

Applying Biblical Principles to Contemporary Society

Board Of Ministry

The assessment of readiness for licensed and ordained ministry in the Church of the Nazarene is the responsibility of both the local church and the district. All licensure for ministry begins in the local church. It then flows from the local church to the district. Thus, the Board of Ministry is given the district responsibility “To facilitate its efforts to prepare candidates for ordination and provide support and clergy development opportunities for its ministers...” and “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.” (Manual 205.18; 231 – 231.10).

To this end and in accordance with Manual prescribed responsibilities, during your credentialing process, you will repeatedly be requested to indicate your agreement (or disagreement) with the theology of the Church of the Nazarene as expressed in the Manual of the Church of the Nazarene.

The assessment is multifaceted and involves courses/training, personal assessments, interviews, etc. Many people are investing in the development of clergy through the Northeast Oklahoma District. Our district takes its responsibility very seriously, believing that clergy are to be held to the standard we desire from all members of the Church of the Nazarene. In addition, our global denomination strives for theological coherence and the Board of Ministry seeks to facilitate this goal.

Some Controversial Issues in Contemporary Society

Due to the actions of previous General Assemblies, our ministerial candidates are asked to indicate in writing agreement/disagreement/desire to discuss questions with a few particular issues.

- Sanctity of Human Life
- Human Sexuality and Marriage
- Christian Stewardship
- Theology of Women in Ministry
- Discrimination
- Use of Social Media

At the end of each section please indicate agreement, disagreement or desire to discuss questions with the position of the Church of the Nazarene.

B. Sanctity of Human Life

30. The Church of the Nazarene believes in the sanctity of human life and strives to protect against abortion, embryonic stem cell research, euthanasia, and the withholding of reasonable medical care to handicapped or elderly.

30.1. Induced Abortion. The Church of the Nazarene affirms the sanctity of human life as established by God the Creator and believes that such sanctity extends to the child not yet born. Life is a gift from God. All human

life, including life developing in the womb, is created by God in His image and is, therefore, to be nurtured, supported, and protected. From the moment of conception, a child is a human being with all of the developing characteristics of human life, and this life is dependent on the mother for its continued development. Therefore, we believe that human life must be respected and protected from the moment of conception. We oppose induced abortion by any means, when used for either personal convenience or population control. We oppose laws that allow abortion. Realizing that there are rare, but real medical conditions wherein the mother or the unborn child, or both, could not survive the pregnancy, termination of the pregnancy should only be made after sound medical and Christian counseling.

Responsible opposition to abortion requires our commitment to the initiation and support of programs designed to provide care for mothers and children. The crisis of an unwanted pregnancy calls for the community of believers (represented only by those for whom knowledge of the crisis is appropriate) to provide a context of love, prayer, and counsel. In such instances, support can take the form of counseling centers, homes for expectant mothers, and the creation or utilization of Christian adoption services.

The Church of the Nazarene recognizes that consideration of abortion as a means of ending an unwanted pregnancy often occurs because Christian standards of sexual responsibility have been ignored. Therefore the church calls for persons to practice the ethic of the New Testament as it bears upon human sexuality and to deal with the issue of abortion by placing it within the larger framework of biblical principles that provide guidance for moral decision making.

(Genesis 2:7, 9:6; Exodus 20:13; 21:12-16, 22-25; Leviticus 18:21; Job 31:15; Psalms 22:9; 139:3-16; Isaiah 44:2, 24; 49:5; Jeremiah 1:5; Luke 1:15, 23-25, 36-45; Acts 17:25; Romans 12:1-2; 1 Corinthians 6:16; 7:1ff.; 1 Thessalonians 4:3-6)

The Church of the Nazarene also recognizes that many have been affected by the tragedy of abortion. Each local congregation and individual believer are urged to offer the message of forgiveness by God for each person who has experienced abortion. Our local congregations are to be communities of redemption and hope to all who suffer physical, emotional, and spiritual pain as a result of the willful termination of a pregnancy.

