

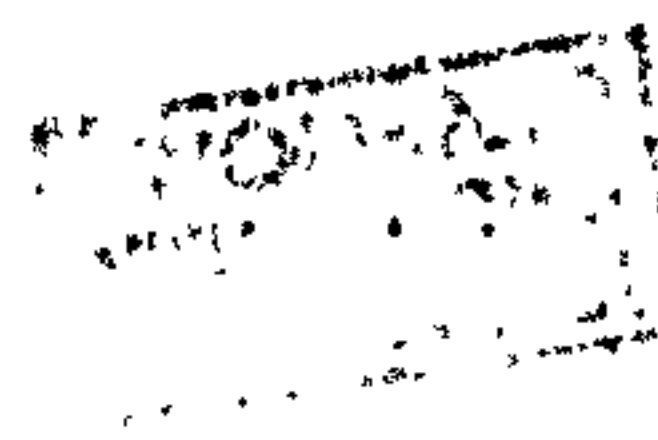
**DEVELOPING AN “OSLO MODEL” OF THEOLOGICAL EDUCATION BY  
DISTANCE LEARNING FOR THE CONTEMPORARY BRITISH  
CHURCH OF THE NAZARENE**

**by**

**DAVID McCULLOCH**

**APPENDICES**

**Volume 2 of 2**



VOLUME 2 of 2

**APPENDICES**

1. **An Historical Outline of the Beginnings of the Church of the Nazarene and Origins and Development of its Ministry Patterns and Structures.**
  
2. **The Church of the Nazarene and its Place in the Development of the Holiness Movement.**
  
3. **Case Study Interviews:**
  - Dr Kent Brower
  - Dr Hugh Rae
  - Rev Chris Cope
  - Rev Les Evans
  - Respondent A
  - Respondent B
  - Respondent C
  - Respondent D
  - Respondent E
  - Respondent F
  - Respondent G
  - Respondent H
  
4. ***The Revised Diploma in Pastoral Studies***

**An Historical Outline of the Beginnings of the Church of the Nazarene and Origins and Development of its Ministry Patterns and Structures.**

Doctor Phineas F. Bresee, the founder of the Church of the Nazarene, was born on the 31<sup>st</sup> December, 1838 in Franklin, New York and was raised in the Methodist Episcopal Church.<sup>1</sup> From a very early age he professed to have a call to preach and in his teenage years was given a licence to preach on the Methodist circuit. After many years of successful ministry he was elected to the General Conference of the church in 1871.

His style of preaching, which was fiery and evangelistic in nature did not please some of his Bishops, but he experienced several good pastoral appointments in various Districts of the church. Bresee tells how in 1892, the committee of which he was chairman, was asked to hold a series of services prior to the General Conference of Los Angeles where he was now pastoring. Bresee said "I held the meeting for several days and nights, and there was a very precious outpouring of the spirit of God upon the people" However he continues "there was no further arrangement or provision for the carrying on of the services, it being evident that the Presiding Bishop did not so desire."<sup>2</sup> The Bishop moved him out of the District to another part of Los Angeles where he pastored at Simpson and Boyle Heights churches.

During this time Bresee began to express a desire he had long held and which in the end was to lead to his decision to withdraw from the Methodist Episcopal Church. "It had long been my long cherished desire to have a place in the heart of the city, which could be made a centre of holy fire, and where the gospel could be preached to the poor."<sup>3</sup>

Although his official biographer, E.A. Girvin, sees this as the prime reason for his eventual resignation, the Los Angeles Times (in an article a year later) is quoted as

---

<sup>1</sup> Founded in 1784 by Dr. Coke who had been ordained by John Wesley in the same year. This was the American arm of the Methodist Church.

<sup>2</sup> E.A.Girvin, *Phineas F. Bresee: A Prince in Israel*, Kansas City, MO: Nazarene Publishing House, 1916, 96.

<sup>3</sup> E.A.Girvin, *A Prince in Israel..*, 99.

saying “ ...the Doctor’s attitude on various doctrinal questions, notably the doctrine of sinless perfection, which he taught, was partly responsible for his location.”<sup>4</sup>

Whatever the reason, there is no doubt that the opportunity which presented itself became reason enough for Bresee. He was approached by a group of people who wished to build an undenominational church in the city which would minister primarily to the poor. A building plot was quickly obtained and within a year a structure<sup>5</sup> was erected.

Bresee tried to continue his relationship with the Methodist Conference despite his responsibility to this new church. He requested a supernumerary relationship but was informed that this was impracticable and his request was refused.

The action of the Conference placed me in a position where I could not remain one of its members and go on with the work for which I had arranged, without transgressing the law of the church. So after a night of prayer and thought, I told my Presiding Elder that he might ask for me a location.<sup>6</sup> This he did, and it was granted without apparent reluctance. It seemed as though the Conference felt that it was relieving itself of the responsibility of this great question, when in fact it was assuming it in a far more vital way.<sup>7</sup>

Thus thirty-seven years of membership of the Methodist Episcopal Church came to an end and Bresee continued his ministry with the new undenominational church now called the Peniel City Mission.

His work there lasted only one year. He had great hopes for it including the establishment of a missionary training school. This was to train missionaries to ‘foreign fields’ and would include “a medical course of lectures”..... “Dr. Widney, dean of the Los Angeles Medical College, will arrange the curriculum for this department.”<sup>8</sup>

---

<sup>4</sup> *Los Angeles Times* (October 7, 1895), 6, cols.2-5 quoted by Donald P. Brickley, *Man of the Morning: the Life and Work of Phineas F. Bresee*, Kansas City, MO: Nazarene Publishing House, 1960, 120.

<sup>5</sup> Presumably timber framed. The first brick building required during Bresee’s ministry seems to be in 1903 (see Brickley, *Man of the Morning.*, 147).

<sup>6</sup> This was Methodist phraseology for ‘to cease all official connection to the church.’

<sup>7</sup> E.A.Girvin, *A Prince in Israel.*,101.

<sup>8</sup> Donald P. Brickley, *Man of the Morning.*, 127. (quoting from the *Peniel Herald*, Vol.1,No.1, October, 1894).



This is the first mention we have of Dr. Widney in print. He was a close friend of Dr Bresee and also a member of the Methodist Episcopal Church. Dr Widney was to play an important role in the early days of the future Church of the Nazarene.

The statement of doctrine and organisation of the Peniel Mission Church was largely the same as the church Bresee had just left. Six branch missions sprang up and the work prospered.

However his work at the Mission came to an abrupt end in the summer of the following year. He was away preaching in Illinois and was absent for two or three months. News came to him that some in the church did not wish him to continue as their Pastor. He said of this difficult time in his life "...I was informed by my coadjutors of their unwillingness to go forward with me in the work. As to their course, and the treatment accorded me by them, which made it seem necessary for me to withdraw myself finally from this work, I prefer to draw a veil."<sup>9</sup>

So then, in the year 1895, Dr Bresee was without a charge. However several of the members of the Peniel Mission, feeling that Dr Bresee and Dr Widney were unfairly pushed out of the Mission, rallied around him and services were begun at a rented hall in 317 South Main Street, Los Angeles.<sup>10</sup>

One hundred and thirty-five people pledged themselves to this new, yet unnamed church. The first meeting was on October 6<sup>th</sup>, 1895. Its purpose was quite clear "...evangelistic and city mission work, and the spreading of the doctrine and experience of Christian holiness."<sup>11</sup>

---

<sup>9</sup> E.A.Girvin, *A Prince in Israel*.,103.

<sup>10</sup> Brickley suggests that Bresee's expressive style of worship may have been a reason for his dismissal. He points out that the Peniel Mission building was owned by a Mr & Mrs Ferguson. Around this time Mrs Ferguson composed the gospel song 'Blessed Quietness' which seemed to epitomise the style of worship expected. Brickley says that Fergusons' group became known as the 'blessed quietness crowd,' (*Man of the Morning*., 130.)

<sup>11</sup> Brickley, *Man of the Morning*., 132.

The two leaders declared that the only new thing in the movement was its determination to preach the gospel to the needy and to give that class a church they could call their own.”<sup>12</sup>

Dr Widney, in attempting to explain why a new denomination was required, said that in his view the machinery and the methods of the older churches had proved a hindrance to the work of evangelising the poor. This influenced the choice of the name given to the denomination. Dr Widney explained that after a whole night of prayer the word “Nazarene” came to him. It seemed to symbolise “the toiling, lowly mission of Christ”. It was “the name which was used in derision of him by his enemies” which linked him to the great “toiling, struggling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to whom the world in its misery and despair turns, that it may have hope.”<sup>13</sup>

The very first piece of Nazarene literature printed bore a similar message. Headed with the words “Come unto me all ye that labour and are heavy laden” it then continued:

The Church of the Nazarene is a simple, primitive church, a church of the people and for the people. It has no new doctrines, only the old, old Bible truths. It seeks to discard all superfluous forms and ecclesiasticism and go back to the plain simple words of Christ. It is not a mission but a church with a mission. It is a banding together of hearts that have found the peace of God, and which now in their gladness, go out to carry the message of the unsearchable riches of the gospel of Christ to other suffering, discouraged, sin-sick souls. Its mission to everyone upon whom the battle of life has been sore, and to every heart that hungers for cleansing from sin. Come. “His yoke is easy and his burden is light, I’ve found it so, I’ve found it so”

On the reverse side of the leaflet was the following statement:

We endeavour to supply medical attendance for those who are unable to provide it for themselves. Please notify the pastors or deaconesses of such

---

<sup>12</sup> Timothy L. Smith, *Called Unto Holiness; The Story of the Nazarenes: The Formative Years*, Kansas City, MO: Nazarene Publishing House, 1962, 110.

<sup>13</sup> *Peniel Herald*, October, 1985; T. L. Smith, *Called Unto Holiness..*, 111.



need. Partially worn clothing is solicited for the poor. Please bring to the church, or notify the deaconesses where it may be had.<sup>14</sup>

It is interesting to note that no advance planning preceded the organisation of this new denomination. The first meeting under its new name was three weeks beyond its inaugural meeting. The minutes record:

The members of the Church of the Nazarene met at their hall at number 317 South Main Street in Los Angeles City, California at 7.30 o'clock p.m. on Wednesday October 30<sup>th</sup> 1895 pursuant to public announcement made from the pulpit to complete the organisation of the Church of the Nazarene, elect officers and take the necessary steps for incorporating under the laws of the State of California.<sup>15</sup>

Doctrine, rules of discipline, practices of worship, methods of evangelism and even the name were formulated after the decision had been made to form a new church. The minutes of that meeting continue:

Feeling clearly called by God to the carrying on of his work in the conversion of sinners, the sanctification of believers and the building up in holiness of those who may be committed to our care we associate ourselves together as a church of God under the name of the Church of the Nazarene.

We seek the simplicity and the Pentecostal power of the primitive New Testament church. The field of labour to which we feel especially called is in the neglected quarters of the cities and wheresoever else may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house to house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others to do so.

1. We believe in one God, the Father, Son and Holy Ghost.
2. The inspiration of the Holy Scriptures as found in the Old and New Testaments and that they contain all truth necessary to faith and practice.
3. That man is born with a fallen nature and is thus by nature inclined to evil and that continually.
4. In the sure loss of the finally impenitent.

---

<sup>14</sup> A copy of this leaflet may be found inserted in the copy of the *Church of the Nazarene Manual*, 1898 in the rare book collection of the Pasadena College Library. There is a photocopy in the Nazarene Archives, Kansas City, which the writer has seen.

<sup>15</sup> *Minutes of the Church of the Nazarene*, Los Angeles, CA, 1895. (*Minute Book*, 3) Copy in the Nazarene Archives, UK.

5. That the atonement through Christ is universal and whosoever hears the word of the Lord and repents and believes in the Lord Jesus Christ is saved from the condemnation and dominion of sin.

That a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ.

6. That the Spirit of God bears witness in the human heart to justification by faith and to the further work of the entire sanctification of believers.

7. In the resurrection of the dead and the life everlasting.”

The foregoing Articles of Faith and General Rules shall be binding upon all congregations which may be organised under the name of the Church of the Nazarene.<sup>16</sup>

It seems apparent from records kept by E.A.Girvin, pastor of the church in Berkeley, California and clerk of the California Supreme Court that certain ministry patterns began to develop:

Firstly, the government of the church was thoroughly democratic. This is surprising in view of the Methodist background of the founders. Although Bresee and Widney were named “General Superintendents” their power was more personal than legal. A church board, composed of Trustees and Stewards shared the full responsibility for day-to-day decisions. Numerous deaconesses worked amongst the poor. Ministers were ordained by vote of the congregation, with the only proviso that the general superintendents approve the ordination before it became final. The minutes state:

We hold to a ministry of one order, the presbyter or elder. Persons who may feel called of God to this office may after due examination by the church as to the validity of the call and as to fitness and qualifications be set apart by the church as to the duties and work of this office through public prayer in the congregation and shall be accredited by suitable credentials from the official Board which credentials must be approved and signed by the General Superintendents.

The special duties of the Elders shall be in addition to the preaching of the gospel and the conducting of public worship be the administration of the

---

<sup>16</sup> *Minute Book*, 1895, 4.



sacraments of baptism and the Lord's Supper and the solemnisation of matrimony.<sup>17</sup>

Dr Joseph P. Widney was the first to be elected to elders orders and this was done through a public service on November 12<sup>th</sup>, 1895.<sup>18</sup>

Dr Bresee, as founder pastor of the church did present his certificate (from the Methodist Episcopal Church) of the orders of deacon and elder at a subsequent meeting.<sup>19</sup> From the beginning, the church's thinking on ministry went beyond the ordained elder.

Other persons who feel called of God may, after proper examination as to the validity of the call and fitness for the work be licensed by the official Board to preach the Gospel and to conduct public service for the term of one year. This action however to be subject to the approval of the General Superintendents.

It also considered structures for the organisation of the denomination:

Up to seven Trustees are to be elected annually by the church membership. They are to handle that which pertains to church buildings and property. Not less than five and no more than thirteen Stewards are to be elected annually from the membership of each congregation. They will have charge of the financial affairs of the church. The Sunday School Superintendent is to be nominated by the Pastor and approved by the Board. The Board is then made up of Trustees, Stewards, the Sunday School Superintendent and the Pastor and Elders. This Board runs the general business of the church.<sup>20</sup>

The original constitution specifically recognised the right of women to preach. A Mrs W.S. Scott was the first to be ordained. Her ministry was initially to young women but Mrs Scott with her husband did begin a street mission which was later to become the Compton Avenue Church in Los Angeles.<sup>21</sup> The church had decided in a previous meeting, "...the equal right of both men and women to all offices of the church including the ministry."<sup>22</sup>

---

<sup>17</sup> *Minute Book*, 1895, 7.

<sup>18</sup> The original motion that Dr. Widney be ordained was passed at the second official board meeting of the church on November 4<sup>th</sup>, 1895. Nazarene Archives, UK.

<sup>19</sup> *Minutes*, Jan 13<sup>th</sup>, 1896, 14. Nazarene Archives, UK.

<sup>20</sup> *Minutes*, Jan 13<sup>th</sup>, 1896, 14.

<sup>21</sup> *Minutes*, Oct 30<sup>th</sup>, 1896, 5.

<sup>22</sup> An article on the rights of women was added to the 1980 *Manual* by action of the General Assembly, thus: "While man and woman are created equally spiritually in God's sight (Galatians 3:28), that in the interests of the Christian family, moral and ethical standards, Christian modesty and

The chief aim of the church was to preach holiness to the poor. The first stationery was headed: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

It shunned expensive and elaborate buildings which, according to Dr. Bresee, tended "to drive the poor from the portals of the so-called house of the Lord".

The first *Manual* of the church announced that the goal was to win the lost "through the agency of missions, evangelistic services, house to house visitation, caring for the poor, comforting the dying."

The relationship between social work and evangelism was spelled out in an editorial (for the Nazarene Messenger) written in October 1898:

We were convinced that houses of worship should be plain and cheap, to save from financial burdens, and that everything should say welcome to the poor. We went feeling that food and clothing and shelter were the open doors to the hearts of the unsaved poor, and that through these doors we could bear them to the life of God. We went in poverty to give ourselves and what God might give us determined to forego provision for the future and old age, in order to see the salvation of God while we were yet here. God has not disappointed us. While we would be glad to do much more, yet hundreds of dollars have gone to the poor, with loving ministry of every kind, and with it a way has been opened up to the hearts of men and women, that has been unutterable joy. The gospel comes to a multitude without money and without price, and the poorest of the poor are entitled to a front seat at the Church of the Nazarene, the only condition being that they come early to get there...<sup>23</sup>

On the calling of a pastor each local church was given the power to select an appropriate person with the approval of the General Superintendents. These same Superintendents would however have power to suspend or terminate the pastoral relations of any pastor "for preaching, teaching or countenancing any doctrine contrary

---

simplicity, we emphasise the distinction as male and female and stress that we respect the God-given distinction so that each may fulfil his or her highest place in the home and in the kingdom of God. We support the right of women to use their God-given spiritual gifts within the church. We affirm the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene. We oppose any legislation which would be against the scriptural teachings of the place of womanhood in society." *Manual*, paragraph 326.

<sup>23</sup> *Nazarene Messenger*, 1898; quoted in Timothy Smith, *Called Unto Holiness..*, 114.



to the Articles of Faith of the Church of the Nazarene.”<sup>24</sup> An appeal procedure was available to “a convention composed of the pastors of the different churches of the Church of the Nazarene and a lay delegate from each of the said churches.”<sup>25</sup>

The office of Deaconess had been constituted:

Deaconesses shall be licensed by the official Board on the recommendation of the Pastors. The licence shall continue for one year and may be renewed from time to time. The official Board may revoke such licence at any time. No vow shall be required of any Deaconess and she may resign her office to the official Board at any time.

The work of a deaconess shall be under the direction of the Pastors of the church. The duties of the Deaconess shall be to care for the sick and the poor, pray with the dying, comfort the sorrowing, seeking the wandering and the lost to bring them to Christ; devoting their time in whole or in part to this work as shall be arranged.

That a committee of five be appointed to arrange for a suitable dress or badges of office as shall be best for the deaconesses for their better protection and to facilitate their work....The Deaconesses are expected to wear the same when on service..”<sup>26</sup>

The first licences to Deaconess were approved at the Official Board Meeting of January 13<sup>th</sup> 1896.<sup>27</sup> Dr Bresee and Dr Widney were requested to draw up suitable forms for use in the ordination of elders and the office of deaconess.<sup>28</sup>

Bresee was to say of these Deaconesses:

There has come to be a large class of these workers. They are making a strong and effective arm of the service. Many consecrated and intelligent women are finding in this work a wide open door for useful service. They minister to the sick and needy, visit the homes of non-church goers, and invite to the house of the Lord, welcome and look after strangers, and in many ways strengthen the hands of the pastor and build up the church of

<sup>24</sup> Members’ Meeting, March 29th, 1897. (*Minute Book*,48), Nazarene Archive, UK).

<sup>25</sup> Members’ Meeting, March 29th, 1897. (*Minute Book*,50),

<sup>26</sup> *Minutes*, Nov 4th, 1895 (official garb worn by the deaconesses was still stated in writing and explained in detail until the 1976 *General Assembly*. After this it is dropped from the church’s *Manual*). An interesting incident is recorded in the *Minutes of the Church Board*, Los Angeles, April 1st, 1912, 292: (Nazarene Archives, UK).

“Miss Nettie Brown, being present, stated that she desired to be made a home missionary; that she desired to wear a suitable bonnet to help her in her work, as she wished to be able to serve the Lord at her best. After some discussion...the secretary was directed to write a letter to Miss Brown, stating that we have no control over her dress, but as long as her spirit and life correspond with the standard of our church and her conduct and teaching shall be in accordance with its doctrines, that we will encourage her in any missionary work she may do, but that we have no position under control of our church board in the missionary department.” The appears that the deaconess garb became acceptable to the point where others wanted to be identified in a similar way.

<sup>27</sup> *Minutes*, Jan 13th, 1896, 14.

<sup>28</sup> *Minutes*, Jan 13th, 1896, 15.



God. We commend to your attention the importance of more exact provisions for their careful selection, licensing, public recognition, training and government.”<sup>29</sup>

A selection of reports through District Assemblies and the denominational magazine seems to uphold Bresee’s optimism.

...we sometimes go into the hovels of poverty and wretchedness where there is sickness and distress, and children unkempt and dirty, ministering to them in their temporal needs. We oftentimes break down the barriers and are enabled to reach hearts.

We esteem it a blessed privilege to be workers together with Him who said in his Word, ‘if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit’ (James 2:15-16). Our manifold duties become pleasures under the inspiration of the Holy Ghost. (District Assembly, Los Angeles, 1910.)<sup>30</sup>

The Lord is blessing the deaconess work in the Beverly church. Especially we are blessed through this terrible epidemic that has been sweeping through our country. Calls were coming night and day, and it seemed that there was more than we could do, but we never hesitated to respond and give our assistance in whatever way we could. Through it all the Lord wonderfully took care of us...We cannot do great things, but we can and must fill our little corner, so that when our work is done it may be said of us as it was said of Mary, ‘She hath done what she could’(Mark 14:8). Pearl M. Jenkins, Deaconess. (Report from Beverly, Mass, USA, *Herald of Holiness*, April 9<sup>th</sup>, 1919.)<sup>31</sup>)

The ministry of these women was however soon threatened from an unexpected source. The influence of fundamentalism was growing in certain areas of the United States, particularly the Midwest. The traditional stand of the church had been that social progress came through a revival of personal holiness and it had been happy to devote itself to a variety of social concerns. The deaconesses were at the forefront of this social work.

However fundamentalist beliefs began to pervade the church. Secular institutions were viewed with suspicion. Public schools were seen as seedbeds of godlessness. Trade Unions were said to foster revolution. A link began to be forged between

---

<sup>29</sup> E.A.Girvin, *A Prince in Israel*., 451.

<sup>30</sup> E.A.Girvin, *A Prince in Israel*., 178.

<sup>31</sup> Albert L. Truesdale, Jr. and Steve Weber (eds.) *Evangelism and Social Redemption*, Kansas City, MO: Beacon Hill Press, 1987, 148-149.



premillennialism and Christian perfectionism. As early as 1912, the editor of the *Herald of Holiness*, the official organ of the church, in an article denouncing “Material Millennialism,” said that Christians who hoped for a perfect society were doomed to disappointment. “This is the devil’s world” he wrote, “so claimed by him and so declared repeatedly by the authority of God’s word.”<sup>32</sup>

As a result the social work of the church which had been very dominant in its early years, gradually began to be neglected. Rescue homes and missions for the down-and-outs gradually ceased to be promoted by the districts. Statements on standards of personal behaviour began to take precedence over pronouncements on social issues. Over the next two decades the order of deaconesses began to decline in numbers and influence.<sup>33</sup>

From one church and one hundred and thirty five charter members several churches came into existence reaching as far east as Chicago. Chapman<sup>34</sup> is convinced that Bresee, Widney and other promoters of holiness preaching and living had no plans initially to leave the churches in which they had, in many cases, been raised and begin another denomination. They were “always fearful of any tendencies toward concrete organisation among holiness people.”<sup>35</sup> However towards the close of the nineteenth century there was a movement in various parts of the United States which called for the spread and conservation of scriptural holiness and inevitably perhaps, organisations began to emerge.

The “Historical Statement” in the 1928 edition of the *Manual* of the Church of the Nazarene gives an outline of these groups and the subsequent union:

---

<sup>32</sup> *Herald of Holiness*, May 15th, 1912,1; quoted by Timothy Smith in *Called Unto Holiness..*, 318.

<sup>33</sup> It was not until the 1932 General Assembly that the break with fundamentalism finally took place and this paved the way for a reassessment of the ministry of the church including the role of the deaconess. (Timothy Smith, *Called Unto Holiness..*,321).

<sup>34</sup> J. B. Chapman, *A History of the Church of the Nazarene*, Kansas City, MO: Nazarene Publishing House, 1926, 25.

<sup>35</sup> J. B. Chapman, *A History..*, 25. This would reflect John Wesley’s instructions to the Methodists. He remained an Anglican to his death and always encouraged his followers to continue in membership with the Church of England, even when the Methodist way of life was preached against or opposed by some Anglicans. However, it was as the group grew and there was a need for ministers (particularly in America) that Wesley began to ordain men himself.

In January, 1894, William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, which, in the following May, was organised as an independent church, with a membership of thirty-two, and called "Utica Avenue Pentecostal Tabernacle." A church edifice was afterward erected and Mr. Hoople was called to the pastorate. The following February the Bedford Avenue Pentecostal Church was organised, in an abandoned church building, and a little later, the Emanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the "Association of Pentecostal Churches of America," adopting a constitution, a summary of doctrines, and by-laws....In the meantime, several independent churches had been organised for the same purpose in New England, and a ministerial organisation had been effected, known as the Central Evangelical Holiness Association... In November, 1896, upon invitation of the Association of Pentecostal Churches of America, a joint committee of these two associations and other independent churches met in the city of Brooklyn, New York. This meeting resulted in several of these churches uniting with the Association of Pentecostal Churches of America.<sup>36</sup>

The statement then goes on to outline the organisation of the Church of the Nazarene under Bresee and Widney. It concludes;

As these two bodies came to more of each other, it was felt that they should unite; and, after consultation by delegates from one body to the other, the following basis of union was prepared and unanimously adopted by both bodies. The first union Assembly was held in Chicago, in October, 1907.<sup>37</sup>

The "Basis of Union" gives insight into the doctrines and ministry structures of the organisation.

It is agreed that the two churches are one in the doctrines considered essential to salvation, especially the doctrines of justification by faith and entire sanctification subsequent to justification, also by faith, and, as a result, the precious experience of entire sanctification as a normal condition of the churches. Both churches recognise that the right of church membership rests upon experience; and that persons who have been born of the Spirit are entitled to its privileges.

We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty it shall be to organise and encourage the organising of churches everywhere.

We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organised church, each church enjoying the right of selecting its own pastor, subject to such approval as

---

<sup>36</sup> *Manual*, 1928, 13-14.

<sup>37</sup> *Manual*, 1928, 14-15.



the General Assembly shall find wise to institute; the election of delegates to the various assemblies; the management of their own finances; and of all other things pertaining to their local life and work...

It was agreed that the name of the united body should be "The Pentecostal Church of the Nazarene."<sup>38</sup>

Another holiness group under Rev. Reader L. Harris, calling itself the New Testament Church of Christ, had sprung up in Tennessee and quickly spread through Western Texas into Arkansas. In 1900 another group, the Independent Holiness Church, was organised under Rev. C.B. Jernigan. In 1904 both groups united in the Holiness Church of Christ.

At the General Assembly of The Pentecostal Church of the Nazarene held in Chicago in 1907, several persons from this church were invited to attend as observers. Incorporation of the Holiness Church of Christ into the Church of the Nazarene took place at Pilot Point, Texas on October 8<sup>th</sup>, 1908.<sup>39</sup>

Other holiness groups joined themselves to The Pentecostal Church of the Nazarene.<sup>40</sup> Of these, the Pentecostal Mission was one. This group had organised itself in 1898 in Tennessee. It was a particularly missionary minded group with some members serving overseas. In its incorporation into the Church of the Nazarene on February 13<sup>th</sup>, 1915, it brought to the denomination a wider vision of the Church.

### **Origins and Development of Ministry Patterns and Structures in the Church of the Nazarene**

The Church of the Nazarene makes periodical statements concerning its ministry. These are reflected in the recent editions of the *Manual* of the church which, when

---

<sup>38</sup> *Manual*, 1928, 15-16.

<sup>39</sup> This date was agreed on as the date of organisation of the Church of the Nazarene. The question had arisen in the 1923 General Assembly "When was the Church of the Nazarene organised?" A committee was established which returned the following report: "We would recommend that the time when the Second General Assembly of our church met at Pilot Point, Texas and the three streams of the 'water of life' had their glorious confluence - one from the Pacific, one from the Atlantic and one from the Gulf of Mexico - be recognised as the date when our church wedding took place.." *Manual*, 1923, paragraph 467.

<sup>40</sup> At the General Assembly of 1919, in response to recommendations from 35 District Assemblies, the word 'Pentecostal' was dropped from the name of the church.

printed quadrennially, reflects the thinking of the church through its General Assembly of that year.

Most statements on ministry have been formulated across the years in succeeding General Assemblies, but 1980 was a watershed in thinking about ministry structures. At this General Assembly, a *Commission on the God-Called Ministry* was set up.<sup>41</sup> The report of this *Commission*, proposing new ministry structures, was adopted by the 1985 General Assembly.

### **The Current Ministry Thesis:**

In its statement about the Church the *Manual* says, "God calls the Church to express its life in the unity and fellowship of the spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ and mutual accountability." It continues, "The Church...sets apart persons called of God for specific ministries."<sup>42</sup> The 'set apart' ministries are recognised to be both ordained and lay. "All (lay and ordained) Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate service."<sup>43</sup>

### **The administrative structures in which ministry is set.**

In its *Manual* of church order the church states, "the government of the Church of the Nazarene is representative, and thus avoids the extremes of episcopacy<sup>44</sup> on the one hand and unlimited congregationalism<sup>45</sup> on the other."<sup>46</sup>

---

<sup>41</sup> The Board of General Superintendents was asked by the Assembly to appoint the members to serve on the *Commission*. Its assignment was 'to study the nature and structure of ministry in the Church of the Nazarene including preaching, non preaching and lay ministries.' *Journal of the Twenty First General Assembly of the Church of the Nazarene*, 1985, 247.

<sup>42</sup> *Manual*, 1993-1997, paragraph 15 (Sect. XI The Church).

<sup>43</sup> *Manual*, 1993-97, 408.

<sup>44</sup> This is an interesting point when we consider that the roots of the founder of the Church of the Nazarene, Dr Phineas Bresee, were in the Methodist Episcopalian Church. Here power was placed in a bishop who was elected for life. Pastors were appointed and lay people had a limited voice in church affairs. (cf. Parrott, *Welcome to the Church of the Nazarene*, Kansas City: Nazarene Publishing House, 1988,41).

<sup>45</sup> Congregationalism holds to a form of church order based on the autonomy of each congregation, all members having equal rights. Congregationalism began with the Reformation and took its early principles from Lutheran and Anabaptist teaching. (cf. Parrott, *Welcome to the Church of the Nazarene*, 42).

<sup>46</sup> *Manual*, 1993-97, 56.



The General Assembly, which meets quadrennially, is the “supreme doctrine-formulating, law-making and elective authority of the Church of the Nazarene, subject to the provisions of the church constitution.”<sup>47</sup>

The General Board, composed of representatives of the various church regions worldwide, is elected by the General Assembly. Its responsibilities are to “encourage and expect all national, regional, district and local boards to fulfil the mission of the Church of the Nazarene....and shall facilitate the progress of the global church in each nation.”<sup>48</sup>

General Superintendents are elected by the General Assembly and form themselves into a Board. Individually and collectively they “have general supervision of the Church of the Nazarene, subject to the law and order as adopted by the General Assembly.”<sup>49</sup> This may involve interpretation of the *Manual*, the approval of cultural adaptations and ordination (or appointment of others to ordain<sup>50</sup>) to the ministry of the church.<sup>51</sup>

Where deemed feasible by the Board of General Superintendents, regional councils are set up (where there has been a grouping of several organised districts into geographical areas) to “facilitate the work of the region”<sup>52</sup> These regions may have directors elected by the Board of General Superintendents in consultation with the World Mission Division director, and ratified by the General Board.

The General Assembly organises the membership into districts. A development pattern has been established whereby new districts are designated Phase 1 or National Mission Districts; Phase 2, Mission Districts and Phase 3 Regular Districts. Progress from Phase 1 to Phase 3 is determined by the number of churches planted, numbers of church members, clergy and demonstration of financial stability. A Phase 3 district is 100% self-supporting in regard to district administration and is the only district

---

<sup>47</sup> *Manual*, 1993-97, 300.

<sup>48</sup> *Manual*, 1993-97, 333.

<sup>49</sup> *Manual*, 1993-97, 307.1,317.1.

<sup>50</sup> *Manual*, 1993-97, 307.3.

<sup>51</sup> *Manual*, 1993-97, 56.

<sup>52</sup> *Manual*, 1993-97, 352.4.

permitted to elect its own district superintendent.<sup>53</sup> Each district irrespective of its administrative standing conducts an annual District Assembly. Included in the business of the Assembly is the election of an Advisory Board to the Superintendent. Amongst its many duties is that of serving “in an advisory capacity to the district superintendent in his or her supervisions of all the departments, boards and committees of the district.”<sup>54</sup>

For administrative convenience (although not designated in the *Manual*), the districts are often divided up into zones. This encourages fellowship and bridges the gap between local and district events.

The local church elects its own pastor<sup>55</sup> who has the twofold task of administration (representing the district and general church, chairman of the local church board and co-ordinator of the church programme) and ministry (preaching the word, building up the believers in the faith and caring for the spiritual needs of the church).<sup>56</sup>

The church board is elected by the membership and is the decision-making body of the local church. The Sunday School Ministries Board largely consisting of members elected by the various departments of the church, but with its chair elected by the membership at the annual general meeting, supervises programmes from nursery to senior adult. The pastor is ex-officio member of all boards.<sup>57</sup>

### **Ministry and Mission Statements of the Church of the Nazarene.**

The *Manual* states “our mission first and foremost is to ‘make disciples,’ to incorporate believers into fellowship and membership (congregations) and to equip (teach) for ministry all who respond in faith. The ultimate goal of the ‘community of

---

<sup>53</sup> *Manual*, 1993-97, 200.2. Phase 1 districts have their district superintendent appointed by the general superintendent after consultation with the sponsoring district superintendents and Advisory Boards. Phase 2 district superintendents are appointed also but in some instance may be elected if the criteria are almost in place for it to become a Phase 3 district. In this case the Advisory Board of the district can request, of the General Superintendent in jurisdiction, an exception to the criteria.

<sup>54</sup> *Manual*, 1993-97, 222.8.

<sup>55</sup> A church that has been organised for less than five years or has less than 35 members may have its pastor appointed by the District Superintendent (*Manual*, 116). However in British practice, a district superintendent will often forego this right, preferring that the people should vote.

<sup>56</sup> Richard L. Parrott, *Welcome to the Church of the Nazarene*, 44.

<sup>57</sup> *Manual*, 1993-97, 113.4.



faith' is to present every person perfect in Christ Jesus (Colossians 1:28) at the last day.<sup>58</sup>

"All believers have committed unto them a dispensation of the gospel which they are to minister to all men. All Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate awareness of services."<sup>59</sup> "We also recognise and hold that the Head of the Church calls some men and women to the more official and public work of the ministry. As our Lord called to Him whom he would, and chose and ordained His 12 apostles 'that they might be with him and that he might send them out to preach' (Mark 3:14,NIV), so He still calls and sends out messengers of the gospel. The church, illuminated by the Holy Spirit, will recognise the Lord's call."<sup>60</sup>

These mission statements are guided in their path primarily by the local church where the "saving, perfecting, teaching and commissioning takes place. The local church, the Body of Christ, is the representation of our faith and mission."<sup>61</sup>

It is in the local church where membership and its ensuing responsibilities are fostered. The Evangelism and Church Membership Committee seeks to emphasise evangelism in the whole life of the church and conserve the results through bringing new converts into "total fellowship and service of the church."<sup>62</sup>

Christian education of the membership is planned, organised, promoted and conducted through the Sunday School Ministries Board or Education Committee.<sup>63</sup> Under its auspices, the ministry for youth is co-ordinated by Nazarene Youth International.<sup>64</sup>

All age ministries, compassionate ministries and ministries abroad are developed as part of the local church under the direction of a pastor and local church board.

---

<sup>58</sup> *Manual*, 1993-1997, 56 'Preamble'.

<sup>59</sup> *Manual*, 400 and *Handbook on the Ministry*, Kansas City: Nazarene Publishing House, 1983 edition, 423.1.

<sup>60</sup> *Manual*, 1993-97, 400.

<sup>61</sup> *Manual*, 1993-97, 56.

<sup>62</sup> *Manual*, 1993-97, 110 - 110.8.

<sup>63</sup> *Manual*, 1993-97, 147.

<sup>64</sup> *Manual*, 1993-97, 151ff.

## **Developments in ministry Patterns in the Church of the Nazarene in light of these Ministry, Mission and Administrative Structures**

As previously indicated, in order to examine this in detail, we will divide the hundred year history of the Church of the Nazarene into two distinct sections viz. before and after 1985.

### **Ministry Structures Prior to 1985**

Since its organisation, the Church of the Nazarene had “set apart persons called of God for specific ministries.”<sup>65</sup> Prior to 1985 these ‘set apart’ ministries were:

The Local Preacher

The Licensed Minister

The Elder

The Evangelist

The Minister of Christian Education

The Song Evangelist

The Minister of Music

The Deaconess.

The process to one order of official ministry recognised by the church - that of Elder - began with the Local Preacher’s License. For the other ministries (except for the Evangelist, who if Registered or Commissioned would first be an Elder) evidence of involvement in or a recommendation from the local church was all that was required.

In order to best understand and critically analyse the developments beyond 1985, we shall outline the pre-1985 ‘set apart’ ministries listed above.

### **The Local Preacher**

The local preacher was described as follows; “any member of the Church of the Nazarene who (feels) called to preach and to conduct special meetings in the interest of salvation (could) be licensed as a local preacher for one year by the church board...”<sup>66</sup> These were then registered on the course of study for ministers under the

---

<sup>65</sup> *Manual*, 1993-97, 15.

<sup>66</sup> *Manual*, 1980, 402. This license was granted by the local church and did not need any authorisation from the District Assembly.



direction of the District Board of Ministerial Studies. A local preacher could be appointed as a supply pastor.

### **The Licensed Minister**

Having held the Local Preacher's license for one full year and having completed the first year course of study for ministers, together with the recommendation of their local church board and demonstrating "gifts grace and usefulness"<sup>67</sup> through examination by the District Board of Ministerial Studies,<sup>68</sup> such persons could become licensed ministers of the district.<sup>69</sup> They were expected to continue their course of study towards ordination.

### **The Elder**

Ordination to the one order of official ministry, that of elder, was done following the completion of the full course of study;<sup>70</sup> a recommendation from the local church board; a favourable report from the District Board of Orders and Relations<sup>71</sup> (the name was later changed to Board of Ministerial Credentials, then, more recently, to the Board of Ministry); two consecutive years in 'active ministry' (post 1985 this was called an 'assigned ministry')<sup>72</sup> and a two-thirds vote of the District Assembly. This ministry was understood to include a call to preach. In most cases their 'active ministry' was as pastors of the churches, with some entering the areas of evangelism, missionary work and education. Elders were to "rule well in the Church, to preach the Word, to administer the sacraments of baptism and the Lord's Supper, and to solemnise matrimony."<sup>73</sup>

### **The Evangelist**

---

<sup>67</sup> *Manual*, 1980, 403.

<sup>68</sup> Later renamed Board of Ministry. All candidates in a 'course of study' were registered with this Board.

<sup>69</sup> Done by a majority vote of the District Assembly.

<sup>70</sup> This was a 'home study' (distance learning) programme or a (normally three year) college-seminary programme. *Manual*, 1980, 420-420.2.

<sup>71</sup> This Board dealt with the final interviews of the candidate for ordination once all coursework and 'active ministry' requirements were met.

<sup>72</sup> *Manual*, 1980, 404.

<sup>73</sup> Pastor, evangelist, assistant pastor (4 years), teacher in the religion department of a Nazarene institution of higher education (4 years), or one year as pastor and two consecutive years as assistant pastor. *Manual*, 1980, 404.2.

Any person, minister or lay, active or retired, could do the work of evangelism. This ministry was encouraged and no special endorsement or certification was needed.<sup>74</sup> For those called to the 'special work of evangelism as evangelists in a 'full-time'<sup>75</sup> capacity, the church confirmed the call by granting them a certificate for either a 'commissioned or registered evangelist.'<sup>76</sup> Registered and Commissioned Evangelists were already ordained as elders.<sup>77</sup>

The route to recognition would be through a recommendation from the District Advisory Board to the district assembly where a two-thirds vote would be required for enactment.<sup>78</sup> Assignment as a registered evangelist was renewed annually. Following two years of recognition, an evangelist's commission could be granted, again renewable annually.

### **The Minister of Christian Education**

Although one order of official ministry was recognised (elder), there was also the recognition that God had always called to 'full-time ministry' those who may not have been called to a preaching ministry. Such persons could prepare for and be commissioned as directors of Christian education then, having served for two years in a full-time capacity as director of Christian Education in a local church, be commissioned as ministers of Christian education.<sup>79</sup> Their recommendation would come through the district Board of Orders and Relations to the District Assembly where a two-thirds vote was needed.<sup>80</sup> A course of study was required which involved a 'home study' (distance learning) programme or a college programme.<sup>81</sup> Their ministry work was described as leadership in "the Christian education activities of the local church."<sup>82</sup>

---

<sup>74</sup> *Manual*, 1980, 410.

<sup>75</sup> This phrase was meant to signify career ministers, or those for whom 'active ministry' was their main employment.

<sup>76</sup> *Manual*, 1980, 410.1.

<sup>77</sup> The course of study was therefore identical to that of the elder. *Manual*, 1980, 410.3 .

<sup>78</sup> *Manual*, 1980, 410.1.

<sup>79</sup> *Manual*, 1980, 411.

<sup>80</sup> *Manual*, 1980, 411.2.

<sup>81</sup> *Manual*, 1980, 421.1, 421.2.

<sup>82</sup> *Manual*, 1980, 421.



### **The Song Evangelist**

Members “who felt called to the special ministry of song evangelism” and who intended to devote the major part of their time to this ministry could pursue a ‘song evangelist’s commission’.<sup>83</sup> Those who felt called to give a portion of their time to this ministry could become ‘registered song evangelists’.<sup>84</sup> The latter involved a recommendation from their local church board and not less than one year of the prescribed course of study which involved voice study, whereas the former involved the completion of the prescribed course of study<sup>85</sup> and recommendation by the district Advisory and Orders and Relations boards. Both registration and commission required a two-thirds vote of the district assembly.

