversee the work of the board each year. In case of necessary absence of the chairperson, the secretary shall do his or her work pro tempore.
- 230.4. The secretary shall, at the expense of the district assembly, provide a suitable record book of ministerial studies, which shall be the property of the district assembly, and shall be used according to instructions in the *Sourcebook on Ordination*.
- 230.5. The other members of the board shall **attend faithfully the meetings of the board** and shall **supervise all candidates** by (1) **fraternal encouragement, counsel, and guidance**; and (2) **training by example and by conversation concerning the ethics of the clergy with specific attention being given to how a member of the clergy can avoid sexual misconduct**. (230.1.)
- 230.6. The board shall **cooperate with the district superintendent and the Clergy Development office through the respective Course of Study Advisory Committee (COSAC) in seeking ways to encourage, aid, and**

guide the candidates who are pursuing validated courses of study in a Nazarene college/university or seminary.

- 231. The board may establish classes or seminars in order to assist licensed ministers or other candidates in the pursuit of the various validated courses of study, and establish, subject to approved district funding, central libraries of all books for loan when necessary.
- 231.1. The chairperson and the secretary of the District Ministerial Studies Board are authorized to enroll a student in a validated course of study for ministerial education, in consultation with the district superintendent. (230.1-230.2, 527.1-527.3)
- 231.2. The board shall carry out its responsibilities in conformity with the official *Sourcebook on Ordination*.
- 231.3. The board shall report all relevant data concerning each candidate's educational progress to the District Ministerial Credentials Board in time for that board to process the data before the district assembly. The District Ministerial Studies Board shall recommend to the district assembly placement and advancement in and graduation from the various validated courses of study. Such placement, advancement, or graduation shall be consistent with guidelines provided by the office of Clergy Development through the respective Course of Study Advisory Committee (COSAC).
- 231.4. The District Ministerial Studies Board shall be responsible, in cooperation with officially recognized Nazarene institutions for ministerial preparation and the Clergy Development office through the respective Course of Study Advisory Committee (COSAC), and under the general guidance of the district superintendent, for the promotion of continuing education for ordained ministers and other staff ministers on the district. The continuing education shall include education concerning ethics of the clergy with particular attention being given to how a member of the clergy can avoid sexual misconduct.

All of our structures are in place to serve the Church in Education at every level: local, district, field, regional, and general...and prepare men and women for pastoral and other lifelong ministries!

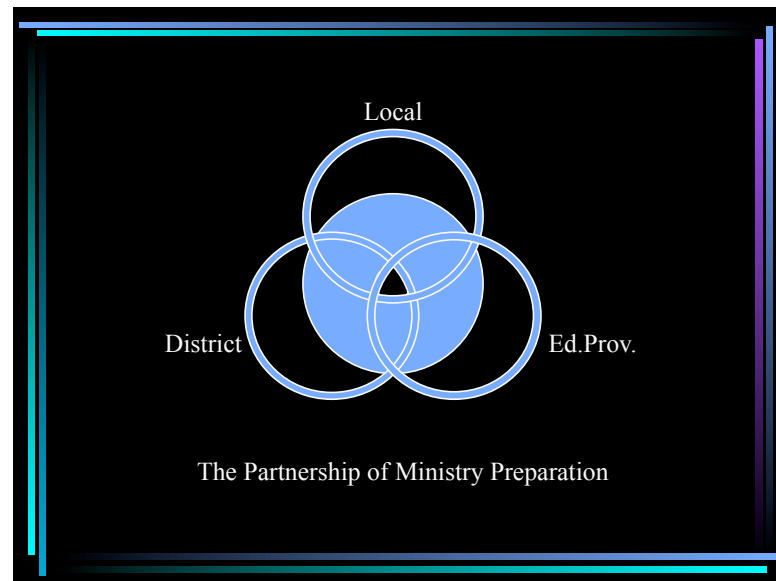
NOTE: There is a Power Point Presentation that accompanies this document.

More and Better Pastors

*The collaborative work of Education Providers,
Districts, and ministerial candidates*

The Challenge:

The challenge is not just ‘more’ pastors...though we need lots of them...but, ‘better’ pastors...well prepared and ready to serve in lifelong ministries. This is not a numbers game. It is a serious mission to multiply ministers for the growing church.

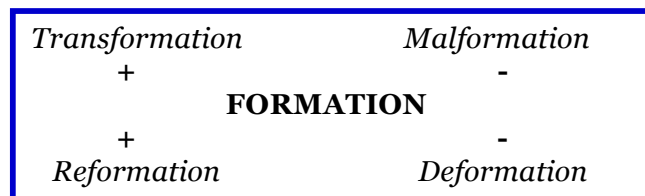


- ❖ The ‘partnership of ministry preparation’ is called for by both the Manual of the Church of the Nazarene, and the International and Regional Sourcebooks. This ‘partnership’ is meant to be a dynamic and living representation of the shared mutuality of care and nurture of the ‘called’. A person, called of God, often receives that call in the local church context. Indeed, all ministries are enlivened in the context of the local church, and are informed by our understanding of the church as the ‘people of God’, ministering to people in communities, before God. Therefore, the local church pastor and community is charged with loving and thoughtful nurture of ‘the called one’, and opportunities to apply that calling and to develop in holy ways need to be offered in the local church.
- ❖ The local church grants the first minister’s license and cares for the development of the called. It further recommends to the district the licensing of the ‘candidate’, registering her/him in the Course of Study at the proper time.
- ❖ The district shares responsibility with the local church in encouraging the candidate to pursue the Course of Study with intentionality and consistency. The District Board of Ministry interviews the candidate annually, for the purpose of progressing her/him through the Course of Study and ministry practice, until such time as the candidate is graduated from the Course of Study.
- ❖ The Education Provider shares responsibility with the local church and district in facilitating consistent pursuit of studies, both in the classroom and in the context of local ministries, until such time as the Course of Study is completed.
- ❖ Each of these partners have one common purpose or goal: to see the candidate progress and mature in her/his understanding of the ‘call’ and in fulfillment of all the necessary preparations for the sake of forming a competent minister, who understands her/his ‘call’ and who faithfully practices ministry before God, the church, and the community. The importance of this ‘partnership’ cannot be

