

THE
DISCIPLESHIP
PLACE

Exploring Nazarene
History and Polity



SESSION 4

Defining Issues of the 20th and 21st Centuries

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Defining Issues of the 20th and 21st Centuries

SESSION OVERVIEW

Ethics and Lifestyle

Lifestyle Policies

Globalization

Women in Ministerial Leadership

Application

Exam

Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

- At the end of this session, you should:
- understand the current issues that concern the future of the Church of the Nazarene
- understand and evaluate the identity of the Church of the Nazarene

INTRODUCTION

The session presents three issues that reflect the church's identity and heritage: ethics and lifestyle, globalization, and women in ministerial leadership. How these issues are handled will shape the future identity of the church.

ETHICS AND LIFESTYLE



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Nazarenes have placed a good deal of emphasis upon ethics and lifestyle. Churches within a Methodist tradition relate the gospel to real issues in living. We see this in the Methodist *Discipline*, which in the 1904 edition discussed such issues as divorce, dress, and amusements. In the 19th century, Christians debated issues like slavery and temperance. The Nazarene church in the 20th century, particularly in the US, responded to many cultural issues of behavior in their own book of discipline, the *Manual*. Any casual glance at an early *Manual* will show attention to issues of behavior. Some scholars contend it was the Nazarenes from the southern part of the US who pushed the church toward the adoption of strict ethical standards. However, even a summary glance of Bresee's *Manual* prior to the 1907 merger will show discussion of such issues as temperance, tobacco, divorce, songs, and literature. His *Manual* has a statement to avoid theaters, ballroom, circuses, lotteries, and other forms of gambling.

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

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

The Nazarenes continued the Methodist practice of having a Special Advice section. The 1908 *Manual* included discussions of such issues as temperance, tobacco, divine healing, secret societies, marriage, and divorce. In 1928, the section on Special Advices became renamed Special Rules. In 2001, the name of this section was changed to "The Covenant of Christian Conduct."

The third section of the *Manual* with statements on conduct is the Appendix. In 1928, General Superintendent R. T. Williams explained that the Appendix allowed individual Assemblies to take a stance on issues that would not be a matter of

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membership. Today, the Assembly votes on these Appendix statements every 12 years to decide whether they should continue as a reflection of the opinion of an Assembly of Nazarenes.

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

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

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

The focus on holiness lifestyle meant more than the focus on personal standards of conduct. The message of holiness caused Nazarenes to concern themselves with the conditions of the poor. Nazarenes believed holiness should evidence itself in concrete acts of service to the poor, not merely feelings of sorrow for them.

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

Also, in 1921 the *Herald* contained a report by the General Board of Social Welfare, formerly the General Rescue Board. The May 4, 1921, article related the stories of the Southwestern Training Home in Louisiana, the Rest Cottage in Pilot Point, the Bethany Training Home in Memphis, and the Rest Cottage in Kansas


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City. While we can read in the 1920s *Herald* these calls to support social ministries within the US, the discussion on globalization will show that a large amount of the church's finances and attention for social and economic endeavors shifted to the world areas outside of the West as part of the strategy of holiness evangelism. This is evident even in the 1920s. In 1921, an article by E. G. Anderson brings to the attention of Nazarene readers the terrible problems of famine in China and Russia. His response is to connect compassionate ministry and missions. A suggestion is made to fast a meal a week and give the money to the mission fund so these needs can be addressed throughout the world. At the end of the 20th century, the Church of the Nazarene returned to an emphasis upon compassionate social ministries both in the US as well as in the rest of the world.

