

School of Ministry

**School of Ministry Board Student Handbook
Updated ~ March 2008**

UPSTATE NEW YORK SCHOOL OF MINISTRY
SUMMARY OF DIRECTIONS IN PURSUING ORDINATION

PROCESS

1. Calling is normative (Manual paragraph 400):
 - a) **ALL** Christians are ministers. (II Corinthians 5:17-21)
 - b) There are also specific callings. (Ephesians 4:11-13)
2. Local churches are responsible to assist persons to identify their ministry by involving them in ministry.
3. The first steps to full time ministry are to be taken in the local church by:
 - a) The church and pastor creating an atmosphere where this call can take place.
 - b) The pastor understanding one of his primary responsibilities is to identify and affirm such called persons.
 - c) Because we believe the decision to follow the call of God into full time ministry must be confirmed through usefulness in ministry, the pastor and local church must involve individuals who sense this call to a wide spectrum of local church ministries.
 - d) Personally mentor persons responding through regular prayer, training and, development in ministry.
 - e) Guiding the individual to proper educational development and licensing.
4. Those pursuing a call to full time ministry should exhibit the following characteristics:
 - a) A close walk with Christ
 - b) Leadership abilities
 - c) Modeling
 - d) A spirit of love, sacrifice, and service.

Granting of a Local Minister's License

Basis of Recommendation of the Pastor to the Local Church Board:

1. Completed one full year of guided ministry under the direction of a mentoring pastor
2. Register with District School of Ministry
3. Continue in a program of an agreed ministry plan under the direction of the pastor
 - a) Proper course(s) of studies.
 - b) Practical involvement in ministry through a ministerial involvement plan.
 - c) Pursuit and development of a spiritual life.
4. The Local Church Board will monitor this.

Primary responsibility is given to the Pastor and the District School of Ministry. The local church board is to interview the candidate before granting a local license. "Gifts and graces" should be evident that support a call. The candidate's overall ability to communicate and form good personal relationships is also to be considered.

When the local minister registers with the School of Ministry, he/she may begin to take courses from the course of study, Bible College, or University.

Granting of a District Minister's License

1. The candidate must have completed all the above requirements for a Local Preacher's License and hold that license for at least one full year.
2. The local pastor must recommend the candidate to the District School of Ministry and provide a written assessment of the candidate's involvement in ministry.
3. Must have completed two-courses in the first year of the course of study. Exploring Nazarene History and Polity is required for one class and your choice on the second class.
4. Must have recommendation of local church board and pastor.
5. Should have attended the district assessment meeting. The assessment meeting will evaluate the candidate in the following areas:
 - a) Behavioral assessment interview (six hour with spouse)
 - b) Leadership style assessment tool
 - c) Proficiency in handling assignments
 - d) Local church (involvement, evaluation, recommendation) - from Pastor
 - e) Background check
 - f) Spiritual gifts assessment
 - g) Teaching and discussion of evaluating a "Call to Ministry"
 - h) Teaching and discussion on conflict resolution.
6. The District School of Ministry will look for the following characteristics in those who apply for a district license:
 - a. Evidence of call and passion for missional ministry
 - b. Spousal cooperation and approval
 - c. Biblical/Wesleyan Holiness world view
 - d. Spiritual and ethical integrity
 - e. Relational - able to build and develop healthy relationships
 - f. Spiritual and effective leadership
 - g. Self-starter - high level of personal initiative
 - h. Creativity
 - i. Relevant Communicator
 - j. Collaborative Spirit

UPSTATE DISTRICT SCHOOL OF MINISTRY MCOS ENROLLMENT PROCESS

1. Affirm the call to ministry at the local church level.
2. The pastor sends a dated letter of confirmation of the call to the district chair of the School of Ministry, noting approval of the church board of a local preacher's license for the candidate.
3. The candidate sends **\$35.00** for enrollment fee to the district office.
4. The pastor gives the candidate an enrollment form which is filled out completely, signed by the pastor and the candidate and sent to: Dr. Gary Goodell at 228 Dean Road, Spencerport, NY 14559.
5. The School of Ministry chair will evaluate the student's placement and send a student progress report form to the student.
6. The student will send a **\$100.00** registration fee per course to the district office along with a class enrollment form.
7. The district office secretary will send a flyer advertising upcoming course offerings, dates, venues and teachers.
8. Class admission will be preceded by payment of the course registration fee to the district office.
9. Students are responsible to enroll and take the courses that they need.
10. Lay people are welcome to take courses. The charge for laypeople is **\$35.00** per course.
11. Lay people may receive Christian Lay Training credit for taking a course. Rev. Ed Darling @ 25 South Street, C-86, Marcellus, NY 13108 reports such credits.
12. The district office will inform students when and where they need to meet with the District Board of Ministry for annual pre-assembly interviews.
13. These interviews are used in conjunction with progress in the MCOS to recommend advancement or graduation.
14. Students who do not take the minimum of two courses in any given assembly year (1 March deadline) may be dropped from the MCOS.
15. District minister's licenses are administered by the district office. Applications are available on line. Pastors are directed to contact the district office for details.
16. There will be an assessment process for the licensed minister that will be completed as part of their first year course of study. This assessment is for both the candidate and spouse.
17. A major follow-up assessment review will be conducted for those completing the fourth year level and prior to their graduation from the course of study. This review will include the spouse.
18. All candidates for ministry are required to meet with the District Board of Ministry yearly.
19. There is a 10-year completion date once the student has received a district license.
20. Students coming to the district by transfer will be evaluated and included in the assessment process.