(Romans 3:22-24; Galatians 6:1)

30.2. Genetic Engineering and Gene Therapy. The Church of the Nazarene supports the use of genetic engineering to achieve gene therapy. We recognize that gene therapy can lead to preventing and curing disease, and preventing and curing anatomical and mental disorders. We oppose any use of genetic engineering that promotes social injustice, disregards the dignity of persons, or that attempts to achieve racial, intellectual, or social superiority over others (eugenics). We oppose initiation of DNA studies whose results might encourage or support human abortion as an alternative to term live birth. In all cases, humility, a respect for the inviolable dignity of human life, human equality before God, and a commitment to mercy and justice should govern genetic engineering and gene therapy.

30.3. Human Embryonic Stem Cell Research and Other Medical/Scientific Endeavors that Destroy Human Life after Conception. The Church of the Nazarene strongly encourages the scientific community to aggressively pursue advances in stem cell technology obtained from sources such as adult human tissues, placenta, umbilical cord blood, animal sources, and other non-human embryonic sources. This has the righteous end of attempting to bring healing to many, without violating the sanctity of human life. Our stand on human embryonic stem cell research flows from our affirmation that the human embryo is a person made

in the image of God. Therefore, we oppose the use of stem cells produced from human embryos for research, therapeutic interventions, or any other purpose.

As future scientific advances make new technologies available, we strongly support this research when it does not violate the sanctity of human life or other moral, biblical laws. However, we oppose the destruction of human embryos for any purpose and any type of research that takes the life of a human after conception. Consistent with this view, we oppose the use, for any purpose, of tissue derived from aborted human fetuses.

30.4. Human Cloning. We oppose the cloning of an individual human being. Humankind is valued by God, who created us in His image, and the cloning of an individual human being treats that being as an object, thus denying the personal dignity and worth bestowed on us by our Creator.

30.5. Euthanasia (Including Physician Assisted Suicide).

We believe that euthanasia (intentionally ending the life of a terminally ill person, or one who has a debilitating and incurable disease that is not immediately life-threatening, for the purpose of ending suffering) is incompatible with the Christian faith. This applies when euthanasia is requested or consented to by the terminally ill person (voluntary euthanasia) and when the terminally ill person is not mentally competent to give consent (involuntary euthanasia). We believe that the historic rejection of euthanasia by the Christian church is confirmed by Christian convictions that derive from the Bible and that are central to the Church's confession of faith in Jesus Christ as Lord. Euthanasia violates Christian confidence in God as the sovereign Lord of life by claiming sovereignty for oneself; it violates our role as stewards before God; it contributes to an erosion of the value the Bible places on human life and community; it attaches too much importance to the cessation of suffering; and it reflects a human arrogance before a graciously sovereign God. We urge our people to oppose all efforts to legalize euthanasia.

30.6. Allowing to Die. When human death is imminent, we believe that either withdrawing or not originating artificial life-support systems is permissible within the range of Christian faith and practice. This position applies to persons who are in a persistent vegetative state and to those for whom the application of extraordinary means for prolonging life provide no reasonable hope for a return to health. We believe that when death is imminent, nothing in the Christian faith requires that the process of dying be artificially postponed. As Christians we trust in God's faithfulness and have the hope of eternal life. This makes it possible for Christians to accept death as an expression of faith in Christ who overcame death on our behalf and robbed it of its victory.

- I agree with the above position regarding the Sanctity of Human Life
- I disagree with the above position regarding the Sanctity of Human Life
- I have questions about the above position regarding the Sanctity of Human Life that I would like to discuss.

_____ (Name) Date _____

C. Human Sexuality and Marriage

31. The Church of the Nazarene views human sexuality as one expression of the holiness and beauty that God the Creator intended. Because all humans are beings created in the image of God, they are of inestimable value and worth. As a result we believe that human sexuality is meant to include more than the sensual experience, and is a gift of God designed to reflect the whole of our physical and relational createdness.