### **The Minister of Music.**

Members who felt called to a ministry of music were commissioned following a recommendation from their local church board. They must have had at least one year of experience in music ministry and have had not less than one year of voice study. They were required to be pursuing or have completed the course of study<sup>86</sup> and were recommended to the district assembly through the district Board of Orders and Relations.<sup>87</sup>

### **The Deaconess**

We have already noted that prior to 1985 this ministry role was limited to women. This person was a member of the church who “believe(d) that she (had been) divinely led to engage in ministering to the sick and the needy, comforting the sorrowing and doing other works of Christian benevolence.”<sup>88</sup> As we have seen, the work of the Deaconess was very significant particularly in the early years of the Church of the Nazarene.

---

<sup>83</sup> *Manual*, 1980, 412.

<sup>84</sup> *Manual*, 1980, 412.1.

<sup>85</sup> *Manual*, 1980, 422.

<sup>86</sup> *Manual*, 1980, 423.

<sup>87</sup> *Manual*, 1980, 414.

<sup>88</sup> *Manual*, 1980, 415.



There were three recognised stages to this ministry. The first, the Local Deaconess was, upon evidence of 'ability, grace and usefulness'<sup>89</sup> licensed for one year by her local church board. The Licensed Deaconess was one who had served as a local deaconess for at least one year and was recommended by her local church board to the district assembly. Following "a satisfactory examination before the District Board of Ministerial Studies in Bible doctrine, in government of the Church of the Nazarene and in domestic qualifications",<sup>90</sup> she was granted a license by the district assembly. A two year course of study was immediately entered upon.<sup>91</sup>

A Consecrated Deaconess would have completed the course of study and again have been recommended by her local church board to the district assembly. Election to the office of consecrated deaconess was done under the direction of the presiding general superintendent.

### **Ministry Structures since 1985**

By action of the 1980 General Assembly of the Church of the Nazarene the Commission on the God-Called Ministry was established. Its assignment was to study the nature and structure of ministry in the Church of the Nazarene including preaching, non-preaching and lay ministries. Consideration was to be given to "ministry credentialing and ministry roles within the church" as well as to sacerdotal privileges within ministry. The report of this Commission was received by the 1985 General Assembly.

As we have seen, in the ninety years since the first Church of the Nazarene was established by Bresee, the only ordained ministry was that of elder which was always recognised to be a preaching order. The church had "resisted all efforts to broaden the requirement for ordination as elder to include those called to ministry but not called to preach."<sup>92</sup> A report commissioned by the 1976 General Assembly on Associate Ministers had made a recommendation on the broadening of ministerial credentials but

---

<sup>89</sup> *Manual*, 1980, 415.

<sup>90</sup> *Manual*, 1980, 416.1.

<sup>91</sup> *Manual*, 1980, 424.

<sup>92</sup> *Journal of the 21st General Assembly of the Church of the Nazarene*, Kansas City: Nazarene Publishing House, 1985, 247.

this was rejected by the 1980 General Assembly. The report's section on The Ordained Minister (the elder) was adopted. Perhaps this occurred because it strengthened the cause of the preaching ministry of the ordained when it said, "The church hopes that whoever has been called to this official ministry (elder) be a steward of the Word dedicating his total life-time energy to its proclamation."<sup>93</sup>

### **The Move for Change**

Even after ninety years of existence, any proposal to remove preaching from this central position would have raised many questions in the mind of those raised on a diet of good preaching. However there was no doubt that although the order of elder was open to both sexes, not many women were able to enter successfully into this male-dominated ministry and many female ministries went unrecognised.<sup>94</sup>

One of its main recommendations was to propose the enactment of a second ordained order of ministry, namely Deacon. This order would be open to men and women alike.

### **Structures for Lay Ministry**

Firstly, the *Commission* affirmed the *Manual* statements concerning the ministry of all believers and further acknowledged that "while all are called to disciple and bear witness, some may be called to specialised service for which God has given specific gifts that specially equip them for the task to which they are called."<sup>95</sup>

The Commission recognised that many members of the laity had responded to this and it felt that it was time for the church to provide an avenue of service for the laity through a recognised lay ministry.

They proposed that the establishment of a lay ministry would:

---

<sup>93</sup> *Manual*, 1980, 404.1.

<sup>94</sup> Perusal of forty years of *Minutes* of the two British districts for example, reveals that an average of around 3% of the total pastoral strength is female. (*Minutes of the District Assembly, 1955-1995, North and South Districts*). The North American statistics are: "At the end of 1992, women comprised 5.8 percent of the total ministerial force (ordained or licensed) of the Church of the Nazarene... Of the 377 women elders, only 37 are listed pastors, and of the 327 listed as licensed ministers, 28 are pastors. This translates to .5 percent of the total ministerial force are women serving pastorates." Rebecca Laird, *Ordained Women in the Church of the Nazarene*, Kansas City, MO: Nazarene Publishing House, 1993, 147-148.

<sup>95</sup> *Journal of the 21st General Assembly*, 1985, 249.



“a. Recognise the special call of God to laymen to specialised service. b. Provide a standard of preparation for lay ministries. c. Give accountability procedures for the person serving in the special lay ministry. d. Provide the church with a corps of committed workers equipped to advance the kingdom.”<sup>96</sup>

The *Commission* went on to affirm that all Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate avenues of service. This service may not be that of an ordained elder or deacon. However recognition to a lay ministry may be given through study for a Certificate of Lay Ministry.

The *Commission* distinguished between ordination, which is a recognition by the church of the call of God to a lifetime ministry in the church, and the commission of those who are called to perform specific roles in the church. These roles may not necessarily be full-time or lifetime ministries in the church. Those called to such a lifetime ministry would ordinarily seek ordination to elder’s or deacon’s orders.

The *Manual* sees it as, “ Any member of the Church of the Nazarene who feels called to serve as a church planter, bi-vocational pastor, teacher, lay evangelist, stewardship minister, church staff minister and/or other specialised ministry within the local church, but who does not at the present time feel a special call to become an ordained minister, may pursue a course leading to a Certificate of Lay Ministry.”<sup>97</sup>

The Commission recommended that a person who wished to pursue this avenue of recognised service should “be examined initially by the pastor and church board of the church in which he is a member, and report annually to the church board, and shall be under the supervision of the pastor.”<sup>98</sup>

Significantly the route suggested by the Commission for the Certificate of Lay Ministry is the first year of the course of study for those going into the ordained ministry. At the completion of it the lay minister is encouraged to proceed in a specialised concentration of study according to his or her chosen ministry.

---

<sup>96</sup> *Journal of the 21st General Assembly*, 253.

<sup>97</sup> *Manual*, 1989. 418.1.

<sup>98</sup> *Journal of the 21st General Assembly*, 254.

A lay minister is not eligible to administer the sacraments of baptism and the Lord's Supper nor officiate at marriages.<sup>99</sup>

### Analysis

One of the positive points of this recommendation is that for the first time lay members of the church could train for a recognised ministry without having to register on a course of study which would invariably lead to ordination. Here was a one year course of study, complete in itself, which would yield a Certificate of Lay Ministry at its conclusion.

The wisdom of having the course of study as the first year of the ordained minister's course could be questioned. Candidates would have to be of a minimum academic standard to benefit. A specific course of a lower intensity needs to be constructed so that this particular certificate appeals to a wider field. Support for this argument can be gleaned from the course of study itself. The first year of the course of study for ordinands is a general introduction to "Bible, Evangelism and Church Growth, Basic doctrine, English and Communication skills, the *Manual* of the church and Personal Devotional Life."<sup>100</sup> The area of special study (appropriate to their chosen ministry and which would follow the first year of the ordinands course), is not catered for in any way. Although the year of assigned study through the ordinands course is of value, the Certificate of Lay Ministry is offered wholly on completion of it, yet it may not directly pertain to the particular ministry to be embarked upon.

Here is where broader thinking is needed. The church needs to cater for training for these 'specific ministries' it encourages, especially if recognition is being offered through a Certificate.

One solution is to accept training outside of the church as valid. This could be in the form of 'approved training' which, if it meets certain criteria, could merit the Certificate. This is addressed in Oslo model through the *Revised Diploma in Pastoral Studies*.

---

<sup>99</sup> *Manual*, 1989, 418.8.

<sup>100</sup> *Handbook on Ministerial Studies*, 1993, 51-52.



## **The Route to the Ordained Ministry of Deacon or Elder**

The official process to ordination as deacon or elder begins with the Local Minister's License. This is given by the local church board to one who feels called to the 'full-time' ministry of the church. This may be to a preaching or evangelistic role where 'ordained elder' is the goal or, if the person does not witness such a specific call, to a lifetime ministry through being an 'ordained deacon'.

Historically the church recognised those called of God to ordained ministry by asking the question "Do you have a call to preach?" If the answer was 'yes', then this became the basis upon which one pursued the course of study leading to ordination as an elder.

The Commission however turned its attention to those who give a clear testimony to a call of God to a life of full-time Christian ministry but who do not have a call to preach. It was felt that such persons should be appropriately recognised by the church. The Commission recognised that any recommendation it would make to the General Assembly would have to include:

1. a preservation of the church's historic stand that ordained elders must have a clear call to preach the Word.
2. the possibility of a credential affording ecclesiastical standing and privilege for those not called to preach, but called by God to a life of full-time ministry.

The Commission decided that to achieve this end they would need to provide an acceptable official ministry in addition to ordained elder. Thus they came to consider the establishment of a second order of ordained ministry that of Deacon.

The Commission proceeded carefully in its investigations. Paragraph 400 of the 1980 *Manual* of the Church of the Nazarene stated that:

The church, illuminated by the Holy Spirit, will recognise the Lord's call. When the church discovers this divine call, the proper steps should be taken for its recognition and endorsement, and all suitable help should be given to open the way for the candidate to enter the ministry.

Aware of this it then asked if this help should not also apply to those called of God to full-time ministry but not specifically called to preach? It felt that it should, and

made proposals which would give recognition and opportunity for service within the church to those called of God to a life-time of ministry.

The Commission felt that the establishment of a second order would accomplish the following:

1. Give appropriate recognition of the call of God to a life of full-time ministry in the church.
2. Offer official acceptance into the ordained ministry of the church.
3. Give ecclesiastical standing and privilege as an ordained minister.
4. Keep elder's orders only for those called to preach.
5. Meet international requirements for an ordained ministry.

Recommendations were then made to the Twenty First General Assembly which were as follows:

1. "We recommend that the church's position of one permanent order of preaching ministry, that of ordained elder be reaffirmed."

The rationale was that this would reaffirm the tradition of the church which is encapsulated in the *Manual* where it states that the eldership is:

"...a permanent order in the Church. The elder is to rule well in the church, to preach the Word, to administer the sacraments of baptism and the Lord's Supper, and to solemnise matrimony, all in the name and in subjection to Jesus Christ, the great Head of the Church.

The Church expects that one called to this official ministry should be steward of the Word and give full energy through a life-time to its proclamation."<sup>101</sup>

Such a recommendation would continue to provide the source of pastors and leaders throughout the church. The triple role of preaching, ministry of the sacraments and rule of the church is expressed through this order. Elders orders may be worked out through various ministries of the church where the triple role is needed. General Superintendents are ordained elders to a specific office. They are not of a higher order than the other expressions of eldership through ministry.

---

<sup>101</sup> *Manual*, 1980, 404-404.1.



2. “ We recommend the establishment of a permanent order of ordained ministry to be known as deacon.”

In defining this order the *Commission* called on the support of the New Testament and subsequent church history. Although in the New Testament it acknowledged that all Christians are to be ministers, two nuanced terms, *diakonia* and *leitourgia* in their perception described the service of deacons. The first term connotes service to one’s neighbour, while the second term includes the connotation of service to God in worship.

The *Commission* believed that this biblical and historically intelligible title ought to be used for this order of ministry, not only because of these definitions, which they felt had proper Biblical foundation, but also because it was easily translatable from its Greek roots into non-English languages, and therefore be readily usable in the international church.

In setting out the educational requirements for this order, the *Commission* insisted that the requirements in Bible and theology “be identical with those of the order of elder, and shall be equivalent to those requirements in all other areas of the course of study.”<sup>102</sup>

Certain restrictions however were imposed:

1. That although the ordained deacon would be afforded the rights and privileges of the ordained elder, he/she would not be eligible for election as pastor of district or general superintendent due to the requirements of a call to preach in these offices.
2. The deacon would on occasions be given the authority to conduct worship services, to preach, and to administer the sacraments under the authority of the pastor or supervising elder. This authority would only be granted “only for a specific occasion to meet a specific need in ministry.”<sup>103</sup>

The *Commission* was anxious to “safeguard the seriousness and sanctity of these important features of our communion with God.”<sup>104</sup>

---

<sup>102</sup> *Journal of the 21st General Assembly*, 1985, 252.

<sup>103</sup> *Journal of the 21st General Assembly*, 1985, 252.

<sup>104</sup> *Journal of the 21st General Assembly*, 1985, 252.

3. “We recommend that the first sentence of the *Manual* paragraph 404, which reads ‘We recognise but one order of official ministry...that of elder’, be changed to read ‘We recognise but one order of preaching ministry...that of elder.’

The purpose of this recommendation was to emphasise “the inherent distinction in the order of elders, that of preaching. It also allow(ed) for the admission of more than one official ministry in the church.”<sup>105</sup>

**The state of ministry structures post-1985 with regard to the various ministries developed pre-1985. How did the new order of Deacon and the status given to the Lay Minister alter admission to these ministries?**

1. The first point to note is that all ministries are now open to both males and females. With the demise of the office of Deaconess (an office for females only) and the new order of Deacon, all offices and both orders are open to both sexes. This must be seen as a positive move for two reasons. Firstly, the growing area of compassionate ministries which, up until 1985, was the domain of the Deaconess, is now open to males and females under the order of Deacon. Secondly, too few women were being ordained because the only ordained order was that of Elder. As this was a preaching order and usually led to the pastorate of a local church, few women were able (either for domestic or personal reasons) to enter this order.

2. The church now recognised “on the basis of Scripture and experience that God calls individuals to a lifetime of ministry who do not witness to a specific call to preach.”<sup>106</sup>

This then opened the door to various ‘assigned ministries’<sup>107</sup> recognised by the church.

3. The route to either of the ordained orders begins with two common steps. Both the candidates for Deacons and Elders orders begin with The Local Minister’s license (The Local Preacher’s license - pre 1985) granted by the local church board.

---

<sup>105</sup> *Journal of the 21st General Assembly, 1985, 253.*

<sup>106</sup> *Commission report, 259.*

<sup>107</sup> ‘Assigned ministries’ are those ministries recognised by the church through the District Boards as valid experience towards ordination as either Deacon or Elder. Upon receiving a district license, ordination candidates must pursue an ‘assigned ministry’ for at least two years.



Here is a beginning point where the people with whom the candidates have worked and ministered are able to give (or withhold) their assent to and recognition of ministry.

The next step<sup>108</sup> is also common to both orders, that of The Licensed Minister, granted by the District Assembly of the area in which the candidate ministers. Ordination to Deacon or Elder follows. Provision is made for the return of the credential of Deacon and the ordination to Elder's orders if "in the pursuance of his or her ministry, the ordained Deacon feels called to the preaching ministry, he or she may be ordained Elder upon completion of the requirements for that credential<sup>109</sup> and the return of the Deacon credential."<sup>110</sup> There is no apparent provision for a re-ordination in the other direction! In other words, if an Elder feels he or she has 'lost' the call to preach, it does not seem possible to return the credential and be ordained as Deacon.

The question is a valid one because nowhere does the *Manual* suggest that the Elder is a higher order than Deacon. However the lack of ability to transfer back from Elder to Deacon does intimate that a hierarchy of order was in the mind of the Commission members. If the answer is found in the 'permanency' of the order of Elder<sup>111</sup> its still indicates a progression upwards (Deacon to Elder) and thus a hierarchy in structure.<sup>112</sup> It could be argued that the Elder has always been a permanent order,<sup>113</sup> but this same terminology has not been applied to the Deacon from its inception. This is an important observation, for our imminent study of the Diaconate within the Church of the Nazarene.

---

<sup>108</sup> In the United Kingdom, a Selection Panel meets annually to interview prospective candidates for both orders. (see elsewhere in the thesis for a full explanation of this.)

<sup>109</sup> Educational requirement is what is meant here.

<sup>110</sup> *Manual*, 1985, 404.4.

<sup>111</sup> *Manual*, 1985, 405.1.

<sup>112</sup> Discussion with Dr Kent Brower a *Commission* member revealed that his thinking was that the *Commission* did not intend a hierarchical structure of any kind, but that the orders would be viewed as equal. Furthermore he considered that a person could move either way, that is for Deacon to Elder or Elder to Deacon depending on their 'calling'. However this perception does not demonstrate itself in any way in either the documentation of the *Commission* of the General Assembly, or the *Manual* statements themselves.

<sup>113</sup> *Manual*, 1980, 404. Cf. *Manual*, 1928, 202.

4. The pre-1985 'assigned ministries' are mostly designated to one or other or both of the official orders. The Evangelist (although "all may do the work of evangelism as the Lord opens doors"<sup>114</sup>) as an 'assigned minister' will be either an Elder or a Licensed Minister (presumably on his or her way to Elder's orders). The reason for this is the preaching element ("the evangelist...devotes himself to travelling and preaching the gospel."<sup>115</sup>) which is not considered to be the particular calling of the Deacon.

The Minister of Christian Education on the other hand may be either Deacon or Elder or Licensed Minister. Here is someone who is involved in the Christian education programme of a local church and, as the role is not specifically preaching, can be assigned to either Deacon or Elder.

5. The pre-1985 assigned ministries of Song Evangelist and Minister of Music remain in the realm of lay or ordained ministries. Only if someone has a "ministerial credential"<sup>116</sup> and is in full-time ministry can this be taken up as an assigned ministry.

6. The Commission proposed new assigned ministries for Elders - namely the work of Administrator, Chaplain, Educator or Missionary; and for Deacons or Licensed Ministers the ministries of Educator or Missionary. A category of 'special service' was devised for "an Elder, a Deacon or a Licensed Minister in active service not otherwise provided for..." This service was to be approved (as were all the others) by the District Assembly.

7. The Commission's proposed recognition of the Lay Minister did not affect these 'assigned ministries.' The Lay Minister could still be a Song Evangelist or Minister of Music but it was expected that candidates for the Certificate in Lay Ministry would work in areas such as "church planting, bivocational ministries, lay evangelism, stewardship ministries, compassionate ministries and/or any other specialised work in the local church."<sup>117</sup>

---

<sup>114</sup> *Commission report*, 276.

<sup>115</sup> *Commission report*, 276.

<sup>116</sup> The author understands this to be either an Elder or Deacon. cf. *Commission report*, 254. *Manual*, 1985, 404.2.

<sup>117</sup> *Commission report*, 254.



8. The ministry of the Deacon, if not in an 'assigned ministry' within the church, could be in an "associate ministry outside the institutional church."<sup>118</sup> This small phrase is quite earth-breaking if fully implemented. It would mean an official recognition of ministry outside the Church of the Nazarene, which up to the moment has been limited to 'those serving connectional interests' of the church or those who have come to an arrangement whereby their credentials are recognised by the church even although they are not in an 'assigned ministry' of the church. It also has implications for the ecumenical credentials of the Church of the Nazarene. The author is not aware of anyone in the UK who has taken up this option.

---

<sup>118</sup> *Manual*, 1985, 404.2; 1993-1997, 428.2.

## The Church of the Nazarene and its Place in the Development of The Holiness Movement

In order to understand more fully the ecclesiastical setting of the Church of the Nazarene it is necessary to explore further its place in the development of The Holiness Movement.

The Holiness Movement was, and to some extent still is a term used to identify individuals, denominations and other organisations in the Wesleyan tradition which put emphasis on a second distinct experience of faith subsequent to regeneration by which the Christian believer is filled with the Holy Spirit and entirely sanctified.

### **John Wesley and His Influence on the Movement.**

John Wesley's spiritual heritage was a coalescing of both Anglican and Puritan influences through his parents.<sup>1</sup> His concept of the spiritual life was characterised by fervent devotion, intellectual discipline and ethical correctness all of which were linked to a strict observance of the liturgy and teaching of the Church.

In 1725, when preparing for ordination, Wesley read Jeremy Taylor's *Rule and Exercise of Holy Living and Holy Dying* and Thomas a' Kempis' *De Imitatione*. These two writers had a profound effect on his understanding of the Christian life convincing him that true holiness was a disposition of the soul, a deliverance from outer sin and an experience of the presence of God which resulted in loving God with the whole heart and soul.<sup>2</sup> Later he read William Law's *A Serious Call to a Devout and Holy Life and Christian Perfection*,<sup>3</sup> and in 1766 produced his own book on the subject entitled *A Plain Account of Christian Perfection* where he acknowledged the influence of Taylor, a' Kempis and Law.<sup>4</sup> From 1725 Wesley pursued Christian

---

<sup>1</sup> The Puritan influence went back through his grandparents John Wesley and Samuel Annesley. cf. Robert C. Monk, *John Wesley, His Puritan Heritage*, London: Epworth Press, 1966.

<sup>2</sup> See Albert Outler, ed. *John Wesley*, (New York: Oxford University Press, 1964,22), where he speaks of Wesley's driving force being "holiness of heart and life," from the beginning.

<sup>3</sup> Law was an English mystic who argued in his book that all everyday virtues must be directed towards the glorification of God, in meditation and ascetic life.

<sup>4</sup> From Taylor he learned "purity of intention"; from a' Kempis to give "all his life to God" and Law convinced him of the impossibility of being "half a Christian" and the need to be "all devoted to God". Cf. John Wesley, *The Works of John Wesley*, Third Edition, (Kansas City, MO: Beacon Hill Press, Vol.. XI, 1978. Reprinted from the 1872 edition issued by the Wesleyan Methodist Book Room,



holiness for the remainder of his life. His 'heart warming'<sup>5</sup> experience in Aldersgate Street, was a vital step in his Christian journey where he preached, explained and defended 'Christian Perfection'. In this preaching he continually used the phrase 'faith working by love' (Galatians 5:6) which he felt summed up the message of Christian holiness.

He understood Christian perfection as a gift of grace<sup>6</sup> offered to all the people of God. Central to this was the atonement, in which he understood that by the work of the cross sin was defeated and the true believer became dependent upon Christ. So then to the one who is justified by faith that same person could be sanctified wholly by faith instantaneously and know the experience of 'love excluding sin'.<sup>7</sup> To the charge that he was preaching his own doctrine of sinless perfection Wesley replied,

"He does: yet this is not his doctrine any more that it is yours, or any one else's, that is a minister of Christ. For it is His doctrine, peculiarly, emphatically His! It is the doctrine of Jesus Christ. Those are His words, not mine: 'Ye shall therefore be perfect as your Father who is in heaven is perfect.'"<sup>8</sup>

Entire Sanctification (i.e. perfect love) was seen as a higher stage of the pilgrimage where the Christian was saved from all sin and perfected in love. Wesley was aware of the dangers of this emphasis upon perfection, dangers of enthusiastic claims and a

London), 366. cf. John Wesley, *A Plain Account of Christian Perfection*, (London: Epworth Press, 1952), 6.

<sup>5</sup> So called, as this is how Wesley described this conversion experience.

<sup>6</sup>The grace of God is central to Wesley's understanding. He spoke of prevenient grace where God (out of divine love) initiates contact with people as people are unable (because of original sin, or depravity) to reach out to God. In summary Wesley would state that humans are by nature totally corrupt; that this corruption is because of original sin and that they can be justified only through God's grace in Christ. (cf. Melvin E. Dieter, 'The Wesleyan Perspective', in *Five Views on Sanctification*, (Grand Rapids: Academie Books/Zondervan Publishing House, 1987), 22.

<sup>7</sup> For Wesley justification was the beginning of sanctification. Justification implies what "God does for us" through Jesus Christ; sanctification is "what he works in us by His Spirit." This is the beginning of the journey of faith. cf. Wesley's sermon 'Justification by Faith' in *The Works of John Wesley*, Vol.1 Sermon 5, Albert C.Outler, (Nashville: Abingdon Press, 1984),182ff. To the question "When does inward sanctification begin?" Wesley replied, "In the moment a man is justified. (Yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to sin and grows in grace. To the further question "Is this ordinarily given till a little while before death?" Wesley replied, "It is not, to those who expect it no sooner". J.Wesley, *A Plain Account of Christian Perfection*, 33.

<sup>8</sup> J.Wesley, *A Plain Account of Christian Perfection*, 108-109.



failure to see the deep sinfulness of sin. To guard against this he preached and taught a number of safeguards.

This was demonstrated in the class meetings,<sup>9</sup> the bands,<sup>10</sup> the quarterly meetings and the love feast.<sup>11</sup> Fifthly Wesley stressed that the perfection he was propagating was “Christian perfection”. It was not a pre-fall (Adamic) or angelic or a resurrection perfection. There would be ignorance and mistakes in one’s life but he believed in a moment by moment dedication of oneself to God drawing on the merits of the atonement although never freed from the temptation normal to human existence. Sixth, he taught against spiritual pride, fanaticism and self-delusion.

### **The Development of the Understanding of Holiness.**

Since Wesley’s death there have been several identifiable shifts in emphasis and understanding of Wesleyan theology and tradition. Noticeably the holiness movement has become less catholic<sup>12</sup> in its theology of spirituality and its emphasis is more pneumatological in contrast to Wesley’s dominant Christological emphasis. In addition there has been a sometimes considerable emphasis on an instantaneous experience of entire sanctification against Wesley’s equal insistence on holiness being “the image of God stamped on the heart”, “walking as Christ walked” and “the mind that was in Christ”. Furthermore, the holiness movement has tended to place less emphasis on the sacraments, especially the Lord’s Supper. Wesley by contrast was a sacramentarian.

### **The Modern Holiness Movement and the Place of the Church of the Nazarene**

---

<sup>9</sup> The bands were regular meetings held with the purpose of “...obey(ing) that command of God ‘Confess your faults one to another, and pray for another, that ye may be healed’ (Jas.5:16).” The Rules of the Bands are set out on *Works*, Vol.. VIII, 272-73.

<sup>10</sup> J. Wesley, *Works*, Vol..V, 357-369.

<sup>11</sup> The love feast was a practice Wesley adopted from his contact with the Moravians who had taken it from the Eastern Orthodox church. Probably these common meals included the observance of the Lord’s Supper. It seems to have been widespread until the time of Augustine. (Acts 2:42-47;4:32-35:6:1-6).

<sup>12</sup> Wesley was willing to work with all who proclaimed the gospel message of Christ as Saviour. His sermon on the “Catholic Spirit” preached in 1749 demonstrated his openness to opinions. See Frank Baker, *John Wesley and the Church of England*, (London: Epworth Press, 1970), 120-136. In its beginnings and, in some circles even up to the present time, there has been a wariness within the movement of secular and even religious pressures from the outside. Spirituality tended to be measured by ‘separateness’ for fear of ‘worldly influences’.



The modern Holiness Movement evolved out of a revival of Christian holiness which originated in the United States of America in the 1830's (and continued into the 1850's) in both Calvinistic and Methodist churches. The Methodist revival was spearheaded by Walter and Phoebe Palmer and the Calvinist revival by Charles Finney and Asa Mahan.<sup>13</sup> The underlying concern was for a quality of spiritual life that was stable and deep. This revival took the form of an intense promotion of Christian Holiness which produced a distinctive American pattern of Wesleyan Holiness preaching and teaching.<sup>14</sup>

The Movement was further enhanced by the establishment of the National Campmeeting Association for the Promotion of Holiness at Vineland, New Jersey in 1867. By 1875 a reformation of Methodism under a holiness church pattern had effectively taken place. Camp meetings and local Holiness associations extended Wesleyan doctrine into most American evangelical denominations.

People in Britain and on the Continent were influenced by two 'converts' to this movement, Quakers Robert Pearsall and Hannah Whitall Smith. Smith's book 'The Christian's Secret of a Happy Life', 1870, promoted the "higher Christian life" message and became standard reading material well into this century.<sup>15</sup>

The Keswick Convention, a Calvinistic holiness movement largely among evangelical Anglicans, sprang up. A German holiness movement (*Heiligungsbewegung*), mostly

---

<sup>13</sup> Phoebe Palmer, perhaps more than her husband Walter, became the instrument of this revival. Her "Tuesday meetings for the promotion of holiness" began in 1839 and fostered a spiritual revival which lasted until 1859. By this time she was already well known by British evangelicals and spent four years in evangelistic meetings here. See Thomas C. Oden (ed), *Phoebe Palmer: Selected Writings*, (New York: Paulist Press, 1988), chapters V, IX). Her visit had been preceded by Charles Finney (1849, 1851) a lecturer and evangelist at Oberlin College, Ohio where Asa Mahan was the President. This college was established by John J. Shipperd, pastor of a Presbyterian church in Elyria, Ohio. It became known for its strong preaching on "perfectionism" which was given the name "Oberlin Perfectionism". See Benjamin B. Warfield, *Perfectionism*, (Philadelphia, Pennsylvania: The Presbyterian and Reformed Publishing Co., 1958) for a critical history of this movement.

<sup>14</sup> Melvin E. Dieter calls a 'dynamic directness of American revivalistic methods'. 'The Holiness Movement' in *Beacon Dictionary of Theology*, 261.

<sup>15</sup> "...the Higher Christian Life ... is the only true Christian life, and which to my own mind is best described in the words, the 'life hid with Christ in God'...the Scriptures do set before a believer in the Lord Jesus a life of abiding rest and of continual victory, which is very far beyond the run of Christian experience..." Hannah Whitall Smith, *The Christian's Secret of a Happy Life*, (London: James Nisbet and Co, Ltd, 1910), 37. In conversation with a former student of a Bible college with holiness roots, I was informed that Whitall Smith was required reading at least up until three years ago.



among Lutheran and Reformed Pietistic groups came into being and the more Methodist-oriented English holiness denominations, including the Salvation Army, came out of this phase of the movement. In turn, missionary efforts of such avowed holiness leaders as Methodist Bishop William Taylor and Hudson Taylor meant that the holiness message spread to other parts of the world.

By the end of the 19th century there was pressure for the organisation of distinctly holiness churches. Despite efforts of the leaders to discourage this, many adherents of the movement either left or were forced out of their churches. The Wesleyan Methodist and Free Methodist churches had already separated from Methodism in 1843 and 1860 respectively, but now they were joined by new denominations in the Church of the Nazarene, the Pilgrim Holiness Church, the Church of God (Anderson, Indiana) and the Christian and Missionary Alliance. Most of these combined with the Christian Holiness Association (CHA) which was a successor to the National Holiness Association.<sup>16</sup> Those who did not leave their denominations kept the link through the CHA camp meetings.

The denial of the sign of *glossolalia*<sup>17</sup> as the initial or subsequent sign of work of the Holy Spirit in the believer<sup>18</sup> is that which distinguishes these churches and movements from the Pentecostal churches, many of whom were also born out of the same 19th century revival.<sup>19</sup>

### **Lifestyle and the Holiness Movement.**

One strong feature of the Movement has been its particular approach to the society in which it existed. Although compassionate ministries of all types were prevalent from the beginning, there existed the strong desire to keep themselves 'untainted' from

---

<sup>16</sup> These included a large number of Methodists but by no means limited to that denomination.

<sup>17</sup> The exceptions were the Church of God, Anderson and the Christian and Missionary Alliance.

<sup>18</sup> e.g. Acts 10:46 and 19:6.

<sup>19</sup> Whereas the churches and individuals of the holiness movement would want to describe this experience as "entire sanctification", "sanctified holy" or "perfect love", the Pentecostal churches use the terminology of "being filled with the Spirit" or "baptised in the Spirit". The use of terminology has often indicated an understanding of what was expected from this experience. Several educational and missionary organisations have come from this movement including Asbury Theological Seminary, Taylor University and Western Evangelical Seminary. Missionary groups include OMS International (formerly the Oriental Missionary Society) and World Gospel Mission.



the 'world'. The call to holiness, it was understood, could be undermined by too close an affiliation to 'worldly pursuits'.<sup>20</sup>

The small defections from the holiness groups, particularly after the Second World War, have been based largely on this issue and particularly represent those who wished for an even stronger - what could be described as a 'fundamentalist'- position. The main group however has pursued the route of a more open response to contemporary culture which has resulted in a more relaxed lifestyle than the traditional style which was propagated from the beginnings of the movement and showed itself in a unique form of living.<sup>21</sup>

This may be illustrated by comparing the General Rules of the Church of the Nazarene as shown in sixty-five years between the *Manuals* of 1928 and 1993. In 1928 the church *Manual*,<sup>22</sup> after a general introduction, states that the evidence of salvation from sin includes avoidance of:

1. Taking the Lord's name in vain.
2. Profaning the Lord's Day, either by unnecessary labour or business or by the patronising or reading of secular papers, or by holiday diversions.
3. Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein.
4. Quarrelling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.
5. Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.

---

<sup>20</sup> The biblical text often quoted was "Come out from among them and be separate" (2 Corinthians 6:14).

<sup>21</sup> Forms of dress and codes of behaviour were very important in the holiness movement. Only in the past twenty five years has there been a relaxation in dress code for ladies in particular although the code of behaviour is still adhered to.

<sup>22</sup> The *Manual* is a collection of historical data, church Constitution, Articles of Faith, General Rules "for holy living" and principles of organisation and government. It also includes Special Rules which address the church's response to key issues in contemporary society.

6. The indulging of pride in dress and behaviour. Our people are to dress with the Christian simplicity and modesty that become holiness. “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brooded hair, or gold or pearls, or costly array but with good works” (1 Timothy 2:9,10). “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God a great price. (1 Peter 3;3,4)

7. Songs, literature and entertainments not to the glory of God; the theatre, the ballroom, the circus, and like places; also lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oathbound secret orders of fraternities. “Know ye not that the friendship of the world is enmity with God? whosoever will be a friend of the world is the enemy of God. (James 4:4) “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ...Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing; and I will receive you” (1 Corinthians 6:14-17).<sup>23</sup>

In 1993, these rules are rewritten and moved from section one to section two of the General Rules indicating a demotion of importance.<sup>24</sup> The first section now urges “loving God with all the heart, soul, mind and strength and one’s neighbour as oneself” and continues in this style as it elaborates on witnessing to the Gospel, being helpful and courteous, promoting ministries of compassion, contributing to the ministry through tithing and attendance at the “means of grace”.<sup>25</sup>

The rewritten second section speaks of the avoidance of “evil of every kind including:

1. Taking the name of God in vain (Exodus 20:7; Leviticus 19:12; James 5:12).

---

<sup>23</sup> *Manual*, 1928, 29-31.

<sup>24</sup> The first main section with seven subsections now becomes primarily guidance in faith and practice in our relationship to God, our fellow beings and the church organisation.

<sup>25</sup> *Manual*, 1993, 40.



2. Profaning the Lord's day by participation in unnecessary secular activities, thereby indulging in practices which deny its sanctity (Exodus 20:8-11; Isaiah 58:13-14; Mark 2:27-28; Acts 20:7; Revelation 1:10).
3. Sexual immorality, such as premarital or extramarital relations, perversion in any form, or looseness and impropriety of conduct (Exodus 20:14, Matthew 5:27-32; 1 Corinthians 6:9-11; Galatians 5:19; 1 Thessalonians 4:3-7).
4. Habits or practices known to be destructive of physical and mental well-being. Christians are to regard themselves as temples of the Holy Spirit (Proverbs 20:1; 23:1-3; 1 Corinthians 6:17-20; 2 Corinthians 7:1 Ephesians 5:18).
5. Quarrelling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others (2 Corinthians 12:20; Galatians 5:15; Ephesians 4:30-32; James 3:5-18; 1 Peter 3:9-10).
6. Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness (Leviticus 19:10-11; Romans 12:17; 1 Corinthians 6:7-10).
7. The indulging of pride in dress or behaviour. Our people are to dress with the Christian simplicity and modesty that become holiness (Proverbs 29:23; 1 Timothy 2:8-10; James 4:6; 1 Peter 3:3-4; 1 John 2:15-17).
8. Music, literature and entertainments that dishonour God (1 Corinthians 10:31; 2 Corinthians 6:14-17; James 4:4).

The guidance on dress (7) is less specific than its 1928 counterpart however a point on sexual immorality is added. The resolution on the use of 'intoxicating liquor' is moved to another section of the 1993 *Manual*<sup>26</sup> and in common with the 1928 *Manual* is elaborated upon thus:

The Holy Scriptures and human experience together justify the condemnation of the use of intoxicating drinks as a beverage. The manufacture and sale of liquors for such purposes is a sin against God and the human race. Total abstinence from all intoxicants should be the Christian rule for the individual, and total prohibition of the traffic in

---

<sup>26</sup> Under 'Special Rules', *Manual*, 1993. 49.

intoxicants the duty of civil government (Proverbs 20:1 23:29; Habakkuk 2:5; 1 Corinthians 6:9-12,19-20; Galatians 5:21; Ephesians 5:18).<sup>27</sup>

Only unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper.<sup>28</sup>

Whereas the 1928 *Manual* prohibits "songs, literature and entertainments not to the glory of God; the theatre, the ballroom, the circus, and like places;" the 1993 *Manual* rewrites this under the general title "Entertainments which are subversive of the Christian ethic" and encourages Christian stewardship of leisure time, the obligation to apply "the highest moral standards to the Christian family" and the "obligation to witness against such social evils as violence, sensuality, pornography, profanity and the occult, as portrayed by and through the commercial entertainment industry in its many forms and to endeavour to bring about the demise of enterprises known to be the purveyors of this kind of entertainment. This would include the avoidance of all entertainment ventures and media productions including the motion picture theatre (cinema), except films produced by Christian organisations; television programmes, VCR tapes and drama which produce, promote or feature the violent, the sensual, the pornographic, the profane, or the occultic and thus undermine God's standard of holiness of heart and life" (Romans 14:7-13; 1 Corinthians 10:31-33; Ephesians 5:1-18; Philippians 4:8-9; 1 Peter 1:13-17; 2 Peter 1:3-11).

The 1993 guidance is understood by many Nazarenes to indicate not a total prohibition of all entertainment but rather a use of sound Christian judgement in selecting one's source of entertainment. The comment on the avoidance of lotteries and gambling as well as non-membership of oath-bound secret orders still stands in the 1993 *Manual*.

Two additions are made. The first concerning social dancing: "We hold that such practices tend to break down proper inhibitions and reserve between the sexes"

---

<sup>27</sup> It is worth noting that the Church of the Nazarene came into existence at the time of the Prohibition and the subsequent Temperance Movement.

<sup>28</sup> A footnote appears here, thus: "In world areas where this may cause special intrafaith difficulties, a District Assembly may request the Board of General Superintendents for permission to use common bread". *Manual*, 1993, 50.



(Matthew 22:36-39; Romans 12:1-2; 1 Corinthians 10:31-33; Philippians 1:9-11; Colossians 3:1-17). A secondly the misuse of drugs: “The unprescribed use of hallucinogenics, stimulants and depressants and the misuse and abuse of regularly prescribed medicines. Only on competent medical advice and under medical supervision should such drugs be used (Matthew 27:37-39; 27:34; Romans 12:1-2; 1 Corinthians 6:19-20; 9: 24-27).”<sup>29</sup>

Other current moral and social issues are dealt with in the Appendices of the *Manuals*. It has long been understood that this is how the church makes its statements on these issues, thus showing its concern, without bringing them into the guidances on Christian living within the body of the *Manuals*.

### **More Wesleyan than Wesley?**

Many Nazarenes would see these rules as an attempt to be faithful to the roots of the movement biblically, socially and morally but also to be less directive and assertive on certain issues without capitulating to the whims of a particular group. The question must be raised however as to the legitimacy of this argument. Here may be an interpretation of Wesleyan and Nazarene tradition rather than a faithful reflection of it. For example, it would be a rather blinkered exegete who could state categorically that the Bible “condemns the use of intoxicating drink as a beverage”. Here an attempt is being made by the church to draw the fine line between the Bible ‘outlawing’ alcohol - which it does not; and a practice which would encourage drinking to excess - which the Bible seems to speak out against.

Rather than allow for a place for the use of alcohol, the church has determined that its non-use is preferable. While resisting the temptation to be diverted by this debate, it is probably fair to say that there is evidence to show that whereas Wesley encouraged temperance rather than prohibition in his approach to many aspects of life, he does seem to speak in prohibitive and specific terms about “spirituous liquor”.<sup>30</sup>

---

<sup>29</sup> *Manual*, 1993, 50.

<sup>30</sup> The argument could reasonably be made that Wesley was not excluding other alcoholic drinks, such as ale, in his statement. To his preachers he wrote “After preaching take a little lemonade, mild ale, or candied orange peel. All spiritous (sic) liquors at that time especially are deadly poison.” (See

Addressing the dangers of intemperance he says “...intemperance, in the full sense, takes in not only all kinds of outward intemperance, particularly in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain or sensual pleasure.”<sup>31</sup> Directions given to the band-societies<sup>32</sup> state: “You are supposed to have the faith that “overcometh the world.” To you, therefore, it is not grievous....to taste no spirituous liquor, no dram of any kind, unless prescribed by a Physician.”<sup>33</sup> Also they are prohibited from “drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity.”<sup>34</sup>

Bresee, on the other hand, being aware of the contemporary temperance debate, moved towards total abstinence rather than temperance. This was the position of the American temperance movement and he preached and promoted it.<sup>35</sup>

Support for other rules on dress and behaviour can be found in Wesley’s writings, for example against “fault finding in others”, wearing “needless ornaments, such as rings, ear-rings, necklaces, lace, ruffles” and “snuff and tobacco, unless prescribed by a physician”.<sup>36</sup> Yet Bresee and the Church of the Nazarene has not taken up Wesley’s injunction (found in the same set of rules which includes Wesley’s directive on alcohol) that one should “constantly ...attend on all the ordinances of God; in particular ... to be at church and at the Lord’s table every week....to observe, as days of fasting or abstinence, all Fridays in the year.”<sup>37</sup>

Rules of the United Societies, 1743; *Works*, Vol. VIII, 269-271.) It is known that gin drinking was particularly rife in England between 1720 and 1750 due to the advent of distilling.

<sup>31</sup> John Wesley, *Explanatory Notes upon the New Testament*, (London: Wesleyan Conference Office, n.d., n.p.). (commentary on Matthew 28:25)

<sup>32</sup> In 1739 several people approached Wesley to seek his guidance in their spiritual lives. He organised Societies whose purpose was to meet “...in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.” John Wesley, *The Works of John Wesley*, Vol. VIII, 269.) As the concept grew each Society was divided into smaller groups called classes or bands.

<sup>33</sup> *Works*, Vol. VIII, 273.

<sup>34</sup> *Works*, Vol. VIII, 270, rule 4. This rule also appears in the *Disciplinary Minutes*, a pamphlet published by Wesley in 1749, appealing for discipline within Methodism.