The discussion of holiness and social compassion must be placed in perspective. The early Nazarenes did not envision the creation of a social service agency instead of a church. The Nazarenes took a different path than did the Salvation Army. This opinion is reflected in a 1918 *Herald* article entitled "A Forsaken Mission." Reformatory, social, and economic works are the result of the Church's real and divinely assigned work of saving men and women from sin. This article argued that social ministry flowed out of revivalism and the primary mission of the Church should always be on saving the individual. Again, C. B. Widmeyer writes in 1921:

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

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

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

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

The emphasis upon the formation of holy character and transformation of the whole being leads the church to wrestle with lifestyle issues and calls Nazarenes to acts of social compassion. Holiness affects how we live the personal life and how we respond to the needs of the world. But the call for social acts of compassion must not replace the emphasis upon the mission of proclaiming entire sanctification. Hopefully, social ministry will be a way of proclaiming this message. Failure to involve oneself in the social needs of the world may cause some to question the value or the relevancy of the message of entire sanctification.

LIFESTYLE POLICIES



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In crafting a policy on ethical and lifestyle issues, the church often has chosen to protect itself against two opposite forces. One power group pushes the church toward legalism. The other, usually the general culture, calls for few, if any, limits on behavior. These principles emerged in the US as the church worked through such lifestyle issues as mixed bathing (swimming), dancing, entertainment, sports, alcohol, and tobacco.

MIXED BATHING

One glimpse of how the church forms a policy in response to these forces is found in the action of the General Assembly of 1928 in its consideration of legislation dealing with mixed bathing or swimming. In this discussion, the church attempted to define the meaning of modesty in dress in a particular cultural situation, an issue considered by Christians in every culture. The recommendation asked that mixed bathing, or the public swimming of men and women together, be listed in the General Rules with other entertainment to be avoided. The legalistic group simply wanted to ban any public swimming together of men and women. The general culture argued for few limits.

The action taken by the church attempted to withstand the pressure from both groups. First, the church replaced mixed bathing with the phrase public promiscuous bathing. This shifts the discussion from a blanket prohibition against swimming by men and women to inappropriate modes of such activity. Second, they located the statement in the Appendix, instead of in the General Rules section. R. T. Williams explained the placement in the Appendix section allowed for the Assembly to address the issue without making this issue a test of membership.

Those reading the statement after 50 or 75 years may find odd the expression promiscuous bathing because we do not understand the context of the issue and what was attempted with this change of words and the placement of the statement. Instead of ruling out the entire activity, the Assembly attempted to point to a particular behavior that would not be in accordance with Christian modesty. Holiness rejects legalism by not ruling out the entire activity, but it also rejects liberalism by arguing that limits do exist.

The question considered for any Christian would be the meaning of modesty for a Christian in our own culture. The 2001 *Manual* statement in the Appendix on “Public Swimming Recreational Activities” directly refers to the general principle


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of modesty: “We remind our people of our traditional concept of ‘modesty that becometh holiness’ and urge that Christian judgment be exercised in the matter of swimming or sunbathing in public places.” Without legalistically indicating what is immodest, the statement calls the Christian to apply the principle to this activity.

DANCING AND ENTERTAINMENT

Two issues that have gone through revision in the years have been statements concerning dancing and the entertainment industry. First, let us examine dancing. In the 1907 and 1908 unions, the church listed within the General Rules that we should avoid the ballroom. Part of the motivation for this rule might be viewed in this comment from a May 1926 *Herald* article “The Social Status of the Dance”:

“In the rural community where we were reared when church members danced, they ‘danced out of the church.’ That is, they did not usually dance until after they had made up their minds to quit professing Christianity and to leave the membership of whatever denomination they were allied with.”

The statement of prohibition on the ballroom remained in the General Rules (now Covenant of Christian Character, paragraphs 21 – 21.3) until 1976 when the statement was modified into a more general statement that what should be avoided would be entertainments that dishonor God. In the same year, a Special Rule (now Covenant of Christian Conduct, paragraphs 28 – 35) was adopted which read that we should avoid, “All forms of social dancing. We hold that such actions tend to break down proper inhibitions and reserve between the sexes.” In 1993, this was modified to read, “all forms of dancing that detract from spiritual growth and break down proper moral inhibitions and reserve.”