UPSTATE DISTRICT SCHOOL OF MINISTRY
Modular COS Enrollment Form

Complete the form and send to: Dr. Gary Goodell
228 Dean Road
Spencerport, NY 14559
Email: garygoodell@rochester.rr.com

Send **\$35** to the district office along with a copy of the enrollment form.

Name _____

Mailing Address _____

Home Phone _____ Email address _____

Gender: M _____ F _____ Date of Local Minister's License _____

Local Church _____

Applicant's Signature _____

Pastor's Signature _____

Method of Study: **College** ___ **University** ___ **Bible College** ___ **NTS** ___ **Modular COS** ___

Online Degree Program ___ (at an approved college or university) **Combination** ___

Only seven, approved, online non-degree courses (MCOS Requirements) are allowed.

Area (s) of ministry currently serving:

Seeking ordination in the Church of the Nazarene? Yes ___ No ___

Ministry to which you are called: **Pastor** ___ **Evangelist** ___ **Christian Education** ___

Youth Minister ___ **Music Minister** ___ **Compassionate Ministry Minister** ___

Minister of Administration ___ **Chaplain** ___ **Lay Minister** ___

Previous college credits? No ___ Yes ___ Send transcript (s) for transfer credits.

List college(s), university(s), seminary(s), Bible College(s)

List degree(s) completed and date(s) of completion

UPSTATE DISTRICT SCHOOL OF MINISTRY
Class Enrollment Form

Complete the form and send along with a check to:

Upstate New York District
P.O. Box 116
Camillus, New York 13031

Name _____

Home Phone _____ Email address _____

Local Church _____

Name of Course _____

Date of Course _____ Amount of Check _____

Course Instructor _____

Applicant's Signature _____

UPSTATE DISTRICT SCHOOL OF MINISTRY MODULAR COS REQUIREMENTS

1. A maximum of seven courses may be taken from an approved college or university. These courses are:
 - (1) Providing Christian Education for All Ages
 - (2) Communicating the Gospel in a Pluralistic World
 - (3) Communicating Christ Cross-Culturally
 - (4) Exploring Our Christian Heritage 1
 - (5) Exploring Our Christian Heritage 2
 - (6) Tracing the Story of God in the Bible
 - (7) Exploring Christian Ministry
2. This does not apply to degree programs in Nazarene Colleges, Universities, Seminaries or Bible Colleges. Nor does it apply to a degree program taken from a school in a sister holiness denomination. Degree programs, of course, receive precedence over the MCOS.
3. This restriction does apply to all on line, non-degree, courses and programs.
4. Courses taken in a COS program on another Nazarene district will be accepted according the format issued by Clergy Development.
5. Transcripts from non-Wesleyan schools will be evaluated in the light of the Wesleyan based theological requirements in the MCOS and according to the practice of ministry found in the Church of the Nazarene.
6. The registration fee per course is \$100.00
7. Teachers are to follow the faculty guides prepared by Clergy Development
8. Students are to obtain the appropriate student guide from Clergy Development. Guides can be downloaded on line at (1) www.nazarenepastor.org (2) CLERGY DEVELOPMENT; (3) CLERGY EDUCATION; (4) Clergy Education Links: Download Faculty and Student Guides for Modular Course of Study; (5) CLERGY EDUCATION: Get Documents; Get Modular Guide.
9. Student guides are the primary study resource for students. Students are required to have a student guide. In addition, teachers may require certain books in the bibliography to be read.