<sup>35</sup> A newspaper report in 1874 reports Bresee describing vividly in a sermon the results of the liquor traffic. “The cries of starving children, the tears of mothers, and the beggary of husbands...” the *Red Oak (Iowa) Express*, Jan 15th, 1874 quoted in C. Bangs, *Phineas F. Bresee*, 97.

<sup>36</sup> *Works*, Vol. VIII, 273-274.

<sup>37</sup> *Works*, Vol. VIII, 274.



The Church of the Nazarene is a product of its history. Some within its ranks have called it to address its present and future role as part of a movement which feels it has inherited the “grand depositum” of which Wesley spoke. It is important for the thesis to raise these points of belief as their practice or otherwise, has influenced the way the church has gone about its work of preparing people for ministry and the shape of that ministry within the local church. The interpretation and reinterpretation of the holiness message calls for a frank and open assessment of the beliefs, structures and ministry of the church, in the Reformation adage “ecclesia semper reformanda”.<sup>38</sup>

## Conclusion

Wesley was clear in his definition of Christian holiness:

This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the inmost soul, but ever showing itself by its fruits, continually springing forth, not only in all innocence (for love worketh no ill to his neighbour), but likewise in every beneficence, spreading virtue and happiness all around it.<sup>39</sup>

Wesley’s mother, Susanna, gave him a directive which although admirable in its intent may be used as the basis of positive guidance for holy living emanating from the Holiness Movement:

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish of spiritual things: in short, whatever increases the strength and authority of your body over mind; that thing is sin to you, however innocent it may be in itself.<sup>40</sup>

Keeping a balanced emphasis, rather than over-accentuating rules and regulations on Christian living, continues to challenge the Church of the Nazarene and the modern holiness movement with varying degrees of success.

---

<sup>38</sup> Any changes to these ‘rules’ are made through the recommendation of any one or more District Assemblies to the General Assembly which meets quadrennially. For a recommendation to be successful it must be adopted by a two-thirds vote of the delegates who are appointed by the districts according to the size of their membership. *Manual*, 1993, 44. Recent General Assembly decisions on dancing and entertainment indicate a more open stance.

<sup>39</sup> J. Wesley, ‘An Earnest Appeal to Men of Reason and Religion,’ *Works*, Vol.. VIII, 3,4.

<sup>40</sup> *The Works of John Wesley*, Vol..25, ed. Frank Baker (Oxford: Clarendon Press, 1980), 166.

## Interview with Dr Kent Brower

**David:** Kent, can I start with the first question to you which is, what has been your involvement in the Directed Studies Course, that is the Home Studies Course, here in College and perhaps outside of College?

**Kent:** Well, I was involved in the design as well as some of the assessment of the Home Studies part of the Diploma in Pastoral Studies in the College.

**D:** Does this go back prior to 1976, or from 1976 onwards?

**K:** No, my involvement has been post-1976 and I was involved in the redesign of it in the early 1990s when we went to a combination of Directed Study at home and revision of the on-site courses at the College.

**D:** So if someone asked you to describe the educational methodology of the Directed Studies course, which is a form of Distance Learning, how would you describe it?

**K:** Very traditional. It was set up to have set readings, with set questions on these readings, examinations would follow on these set questions, so it was very traditional.

**D:** Has it ever attempted to develop beyond the traditional, or has that been accepted as the methodology, that's the way it is and has any attempt been made to develop that from what it is to what it might be?

**K:** There's been a lot of ongoing discussion about that and some perhaps have tried to develop it by the use of mentors or we've also encouraged students who are struggling with the Home Study to take the regular modules at the College, which are delivered in a quite different fashion, but no, that kind of development is I think something for the future.



**D:** So in setting up and delivering the course and each module within the course, could you describe the process of that, from when the student comes on to the course and how that student is taken through it?

**K:** They are first approved by the District Board of Ministerial Credentials to begin a course of study; they are put on one of the four different patterns depending upon their educational background; that then involves them coming into the College for a minimum of nine modules spread over three years, and then the rest of the modules are delivered by Distance Learning and the student goes through this serially, that is they complete one, they send in the exam, it's assessed, they move on to the next one and that's the pattern. I know that at some places they've set up local centres where they have dealt with this as well, but that's not been directed specifically by the College.

**D:** Right. Now in each of the modules there is a place isn't there, for deletions and substitutions. Could you explain how that system works?

**K:** Yes. An assessment is made of a student's prior experiential or academic learning, and credit can be given for prior learning at another Institution or however that is done and so if somebody has completed some work at another College then they are exempted from appropriate modules, that is ones which are linked, but not any of the College modules, they are asked to come to the College for all the modules. **D:** So the May term modules are a necessity for all students.

**K:** Yes, nine May term modules are, though there are occasional substitutions there as well, but up to now it has not been exemptions. However, there's been a recent modification where we'll allow some exemptions as well.

**D:** In your experience, what has been the minimum number of modules that a candidate may have taken, apart from the nine offered through the May term? Does it stand out in your mind what a minimum number might be?

**K:** No, I really can't tell you the minimum number but I think someone who's done a degree would probably only do the May term modules so they might have exemptions from the other fifteen. So let's say one of the students completed a BD at Glasgow; the normal pattern for that student would be to complete the nine modules or nine substitute modules at College, whatever they might be.

**D:** In deciding on the substitutions, do you as the Dean, recommend that to the Board of Ministry, is that how it works?

**K:** That's right. They are supposed to take my academic judgement on board when they make the decision.

**D:** In reality, is that system working?

**K:** That sort of recommendation by the Dean has really come out of the McAlister Commission which has only been in operation for about two years and so far, I think it will work. In theory it was to be that before, but District Boards being what they are, they looked at the face in some instances and decided differently.

**D:** When it comes to the actual modules themselves, what means of learning and what means of assessment have been used in Directed Studies modules in your experience? Can you relate some of those?

**K:** I think the ones that I would highlight would be reading and researching obviously, because they've been set text, a text that they have to follow through and they've written essays on them, and sometimes there has been group learning, but so far as



I'm aware no-one has produced a portfolio or study journals or workbooks, or other kinds of things, so the three things that I've mentioned.

**D:** Do portfolios or study journals or workbooks grab you particularly? Do you have a view on that as a method of learning?

**K:** My problem with portfolios is that frequently they seem to me to be busy work, as opposed to genuine learning. Journals and workbooks are very difficult to assess, I think. If we're talking about journalising a person's own spiritual development or something like that, I don't know how to assess that. Workbooks seem to me to be a bit pre-higher education, if I might put it that way. I don't think it's at the level of sophistication we really are looking for. We're looking for engagement with material, rather than simply parroting material, for proper education at this level it would seem to me at least.

**D:** Unless of course it could be demonstrated that these might work at a higher education level?

**K:** If it could be demonstrated, that might be a way forward.

**D:** Now, do you think, (and this is an important question I think for the course itself) that the programme encourages the student to analyse the context in which he or she is studying, and to apply theology? Do you think they're encouraged to be reflective practitioners?

**K:** Most definitely in the College modules, the one's we're doing here. We deliberately go out of our way to seek integration, whether it's in Theology, Biblical Studies or in the more traditionally integrated modules which you might consider to be Pastoral Theology and in those modules the lecturers are I expect, I hope,

integrating Bible and Theology with practice. A lot of integration goes on site. Whether there is direct integration in the more traditional Home Study modules is very much over to the student, on how they apply what they're learning with their context and it's very difficult to assess that.

**D:** From my interviews so far, obviously that's hit or miss. In some situations, it works well and in others it doesn't work at all and some are somewhere in the middle. Is there any way in which we could be more directive in this, or do you think it really is up to the student to take the initiative?

**K:** I think in the end it will depend very much on the student to take the initiative, however, I remain of the view that a teacher is an essential part of the learning process and so I think a teacher, facilitator, a lecturer, however you wish to describe that person, is needed to help the integration process. It's a three way conversation it seems to me most frequently, except for the exceptional person who is able to move that direction.

**D:** Of course, if that is your view, that would seem to rule out Distance Learning as a way of learning.

**K:** I have some questions about technologically driven learning as you know. I don't think it's impossible, but I still think there needs to be a corporateness about Distance Learning of some sort. Especially for education for ministry. I think there's an irony about somebody sitting alone in front of a computer screen doing learning for a task which involves personal relationships.

**D:** I'm discovering that some churches do not see a relation between what the student or the pastor is learning and the ministry. Education of the local people in their local context. How do you think that might be overcome? How can we educate a



congregation to begin to think educationally, theologically, so that this may be of help to the student? In other words, we're saying the student should drive this with help. But what about the congregation, how do you educate them?

**K:** Oh dear, if I had the answer to that I would probably solve a lot of problems. I think congregations have to be persuaded somehow that sound practice in ministry can only be based on sound theology and Bible, or else we simply turn into technicians who can apply whatever sociological tool is available to manipulate people, and so without theology and Bible as the foundation stone, - and congregations need to see this that we are the Christian church, not simply a successful organisation, there is a theological coherent basis for everything we do. Now how one gets that across to the people..... In point of fact I think that is the pastor's responsibility to get that across to the people, so I don't think that's going to come from the congregation, I think they are going to have to understand that theology, Bible, are integrated disciplines, integrated for their own lives and also for the life of the church.

**D:** Do you think our approach to both congregations and students should be changed? In other words, instead of saying 'This course is necessary for ordination' we might be saying 'This course is necessary for pastoral formation, formation of the congregation'; do you think the presentation of it is wrong? Here are hurdles to be overcome, rather than here is learning to be done?

**K:** Well, I think you're right there, but I think this is what happens all the time in life where you know why people are ordained and why there's education for ordination, because this is the best way to bring this theological Bible coherence to the ministry, but then it becomes shortened, so you miss the reason for it and it simply becomes the method to become a minister, and the reason for it gets lost and I think that's a

perpetual reminder to the church that education is not simply being given for the sake of jumping through a hoop, it's because we're trying to help people become ministers of the Gospel of Jesus Christ.

**D:** So a rediscovery perhaps, of the idea of ministerial formation might not go amiss?

**K:** Yes, I think that's true. That's what I consider ordination requirements. Educational requirements are formative for the ministry. It's not the end of it, but it's the beginning of a lifetime of formation of ministry; an essential beginning, it seems to me, it sets the foundations for everything they're going to do. If we don't need that, all we need to do then is get people who are good sales persons, get them to move from insurance sales, from car sales, straight to the ministry without missing a step, if we're simply technicians.

**D:** Yes, good point.

**K:** Sometimes I think that the education somebody might be doing might not be directly related to the local congregation, but it could well be related to the bigger church of Jesus Christ. For example, it might be a case of somebody who is a specialist in Church History, might be investigating a special part of Church History, a particular controversy or creed or something, that might not be what he can preach on Sunday night, but he might be expanding the understanding of the bigger church and giving a healthier view to the bigger church of Jesus Christ and contributing not to the local five people on a Sunday night, but to the bigger church of Jesus Christ and the advance of the Kingdom.

**D:** Good, that's helpful. To get that message across may take a lifetime or more...



**K:** It's ongoing, I don't think it will ever end. I think it's a bit like metaphors. I think I've talked about this before, but I think we have levels of metaphor, where if we think we have our metaphor sorted we are deluding ourselves, because we only have it sorted now. Metaphors tend to die and have to be reinvigorated, reinvented for another context and I don't think that once we've done our theological education or educating our clergy or educating our congregations, we're finished. It's a continuing process. Ongoing, it never ends. We always get new people, new ideas; new people who say 'this has never been done properly before' and we have to keep reinvigorating the church.

**D:** Are there are reasons why we seem to be further back in that process than other churches? We talk of how good it would be if that process could take place; it doesn't seem if we have even begun in some respects.

**K:** Well, I think most generally there is a historic suspicion of higher education in Holiness movement circles, that has been a historic problem that we have dealt with and so there is a suspicion of Godless education and that it seems to be running counter to spirit filled ministry, so we're dying by degrees. I heard one prominent church leader talk about earlier on. I think that's just as Tom Noble once said, a trick of the devil, to get us to sacrifice our intellect, sacrifice the ability to think deeply about our theology and to make a genuine impact for Christ in our world because we are simply pandering to the lowest common denominator.

**D:** It's interesting isn't it, when you think of our history and how quickly within the first few years of this organisation, the Church of the Nazarene was founding Colleges. However, reflecting on those, they could well have been to keep the young

people away from contact with the world rather than perhaps thorough education. Do you have a view on that?

**K:** I think there is a certain dimension to that especially in North America where there is I think a greater fear of higher education than perhaps there has been historically in Britain, and so we set up our own Colleges, partly because Universities especially the State universities in America, had to be separate from the church whereas our university background here in Scotland and in England, was that our ministers historically were educated in the university system, so there wasn't that same sort of antagonism. There was much more a co-operation, a sense of parallel work here and some of the deterioration in the church could be attributed to the 'Godless' influence of university, but actually the life of the church, certainly in this country, intellectually at least and I think many times spiritually, has come out of universities.

**D:** Coming back to what might drive this; if we're saying that Distance Learning is with us, and something we could possibly use in educating ministers, you have said how in the classroom there is a teacher, the lecturer, who promotes the thinking, the bringing together of the theory and practice, in a placement setting, or in study by Distance Learning, this possibly could be done by a mentor. How would you see that working, if at all?

**K:** I think it could work, and it certainly should be working. The way we have had our course designed, every student who was doing Distance Learning was supposed to have a mentor assigned to that person and it worked with one or two people, but for most of them I don't think it worked at all. I think the best way to work would be if we had centres, perhaps, where people could get together. I'm a great one for the benefit of discussion and interaction between people who are working on the same



topic. Not shared ignorance, but shared development out of working independently; so they're bringing what they're already working on independently, together, with a mentor who has probably through the course before, maybe from the College but I think best of all, somebody who has a degree from the College, even if they're not on the staff of the College. I think that would work quite well really. **D:** So what relationship would the mentor have to the congregations themselves? Have you any idea how they would be seen?

**K:** To the congregation? I haven't given any thought to that, because I would have thought that they would be practising clergy already with their own congregations, so it might be that one of the graduates of the Masters course at the College would be in one place, let's say in Glasgow, who would have two or three others around him who are being mentored by this person, but they wouldn't have any direct relation to the local congregation. They would have their own local congregation.

**D:** In my thesis I am looking at Distance Learning, not to critique it as it's accepted in some quarters as a given, an established methodology and to ask how it might be used for theological education. Within the Church of the Nazarene, the church seems to be persisting in this. Would you agree then that we try to make the Home Study course as good as we possibly can, rather than abandon it?

**K:** If we're talking about our local situation here I think we do have huge strides that have to be taken to improve the Distance Learning part of our course. I would be loathe to put it on a par with what we've traditionally thought of as the normative route, that is a person to person contact in a learning environment, because I think there are a lot of ways in which that must be seen as superior. The second observation I'd made here is that we are in danger of having a 'one size fits all' kind

of Distance Learning across the globe. What worked in Central America in the Church of the Nazarene, bringing people from a very very low level of education to a moderate level of education in which they had to find ways of pastoring growing churches, is a rather different context from a context in which higher education is an established pattern, where higher education is an increasing feature in Western European culture, (we're hoping to have 30% of people in higher education in a few years; that's up from 10% only ten years ago) it would seem to me to be the wrong direction for our church to move towards lowering the thresholds of education, when our culture is moving them up. Now, that is not to say that some higher education cannot be or is not delivered by Distance Learning, but I think we'd be fooling ourselves if we think that it is less expensive to deliver it this way first, it is actually highly labour intensive to put together good Distance Learning material and it demands a lot of those who are on the other end of the email, if they are going to deliver it on a real time basis, much more so than is demanded in the context in which we're teaching now, and so to deliver Distance Learning in real time is an enormous consumption of time on the part of the lecturer. Therefore we have to prepare ourselves to consume more lecturers as it were in Distance Learning than we have now, and prepare more people for it, and the danger there is that we do not develop people who go on to advance the knowledge of the church and so we sacrifice the future for a short term fix in the present. I'm concerned about that, but if we have to do it I think we must do the best we can, but I'm not prepared ever to say that we can come to the point where we can deliver everything by Distance Learning. I think there are fundamental flaws in that way of thinking on a number of areas.



**D:** Of course the church started its Home Study course in 1928, so it's been running with this for a long time now. As we come up to the church's centenary, would you want to say to the church 'Think again'? Would you have any particular message for the church in relation to the Home Study? Do you think it's now time for First World churches to think again and to keep a separate system for Third World?

**K:** That's a big question. I'd go back to what was originally the reason for the Distance Learning in 1928 and that was to enable people who did not have the opportunity to go to College or University to nevertheless prepare for ministry. In some senses that world has passed us by. There are very few people in this country, in the First World, who do not have access, if they're capable, to higher education. That was one of the great advances that occurred in our country in the 1940s when we had universal access to higher education through the grant system. I know that's been changed around recently here to a loan system, but still access is there for people to higher education which wasn't possible in the early part of the century, when it was very much elitist in that sense. So I would say to the church, be very very cautious indeed that we do not turn the clock back and go back to a situation in which we are wanting to diminish the educational quality of what we're delivering to our ministers. I do not believe education is the only thing that's part of ministerial training, if you want to put it that way, but what I said earlier in this interview about the integration of education with theology and pastoral experience, still fits very clearly in my mind. I think that separation of the academic from the practical has been a sad part of our history. Sometimes I think that did occur, though not here; this College has taken a view for as long as I can remember of wanting a clear integration of the two, I accept the fact that that had been divided, and in some senses the division of things like

Biblical Studies from the church has cost Biblical Studies ultimately, because the church is now paying or reaping the whirlwind of that sort of sowing to the wind of Biblical Studies moving off in its own direction.

**D:** In that case, as you know education is trying to encourage mature students, for example, to come in and these students may not have necessarily an educational background which would help them to take advantage of everything that's coming through the system. What would you say for those who go into Home Study or Distance Learning, many of them have not had this foundational work; they come into the ministry quite late on, some of them are second career people perhaps. Do you see a second career person as a better candidate for this kind of education or not?

**K:** I think it all depends on the second career person. I do not think people who have not been 'successful' in their previous career should think of the ministry as an alternative and sadly that is what has happened. Some people who have been fairly marginal in earlier careers now believe that God is calling them to ministry and therefore the church should ordain them and put them in churches. I think all of us have seen the results of that up and down and country in our churches. Their background is critical here; we have a number of second career people here who have been very successful in their first careers, who are lapping up the opportunity of higher education. Interestingly enough, those who have been successful are rarely looking for a short cut to getting into the ministry. They aren't worried about the hard work of an academic course, they actually want to get on with it. Those who have never bent their backs, and I don't want to be unfair here, particularly in a previous career, seem to me to be the ones who tend to push towards the quickest way in.



**D:** Do you think there's any relation between how a future minister may view theological education and the church to which he or she will be part? Do we have a problem with the image of ministry and the church? Does that go together with the education?

**K:** I think it may. I believe that a lot of people who go into ministry, go into ministry because they have looked at a model of a minister that they've admired or have felt that God has used in particular ways and I think I could demonstrate that up and down this country about people who have come into the College to study for the ministry. Frequently it has been because they have seen someone they have admired in the ministry. There is a dearth I think of really good models that sometimes affects the number of people who respond to God's call. If we have a view of the ministry as a second rate way of doing something which requires very little education to get into, which does not require the best people or is not peopled by the best people, I think it says something to us.

**D:** Or if someone is going to be educated towards ordination and goes into a church which is struggling and receives a very small salary and so on; do you think there are organisational and administrative questions which are then raised about the church?

**K:** Huge ones; and to raise them is to be accused of being unspiritual and think about this as a career path and therefore it can be argued that you are saying something that is unspiritual. I think that's rubbish. I think there needs to be a clear recognition that even ministers need to feed their families, and so I think that some people who might feel that God is leading them to some sort of full time ministry might think twice about it because look around and see struggling congregations and people who have been burned out in the ministry because they went in with great enthusiasm, but were

virtually starved out of their situation. That's one problem. A solution to that however, might be more of an affirmation and pushing of a bi-vocational ministry pattern, much more of that if possible. It's already occurring in a number of ways; there are a number of people who have two incomes in the family, the spouse is helping, so it is a bi-vocational ministry and that enables some people to be in ministry where they could not otherwise be so, because their spouse is able to support them. The other way of looking at this is to think of combining things like RE teaching and ministry. I would like to see more of that occurring as well, but that won't happen through Distance Learning courses. That will only happen by people taking a degree in Theology and going on to do PGCE and RE and getting teaching posts and so on. Now where Distance Learning may help, is when people are already in a career, are staying in a career, and where they can't leave the location to do full time study but see themselves as wanting to go into some sort of ministry, alongside the vocation and here that happens all the time in the secular world as well where people are getting further education while they're already in another job. Here there is room for some form of distance education.

**D:** But you would see it as quite a limited form if it's being done whilst someone is actually working perhaps in a secular career, and thinking about extending their ministry in the church but not having gone through a formal process of acceptance into the church?

**K:** Well, I think it is a fairly lengthy process. Say somebody is a teacher in a school who feels called to ministry; the theological preparation which is required for ministry is the equivalent of three years full time, but that also includes some things which are what we would call humanities basis, which they would probably already have in their



teacher training and in the degree supporting it, so the process might not be so long term and here I think the College has a responsibility to try to make it more available by evenings and weekends if possible. At that point I think there is something for the development of Distance Learning, alongside other things. Not simply the computer based Distance Learning but alongside the gathering together; I am very very keen to see face to face warm bodies in the same room.

**D:** So it wouldn't surprise you then that my research and others have shown that those who come through the Distance Learning process to ministry have a much higher dropout rate, almost a third to a half more than those who don't.

**K:** It doesn't surprise me in the least. I would have expected it; those who come into ministry with the commitment of having to give up a direction and study for a degree make a big commitment of themselves to that, and think they're likely to stay with it better than those who dip their toe in and see if they like it or not. However one puts a spiritual gloss on it, I think these things are pretty natural.

**D:** If we can go on to the next question, otherwise we'll take both sides of the tape! That is, you talked about the importance of the May terms and I think you see these as quite positive, is that right?

**K:** Yes, I do. I think that the experiences I have had with the students is that they see these as a vital part of their educational experience and interestingly enough there are many of our candidates in the past who have wanted to come back and do more of that, to replace some of the Distance Learning modules because, I think, they find the interaction with their fellows as well as the off-the-cuff responses from lecturers so beneficial. It is very difficult to capture the living classroom setting in any other form than the classroom; the sparking of minds one on another, delivers something that is

irreplaceable in my judgement, and that's why the May terms are a vital part of what we're trying to do.

**D:** And of course in my research most students are saying this, that they wish all could be done through May terms, effectively they're saying they wish they could come into College. That's a very interesting point. Oslo sees theological education as being primarily formation driven, the forming of a minister. The accusation has been made that the Church of the Nazarene sees its Distance Learning course as being content driven. Would you like to comment on those.

**K:** Well I don't see there being a conflict, in fact I suppose that there is an effort sometimes that has to be made to show how Greek, for example, is more than content driven and that it's actually formation and I think a case can be made almost definitely for that, but almost everything else, the other modules that we have in our curriculum seem to me be both content and character forming. Anything in Biblical Studies has content, it must have content, but also is spiritually formative if the Word of God means anything to us. Theology - there is content theology, of course there's content theology, there must be, but it also deeply affects how we think spiritually about our ministry. It seems to me that if we don't have a theological basis for our ministry, which has a content to it - again I come back to my car sales person - who needs theology when you are simply using sociological or psychological manipulative technique? You would be better off taking a course in marketing, if that's all there is to it. So yes, there is content. I don't see a conflict between the two.

**D:** Now Oslo in its six competencies, does consider that the ecumenical competency, that is that the truth of God is known through all denominations is relevant for



theological education and must be seen as part of it. Do you think we fail in this aspect in the Church of the Nazarene?

**K:** I think there are a variety of answers to be given to that. I think there is a narrowness about some parts of our church. I think historically we have been more parochial than we are today. I would say that even in the College I think we are less parochial than we were say 25 or 30 years ago when we were pretty narrowly focused on a particular branch of a branch of Protestantism. I don't think that is quite so much the case in the next generation of Nazarenes, the younger people. I think part of it has to do with the strength of the Charismatic movement in this country amongst evangelicals. Part of it has to do with those who have gone to University and been involved with Christian Unions. They actually discover that there are others who are Christians who are not of the Church of the Nazarene and I think the development in the College where we have a variety of denominations here, is very healthy. I have taken the view for a long time that the Church of the Nazarene is part of the body of Christ and it has a contribution to make to the body of Christ, and it should not sacrifice its contribution for the sake of ecumenical harmony, but it does also need to learn from and to appreciate fully the wide contributions that other parts of the church of Jesus Christ has to make to it. I see things like a rediscovery in recent years of the importance of Eastern orthodoxy to our understanding of Trinity, is of enormous benefit to the Church of the Nazarene's understanding of Christian holiness. So here's just one idea that I think has contributed to a greater understanding of our own theology from a church which we scarcely knew since John Wesley's time. We have also benefited I think from some of the positive things from the Charismatic movement in our hymnody and our worship. We have also benefited from the Reform

tradition in some areas of our understanding, again perhaps in hymnody. There are lots of contributions made from the wider body to our own understanding and I would hope that all of the people who graduate from our College would a fairly ecumenical spirit which comes from a solid conviction of the truth that God has given to the Church of the Nazarene, but very much aware that God also is speaking to other churches.

**D:** Now Oslo set out the six competencies and we have within the Church of the Nazarene our Four Cs and our Four Cs we try to apply to each module. How do you see these six competencies being applied? Would you say in the same way, that each module must reflect them?

**K:** Yes, I would. I think it would be a distortion of the fact to attach any particular module to any particular competency or one of the Four Cs. Clearly there are some which have a greater emphasis in one aspect than another. For example, you might say that a course in cross cultural ministry will certainly have a more) aspect to it than say another module which might have a greater theological content, but I certainly hope that a course in missiology has a theological basis for it as well, or it simply becomes again another module in marketing technique. We're not into marketing, as far as I'm concerned, we're into theological formation here and that involves all of these across all of the disciplines. It is a help however, and I need to say this for ourselves, it is a help for all of us lecturers to be reminded that all of these Four Cs or six competencies need to be present to some degree or another in each one of our modules, so I need to think about the ecumenical competency or ecumenical dimension to my Matthew, Mark for example, or somebody else needs to think about the theological content of a course in Christian Leadership.



**D:** Would you say that if we did it this way, we might actually end up with the revelation that we are not emphasising, for example, ecumenical competency as much as we should do. In other words, it may demonstrate weaknesses within the modules?

**K:** I think it could. I think we've been doing this long enough so that none of us would be ignorant of that, but it doesn't hurt to be reminded. It's a bit like being reminded again of the way we mark exams; there are some things that we need to do here and we keep reminding ourselves of them. I think all of our modules, because we've agreed this, have all aspects of them in it, but it's not an unhelpful reminder occasionally.

**D:** Now, if someone were to ask us 'Would you agree with the Oslo competencies? Would you accept them within your curriculum?'. Our answer may be 'yes', but to what extent would you say we were actively doing that, or is that something that we would need to determine to do?

**K:** Well, I wouldn't talk about the Oslo ones, because we have gone down the route of the Four Cs; I don't know why we've done that, but we have. I think the Oslo ones would have been perfectly good for the Church of the Nazarene except for the 'e' word which might have been misunderstood out there in Northern Ireland, or somewhere. So as far as the Four Cs are concerned that's in the aims of my modules and everybody else's modules in this College and so we're reminded with our very aims of our modules that the Four Cs are what we're looking at here. Now if any one of my colleagues is not paying attention to that, I'd be interested to know because I'd like to have a word with them.

**D:** Do you think there is a place for an Oslo model in the education of the Church of the Nazarene? If this is a globally accepted model of theological education, does it have a place in our curriculum?

**K:** That's an interesting question. Our education for ministry is designed specifically to meet the requirements of the Church of Nazarene which has taken on the Oslo competencies and put competence as one of its Four Cs. Now I wish we had stuck with the Oslo ones, but we didn't and so I think we have to deal with our Four Cs. I think, however, all of the six competencies of Oslo can be incorporated within our Four Cs and it might be worthwhile all of us, just being a little bit more aware of the Oslo competencies in our teaching, which I think most of us aren't, because we are teaching to the Four Cs. There's an interesting comparison between our Four Cs in the Church of the Nazarene and the Oslo six competencies, and I think there would have been a great advantage for the Church of the Nazarene simply to adapt the Oslo competencies and that may be what the Four Cs were attempting to do, but I think one needs to understand the context out of which the Four Cs arose in the Church of the Nazarene. It was a North American, predominantly American, consultation that occurred over eight years at Breckenridge, Colorado. The state Colorado should immediately raise our alarm bells because we are coming out of a very conservative, almost right wing context and the ones who were discussing this were a combination of District Superintendents, self-selected because they had to pay for themselves, and College people, again self-selected because they paid their way there, and so the people who were there are predominantly from the wealthier part of the church, from the more conservative part of the church and it would have been difficult for them to deal with words like 'ecumenical' in the grass roots of the Church of the Nazarene. I



think they've done as much as they could within our grass roots constraints to address the Oslo ones, without mentioning them once as far as I'm aware. I wish we'd have done differently, but we didn't. If we were a European church predominantly instead of a North American church predominantly, I think the outcome would have been different.

**D:** So to sum up, could it be said that we are trying to present in our own way an Oslo model through a Distance Learning course which is attempting to present good practice, the Church of the Nazarene model in general? Or do you think we fall quite a bit short in one or the other? Are we on target as far as Oslo's concerned but not on target with Distance Learning, or is it both?

**K:** I think internationally we probably are trying to deliver the Four Cs by Distance Learning. Part of it is a consequence of the rapid growth of the church following the Jesus film. People are clamouring for pastors for churches and so we are doing the best we can in the circumstances, and the best we can seems to be mass education through Distance Learning. Are we delivering the competencies, or the Four Cs that the Church of the Nazarene wants to deliver, properly? I think the jury is still out on that. I suspect we almost certainly aren't doing it as well as we would be doing it through the traditional methods of education. Whether we're doing it at all may be too early to say.

**D:** So we're doing our best. If we looked at the Oslo model we could say 'Well we are incorporating this the best way we can'. If we look at Distance Learning we say 'Well we're doing the best we can'. Is that about it - we're doing the best we can in our context?

**K:** Yes, I think we are doing the best we can in our context. The worry I have, I think, has to do with taking a model which has worked elsewhere in the two third world and making it as the primary model for education in the first world and I think there is a great danger of, to use an Americanism, the dumbing down of theological education for ministry in the Church of the Nazarene and that's where I have some worries, and part of that is because I think like so many things American, or originating there, are technologically driven rather than maybe Four Cs driven or Oslo competency driven. I don't think we started with the competencies and said 'We have the technology, we can do it'. The 'can do' mentality is perhaps as much behind this as anything.



## Interview with Dr Rae

**D:** Dr Rae, the Home Study course has existed in the Church of the Nazarene since 1928. What are your earliest recollections of the programme?

**Dr Rae:** Well my earliest recollection is my own pastor back in 1932, Joseph Irvine, was studying on the programme and he would go occasionally up to Glasgow and they would have classes overseen by the District Superintendent, Robert Purvis and by Dr Sharpe. Then the next time I came across it was when our next pastor came, Leonard Holmes, who had studied with the Metropolitan Mission. He had a hard time; he was being asked to do things he felt he shouldn't have to do, which has really been the history of the Home Study Course. Then I started in 1939 on the Home Study Course myself and it was not the happiest of experiences. I took periods of work and on one occasion took a whole day off work to sit two exams, only to get there and discover that the secretary hadn't got the exams there. So for me, the Home Study Course was a hit and miss kind of affair with no real guidance and the truth of the matter is that right up until the 1976 Commission, it seemed to be that we were not really given education. That was because the men who were the examiners were not necessarily very well prepared themselves. So Home Study was really something of a misnomer and it was hit and miss.

**D:** Even although Hurler Nazarene College was begun in 1944, the Home Study Course continued. What part did the College play in those days?

**Dr R:** Well, when the College opened, most of the men were within travelling distance and men like Ernie Eades and Sidney Martin and Bill Russell would travel over to the College for one full day, so the College courses were here on that day and we would get benefit from the classes. That's how it was carried on until we came into Union in a sense, although after that there were others like Stanley Tranter who

was in Ireland; some of them had already done courses in places like Emmanuel and so there was a limited amount to be done, but was all the part the College had, it just happened to be the location for a brief time but nothing at all in terms of any control.

**D:** The Evans Commission of course of 1976 introduced several important elements into the ordination training, including the requirement of three terms at the College. Now do you remember how this came about and why?

**Dr R:** I very well remember how it came about; I was at this time weary of the District Superintendents interviewing a man and putting him on a course of study and then as students. I felt that there was a great inequality in this and that we needed to do something. I felt it was totally unfair on a District Superintendent to expect him to make a snap decision and so it seemed to me that we needed to do something, so I suggested to the Board of Governors that we needed to do this and I suggested it in a way that pretty well required it, because I just simply said that I was not prepared to carry on as Principal of the College if this went on the way in which it was going. I do recognise that there are some people who can only do it that way and I have no problem with that; my problem still is with people who get concessions even before they come to the Selection Conference and then when the Conference makes a different decision then it causes difficulties. So the system had to be set up whereby the Home Study, where it was essential, would be carried out under the direction of people who knew what they were doing and one of the things was that one of the examiners who was setting his exam, wrote to me and asked me if I had a certain book. She said 'If you have that book I would like to have it, for I have to set an exam on it and I've never read the book'. I thought that showed how totally unsuitable people were acting as examiners. They really had no idea, it would almost be like putting a pin in and asking questions which seemed to me to be quite unfair. So that



was in 1976 when we met to deal with the whole question of this kind of approach to the ministry.

**D:** Now of course the Selection Panel idea came out of the 1976 Commission and that was to be a first for the Church of the Nazarene world-wide. Today the Board of Ministry feels that it had in a way lost some control of that Selection Panel; they were making the decisions. What was the early intention of the Selection Panel and do you think it developed in the way it was intended?

**Dr R:** Yes, I think it could have, I think there were problems. I think the problem was that we still faced this same situation where a District Assembly elected certain people onto the Board of Ministerial Studies, some of whom had absolutely no real training, and so really what was set up with the joint Board of Examiners (and that was a traumatic experience, trying to get that set up), was that the men who were elected to the Board of Ministerial Credentials would be the men who would be given responsibility to encourage and help and guide the men, so that the examinations would be set from the one central place, but they never took that role on. In my opinion, the Board of Examiners many of them only wanted the prestige of being an Examiner, without necessarily having the equipment and being ready to help the students, which as far as I was concerned, was the essential thing. The Home Study course is fine, but it needs to be well supervised like any Home Study course. If there isn't proper supervision it's a waste of everybody's time.

**D:** Now of course you'll know that the Board of Examiners is no more. Do you think it brought about its own fall, if you like, its own demise, or was it just not thought through and supported properly?

**Dr R:** I don't think it necessarily brought about its own demise; I think perhaps there were lessons we needed to learn. My reading of it is that District leadership are so

desperate for pastors that they felt that this was the only way they could get them and as I would see it, we turn the clock back 50 years if we go along this road, without really facing the fact that in this modern age men who come into the ministry want to be challenged and for that to happen, it needs to be by men and women who have the equipment to both instruct them and challenge them and encourage them. I really don't think that we've moved forward; all we've done is we've used the system that is established in the general church, we've gone under that cover and said 'this is how it's done by everybody else, let's do it.' But that doesn't mean that because it's done like that everywhere else it's the right way to do it.

**D:** Right, thank you, we'll certainly come back to that again. Now, initial research shows that between 1976 and 1999 the drop-out rate from the church's ministry of those trained in the Home Study route is significantly higher than that of the College route. That's just initial research that I did. Does this surprise you, and what might be the reason?

**Dr R:** No it doesn't surprise me at all because I had already done a survey to follow it through. It was quite revealing. It doesn't surprise me for the simple reason that I think that when somebody comes in through a system like this that makes it relatively easy for them. In my files somewhere I have a letter from that first pastor I talked about to Dr David Hind and in the letter he said 'I feel like I am a fraud when I sit with other men who have had to study so much and I think of all I've done.' That's on file; that can be seen in the archives. I think that basically it's easy for them, whereas guys coming and putting in their time and being surrounded by the ethos of men and women who are committed to the church, we don't save them all but it does at least give them a tie-in that otherwise I think they don't have.



**D:** Is that tie-in then both academic, because it's rigorous, but it's also to the church and you think that would be important?

**Dr R:** Oh yes, absolutely. I think the demonstration of church loyalty that I've found over the years in this Institution, is one that really has helped men to stay with it because they have found people to whom they can relate. I've got pastors that were students with me who will often call me and just unburden themselves and I'll just listen and encourage them. That doesn't happen if all you have is an examiner at the other end of an examination.

**D:** Later on we'll actually consider that when the World Council of Churches through Oslo came up with these competencies, they were really looking at ministerial formation and theological education; they were saying how can we form the person. Do you think we take that into account through Selection Panel and Board of Ministry as much as we should? The formation of the person. Would that have a high priority in your mind?

**Dr R:** In my mind that was one of the ideals that the Selection Conference wanted. It wanted to have somebody in there who would pay attention to the educational background of this individual, but it also wanted to have somebody who would do a psychological profile and we would bring in people like Brian Farmer so that we would get an overall picture and we would get time to see them integrate. When this started, it was a 3 day conference, but it got reduced down because District Superintendents didn't have that amount time and so on and so forth, but yes, I'm absolutely certain that we need to build this kind of relationship in order for us to really be vitally concerned with this. Continuing education will do that, but the tragedy is that if you watch the continuing education, it's the same people who struggled all the way through who don't turn up.

**D:** You were saying earlier on that you recognise that people will learn in different ways and the Home Study route may be a way in which people can learn, but you're indicating that there are quite a few weaknesses in the method.

**Dr R:** Home Study needs to be guided and directed. I did all my entrance for University by Home Study, but the tutors were on my back all the time keeping in contact with me by letter and so on. There's very little contact in the present Home Study. I've just been in Somerset with two Home Study students and both of them are just tearing their hair out because there's so little feedback. It seems to me that somehow or other we ought to find a way whereby either weekly or fortnightly or something, they turn in something and within hours, and in these days with fax and email it seems to me a great deal more could be done.

**D:** So in fact when we think of Distance Learning, because our Home Study is a form of Distance Learning, there's so much more possible today than ever was possible.

**Dr R:** Videos, etc. there's just all kinds of things and that's another area that could be investigated - certain classes and class work could be put on video and the expectation would be that in terms of the questions raised, the student would be required to submit questions and answers and so on.

**D:** You were talking earlier on about the community here at the College and how that helps in the formation of the person. I am sure you would also recognise that the context where the student working, if this is Home Study, the home context also contributes. What is the ideal? Must it be one or the other, or is there a way of combining, do you think, the ideal context and the method and the content? How would that reveal itself?

**Dr R:** I hear what you're saying and I understand that coming from a particular situation and working in that situation while you are still doing your study, has



positive things about it. The problem is that there is always a conflict particularly for the man who is in ministry and who is also having to study, of how much time does he give to this and how much does he give to that, with the result, it seems to me, that neither gets the benefit. There are individuals who can do this. I mean, I was in College as a student when I was doing all my entrance work for University and carrying on a pastorate at the same time, but I would see that as exceptional and I was like that because my training in my local church with my pastor was such that I was out from when I was 17 preaching and so on. Now there are exceptions, but the exceptions must not be taken as the rule.

**D:** Yes, because several times in 1976 the College route was underlined as the normative route. It keeps being reiterated as the normative route, but you seem to be saying to me that that is being said but not actually being done that the Home Study route is undermining the normative route.

Do you think it is?

**Dr R:** No, because we don't have very many people on the Home Study route, so I don't think it necessarily is, but it would seem to me that the normative has to be every man being interviewed by a group of men and being assessed honestly in terms of his gifts, his background, his family circumstances, his previous education and so on and a course being tailor made to that individual so that he gets the best out of it, and I think primarily that unless we develop a wholesale correspondence programme with videos and so on, which we don't have the resources for, then it would seem to me that the College becomes the natural place to study. I mean, Open University does this. In a sense you can do the same thing as you do with Open University but you need the personnel and they used to go for two weeks or so, so that they had the regulars.

**D:** Yes, I mean it is interesting that many students who come here for their intensive during May term would want to come back and would like to do more of it, so the mix is helpful but you say could be strengthened.

**Dr R:** Yes, plus the fact that when you have people who can't possibly come, it seems to me that both the church and the College ought to devise a means whereby you have say one or two of your faculty who are on a teaching leave, and they spend a year in which they go to various points on the District and hold classes for small groups of layman and others. I think that would be a feeder both into the ministry and otherwise. Very much like people like John Paton did when he was at Carrickfergus. We got four or five men from the little Bible Study group that they ran.

**D:** So, it's a combination of on-site, here at College, off-site, going to the location and perhaps using other technological means like Internet, video, all of these things.

**Dr R:** There's no doubt that that has to be the way forward and it would be foolish to say that there is one way. The College is at a stage now it seems to me, where it is revealing the quality of its work and I think the Church of the Nazarene and the leaders of the Church of the Nazarene have to ask themselves why so many of these other groups are coming and continuing to come.

**D:** If we move on then to question number 5. The course offered at the moment through Distance Learning is Diploma in Pastoral Studies, consists of 24 modules, 9 taught through NTC, 15 taught by Directive Study. Now the World Council of Churches through the Oslo Consultation 1996, came up with six competencies which they consider to be essential for theological education. As you consider the summary sheet, setting out these competencies and where they might be taught in the course, do you think we address each of these competencies equally? Are some stronger or some weaker within the course?



**Dr R:** I don't we address them equally. I think I would say looking over this, that the theological competence is undoubtedly the one that stands out strongly.

Pastoral competence I think needs to be upgraded somewhere out on the field. I think we're going to have to develop the time out on the field under supervision much more rigidly than we do for the sake of those going out.

The spiritual competence - yes, I think that that is dealt with reasonably well. My own feeling would be that the old system whereby students belong to a local church here, went there regularly and so on, I think that needs to be encouraged quite honestly. I would say that a regular weekly Bible Study needs to be included in as part of the programme for graduation. I would go as far as to say that, but that needs to be monitored and so on and it may be that students coming from other groups have their own way, but I think there does need to be a greater involvement in local work through the terms that the student is away. It isn't a time to sit back.