These three statements show the movement in opinion from 1907 to 1993 was from a prohibition against the place where dancing took place to social dancing itself, to forms of dancing that would negatively impact Christian character. The Appendix addressed a related issue. In 1952, the Assembly took a stance against modern or folk dancing. Through the years, the prohibition extended to those activities conducted in local schools. In 1993, the Assembly did not continue this statement. For any culture the question is, how does our Christianity affect our participation in dancing?

The issues connected with entertainment—the motion picture to television to the Internet—received a good deal of attention in the 20th century. As early as the 1920s, the general church began to consider what position Christians should take toward the new entertainment medium of motion pictures. Concerns appeared in the *Herald of Holiness* about the promotion of sex appeal in movies. Authors

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rejected the argument by producers that the movies only gave the people what they wanted. With the 1930s came the church's boycott of the movies. In 1936, the *Herald of Holiness* explained:

“Our people must take an uncompromising stand against these most dangerously influential corporations whose sole end is greed and gain with a total disregard of the moral welfare of our country. We, as a church, cannot afford to discriminate between good and bad pictures.”

In the 1950s, the church debated how a Christian should respond to television. Some wanted an outright ban of any use of this media. We find this discussion held in the 1952 General Assembly. The leadership of the church opposed a total ban on television because it wanted to keep the church from a legalistic approach to living. The position adopted by the General Assembly and reported in the *Herald of Holiness* was the following:

“We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.”

This issue surfaced in the 1980s and 1990s with attempts to modify the position of the church in regards to the motion picture industry. Eventually in the 1990s, a measure was adopted which seemed to place the church in favor of discrimination in personal selection of individual movies rather than outright boycott of the industry itself. With the church being an international fellowship and the motion picture distribution being worldwide, this policy would impact believers throughout the world. The difficulty with the 1930s policy came with the development of entertainment delivery systems such as VCRs, cable TV, and the Internet; thus, the 1990s proposals on movies sounded very similar to the one adopted on television during the 1950s, a policy of personal discrimination.

Therefore, in the long history of the church's reflection on this issue, two different but significant conclusions have been drawn and applied. In the 1930s, the church wisely recognized the corporation behind the industry should be held responsible for its product. Beginning in the 1950s, the church advanced a different but equally important principle that the membership must be taught how to make good decisions when confronted with new situations resulting from advanced technology. The biblical principle is self-control. The question remains, how does Christianity impact our choices of entertainment?

NOTES**SPORTS**

Sports play a major role in many cultures throughout the world, particularly as reflected in the interest in soccer and the Olympics. In the US between 1940 and 1960, the church struggled with what guidance should be given to Christians on this issue. The issue emerged primarily in regards to the role of sports in the colleges of the church. In the 1940s, a policy was advocated that only intramural athletics should be conducted at Nazarene colleges. However, in the late 1950s and early 1960s, resolutions were brought to the Assembly, which would allow the colleges to participate in intercollegiate athletics. In several cases, this was the actual policy of the colleges.

The 1964 Assembly adopted a rule on athletics that allowed the Education Department to make the decision. From the 1960s, there developed in Nazarene colleges a move toward more active involvement in athletics, which actually paralleled the expansion of the role of sports in culture and society. Opinion has changed to such an extent that in the 2001 Assembly, the paragraph on athletics was not restored to the Appendix section of the *Manual*. This suggests the issue is no longer one of active debate, but that athletics is an accepted part of church culture. The question remains, what role should sports play in the living of a Christian.

ALCOHOL AND TOBACCO

How culture responds to a certain issue impacts how a church might be viewed within a particular culture or society. For example, two issues that have been treated the same in the Church of the Nazarene received different treatment in US culture. From the beginning of its history, the Church of the Nazarene has taken a stance against tobacco use and the consumption of alcohol. Since 1989, the Appendix has included a statement in support of the desocialization of alcohol. The 2001 Assembly reaffirmed the church's position of abstinence relating to alcohol. On both of these issues, the church has argued for taking political and economic action against these industries.