10. Students will follow whatever pre-class and post-class instructions are set by the teacher. Admission to the class may depend upon finishing pre-class assignments. Credit for the course is contingent upon fulfilling all requirements, including post-class assignments to be completed according to the instructions and time limit set by the teacher. Students will have no more than six weeks to submit post-class assignments. No credit will be given for courses with incomplete work assignments.
11. Typical class times:
 - Friday @ 7:00-9:00 p.m.
 - Saturday @ 9:00 a.m. to 4:00 p.m.
12. The goal for classroom hours is 20-25 hours. Some courses may require more or less classroom time at the discretion of the instructor.
13. There may be a research paper—or, several shorter papers, at the discretion of the teacher.
14. In some courses, a student journal may be required, along with small group discussion of the journal and/or small group discussion of the lesson material.
15. Preaching courses will require two written sermons and a video presentation of a sermon preached in a local church.
16. Before graduation, a minimum internship requirement of 3-months will be met through service in a local church with the pastor and/or a district assigned elder serving as mentor.

For the District Board of Ministry,
Rev. Dr. Gary Goodell, Chair
Upstate District School of Ministry

COURSE SCHEDULE

The normal sequence of courses for a student will follow the schedule presented. These courses are arranged to provide a foundation in theology, Bible and the church in the first half of the MCOS curriculum. It is recommended that students complete the courses assigned to a particular year before other courses are taken. Exceptions to this policy will be granted only for special reasons. Application to make an exception will be made through the Upstate District School of Ministry. A possible exception would be not enough courses offered in a year to which a student is assigned.

It is to your advantage to take as many courses as are offered in the year in which you are placed. Twenty five courses on a part time basis will take a long time to complete. For instance, two courses a year requires a twelve year period to finish the MCOS. Traditionally, students have been given ten years to finish the COS. In the old Directed Study program, a student could take as many courses in the home as he or she could handle. The MCOS requires a class room schedule. You will need to plan your course load carefully in order to finish within a ten year period. It is, of course, possible to take seven courses off district, on line at NBC. That leaves 18 courses. The Upstate District School of Ministry staff will thoughtfully plan course offerings to expedite your progress through the MCOS. You are responsible to plan your course schedule and to register for the courses when they are offered.

MODULAR COURSE OF STUDY

FIRST YEAR

1. Exploring Nazarene History and Polity
2. Investigating Christian Theology 1
3. Interpreting Scripture
4. Administering the Local Church
5. Becoming a Holy People
6. Exploring John Wesley's Theology

SECOND YEAR

7. Telling the NT Story of God
8. Telling the OT Story of God
9. Investigating Christian Theology 2
10. Exploring Christian Ministry
11. Declaring the Gospel of God
12. Preaching The Story of God

THIRD YEAR

13. Examining Our Christian Heritage 1
14. Examining Our Christian Heritage 2
15. Shepherding God's People
16. Leading the People of God
17. Supervised Ministry Experience (Internship)
18. Communicating with Spoken and Written Language

FOURTH YEAR

19. Tracing the Story of God in the Bible
20. Practicing Wesleyan-Holiness Spiritual Formation
21. Communicating Christ Cross-Culturally
22. Communicating the Gospel in a Pluralistic World
23. Providing Christian Education for All Ages
24. Living Ethical Lives
25. Conflict Management

Sourcebook for Ministerial Development
General Church of the Nazarene
(Copied)

Ordination: A Privilege, Not a Right

The Church of the Nazarene requires that certain educational preparation and certain ministry experience requirements be fulfilled before a person can be ordained. The period of full-time ministry experience varies from three to five years depending on your ministerial role. **Completion of the minimum educational and experience requirements does not automatically qualify a candidate for ordination.** It is the task of the District Ministerial Credentials Board to determine when you are ready to be interviewed with the possibility of recommendation for ordination. They will use a variety of methods to arrive at this conclusion. Their personal observations of you, reports from your congregation, and reports by your district superintendent are just a few of the ways they will be seeking information that will help them know if it is time to invite you for an ordination interview.

For you to announce that you have met the ordination requirements and that you are ready to be ordained reveals a misunderstanding of the nature of ordination and of servant ministry in the church. You do not need to be impatient as the time of possible ordination draws near. You will not receive financial benefits nor increased opportunities for ministry when you are listed as ordained rather than licensed by your district. Because ordination is for a lifetime, both the church as represented by the District Ministerial Credentials Board and you as Christian will want to be very sure that all spiritual, theological, personal, and professional issues pertaining to your fitness for ordination are completely resolved before proceeding.

PORNOGRAPHY

Pornography threatens to erode the moral foundation of our nation. Its use is on the rise especially through sites available over the internet. The temptation is powerful and the pornography is just a few clicks away. Internet pornography is easily accessible and anonymous.