**D:** Would it be of interest to you on that point, to know that from this year what we call a long thin placement is taking place as a pilot. In other words, a student being on two days a week in a church right through the year.

**Dr R:** I think that's a great move forward, I really do. Particularly, if it's a church where he really gets the supervision and help and positive criticism.

**D:** Now what about the others - the missionary, ecumenical, leadership? Do you think those are present in the course?

**Dr R:** I think probably yes they're present, but the missionary I think will be strengthened, but here again the whole concept of mission has so changed. It's very difficult to divide between mission there and mission here. Really in some ways, missionaries in the likes of here in Manchester in my church, we could do with a couple of missionaries with a vision for the Asian and West Indian communities in a

way that can reach them so there may be needs to be some research done in how best we do that kind of Inner City work which is where there is this great mission field.

**D:** Right. What about the ecumenical aspect, or leadership?

**Dr R:** Well, I think we're still afraid of too much involvement with other people and I think that's got to be wrong. When you are afraid of that kind of involvement it seems to me you are exhibiting your own insecurity rather than anything else. I think we should go in there and bat for what we believe, but we need to know what we believe in before we go in to bat, and we ought not to be ashamed.

**D:** To some extent that leads to the leadership competency, doesn't it?

Building up leaders who are assertive enough to do that.

**Dr R:** That's exactly right. Going back to my own church, we now have a united evening service every month with four or five of the local churches and that seems to me to be something that we need to do more.

**D:** Moving on then to question 6. The Church of the Nazarene in 1997 introduced Four C's of ministry, four major elements identified for the educational preparation of ministers, that's what they called it. How did these compare with the Oslo competencies? Do you think we should use the Oslo competencies as a model for theological education in the Nazarene ministry?

**Dr R:** I think yes and no. I don't think it's as comprehensive as Oslo's, but I do think it is a vision that we can look at and move out from. I would hope the content would be present however.

**D:** Now the Home Study course is a form of Distance Learning which is an established educational method. What might be done to improve the content of the course and the method?



**Dr R:** I think we've covered that fairly well in that we need to look at how we can make the extension programme both viable and meaningful. We also need to make sure we don't just pay lip service to any kind of educational programme, but the student is given direction all the way through, that's the important thing, that teachers are there for him and take time out to do that, so that there needs to be some forum, it seems to me, whereby these men on Home Study courses are brought in for a day, or for a weekend and so on that will take more time for the faculty to advise them. I would think that if the Board of Ministerial Studies decided this then the Nominating Committee ought to bring in the names of people who are competent in training skills and there ought to be liaison and regular meetings between the teachers here and the Board so that they are not expecting here more than they can give or they are not offering less than they can give.

**D:** Right, which brings us to our final question and again we've touched on it previously. The Church persists with the normative route into the ministry, which is NTC and also with the Directive Studies route. Looking ahead and taking into account that we seem to have a greater loss of people in the Directive Studies route, is it a problem with methodology, a problem with delivery, what do you see are the difficulties in this?

**Dr R:** I think if it gets to develop the way we've discussed, the Home Study and Directive Study course can be very valuable, I think it ought to be seen however as a second way and not the first way. I think the first way must be direct education within the institution and some form of practical work from the institution.

Yes, I'm sure that Directive Study needs to be under the direction of people who know where they're going and if we have a Board of Ministerial Studies that are elected by a

District Assembly and the attention is only given to the names of people and often in those Boards people's names can up just because they're known, without saying 'Is this man, is this woman, able to do this'. It seems to me that these Districts ought to address this question to the general church and say 'Hey, let's get with it.' Because there are competent people in all of their areas that we need to employ. Let's be serious about preparation for the ministry. It seems to me we are not serious. We want more to fill a pulpit and have somebody there than we are about the way in which we guide and help them and I think we've lost men and women because we've not been sufficiently concerned about them in terms of quality of their lives, and so on and so forth.



## **Interview with Chris Cope**

**David:** Chris, can I start by asking you, what has been your involvement in the Distance learning Course.

**Chris:** I've been a member of the British Isles Board of Examiners since its inception which I think was 1982, and my teaching responsibilities have grown from that time. Initially I was teaching a module on Philosophy and then Christian Education and Evangelism and Church Growth were added more recently; Human Image and Christian Social Action and the Philosophy has disappeared. These are all Distance Learning modules, I'm not involved in teaching on campus.

**D:** How would you describe the educational methodology of the Course? How would you sum it up; you've called it Distance Learning, we call it Directed Studies, how would you sum up the methodology?

**C:** I think the aim has been to offer the same kind of academic standard of teaching as the full time students on campus, but for people who are not able to attend as full time students. The modules are based on the course of study for the ministry offered at the College here and essentially the aim has been to teach the same modules, but through Distance Learning for those students who aren't able to attend full time.

**D:** When you're setting up and you are delivering one of the modules you are responsible for, could you just talk through the procedure and how the module itself is delivered. I'm thinking of those outside of the College, so those that are done at home.

**C:** Well the syllabus is developed ahead of time, it's based on the corresponding module for the full time course at the College, the main difference being that in place of lectures there is directive reading. So all of that is put down on paper ahead of time

and the students select the module when they're ready and undertake the learning process and then the assessment comes towards the end. So normally, my involvement need not occur until the assessment period; I don't have to be informed when a student is beginning to study the module; all the material they need is theoretically at least in the syllabus and the only point of contact with me necessarily is at the point of assessment, when they produce an essay and ultimately when they write the examination paper. There is a second tutor that they can consult and that person may be the person who is aware of the fact that they're taking the module, otherwise maybe the College Administration Registrar may be aware of that. In practice quite often, students will telephone me to talk particularly about the essay when they want further clarification or guidance about how to tackle the essay. Sometimes they will approach me about text books and resources, particularly if they only have restricted access to sources. So I do find myself in practice generally having some contact with the student, but it's not a requirement, it's usually at their initiative.

**D:** So when the module is being done, I have listed here some learning and/or assessment forms that could be used in these Directed Studies modules. I have listed reading or researching, essays, portfolios, study journals, work books, group learning or other. Now you've mentioned one or two already. Would you like to just elaborate a little bit on that. Is it mainly the essay that is the form of assessment with reading - are those the two main things?

**C:** Certainly the main method of study is reading and research and that is guided in the syllabus through questions. The syllabus includes a set of up to 30 questions which the student should work through and the text books and other suggestions of reading are offered in the syllabus to direct them where to find the answers to those questions. The



essay is the main piece of course work which, in my case, is generally additional to the reading and research, so in other words, the essay provides an opportunity to explore another dimension of the subject matter rather than reiterating what's been done directly through the guided reading. The other element is that the module examination and the examination paper is drawn directly from the set of 30 questions that the student has been studying, so although they don't know ahead of time which questions will appear on the exam paper, they have theoretically at any rate, actually undertaken to answer the questions as part of the study preparation.

**D:** Is the assessment and the final grade given to these elements worked out just by you or you and the other tutor mentor on the course?

**C:** Yes, the other tutor does act as a second marker so therefore there is an external verification of the standard achieved, but in practice there seems to be very little contact between myself and the external tutor and this may reflect the fact that in the process of offering tutorial support, the second tutor really can probably only do so in terms of offering encouragement and general support to get the thing completed, because in fact the content, the syllabus, has been drawn up by myself without consultation with the second tutor and the second tutor probably doesn't know any more about the content of the module other than what they read in the syllabus itself. We don't work together on that, so that although the tutor might be able to offer some help with the content, they don't have inside track information or knowledge about the content.

**D:** Now we'll come back to some of these points later on in relation to how the course might be better or strengthened, but could I just move on then to asking about the programme in general, and modules in particular. Do you think the modules you do

encourage the student to analyse the context in which they are studying? In other words, do they apply theology do you think; does the course help them to become reflective practitioners? What do you think about that?

**C:** I don't think that the syllabuses require that; it may be that some of the essay options allow that to take place, some of the modules that I have involved in the essays may take the form of a case study and at that point the candidate could use their own ministry setting as the case study, but the actual process of studying doesn't actually require a specific context or allow the student directly to interact with their context because the starting point for the syllabus is the College Course in which you have got a large number of students from a great variety of contexts and therefore the methodology of the syllabus is not context specific, and in that sense I think this is perhaps a weakness of the methodology here, but we are now addressing students who are in a specific context but we are still using a model that derives itself from a non-specific context.

**D:** That's a helpful comment and again that could be returned to at a later point. We'll move on to the next question. Taking that a step further then, do you think that the local congregation and the student are in fact sharing in the learning experience? Is that happening through the modules, through the programme?

**C:** Again, I don't think there is anything in the syllabus that requires that. The only way that I could be sure that it was happening was that if the syllabus required it. Otherwise, I can only speak anecdotally about comments that students have made in the past and I think that the two comments that I will make there is that on the one hand, I think that congregations are often scarcely aware of the fact that their minister is undertaking this kind of training. I think they tend to see the minister as already



qualified and not someone who is still training and still gaining qualifications and therefore the minister really undertakes the study as a sort of free time activity, rather than part of their actual ministry setting. On the other hand, I think that candidates have commented in the past of their intention to make use of what they have learned in the modules in their ministry, but again that may not be something that the congregation is particularly conscious of. It may just come across as 'here's an idea that I've had about how we could improve some aspects of the church's life or ministry', rather than 'this is a direct outcome of what I've been studying'.

**D:** Now again, thinking of those two things together, the student in the context and the fact that the local congregation are part of that context, do you see this perhaps as a weakness in the programme? Could this be addressed through the modules, or do you think it's something just of the methodology of Distance Learning that needs to be looked at?

**C:** I would certainly I think want to move in the direction of having a methodology in teaching that does reflect the specific and setting in which the student is engaged, which certainly could require them to reflect on their context and their setting but may also possibly include some assignments which have to be carried out specifically in the context of the local church and I think that would certainly make much more explicit something which, at the moment, is only implicit. The expectation is that the student will benefit from the study and that their ministry will be enhanced and improved, but there is actually no specific requirement for what within the structure of how the module is taught.

**D:** Right, that's helpful. You referred earlier on to a second tutor being involved with you. Is this person a mentor; is that how he or she could be described?

**C:** I think there are actually two people here. I think I understand the system correctly - each student has a personal tutor or mentor who is supposed to interact with them throughout the whole course of their study, but then on each individual module there is a personal tutor who is assigned to that module rather than assigned to the individual student, and the implication of that I think is that their role is to help with the actual module itself, the actual content of the module and I don't know that that is actually working. In practice, I think that the role has been a minimal role and as far as the College context was concerned, I think that the arrangement was made so as not to increase the burden of the College lecturer of needing to be responsible directly for individual students. So I don't think it works really, in practice.

**D:** Just aside a moment from the questions we have set down here, but something related to this. The Church of the Nazarene would see kind of five interrelated circles with a student at the middle and each of the other four are the Board of Ministry, the local church, the tutor and the College. Which of these four is the strongest and which are the weaker?

**C:** I would think that the Board of Ministry is probably the weak one in the sense that, as a Board, it only meets occasionally and therefore is not constantly involved in the process of assisting but since I think the personal tutor or mentor is assigned from that Board, they can be much more heavily involved, I don't have any experience of the practice of that, whether that actually works or not. Certainly, there are some students who have been rather recalcitrant in completing their requirements and that tends to suggest to me that that may have been before they had a personal tutor and certainly if they have a personal tutor, that personal tutor is not very proactive, if at the end of the



scale the College is conscious of the fact that here is a person who is delaying completing assignments. As I've already suggested, I think perhaps the local church is again a weak link in terms of actually assisting the candidate to complete their work because as I suggested, I think their assumption is that we already have a qualified minister here and the requirements for them to undertake further training is something that is external to the local church. It's the District, or the College, or somebody else that's requiring this, we're not requiring it, or to some extent it's an intrusion into our local situation and relationship with the minister. As far as the College is concerned, certainly as a College we wanted to be involved in the training to ensure that a good, high academic standard of training, but I think there has been a certain degree of frustration at the fact that the methodology of training is further work for us and we would really prefer it if students came in full time to the College. I can't remember the fourth point.

**D:** The 'circles' were local church, Board of Ministry, tutor and the College. (A tutor of the module).

**C:** Right, well there again, as the structure works actually, the tutor hardly needs to be involved with the student at all. In practice they may well be because the candidate may feel that they are in fact the most appropriate person to go to for help and guidance in actually completing the course work.

**D:** Moving on, what part do you think the intensive periods of study in the May terms play in the total educational programme.

**C:** I think that one of the major rationale behind it was to ensure that at least for part of their training, the student was actually introduced to the educational setting of the

College and what they could have gained had they undertaken a full time course at the College, and I think that's important. As far as the content of that is concerned, the modules are either those which are considered to be important academic ones and therefore need the context of a lecturer or ones which the methodology of teaching requires face to face engagement like Homiletics. I think the experience of the students on the whole has been very positive. In fact some students have elected to return to the College to undertake some of the Distance Learning modules rather than undertake them at home. One of the obvious advantages here is access to resources of the library.

**D:** Can I just pick up briefly on that point of resources. The resources are here, students can read the books; when they are working at a distance, do you consider that the lack of resources are minus when it comes to the programme that we're running?

**C:** I think it is a source of frustration to the students themselves. What we offer now I think is an improvement on the old traditional method where students were often required only to read a single book to complete a particular module. Since the College has been involved, that has been improved because it is based on the College module which normally has several text books and lots of other recommended reading, but I think it is a matter of frustration to candidates that they often feel that they don't actually have access to the range of books that they would like and some of them who are ministers in small churches, don't have the financial resources to buy all the text books that are recommended. Certainly in some cases, I've found myself lending my own personal copies of books to students who otherwise say that they couldn't afford to actually get access to the main books that they need.

**D:** The point we want to move on to now is that the Oslo six competencies and I give you a copy of the sheet, these they consider to be essential for theological education.



Do you think these are the actual outcomes of the Directed Studies programme? Where are the strengths and weaknesses here when you look at this and look at the programme we are giving through Directed Study?

**C:** I think that the spiritual competence area is probably more implicit than explicit. The modules that you identified as fulfilling that requirement I think actually don't address directly the issue of spiritual development, but they provide a background and context for spiritual development, but don't actually address it directly. Some of them are to do with the tradition of spirituality, the ethos of the denomination. Interestingly, the Christian Holiness module specifically does not include any contribution from the Social and Pastoral Theology Departments, so it is a more academically orientated group of studies, Church History, theological, perspective on Christian Holiness rather than actually encouraging spiritual growth. It's there, it's implicit, and certainly I think has been the result of candidates undertaking the whole course, but I don't think that it is directly addressed really in any of the modules.

The theological one obviously is the major one and there's lots of content there and certainly that could be seen I think as the traditional academic educational background and we're trying to make as much of that accessible to these candidates as to those who are taking a full time course on the College campus.

The leadership competence, I think, is probably a weakness. Again the module identified there polity and practice of the church, I'm not sure it really addresses the qualities and techniques of leadership of management. Directly, it is more to do with the particular polity of the denomination.

The pastoral one, certainly yes, some of the traditional pastoral skills are highlighted in modules that are undertaken. I think that's again probably with the theological

competence, the two major ones. The missionary one, I think probably needs to be strengthened a little bit. I'm particularly thinking about the context of the kind of society in which ministers are to be engaging in their ministry. Here, interestingly, the loss of Western Through module which has a kind of apologetic dimension to it, an identification of contemporary world views, is probably a weakness, although the Social Action module which is coming in, I think probably belongs to this section rather than pastoral, and certainly addresses the issue of how to engage with contemporary society and its problems. I would also put the Human Image module in this category as well in that it is really addressing the issues of what does it mean to be human, with the context of western society.

The ecumenical I think, yes, does address the fact that do have modules that try to look at the historical context and certainly they do include the ecumenical movement and so on. I think here that probably for the full time students, one of the major elements of helping in this area is the fact that now they will be studying alongside students from a range of denominational backgrounds and if these students can be exposed to that same kind of context, that would help I think and certainly the latest move to open up the May term to other students than just these ministerial candidates, will have that effect, but of course we need to recognise that this is within an evangelical context, it's not an exposure to the whole range of Christian community.

**D:** I have given you the sheet showing the six Oslo competencies and also another sheet showing the four Nazarene C's, those elements they think should be evident in each module. Could you comment on what you think the Nazarene approach is here and how it might compare with what you perceive Oslo to be saying? What is the Nazarene approach, first of all?



**C:** I think the major focus for the four C's would be that every module that's taught should have an element of each of these four, but I think in practice there's a recognition that they will not always be in the same proportion, so there is a tendency then for the subject matter of a particular module to determine where the focus of the four C's comes, and it may be that one of the four C's may be only minimally represented in a particular module. So I think there is a mixture there between talking in terms of outcomes of any module and the subject matter of modules and certainly in the descriptions there is some focus on subject matter, like courses that address the concerns of anthropology and sociology cross-cultural communication issues and social studies, must be included, so that suggests that there may well be modules that actually bear those names rather than just that those disciplines are included somewhere in the methodology and teaching module.

**D:** So you're saying that the importance of the four C's would depend on the content of the module and that might vary from module to module. Is that different to the approach that Oslo was taking, do you think?

**C:** I think that it may be that the major focus is on including within the whole course of study, particular modules that address each of the six competencies but I think, at the same time, some of them do tend to reflect the methodology by which the whole process of education is taking place. The pastoral competence for instance, is developed in the church context, so that might mean that the way in which the student studies includes their interaction with their own particular local church context rather than simply taking a module called 'Ministry in the Local Church'.

The ecumenical competence may be achieved not so much by taking a module called 'Ecumenical Ethics' or something like that, but maybe as I've suggested earlier, by

actually studying in interaction with other candidates from other traditions so that in the classroom you've got that dynamic of people coming from different backgrounds, engaging in a similar subject and bringing the perspective of their denominational theological tradition to the classroom.

**D:** So you're actually hinting here that the Oslo approach might be slightly more liberating than the Nazarene approach. Would you see it in that light?

**C:** I think I was actually saying that they may be very similar. The starting point may be diverse, but I think they actually converge.

**D:** How would it be if it were suggested to the Church of the Nazarene that they were asked to take on board these six competencies? Where do you think there might be easy acceptance and where might there be some difficulty? I think you've hinted about this already, but could you just sum that up?

**C:** Well I would certainly see some clear overlap between character and spiritual competence, content and theological competence. Competency is perhaps a slightly broader one and certainly would include the leadership and the pastoral and possibly some aspect of the missionary. Context here I think there's slightly less overlap at this point in that the Nazarene approach does definitely focus attention on the context in which ministry is to be undertaken, whereas perhaps that only comes out very clearly in the missionary competence of Oslo. I think the ecumenical one is the one that the Nazarenes would be least sympathetic to, although I think in practice a number of the students on the full time course who were actually being exposed to Christians from other traditions are developing a much more positive attitude towards that.



**D:** That's all very helpful, thank you. In this final question, which is a general question but reflects back to some of the comments made earlier, how can the programme be improved both in content and methodology?

**C:** I think that as far as the content is concerned, the approach of starting with the full time course and trying to reduce it down may be a little bit of a straight jacket in that at the end of the day, we might in fact want to create some modules which are hybrids rather than having to chose between one or another of the College modules, which might be seen as equally important but there isn't actually room for both of them. The main area I think I would want to see some development in, is in the methodology which I think rather than starting with the full time syllabus and trying to find a Distance version of that, I think we ought to start with the context of it being a Distance module and to think about a methodology that is appropriate to that kind of context. I don't think the present methodology is very user friendly. So I think it does need to place a lot more emphasis on the ministry context in which the candidate is involved. I think it could, rather than being just background reading, one essay and then examination, it could require a portfolio of projects or activities which engage the candidate with their ministry setting and help them to develop and put into practice, theory and practice specific to that particular context. Since we have relatively small numbers of people, I think that we need to come up with a system that is personalised rather than one that is more distant from the student and therefore I think the role of a personal tutor could play a much more active part, so that when the candidate is engaged in that particular module, they are actually interacting with the tutor, whether it's the College lecturer or whether it's a tutor appointed by the District, I don't think

at the end of the day it's important, as long as there is actually an opportunity there for that interaction to take place.

**D:** Chris, as you know, the church persists in promoting the normative route into the ministry, which is the College route and the Directed Studies route. Now in light of this persistence of the church, do you see any difficulties in this, both present and in the long term?

**C:** I think that we are actually finding that there may be increased difficulties with students coming full time into the course, because of the greater financial commitment for instance, in Higher Education these days, plus the fact that the students on the home study course are to some extent seen as second class candidates in terms of the fact that they're not going on the normative route and I think maybe the solution has to be in terms of a much greater degree of flexibility for each individual candidate. Certainly some of the candidates who are officially on the home study course but who are relatively close to the College geographically, could be involved in study on campus much more frequently. In other cases, students could come in at times other than the May term, perhaps a week or two weeks at a time to do some of their studies, so I think that we need to be looking for a system that is much more flexible in the way that it delivers the course and therefore the students will have a range of options open to them rather than only two options.

**D:** Chris, you made the comment earlier that those who are doing their studies by Directed Studies sometimes see themselves as second class students. Historically where do you think this has come from and how do you think the College is trying to address this?



**C:** I think historically it comes from a model of the home study course in which students were really only required to read one text book for each module. This was seen as not being really academically valid so that the major thrust of the College's involvement over the years has been to try and make the course more academically respectable, but I think now it's up against the barrier that the context in which the candidate is doing the study is not in the College and there are restrictions there. I think that the next step really then needs to be to try and address that specific context and see what it's strength might be in terms of contributing to the actual educational process. Certainly I think it has been the case that because the student hasn't always been studying under the direct guidance of a tutor, they have often managed to avoid some of the more difficult academic questions in their subject matter and have opted to treat more straightforward and simple topics.

**D:** You picked up on the point of resources that sometimes the course by Directed Study is weakened because the student can't get access to the resources. Could this be overcome? One suggestion is that this is overcome through work books or through making available sections of books either by photocopying or through the Internet to students. Resources are a problem. Are these some of the ways you think that this could be addressed?

**C:** Yes I think so. One of the difficulties about this is that it may require a lot of work by the College tutor when there are only a small number of candidates actually undertaking it and certainly part of the rationale has not to put too heavy a burden on the College tutors in terms of producing new resources, but I think that would be a way forward. Another element is that I think in many cases the tutors have not even

made available to the candidates, handouts which they would give out in class to the full time students, so simply making that available would be an additional resource.

**D:** Some people say that the Internet is the answer to this. Do you have any strong feelings one way or another about that?

**C:** Potentially I think it could greatly enhance the teaching methodology, but again it is a labour intensive process to set it up and at the present time I think the numbers of candidates are not sufficient to justify that effort. Maybe a way round that would be that courses or elements of the courses could be offered not only to ministerial candidates but to lay people in the denomination as well.

**D:** And of course Distance Learning in our days, draws on all sorts of technological advances including Web cams, of course the web sites themselves, the Internet, lots of other ways in which groups can meet together. What about the technology? Do you think the broader technology could solve some of these issues? What are your feelings?

**C:** Yes I think so. We had one example just this May of videotaping the lectures which certainly is a relatively simple process and can make available to candidates at a distance what was said by the lecturer and was not an interactive process but that is a relatively simple piece of technology that I think could enhance the process. Since we're talking about developing methodologies that are specifically suited to the context in which the Distance Learning candidate is working, I think if it were possible, I would want to go for the more sophisticated technology of the Internet and direct interaction between the candidate and the tutor that that could offer.



## Interview with Rev Les Evans

**David:** Les, if I could just ask you the first question we have on the sheet here. The Home Study course has existed in the Church of the Nazarene since 1928, what are your earliest recollections of the programme?

**E:** The earliest recollections are fairly meagre because I came into the church in 1945 as a young teenager and had very little understanding of the procedures of the church and very little understanding of the Home Study course at all, so it was only when I entered into ministry myself after going to Hurlet College, that I became aware of the Home Study Course since I did a full time course myself at the College. I was aware, during the time I was at the College, that there was such a thing as the Home Study course because we met men who were in fact part of the training processes of the church at Hurlet who themselves had come through the Home Study course, people like Sidney Martin, Tom Mitchell and others and these men were very very effective ministers, so I certainly had some appreciation of the Home Study course without having much understanding.

**D:** Now of course you led the Evans Commission in 1976 and this introduced several important elements into ordination training, including the requirement of three May terms at the College. Do you remember how this came about and why?

**E:** I think it came about because we all could see that the Home Study course wasn't very successful and we were wrestling with the problems of how to make it more acceptable to people. We felt I think that there were probably two factors that made it difficult if people were going that route into ministry. One was perhaps the discipline problem of actually staying with the course, because there were so many other distractions, and I think one of the other problems was that we often found it difficult to find competent people to act as instructors and examiners and so on and so it was

felt probably that the best way would be to bring in more involvement in the College so that people could come in during the year at May term and be free of the distractions of their ministry and be able to concentrate on the studies.

**D:** The initial research shows that between 1976 and 1999 the drop out rate from the church's ministry of those who trained by the Home Study route is significantly higher than that of the College route. Does this surprise you and what might be the reasons for it?

**E:** I don't know the statistics on this and what the level of difference is, but I suppose that people who go into College and are prepared to give themselves the three or four years of training have some higher level of commitment to the ministry and perhaps it's on the basis of that higher level of commitment that that question is resolved. I don't think it's the whole reason however, and there are other factors I'm sure which contribute to it. I'm not quite sure just how that could be resolved but I think commitment is one important level of that.

**D:** We come now to the sheet I have given you showing the six Oslo Competencies. As you consider the summary sheet setting out these competencies and where they might be taught in the course, do you think they are all being addressed or do you think there are strengths and weaknesses in these?

**E:** It covers a comprehensive understanding I think of the work of the ministry. I don't have time really to make the connections between the requirements of competence and the actual courses that we have; it would take a considerable amount of time to make those connections, but it seems to me, looking over it that it does cover the whole ground very well and I suppose if we isolate them, they put spiritual competence at the very top of things and obviously this is where it ought to be and I suppose the question ought to be asked, do we give enough attention to this at the College itself. Are we



concerned enough about the spiritual development of people and perhaps even the spiritual quality of people that come in for ministry. These could be quite searching questions, but it seems to me that it is a very important element.

**D:** Are there any elements which are particularly strong in the course, or some which are particularly weak?

**E:** Because I'm a practitioner, I suppose I've always been grinding this particular axe, but my own view is that the College courses have always been weak in the area of practics and I suppose everybody would argue the case for their particular concerns, but I felt for some time when I was working at the College that the practics element should have been beefed up somewhat. I suppose I would identify that as one of the weaknesses really of the College course, not enough attention was paid to that particular side of things. It's strong in the academic levels, no doubt about that, but then it's always a question of how you balance the time out between those.

**D:** What do you think about the ecumenical competence? Is that evident in the course?

**E:** I suppose if you consider Church History 1 and 2, that would give an overview of the church as a whole, but whether it not it really stresses the way in which we see our place in the church as a whole, is a different matter I think.

**D:** Do you think that our approach as a church is rather parochial when it comes to this area?

**E:** I think traditionally, we have been as a denomination, very insular and I personally don't like the terms like 'we are a holiness church', as though the rest of Christendom isn't interested in Christian holiness. I think that's an insult to rest of the church and we could probably do without terms like that. It does create, I think more of an insular attitude on the part of our people, certainly some of our ministers, so perhaps we do

need to be more aware of the wider church and perhaps have some humility as to recognise our place and part in it.

**D:** Coming then to this next question about the Nazarene competency, because just a year later the Church of the Nazarene introduced Four Cs of Ministry which is on the following page. Do you think the Four Cs are a better way to approach the course than using the Oslo competencies?

**E:** Well it seems a much simpler approach to me and in some ways probably a more practical approach and again the Four Cs do cover the whole area.

**D:** So you would say that as long as each module addresses the Four Cs, that would be a good way to do it?

**E:** Yes, I think the problem of the College has always been to identify the needs of ministry. In our 1976 evaluation of things we did try to identify what a minister is in New Testament terms, in other words we started there. It seems to me sometimes that we've worked in the opposite direction. We've set our courses and then tried to make the connections, rather than identifying ministry, the needs of the church, the needs of the people, communication of the Gospel and so on, and then tailored College courses.

**D:** The Home Study course has been renamed Directive Studies in 1983 and is a form of Distance Learning which is an established educational method. What might be done to improve the content of the course and the method used? Now you've talked a little bit about the content, but would you like to speak about how the method might be improved?

**E:** I suppose we have to take on board all the modern methods of Distance Learning and perhaps we haven't really got to grips with that. Other groups have developed this in a much more sophisticated way than we have done. Perhaps we can learn from some of the other groups of how they have been much more successful in this way.



**D:** So we're making it user friendly by using best practice in today's methods.

**E:** Yes, I think so. I think user friendly is the key word because for one thing, if we can talk privately, I think the church has had a rather unenthusiastic approach to the whole area of the Home Study and it has been seen very much as a very poor relation, in some senses and so the emphasis has always been upon people coming through the College and obviously that's ideal, but the Home Study course I think has suffered from negative attitudes and a very unenthusiastic approach to it. I think this attitude has conveyed itself very often to the people involved in the course and they have probably been made to feel that this is an inferior way and perhaps they then have approached it with less enthusiasm than might have been helpful to them. So perhaps we need to be looking at that and much more positively promote the Home Study course and not give the impression that this is something that is inferior.

**D:** Right, good. So the church then persists with the normative route into ministry, which is the College route, but also with the Directive Studies route. Looking down the road a bit, do you perceive any difficulties in this or do you think that this is quite right that these two routes should continue to be promoted?

**E:** Yes I think so. The College obviously will always have its place in the training of ministry for the church, and that's right, it has been right from our early days here. As far as the difficulties are concerned, I suppose the difficulties lie in the area of people taking the easy option rather than doing that which is best for them. Obviously there are some people who, in their own particular circumstances, would find it extremely difficult to come to College and we may be losing some people who could offer considerable skills and ministries to the church, if they were encouraged along the Directive Studies route. Mature people, for example, who perhaps feel that for one

reason or another, College is not for them, but I think we always have to be on the lookout for people that look for the easy way.

**D:** A related question to that - the Directive Studies route is linked to the College modules, in other words every course is the equivalent of a College module. Do you think that's a good thing, or do you think we should water down the courses, make them shorter, make them briefer, to get people through, or do you think it's worth trying to maintain the link with the College modules? At the moment, a Directive Studies course module is the same as a College module, it's just delivered a different way. Should we keep that parity?

**E:** I think one of the problems is that the College modules are specifically linked to the degree level of things, many of them are.

**D:** Yes, except that diploma and degree students sit together in the same class and the diploma students just need to pass at a C or C+.

**E:** Yes. As far as the modules are concerned, I suppose if this is a church requirement it is the right length in that sense. My experience down the years is that people who have been doing the Home Study course have often felt they really didn't know where they stood in the whole thing. It wasn't systematically arranged, it wasn't clarified, it wasn't in some ways presented so that they always knew where they were and so on and what in the future was required of them. I do remember occasions where we switched and changed the courses about and the people were halfway through it were confused by the whole thing, and perhaps it does need to be set out very clearly to each person who embarks upon the course what is required and not make changes half way through the course. I think that has been one of the big stumbling blocks and real



discouragements to people. In fact, they'd embarked upon the course with an understanding of what was required to be told at a later stage that they had to do more than was required, I don't think that's on, I think that has to be dealt with.

**D:** So you're saying that registration of the course needs to be more professional than it has been in the past.

**E:** It's been very unprofessional, and I think a lot of people have been very unhappy and this may account for some of the drop out statistics that we have because we've switched and changed and swapped around to such an extent that people have just become totally fed up with it to be honest, and that would account for some of the drop out statistics. I think you mentioned something earlier that some ministers feel that their churches are very negative about what they're doing in terms of the Home Study courses and often don't give them much encouragement. It may be a helpful thing for some representative of the College to go and meet the Church Board to discuss this whole matter and put it to them the importance of what the pastor is doing and to ask for their co-operation and support of the minister during this whole process. Perhaps we haven't done very much in that area.

**D:** This has been picked up as a perceived area of weakness that the churches see the minister studying, but don't see their relation to those studies in any way. So you're saying there could be a greater co-operation between the local congregation and the minister and the College even, when it comes to presenting these studies?

**E:** My own view that one of the great weaknesses in the relationship between the College and the church is that there is not sufficient dialogue anyway. I have felt this for some time and I did express in my response to the 1976 Commission when I was asked to give it to the College, that I felt that there ought to be an ongoing dialogue between the College and practising ministers so that there could be some cross-

fertilisation of ideas about courses, about content, and so on and I certainly feel, as far as the Home Study course is concerned, that there ought to be a much greater degree of dialogue between the College and the local churches where the ministers are involved in this because they will get discouraged undoubtedly, if they don't have people's sympathy and understanding and encouragement of their local churches. On the other hand, local churches may feel that if their minister becomes more qualified than he is, they could be losing him. There's all sorts of negative attitudes in this area.

**D:** If I can push that a little bit further and ask, how then can the local churches become a good context for preparation for ministry? What should they be aware of? How can we help them be better for their students?

**E:** I think one big area of weakness is that we send men and women to College to train for ministry for a four year period and they come out with clear perceptions of what their role and their ministry should be, but we send them into congregations who have very little understanding of Christian ministry, very little understanding of the role of the ministry and so we have people who are exercising ministry to people who have little understanding of what that role is. Now if we can get across to churches a New Testament understanding of ministry and of the church, we're very lacking in that, then it may be that we would get a much more sympathetic approach from churches about the whole concept of ministry and what the College is trying to do in this whole area of preparation for ministry. In other words, we could be exercising ministry in a congregation where the minister's perception of his role is quite different from the congregation's perception. This inevitably leads to misunderstandings and tensions and difficulties and if in some way, there could be an educating process in churches of ministry, that to me would be a big step forward.



**D:** So you're saying that there has to be a kind of dual educating process going on here - one is that you're preparing the student for a ministry which he or she will have, but you're also trying to alert the church to what their ministry should be, because they're part and parcel of it. Is that essentially a problem with our perception of the one person ministry? Do you think we have made a rod for our own backs in that regard?

**E:** Yes, I think to some extent we have actually in that we have put so much responsibility on the single individual that he almost becomes totally overburdened by that, but then again this is part of the whole educating process, and surely the College want to be involved in that as well as simply training men for ministry; there is a whole area of the educating of the whole church of the reception of that ministry, the understanding of that ministry and so on. A lot of tensions and difficulties arise at that single point where a seen role of the ministry is different and it's bound to create problems.

**D:** Just a final point there on that. How might the local church be educated? Is that a College responsibility as you seem to indicate, or whose responsibility might that be, to educate the local church?

**E:** Well it's an ideal and perhaps it's not easy for that to be accomplished but I think it is a problem that should be addressed, probably by District and College. It shouldn't be beyond the wit of combined forces to be able to go in perhaps for some sessions occasionally between churches and Church Boards and talk about the nature of the church, the role of the ministry and so on, so that this is an ongoing educating process. After all, we do have Bible studies for all kinds of things, bringing out all sorts of biblical factors and the minister itself perhaps has some responsibility of educating his church in this area, but it may be useful for outside groups to come in occasionally so that it doesn't look as though he's simply grinding his own axe.

**D:** Would it be a point that if a module or the course itself, could actually incorporate the church into the learning process in some ways, say for example, through Distance Learning we use work books which meant that the student had to go to the members and ask them certain questions or reflect on certain things which were happening? Do you think we could incorporate them by using the programme itself?

**E:** Yes I think so. I mean, it could be work books; it wouldn't be impossible to devise a video that would give more clear instructions, helpful counselling and advice to churches in this whole concern and some of these factors could be dealt with. It seems to me that in this gap between the statistics of those who drop out that have gone through College courses or Home Study courses, we are saying aren't we, that the drop out percentage is higher in the Home Study course, the men and women that are in College have support of each other and the College faculty and staff and so on. In other words, there is a much more structured support system in that sense, whereas people who are studying alone often feel very alone in the whole process and if the churches themselves are not giving encouragement, then they're almost totally lacking in any kind of support system which may account again for some of that higher drop out.



**Respondent A**

**David:** Philip perhaps you could just tell us where you are on the Distance Learning Course.

**P:** I've completed everything except 1 module, which is Human Image.

**D:** Firstly can I ask you a few questions about the course itself. Can you tell me how easy or difficult you found the course to do?

**P:** The modules which I did at home were quite difficult because you only got a sheet of questions plus a sheet of books and you just had to get on with it yourself, there was nobody to turn to if you had a question, local that is, although you could phone up the lecturers at the College but trying to pin them down was sometimes hard as well.

**D:** So there was no local mentor assigned to you?

**P:** No there was no local mentor assigned at all.

**D:** Right, so what about the May courses? Were they different; were they better?

**P:** Yes they were better because you had lecturers as well as a library to resource the information you needed so it stayed fresh in your mind, whereas at home you were only doing it maybe one day a week and by the following week you had lost your tract of thought and things like that. The College courses were a lot better.

**D:** Did you attend then for the three May terms?

**P:** Yes, for four May terms I was at the College.

**D:** So you chose to do one extra term to do more work?

**P:** Yes, to try and get the modules all cleared up.

**D:** So just one to go now.

**P:** Just one to go and hopefully that will be before September.

**D:** Good. Coming now to the competencies, Philip. Did the Distance Learning Programme help you to develop your ministry as far as being spiritually competent is concerned? Do you think the course helped you to be spiritually competent?

**P:** Yes I do. I think that the course of the modules which I took showed me an oversight of what was expected of you within the spiritual realm. The Wesley studies, the Wesley tradition and Christian Holiness which Mr McGonigle took were really excellent in that field and it brought out the spirituality in it, although we still have the Human Image to do.

**D:** Did you do most of those courses in the May term at College?

**P:** I did the Wesley tradition and Christian Holiness ones in the May terms, the Wesley studies I did at home.

**D:** Whilst you were doing the course then you were in your local context for at least one of those modules. Do you think your local context helped you to learn about spirituality in the context of your studies; in other words your studies went together. Did you think there was a relationship between what you were studying and what you were doing?

**P:** There was a relationship in it, yes, because you were able to apply what you were reading and what you were studying to your own particular area and to what you were doing at that particular time which helped, especially within the preaching of holiness and things like that, it was very helpful.

**D:** Do you think the people in your church appreciated the relationship between your studies and the context? Do you think they saw it as related or as something completely distinct?



**P:** I think they saw it as related because they did comment on how much more advanced I'd become since I went to the church at the beginning and where I am now. I think they realised that I have learnt a lot more and putting it into practice as well.

**D:** So the people were positive in supporting you with your studies then?

**P:** Very. They would give me time off to go for the May terms plus paid for me to go over to the College.

**D:** Excellent. How would you assess your own personal development whilst you were doing the course? We were talking about how the church perceived it; how would you have perceived it? Did you think you were developing spiritually?

**P:** I think I did because it gave me more insight into God's Word and also into my own relationship with God and what God expected of me rather than what I thought He expected of me, which is a good thing. You're able to try and apply God's Word to your own self. Sometimes you think you're doing OK till you read it.

**D:** Since you completed the course, do you think it has given you a kick start as it were in that area, or helped you particularly in Wesley Studies, for example, in that area. Do you think you've progressed since the course?

**P:** Yes, I think I have progressed and it has given me more of a thirst to go on and complete the degree course and to find out more and to study more, whereas before you kind of relied on what books you had and what you'd been taught previously, now you look into it more.

**D:** When you came to the course, did you have any substitutions or deletions? In other words, were you allowed advanced standing on the course for any previous study you had done?

**P:** The only thing I was allowed for was the Evangelism module because I had done the three years at the Faith Mission which specialised in evangelism, but that's the only one.

**D:** In the second area of theological competence, which we'll come to now, you've only actually taken two out of these. I'm wondering then would these have been deletions because you'd done previous work at the Faith Mission?

**P:** No they weren't deletions. The only modules I took were the Matthew and Mark and Law.

**D:** So actually Philip when we're looking closely at some of these modules, it looks as if you probably did get some advanced standing from your studies in the Faith Mission.

**P:** Yes, I did.

**D:** Now let's come to the second area of theological competence, and again I would like to ask you the three questions; did the Distance Learning Programme help you to become more theologically competent?

**P:** Yes, it did, because it gave you all the aspects of looking at God's Word and the background into the books and what happened and why things were written, and how to apply them not only to their particular time but also to our time today.

**D:** So as you were doing the course, were there any you did away from College within that area, or were they all done within the May term?

**P:** No the law one was done away from College. Matthew Mark was taken at College.

**D:** The Christology?

**P:** Christology ones were taken at the College as well.

**D:** When you look at these, was there any relationship between what you were learning in this whole area of theological competence and the context? Do you think



the two were being related? What you were hearing in class and what you were doing by Distance Learning?

**P:** Yes, they were related because the law related to the Matthew Mark and also to the Christology of the New Testament, so they were all related and you were able to see where the law foreshadowed as it were, what happened in the New Testament.

**D:** So in your own day to day workings in the church and in your preaching and ministry, did you think anything was being related to real life?

**P:** Yes, it was related, it would show how things were, near enough similar back then as it is today and how we can put what we're learning theologically into practice in our situations.

**D:** So your own personal development during the time of the course, how would you rate that?

**P:** Theologically, I think I'm more competent and able to understand why things were written that were written and even seeing different views and different arguments and hopefully giving me a better insight into God's Word itself.

**D:** You were saying earlier on that you want to go on and complete the degree, so your development theologically do you think, has continued since the course?

**P:** Yes, I do think it's developed since the course and as I say, it's given me more of an appetite to study God's Word itself.

**D:** So that's been quite positive as far as spiritual and theological competence is concerned. The third one, leadership competency, the module that is taught under that is PT300, one which you did not take, is that correct?

**P:** No, I did take it at the College with Dr Rae with Polity and Practice.

**D:** Do you think that that module helped you to develop your ministry in the area of leadership, or do you think it was weak?

**P:** Quite honestly, I would say it was a bit weak, because it really didn't deal with leadership other than the rules and regulations of what the church laid down, where physically all you were doing was reading the Manual. Although you have to know that, personally I don't think it really developed me as a leader as such.

**D:** When Oslo talked about leadership competency enabling, equipping and discerning, there wasn't any of that really in the course?

**P:** No, there wasn't.

**D:** Right. Do you think that whilst you've been doing the course you've actually learnt more from your context about leadership rather than from the course itself?