In most of the 20th century, the church in the US was at variance with culture on both of these issues. However, a change in US culture in regards to smoking began in the 1960s. The culture slowly endorsed a policy of abstinence. The position of the Church of the Nazarene in the US finds itself in the mainstream of culture. In other regions of the world, where smoking is still culturally acceptable, the position of the Church of the Nazarene may result in ridicule for Nazarenes. Moreover, in regards to social drinking the church remains at variance with the general cultural norm in the US.

GLOBALIZATION



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

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

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

The depression years of the 1930s brought hardship to those serving throughout the world and made difficult the financing of missions. The growth of the church in the 1920s and 1930s made it glad it had more pockets to draw from to support mission programs. The mission program moved forward in a postwar world in the 1950s and 1960s. Yet, the true globalization of the Church of the Nazarene began in the 1970s. In the General Assembly of 1972, steps were taken to move the church in structure, as well as name, toward an international fellowship, with the proposal that mission area districts must be represented on all legislative bodies of the church. In 1976, concrete steps were taken to make possible a regional church with the creation of intercontinental zones. In 1980, these zones became six church regions.

In the 1980s and 1990s, this concept of a global church was studied through two General Assembly commissions: the Commission on the Internationalization of the Church and the Commission on the International Church. One of the


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significant issues of the 1997 General Assembly revolved around how to govern in the assembly with the large number of delegates. So, when the number of voting delegates was to be reduced, debate on the proper representation of delegates emerged. Also, the principle was set forth of “one church, one doctrine, one polity, and one policy.”

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

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

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

A few attempts in limited areas of the world such as Haiti were made to improve economic conditions. The passion for missions fueled a program to improve social conditions along with preaching the gospel message of entire sanctification. When people are hungry in Haiti and suffering comes from earthquakes in Guatemala, the church has responded to the needs of the hurting. Evangelism and social compassion go together.

In another ministry, Work and Witness, individual church members carry out the wedding of holiness and social compassion as they travel to world areas to do construction work and perform other services for those in need. In the last 20 years, the church has again realized compassionate ministry must be an outflow of holiness in the local churches as well as on the mission fields. This has led to a revival of concern for social ministry within the local church setting in the US as well as in the rest of the world. The transition to an actual global church raises many issues. The sharing of power and listening to people from various cultures as they think through the meaning of holiness and entire sanctification are critical to the church.

- Power sharing refers to representation at General Assembly and on the General Board.
- Power sharing also refers to the development of indigenous leaders at every level of leadership in world areas.


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- Power sharing means the development of educational systems that allow believers to participate in dialogue concerning the theology and mission of the church.

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

WOMEN IN MINISTERIAL LEADERSHIP

The role of women in ministerial leadership has changed in the last 100 years. However, the Church of the Nazarene has not always coincided with the general population and its own heritage on this issue. In the early 20th century, the church in the US afforded opportunities for women in ministry. This can be seen in early articles of the *Herald of Holiness* that spotlighted the work of women in the Church of the Nazarene.

In October 8, 1919, we find these words about the “Women of the Fifth General Assembly”:

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

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

One example of women active in the leadership of the church in the 1930s and 1940s was Rev. Agnes White Diffie, the pastor of Little Rock First Church of the Nazarene, one of the larger churches in the denomination. In the November 22, 1933, *Herald of Holiness*, General Superintendent Chapman used her ministry in Little Rock as an example of where the Church of the Nazarene was growing in established churches. Little Rock First had increased by 149 members in the Assembly year. Dr. Chapman quotes from Rev. Diffie’s pastoral report to illustrate how an established church can grow and succeed. The 30-year


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anniversary booklet (1938) of Little Rock First Church notes that membership had increased from 227 to 623 in seven years. We also learn she had a radio ministry on station KARK with Sunday and daily broadcasts.

Another example of women in ministry is Olive M. Winchester. She was recognized by a September 1933 *Herald* article as the first lady in the world to enroll and take a Bachelor of Divinity degree in Glasgow Divinity School, to take a Master of Systematic Theology Degree from Pacific School of Religion, to take a Doctor of Theology degree from Drew Theological Seminary, and that in each of the above instances she was preparing herself to be a leader and teacher in Biblical Literature.