As a holiness people, the Church of the Nazarene affirms that the human body matters to God. Christians are both called and enabled by the transforming and sanctifying work of the Holy Spirit to glorify God in and with our bodies. Our senses, our sexual appetites, our ability to experience pleasure, and our desire for connection to another are shaped out of the very character of God. Our bodies are good, very good.

We affirm belief in a God whose creation is an act of love. Having experienced God as holy love, we understand the Trinity to be a unity of love among Father, Son, and Holy Spirit. Therefore, we are made with a yearning for connection with others at the core of our being. That yearning is ultimately fulfilled as we live in covenanted relationship with God, the creation, and loving one's neighbor as one's self. Our creation as social beings is both good and beautiful. We reflect the image of God in our capacity to relate and our desire to do so. The people of God are formed as one in Christ, a rich community of love and grace.

Within this community, believers are called to live as faithful members of the body of Christ. Singleness among the people of God is to be valued and sustained by the rich fellowship of the church and the communion of the saints. To live as a single person is to engage, as Jesus did, in the intimacy of community, surrounded by friends, welcoming and being welcomed to tables, and expressing faithful witness.

Also within this community, we affirm that some believers are called to be married. As defined in Genesis, "a man leaves his father and mother and is united to his wife, and they become one flesh." (Genesis 2:24) The marriage covenant, a reflection of the covenant between God and the people of God, is one of exclusive sexual fidelity, unselfish service, and social witness. A woman and a man publicly devote themselves to one another as a witness to the way God loves. Marital intimacy is intended to reflect the union of Christ and the Church, a mystery of grace. It is also God's intention that in this sacramental union the man and woman may experience the joy and pleasure of sexual intimacy and from this act of intimate love new life may enter the world and into a covenantal community of care. The Christ-centered home ought to serve as a primary location for spiritual formation. The church is to take great care in the formation of marriage through premarital counseling and teaching that denotes the sacredness of marriage.

The Scriptural story, however, also includes the sad chapter of the fracturing of human desire in the Fall, resulting in behaviors that elevate self-sovereignty, damage and objectify the other, and darken the path of human desire. As fallen beings, we have experienced this evil on every level—personal and corporate. The principalities and powers of a fallen world have saturated us with lies about our sexuality. Our desires have been twisted by sin and we are turned inward on ourselves. We have also contributed to the fracturing of the creation by our willful choice to violate the love of God and live on our own terms apart from God.

Our brokenness in the areas of sexuality takes many forms, some due to our own choosing and some brought into our lives via a broken world. However, God's grace is sufficient in our weaknesses, enough to bring conviction, transformation, and sanctification in our lives. Therefore, in order to resist adding to the brokenness of sin and to be able to witness to the beauty and uniqueness of God's holy purposes for our bodies, we believe members of the body of Christ, enabled by the Spirit, can and should refrain from:

• **Unmarried sexual intercourse and other forms of inappropriate sexual bonding.** Because we believe that it is God's intention for our sexuality to be lived out in the covenantal union between one woman and one man, we believe that these practices often lead to the objectification of the other in a relationship. In all its forms, it also potentially harms our ability to enter into the beauty and holiness of Christian marriage with our whole selves.

• **Sexual activity between people of the same sex.** Because we believe that it is God's intention for our sexuality to be lived out in the covenantal union between one woman and one man, we believe the practice of same-sex sexual intimacy is contrary to God's will for human sexuality. While a person's homosexual or bisexual attraction may have complex and differing origins, and the implication of this call to sexual purity is costly, we believe the grace of God is sufficient for such a calling. We recognize the shared responsibility of the body of Christ to be a welcoming, forgiving, and loving community where hospitality, encouragement, transformation, and accountability are available to all.

• **Extra-marital sexual relations.** Because we believe this behavior is a violation of the vows that we made before God and within the body of Christ, adultery is a selfish act, a family-destroying choice, and an offense to the God who has loved us purely and devotedly.

- **Divorce.** Because marriage is intended to be a life-long commitment, the fracturing of the covenant of marriage, whether initiated personally, or by the choice of a spouse, falls short of God's best intentions. The church must take care in preserving the marriage bond where wise and possible, and offering counsel and grace to those wounded by divorce.