**P:** Yes, from being in the church situation and also going to other seminars on leadership has helped me to develop leadership skills, which I think was needed more than just knowing the rules and regulations of the church.

**D:** So actually during the course itself, not a great deal of development personally. Since the course?

**P:** Since the course, as I said, I've read more on leadership and on how to do things maybe differently and seminars on leadership and how to develop leadership skills and how to lead people forward.

**D:** So a weaker competency than the other two, you would say?

**P:** Yes, definitely. I think maybe there should be a course designed for man management. I think that would help.

**D:** This area of people management, Philip, you're saying that's a weakness so a module should be added to that area.

**P:** Definitely, to help you to get across and enthuse people into doing things and going out and helping and taking an effective part within the church. An awful lot of people



just want to sit on the sidelines. If we had the skills to be able to draw them in, it would be better.

**D:** Let's move on to the fourth one which is the pastoral competence.

You've done several of the modules there, Homiletics, Worship and Sacraments, Christian Counselling, Christian Religious Education; again my question would be did the Distance Learning Programme help you to develop in the area of pastoral competence?

**P:** Yes, I think so. The Homiletics and the Christian Religious Education really gave more insight into how to preach and how to teach God's Word.

The Worship and Sacraments one was a bit weak; it looked more at the history of Worship and Sacraments rather than how to lead worship and how to do things within the church setting. It look more at the history aspect from the Old Testament and from early church history. The Christian Counselling one was good. We took that at College. It only gave you a snippet of counselling whereas I think you really needed a whole course just on counselling itself to get into it, but it did give you an appetite to do that and later on this year we're hoping to do a counselling course with Ivan Miles to build that up.

**D:** Excellent. As you were doing the course, and one or two of these modules were taken in your local context, which of these did you do by Distance Learning?

**P:** I did the Christian Religious Education one and the Worship and Sacraments.

**D:** So taking those and the others as well, what did you learn from your context? Did your context relate to the course in that area?

**P:** It did, because these are things you're doing week in and week out, so you need to know how to do them professionally and well and anything which gives you the ability and the competence is good. I think they really did help me develop my abilities and

competence in doing that and leading the people in worship, but as I say the Worship and Sacraments dealt more with the history rather than the how to of it.

**D:** Your own personal development is very much related to the context isn't it?

**P:** It is.

**D:** Did you feel within the course, that you were developing as a person in that area?

**P:** Yes, indeed, again I judge myself on what the people within the church say and they thought I had improved, even in my speech and how I delivered the things on Sunday and I was coming across as more confident in what I was doing.

**D:** Since the course was completed, you're hinting that you're taking more studies in this area.

**P:** Yes, there is a counselling course being arranged through Ivan Miles and also I'm hoping to go to College to learn more of English and degree studies.

**D:** We come to the last two areas which are the areas of missionary competency, we live in a society which is alienated from the church and we're trying to make the Gospel relevant, as Oslo would say; the module taught under that is a module for which you were given an exemption because of your previous studies. Reflecting on the Distance Learning modules as a whole, do you think they helped you to develop in this area?

**P:** As a whole probably, I would say they helped to counter-relate what we'd been taught to the local situation, how to reach out to people who don't come in to church. I think most of the time we're caught up dealing with the people within the church, we forget that the mission field is outside the church, but I must say that within my own church setting, people are willing to go out to bring others in and it has helped, yes.

**D:** So you're saying actually your own context has probably contributed a great deal towards that competency?



**P:** Yes it has, because when I took over the church it was like a church planting situation, starting off with only two people and having to go out and having to evangelise, so it has helped my confidence.

**D:** What kind of modules would you want to see included in the Distance Learning Course in that area to encourage a missionary competence?

**P:** I think again it's the how to situation. It's OK knowing it theoretically, but having a practical side to it would help a great deal and even maybe being put into a situation where you can practice what you've been taught.

**D:** So practical evangelism, which actually, believe it or not, is now being taught!

You'd like to see more of that?

**P:** Yes.

**D:** During the course, some development; since the course was completed, do you think this is an area which you're trying to develop yourself personally?

**P:** Yes it is. It's an area I'm trying to develop not only myself, but as a church, to develop the people to go out and realise that people will not come in, we have to go out to them. So we're trying by all means to win some.

**D:** Can we come then to this final one, then I'd like to ask you some general questions.

This one about the ecumenical competence which Oslo said was linked with the Church's vocation, so he talks about living in dialogue with other churches in an ecumenical setting, going beyond your own tradition, etc. Do you think the Distance Learning Programme helped you ecumenically?

**P:** Well, it helped because you're looking a different viewpoints and realising that there are people who hold different viewpoints, so you can relate to those groups of people.

Within the church context, I do have contact with other denominations and with other

church leaders and so it's kind of helped to develop my ecumenical competence, I would say.

**D:** If you mentioned to your church the word 'ecumenical', would they be a little bit.....?

**P:** I imagine if I mentioned the word 'ecumenical' they would be up in arms. In the context over here, anything ecumenical means that you're sitting down with the Roman Catholic church.

**D:** What words would you use then if you were talking about other churches working together?

**P:** Interdenominational.

**D:** That would not include the Roman Catholics, but it would be every other denomination?

**P:** Every other Protestant denomination.

**D:** Your own context then, whilst you were doing the course, there would be a lot of interdenominational relationships going on?

**P:** Yes. We had a plan which sort of fell by the wayside, to have evangelism in an interdenominational setting which lasted for a couple of years, and sadly to say some of the ministers who were the mainstays of it, moved out of the area and it just fell away, but hopefully with new ministers coming in we'll be able to get that developed again.

**D:** Your own personal development in this area during the course, you say that you were looking at other ways in which other people looked at particular issues. Do you think that helped you in your personal development?



**P:** I do because it showed that there are people with different views than yourself, even within evangelical circles, so even though you might have different views as long as the basic foundation is there, we could still have a relationship and respect.

**D:** Was any other view that particularly unsettled you or could you accept most of what was said?

**P:** Most of it you could accept and reason through it.

**D:** If one or two books were recommended by Roman Catholic authors, how would you have felt personally about that?

**P:** Personally, I would read them but it depends on what view they were setting forth whether you would take heed.

**D:** You'd be cautious.

**P:** Yes, but I don't think there's any harm in reading books by Roman Catholic theologians but it's when it comes to putting actually in to your own faith I think that's where the problem would lie, but it's good to know where they're coming from so that you can defend what you believe. Sometimes it does challenge you to search out and say 'Why do I believe this?' and go and find out.

**D:** So you would say that as you were doing the course, mostly you felt comfortable with what was being presented as an ecumenical perspective?

**P:** Yes, I was comfortable with it.

**D:** Even with alternative views to your own that were being presented?

**P:** Yes, even alternative views. As I say you have to know the alternative views in order to be able to defend your own position.

**D:** Yes, good. Since the course was completed, would you call yourself more ecumenical now than you were before the course?

**P:** I wouldn't call myself ecumenical, but at the same time I do have contacts with Roman Catholic priests, I'm able to talk to them and reason with them but to have worship with them would be out of play.

**D:** And your local context?

**P:** My local context wouldn't allow it.

**D:** Looking back over these six, which do you think were the weakest competencies of the course and which were the strongest? Where are we strong, where is the course weak?

**P:** The weakest I would say is definitely leadership. That would need to be developed a bit more.

**D:** Because there's not enough practical, hands on.....?

**P:** There's not enough practical, hands on. Again man management would need to be introduced.

**D:** Say we were contemplating something that was hands on, say we were looking at, for example, a course of practical evangelism, would you think that it would be worthwhile doing and reflecting; in other words, say you had a workbook or a portfolio or something you had to develop whilst you were doing it?

**P:** Yes definitely, the likes of a journal or workbook would help even in developing your own self-confidence and knowing where you're going - it would be very useful, because you could go out and come back and write it up, then have a review of what you did and say why you did what you did, and maybe get different views and ideas on it as well.

**D:** So you're actually applying theology, then you're reflecting on it and correcting it.

**P:** Yes, because there's always room for improvement and always room for change.



**D:** Is that what gives you the desire to keep studying?

**P:** Yes, definitely. You need to keep up to date because things are changing, there's new ideas, there's new ways of doing things, and you have to be open to these new ways, because the world itself is changing.

You can't stand still when the sands of time are shifting below you and that is true, you have to move with the times or you sink with the times.

**D:** So you would be in favour of continuing education for pastors?

**P:** Definitely, yes. It's very needful because pastors are just like anybody else, they can become lazy. They probably argue they're studying for their sermons every week or for the Bible Study, but at the same time you have to develop yourself personally as well so you need that continuing education and to be up to date with new ideas and with different views and perspectives.

**D:** So we say that's a weak area then, of leadership. If the course encouraged you to do, in your context and reflect in your context and write it down, that would be a good way of doing it?

**P:** Yes, definitely a good way, because it means that you've got something you can reflect on and go back to. It's OK doing say a short course on practical evangelism and learning different ways of doing that, but after you've finished that course and you go back to your setting, it's good to have something you can go back to and say 'this is how it was done', because you can forget very quickly.

**D:** Now that was the weak one; what about the strong one? Is there a strong competence in those six that you think comes through in the Course?

**P:** I think the spiritual one was very strong. It was very very good.

**D:** You think that's a strength. Because that pervades the whole course or specifically those modules?

**P:** I think basically the whole lot, you're building up your spirituality, getting to know God's Word, getting to know God for yourself and it actually challenged you into researching into why you believe what you believe.

**D:** That's interesting because in the consultation, they wanted to put spiritual competence right at the heart of theological education, saying that if you're preparing a minister you're forming a minister spiritually. Do you think that's right?

**P:** That is right. You have to be forming someone who is spiritually minded. There are a lot of churches who have ministers who are not spiritually minded which is a sad thing, but definitely who is spiritually minded will lead the church right.

**D:** Having discussed the six competencies, just one or two general comments on the course itself. If we want to make this course more user friendly, more applicable to the context, more usable in the context, what might be your suggestions for that?

**P:** I think you'd have to look at the Distance Learning set up again and maybe introduce audio or visual cassette type lectures which would help people who are a distance away, actually hear the lecturer giving a lecture and listen to what is being said. In my own situation it was a matter of just getting a sheet of questions and a sheet of books and being told to get on with it. I think also you need a local mentor to help.

**D:** The mentor is important, because you need someone at the end of a phone.

**P:** Yes, where you can just lift the phone up and say 'Can I meet with you to discuss something' or 'Do you know the answer' to whatever the problem or difficulty you have is. It's good to have somebody there.

Maybe also to develop a computer, on-line connection might be helpful.

**D:** Coming to a final point then. Looking at the Four Cs of the Church of the Nazarene, the church says that the Four Cs should be in every course of study. Do you



think Philip, those four Cs were present in the Distance Learning course of study for the ministry?

**P:** I think they were. The content, especially with the College one, was excellent. The Home Study was a bit more difficult as you had to go and do the research yourself, on your own, which was a bit harder, but overall I think that those Four Cs definitely were there. They did help with skills and oral and written communication. There was personal growth and character building in the context. They were relevant to what I was doing.

**D:** Very often the College modules are spoken of as not belonging to the real world. Do you think that in the Distance modules altogether, there was enough of the real world in it all?

**P:** I think there was, yes, definitely, because you tended to apply what you were learning to your own situation and so there was that aspect of it. I know that in some of the modules I was learning, then teaching it to my own people.

**D:** In Distance Learning a great deal depends on resources, library facilities and so on. Have you noticed the difference between the resources of College and those that you would have at home.

**P:** Yes, at College you had the library and everything at hand, where at home you've only got limited resources of books and you're forever running after people asking them 'Do you have this book or that book', especially text books and we found with the text books that some of them were out of print and we couldn't get them.

**D:** So what would be an answer to that? If they were presented on line, would there have to be a library of resources on line as well, or maybe workbooks? Would there be another way round it do you think?

**P:** Yes, well definitely you could put a library on line, because there are quite a lot of books now on CD ROM and things already on the computer and on the Internet which I've found a useful resource. If the text books were on line it would make it a lot easier.

**D:** Searching for text books has been a headache.

**P:** It has, yes.

**D:** And that's weakened the course, do you think?

**P:** Definitely weakened the course, especially when you're told that books are out of print and I had to write to the library at the College and ask them to send me the books and was told that I couldn't have the books because they were teaching this course at the College and so weren't able to send them to me.

**D:** So any Distance Learning course needs to have a good support network.

**P:** Yes, a support network and probably if it was on computer it would make it a lot easier.



**Respondent B.**

**David:** Fred we're looking at the list of courses that you did. Can you just remind me of the years in which you did your studies.

**F:** I started in 1979 with the Home Study and then it was two years before I got to the College, that would be 1981. I was at the College for three years, 1981, 82 and 83.

**D:** So those were the May terms?

**F:** Yes, those were the May terms.

**D:** So when did you conclude your Home Study course? When did you graduate?

**F:** 1985. It took me six years to do the Home Study. When I started the Home Study, I decided that as one of the courses was an English text and there was a place for Further Education here in Belfast, I would enrol for an English O Level and I went in the mornings two or three days a week and during that first year, I did an English O Level and I found that that was the beginning of helping me to get into the way of studying. I needed something to prompt me, I needed some help, then I continued with an A Level at the same College for the second year in the Gospel of Matthew and World History and History of the Roman Empire and while I suppose the History of the Roman Empire wasn't really on the schedule, Matthew was. The thing that really helped me doing those O Levels and A Levels was to get me into the way of studying. I then decided that I needed a tutor because I found I worked better under supervision and I asked for a tutor in the District here and I got a tutor appointed and went a couple of hours a week and compared notes.

**D:** So were you on the Home Study course at the time you had the tutor?

**F:** Yes, I was on the Home Study course.

**D:** Who was the tutor assigned to you?

**F:** Kevin Adams.

**D:** Right. So whilst you were doing the Home Study course you had him as your tutor and he went through the material with you and helped you.

**F:** I selected one of the courses to do. A good lot of them in those days were question and answer, true or false papers. You read the book and then answered true or false. I suppose one or two of the things that stick out in the memory from the Home Study course was the study of the Old and New Testament. I got an awful lot out of that.

**D:** Was that done at home?

**F:** Yes, at home. It was two years before I got going to the College, the way it worked out. It was two full years before I got the first May term.

**D:** Did you enjoy the May terms?

**F:** Yes, I did. They achieved more for me because I was taking classes, going to the library and studying and had nothing else on my mind, and I seemed to do better. It's a problem trying to run a church and study for Home Courses at the same time.

**D:** Did your local church context help you at all? Was there a relationship between what you were doing in the ministry and your studies?

**F:** Yes. I found them quite helpful when I was doing the studying. I found that if I write something down, it helps me to remember it later on and I found out then that I used a lot of the material for preaching in the church and so I was doing both the study for the Home Course and using it for preaching and it helped to get it into my mind. I needed a lot of help to stick at it. You don't seem to be under any pressure when you're doing Home Study. You can say 'Well I'll do it tomorrow, or next week' but I tried to stick to a regular approach to it. I wanted to get through it as quickly as possible.



**D:** How did the people in the church view your studies? Did they support you in your studies?

**F:** Yes, very much so. They understood that I wasn't available in the mornings when I was going to classes; three mornings a week I went to the classes in the College to do A Level.

**D:** When it came to the Home Study itself, did they see the relationship between what you were doing in your study and the church?

**F:** Yes, very much so. They were very sympathetic and very helpful and understanding.

**D:** Would it surprise you if I told you that some churches don't actually see it that way; they actually see studies as getting in the way of ministry?

**F:** It would surprise me. Because when you're studying your ministry is being enriched. That's the way I found it, I was using it for preaching material as well and I found it very helpful. I had no trouble with the congregation, they were very sympathetic and understood that I was trying to get the study course under way. It didn't interfere with my pastoral duties because when I came from College, I did my visits and the church operated normally.

**D:** So do you think that the context in which you were working and your studies were interrelated? Not only were you taking stuff from your studies to your context, but was your context bringing stuff back to your studies?

**F:** Yes, very much so. I think really it's your attitude to it that makes the difference. I knew that I had to do this Home Study, I knew that it was going to take determination to get through it. There were 36 courses that needed to be done and it was going to take time. I set myself targets to get so many done per month and there were questions that arose that you had to resolve and a lot of the books I was studying were very

helpful in finding answers to questions that were arising in my own life and the life of the congregation.

**D:** Did you find that it was easy to get hold of the books for study? You talked about in the May terms you could easily get into the library. When you were working at home, was it much more difficult?

**F:** It wasn't really all that difficult. Most of the men in the ministry had the books; it was only a matter of letting them know which one you wanted and you got the loan of the book, and I had no difficulty getting the books. I had to buy a few, but mainly I would say I got the loan of the most of them from the other ministers.

**D:** You talked about your attitude; that's an interesting point because you were saying 'Well I decided this was something I had to do and therefore I set myself about to do it'. Attitude is an important thing when it comes to study, especially the Home Study.

**F:** I think it is the most important thing - attitude. If you have the right attitude to it. My attitude was well if has to be done then I'm going to set aside time to do it and I found as I've already said, that by getting into the way of study, by going to College, really helped me to get motivated, and during those two years I did quite a lot of the Home Study while I was at College. I used the library at the College as well for the O Level and A Level I was doing and I used it for the Home Study. I would stay over there, maybe all morning, do a class and do the study in the library. I was determined to get through it.

**D:** What about since then? You were say that the O Level started you in the study mode again; has it been difficult since finishing the course, to maintain the momentum in study?



**F:** I wouldn't say it has been difficult, but I suppose to be honest, you don't have the same urgency about it. You study for the messages that you're giving, but extra study which I was doing at that time, I don't do to the same extent now.

**D:** Do you wish there were more opportunities for you to study more now?

Do you wish things were more available for you?

**F:** Well, I really enjoyed the study when I was doing it. Of course now, I'm coming up to time for retirement, but I do wish there was more opportunity to study. It was an exciting time when I was studying like that. At the same time I don't know that you can keep that pressure up for year after year after year.

**D:** I did send you a copy of the six Oslo competencies. This was a conference that took place a few years ago and out of this, several churches world-wide decided that these competencies should exist whenever there's a course of study for the ordained ministry. Now, looking at these and thinking back to when you did the Distance Learning programme, do you think first of all that the programme that you did helped you to become spiritually competent in the ways that they're expressing it here?

**F:** Yes, it certainly did, it helped me personally spiritually and there was a lot of Christian Holiness books in the original Home Study and I think that I grew spiritually during that time.

**D:** So actually personally for you, during the course, you felt the course was helping you to grow and develop?

**F:** Yes.

**D:** What about your local context? You were in a church, weren't you, whilst you were studying? You were in Shankhill during that time; during the course then in this area of spiritual competency, you felt the course was helping you personally; did it help you to understand your context any better spiritually? Did you have a better understanding of

what was going on in the church in a spiritual way?

**F:** Yes, certainly. When I came into the church I knew nothing about the Nazarene church and it was like learning all about it. I knew the doctrine because I had practised the doctrine many years before, but when I started to do the Home Study courses it opened up a new understanding of the church and of the needs of the church and in those days, through experience, putting into practice the learning I was getting, I matured quite a bit in those early years I feel.

**D:** So you're saying your personal development during the course was noticeable. You could actually see that. Then the course you were talking about earlier gave you a beginning to process with that, so in this area of spiritual competency and getting to know the church and developing spiritually, do you think that's gone on since the course as well?

**F:** Yes, definitely it has gone on since.

**D:** You're saying then that the spiritual competencies, formation of character, is a strong thing within the course. You would actually say that this is a strength of the course then?

**F:** I would say so yes. That would be one of the strengths of the course, and particularly when I went to the College, the Christian Holiness with Herbert McGonigle was really a tremendous focal point. When I look back, that's one of the courses I remember now.

**D:** I'd like to come back to that later on, because at the end I would like us to identify the strong competencies and the weaker competencies in the course. Can we come to the theological competence now, and looking at the modules you did there, do you think the Distance Learning programme helped you to develop your ministry in this area?



**F:** Yes, that was another strong point. I felt that my theological understanding was really very low when I came into the church and over the years, particularly when I went to College, it began to broaden out and I could feel the confidence in myself and other people remarked on the difference.

**D:** That's interesting and you're not the first to have mentioned that.

There have been others who have said that people noticed the change.

**F:** I had people remarking 'That was a good message' and just remarking the difference they felt in my preaching ability during that time.

**D:** So actually as you were doing the course, your local context was a way in which you had an outlet for this competency and were you saying you were learning also from them? Were some things arising in your context that were reflecting back to your studies?

**F:** Yes, very much so.

**D:** Were those things which you perhaps hadn't been aware of before or were they clearer than before?

**F:** There were things that became clearer, things that I wasn't quite sure of, things that I hadn't really thought an awful lot about, I was made to think about them. They came up in the congregational needs; they came up in the study and the two sort of blended together.

**D:** Even when you were preaching, would you find that you would be preaching about things which beforehand you might have been a bit more guarded about? Were you bolder?

**F:** I think that's a word that I hadn't thought of, but I would say that I was bolder.

**D:** And of course that in itself would bring questions coming back from the people; as you raised issues they would ask questions.

**F:** Yes, as the course went on I became more confident.

**D:** So your personal development in that area during the course you say, was quite significant. Since the course was completed, do you think that this is an area which continues to develop or do you find that still quite a challenging area - the area of theological competence?

**F:** I think it still develops, maybe not to the same extent. You reach a sort of plateau. It's hard to explain but there's nothing I can think compares with the experience of new learning and that's what the course was for me, it was completely new, something that I'm never attempted or thought possible for me to do. After all, I was in my 40s at the time and I had left school all those years beforehand and hadn't done O or A Levels and it was all a new challenge, a new experience and I reached a plateau during those six years that I haven't been able to equal.

**D:** Right, that's interesting. You're saying then that the spiritual and theological competencies are really quite strong in the course. What about the leadership competency? Here's something where it says 'It enables, equips and discerns the gift of ministry in yourself and in your community, enabling you to empower the marginalised and mediate as well in conflict situations'. Now the only module in the course to teach that specifically is PT300. Reflecting back on to the programme, do you think the course helped you specifically in that area of leadership?

**F:** Indirectly, as you say there wasn't an awful lot in the course to help you with leadership. I think really that that came by experience. For me it came by experience. The leadership qualities just came by personal experience. I remember some of the men complaining that at College they were never taught how to fill in forms or the office part of the ministry.



**D:** Did you think that was important?

**F:** At the time, yes, but by experience those things come. But it must be hard for the young student coming out and not having been taught these different things.

**D:** So you're actually saying there could have been more of the 'how to' of the ministry? As far as leadership is concerned, do you think there were several areas that could have been strengthened? For example, it mentions here about empowering people in mediating in conflict. Was there enough say about people management?

**F:** No there wasn't very much said about that. A little bit during the pastoral ministry studies, but that was one of the complaints that a lot of us had at the time that we didn't really get enough training in that sort of management and you were thrown in at the deep end. When you went into your congregation, you were thrown in at the deep end and had to find for yourself.

**D:** So you're actually saying that the development of your own ministry in that area, it was implicit in the programme and wasn't as explicit as you would have liked? But when it comes to your context, were you learning more from your context about leadership than you actually were from the programme?

**F:** Yes, I would think that would be exactly right.

**D:** So your personal development in this area of ministry during the course, would you describe it as limited, or would you say that 'because of my local context there was development in leadership during the course'?

**F:** Well, I think with the confidence that you were building up through study, you learned the hard way to deal with anything that arose and your leadership qualities did take place. I was fortunate enough never to have too much conflict within the congregation. The congregation were completely behind me and with me and it was a

new congregation and we grew together. At the time we didn't have any conflict, but since that I moved on to Troon in Scotland and had a bit of conflict there and had to use different skills which I found that I had acquired over the years through experience.

**D:** You're saying that since the course then your experience has helped you in leadership?

**F:** Yes.

**D:** But the course itself, you're saying, is lacking a bit in that respect?

**F:** Yes, lacking a bit in that.

**D:** When we come to the pastoral competence then, I wonder if a similar thing applies. The Oslo conference was saying that this is developed in the church context, so it consists of pastoral skills, communication of the Gospel, counselling, educational skills; do you think the Distance Learning programme helped you to develop your ministry in that area?

**F:** Well, as you say I think it was probably along the same lines, there wasn't enough of it. I think pastoring is something that's in the heart, it comes as a gift from God.

**D:** Do you think there was anything in any other of the modules that actually applied pastorally? Was there anything in theology or church history for example, that applied pastorally, do you think?

**F:** Not directly, but generally.

**D:** So the pastoral tools, there weren't enough modules that gave pastoral tools?

**F:** That's right.

**D:** So again, was it your context or where you were working in Shankhill Road that actually helped you develop your pastoral competence.



**F:** Yes, it definitely was.

**D:** And was that through trial and error then? It wasn't really anything coming from the course?

**F:** More trial and error.

**D:** Would you say that the confidence you were building in yourself because you were studying, actually had a knock-on effect on your pastoral work as a whole?

**F:** Yes, it certainly did. I don't know how best to explain this, but you found yourself becoming a pastor with the study that you were doing. It was as if you were studying to be a pastor and then all of a sudden, you sort of were living to be a pastor. I don't know if that makes sense or not, but the one blended into the other and gave you confidence in the pastoral area.

**D:** Did that blending happen during your studies?

**F:** Yes, during the studies. I would say that after the first couple of years of study. I think the actual turning point was when I went to the May term at College; when I came back from it I felt that this is definitely me, I'm definitely a pastor. Up until then I'd been going to the College here and I was sort of reaching out, but when I came back from the first May term, I'd gone to College and that gave sort of authority to my pastoral role. As I said I'd never had any trouble with the congregation.

**D:** Just carrying on from that for a moment. What would be your recommendation if someone were coming through today to the ministry, say someone in their early 20s, what would be your recommendation about how they should study? Would you be saying to them 'Go to College'?

**F:** Yes. If I had to do it over again and was coming in at , I would go to College.

**D:** Right, but do you think for those coming into ministry later in life that the best way is the Home Study? Some people actually have taken their families and moved over to College even though they've been older.

Do you think there's a cut-off point or do you think it all depends on personal circumstances?

**F:** I think it depends on personal circumstances. If the person is coming to the church like I did, from industry, I think going to College would be the way forward. If a person was coming from already being in Christian work and has already done sort of study, I think upgrading with the Home Study would be ideal.

**D:** What I'm hearing you saying is that whereas for some people they would want to try and avoid study or go down the quickest and simplest route possible into the ministry, you're actually saying that no, they should be encouraged to take it as seriously as they possibly can?

**F:** I can't express the difference that the extra made to me.

**D:** During the course we've talked about your personal development in that area of pastoral competence and of course since the course, it's rather like the leadership competency isn't it? You've been picking up competence in the area of pastoral work since? Both here and at Troon.

**F:** Yes.

**D:** So moving on to this fifth one, the missionary competence. It's saying here that the minister has to deal with a society alienated from the church, so it's making the Gospel relevant; do you think that the programme helped you to develop your missionary competence? The only module there is Evangelism and Church Growth, do you think it helped you to be more missionary?



**F:** Well, it was emphasised. Again there wasn't an awful lot on that theme. We did Evangelism and it was just one course, and from my recollection there wasn't an awful lot in the Home Study course that actually blended into the missionary competence. I think it would be one of the weaker ones.

**D:** So was it your context then from which you learned most in this area?

**F:** Yes, the fact that you were in a young church that needed to grow and you had to reach out, you got a programme going that helped you to reach out and evangelise the people around you. It was more need than experience. Your need was the essential thing; you had to grow, and had to do something about the growth of the church. That experience came through your need.

**D:** During the course itself, it was more the context rather than the course itself that helped you in this area. Since the course was finished, where do you think your biggest development has come from in this area of missionary competence? Has it come from the context?

**F:** Yes, from the context. From what you were doing.

**D:** So you're saying the course seems to be weak in this area and it needs to be relating more to the necessity of ministry as mission.

**F:** Yes, definitely.

**D:** Now we've actually said then that the two stronger ones at the moment are the spiritual and theological and the leadership, pastoral and missionary are actually quite weak and need to be strengthened. When it comes to ecumenical, the Oslo conference said that the church's missionary vocation, what it does world-wide includes living in dialogue with other churches, so it means going beyond our own tradition and viewing other churches as ways in which God speaks. Do you think there was enough in the programme to help you develop your ministry in that area?

**F:** No, I don't think there was. The only thing that I did was the A Level in Church History and History of the Roman Empire and during that we touched on other denominations.

**D:** But that wasn't even part of the Home Study course, that was your own study.

**F:** Yes.

**D:** There was nothing that you can remember in the Home Study course that was particularly applicable?

**F:** No nothing.

**D:** Right, so then within your own context was there an encouragement to work with churches in the area?

**F:** No there wasn't really. We sort of were left to get on with it. Some of the churches in the area frowned on the Nazarene church because of our doctrine of Holiness and I remember asking different people to come and preach, and they refused to come and preach in the church because they said that they would offend us by preaching about salvation, about once saved always saved. There was that sort of barrier. I never really developed a working relationship with any other churches. I would work them whenever the occasion arose, but it wasn't a working relationship.

**D:** So the course didn't particularly encourage you to do that either by what you're saying. What about since the course, do you find that ecumenically if you like, working with other churches, has become a bigger feature of your ministry?

**F:** Well, it certainly has become more relevant at the moment. There's a lot of talk about it and a lot of opportunities nowadays. We have joint services at Easter and Christmas and things like that, which we take part in, but other than that there's not a great lot going on.



**D:** So you don't have many links then, apart from those specials?

**F:** No.

**D:** When it comes to the course itself, that's another area you think is rather weak. What would you like to see the course do as far as this is concerned? Do you think it should be encouraging greater understanding between churches or do you think it should encourage the Church of the Nazarene to see itself more as a mainstream Christian church rather than as a sect?

**F:** Yes, I think that's exactly the problem that we sort of don't see ourselves as a mainstream church. I personally try to think along the lines that we are an international church and here in Northern Ireland we're not recognised. We need to do something about getting recognition as a mainstream church. The way I explain it to other people is that we're of the Methodist stream but the mentality here is that they seem to treat us like a mission hall type of attitude. They don't recognise us as a mainstream church.

**D:** When we look over these competencies then, two seem to stand out as being quite strong, the spiritual and the theological, and then four being quite weak. If you had to choose between the two strongest, which would you say it was?

**F:** It would be the theological.

**D:** So you're saying that as far as knowing where we stand theologically or being developed in the area of Biblical studies and so on, we're strong.

**F:** Yes.

**D:** Which would you say is our very weakest area then?

**F:** The ecumenical.

**D:** Yes, because we're encouraged to think of ourselves as more of a sect rather than a denomination within the mainstream?

**F:** I think so.

**D:** In improving the Distance Learning course we were thinking again about using workbooks or portfolios. Did you have any experience of those in the past?

**F:** Yes, in the Home Study course there were quite a few courses had a work book that you sent for and it was from Kansas City.

**D:** Did you work your way through that?

**F:** Yes, we worked our way through it and then sat an exam on it.

**D:** So the workbook contained true/false questions, multi-choice questions and so on?

**F:** Yes

**D:** Were you ever encouraged to keep a journal of your experiences? Was that ever part of the Home Study course?

**F:** No.

**D:** Were you ever asked to reflect on what was happening in your context and write about it?

**F:** Only when you had your interview at the Assembly. You were interviewed and cross-examined on your progress and your experience and the Board of Orders and Relations questioned you each time before you were granted a continued licence.

**D:** So they would be asking you at that point to reflect but not during the course itself.

**F:** Fred, I know that you met with your tutor from time to time, someone was assigned to you here, so what did that meeting usually consist of?

**F:** Well, it would be just questions about how I was getting on with my study, how much I'd progressed in the study and then there would be a revision of the book that I was reading at the time and the tutor would pick a few questions out and give me a few questions to answer and then he would suggest helpful readings that he had from his experience.



**D:** So having a mentor was helpful.

**F:** Yes, definitely.

**Respondent C.**

**David:** Could I just start by asking you, could you tell me a little bit about how you came into the ministry and how you were directed in your study for the ministry?

**G:** Well, the difficulty is I was originally in contact with the Church of the Nazarene in 1963 to 1969, firstly in Hazelgrove then in Rochdale and then we moved (I was a nurse), we moved with the job and we came into the Rossendale Valley. The Rochdale church closed soon after we left and we were going to the local Baptist church here who were without a pastor. After the Annual Meeting where a plea was made for regular, consistent pulpit ministry, I was asked to do that, initially for three months which I did. I had done a time of looking after the pulpit at Rochdale while Jimmy Martin was in the States representing NYI at a General Assembly, so for three months I'd done that previously. So I took this on. At the end of the three months I reported to the Association of all the different churches in the area and I was asked to continue as lay pastor for four years, during which time I did some studies and I was short of proper guidance and advice. I was just told of the CBK in Manchester University and the Ordinance Course at the Cathedral and I opted for the wrong option. I did the CBK at Manchester University.

**D:** CBK meaning?

**G:** Certificate of Biblical Knowledge, which was history of background of Old Testament, New Testament and the set book either English in the Old Testament or the New Testament or New Testament Greek. I went for the New Testament in English, and though it would be better; again I had no guidance. If I'd had had the guidance I would have discovered that the Old Testament set book in English and the



New Testament set book in Greek would have given me Part I of Dip. Theo. and I blew it again. At the end of the four years, this church voted me out. There's a long-standing reason for that; they had been liberal for a long time, they were becoming evangelical and I went in too hard and was 30 years before my time and they just didn't gel with that, so that ended that. I applied back to the Church of the Nazarene to see if there was future in ministry with the Church of the Nazarene, because I believed very strongly that God had called me to do that ministry at this local Baptist church and feeling that I'd been called out of nursing into that ministry, I believed that God hadn't called me out to put me back; He'd called me out to go on. So when this church finished with me I returned to the Church of the Nazarene.

**D:** Could you just tell us how you went through the course of study? How were you directed in that?

**G:** Well I was put before Orders and Relations of course and then went to the Ministerial Studies Board. They asked me to provide evidence of what training I'd done and what experience I had and then they formulated a list of what requirement they needed me to fulfil to come up to Nazarene requirement. This was done by coming into College one day a week in the first place and going away providing essays and doing reading assignments as well. That went on for two years and then they brought in this change in the way things were done and it went to having one month a year in College instead of going in two days every week. That change meant that there was some overlap in what I'd done and what was required, and also a couple of things which were being left out of my original list that weren't on that first month in College. Those I had to do extra on top of the month in the College which was quite

packed, there was an awful lot to get through. That way I completed the requirement and satisfied Ministerial Studies Board.

**D:** Now if you have a look for a moment at this sheet which shows the Oslo competencies, when you look at each of these, for example the spiritual competence, do you think the programme helped you to develop your ministry in that area? Do you think that was strong in the programme at the time?

**G:** I think it could have been better. Yes, we did Wesleyan Studies and of the course the Wesleyan tradition; we did Christian Holiness, Timothy Dudley Smith and all that, and we covered quite a bit of ground on that

**D:** So you say that it was there, but not as strong as it could have been.

**G:** Yes, I think the developing spiritual competence, it had concentrated a little more on personal development and developing along that line, and perhaps some guidance because in those days we didn't have mentors.

**D:** Which actually brings me to a further question - when you were doing the studies at home, do you think your local context helped you to relate your studies? Did your studies and your context relate particularly in relation to that? Did you learn a lot of spiritual competence through being with people, or more from your studies? What do you think were stronger?

**G:** That's a very difficult question. I learned quite a bit practically from my context.

**D:** So just staying with that for a moment, the spiritual competence, how would you assess your personal development in that area during the course and after the course?

Do you think the course helped you in your own personal development in that area, or



would you say that was still weak? After the course did you mostly develop in that area?

**G:** We had some classes that helped us to sort out benedictions and things like that, to sort out prayer time, to plan your programme of how you would run the day and the week and the month and the year, and so on. To actually develop along the lines of your own personal spirituality I think the advice given through the manual as to what you should do in Bible reading and studying and so on, were most useful. Since then, it should be the case of honing that and doing better along the way. I think what would have been helpful for me would have been if we'd have had time for reflection and contemplation during College time and more College time, perhaps daily or three times a week rather than just once a week for a service, end of story.

**D:** So, coming up to this next one, the theological competence; do you think the programme helped you to develop your ministry in the area of theological competence?

**G:** Yes, I think it did, because we were into looking more deeply at particular books; for example, I had to do a whole theme of minor prophets because it was considered that the CBK I did at Manchester University wasn't good enough for Nazarene standards. And there were, of course, other things like that where we looked at books and what was said and done and that was useful in gaining the information that you needed to understand where the Bible was at and that was certainly very helpful.

**D:** As you were doing the course, do you think your local context helped you to develop theologically?

**G:** No.

**D:** Why not?

**G:** Well, we were in a church in Batley, and Batley in those days was very impoverished and quite difficult to get along with. From the theological point of view, I really don't think that it added anything to what I was learning in those days.

**D:** So your own personal development in that area you say was quite strong during the course, but not particularly helped by the context. There was a difficulty you're saying, between what was happening and what you were learning theologically. Is that right?

**G:** Yes, it was a case of me helping them to come to a better understanding and a better place, rather than them doing anything to help me. There was no help for me in the local church situation. It was all what I could give to them and it was a case what I was learning as I was going along. Of course I had the CBK learning to fall back on so I wasn't exactly coming from nowhere.

**D:** Now would you say that since the course has been completed and in your subsequent places of ministry, has there more feedback from the local congregation? In fact, would you say that you've learned subsequently from your local context as far as theological competence is concerned?

**G:** I think so. In some places where I've been there have been people that have had more knowledge and understanding and experience than there was in that first situation. So yes, that has helped and I have been able to further study since then which has helped me to develop from the theological point of view.

**D:** That's an interesting comment, because you're actually saying that the local congregation can't really help you if they're not familiar with theology, are you



saying? Or is theology life, or is it more than that? What you think about that? You're saying Batley didn't help you, and yet others did.

**G:** I think what we have here, we've got two things really haven't we? Theology really is God study isn't it? So therefore we've got to study where God is, where He's at and what He's saying and what He's doing and how we can apply that today. So from the theory point of view, if I can use that term, I think it's very difficult for the majority of people to relate at that level and it depends what your mix is in the congregation. When it comes down to practising it, that's another matter. Does it actually work through in their life even if they don't really understand it theologically?

**D:** Now when it comes to leadership competency, do you think the programme helped you to develop your ministry in that area?

**G:** Yes, I think it did. It was helpful because we studied various leadership modules and books and readings which gave insights. We could also see how other leadership was being given, not only in College but by other senior men at the time and you could see what was happening that was going to be useful and helpful.

**D:** So again, do you think your local context helped you to learn things about leadership?

**G:** Yes, it did, because leadership had to begin in the local situation and I've always been one from leading from the front and even in my first church in Batley we had the situation there where within the context of the Board, there was friction and we had to give leadership in that situation to try and redress the balance, sort out the problems and bring a resolution so that things went on in a better fashion.

**D:** I'm going to interject just now because you're making a comment about how Bill Roland came and made the statement that now two O levels were necessary for entrance. What would you reply to that?

**G:** Well said it wasn't all that brilliant because it may bar people who haven't got an academic background from fulfilling the calling that God was giving to them and that if we weren't very careful, we'd be putting too much emphasis on academia and not enough on to the calling and I felt that was said. He said of course, "Well you could do the two O levels at the same time, along with doing the ministerial training course" and I felt that that was too heavy a load to ask anyone to do.

**D:** So, coming back just for a moment, we were talking about the leadership competency and you were saying that your local situation helped you to develop your competency in that area. You say during the course you were helped; after the course did you find your leadership competency then began to develop more and more?

**G:** Oh yes, wherever I've been there have always been fresh challenges. With every challenge, it draws you out that bit further and it improves your skill by practice.

**D:** So in effect, the context wherever you go, is necessary for drawing out the skills.

**G:** Oh yes, definitely.

**D:** Now moving on to this other competency then of pastoral competence, did the programme help you to develop your ministry in this area? Thinking back, do you think it did help you?

**G:** I think it did to a certain extent. I think it would have been better if we'd have had more on counselling. My feeling has always been that whatever lectures I've had in



counselling, it's always really been a little bit woolly and not been as valuable as it might have been.

**D:** That's an interesting comment, so more on counselling. What about your local context once again. Did that help you to address these areas of pastoral competence? Is that where you saw the counselling in the course was actually weak, when it was put in the context of where you were working?

**G:** Yes, I think I could have been better than I was, especially in the earlier days. I could have been much less of a 'bull in a china shop' and a lot more careful and subtle about what I was doing and saying. I think as I look back on it, it was a case of learning through experience more than learning through actual training.

**D:** So the people themselves were giving you that experience by things coming up in their lives.

**G:** Yes, that's right.

**D:** Then, of course, during the course you're saying that your personal development was through the academics and through what you were learning from the people, but since then have you had a different view on pastoral competence? Has it widened? Has it differed? Has it grown?

**G:** Yes it has grown and widened too, to quite a considerable extent because I've become involved at District level when I was on the North District, in Christian Action for example which has expanded my thinking and taken me a bit further than the tramlines. We did some CST training too, which improved competence and was quite helpful, I'm sorry to see that not being about any more.

**D:** That's another interesting comment that we could perhaps come back to later on. As we move on to the missionary competence, there you were, training in a society which was changing very very rapidly during the 1970s, do you think the programme helped you in developing this competence?

**G:** I think it was weak. I think it could have been better than it was. I think more emphasis on practics, how to take the Gospel out to people would have been helpful. What we did in the local church situation was to try and reach out and open doors; for example, I wrote in the newspaper from time to time in the Christian comment column along with other ministers in the town, because I had become involved in an ecumenical fraternal. We did door to door work with a questionnaire, literature, and so on and we discovered that the best thing was to put out a note first to say we were coming and then go, because we could then say 'You never get Jehovah's Witnesses telling you they're coming do you?'

**D:** So your local context then was helping you quite a bit in learning from this area of missionary competence?

**G:** Yes, that's right. Then it developed from there to open air witness as well as one to one witnessing, campaign work, work between churches and work town-wide as well.

**D:** Now what about your personal development? Do you think through the course personally you began to get a wider perspective on missionary competence, or did that follow after the course?

**G:** I think that really followed after the course to some extent, although I think it would be fair to say I've always been missionary minded even before I was back in Nazarene circles. I wanted to go on missionary service abroad, but by the time I'd



finished my theological training and become ordained I was too old and that was a bit sad. I don't think enough is said about what age level you should be at to consider missionary service. I don't think it's too available. So I've been stuck on home mission work ever since.