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

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

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

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

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Stan Ingersol explains part of the rationale for why Bresee supported the ordination of women: Bresee insisted that a ministry inclusive of women is apostolic, while one that is not inclusive is not apostolic. The key scripture was Acts 2:16-17. Women were eligible for every office in the new church, but the essential issue regarding their ordination was not democracy or social justice but apostolicity. Men and women share in proclaiming the gospel in the church that moves by the power of the Holy Spirit. Stan Ingersol, "They Shared a Dream," in *Herald of Holiness*, June 1997, pp. 14-19.

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

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

The early Nazarenes chose not to allow differences on baptismal mode and millennial theories to be issues of division in the church so the message of entire sanctification could be preached.

APPLICATION



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1. View the video on Nazarene women in the ministry, *Ablaze with Love*, available from <http://whdl.org/en/browse/resources/11814>
2. Suggested Reading:
 - Bassett, Paul. *The Ordination of Women to Ministry in the Church of the Nazarene*. Available at: http://whdl.org/sites/default/files/resource/academic/BASSETT_Ordination%2520of%2520Women.pdf
 - Purkiser, W. T. *Called unto Holiness*. Vol. 2, *The Second Twenty-Five Years, 1933-58*. Kansas City: Nazarene Publishing House, 1983; Reports of the *Commission on the Internationalization of the Church*, 1980, 1985.
 - Reports of the *Commission on the International Church*, 1989, 1993, 1997.
3. Read and reflect on the sections in the *Manual* that deal with lifestyle issues in the Covenant of Christian Character and the Covenant of Christian Conduct.
4. See: http://whdl.org/sites/default/files/resource/book/EN_manual_2013-17.pdf

EXAM



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1. Which of the following issues do NOT reflect the church's identity and heritage?
 - A. ethics and lifestyle
 - B. globalization
 - C. women in ministerial leadership
 - D. fundamentalism
2. The Church of the Nazarene responds to many cultural issues of behavior in their book of discipline, the *Manual*.
 - A. True
 - B. False
3. The Appendix of the *Manual* allows individual Assemblies to take a stance on issues that would not be a matter of membership.
 - A. True
 - B. False
4. Nazarenes believed holiness should evidence itself in _____.
 - A. feeling sorrow for the poor
 - B. concrete acts of service to the poor
 - C. creation of a social service agency within the church
 - D. equalization wealth and wages
5. The current position of the Church of the Nazarene relative to the motion picture industry is _____?
 - A. outright boycott of the industry
 - B. making attendance a matter of personal discrimination between good and bad entertainment
 - C. allows movies to be watched only on TV, but not on the internet
6. The following was a statement from 1952 concerning television: We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.
 - A. True
 - B. False

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7. The global mission of the Church of the Nazarene has always been connected to proclaiming the message of entire sanctification and holiness.
 - A. True
 - B. False

8. In order to move the church toward an international fellowship, the General Assemblies of 1972 and 1976 _____.
 - A. proposed that mission area districts be represented on all legislative bodies
 - B. changed the official name of the church
 - C. held an international theological conference outside the USA
 - D. created intercontinental zones (regions)
 - E. A, B, D

9. The church bases its support of women in the ministry on the same principle of democracy in that God calls both men and women into the ministry.
 - A. True
 - B. False

10. From its beginning, the Church of the Nazarene has recognized the eligibility of women to every order and office in the church.
 - A. True
 - B. False

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT



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Be prepared to discuss the following with your mentor.

1. Think about and list some of the key lifestyle issues for the church (as a denomination) to state a position upon in today's world.
2. How can the church help Nazarenes understand the message of entire sanctification and holy living, and more importantly how the experience of entire sanctification can be a reality for Nazarenes around the world?
3. Why do you think it has been hard for women to have easy access to roles of ministry within the church? How can women be supported in following their call to ministry? How does your local church feel toward women becoming ministers?
4. What would be a rationale for the existence of the Church of the Nazarene for someone who does not belong to the church?
5. How do we instill a love for the call to holiness in our people today?