overstated. Without it, a candidate may not progress as s/he should. Responsibilities on the part of any partner may not be abdicated to another. There are different levels of engagement by all partners at various times, but always, all partners are sharing in the development of persons toward the holistic fulfillment of their 'calling'.

❖ **Formation and the Ministry**

We are at all times (in all things) engaged in the formation of others... positively or negatively!



Positive Side of 'Formation':

Transformation: *when some powerful activity (crisis event) takes place to change dramatically one's nature.*

Reformation: *when influential adjustments are made to the normal life, which produces a change of direction in thinking or behavior.*

Negative Side of 'Formation:

Malformation: *when, due to a lack of vital necessary nurture, one is kept from developing normally to full maturity and wholeness.*

Deformation: *when, due to some powerful activity (crisis event), one's capacity for health and wholeness is compromised, if not lost altogether.*

❖ **To what end?**

Colossians 1:25-29

"...Presenting every person complete in Christ..."

❖ **Before Ordination**

- **Before:** *we must prepare young men and women for ministries, meeting minimum standards set by the RCOSAC in compliance with the International Sourcebook. Graduation from the Course of Study is only a beginning!*

- **The 4 C's:**

- **Content**
- **Competency**
- **Character**
- **Context**

- **Outcomes: To BE**

- **For the minister 'to be', the desired outcomes are expressed in:**

- loving God with all the heart, soul, mind and strength and the neighbour as oneself, as expressed in Christian Holiness. spirituality with an abiding sense of God's call.
 - existence as a person in relationship to others..
 - unquestioned integrity and honour.
 - passion for justice and compassion.
 - self-discipline and self-control.
 - humility, gentleness and sensitivity to others.
 - passion for the lost and courage to proclaim and live the gospel.
 - prophetic wisdom and discernment.
 - vision and commitment.
- **Outcomes: To KNOW**
- **For the minister 'to know', the desired outcomes are to have:**
 - a thorough knowledge of the holy Scriptures and methods of interpretation.
 - a clear understanding of Christian theology and especially the place of Christian holiness within it.
 - a solid grasp of the history of the Christian church and its mission through the centuries.
 - a knowledge of the Wesleyan theological heritage and traditions.
 - a working knowledge of the disciplines of the spiritual life.
 - an understanding of the significance, forms and place of Christian worship in the community of faith.
 - a firm understanding of Christian personal and social ethics.
 - a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills.
 - a clear understanding of the dynamics of Christ-like servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management.
 - an awareness of the brokenness of the human condition – both personal and societal.
 - an understanding of the dynamics of the human life and of groups within the local church and society, including marriage and family.
 - a grasp of the span of human history and culture, particularly of the minister's own context.
 - an awareness of cultural trends and influences in contemporary society including religious pluralism.
 - a knowledge of the operation of the polity and practice of the Church of the Nazarene.
 - an awareness of the legal framework in the society in which the congregation functions.
- **Outcomes: To DO**
- **For the minister "to do", the desired outcomes are to:**
 - model a godly life and vital piety.
 - think prayerfully about personal, familial and congregational development.
 - act with integrity and honour in all relationships.
 - respond to others with the love of God.
 - lead the people of God in worship, mission and service.
 - equip the saints for the work of ministry.

- preach the Word of God with clarity in a culturally appropriate fashion.
- teach by word and example.
- evangelise the lost.
- feed the flock.
- articulate clearly the mission of the congregation and the Church.
- minister to the brokenness of persons and society.
- communicate the truth in love.
- listen with care and discretion.
- facilitate the ministry of all the people of God at the local level.
- organise the local congregation as needed and appropriate.
- assess the effectiveness of programmes and plans.
- acquire skills in information technology and other media essential for ministry and mission.
- pursue life-long learning.

❖ **After Ordination**

- **After:** *we continue to grow in our ministerial development throughout ministry...what we call 'lifelong learning'.*
 - The **4 C's** and the **Be, Know, Do** components continue to be the framework of our curriculum development for *'lifelong learning'*.
- **Lifelong Learning**
 - We are involved in lifelong learning...
 - We are committed to excellence in
 - Preparation
 - Formation
 - Service
 - Disciple-making
 - Church development
 - **What is Lifelong Learning?**
 - We now speak of Lifelong Learning, rather than CEU's...because it is more than fulfilling a count or quota of 'units'.
 - Each ordained pastor should be engaged in a minimum of 20 hours of Lifelong Learning per year.
 - Student Learning Hours: the hours it takes for a learner to gain knowledge, practice skills, grow in character, and engage his/her context in meaningful ways.
 - See the Regional Sourcebook for more information related to Lifelong Learning.

NOTE: There is a Power Point Presentation that accompanies this document.