**D:** In your reflections on the course then, you're saying that there wasn't enough emphasis on the fact that mission is here as well as abroad; it tended to be abroad, is that how you remember it being?

**G:** I don't really think a lot of emphasis was on missionary work as such and my conception initially was that missionary work was abroad, but eventually I came to realise it was here as well, that what I was doing in the local situation, banging doors, street witness and so on, was in fact missionary work.

**D:** Now coming on to this final competence, ecumenical competence where Oslo is saying that it's all the churches together in dialogue that brings about the truth through the whole people of God. Do you think the programme helped you to develop your ministry in that area?

**G:** I don't think it did at all, not the course of training we were doing. I think we were really having to fill the gaps in what I'd done already to come up to Nazarene standard and the emphasis was on that particular thing. My feeling has been that we are part of a wider family of believers and that everybody has something to say, although we would probably not go down the road with all of them or with all the points that they have to make. I think we have to be benevolent enough to see where they're coming from and what they are saying and what fresh light they can show to help us to see something that maybe we've missed before, and I think too the same is true the other way round, that we have an awful lot to show them that can help them in their

development and so I think it's very necessary that denominations do collude together and share what they've got. Let's face it, we've got to be bound to what the Word of God says and where it's coming from and the more we understand that the better, and my opinion is that that's more important than theological study, where so often theological study is what theologians say, more than what the Word of God says and that gives me a problem.

**D:** Right, so you're actually saying that as you were doing the course you were learning from your local context; your local context was addressing this area which the course wasn't particularly addressing - is that what you're saying?

**G:** Yes, that's what I'm saying. By fellowshiping with other churches and gaining strength and showing that the Church of the Nazarene is part of the whole scene of acceptable Christianity today, is an important factor. It's important to a local church. Very much the other churches, when I joined the ecumenical fraternal in Batley, were saying 'We wondered what the Nazarenes were about. We never saw anyone from there before. We never knew what was going on and where they fitted in' and I think that's a shame. I think we've got to get out of a tiny little rut and be part of a wider picture, to become more acceptable in the eyes of Joe Public as being a valid religious body.

**D:** So during the course then, your personal development in this area was, from your comments, developing slowly. You're saying the course didn't give you all that you wanted. Since the course was completed then, do you think you have a wider, broader understanding of what the ecumenical competency is?

**G:** Oh yes, I'm quite certain about that. I've been working on it all through my ministry, fellowshiping with other people from other faiths, learning about other faiths



as well as the Christian faith and I think that it's valid to know where people are at, where they're coming from, what they believe and think it may be useful within the course of training, if different Christian denominations at least could come and say 'this is where we're coming from. This is what we believe. This is how we practice it.'. Without going into great detail, I think that would be helpful to everyone and certainly I've picked that up about the majority of denominations as I've gone along, but it's taken a long while to get round quite a lot of them.

**D:** So when you look at these six competencies from Oslo, they are actually saying these six competencies should be present in theological education. As you look at them and look at the sheet there, do you think that's probably right? Do you think all six are necessary?

**G:** Yes I think it's a jolly good balance and I think it's very valid that they are given prominence in training.

**D:** As we've talked through, you've thought that some are stronger than others. Which is the six do you think is the strongest, and which might be the weakest?

**G:** I think the strongest emphasis in my training was the theological competence. By far the effort was there to bring me in line with what the Church of the Nazarene required. I think probably the weakest was the ecumenical competence. I cannot remember that there was anything in the course at all of sharing with other denominations.

**D:** So you're actually saying that the ecumenical competency should be strengthened because perhaps as a church we're too insular?

**G:** Yes, I think that's right. I think over the years what's happened is that the church has developed out of IHM and CHC which were for the common, everyday people outside the run of the mill mainstream Christianity and I think that legacy has been left with us and it's a rut we need to get out of. We need to be part of mainstream Christianity and I think we can only do that if we're seen to be alongside other Christian denominations. I don't think that weakens us and I don't think it weakens our position; I think it improves our visibility and acceptability in the sight of Joe Public out there, and certainly in the sight of other Christian denominations, and we've got to do this to get the Gospel across.

**D:** Coming back to something you said right at the beginning. You indicated that you hadn't had a mentor during the time that you were doing the Home Studies course. Is that right?

**G:** That's correct. Nobody was appointed to supervise me or give me a push at all. It was down to who was setting the assignments, giving the lectures and so on and the material was produced, given back to them and they marked it and sometimes gave a comment on what you'd done.

**D:** Now you were one of those students who were around in the changeover in 1976 who started with what were then January terms, and you had a January term probably in 1976 or 1977. How would you describe that intensive January term?

**G:** It gave me cerebral constipation! It was an awful lot of work. We were at it from 8 in the morning till about 9.30 at night for the four weeks that we were there, and got through so much work that at the end of it, we were beginning to think what did we do in the first week? That all had to be sorted out and various assignments that had to be completed had to be done pretty quickly because it had to be in order before the



District Assembly. That was going to be the year in which I was ordained, and in fact I was ordained in 1977.

**D:** Now if you'd had the choice of coming into College or else studying by Home Study, what would you have chosen in retrospect?

**G:** Well that's a two-pronged fork really. I have five children, I was in my middle 30's and really couldn't see a way of financing going into College. That would have been totally impossible, but that would have been what I would have preferred and especially if I'd had decent advice in the first place. That would really be the preferred option, but a. it needs funding, b. it's not possible for somebody coming in late and so you're stuck with the situation you've got.

**D:** So even today if someone were in a similar situation to yours, although you'd be saying to them 'Go into College if you can', you'd also be saying to them 'I understand that you have to do it by Directive Study.'

**G:** Oh yes, I would. I think there is a place for decent counselling of applicants for ministerial training so that they really get what is best for them. My experience was that I was just given the choice of two different courses and I chose the wrong one to gain maximum benefit.

**Respondent D.**

**David:** Could I just start off by asking you to indicate to us the years in which you did the Home Study course, when you completed it and when your ordination was?

**I:** I began in 1987; I came to this church in June 1986 so it was almost a year before I got started on the May terms. I don't think I did any Home Study course during the first year. From then it was five years until my ordination. I did five May terms in total.

**D:** So Ivan you were asked to do 16 modules in all because of previous study. Could you comment on that?

**I:** Well my previous studies were with the Salvation Army at their International Training College and I was commissioned as a Salvation Army Officer and when I came into the Church of the Nazarene I was then asked to do 16 modules. Initially I didn't think that was too bad, I thought it wouldn't take too long to do those and it wasn't until I was fairly well into these that I realised it was going to be quite a long drawn out thing. I think that five years is pretty ridiculous to have to wait. I think that we were started from the wrong place anyhow. It seems to me, looking back on it, that the denomination said to me 'You need to do this to be ordained' rather than saying to me 'Here are things which will help you in your ministry', and I know from speaking to other men who have done the Home Study course before me the idea was to rush through these things as quickly as you could, just to get to ordination, though some of them completed them extremely quickly and I suppose maybe didn't put a huge amount of effort into it anyway. But it was to get through ordination, accepted as an elder, accepted into the ministry, accepted by the denomination and then go on. I



must admit that is in the back of your mind, to be accepted and there's a lot to learn and you do need to learn it quickly and so I think we're starting from the wrong place in saying that these studies are towards ordination, these studies as you've put in your paper here, are to equip you for your ministry, not just to get you to ordination.

**D:** Your comment about the length of time being 'ridiculous' in your words, was that because you had previous studies already and that five years was too long a period for the Home Study.

**I:** Absolutely. Dr Greathouse came to this church when I was in my second or third year ministry here and he conducted a series of Bible Studies for the Fraternal, and he asked me how long I had been here, and where did I come from. I told him the Salvation Army and he said 'So why are you not ordained?' and I said it was because I hadn't finished my study course. His reply to that was 'Come to America and I'll ordain you'. In other words you didn't really need to do this to be ordained. There's something about ordination which is not just educational, something which is to do with your spirit, with who you are, with what you are, where you are with Christ and it's not just about education. Education is something which is ongoing anyway, all the time, so why does it really lead into the actual act of ordination, which is really acceptance by the denomination, by the church of you as a person into the ministry. It really hasn't got a tremendous amount to do with education. Education is about equipment, ordination is about acceptance and the church saying 'yes' to your ministry.

**D:** So what I hear you saying then is, and it's something we will look at in a moment when we come to these competencies, that you would think that ministerial formation is the main task of preparing yourself for ministry.

**I:** Oh yes, and within that, I do see education as being very important, I don't want to come across as saying that education isn't important, it's to what level and I know the College is working on what the level of education needs to be. The Salvation Army education as a matter of fact, was very good. It wasn't so much on an academic level as it was on training and I would consider myself actually well trained to run a church. Maybe not as educated in terms of theology and dogmatics and that sort of thing, but I certainly was well trained to run a church and I proved it by running three churches before coming into the Church of the Nazarene. I think Dr Greathouse was saying the same thing, he would recognise that officers who came through the Salvation Army training were capable of running a church and ready to be ordained, but the equipping of myself and other people who came into the denomination at the same time as me - I appreciated the courses, and I think if I'm really honest I much preferred doing the courses and working hard at NTC than I did on any of the other courses trying to do them at home.

**D:** Why?

**I:** Well, because I had the facility of tutors. They were there and you were able to interact with them. They were passing on their experience and it was live, it was there in front of you. There's something about something that's live as opposed to just reading from a book. You were able to interact with and say what came into your mind and get answers. You had the facility of the library which I personally felt was invaluable, plus the fact (and this had an upside and a downside to it), I hadn't the finances to go home during the month. All the other students did go home and I couldn't finance the journey from College to Northern Ireland but the result of that was that I spent most of my weekends studying, only going out on Sundays to



worship or preach. Even Saturdays I spent studying, so I was really throwing myself into it at the College and doing as much as I could. I was able to write my essays there because I had the time. I enjoyed that much much more, which was why I asked John Paton if I could go to the May term for the fourth year. The setting is good, the facilities were good, the teaching was good and it made it much more enjoyable.

**D:** So you're saying that when it's done at home the resources are a big minus.

**I:** Yes, very much so.

**D:** Were you assigned a mentor when you were doing Home Study.

**I:** No

**D:** So you had no one to call up or speak to?

**I:** In the case of Psychology, Brian Farmer, and that was pretty good.

**D:** So were you asking him specific questions about the course.

**I:** Yes, if I could if I needed to and I did do that.

**D:** Was he assigned to you

**I:** I think he was assigned to everyone who was doing the Psychology course, but I could be wrong about that, but that was my understanding of it.

**D:** Right. Can you remember the others that you did by Home Study, the three or four others that you did.

**I:** No.

**D:** The papers I sent you, Ivan, actually outlined the Oslo competencies, the meeting by this global body to decide on six competencies that they felt should be present in theological education for the ordained ministry. I want to ask you first of all, do you

think the Distance Learning Programme helped you to develop your ministry in the area of spiritual competence? The personal, formative journey of ministry. Did it help you in that?

**I:** Yes, it definitely did. I found that each time I went to NTC to do the study courses there, I came away better every time. There was not a time when I came back and said 'That was a waste of time'. Each time I came back I was challenged, I was motivated, I came back feeling good. I think even the break away from the church was good for me, although it did have some setbacks. It was difficult to be away from your wife and children for a full month and it would have been nice sometime I think to have got home, but that wasn't to be, so it had its difficulties, but I learned a tremendous amount not only about what the ministry was all about, but I learned a great deal about myself at College. A big deal of that would have been at the Counselling course, but whenever I read things, say a study course came up, Mr McGonigle, John Wesley, reading about John Wesley was very challenging to see the way this man went about his ministry and I couldn't help but line myself up against him, 'Am I doing any of that, or am I like any of that at all?' and so yes, I found that with each course, even the ones I did at home, I did grow spiritually, I did become better equipped spiritually to work here. I don't have any doubt about that. I would have to say though, I'm not so sure of the value now of the John Wesley study. I don't know how much of it now I actually employ here in this setting. Maybe I do it unconsciously and I'm using it, I don't know, but I don't think I draw much from that particular area and there might have been things which would have helped me to grow better spiritually than the Wesleyan tradition for example. Certainly the Christian Holiness was great and I enjoyed that, and I think the reason I enjoyed it so much was with the Salvation Army



we would have covered this subject but not in the same depth, not to the same degree and I did enjoy that and I enjoyed that much more than studying about John Wesley. I don't know what the value of that is here, except that it helped me to look at myself maybe in the light of what John Wesley was trying to do, but I don't know how valuable that is.

**D:** So whilst you were doing the Home Study and whilst you were doing courses at College, did your local context help you address some questions about spiritual competency in your own life? In other words, did you find that what you were picking up through College and through your courses was being reflected in some way in your context? Was there a communication between what was happening in you and things that were happening in your context? Did things come together at this point?

**I:** Well, that's difficult. It was more what you learned at College, you were inclined to put into practice when you came home as opposed to the local situation here, shaping what was happening in me. In other words, I feel in many ways, the things I learned at College would shape me as a person. I would bring those things to my church, I would bring change into my own ministry because of what I was learning. For example, with Lesley Evans and Homiletics - I had already done Homiletics with Lt John Smith - I began to enjoy that tremendously when I did it with Lesley Evans. It began to show me a different style of preaching and I wanted to learn and adopt that and so very quickly, I am told by my local congregation, my preaching began to change. I think they benefited from that. I certainly did. I enjoyed my preaching more and it didn't become sort of a homily any more, but as a sermon with some teaching and direction in it, whereas before it might well have been classified as little stories which were very nice for people to sit and listen to! I was obviously trying to work on

these things. There's no point in saying anything differently, the things that would interest me were the things that I worked hardest on. The things that I enjoyed most, the things that I wanted to do I worked hardest on, so if it came to the like of hermeneutics which I had not heard of before really, and it was introduced to me, I was absolutely thrilled about that and wanted to learn as quickly as I could because I realised that here was something that could be a tool not only for preaching, but for learning, for everything. I became very excited about that. That was one of the courses where I very quickly wanted to use that to shape my ministry and shape my spirituality because it opened up the Bible for me in a different way, that was a course for which I was extremely grateful and have not lost the thought of using hermeneutics in my ministry today.

**D:** You're actually saying that as far as this area of spiritual development was concerned, it was happening as you were doing the course. Since the course has been completed, do you think that this is important to the formation of the minister?

**I:** Oh absolutely. The thing that I have not done since coming out of NTC or finishing the Distance Learning course is to stop studying, because I immediately have enrolled in courses here in Northern Ireland and have since done a Diploma in counselling which is recognised by BAC (British Association of Counsellors). So what I would say there is that I feel one of the problems with the Distance Learning course was that it was a bit long, five years was pretty long, but there was something out of it spiritually, there was something out of it professionally, something out of it in terms of skills, but on paper nothing. That's not a good thing. To have done 16 modules and they account for nothing at the end of the day. I could have equally stayed here in



Belfast, gone one day a week to the Baptist Bible College and at the end of it had a degree.

**D:** Your diploma which you would have got for your studies, you didn't count that to be of any particular help?

**I:** No

**D:** Are you actually saying you would like the Home Study to lead to a degree?

**I:** No I'm not, but what I am saying is it should lead some sort of accreditation really. At the end of the day if these modules were able to be accredited towards a degree, maybe more people would continue and go on to do a degree.

**D:** Are you aware that all that you have done actually does contribute towards a degree and that you could have it with a few more modules? **I:** I am aware of that, but the chances of doing that, as I say, as I have proven, seem remote and slim inasmuch as I chose to go and do a diploma in counselling which lasted two years, but at the end of that I have a recognised diploma.

**D:** So might you be interested in an extension of the Distance Learning course which actually took you on to degree level if it was done by a good practice in Distance Learning?

**I:** I would be more interested in doing a degree in counselling than in theology. I think I might have stated earlier on in the interview that one of the courses which challenged me and I felt helped me to grow, and I felt I didn't lose that, was the counselling course. Although at the time I was slightly rebellious against it, since doing the course I've gone back to counselling and I found that a tremendous source

of character building. I did speak to Mr McGonigle about that, that I would have considered going to do a degree course in counselling with our own College.

**D:** Do you know that the MA in Counselling is still available?

**I:** Yes.

**D:** Moving on to the next competency, can I ask you similar questions about that? Do you think that the Distance Learning programme helped you to develop your ministry in the area of theological competence, that is not only developing a knowledge of Christian doctrine, but being committed to it, a lifestyle that reflects it, communicating skills, enabling others to be faithful to the vocation, etc. Do you think that the programme helped you to develop your ministry in that area? **I** In a word, yes. If you're asking me which of those courses helped me most, it was the study on Romans with Monica. I can actually pinpoint why I found that challenging; it is because she opened an area of looking at sin and Paul's thinking about that, and death and Adam, that really caused me to think. I wanted to work it through, I wanted to hear what it said to me, how I could apply it; it challenged me to look at God in a new light and realise something about God that I hadn't realised before, and I got excited about that. I'm the kind of person who, if I get excited about something, I'll employ it and I'll use it. The other one was Prophets, I believe it was Gordon Thomas who did that one. Again, I found that very very good and helpful and the reason why these things were probably helping me spiritually, was because I think in terms of prophecy and what it's all about, maybe it's an area we want to step back from and not engage too deeply in it, in case it doesn't work out well in your ministry and you offend people, so I found that with this one, the more confident I felt about prophets and prophecy what it meant in the Bible, the more competent I felt to work it through in my own ministry. I



think that's probably right about all these theological competencies that the more I found in it that I was given to understand and employ in my ministry, the better I felt about it. But like every other area of learning, there were some things you said 'Well I don't really accept that, I'm setting that down; I can use this, I'm taking that home with me'. I enjoyed that and do feel that the College did help me on that.

**D:** So then when you were reflecting on these things in your context, was your context teaching you theological competence?

**I:** That's very difficult to answer. If it was, I don't think I was that aware of it. I find that, even from NTC right through to today, I'm still learning about my theology, my understanding and people I think like Derek Prince, although he's not of our denomination or even our line of thought in some places, I find his teaching very challenging and things like that would shape my theology probably more so today than what Nazarene theology is doing.

**D:** So would your context not be shaping your theology or do you think it is really? Is your context shaping you in any way?

**I:** If it is, I'm not aware of it, unless I'm just not understanding the question properly.

**D:** Well, I suppose it is a very difficult question to answer really, but I suppose we're saying that as things occur around us, we realise that everything lies within a Christian response; there is a Christian response, and should be, to everything that happens around us but sometimes we have to relearn some things in our own thinking in order to respond, so actually the context is asking questions of us that we have never thought of before.

**I:** As I say, if it's happening, it's happening. Maybe I'm at the place now where I don't want to look at things without first considering what Christ has to do with it. I don't know, I'm trying very hard all the time to respond to my context from a Christian aspect. I feel that's becoming reasonably natural to me now. I find that question hard to answer.

**D:** That's very useful. You would assess your pastoral development in this area during the course as quite positive, you thought you were developing. Since the course, you say, theological development is taking off in other directions, is that what you're saying? Your theological development is widening, do you think? You're being more eclectic.

**I:** Yes, and I feel that's one of the things that I'm grateful to NTC for. When I went to International Training College in London they certainly opened my mind, there's no doubt about that. I was very very narrow minded as a Belfast Christian, very narrow minded, dogmatic, and ITC opened my mind up a little bit to my difficulties there, and the difficulties I would face with that, and I was not wanting to learn and explore. That didn't change at NTC; NTC helped to open my mind up a bit further to explore, and yes in my local context now I'm not afraid to explore and open out and be a little bit more thoughtful in how my theology works in dealing with my everyday situation. I no longer see myself as particularly narrow minded. I feel I've got a fairly broad outlook now and want to look at other people's ideas and other people's views and arguments, and so I'm grateful to NTC for that. I don't see there's anything wrong with an eclectic approach. Some people say if you're adopting an eclectic approach, you're just taking a bit from here, there and everywhere and really not getting anything. I don't see that as being true. I think the eclectic process



has really got quite a lot going for it. So NTC has been successful in giving me a broader approach to other views.

**D:** Right, good. Now when we come to this third area of leadership competency, you did the History and Polity of the Church of the Nazarene with Dr Rae; now when it comes to this area do you think the programme helped you to develop your ministry in this area?

**I:** Yes, and no. In coming in from another denomination I really needed to get to know as much as I could about the denomination. People often say, 'Oh you know' or 'Oh you should know' and you don't. You come in as very much a fish out of water, it's very difficult to explain, it's even quite frightening, because you're afraid of doing something that's going to offend the denomination and you don't want to, or of getting something wrong and people are going to have a go at you, but you didn't mean it that way, so Polity and Practice is an essential. You can't do without it. Does it alter my skills? Very little. In fact the one I would say is this is maybe where the whole Distance Learning course has its problem. I didn't gain many skills from the course. I gained a lot to feed my mind and open my mind spiritually and it gave me good guidance and direction certainly, but regarding the skills, you need to minister in a modern church I think. I don't think I'm over critical here, or if I am I don't mean it to be, but it didn't really give me an awful lot in the line of skills. Homiletics course did. The History and Polity course fell down a little bit for me I think.

**D:** So when you were doing the course in this area of leadership competency, were you depending on your church to help you in that area? **I:** No, and I'm reading again here that the heading you've used 'Leadership competency' and I have unwittingly taken that as skills. I don't know if that's what you meant by that or not.

**D:** Well, although skills are touched on under the pastoral competence, leadership would include skills to some extent, where you're talking about enabling.

**I:** I'd still say the same thing, I still think that the Distance Learning course did not help me with leadership. It gave me something, some helps, but not leadership.

**D:** And so the local context wasn't contributing either you don't think?

**I:** No.

**D:** So that was a bit of a void, as far as that competency was concerned in the Church of the Nazarene.

**I:** Yes, and that was a big struggle for the first couple of years, a big big struggle, to realise what type of leadership were they expecting of me and what type of leadership should I be giving? Did I need to adapt my leadership to fit into a new style of church? That was a real difficulty and I say this initially, I did consider going back to the Salvation Army because my style of leadership did not fit with my local context.

**D:** At that time, was that here?

**I:** Yes, that was here. I was very unhappy and really wanted to go back to the Salvation Army, it became so difficult to try to discover what the leadership was all about. I was not competent at that point as a leader. Maybe that made me grasp all the more at the Distance Learning; every time I went on the May course I was determined to get as much out of it as possible, that would equip me and help me to understand this church better.

**D:** That's very helpful. You say your personal development in that area during the course was limited because of what the course was offering. **I:** It was at a long time low to be perfectly honest, because in the Army I would have considered my



leadership competencies as pretty high. I came into the Church of the Nazarene and suddenly my competencies seemed very low.

**D:** And the course wasn't addressing it.

**I:** No it wasn't addressing it.

**D:** Since the course was completed, how have you built up your leadership competency?

**I:** I think knowledge of the denomination, knowledge of the type of people I'm working with in the local context. I acquired education through the Distance Learning. All these things have shaped my ministry here and I could almost pinpoint changes, stepping stones, along the way where I knew my leadership competency took on. Some of that through the theological teaching, some of it through being taught at College not to be afraid to explore, but I couldn't really go beyond that.

**D:** That's useful. Now as we're talking about skills, then the pastoral competence is perhaps the one that we should talk about, communication, Gospel, counselling skills, educational skills, discovering skills that would help us in contemporary ministry situations. So do you think you were helped to develop your ministry in the pastoral area during the course?

**I:** Again, no not really. Those are the two which to me are pretty much close together. Even listening to myself talking now, I do go back five or six years to what I was thinking then, and the thought was yes, I was getting a better theological education but I'm not getting the skills I need to pastor this church. At least I'm not getting them at College. If anything, and I'm saying this as kindly as I can, but with regards to gaining skills to minister, with regard to getting the skills together to work with

people, I gained much more from ITC than I did from NTC. In other words the course at International Training College for Salvation Army Officers were geared to equip you to minister on a broad scope in a local church setting. It was geared for that and it did that. Where it fell down was it didn't give you a great theological training. You were pretty much left to your own devices, so you came out not really that well equipped to be a good preacher or a good Bible student or a good teacher of Biblical truth but you were able to come out and work with people in your local context. You were pretty well equipped to do that.

**D:** It's interesting, just as a matter of pointing this out as we go along, you did 16 modules because you were given what we call substitutions and deletions due to your previous studies, whereas the normal degree course now would be 36 modules, so there would be modules more and we would hope that the normal degree student would be covering some of these things. But as you pointed out, at the Distance Learning level we don't seem to, that's a significant point. Could I ask you about your context in that regard. When you were working here in the church, did the context demand certain pastoral competencies from you which you had to learn quickly?

**I:** Yes, especially coming from the Salvation Army. In the Army you were the Officer; you said, this is what we're doing and you did it and if it went wrong you took it on the chin. You were the leader, you led. When you come into the Church of the Nazarene, although you're the spiritual leader, there is the Board and you're not expected really to lead in the same way, so I had to relearn. I'm thankful to Mr Tarrant, he was very understanding, he seemed to sense my predicament, that I'd come from an authoritarian aspect into a democratic aspect and I was struggling with that, so he was very good at helping in that way. While I was here my local context



was shaping, obviously helping me to make changes that needed to be effected and of course that was enhanced by the College as well. So I don't really have a difficulty except to say that I really could not pinpoint that I learned in terms of skills pastorally, except to say that I was grateful to be able to upgrade my skills on counselling, and by upgrading my skills I got to the Bible and got from the Bible what I felt was necessary.

**D:** So during the course, not so much development, since the course was completed then a considerable amount of development?

**I:** No, during the course there was quite a bit of development, yes. If I gave the impression that there wasn't development during the course, I didn't mean to give that; there was development in virtually every area, but what I'm saying is the development came more from a theological background, but I was still quite lacking on the skills I would need to pastor a church like this.

**D:** So coming on to these last two, these are missionary and ecumenical and when we look at the missionary competence, what this conference was saying was that the minister has to be with a society alienated from the church and religious tradition, so making the Gospel relevant now; did the Distance Learning programme help you to develop your ministry in that area, making the Gospel relevant? Sharing in the life situations of people?

**I:** I would have to say no again, it was a little weak there for me. A lot of it was geared into internal church structure. In fact the bulk of the course was geared that way. In terms of providing skills and inspiration to get out there and make the church grow, no it was kind of weak there.

**D:** Now you did your Evangelism and Church Growth directly by Home Study, didn't you? Was that mainly the reading of books and sitting the exams? Is there much you can remember from that?

**I:** No, I didn't exactly do it all from home. I did do a May term with Chris Cope and when I was at home I did the essay and the exam so part of it was during the May term and part of it was at home, but it was statistical. It was really a statistical exercise, I think. It is fair to say that it didn't awaken any missionary zeal in me to go out and save the lost.

**D:** We're keeping in mind that having done 16, whereas the full Distance Learning course is 24, you were given 8 deletions from the course one of which would have been Christian Social Action, for example. We're looking at the church saying to do, because you've done the work previously, we don't need you to do it again. So we're keeping that in mind.

**I:** That's true, I'm saying it didn't awaken any missionary zeal within me, but I had it there anyway, I'm still evangelical. I just have to say that in particular that probably didn't do anything for me.

**D:** We are making note of the fact then, just for the record, that whereas the five years were quite onerous in that it was quite a length of time. The 16 modules were required of you which took that length of time; you had done a great amount of previous studies, so you're indicating perhaps Ivan that had you had a choice, you might have chosen upgrades in the area of theology particularly.

**I:** Do you want to hear the most interesting thing of all? - Nobody asked me. Everybody is different and people come in from a different denomination and some them will come in off the street, it doesn't matter, but when you think about it there



would have been obviously things that I felt myself to be reasonably competent at and from the point of view of doing them over again, it didn't really add an awful lot to me. But there were things which I hadn't done before and therefore I found those interesting, exciting, stimulating and I did them happily and excitedly. Had somebody sat down before the course began and said 'Have you done this? What do you think of that? What can you tell me about this?' even for half a day at the College, just discovering where I was coming from - it was never done.

**D:** So even the transcripts, they would have gone simply on transcripts from your previous College?

**I:** Yes, all that happened was David Tarrant gave me a folder which had two outlined systems to follow and he said to me 'You'll be doing that one' and I said 'Fine'. And that was it. It was Scheme B or something like that, I can't remember. That literally was it.

**D:** OK, well with that in mind, because you came with a missionary heart, as you've expressed anyway, did you find that when you were working in this context, this was your first Nazarene church, did your context then help you to learn about that area of ministry?

**I:** Oh yes, this was the right context for me. There has never been any doubt in my mind that this was the right place for me to be. With all its ups and down, I believe that God wanted me back in Ireland. I believe it was not a coincidence that I teamed up with the Church of the Nazarene and I do not believe it was a coincidence that I came to Skegoneil Avenue, and being here I have been able to work in this context. This is the right place, it does help to shape who I am and what I am. I have to react

to these things. I'm very conscious not only of our church, but of our area and I think that led to visions like the Family Centre.

**D:** So the context itself has contributed?

**I:** Yes and I think too with regard to relevancy, I think we're extremely relevant in this area. I think my preaching's relevant, I think my teaching, I think my outlook is relevant not only to the church, but to this area we live in. I think we've proven that by our input into the whole community. I don't think we've lost our relevancy here.

**D:** Good. Can I come on to the final one then, and then I'll just talk briefly about the ways in which the Distance Learning course can be done, and that is to ask about ecumenical competence where this Conference thought that this competency is inextricably linked with the church's missionary vocation; we have to live in dialogue with other churches. We go beyond our one tradition, we encourage a formation process that inspires and liberates the whole people of God from different traditions. Do you think that the Distance Learning programme helped you to develop your ministry in that area?

**I:** It did, but the local church context in Northern Ireland particularly didn't allow for it.

**D:** So one worked against the other. We're saying that the course was trying to open you up to various ways of thinking but the context was closing it down a bit?

**I:** Yes, not only the context of the local church setting but also the context of the leadership within the church. Many of our church leaders don't have any real desire for inter-church relationships.

**D:** You're talking about leadership at a local level?



**I:** No I'm talking about leadership in the Church of the Nazarene.

**D:** Do you think we're too sectarian?

**I:** Yes, a little bit, compared to the Salvation Army.

**D:** Too parochial, too closed.

**I:** Yes, and I've learned that to my shame. I've become too closed as well which is bad for me. I fight that, I don't like that but you can't work from a position within your local church where you're going to offend your people. I don't bother much with other churches. That's not because I don't want to be bothered, it's just that I don't have the time and busy enough where I am, I just don't get the time.

**D:** How do you think other churches view your church?

**I:** They probably view me as being a little bit stand-offish, which is a shame, because I'm not. It's just I've thrown myself into this church. I have some difficulty with local Fraternal; in confidence the local Fraternity here doesn't allow for women to come to the Fraternal, it doesn't allow priests to come to the Fraternal and I just don't like it, I have a problem with that. Whereas in Scotland the Fraternal there was made up of five priests, at least three women, and everybody was in it together, and we really did deal with real issues. Here we just don't deal with any, I think it's a waste of time. I think that is peculiar to North Belfast, Belfast is a very tough area and anything that is touching at all towards the Catholic church is just taboo and there are a lot of strong characters who don't feel that women should be in ministry and rather than offend, I just keep myself very much to myself. But I'm hoping that the day will come when we will be able to have a bit more interaction.

**D:** So that's an interesting tension isn't it, between a kind of openness that's been developing in your own thinking during the course and beyond it, and yet restrictions which you feel are placed on you because of your local context?

**I:** Yes and of the two, the course at the College is right. We're losing in our evangelistic input to the community through not being able to be more relaxed. I think the people are losing too.

**D:** So during the course there were developments going on within yourself and has been going on for some time, since the course was completed it's still going on and the tensions are still there. They're not really being resolved, is that what you're saying?

**I:** Yes, for me personally, I can resolve them within myself. I don't find that tension is destructive within me, I'm able to handle it because I know what I believe and I know where I am on it. I would like to be able to work it out better and can't. That's where the problem is. It's not a problem within me, I'm at peace with myself on it. I know what I believe, I know where I am with it and therefore I do take my opportunities without offending anybody else.

**D:** That's very useful, thank you for that. As we look over these six competencies, you're indicating to me which you think are the strongest and which are the weakest. Could you identify one strong one and one weak one? Which would you say of the six was the strongest and which was the very weakest?

**I:** That's probably not the best question to ask, because some of them are weak yes, the History and Polity it was weak inasmuch as I didn't get out of what I really needed to get out of it, and yet its essential, you can't do away with it. It could be improved though, so it has its strengths inasmuch as it needs to be there but it could be



improved. The strengths, they are good but again could be improved are Christian Counselling and Hermeneutics I'm choosing those three deliberately. Hermeneutics opens and the Bible up for you, because you're coming to the Bible with a new question and you're not looking to get the answer you hope is there anyhow. If you can get answers for yourself you can pass those answers on to people, so I think that's great. Christian Counselling is one that I feel the College should develop. I have never I feel developed personally so much since I did the course on Counselling. I'm happy with myself. It has enabled me to look at myself without committing some sort of spiritual autopsy all the time. I feel good and I feel we concentrate more on it in our College, especially on the Christian aspect of it. Mine was purely a secular counselling into which I brought my Christian beliefs. It's also true of Homiletics; for a while I condemned the Church of the Nazarene a little bit by saying that we'd put preaching on too high a pedestal, it really doesn't need to be that high. There's some truth in that, but I do discover that when people come to church they have an expectation and that expectation should be met. I don't do that all the time, I'm not trying to delude myself but I'm gaining all the time and the more emphasis that can be put on helping the preacher to really get to grips with ministering God's word, the better. So the one that is weak is I think History and Polity; we need to get that across to people, especially coming in from another denomination because you just don't know. You're in the dark and it's really difficult to find your way forward, so it's getting people to know about the church and its history, how's its formed, what we do, how we work at it, that's essential. The ones that I think are strong and need to be developed even further are Hermeneutics, Homiletics and Christian Counselling.

**D:** Now just thinking of the courses that you did by Home Study and the courses that you did here, over against the ones you did at College, were you simply given a syllabus and then you had to carry through the reading and do the exam?

**I:** You did the reading and then a 4,000 word essay and then the exam.

**D:** Did that way of study appeal to you or did you find that difficult?

**I:** Pretty much useless, to be perfectly honest. You got some things out of it but when you compare it with being with a tutor and doing class with other people, it was a long way short. To be honest with you, there was not the motivation there, and I'm really glad that the bulk of my learning was at the May terms.

**D:** If I was to say to you that to improve the Home Study we were to use say the Internet to make resources available more, we were to use some intensives in the College that were a week long, rather than a month and that we were to present some things on site as well as in Manchester, would ideas like that be more helpful do you think? **I:** I think what you need to bear in mind some of the practicalities which come out of the training course for me, it was better I did the courses at the College because I was in a place which was conducive to study and that made it a lot easier. Once you're here in the church, it's a busy church, getting the time and mind to settle down to study is very difficult and I had a struggle with that, so I was glad of the May terms. I think the other thing is that when you are in company with other people who are like minded, it stimulates you to get on with it.

**D:** Would you also say though that contrary to that there are people who say that the College is too much of an enclave, too much of a monastery and you should be doing it whilst you're interacting with the people all the time in the context.



**I:** I don't agree with that. I actually felt that at ITC it was two years intensive, there were no breaks, you didn't stop for 6 or 8 weeks in the summer, and it was like being in a monastery and it was being closed in but while you were there you were also doing out-training and stuff like that, and it was ideal conditions to learn in. When you come to ITC the pressure of running the church slips off your back for a little while and you're able to learn much quicker. To be able to know that I could go in and sit down in the library for three hours and no one's going to come and say 'Such and such has been taken into hospital, could you just go and see them'. It's so much easier at College than to be here, just switch on to the Internet and the phone rings, 'Pastor, could you come.....' and you feel you have to go and do it.

**D:** Do you think you were able to reflect, what also we'd be saying was that we want you to study and reflect all the time in your context. Do you think that by studying in Manchester and then coming back here, you were able to reflect? Did it happen that way?

**I:** Yes, it happened that way for me. The things I learned at NTC I wouldn't just come straight back say from doing History and Polity and say to myself, 'Oh that's what they were talking about, I'll employ that'. It didn't always happen that way, but I could come back for example and employ hermeneutics immediately in my first sermon. Or the counselling, the first time I sat down with somebody who was broken about something. Do you not find yourself, that you might have learned something five years ago that suddenly becomes applicable in a situation now? I don't think you reflect on everything you learn there and then and put it into a context now. For example, we really haven't been engaging much in the line of evangelism outside the Family Centre now for a couple of years.

**D:** Yes, I take your point. By telling you we're looking at the Home Study course, is there anything you would want to say to me that you think should go into a new model.

**I:** The first are maybe practical issues but I think they need to be fixed. The first one is that NTC needs to help Districts and District Boards to get away from the idea that we are doing this towards ordination. That is not the right starting point in my opinion. We need to get away from that phraseology altogether and start the idea of how can we do best for our pastors and that would be the first thing. The second thing I would say is that as pastors come in from other denominations, we need to learn better what they've done and what they really think they could be doing more with rather than just assuming that the modules we've put together are right. It might not be a bad thing to ask them, which of these modules do you think would really help you? And giving them an invitation to come along to those May modules even, to do the ones they really feel they could benefit from. If you've got someone and they know they're pretty weak on preaching, perhaps they'd want to do Homiletics and get to grips with that, OK Homiletics may not be on that May term but it may be on the next but it could be put onto their syllabus and in the second year they could do it. I do take on board now the benefits of the computer and discs and there could be a lot put on to those that, when you're not able to visit NTC, you would be able to log on to and work from here.

**D:** Work books have been suggested as well, portfolios and various things like that.

**I:** Yes, but I still feel it's going to be hard to beat what comes out of a May term. It's not ideal, but I would still say that there would be great value in, if a pastor was say in Belfast, he could go to a local Baptist College or whatever and through Queens



University could get a degree on a part time basis. I think that would be very beneficial, and the things that we would need to learn from the Nazarene church we could do in one May term. I'm a little bit sad that at the end of five years there was nothing on paper, not that a piece of paper makes an awful lot of difference, but at the end of two years I had completed a three year course in counselling and graduated with a diploma.

**D:** So the thought of upgrading to a degree is a bit daunting at the moment, even if it's through the College?

**I:** Well, it's not daunting at all, I just wouldn't want to do it in Theology. If I wanted to do a degree it would be in Counselling.

**Respondent E.**

**David:** Could you just tell us when you began your Home Study Course and how long it took you to complete it?

**S:** That began towards the end of 1992 and it took me about three years.

**D:** Did you come through the Selection Panel and then were put on to the Home Study Course? Is that how it worked?

**S:** No, I was given a local licence when Mr Packard was still the District Superintendent and I was pastor at Batley for about 6 or 7 months and then went to the Selection Panel in February 1993, but I had already started on the Home Study Course before then.

**D:** Did you have a choice of whether it would be Home Study or the College Course?

**S:** I can't remember if I was offered the choice but as a married man with children, it wouldn't have been practical to do the full time residential course.

**D:** So even looking back on it, do you think that Home Study or Directive Study was the best option for you?

**S:** Most definitely yes.

**D:** Now coming back to that time, you did the nine modules through the three May terms and then the rest by Home Study.

**S:** That's correct. I think I did six Home Study courses, if I remember rightly I was given exemption from a few of them.

**D:** Was that because of some previous work you had done?



**S:** Yes, I did already have a BA Honours degree.

**D:** So you ended up doing the nine College modules plus six others by Home Study or Distance Learning.

**S:** That's correct.

**D:** That took you through to ordination. When were you ordained?

**S:** In March 1996.

**D:** We come now 'H' to the six competencies from the Oslo Consultation. The first one is the spiritual competence. Now do you think the Home Study programme that you were on helped you to develop spiritual competence? Did the programme help you to do that?

**S:** I think the Wesley Studies programme was probably the most outstanding in that regard. The character and the spirituality of John Wesley was an example to try and emulate.

**D:** That's very helpful. When you were going through that, you were also doing this in the local context which was Batley. What did you learn from your local context about spiritual competence? Did it relate to the course, or were the two unrelated?

**S:** I think just the actual fact of being the pastor of a church you realise that the congregation had expectations of you; they expected to see a certain degree of spirituality and spiritual development. I'm not sure that there was any real connection between that and the actual Home Study course.

**D:** Now thinking on a very personal level here, do you think your personal development during the taking of these studies was helped?

**S:** To be honest I find it very difficult to measure my own spiritual development. Probably just in general, I was I hope growing spiritually during that time but it's very difficult to say whether it was the experience of being the pastor or the actual course that helped me with any development.

**D:** Reflecting back on the course after a few years since your graduation, do you think that you have developed in this area of spiritual competency as a result of the course?

**S:** I think so, particularly helping to understand that people develop spiritually in different ways; the essay question was what had actually happened in Aldersgate Street in 1738, was it a conversion experience or something else and the fact that you couldn't give a very clear cut answer to that question helped to see that there is probably greater breadth of understanding needed when thinking about Christian spirituality.

**D:** Coming to this next competence which is theological competence where it talks about not just having a body of knowledge of Christian doctrine, but being committed to it and having a lifestyle that reflects it, as well as enabling others to see this as part of their vocation, to see and act on the symbols of the community which have become mediations of the Gospel. Now thinking back to theological competence, do you think that the Distance Learning programme helped you to develop theologically?

**S:** I think in relation to the actual College courses that are referred to under this section, I did these during the May terms rather than the Home Study course, I think particularly the course on Old Testament Law and on St Paul were a great help and benefit to me in actual commitment rather than just head knowledge.

**D:** What about your local context? As you were doing the course, what did you learn from your local context about being competent theologically?



**S:** I think that the need to gently try and teach the congregation that everything wasn't quite as clear cut as they thought. Perhaps the congregations' theological focus was a little bit narrow and simplistic and I feel through the course I was getting a broader vision. **D:** So really in your personal development in that area of ministry, during the course would you say that theologically, or as far as that competence is concerned, you were getting a broader perspective?

**S:** I would say so, yes.

**D:** Has that continued since the course? Do you think the course then gave you an impetus to develop that theological competence?

**S:** Yes, it encouraged me to carry on an MA Distance Learning course at the College and that has increased my theological understanding I believe a good deal more as well.

**D:** That's good and of course that was the MA in Theology wasn't it? We now come too the leadership competency and again can I ask you the same three questions. Did the Distance Learning programme help you to develop your ministry in this area of leadership?