For many it has become an obsession that has led to an addiction despite any consequences personal or professional.

The viewing of pornography has been called a victimless crime. But that is far from true. You can see the cost as it is displayed in lost jobs, failed marriages, ruined reputations, and destroyed families. You can observe the devastating consequences of pornography on personal character and the dignity of other human beings created in the image of God.

The use of pornography involves a fantasy world devoid of any real relationships, love, or concern. People are seen only as objects for sexual gratification. Human dignity and worth are pushed aside. Sex is limited almost entirely to its physical aspects and detached from any moral responsibility. Pornography promises pleasure and fulfillment but ultimately delivers perversion and leaves a driving hunger for more. It robs us of the satisfying and fulfilling sexual gratification that God intended.

The Bible is clear that our sexuality is a gift from God. But like all other gifts it calls for proper stewardship. The gift can be misused and polluted. When that happens it is robbed of its true beauty and ability to fulfill. When our sexuality is expressed outside the bonds of the marriage relationship it becomes distorted, self-serving, and destructive. When expressed within the self-giving relationship of marriage it is not just the sharing of sex but all of life. (Proverbs 5:13-19). That's God's plan for healthy, fulfilling sexuality. Pornography undercuts God's design and plan.

Jesus warned against sexual impurity (Matthew 5:28) and the apostle Paul cautioned Christians to avoid sexual immorality. (I Thessalonians 4:34; Colossians 3:4-14; I Corinthians 6:18)

Unfortunately, Pastors are as vulnerable to the lure of pornography as anyone else. We urge our pastors to take proper safeguards with the use of time and technology. Special care should be taken with the use of computers at home or in the office. We are called as Christians to sexual integrity. Sexual immorality, including the use of pornography, has no place.

When it comes to what we think, read, or see we must apply the admonition of the Apostle Paul, "whatsoever is true, whatsoever is noble, whatsoever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things" (Philippians 4:8).

TITHING

Tithing has been defined as "the worshipful act of giving God 10% of your income." Some Christians believe that tithing is an Old Testament practice which doesn't apply to Christians today. This viewpoint stresses that it was abolished along with other dietary and ceremonial laws. The truth is, tithing pre-dated Jewish laws by hundreds of years. Abram gave a tithe after rescuing Lot (Genesis 14:20). The victory and recovery of people and possessions was not simply the result of Abram's strength. The tithe was given in recognition of God's presence and help. It expressed thanksgiving and acknowledged God's blessing. Throughout the Old Testament tithing was never an issue of money. It was about acknowledging, trusting, respecting, and honoring God. The tithe was a gift to God that gave Him glory and expressed thanksgiving for His blessings (Malachi 3:8).

The same principle can be seen in New Testament passages that deal with our stewardship. Giving is not primarily about economics but about theology. Giving is a matter of the heart. Paul noted that the churches in Macedonia "gave themselves first to the Lord" (II Corinthians 8). He encouraged the Corinthian believers to give as "expressions of thanks to God" (II Corinthians 9:12). Giving should be "cheerful" (II Corinthians 9:7), sacrificial (Luke 21:1-4), systematic and proportionate (I Corinthians 16:2), generous (II Corinthians 8:2-3), not grudgingly given (II Corinthians 9:5), and a response of love (II Corinthians 8:2-12).

In the Old Testament tithing was required. The New Testament emphasizes that our giving should be generous and "as God has prospered us". It opens the door beyond just the tithe giving. The standard of giving is elevated in the New Testament from a percentage of one's income to a loving and overflowing response of love for God and the physical and spiritual needs of the body of Christ. Again, the primary motive is love for God, gratitude for His blessings, and a desire to do His will. We give to God because He has given to us. Our giving habits are a testing of our gratitude toward God who has poured out His blessings upon us. It's a testing of our love for the one who has provided for our salvation through the giving of His Own Son. The Old Testament standard was a tenth but the New Testament says "see that you also excel in this grace of giving" (II Corinthians 8:7). Certainly excelling isn't referring to something less than the minimum requirement of the Old Testament. If the Jews in the Old Testament gave a tenth, how could Christians saved by grace do less? Our delight should be in seeing how much we can give rather than how little.

When we tithe we acknowledge God's ownership of all things and effectively support the ongoing ministry of the body of Christ. Our manual reminds us that God "has established a system of giving that acknowledges His ownership over all human resources and relationships. To this end all His children should faithfully tithe and present offerings for the support of the gospel." (Manual part III, E, 38)

As ministers of the Gospel it is our privilege and responsibility to lead the way in the responsible stewardship of our lives. Tithing is an important part of that stewardship.