- **Practices such as polygamy or polyandry.** Because we believe that the covenantal faithfulness of God is reflected in the monogamous commitment of husband and wife, these practices take away from the unique and exclusive fidelity intended in marriage.

Sexual sin and brokenness are not only personal but pervades the systems and structures of the world. Therefore, as the church bears witness to the reality of the beauty and uniqueness of God's holy purposes we also believe the church should refrain from and advocate against:

- **Pornography in all its forms, which is desire gone awry.** It is the objectification of people for selfish sexual gratification. This habit destroys our capacity to love unselfishly.

- **Sexual violence in any form, including rape, sexual assault, sexual bullying, hateful speech, marital abuse, incest, sex trafficking, forced marriage, female genital mutilation, bestiality, sexual harassment, and the abuse of minors and other vulnerable populations.** All people and systems that perpetrate sexual violence transgress the command to love and to protect our neighbor. The body of Christ should always be a place of justice, protection, and healing for those who are, who have been, and who continue to be affected by sexual violence. A minor is defined as any human being under the age of 18, unless the age of majority is attained later under a state's or country's own domestic legislation.

Therefore we affirm that:

- **Where sin abounds grace abounds all the more.** Although the effects of sin are universal and holistic, the efficacy of grace is also universal and holistic. In Christ, through the Holy Spirit, we are renewed in the image of God. The old is gone and the new comes. Although the forming of our lives as a new creation may be a gradual process, God's healing is effective in dealing with the brokenness of humanity in the areas of sexuality.

• **The human body is the temple of the Holy Spirit.** We affirm the need for our sexuality to be conformed to God’s will. Our bodies are not our own but have been bought with a price. Therefore, we are called to glorify God in our bodies through a life of yielded obedience.

• **The people of God are marked by holy love.** We affirm that, above all the virtues, the people of God are to clothe themselves with love. The people of God have always welcomed broken people into our gathering. Such Christian hospitality is neither an excusing of individual disobedience nor a refusal to participate redemptively in discerning the roots of brokenness. Restoring humans to the likeness of Jesus requires confession, forgiveness, formative practices, sanctification, and godly counsel – but most of all, it includes the welcome of love which invites the broken person into the circle of grace known as the church. If we fail to honestly confront sin and brokenness, we have not loved. If we fail to love, we cannot participate in God’s healing of brokenness.

As the global church receives and ministers to the people of our world, the faithful outworking of these statements as congregations is complex and must be navigated with care, humility, courage, and discernment.

I agree with the above position regarding Human Sexuality and Marriage

I disagree with the above position regarding Human Sexuality and Marriage

I have questions about the above position regarding Human Sexuality and Marriage that I would like to discuss.

_____ (Name) Date _____

D. Christian Stewardship

32. Meaning of Stewardship. The Scriptures teach that God is the Owner of all persons and all things. We, therefore, are His stewards of both life and possessions. God’s ownership and our stewardship ought to be acknowledged, for we shall be held personally accountable to God for the exercise of our stewardship. God, as a God of system and order in all of His ways, 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. (140)

(Malachi 3:8-12; Matthew 6:24-34; 25:31-46; Mark 10:17-31; Luke 12:13-24; 19:11-27; John 15:1-17; Romans 12:1-13; 1 Corinthians 9:7-14; 2 Corinthians 8:1-15; 9:6-15; 1 Timothy 6:6-19; Hebrews 7:8; James 1:27; 1 John 3:16-18)

32.1. Storehouse Tithing. Storehouse tithing is a scriptural and practical performance of faithfully and regularly placing the tithe into that church to which the member belongs. Therefore, the financing of the church shall be based on the plan of storehouse tithing, and the local Church of the Nazarene shall be regarded by all of its people as the storehouse. All who are a part of the Church of the Nazarene are urged to contribute faithfully one-tenth of all their increase as a minimum financial obligation to the Lord and freewill offerings in addition as God has prospered them for the support of the whole church, local, district, educational, and general. The tithe, provided to the local Church of the Nazarene, shall be considered a

priority over all other giving opportunities which God may lay upon the hearts of His faithful stewards, in support of the whole church.