**S:** To be honest, I don't think it did. The one course referred to under this PT300 wasn't included in my Home Study courses and I haven't taken that course.

**D:** I wonder was that a deletion because you had previous studies, do you think?

**S:** As far as I can remember, it wasn't on offer at the time.

**D:** In fact, the course that you did was History and Polity of the Church of the Nazarene. Is that right?

**S:** Yes, that's right.

**D:** Of course, the course has now been renamed as PT300 Polity and Practice of the Church of the Nazarene. So are you saying that course did or did not help you?

**S:** I found it was more historically based and I don't think I experienced any benefits as far as Christian leadership is concerned.

**D:** Now then, as the course was going on, what did you learn from your local context about leadership? Did that tell you more about leadership than the course did?

**S:** Yes, I think I learnt the hard way in my local context because I was actually attending the Batley church before I became pastor there and I think quite a few people found it difficult to accept me as a leader - I was just Harold - and so when there was any trouble it was very difficult for me to deal with it.

**D:** So you were faced with having to deal with this competency. Nothing was coming through the course that was particularly helpful, but being faced with the local situation challenged you?

**S:** Yes, I think that fairly sums up the situation.

**D:** You're saying that through the course then your personal development wasn't developing greatly; since the course has been finished, how would you say things have developed since your graduation, in this area?

**S:** Well, I moved from Batley to Keighley in early 1998 and I think I was able to start on a better and firmer footing there. I'm still not particularly good at confrontation. I like as peaceful as life as possible, but I think I do deal with situations better than I used to.



**D:** As we come to the next one on pastoral competence, can I again ask you the questions, did the Distance Learning programme help you to develop your ministry in the area of pastoral competence?

**S:** I think the only Home Study course I did in this area, Christian and Religious Education, I can't remember experiencing much benefit from that as far as pastoral competence is concerned, but the two other courses I did on the May terms at College - Homiletics and Christian Counselling - they were of very practical help in the areas of preaching and counselling.

**D:** As you then were doing the course, what were you learning from your local context about pastoral competence?

**S:** In the early stages it was a case of learning by my mistakes as I don't think anybody can really tell you how to be a pastor, but it was a case of just visiting, speaking to people and trying to find out what they required of me and what abilities I could offer to them.

**D:** So how would you assess your personal development in this area of pastoral competence during the course and then since the course? **S:** I think on a very practical level, one of the most helpful things I've learnt through the Counselling courses is the need to listen and to let people speak, often advice doesn't help much, but a listening ear, just encouraging people to speak when they're upset or bereaved can be a great benefit too them.

**D:** And then of course, since the course you've had more and more opportunities to use that.

**S:** Yes, that's true.

**D:** Now we come to this area of missionary competence and I want to ask you again the same questions. Did the programme help you to develop your ministry as a missionary minister, if you like?

**S:** Here again I can't remember actually doing the course Evangelism and Church Growth that's listed as the one pertaining to this; I don't think there was much that I learnt on the course that was particularly relevant to the area of evangelism and making the Gospel relevant our society.

**D:** Right, so that could have been one of the courses in which you got an exemption from your previous BA studies. If there were no courses that addressed that specifically, what did you learn from your local context about the necessity of being missionary whilst being minister?

**S:** I found at Batley that it was very difficult for a small church to grow; the congregation would bring other people along, but because it was such a small congregation, the people by and large tended just to come once and not stay. I have been on one or two church growth seminars with one or two other people from Batley, but we found this more discouraging than encouraging really, when their definition of a small church was a church of less than 250 - they just seemed to be talking a different language.

**D:** So then when you think of your personal development in this area, would your previous studies have reflected on this area of missionary competence? You say the course didn't much do that, so your personal development in that area during the course, but then since the course do you think it has improved, strengthened, whatever?



**S:** I don't think during the eight years I've been a pastor that I've had much success at all with actual church building. The Keighley church where I've been for the last two and a quarter years has just stayed pretty much the same, whereas the Batley church just declined as people died and nobody else came in their place. I don't know that I can speak of much in the way of development in terms of missionary competence.

**D:** We come now to the ecumenical competence. Did the programme help you to develop your ministry in this area?

**S:** The only thing I remember, it was one of the May term courses I did with you, where you opened up the possibility of conversations with the Roman Catholic church, you stressed that although it was up to the individual pastor, that it wasn't officially a no-no to have relations with the local priest and local Catholic church.

**D:** That's an interesting personal comment there! So you would say that apart from that comment made in that class, was there anything else on the course do you think encouraged you to open up more to other traditions?

**S:** There's nothing I can recall.

**D:** What about your local context? As you were doing the course did your local context encourage ecumenical competence?

**S:** Yes, both in Batley and Keighley I joined with the Ministers' Fraternal and in both instances I was able to persuade the church to join the Batley churches together and the Keighley churches together. I think one of the high spots was when I preached the sermon during the week of prayer for Christian Unity in the large Catholic church at Batley.

**D:** So the local context was providing you with much more than the course was it seems. How would you assess your personal development in this area of ministry? You're saying during the course the ideas were being opened up to you that you may have relations with the Roman Catholic church, was there a development of your thinking within the course and since the course has there been further development?

**S:** I think just a general opening up to the fact that Christians from different backgrounds and traditions do see things differently, that whilst still pretty well convinced of what the Church of the Nazarene stands for, I don't want to anathematise people who see things differently and come from a different viewpoint. I think I'm gradually going on that way. The one area where I still have quite a blockage is on the strong Calvinistic side, I just can't see their line of thinking at all.

**D:** So you would say there is some development, but there are still areas in which you have a difficulty?

**S:** Yes, that's true.

**D:** So if you could identify now which of these six you think is a particular strength of the course and which is a weakness; perhaps there is more than one strength and more than one weakness?

**S:** I think generally speaking the strengths and weaknesses are determined by the fact that you are really doing this mostly by yourself, so that the strengths are more on the academic side, particularly on the theological competence; the weaknesses are more the sort of things that you can't really learn out of a textbook such as ecumenical competence and missionary competence, etc.



**D:** One thing that has been suggested for the Home Study course is that the tutor who is at the College, or the Board of Ministry appoints a mentor to help you through your course of study. Would that have been helpful to you or not?

**S:** There may have been times for me when it would have been helpful, particularly on one or two courses that were fairly new to me. I think it would be certainly more of a necessity to people who haven't done any studies to speak of since they left school and were finding it a real struggle.

**D:** As you know, we're looking towards a new model, an Oslo model really for Distance Learning in the Church of the Nazarene for the ordained ministry. As you think about the Distance Learning, how it could be improved, does any immediate thing come to mind of how you think the course could be improved?

**S:** I wonder if, for some people, just doing the whole thing by May terms might help; particularly some of the competencies that seemed a little weak in Home Studies may be brought out better by the character and the enthusiasm of the tutor at the College.

**D:** Another point that you raised earlier was you said that whilst you were doing your studies, it was almost as if the local church context saw themselves as quite separate from what you were doing. In fact the pastor was doing his studies and that was it. Is there any way in which that could be strengthened?

**S:** I don't know how, but I think the congregation needs to be assured that the studies are benefiting the pastor. I think some of them regard them as an irrelevance, particularly the older end of the congregation, and some are even suspicious about the content of the courses.

**D:** So stronger links need to be built between the context and the content of the course.

**S:** Yes.

**D:** So between the Board of Ministry, or as it was at the time you were doing it, the Board of Ministerial Studies, was running the course through the College. Did you have any difficulties with that Board or in your relationships with them in any way?

**S:** No, no difficulties experienced at all.

**D:** We've talked about the course, the local context, the Board of Credentials or Ministerial Studies, what about the tutor? Was your contact with the tutor satisfactory? Could that have been improved?

**S:** It was satisfactory as far as I was concerned; it was kept pretty much to a minimum, I didn't really have to ring up with any problems. Admittedly, the tutors didn't ring me to ask me how I was going on, but that didn't worry me particularly.

**D:** Just a final question then, and that would be as we look at the sheet here with the Oslo competencies set out, Oslo would say that these competencies should be present in every programme of theological education, no matter how it is done. Do you think that's a good thing?

**S:** I think it's an ideal, but it seems asking too much of a Home Studies course, it's probably better set where you're learning in community, in a residential theological College. I think a Home Studies course would probably almost inevitably have to give more weight to the academic side and to the other aspects.

**D:** Are there any final comments you want to make about the Distance Learning course and your experience of it?



**S:** I just wondered about the criteria for exemptions from Home Study courses; in my own case I'd done a BA in theology prior to this but was still required to do Old Testament and New Testament courses on the Home Study.

**D:** And yet, as we've been going through it, there have obviously been some areas, some gaps, where you could have done courses and didn't. For example, in the area of Christian Leadership the course that was there didn't really address that at all, and other courses perhaps could have been more helpful. Is that right?

**S:** Yes, that may well have been the case. I'd no complaints at the time, I just did what was required, but perhaps it could have been planned a little better.

**D:** Oslo would say that ministerial formation lies at the heart of theological education. Would you agree with that?

**S:** Yes I would. A person could know his Bible very well, know his theology, know the manual and yet still not be a good minister. I think the quality of character is a very important aspect as well.

**Respondent F.**

**David:** I've been talking to you about the six competencies that Oslo came up with in the context of ministerial formation. The first one is spiritual competence and I really want to ask you how the Distance Learning Programme helped you to develop your ministry in this area. Did your development start before you started on the Distance Learning Programme? Could you talk about that?

**R:** Yes, it started in 1980 when I first had a call from the Lord. It wasn't through the Scriptures, it was just in my heart and I felt certain that I knew God was calling me and I was in a situation where I was with a Pastor and we were in the Youth Club sharing testimonies and afterwards I really felt blessed by the whole experience and I thought to myself "It would be great if I could do this full time." Not that I wanted to give up my job because I didn't like it, but I just felt certain it was something I thought God was calling me to.

**D:** So you would actually say that the development of Christian character, spiritual competence, was happening before you actually started the course?

**R:** Yes, definitely.

**D:** Now, would you say that the Course itself helped you both in the content and where you were doing your Distance Learning in Dewsbury?

**R:** Yes, the Course did help because knowing that I was on the Course, knowing that I was accepted by the church for the ministry, helped to confirm in my own heart God's call on my life, and knowing then that I was giving up my job and stepping by faith into the ministry.

**D:** So was the Course part of that formative journey do you think?



**R:** Yes, I think it was. I may not sound so confident but, thinking about it, it was because I wouldn't be where I am today if God hadn't taken me through the Course.

**D:** So, what about the context, where you were working, did what was taught in the Programme in any way work out in the place where you were working?

**R:** Definitely. Particularly in a practical sense - preaching and reading and also thinking about coming into contact with people I'd never met before, that was all part of training for the ministry.

**D:** So, you're actually saying that you were learning from the local context as you were doing the Course.

**R:** Yes, but also on the spiritual side which is obviously what we're trying to look at, I really knew that God was helping me. One thing about the course when I first came, the very first day, I was so unsure and felt like a fish out of water, if someone had given me a ticket to go home I would have gone; I was missing everything - family, wife, home, church - and yet at the end of the Course God changed my attitude and opened my eyes so that I'd have happily stayed for a lot longer. So I learned more about trusting God and God was confirming things in my own mind. If I'd have known what the Course had entailed then I wouldn't have done it, but I didn't know what the Course entailed and initially it was a bit of a shock to my system but God helped me so much and I felt I got to know Him better through it.

**D:** Why was the Course a shock to your system?

**R:** Because I just didn't know what it was all about. I'd never studied at this level on this subject before.

**D:** So how would you assess your personal development in this area of ministry during the Course. Say on a scale of 1 to 10 from the beginning until the end. Did it progress much during the Course?

**R:** Yes, definitely. Not only could I see what I was learning, but I could see how God was working and how He was strengthening me and enabling me to do what He wanted me to do.

**D:** Since it has finished, what do you feel now?

**R:** I like to think that that was the start of it and He set me on the road and some of the things I learnt and the techniques I learnt, have stood me in good stead for what I'm doing today.

**D:** And of course today we're talking in the midst of a continuous ministry.

**R:** We're definitely enjoying it.

**D:** So Robert, moving on to the area of theological competence, which is not just a knowledge of Christian doctrine but it's living a life that reflects it, helping others to be faithful to their vocation and then seeing things that are happening around you, as in fact a way in which God might be speaking to the community; so Robert when you think about that area of theological competence, how did the Distance Learning programme help you to develop your ministry in the area of theological competence? Not the knowledge only, but the doing and the seeing and helping others to do and see.

**R:** Well, I will always maintain that since I came into the Nazarene Church and began learning about holiness, it is the right way for Christians to go and no Christian really



can call themselves a true Christian unless they follow the holiness doctrines, yes laid down by the Nazarene Church, but firmly based on scripture.

**D:** Did you say then that would be a knowledge of something.

**R:** No, not just a knowledge of it, it's the experience of it coming through you as you follow the knowledge.

**D:** Do you think that opened your eyes to what was happening around you any more; did you see through that how God might be saying things through the community?

**R:** Yes, it certainly opens your eyes to the lack of holiness in the community and, sad to say, in Christian circles, because the more you know about it, the more you realise that that's the way the Lord would have His people go.

**D:** So would there be anything positive from your context.

**R:** Well, I've learnt knowledge and hopefully in the pastoral sense, I've learned how to turn that into practice through preaching and hopefully living by example.

**D:** So what would say you have learned from your local context specifically about theological things and how do you think you have learned to help to develop their own theology of life and ministry?

**R:** I think you learn an awareness of where these things are missing and hopefully you're there to help other people improve and learn these things.

**D:** Do you think most people today think of knowledge as information and therefore may know, for example, about holiness.

**R:** Well, I hope not, because I think the whole thing about the Holy Spirit is that the Holy Spirit wants us to change information into practice and that's what Jesus did Himself and that's what He spent His life doing.

**D:** So how would you assess your development in this area since you started the Course, when you were doing the Course, did your knowledge and your understanding and the way in which that was worked out, did that develop?

**R:** Definitely. It increased.

**D:** Did any specific happen in the Course?

**R:** It was just that a lot of it was all new and it was what the Lord was teaching me what He was wanting me to use in my ministry.

**D:** Was it very personal just to you or did you look out beyond yourself?

**R:** At the time it was personal to me, but it's there to use and hopefully I like to think I've used it since. One of the difficult things about the Course was that it was very intense and I didn't have a lot of time to put many things into practice during the Course. I soon learnt that the Course was there to train me and to give me a good base for my ministry.

**D:** So Robert, you actually made the comment to me that when you finished the Course that was not enough.

**R:** That's right. I think I asked about new classes or other classes during the year. This time that we're spending together in the Pastors' Summer School is ideal for me. It's just what I need.

**D:** Now Robert, we're going to come to this third area of leadership competency where we're asking the question "Did the Distance Learning Programme help you to



develop your ministry in this area?" In other words, did it enable you to be a leader? did it equip you to be a leader and did it help you to discern gifts of leadership in other people and to help people discover those gifts? Could I first of all ask you, did the Course itself help you to become a better leader in those ways?

**R:** Yes, because it taught me things that I didn't know before. I could have taken my first funeral or other official events without having been on the Course, even though I was working with a senior Pastor although I suppose he would have taught me had I needed to know things, which he did, but the Course did teach me certain leadership qualities, definitely.

**D:** What about in the context of the Course, whilst you were doing it by Distance Learning, were there things about leadership that constantly came up in the context?

**R:** Yes, I was in leadership and I'm convinced that the Course certainly strengthened my position as a leader.

**D:** Now Distance Learning is such that you do a lot of the work at home and you come into College occasionally. Did that work well for developing this kind of competency?

**R:** Yes, because it meant that I wasn't away from the local situation for long periods each time. The longest I was away at one time was only a week and I was back at the weekend in the local scene.

**D:** So, although the intensive courses may have lasted a few weeks, you were home at weekends.

**R:** Yes, and also I was excused preaching at those weekends with me being an Assistant Pastor.

**D:** So actually, the Distance Learning was quite useful.

**R:** With studying at home, I could visit the College for odd days, partly because I live near it and also again having a Pastor who understood and was really kind and generous and the church was behind me all the time. So I like to think that they appreciated my preaching - they actually verbally said so at various times.

Actually, it not be me you should be asking this question of leadership competency to - it maybe should be the church or the Pastor who was my senior.

**D:** So, when we think about how it helped you during the Course, you thought you picked up extra leadership tools, were you saying?

**R:** Well it was one very big part of me picking up leadership tools. Since I've been a Christian I've been blessed to be under very good Pastors all the time and I've worked alongside Pastors quite a lot, ultimately to becoming an Assistant Pastor, so it was a big part of enabling me to develop my leadership skills.

**D:** Good, and you had very good mentors, didn't you?

**R:** Yes, excellent. Not only in the local church but in the District and in College.

**D:** So even in the Course itself, there are one or two specific Courses that stand out in your mind with regard to the leadership competency.

**R:** Yes, particularly the Manual, learning and reading and being examined on the manual; not just being examined to pass the exam, but it taught me more about the ways of the church and the departments and the rules and regulations, which could be boring to some people, but I feel they're necessary.

**D:** In this whole area of leadership competency then, you're saying that the Programme helped you to develop your ministry in the area; as you were on the



Course you were learning considerably from the context in which you were working and during the Course you felt your development was taking place as you got some of the tools for ministry. Since then, and that was five years ago since it all finished, reflecting back on

the Course itself, is there anything about the way the Course was done or the skills it taught that have been useful, or have left you with gaps?

**R:** I don't know about gaps, but some of the things I have learnt have been very useful in leadership, especially in special events. Taking services and the actual doing of the preaching and leading, don't think the Course helped me a great deal in that, it was more the special events and learning the ways of the church that were more helpful.

**D:** Can I just ask you a final question about that. What about releasing skills in other people? We have here the ability to empower people especially those who wouldn't normally be up front, was there any way in which you were helped or given an understanding?

**R:** I don't think so at the time, on the Course, but since particularly since I've moved and now I have responsibility of a church myself, it's been more helpful. The things from the Course are still there and even recently I do keep my notes and I've looked at them for help and guidance because now that I'm 'by myself', (obviously I've got the Lord and I've people I can call on but it's a different situation) I find that I'm more used in helping because I have to look at people - I was very sheltered when I was on the Course, protected.

**D:** Because of the mentors you were working with?

**R:** Yes, definitely.

**D:** Robert, we'll now move to the next one which is pastoral competence and we've seen how this consists of pastoral skills, including the communication of the Gospel and counselling as well as educating people in the ways of ministry. You've indicated that the Course actually gave you a jump start as it were, so did the Distance Learning Programme help you to develop your ministry in this area? How did it help you? How did the Course itself help your competencies in the pastoral area?

**R:** It was just one of the areas that did help me. I think overall it needs time and learning more to trust God and given the opportunities to be a Pastor, but obviously the Course fills in a lot of the gaps. Before I came into the ministry, I worked alongside Pastors, it was a totally different kettle of fish and I hadn't really worked as a Pastor even though I'd worked alongside Pastors. I realise I had more responsibility and the whole thing was to learn more skills.

**D:** Now one of the Courses was, for example here, Christian Counselling.

**R:** I had to deal with 17 or 18 funerals and that was an area where the Course helped.

**D:** Areas for example, of worship and sacraments; now this included things like how to administer the sacraments - there were quite a few 'how to' Courses.

**R:** Yes, it's totally different when you're doing it to when you're on the receiving end and just in the congregation. There are various styles of service and ways of presenting the communion service. You have to think more about it.

**D:** So we're actually saying that developing your competence in the area of pastoral work.....

**R:** Yes, the Course was just one area that helped me to develop.



**D:** And so the context was a big area, wasn't it? Working it out in your context.

**R:** That, to me, is the best way of doing it. Obviously I'm going to be biased because that's what I did, but it was a help - no two ways about it. I was able to come to College or read my books and study and then almost immediately, in a lot of areas, have the opportunity to put it into practice.

**D:** So you're saying that was the best way to do it; the combination of the studies and the context - you say that's a good way. Would you like to elaborate on that?

**R:** In my previous occupation I had learnt this very same way, what you might call 'on the job'. Being given the practical opportunities as you're learning, rather than them coming years or months afterwards, although I know full time study does give you opportunities..... But I have to say yes, because that's the way I did it. God used the same way that it had already worked for me.

**D:** And it worked for you. So you were more or less in the kind of mode of thinking, as it were. So, if we asked you to assess your personal development in this area of ministry, could you compare it with during the Course and after the Course?

**R:** I feel I would like to think that I've developed more since; that again was the start of it, was the base that enabled me to go further.

**D:** Robert, you were saying that the way you did it through Distance Learning was actually the best way for you. Could you just explain why you think it was the best way?

**R:** Well as a youngster, if you talked to my mother, she would tell you that I was one of the most nervous, embarrassed persons around and I often struggled with exams and I just felt that that wasn't the way for me to go full time and study year after year

and face exams. I couldn't have coped. I feel that God led me down the way that was best for me - that's what the Lord wants to do with everyone.

**D:** Robert, we now come to this area of missionary competence where we're saying that the minister has to deal with a society alienated from the Church; we've got to try and make the Gospel relevant under the conditions of a post-Christian culture, sharing in the everyday lives of people. Now Robert, how did the Distance Learning programme help you develop your ministry in this area of missionary competence, of being open to making the Gospel relevant?

**R:** I don't think that the academic content of the Course helped a great deal in this, but the actual taking part in the Course, meeting new people, something which was totally alien to me; even as a young person going to church, as soon as the Pastor prayed the benediction I was out through the front door and home. I was a very anti-social person and that comes from my family background - it's in my history, it's in my genes. The Course helped me to trust God more, to be better with people.

**D:** So actually meeting other people on the Course, discussing with them...

**R:** Yes that was all part of it because even before I went on the Course in my previous occupation, in my last 18 months I'd been promoted to a position where I had to go out and meet people and extract their requirements and apply them, so the Lord used the Course to change me and going on from there again, the Course was a very good help in that and I like to think that I've come on a bit better, but I think the content was just information for me.

**D:** Right, as you were doing the Course then, what did you learn from your local context? Did your local context help you to be more missionary-minded as it were? Did it challenge you to make the Gospel more relevant?



**R:** Well the whole call really as a Pastor, a large part of that is a missionary call isn't it? You become increasingly more aware that people are lost and they need the Gospel, and they need salvation.

**D:** So did you think that the content of the Course ever fed into that? Can you remember it feeding into your understanding at all?

**R:** I don't think it was the Course, it was just the fact that I was training for the ministry and I was looking for help in that way, but the whole practical experience was a help.

**D:** So, the combination of the Course and the practical experience together were helpful, although you would say it was more the content of what you were learning in the Course and the practices of how to be missionary, as it were, were coming out in context.

**R:** Yes, that's right.

**D:** Although it's interesting that you say that meeting with people during the Course was in itself an experience.

**R:** Very beneficial. Even though at one time I hated the thought of it, now I actually look forward to meeting people - I think that's one way that God has changed me and made me hopefully more useful for Him in the ministry.

**D:** Yes, good. In a way, in the Course, you were beginning to share in the lives of people.

**R:** Yes that's right, although I didn't mix too much as I was offered separate accommodation and the home study didn't involve meeting many people.

**D:** So Robert we now come to the ecumenical competence which talks about living in dialogue with other churches in an ecumenical setting; going beyond one tradition and encouraging a process that includes the whole people of God. Now, Robert, did the Course help you to develop your ecumenical competence?

**R:** Not the part of the Course that I studied at home, but the part I did at the College certainly did, because on several occasions we did meet people from other denominations, like the Jewish Passover feast that we all shared one lunchtime and in the College chapel we were introduced to people from other denominations, but I don't think we spent an awful lot of time on any other denominations.

**D:** So in the Courses it spoke about Church History, for example, there was nothing there that encouraged ... You think it was limited to our own tradition? So as you were doing the Course and we think of this area of ecumenical competency, there was nothing really that was happening in the Course that would prompt you to think more ecumenically?

**R:** I can't offhand think of anything.

**D:** Fair comment. So you're actually saying that during the Course you don't think your development was particularly great in this area. Have you developed an ecumenical awareness since the Course?

**R:** Mainly by meeting with other ministers of other denominations, but most of them have been Methodist, Baptist occasionally Pentecostal, Assemblies of God. I find the most difficult area is meeting with Church of England.

**D:** Why is that?



**R:** Because on most group issues, they seem to like to take the lead. In the two towns that I've been involved in, both Fraternals I was in didn't include Church of England Ministers, but on odd occasions where Church of England ministers have wanted to start Fraternals, we've got together and discussed it but it always seems to be they've wanted to go down their particular avenue and not listen to anyone else.

**D:** So if you look down this list of competencies Robert, would ecumenical competence for you as a Minister come fairly close to the bottom of the list? Would it be less in priority than the others?

**R:** In a way, and I don't think it's the Course's fault. I think the Church of the Nazarene in various places has a history of being non-ecumenical or weak ecumenically.

**D:** Do you think more emphasis should be put on this, that in the Course itself we should be putting a stronger emphasis on ecumenical competence of the Pastor?

**R:** Not necessarily, because if it's not there, you can't force it. If they're going to go out into the world and not mix with people partly because they don't believe in some of the things they believe, I don't think you can force it through on a Course.

**D:** You were saying that when you were in College you felt a lot of the content was on the tradition of the Church of the Nazarene - do you think sometimes that we become very insular as a Church then?

**R:** I wouldn't agree talking myself, but I think that's how other churches view us. It's just how it's progressed over the years. Some Pastors will mix well with other churches.

**D:** Now Oslo would say, for example, that all the people of God share the truth in a sense, and we all should help by listening to each other and learning from each other.

What would you think about that?

**D:** Now Oslo would say, for example, that all the people of God share the truth in a sense, and we all should help by listening to each other and learning from each other.

What would you think about that?

**R:** I think other denominations have things to teach us and hopefully we have things to teach them, but there are certain things in certain denominations that we wouldn't be happy to take on board.

**D:** Do you think that stops us then from being as open to them as we could be?

**R:** It's difficult to say because I suppose, to a certain extent, personalities come into it.

**D:** So this is an area you're saying, the Course is a bit weak on, it's not really promoting it.

**R:** I wouldn't say it's the Course that's weak; maybe there isn't anything that it can strengthen itself on.

**D:** So you're saying the context in which the Church of the Nazarene normally operates doesn't encourage ecumenism.

**R:** That seems a very strong thing to say, I wouldn't put it quite as strongly as that. I am sure there are Nazarene Pastors who do mix well and enjoy fellowship with other denominations. I wouldn't put it as strongly as that.

**D:** Oslo would say that all of these six competencies must be present. Do you think we are weak when it comes to ecumenical competence?



**R:** As I say I'm not so sure that the word 'weak' is the right one, but I suppose for want of a better word there is a degree of weakness there and just thinking about the practical side of it all, the churches in the town have to be seen to have some togetherness, or else we don't have a lot of chance of reaching people. They'll see or think we are split so they would be confused as to where they go. But then again, they already have that because of groups like Jehovah's Witnesses and Mormons and the Catholics. The Catholic doctrines are very similar, but the actual practical side of Catholicism is a whole lot different to the Church of the Nazarene practical issues.

**D:** Just one final question on this, laying aside the area of practices, Oslo would say that there is still something we can learn from each other.

**R:** Yes, there are things we can learn; I was in a Pastors' Fraternal not too long ago and someone said that the Pentecostals have things to teach the Nazarenes and also the Nazarenes have things to teach the Pentecostals.

**D:** Since the Course has finished, do you think you've become more of an ecumenical pastor than before or are you about the same?

**R:** In some areas I would say I was less, but in some areas I would say I was more. It depends on the area in which you live and the people you meet and get on with. We don't have to work with other denominations.

**D:** That's an interesting comment. We don't have to work with other denominations because...

**R:** Because you're called by your own denomination. You're called by the church to serve them. I think that's how I see things.

**D:** Do you think generally then we are perceived as a weak church.

**R:** In general; obviously there will be exceptions.

**D:** We're ecumenically perceived as a weak church. Now, what I'd like to do then as a final part of the whole session is to look back over these competencies. The spiritual, theological, leadership, pastoral, missionary and ecumenical. Do you think that these competencies can be taught by Distance Learning?

**R:** Yes. I feel that they have been taught partly with the Distance Learning Course and partly with actually living live as a Pastor. It's a combination of education and practical out-working.

**D:** So it's a combination of both. Are there some competencies more than others that would depend first of all, on the Course rather than the context.

**R:** Well, the theological competence. I would have been nowhere theologically if I had had to come to College and weren't on the home study. I don't think even my senior Pastor would have been able to give me time and he would have had to sharpen up (with respect to him) on certain areas.

**D:** Do you think that the others then are mostly developed in context.

**R:** It's a combination of context where you are, coming to College and actually doing the exercise of the academic learning. I can't say that it's over-balanced either way really. I think they're both very important.

**D:** You're actually arguing quite strongly for Distance Learning as an educational method. You're saying it has suited you very well.

**R:** It has suited me, although I haven't been through the other way, so I'm a bit ignorant of that, although I do mix with Pastors who've been through it and I wouldn't



say that they're any less. It's a big debate isn't it, who is better equipped, a full time student becoming a Pastor or the Distance Learning Course. It's an ongoing argument.

**D:** You would want to argue for yours and say of course this has suited me best and I think it's a good way.

**R:** It has obviously suited me and I do think it's a good way, but I also think it's important that the Distance Learning is given opportunity and time which I was, and maybe not all are given the same opportunities.

**D:** How did it actually work out in practice? For example, the home study and the Distance Learning element at home. Most of the modules were done that way, weren't they?

**R:** 9 done at College and 3 at home.

**D:** What were the real difficulties in doing it at home?

**R:** Having to get in contact with the tutor was probably the biggest difficulty.

**D:** What about all the reading you had to do?

**R:** I was keen to do that. That was what the College course had got me back into. I had no problems doing the reading and it was what I wanted to do. In a way I was heading towards ordination because that's what I needed to be a Pastor in the church. It wasn't the ordination that I was seeking, it was the position of Pastor I was seeking and the Course was necessary for that.

**D:** But you're saying that the 9 modules in College actually helped you get started.

**R:** Yes, I hadn't studied for a long time - well I don't think I'd ever studied to such a depth before but it had been more than 20 years since I'd studied seriously, but it

certainly helped me, not only to get back into it but it set me up for being a Pastor. It taught me how to study, which I need to do.

**D:** Could you identify a weakness in the method. When you look back over those years, was there something that really frustrated you about the method in which it was done?

**R:** I was never frustrated. I can't think when I was frustrated, because I was given so much time and opportunity.

**D:** How long did it take you to do it from beginning to end?

**R:** I started my first College term in May 1992 and was ordained in April 1995.

**D:** So that's exceptionally quick, isn't it?

**R:** The three main terms 1992, 1993 and 1994 but also over that time I did the 15 modules as well.

**D:** That's exceptionally fast.

**R:** It is compared to some, but the only thing I can think of is that the other ones who are still studying it, who were studying it when I was studying, have not had the advantage of having a senior Pastor with them.

**D:** Can I talk to you a little bit about that. You say that having a senior Pastor as a mentor helped.

**R:** I didn't have the full responsibility of the church, so I didn't have all the preaching responsibilities and he was able to guide me and give me time off. Not only the Pastor, but the church was in full agreement.

**D:** So you had a very supportive cast as it were.



**R:** Yes, and the District of course, giving me the opportunity to study, dare I say, free. I am thankful for that.

**D:** Your impression then of the Distance Learning way of doing this is really quite positive. You're saying that we can actually do these competencies through it, although you acknowledge that some of the competencies are weaker and some are stronger than others.

**R:** I don't think it's the Course's fault, I just think that's how it is. I couldn't suggest how it could change.

**D:** Say we suddenly had a Course on ecumenism, would you be happy to take such a Course, or would you think 'well, theologically I'm not very happy with this'.

**R:** Theologically, I don't think it's practically necessary to do such a course. I haven't mixed enough with other denominations. I've tried, I've been to Fraternalists, I've mixed with Anglican not just vicars, but various clergy, but with not a lot of success. I've never really mixed with Catholic ministers; the ones that I've got on best with are Baptists, Pentecostal and Methodist.

**D:** Well Robert, that's been very useful indeed. Thank you very much for your help and have you any final comments you wish to make?

**R:** When I was at the College, I was told that I wouldn't have any responsibilities when I went home at the weekend and when I was doing home studies I was given time and time again to come to the library to spend time revising.

**D:** So time is a big factor in Distance Learning you would say.

**R:** Yes. Part of it as well is that I felt God had called me and I always maintain that if you do anything for the Lord, whatever you're doing, you're doing it as unto the Lord,

and it was my living. On a more practical side, I had a wife and family to support. My wife only had a part time job; not that I'm after a high wage, but I do need an income to support the family and this was all part of it. Maybe it's partly of how God's led me.

**D:** Are you saying then that only certain people can do Distance Learning?

**R:** I am saying yes, I think that only certain people can, although I couldn't say who those people are. I suppose it's up to the Selection Committee.

**D:** When the Selection Committee do make the decision as to which route a student should go down, College or Distance Learning, what do you think should be done?

**R:** Well it was recommended for me that I come to College, but I didn't feel that was right. I had a family and I couldn't afford it. I suppose some would say I wasn't trusting the Lord enough, but I didn't feel leaving the family for long periods was right for me. I didn't feel like 'upping' the family and moving them was right either. It has worked for

many, probably for most.

**D** Maybe in your case the fact that you had done something by Distance Learning before coming into this course helped.

**R:** Yes, my whole secular career was taught like that. I went to various places to take courses to do the work.

**D:** Excellent, thank you very much.



**Respondent G.**

**David:** First of all, did you go through the Selection Panel?

**J:** Yes, I did.

**D:** Can you remember which year that was?

**J:** I think it would have been around December 1992.

**D:** That was when you were coming into the Church of the Nazarene, and you had done some studies in Ireland before coming into the church - is that right?

**J:** That's right. At Bethel Bible College in Portrush.

**D:** Now you were given some advance standing then on the course?

**J:** Yes I was.

**D:** Do you remember when you went through the Selection Panel, did they actually say to you 'You will now be on the Home Study course?'

**J:** I can't recall if it was said to me right there and then, but they did tell me I would have to do a course of study and it would require May terms and home study as well and they allowed me for some of the studies I had done at the College.

**D:** Do you remember how many courses were asked of you at the time? Was a number given to you? Was a number of years set out for you in which to do the studies?

**J:** Yes, as far as I can recall they said that I would be doing the May terms immediately starting that year, and I did three years May terms, and then the period of Home Study would have to be done within ten years.

**D:** Was your impression at that time that this would be fairly straightforward and were these studies presented as being quite onerous or quite straightforward? What was your impression of them?

**J:** The actual May terms I knew would be probably the more difficult ones in my mind and the other ones were presented to me as just being more tests that wouldn't take very long to do and they didn't really count for anything at the end of the day. I thought it wouldn't take long to polish them off. I can't say that the actual Selection Panel told me this, but when I came in I was told it was more tests than actual examinations.

**D:** Of course, things did change in 1995 when the College took the course over which was just shortly after you began. Can you remember the difference then that that made?

**J:** It came as a shock to me really because after being told that they wouldn't be difficult Home Studies, they now became difficult Home Studies and that presented a problem to me because with pastoring the church, it proved quite difficult. One of the main difficulties I found was that because you're not being lectured in the actual studies themselves, you require to do these from scratch and that means you're coming in raw to them, not knowing anything about them. You're given a syllabus; you're asked to get the books and more or less that's it. You're told what essay you're doing in the syllabus and you're told what books to get to read, you're told what examination was required and after that you're on your own. This was quite a shock to me because trying to do examinations at College level, without being lectured on them, took a lot of research for me and a lot of time and I felt then that because I had little time in the small church that I'm in - I'm involved in everything



that is in the church and that takes a lot of my time and I'd very little time to put into the study, so that proved difficult for me. What I was finding them was that I was getting down to it and then had to leave it because of interruptions all the time and because it was more in depth study to me to research all these things, I found that it was very difficult at times for me.

**D:** So in fact, just being given books to read and a syllabus, that's really not too easy to do.

**J:** It's not too easy to do when you're involved in a small church and you are committed to that church and people; they're the people you're serving as a pastor and my first obligation of course is to the Lord, but is to the church that employed me as the pastor and there were times when I first started that one of the lecturers said to me 'Do not put your church first, put your exams first' and I am afraid I didn't agree with that because I felt the Lord had called me as a pastor first and the exams and requirements, in my view, had to take second place to that so I could fit them in when I could, and I tried to do that.

**D:** When you told your people in the church that you had to study, how did they view it? Did they see it positively, negatively or did they not really have a view?

**J:** They of course saw that I needed to study but I don't think they understood when the change came how involved those studies are from scratch, so they expected for me just to carry on as I was. I didn't get any other extra time or time off to do this and this is one of the things I feel would be beneficial if churches could be told that time is required and the pastor should be given a set time of maybe one day a week where you can say 'I can set this day aside now for this' and you would not be expected to do so much in the church itself. In a small church there aren't many people who can

take over the leadership - it's difficult. No others can just step in and do the children's' work, run your Sunday School and things like that - you have to be their everything.

**D:** During the time that you were doing these Home Studies, John, did you have much contact with the tutors at the College, or before the College took over with the tutor who was directing the course?

**J:** Very little. I'm sure the tutors would have helped if I'd been able to contact them, but I found quite often the tutors themselves were very busy doing the work that they had to do and when the course did change, Dr McGonigle offered to be my mentor and said he'd be there to assist me any time I needed and that was greatly appreciated. Someone who could help guide me, if I needed some direction and help and it was good to know that there was someone there for me like that, but in saying that, I do find it difficult to contact people in the College on the phone. The answering service comes on and very very rarely I can ever get the people that I want at the time that I want, so it's difficult in that way but I'm sure they would be more than helpful if I needed them.

**D:** What about a mentor? Was anyone assigned to you other than the tutor to help you through your courses? Anyone on the District?

**J:** No, only Dr McGonigle offered to help me any time that I needed it and as I say the lecturers themselves said if I needed to contact them they would help me.

**D:** Right. When you first started your studies in 1992, there were two courses on offer through Distance Learning. Could you explain what those were?



**J:** There was an A and a B scheme. The A scheme was the shorter course for those who had previous College learning, and the B scheme was a longer course for those who had done no previous studies at college.

**D:** So prior to 1995 the College was not running the Home Study course. After 1995 when the College looked at your courses, can you remember them making any adjustments?

**J:** They seemed to look at the whole thing again and they decided then exactly how many modules I would have to do. They looked, I guess, at my previous studies and they worked out exactly what they thought I would have to do to complete the course.

**D:** Have you any reflections on this John - when the course was changed by the College in 1995, did the courses become more difficult at that point?

**J:** Well certainly they became more difficult because they said that now these College exams would be going towards a BA, so they got more difficult because they'd been upgraded.

**D:** So in fact now what were being offered were College modules.

**J:** They were actually College modules that were being offered. What I'd done in the May terms, I was now doing in the Home Study. Whereas previously I wasn't.

**D:** Right. So there was a difference in the course between the May term courses and the at home study courses that you were doing in between. Whereas now this was brought up to the same level, and although they would be part of the BA programme in fact the diploma and the BA are presented exactly the same, it's just that the pass level needs to be different, but you were aware then that things had changed?

**J:** Yes, definitely.

**D:** Apart from it being more difficult, were you happy with the idea that they were now recognised modules that you could actually use in the future to build towards something else, or would you have been more content to have kept them as they were prior to 1995?

**J:** I think at that time I would rather have kept them as they were, as they told me they would be. I think that would have been better for me, but having done most of them now, they have been very beneficial to me, so I have to say that although it's been difficult, they've been beneficial. I think that although they've been hard to do, it has been beneficial to me.

**D:** John, we come now to the Oslo competencies and I did send you this sheet with the six Oslo competencies on it. I've noted there the modules there with the Distance Learning courses that go with each of the competencies, so can I ask you some questions first of all about these? Did the Distance Learning programme help you to develop your ministry as far as the spiritual competency is concerned? In other words, did the modules you did by Home Study both in the May terms and at home, help you to develop Christian character? Do you think you could identify that?

**J:** Yes, I think I can say it did. I think I can say that some of these modules were very very challenging. I'm thinking especially of Wesleyan tradition and when you start going back into some of the early days and the people that were so dedicated to the work, it certainly came as a great challenge to me. I think it's one of the most challenging modules that I've done and it helped me in the sense to think more on Christian Holiness. The Christian Holiness one itself was a tremendous one as well



and as we were taken through that and explained the different terms, it certainly helped open things up to me and helped me to think more.

**D:** That's useful. Now as you were doing the course, you were at that time still pastoring in your local church. What did you learn about your local church in this area of ministry? In other words, did the local church help you to raise questions about being spiritually competent, being a committed pastor, being a committed Christian which you were able to relate to in your studies? In other words, did your context relate to your studies at this point, or not really?

**J:** I can't say that it really did. I find that a difficult one really.

**D:** OK, do you think you were learning - was anything coming up in class through the actual modules, Christian Tradition, Christian Holiness, that were relating in any way to your context and was your context, was the church ministry, raising questions about Christian character that you wanted to address in the modules? In other words, was there a kind of two-way traffic at all?

**J:** I don't think so.

**D:** Would that be because the people in the church weren't asking the kinds of questions that were being raised in class? Was there a lack of awareness, or was it a different kind of spirituality? You were talking about going back into the traditions of the church and yet you were working in the realities of the moment. Was there a gelling, was there a coming together of these ideas or were they quite distinct? The tradition with the present.

**J:** I think that at that time I tried to bring some of these things through, especially in our Wednesday night meetings and because I was being challenged I felt that I should

let people know how these things challenged me and I actually referred to some of these things that I had been taught, especially as I say on Wednesday evenings when there was time to have open sharing together. Because I was being challenged, I was also challenging them.

**D:** Do you remember from those days any feedback from them? Were they becoming aware, were they beginning to raise questions - or not really?

**J:** I suppose I would have liked them to raise more questions than they were but not really. I have felt that over a period of time and because I had been first challenged in some of these subjects, I have done more reading in these subjects since, apart from College and I want to benefit my life more so as I deepen my relationship with the Lord, I will also be helping to deepen their relationships with the Lord.

**D:** Now how would you assess your personal development in this area of spiritual competency? During the course you've indicated you thought you were becoming more aware of what it was to develop spiritual character, is that what you're saying? Through looking at the tradition, the tradition was challenging you?