THE GIFT OF TONGUES

Very early in its history the Church of the Nazarene stated its disagreement with various "Pentecostal" groups that identified the gift of tongues as evidence of being baptized with the Holy Spirit. In 1919 the General Assembly voted to drop the word "Pentecostal" from the official name of the Church of the Nazarene.

This historic perspective was re-affirmed in 1971 and 1976 by the Board of General Superintendents. "It is our considered judgment and ruling that any practice and/or propagation of speaking in tongues either as the evidence or the baptism with the Holy Spirit or as a neo-pentecostal ecstatic prayer language shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene" (Manuel, paragraph 25, section 3)

The perspective of the church is not a denial of the authentic gifts of the Spirit but rather a clear statement on ideas that are not fully Biblical concerning the gift of tongues. The gift of tongues involves human languages given to communicate the gospel. Its purpose as seen in the book of Acts is evangelism and instruction. (Acts 2; 10; 19)

In I Corinthians 12; 13; and 14 the Apostle Paul corrected the abuse of the authentic gift of tongues that was taking place in the Corinthian church. Their misuse of the gift promoted pride in self, and a lack of communication rather than the communication of God's truth to a needy world.

The emphasis on ecstatic utterance or a prayer language as practiced by various Pentecostal and Charismatic churches does not fit the idea of languages presented in the book of Acts nor the specifications and restrictions of I Corinthians.

As a church we are not reflecting on the sincerity, love of Christ, or dedication of those who disagree with us. We rejoice in the fact that they belong to the body of Christ. But our interpretation of the scriptures and understanding of the gift is clear.

Those who practice "tongues speaking" as an ecstatic utterance or prayer language, or promote it in any sense, are encouraged to seek membership and affiliation with a group that endorses that view.

SOCIAL DRINKING

There has always been controversy around the issue of the drinking of alcoholic beverages. Some are strongly against the drinking of alcohol and others just as adamant in favor. Having viewed the damaging effects of alcohol on individuals and society, the Church of the Nazarene chose the route of total abstinence right from the beginning. Through the years that stand has proved to be helpful to the lives of our members and to our witness for Christ.

Yet today, the role and character of alcohol in today's society is an argument for abstinence. Alcohol dulls the thinking, destroys self-control, and has certainly played a part in the destruction of many relationships, homes, and families. The cost of alcohol in terms of death, sickness, crime, accidents, and to business is staggering. It's estimated that 30% of suicides, 40% of motor vehicle fatalities, and 50% of all homicides involve alcohol. Admittedly not everyone who drinks socially will become an alcoholic, but approximately 1 out of 13 will. Unfortunately, 1.3 million Americans between the ages of 12 and 17 have serious drinking problems with almost 1/3 of our high school students getting drunk at least once a month.

In the Old Testament we are warned against the dangers of drinking and drunkenness (Proverbs 20:1; Proverbs 23:29-33; Proverbs 23:20). There are consequences to excess drinking (Isaiah 5:22).

The New Testament cautions us concerning excessive drinking or drunkenness (Ephesians 5:18; I Timothy 3:3, 8; Titus 2:3; I Thessalonians 5:6-7).

Other Biblical principles that have been applied to the question of drinking alcohol concern potential damage done to the body (I Corinthians 6:19-20) and our testimony and influence as Christians (Romans 14:21). Out of love, we should not do anything that would cause our brother to stumble.

Having read the biblical warnings against excessive drinking and drunkenness there have always been those who appeal for temperance rather than abstinence. The reasoning is that a little wine with dinner is not the same as getting drunk. Typically, the fact that Jesus turned the water into wine at the marriage feast at Cana is cited (John 2:1-11) as well as Paul's advice to Timothy to take a bit of wine for his stomach's sake (I Timothy 5:23). But it's hard to argue that moderate drinking is a harmless custom when millions of Americans end up suffering from alcoholism. The best way to avoid the damaging effects of the use of alcohol is to avoid it altogether.

It's notable that in the Old Testament God required abstinence from those in close relationship with Him (Leviticus 10:9; Numbers 6:3; Deuteronomy 29:2-6). As Christians, in close relationship to God, it's hard to imagine us not taking a stand against something that robs people of their homes, relationship, and lives! We are called to shape society rather than to just mirror its values and vices. We are to live in such a way that we display a life that is disciplined and different. A life that considers not only our own rights and desires but the effect and witness of our lives on those around us.

Our pastors are expected to maintain the church's position of total abstinence from alcoholic beverages. This applies to the example of our own personal life and to our teaching and preaching ministries.