32.5. Shared Responsibility for the Denominational Mission. The government of the Church of the Nazarene is representative. Each local congregation supports the overall mission of the church as defined by the General Assembly and implemented through the leadership of the Board of General Superintendents in world evangelism, education, ministerial support, and district ministries.

The Board of General Superintendents and the General Board are authorized and empowered to develop, revise, and maintain a system for raising the World Evangelism Fund and to establish funding goals and responsibilities for local churches through the assembly districts.

Subject to paragraph 337.1, national boards and/or regional advisory councils are authorized and empowered to establish ministerial retirement savings plans on their region. Reporting of such plans shall be as provided in paragraph 337.2. The provisions of paragraph 32.5 shall not apply to the Board of Pensions and Benefits USA.

National boards and/or regional advisory councils are also authorized and empowered to establish support for the higher education institutions on their region.

Each district is authorized and empowered to establish funding goals and responsibilities for local churches for district ministry support through the District Assembly Finance Committee. (238.1, 317.10, 345, 346.3)

- I agree with the above position regarding Christian Stewardship
- I disagree with the above position regarding Christian Stewardship
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_____ (Name) Date _____

I. CALL AND QUALIFICATIONS OF THE MINISTER

NOTE: The *Manual* Editing Committee, in recognition of the validity of the opening words of paragraph 500, has attempted to use language that reflects this distinctive. However, due to the nature of this section of the *Manual*, the terms “minister” or “the minister” will usually refer to a person holding credentials, whether licensed, ordained, or commissioned.

500. The Church of the Nazarene recognizes all believers are called to minister to all people.

We also affirm Christ calls some men and women to a specific and public ministry even as He chose and ordained His 12 apostles. When the church, illuminated by the Holy Spirit, recognizes such a divine call, the church endorses and assists the individual’s entry into a lifetime of ministry.

501. Theology of Women in Ministry. The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church and affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.

The purpose of Christ's redemptive work is to set God's creation free from the curse of the Fall. Those who are "in Christ" are new creations (2 Corinthians 5:17). In this redemptive community, no human being is to be regarded as inferior on the basis of social status, race, or gender (Galatians 3:26-28). Acknowledging the apparent paradox created by Paul's instruction to Timothy (1 Timothy 2:11-12) and to the church in Corinth (1 Corinthians 14:33-34), we believe interpreting these passages as limiting the role of women in ministry presents serious conflicts with specific passages of scripture that commend female participation in spiritual leadership roles (Joel 2:28-29; Acts 2:17-18; 21:8-9; Romans 16:1, 3, 7; Philippians 4:2-3), and violates the spirit and practice of the Wesleyan-holiness tradition. Finally, it is incompatible with the character of God presented throughout Scripture, especially as revealed in the person of Jesus Christ.

502. Theology of Ordination. While affirming the scriptural tenet of the universal priesthood and ministry of all believers, ordination reflects the biblical belief that God calls and gifts certain men and women for ministerial leadership in the church. Ordination is the authenticating, authorizing act of the Church, which recognizes and confirms God's call to ministerial leadership as stewards and proclaimers of the gospel and the Church of Jesus Christ. Consequently, ordination bears witness to the Church universal and the world at large that this candidate evidences an exemplary life of holiness, possesses gifts and graces for public ministry, and has a thirst for knowledge, especially for the Word of God, and has the capacity to communicate sound doctrine.

(Acts 13:1-3; 20:28; Romans 1:1-2; 1 Timothy 4:11-16; 5:22; 2 Timothy 1:6-7)

502.1. The Church of the Nazarene depends largely upon the spiritual qualifications, character, and manner of life of its ministers. (538.17)

502.2. The minister of the gospel in the Church of the Nazarene must have peace with God through our Lord Jesus Christ, and be sanctified wholly by the baptism with or infilling of the Holy Spirit. The minister must have a deep love for unbelievers, believing they are perishing, and a call to proclaim salvation.

502.3. The minister is to be an example to the church: punctual, discreet, diligent, earnest, in purity, understanding, patience, kindness, love, and truth by the power of God (2 Corinthians 6:6-7).

502.4. The minister must likewise have a deep sense of the necessity of believers going on to perfection and developing the Christian graces in practical living, that their "love may abound more and more in knowledge and depth of insight" (Philippians 1:9). One who would minister in the Church of the Nazarene must have a strong appreciation of both salvation and Christian ethics.

502.5. The minister should respond to opportunities to mentor future ministers and to nurture the call to ministry.

502.6. The minister must have gifts and graces, for the ministry. He or she will have a thirst for knowledge, especially of the Word of God, and must have sound judgment, good understanding, and clear views concerning salvation as revealed in the Scriptures. Saints will be edified and sinners converted through his or her ministry. Further, the minister of the gospel in the Church of the Nazarene must be an example in prayer.

I agree with the above position regarding the Call and Qualifications of the Minister

I disagree with the above position regarding the Call and Qualifications of the Minister

I have questions about the above position regarding the Call and Qualifications of the Minister that I would like to discuss.

_____ (Name) Date _____

934. Use of Social Media. First and foremost, the content that we share should be respectful. As in all interpersonal relationships, we believe that the content of our social media should also be a reflection of the sanctified hearts for which we strive. [Clergy](#) and [laity](#) alike must be mindful of how their activities on social media affect the image of [Christ](#) and His church and impact its mission within their communities. Our activities should be life giving and affirming and should seek to uplift all persons. (2017)

(Proverbs 15:4, 15:28, 16:24; Ecclesiastes 5:2–4; Matthew 15:11; Galatians 5:13–15; Ephesians 4:29; Colossians 4:62; 2 Timothy 2:16; James 3:1–13)

I agree with the above position regarding the Use of Social Media

I disagree with the above position regarding the Use of Social Media

I have questions about the above position regarding the Use of Social Media that I would like to discuss.

_____ (Name) Date _____

915. Discrimination. The Church of the Nazarene reiterates its [historic position](#) of Christian compassion for people of all races. We believe that [God](#) is the Creator of all people, and that of one blood are all people created.

We believe that each individual, regardless of race, color, gender, or creed, should have equality before law, including the right to vote, equal access to educational opportunities, to all public facilities, and to the equal opportunity, according to one's ability, to earn a living free from any job or economic discrimination.

We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition of Hebrews 12:14 should guide the actions of our people. We urge that each member of the Church of the Nazarene humbly examine his or her personal attitudes and actions toward others, as a first step in achieving the Christian goal of full participation by all in the life of the church and the entire community.

We reemphasize our belief that [holiness](#) of heart and life is the basis for right living. We believe that Christian charity between racial groups or [gender](#) will come when the hearts of people have been changed by complete submission to [Jesus Christ](#), and that the essence of true Christianity consists in loving God with one's heart, soul, mind, and strength, and one's neighbor as oneself.

Therefore, we renounce any form of racial and ethnic indifference, exclusion, subjugation, or oppression as a grave sin against God and our fellow human beings. We lament the legacy of every form of racism throughout the world, and we seek to confront that legacy through repentance, reconciliation, and biblical justice. We seek to repent of every behavior in which we have been overtly or covertly complicit with the sin of racism, both past and present; and in confession and lament we seek forgiveness and reconciliation.

Further, we acknowledge that there is no reconciliation apart from human struggle to stand against and to overcome all personal, institutional and structural prejudice responsible for racial and ethnic humiliation and oppression. We call upon Nazarenes everywhere to identify and seek to remove acts and structures of prejudice, to facilitate occasions for seeking forgiveness and reconciliation, and to take action toward empowering those who have been marginalized. (2017)

I agree with the above position regarding Discrimination

I disagree with the above position regarding Discrimination

I have questions about the above position regarding Discrimination that I would like to discuss.

_____ (Name) Date _____