**J:** Yes, I would say it was definitely challenging me and I think when you start to study some of the early days and some of these people who really have done so much, that then just challenged me to do more.

**D:** And you would say since the course you said that you've read more in this area. So the course has helped you to develop your thinking?

**J:** As far as those subjects are concerned - Christian Holiness - it challenged me first of all that when you start to read and research papers and do essays and things like that, the more I looked at it the more I saw that we need more of this, even more than

I was getting from the studies. Our church, the Church of the Nazarene, needs to be more challenged. I need to be more challenged and the more I read, and even today I'm picking up books in this line and being challenged more by these things.

**D:** That's interesting because Oslo would actually say that this is at the centre of all the competencies. That during theological education you're actually forming the person and that that formation should be at its heart, spiritual, so you're saying that you would probably agree with that. A minister at the end of the day, should be formed spiritually above all things - is that what you're saying?

**J:** I think definitely yes, that is really Christ being formed in us; the more we get to know of Him, this is what it's all about. I have to say that although I've been challenged, the College course is more about knowledge of things I think, than the being of the person. I think it needs to be more geared towards being than knowing. The actual history of these people and these things; talking about Christian Holiness, we need to know more of how to be, than just knowledge of the thing. We need it to be more explained than what it is in College.

**D:** John, coming to the second competency which is theological competence, can I ask you similar questions; the first one is, did the Distance Learning, the Home Study programme help you to become more theologically competent? In other words did it help you not just to accrue knowledge of Christian doctrine, but to actually see the importance of the lifestyle that went along with that, and to see how important that should be in other people? Did it help you in that regard?

**J:** I think I'd have to say that the actual College studies proved to be better in this area because one of the greatest lacks in the Home Study is the fact that you're not being lectured, so there's no open talk about things; you're not getting any feedback



from any of the other students; there's nothing, and so I think your mind is opened up more when you're doing the studies in College. Your mind is opened up more than it is when you're trying to do it 'raw', if I can put it like that, right from scratch. I think in my case, sometimes the Home Study becomes more of a pressure to me because I'm trying to get them done and I'm trying to cope with pastoral work and so you've got the pressure of trying to do these things, and because the pressure's on me, I'm not getting the true benefit I'd like to and I've no doubt these studies are a great benefit, but we do need time set aside to get the benefit from them.

**D:** Now similarly, do you think in your local context, people were raising the kinds of questions of a theological nature that would address this? In other words, you said in the spiritual competence people weren't quite asking the questions you wanted them to ask; was this happening also in the theological area? Were you learning things in the modules that weren't reflected exactly in the context, or were things arising in the context that weren't being addressed by the course?

**J:** I'm not sure if I can answer that.

**D:** Right. Was there a link between the Dogmatics courses for example, and reality and the Wednesday night Bible Study or the context of the church.

**J:** I think I can quite honestly say that every course that I have taken because it's affected me, I also bring that through to the congregation, and mainly as I say on a Wednesday evening.

**D:** Would it also come into your preaching do you think on a Sunday?

**J:** I'm not saying that I would preach it, but it was often said to me that if you want to get your studies done you should preach some of them, but I never felt that was right to do and I didn't do it.

**D:** Would you say that was because you felt that your people were not ready for that, or were not asking those kinds of questions at all?

**J:** I just didn't think that it was the right thing to do, to preach through your College studies. Certainly I would take aspects of what I'd learnt from them and use them in my preaching.

**D:** So is this an area (theological competence) which you enjoyed doing whilst you were doing the modules? Have you progressed would you say in your thinking, beyond the course?

**J:** I think yes. I think it's an ongoing development and I think it whets your appetite and you want to develop in your own self and develop your people too.

**D:** Now coming to this third area which is the area of leadership competence, the one module that's offered here on the Distance Learning course you did, which was the Polity and Practice of the Church of the Nazarene. Do you think that the Distance Learning programme helped you to develop your ministry in leadership through this course? Leadership particularly, which equips, enables and discerns gifts of ministry in oneself and empowering the marginalised and helping people in conflict situations; do you think that course helped you in that regard?

**J:** Very much so. I think this was very very helpful to me because I didn't get any former training in this way, so this was something I needed to know and I wouldn't

have been able to know it otherwise; leading the Boards and leading people - it was very very helpful.

**D:** Was it quite specific? Do you think we should have had other courses that addressed other leadership skills, other than this one?

**J:** I'm trying to think between leadership skills and pastoral skills, and perhaps I'm getting mixed up there.

**D:** Yes, I know that that one comes next, when we talk about pastoral competency. However you felt that Polity and Practice did give you skills in directing people in the Church of the Nazarene situation?

**J:** Yes, yes, definitely.

**D:** Did you find then that there were things in the local context which were coming up, which you were glad to have addressed through the modules?

**J:** Yes, I think when you have a Church Board and you have problems, then those times and what you've learnt and how you deal with those things, it does give you help in leadership of these things and the use of the Manual. I think that was a must for me.

**D:** So in this area, during the course you were learning; since the course do you think your learning has gone on, or did you get enough in the module itself?

**J:** I think I did get enough in the module itself to cover that side of it as far as running the Church Board and things like that is concerned.

**D:** Coming on to the next one, which is this area of pastoral competency, Oslo says about this that here is a competency which consists of pastoral skills, including communication of the Gospel and counselling; educational skills which are required in



contemporary ministry and missionary situations are part of this competence. Did you think through the Distance Learning programme, that you were helped with those skills?

**J:** Most definitely. I thought this was one of the best modules. My ears were wide open to learn all I could and I would go as far as to say think it could have gone further, because there's an awful lot more that we have to deal with as pastors than what we're being shown in College and perhaps thinking of people that you come in contact with and those drug related problems, child abuse problems, marriage problems, I don't think it went far enough in addressing all these things. It was excellent in what it did, but wasn't enough because there's a lot, lot more things to be dealt with.

**D:** So you're saying that as you were doing the course, your local context was bringing up issues as well and you were learning things from that, but they weren't all being addressed in the course? Is that what you're saying?

**J:** They weren't all being addressed in the course. I think there was a good part as far as counselling is concerned was all excellent, but it was all too short. This is one of the main things I think needs to be dealt with, and I don't think it's being dealt with fully.

**D:** How would you assess your own development in this area during the course and then since the course was completed?

**J:** I would hope that I have developed as a pastor and there's lots of things that I've learned and tried to put them into practice as I've learnt them. I'm always trying to better my skills in this way because as I say it didn't to me, cover all that I need to know in the pastorate and I think this is one area that I would be quite strong in saying that it needs to be looked at and developed a bit further.

**D:** Moving on then to the fifth competency which is the missionary competence where Oslo is saying the minister has to deal with a society alienated from the church and religious tradition, so the process of making the Gospel relevant has to be done under the conditions of the post-Christian secular culture. Now, the modules taught under that you said you had done Evangelism and Church Growth which is the only module in fact taught under that, and you did that by Home Study. Do you think that the Distance Learning programme has helped you in this area of missionary competence?

**J:** Yes from what I can remember of it, it was a really good help to me, but I think as far as the evangelism side is concerned, I personally think that it's not just a matter of knowledge, it's a matter more of doing and there's nothing beats 'on the ground' stuff. I know this from personal experience when I was in my previous College, because they actually took a year into evangelism; straight after their College they had to do a year going out two by two, knocking on doors and doing missions, similar to the Faith Mission and so I think myself that the practical side of it should be more introduced, because most of what you learn in evangelism you learn on the ground, you learn talking to people.

**D:** So was your local context bringing up questions here about the missionary work of the church, because all the church's work now is really missionary. Were those being answered by the course? You're saying not really, there weren't enough courses to answer all those questions? Is that what you're saying?

**J:** Yes, I think I would say not really, I would say that church growth and programmes seemed to be the thing; new ideas, programmes, different methods are all being shown to us and I've attended some of these different church growth programmes down through the years, but at the end of the day I never really came

away saying that that's been a really good benefit to me. I always found that there's no greater benefit than actually being there face to face with people on the doors. I learnt more that way than I have done through methods and programmes.

**D:** So you would say that there was some development during the course, but since the course you've found that your own methods which have been tried and tested, have been more beneficial.

**J:** Yes, I'd say that and yet I have to say if there is some other means I'm willing to try them and I'm willing to listen. At the moment in our own church we're doing an Alpha course as a means of reaching others and trying to evangelise the unchurched, and so I'm quite open and willing to learn anything that's going to benefit me in these skills.

**D:** Coming to the final competency. This one is about ecumenical competency where it says, according to Oslo that the church's missionary vocation is inextricably linked with the fact that we have to live in dialogue with other churches in an ecumenical setting, so they're saying when we're talking about ministry formation, we're going beyond the continuity of one tradition and we're looking at all traditions. Do you think that the Distance Learning course promotes this? Did it help you develop your ministry in this area of ecumenical competency?

**J:** I can certainly remember some things that were opened up to me and I think that, yes, it has broadened my views of things and I would say to some degree, but not a great degree.

**D:** Was there a sense of the course being kind of parochial? In other words, it kept to its own tradition, or do you think that it looked at other traditions?



**J:** I would say that it looked at other traditions definitely, although sometimes I wished it was the other way round, because I keep thinking that we need to develop more our own church tradition and I often thought that at times it came out the other way. It was quite broad in that sense and sometimes I wished that more of the Wesleyan viewpoint came out.

**D:** Do you think that your local church context then was calling for a stronger Wesleyan view or did you think that it was quite ecumenical?

**J:** I'm only going by a personal viewpoint. I feel that as being the Church of the Nazarene, learning from its history I feel very strongly that the Wesleyan tradition should be made known even more than the College studies were making it known. I do accept the need for knowing other traditions and we do need to know this, but I have to say that our own tradition is something that we should be pushing more.

**D:** So since the course have you sensed that you have wanted to become more Wesleyan rather than more ecumenical?

**J:** I think so.

**D:** Would that mean that you would or would not share fellowship with other denominations or what?

**J:** Oh I definitely would share fellowship and do share fellowship with other denominations. For example, we have very close links with the Salvation Army and also different other churches in the area. We're very much open to having fellowship with all churches.

**D:** Do you think sometimes the Church of the Nazarene is seen as a closed denomination, or is it seen in your perception, to be quite open? This is in the view of the community I'm talking about here.

**J:** I think the community don't really know exactly what the Church of the Nazarene stands for. I think it needs to be known more. I don't think that they do understand when they see the name Church of the Nazarene, what it's all about, so we sometimes have to try and explain what it stands for because the name doesn't mean anything to them, it could be a cult or anything.

**D:** So you're saying that we ought to be more up-front about its Wesleyan tradition; we ought to be more distinctive about being a Holiness church.

**J:** Yes, I think that we do. I think that every denomination has its own distinction and I think this is the calling of the Church of the Nazarene, and it's a calling also from what I can see, from the Scriptures, that this is what the Lord's message is and it should be made known to the world.

**D:** If you're looking over these competencies, John, which do you think would be the strongest competence of the Distance Learning course and which would be the weakest, in your view?

**J:** I don't I could really answer which is the strongest and which is the weakest; all I can say is that every one of them had a benefit to me in some way and I hope that I've been able to carry through what I've learnt to others and benefit others. But I couldn't tell really which was the strongest and which was the weakest.

**D:** You've indicated John, just finally as we look at these six competencies, that there are modules in the Distance learning course that address each one. You're actually

saying to me that some areas could have been addressed more than others. Do you think overall, this is a good pattern for a Distance Learning or Home Study course, or is there anything that might have been missing?

**J:** I think it's a good pattern but I think there is something missing, yes. I think that for me, as far as the Home Study is concerned, it's different from doing actual modules in College and I think that this is what, to me, is missing. First of all, you do get help through being lectured and you do get the feedback and the benefit of other students asking questions and you can see things a lot more clearly, whereas Home Study and trying to do it straight from the books, is quite difficult and I'm just hoping that something maybe could be done in some areas to try and remedy that.

**D:** If I were to say to you that part of Distance Learning would include things like for example using the Internet, or using work books you could work through, or portfolios that you would build up or recordings on various issues that you've had; if I said to you that Distance Learning could become quite extensive and include one or all of these elements, do you think that would make it more user friendly?

**J:** I think it could, yes.

**D:** Take for example, the Internet. Is that something that you would have access to, and could use?

**J:** Yes, I do have access to the Internet and could use it.

**D:** If Web cams were used, for example, which someone offered in a catalogue recently for about £30, but say they were given to all students and one had face to face contact with one's tutor, does something like that strike you as being of interest?

**J:** Now I think that would be of benefit and I also think if it were possible, for Home



Study if some of those lectures done in the College in these modules, could be put on to CD and the person doing the Home Study would at least have the benefit of hearing the lecturer.

**D:** You'll be interested to know that in fact this has been planned now together with the NBC in Switzerland to put things on to CD ROM; so you think that would be a real plus then?

**J:** That would be to me a tremendous help for the course in the future, because as I say, it's quite difficult with the pressures that we have in the pastorate especially in a small church like mine, and you want to get your studies done as soon as you can, but you're coming to it and you're going away from it and you're coming back to it, and you're losing it sometimes and it's quite difficult, so the benefit of something like that would be an asset.

**D:** So just as we conclude John, we're talking about the improvement of the course and how it should be a two-way traffic one to the other, you're saying that sometimes you thought that happened, other times not?

**J:** Yes, I think at times it did, it carried through on certain things but on other modules, it didn't carry through. As I said before it's not a matter of preaching your way through and trying to get through some of the books and trying to get it into your head that way, which sometimes it was asked of me to do, I did think that at times I was able to carry through what I'd learnt.

**D:** We're talking about methods and how the methods could be improved and I've mentioned to you the CD ROM might be a possibility, work books, portfolios, Internet; when you hear of these things you think they may help to make the course more user friendly?

**J:** Yes, I think anything in that line that helps to give contact with lecturers, someone you can talk to, contact someone who can give you some direction; often when we start into these courses we're lost for direction and you just wish you'd someone to say to 'what direction do I take here?'. If you were at College you could ask that quite easily, you would be lectured in the direction, but when you're on Home Studies you're on your own, so anything like work books, Internet, anything like that that would help give contact with others is bound to be a help.

**Respondent H.**

**David:** Can I ask you first of all about your preparation for ministry. When did you start on the route for the Nazarene ministry and how did that come about?

**M:** It came about through a desire to become a pastor as opposed to an evangelist, pure and simple, as I had been in the London City Mission. I'd worked for them from November 1963 right through to June 1976. During the latter part I'd been a City Missionary at a Mission Hall in Siddons Road, Tottenham about a quarter of a mile from the Spurs ground and this desire to be more fulfilled and do more pastoral work - because I was looking after the congregation, whatever anybody said - it arose out of the feeling that I needed to broaden my background. I knew of the Church of the Nazarene through contacts I'd had with Duncan Campbell and the Faith Mission, and having trained in the Faith Mission; it was a natural direction to look in. I did look at other groups, most of whom seemed singularly uninterested. That was the sort of origins of it.

**D:** You came through the system before the Selection Panel was set up, so can you tell us what happened? How were you interviewed? How were you brought into the scheme for ordination?

**M:** I wrote in initially to Maynard James, knowing his name, and he passed my letter on to Tom Schofield and from that he asked me to go and see the minister at the Thomas Memorial church, and I arranged to go and see him and spend a couple of hours with him one afternoon, Frank Morley by name; he obviously reported back to Tom Schofield and I simply waited for Tom Schofield to start making moves and I was asked to go and preach at Brooklands Church of the Nazarene in Manchester, I



think it was in the November of that year, that would have been November 1975, and then again the church asked me to back and preach, this time more specifically with a view, and I had a whole weekend's meetings, it would have been February or March 1976 I guess.

**D:** Right. Now because of the Faith Mission studies, they counted towards your ordination training, so you ended up with eleven College courses and some through Home Study.

**M:** Yes that's right.

**D:** How many were through Home Study?

**M:** I think there were three. I can only actually account for two, one of which appears to be British History which I have no recollection of at all, but I had an essay on it and the other one was certainly Psalms, but I think there was another one, but I couldn't tell you what it was.

**D:** Do you remember at that time, being put on a particular scheme of study? Do you remember through the Board of Orders and Relations or the Board of Ministerial Credentials being set out a course of study?

**M:** Not as such, I think the Board probably suggested to the College that there were certain areas I needed to beef up my background in, obviously History and Polity of the Church of the Nazarene, Pastoral Theology, Wesley studies, areas that I hadn't specifically covered before; Christian Education, Philosophy, Psychology, which weren't part of the studies that I did with the Faith Mission. I also did some part time studies very much more of a Biblical nature, i.e. face to face with the Bible as opposed

to theology, when I was with the London City Mission being geared towards evangelism, so I had quite a lot of background in that area too.

**D:** Did you do most of your College work in the day time, or was it taken in special January courses at that time?

**M:** I did these courses as they occurred in the normal syllabus of things; so if they said 'you need to do Wesley studies, that's on Wednesday morning from 11 till 1', then I came in and did that and would cycle in and out, and still carried the pastoral care of Brooklands church at the same time.

**D:** It was convenient for you of course because Brooklands is just down the road.

That obviously worked in your favour, because I think others at that time had to wait until the January intensives were on.

**M:** I came in and out almost on a daily basis, which enabled me to get all my studies out of the way within two years. I was determined that being so close to the College, I would get that done that way simply because the longer it goes on, it would affect your motivation and you would slow down so I thought, well let's get this done as quickly as possible.

**D:** Coming back to the three that you did by Home Study because you were able to come into College every week to do the others and therefore you didn't need to do those by Home Study or Distance Learning; from your memory can you tell us what you recollect about the Home Study modules?

**M:** Not a great to be honest. Home Study is rather like a correspondence course. You're given a set of notes, a list of books, stuff that you need to read and then you

have to produce essays, take an exam at the end and so on, it's really a rather vague memory of the Home Study course if I'm honest.

**D:** Are the College courses then more distinct in your memory than the Home Study?

**M:** Yes, absolutely.

**D:** Why do you think that was?

**M:** For a number of reasons; one is you have face to face lecturing so if you did have questions you could ask the tutor, I think that personal feedback is very important; secondly you're in a class so you've got a group dynamic going on and that does make a big difference in how you learn; you learn from what you hear from others and the debate that would sometimes go on in class, and I think that's a very important thing; and then of course you get cross-fertilisation of ideas; you're reading different books and someone says 'well I've read this book' and you swap books and so on, and I think that those three areas help to make it a more memorable experience. It's certainly easier to learn in that atmosphere, rather than having a set of notes, a desk, a few books and having to plough through it, write a paper and send it back off. In fact, I've just done a Home Study course with the Railways; they gave you a sheet of diagrams, a sheet of notes and then they would send you a sheet of questions and you have to answer the questions, but you were able to refer back to the notes; it wasn't an exam, it was an exam where you could see the questions and you could see all the answers, so that was rather different.

**D:** Do you remember at that time if you had a mentor assigned to you?

**M:** No, no one.

**D:** No one at all, not even from the College?



**M:** No, not as far as I recollect. I think that there were tutors who were supposed to look after certain groups, sort of group tutors. Being a much older person than most of the students of course, and having a full time pastoral ministry I'm fairly that I didn't have a mentor as such, and if it was, they weren't called mentors. I don't think so, no.

**D:** Right. Can you remember if you were charged anything, a financial charge for any of the courses?

**M:** Yes, I was. I was absolutely horrified because I was on a pastor's salary of £25 a week plus my house at that time, and I got a bill for I think (now don't quote me on this because I'm not certain) about £400 - that was at the end of the two years. OK, not a huge amount by today's standards and not a huge amount in terms of the number of courses that I'd taken, I simply did no more than send the bill to the District Superintendent and told him that I couldn't pay it.

**D:** As far as you're aware that was covered by the District?

**M:** Yes, on the sort of salary I had, and the sort of salary I'd had when I'd been in the City Mission, I just didn't have any resources to pay a sum like that. It was completely out of the question.

**D:** Were you aware at the time you were studying, that what you were studying was feeding into your local situation? In other words, was there a link between the two, the theory and the practice?

**M:** Yes, as my knowledge of theology in particular grew, that affected the way I preached and the subjects I preached on and you have to bear in mind that I had already been preaching for nearly 13 years at that stage, and had a lot of pastoral and

evangelistic experience to base my ministry on, but this was good additional input and later on when I went to University and did theology again and ethics and other subjects, that also fed in and that helped to think to an even deeper level I think. The stuff I did here at the Nazarene College I think, at that time, probably took me to something like a good A Level grade in those subjects, but then I went on to do a degree at a later stage.

**D:** Did your church then give you study leave, or did you use your day off, or did they just say to you 'We appreciate what you're doing - do it'.

**M:** I consulted with the Board obviously and said, 'Look I'm trying to do various courses and is it OK if I just go ahead and do them, and get them out of the way as quickly as possible?' I was at Brooklands for seven years, and except for the first two years I was working full time and doing visiting, pastoral preaching and so on, and I did it with their enthusiastic backing.

**D:** Good. Now when we think of the course from beginning to end; you started about 1975, you completed and were ordained in 1978.

**M:** I started at Brooklands on 1 June 1976, so these courses didn't actually start until September of 1976 so it was 1976 through to June 1978 when I was ordained.

**D:** Did you get a certificate or a diploma? Was there anything given to you in your hand at the end of it, or were you simply told you had graduated from the course? Can you remember?

**M:** I was simply told I was graduated from the course; I never had a certificate of any sort.

**D:** And the ordination took place shortly after that?

**M:** Yes, it took place I think it was in early June that year. They had shifted the Assembly about a little bit, but I'm fairly certain it was in June of that year.

**D:** So we're actually saying then that your previous studies at the Faith Mission and your work at London City Mission all counted towards your final ordination training. All in all that meant that you were able to move through in three years, from 1976 to 1978. Mike, if we could just turn now to the Oslo competencies, I've given you a sheet with those printed on, and I just want to ask you first of all did you think that spiritual competence came out through the programme that you did, or did you find that it was prior experience that gave you that?

**M:** Prior experience very largely. What I developed both in my home church, which was an FIEC church in South London under the ministry of Tom Salter, and what I did with the Faith Mission, developed really the thing about knowing God, about my personal journey, about Christian character; it sharpened a focus on the Nazarene course in terms of Wesley studies and Christian holiness and human image possibly was developed under the study of Psychology. I think a lot of spiritual competence was done prior to my coming in to formal training for the ministry here at the Nazarene College.

**D:** You think it was prior learning more than the programme itself?

**M:** Yes.

**D:** As you were working in Brooklands and as you were doing the course, would you say that spiritual formation was taking place in any way through the course, or would you just have attributed that to experience?



**M:** Much of it I think would come from experience. Certainly some would have come from the course, I'm not sure that I was totally aware of it because my course work and my pastoral work and my visitation were all mixed up together, I was doing all of these every week, so yes, there was something. The Wesley studies were quite interesting, I'm quite interested in history as well as the theology of the Church of the Nazarene, so most of it was focused through my prior experience and what I was learning in the pastoral situation; because I was learning a lot, I was having to do Communion and weddings and funerals and being forced to face some of the issues that are involved in those sorts of things in a way that I didn't in the City Mission because being unordained in the City Mission, you don't do funerals (not very often any way) and you certainly don't do weddings; you don't do communion as such, although some of the men do, they used to bend the rules slightly, so some of it came from that. It started to make me want to think my faith through more precisely than I had done previously. I had accepted a lot on trust from the people under whose ministry I was converted, but as time went on I needed to think things through for myself.

**D:** Thinking about your personal development in this area since the course was completed, is there anything that particularly encourages you in that? Do you think that again it's mostly from experience that drives that?

**M:** I think experience drives it inasmuch as human experience throws up issues that you have to face, then you might go off and you might start reading around a particular issue. For example, when I went to University at Manchester one of the main subjects that I carried right the way through my course was Ethics and there were a lot of ethical issues that I had to start thinking of and I had to do a

considerable amount of reading around from various sources, both evangelical sources and more liberal sources, so you start having to face issues; as you get older you're going to have to face these issues. I had young children by that time and by the time I did these courses, my children were starting to come into their teens, so I was having to face other issues as well, so I think experience has a lot to do with it, but my faith was rooted in the Scriptures and therefore I naturally turned to the Scriptures and then to other books and courses and so on that I did.

**D:** Coming on to the next one; this next one talks about theological competency. Do you think the course helped you with this when you look at what is set down there in the paper? It says developing a knowledge of Christian doctrine, the commitment to it, a lifestyle that reflects it and skills which enabled you to help others to be faithful in their vocation.

**M:** Yes, the tutor we had at that time on Dogmatics was Tom Noble and I felt that his particular approach suited me; it made me ask questions and he was very sharp and very clear in his presentation and that helped me to start thinking through some of the theological issues. I think what happens is when you get converted you accept the truth in Christ and its only years later you have to start to hammer out all the theology that underpins what you've done. It was a matter of coming to a better and better understanding of what I had actually accepted many, many years before.

**D:** So do you think your context was causing you to reflect? You were becoming a kind of reflective practitioner in a way?

**M:** I think that's a good description - a reflective practitioner. In practice I think I did my very best to teach and to preach the whole Word of God, so I didn't just preach holiness; I would speak about Pentecost and about the gifts of tongues; I think one of

the first books I went through at Brooklands was to take them verse by verse through the book of Hebrews and then I took them through Romans, so I tended to do a line by line exposition as far as I was able, and I think that helped me as much as it helped my people.

**D:** Do you remember situations coming up locally that you were bringing into the course? Was your context challenging what you were being taught here in any way do you think?

**M:** There has to be a relationship between what you're doing and what you're learning. If they're completely separate then it means that what you're learning isn't relevant, so there has to be a relevancy. If you were learning engineering theory and practice, if you didn't actually do it in a workshop it's of no use to you and you have to see how the two relate.

**D:** With this competence in mind, is there any way in which the course you did here brought a fresh realisation of how we should be connecting theory and practice? Or do you think that was going on all the time in your ministry right from the beginning? Was there a particular awareness in your mind when you came to this course, 'it's more connected now'?

**M:** I think it became more connected. I think it always had been connected by my level of awareness of that connection I think began to grow, because having done some studies in the Faith Mission and the London City Mission, then worked for 12 years, this was a new jumping off point and I was going to have to go back to school and start studying again so it was a boost, if you like, towards doing this. **D:** What about this next competency, which is leadership? Did the course help you in this by



making you a better leader? What are your memories of how the course helped you in this regard?

**M:** I think I had leadership skills, competencies. I'm not aware that the courses I did at the Nazarene College assisted me greatly in that because the course I notice here is called Polity and Practice in the Church of the Nazarene. I did the History and Polity of the church, it was a very fast pressure course, but it was about the history and the policies, it didn't actually address issues like leadership as far as I can recollect, except as a historical example, so I don't think it particularly helped me. I think I already had leadership skills which I'd developed fairly slowly over perhaps nearly 15 years. I'm not a natural born leader. I follow more easily than I lead, so I found it particularly difficult to lead a congregation.

**D:** Was there anything coming through any other courses? You're saying you weren't aware of any leadership skills or attitudes being taught; you weren't picking up anything particularly from the course?

**M:** No, that's right. I had to develop skills as best I could. What I first realised was having a Church Board to handle, before that when I was in the City Mission I ran the Mission Hall, it was my baby and I ran it. I didn't have to consult anyone. What I did, in fact, was to develop a workers meeting and I would listen to what they would say about various things that we were doing and take points from them and try and develop a leadership as part of a team and I took that idea across into the Church Board at Brooklands and very quickly learned that I had people with very strong, very sharp minds - many of them are teachers - and I had to show them, if I was going to make a proposal to do something or to put forward a project of some sort, how it was going to work, so I had to work it all out for myself and then say 'Come on, let's do

this' and we would do it together as a team, rather than me as a leader of a group. It was very much more the idea of being part of a team, rather than leadership per se.

**D:** Coming on to the next competence which is the pastoral competence, this is the teaching of pastoral skills, very much related to leadership including communicating of the Gospel and counselling and educational skills; do you think any of those skills were taught to you in any way through the course?

**M:** Homiletics and Counselling and Christian Education I think were the three that I did. Homiletics I had already done quite a bit of in the Faith Mission, so that wasn't a particular issue for me. Counselling I had done in practice, but not had any teaching, so that was a very useful back-up to the practice that I'd had; that showed me how to underpin what I was doing. Some of it, I have to say, I probably wasn't doing right; it was useful to understand what the theory behind the counselling was, how you went about counselling. One I recollect that Dr Rae taught us was non-directive counselling, Karl Rogers, and I've come to appreciate that more over the years as I've had to counsel more and more people. I will now try and talk people through their problems and leave them to make up their own minds as to what they're going to do about it, rather than make it a series of positive suggestions which I might have done earlier.

**D:** What did you learn from your local context whilst you were doing the course? Do you think it was making demands on you pastorally? Presumably it was.

**M:** Yes, I did a lot of door to door visiting as well as visiting the church members. I wasn't given any instruction on Worship and the Sacraments which might have been useful, because one of the most difficult things I find to this day, is to lead in public prayer. It's extremely difficult to do and today, as opposed to praying purely extemporaneously, I will often use books and slightly alter the words to convey a

certain meaning that I want to come across. I'll books from all sorts of sources, both Catholic and Protestant. I use Mother Theresa, Michael Kroust; a variety of writers. I think the Worship and Sacraments course would have been useful to help me, but I don't think it was available at that time.

**D:** Can we come on to the next competency, which is the missionary competence. This recognises that the minister has to deal with a society alienated from the church and religious tradition. Do you think, as you look over this competence, that that was evident and present in the course you did? Taking into account the specific module there, but also the other modules within the course, do you think missionary competence was there?

**M:** It wasn't there in the courses that I did except as its implicit in Theology and Biblical knowledge. We didn't do a course on Evangelism and Church Growth as such, but I did that at a later stage.

**D:** Do you think your local situation was demanding that you needed more information on that? Were you aware at the time you were doing the course that there was a gap, or again were you just drawing on experience?

**M:** I think I was drawing a lot on experience because obviously I had been involved in evangelism in one form or another, both open air, round the streets knocking on doors, talking to people in their homes, I'd been involved in that for 12-13 years and to this day, of course, now in the Railway Mission I'm doing it all the time, but it's all one to one, but I'm meeting in their work places which is something most Nazarene pastors don't get a chance to do. I was with a Nigerian Christian woman at Rosehill, Marple this morning and had a time of fellowship; I've prayed with guards in trains



and men in signal boxes and counselled them and had all sorts of tremendous opportunities to do this, to be a missionary if you like.

**D:** So really since the course, that has developed more and more you would say.

**M:** Yes, yes.

**D:** Now coming to this final one, I don't know how this would strike you, the ecumenical competence, where Oslo says its inextricably linked with the church's missionary vocation. When you look that over, do you think that was present in any way in the course?

**M:** It wasn't at the forefront of the course. I think it maybe was implicit in some of the course. I don't recollect if I did the Church History courses, but again I did them very much later on at degree level.

**D:** Did you sense there was a parochialism about the course here?

**M:** Yes, because it's a very parochial church; by that I don't mean that internationally the Church of the Nazarene is parochial, I think it's much broader than that, but in the British Isles it has a tendency to be parochial and very local and to some degree, to be isolationist. It doesn't relate well to men of other churches. Since that time, it has developed that, certainly in the Manchester area; with input from Karl and from others, there is a getting together of Nazarene churches, there's also a getting together of local churches, for example we have regular meetings with local churches and local ministers. That started for Brooklands, when I was there and we had the Journey Into Life campaign in 1981/82 and we worked with Pentecostals and United Reform and Methodists and Anglicans and even Catholics. **D:** When you were doing the course, did your context, i.e. Brooklands, bring up issues at that time of an

ecumenical nature which you were bringing back into the course here and asking questions about? Or not really?

**M:** Not at that time; it did later. In 1981/82, towards the end of my time at Brooklands, we'd begun to move in that direction and started to see the need to do that and we got together with other local churches. Primarily, the building project at Brooklands was the catalyst; we got together with the local Pentecostal church and out of sprang the Journey Into Life, so we did start to move in that direction and it wasn't just local Protestant churches, we even dared to have prayer meetings in Catholic churches and I got a lot of stick from some of the students about that. I said that God doesn't say that we've not to pray in these places and clearly some of the nuns in these places were women who knew God, without any question.

**D:** So you're saying that during the course it was limited; since the course it has obviously increased.

**M:** Yes, I would say quite a lot. Absolutely.

**D:** Thinking about these competencies and Distance Learning, the Home Study course was a form of Distance Learning, although perhaps inadequate you seem to be indicating, and many others would agree with you. You say you've done a course recently for the Railway that has been Distance Learning, do you think there is still a place for people to train for the ministry through this form of education?

**M:** Yes, I think the material needs to be specifically written with this in mind. I don't simply think we should take a set of notes from a taught course and dump them in the student's lap and say 'Go away and learn it'. I think that something like that may have happened at that stage, it was material you were given, you had to learn it, you had to read; I think it needs to be crafted so that it lends itself to the learning process. It

needs to be specifically written for home learning, given that you might be learning at home when you've done a day's work and you're already tired, or the kids are making a lot of noise, or the television's on in the other room or whatever; it needs to be written with all those sorts of factors in mind so that it's not too heavy. I wouldn't say that it should be used as a first line teaching method, but simply as a teaching method which can be used to supplement other courses and perhaps directly relate to other courses. So you might have a course for example on spirituality, but you might want to do a Home Study course on a particular form of spirituality and just link it into that course so that it becomes part of a bigger package.

**D:** What you think if Distance Learning could be quite flexible in that it would say that, for example as the Open University do nowadays, part of your Distance Learning can be spent on campus for a few weeks each year, part at home, part by Internet, part working through workbooks, etc. Do you see a possibility in combining several of these?

**M:** I think so, yes. I think you need to be clear; if you start saying things like some will be done on the Internet, that the students concerned have access to the Internet. It's not an automatic thing that everybody's got access to it, so yes I would see it in that sort of a role.

**D:** What would you say about the place of a mentor in all of this? Do you think that you would have been helped had you had one?

**M:** Oh without any question. It's the personal contact with personal input that makes such a difference. Since I did my degree I have done a number of courses, partly at night school, partly on part time day release, I was doing one day a week on one course, being in the class, being able to talk to others; people often have very differing



experiences but are all doing the same course and therefore able to share stuff, so for example I did the National Examinations Board course on Occupational Health and Safety, 12 weeks one day a week every Friday, and there people there who were Health and Safety Managers, there were people who were Personnel Managers, people of a variety of backgrounds and we learnt an awful lot through the course, but also from each other.

**D:** So the mentoring is important you think. Could I ask you a further question about the place of the local church in all of this. I suppose ideally in our minds we're thinking it would be the student, the course and the context. You're saying that the church was fully supportive of you whilst you were studying? Do you think your congregation saw itself as part of your learning, or were they quite distanced from that?

**M:** I think they saw themselves very much as part of my learning. They realised I had a lot of experience already and therefore a good deal of knowledge and ability, but they saw themselves as part of my learning. They knew I had to do the courses, they gave me support. As you may be aware in the Brooklands church there are four school teachers, several nurses, quite a lot of professional people who were able in their own right and some of them were themselves doing studies at the same time, so when they see the pastor come along, preaching every Sunday, visiting and so on and doing studies as well, I was in exactly the right sort of environment to be encouraged to carry on and study. It wasn't a problem for me because I'd always been quite keen to study and would like to have gone to University much younger than I did, but as it happened I did it the wrong way round, or perhaps the right way round.

**D:** One other element of the success of theological education in the Nazarene context, we're not just talking about the student or the church or the course, but that is the District. Now you went to the Board of Orders and Relations right at the very beginning; were they supportive of you in your course and if so, in what way?

**M:** Yes, they were supportive, they were very keen that I should do these additional studies, in fact it was a requirement. I had no problems with that, having done a considerable amount of study a number of years previously so that wasn't a problem, and obviously I was examined by them at regular intervals at the Assembly, to check on my progress and within two years had completed all the necessary studies. I have to say I didn't automatically go on and do other studies after that except for the one O Level which I thought to be important, so that I could write decent letters! They were very supportive, they gave me the right impetus, but once they had done that it was down to me to buckle to it and get it done.

**D:** Just a final question Mike, and that is that the Oslo competencies are placed in the context of ministerial formation, that means they see the forming of the minister as primary and within that, spiritual formation. How did you feel that the course was presented to you? Was it presented as something that would be formative or something that would be primarily educative?

**M:** Primarily something that would be educative, that you needed to do because you were lacking in certain areas, which I fully accepted, I didn't have a problem with that. It would have been much more encouraging to me I think if they would have said 'In order to make you a better minister, we think these courses will actually do you good.' I think it was a question perhaps not so much of saying 'Here's a hoop, jump through it', but 'This is stuff that the church requires you to do'; I think it would have

been much better if they had said 'Here's some stuff the church thinks you should do in order to make you a better minister than you already are, despite the fact that you've already got 12-13 years experience as a full time professional minister'.



## EXISTING DIPLOMA IN PASTORAL STUDIES

*Diploma in Pastoral Studies [internally validated]*

**Scheme A** [*Candidates with no prior higher education*]

**College Residence Modules** [90 credits]

**Biblical Studies**

BS110 Intro to Biblical Studies

NT201 Matt/Mark

**Christian Theology and Church History**

CH301 Wesley Studies

CT201 Christian Dogmatics 1

CT310 Christian Holiness

**Pastoral and Social Theology**

PT110 Homiletics

PT300 P & P Church of the Nazarene

PT201 Worship and Sacraments

PT202 Christian Counselling 1

**Directed Study Modules** [150 credits]

**Biblical Studies**

BS120 Intro to Biblical Backgrounds

OT201 Law

OT202 Prophets

NT203 Paul 1

NT206 John

**Christian Theology and Church History**

CH100 Church History 1

CH110 Church History 2

CH302 Wesleyan Tradition

CT100 Intro to Theology

CT202 Christian Dogmatics 2

CT203 Christian Dogmatics 3

**Pastoral and Social Theology**

PT120 Evangelism & Church Growth

ST100 Human Image

ST200 Christian and Religious Ed

ST202 Christian Social Action

**Scheme B** [*Candidates with Degree, not in Theology*]

**College Residence Modules** [90 credits]

**Biblical Studies**

BS110 Intro to Biblical Studies

NT201 Matt/Mark

**Christian Theology and Church History**

CH301 Wesley Studies

CT201 Christian Dogmatics 1

CT310 Christian Holiness

**Pastoral and Social Theology**

PT110 Homiletics

PT300 P & P Church of the Nazarene

PT201 Worship and Sacraments

PT202 Christian Counselling 1

**Directed Study Modules** [150 credits]

**Biblical Studies**

BS120 Intro to Biblical Backgrounds

OT201 Law

OT202 Prophets

NT203 Paul 1

NT206 John  
**Christian Theology and Church History**  
CH100 Church History 1  
CH110 Church History 2  
CH302 Wesleyan Tradition  
CT100 Intro to Theology  
CT202 Christian Dogmatics 2  
CT203 Christian Dogmatics 3  
**Pastoral and Social Theology**  
PT120 Evangelism & Church Growth  
ST100 Human Image  
ST200 Christian and Religious Ed  
ST202 Christian Social Action

**Scheme C** [*Candidates with Diploma in Theology, not NTC*]

**College Residence Modules** [90 credits]

*Note: Candidates may be allowed to SUBSTITUTE other modules for equivalent modules already completed in previous diploma]*

**Biblical Studies**

BS110 Intro to Biblical Studies  
NT201 Matt/Mark

**Christian Theology and Church History**

CH301 Wesley Studies  
CT201 Christian Dogmatics 1  
CT310 Christian Holiness

**Pastoral and Social Theology**

PT110 Homiletics  
PT300 P & P Church of the Nazarene  
PT201 Worship and Sacraments  
PT202 Christian Counselling 1

**Directed Study Modules** [90 credits]

*Note: Candidates may be granted EXEMPTIONS for other modules for equivalent modules already completed in previous diploma]*

**Biblical Studies**

OT201 Law  
OT202 Prophets  
NT203 Paul 1

**Christian Theology and Church History**

CH302 Wesleyan Tradition  
CT202 Christian Dogmatics 2

**Pastoral and Social Theology**

PT120 Evangelism & Church Growth  
ST100 Human Image  
ST200 Christian and Religious Ed  
ST202 Christian Social Action

**Scheme D** [*Candidates with Degree in Theology, not NTC*]

**College Residence Modules** [90 credits]

*Note: Candidates may be allowed to SUBSTITUTE other modules for equivalent modules already completed in previous degree]*

**Biblical Studies**

BS110 Intro to Biblical Studies  
NT201 Matt/Mark

**Christian Theology and Church History**

CH301 Wesley Studies



CT201 Christian Dogmatics 1  
CT310 Christian Holiness  
**Pastoral and Social Theology**  
PT110 Homiletics  
PT300 P & P Church of the Nazarene  
PT201 Worship and Sacraments  
PT202 Christian Counselling 1

**Directed Study Modules**

**[60 credits]**

*Note: Candidates may be granted EXEMPTIONS for other modules for equivalent modules already completed in previous degree]*

**Christian Theology and Church History**

CH302 Wesleyan Tradition  
CT202 Christian Dogmatics 2

**Pastoral and Social Theology**

PT120 Evangelism & Church Growth  
ST100 Human Image  
ST200 Christian and Religious Ed  
ST202 Christian Social Action



# The Revised Diploma in Pastoral Studies

## 1 General

The NTC Academic Development Committee has worked on the task of revising the Diploma in Pastoral Studies (DipPS) over a period of two years. In doing its work, the committee has considered the following:

- the ordination standards set out in the *Manual* of the Church of the Nazarene. [*Manual*, para. 437.3 Minimal Educational Requirements. *The minimal educational requirements for the recommendation of a candidate for ordination are the equivalent of three years of full time ministerial study as defined in that specific local culture's academic context.*]
- the Evans Commission Report of 1976.
- the McAlister Commission Report of 1999.
- the expressed and perceived needs of the British Isles Church of the Nazarene, including some off-site, post-Certificate in Lay Training.
- the desire to provide continuity with the old DipPS and any revision.
- the need to keep the DipPS fully integrated with other courses at the College.
- the need for efficient deployment of scarce kingdom and denominational resources.
- the need to support the following routes to the ministry in the Church of the Nazarene in the British Isles:
  - 1 the full-time **Degree/Diploma of Theology and Pastoral Studies** as the normative and preferred route.
  - 2 the part-time **Diploma in Pastoral Studies** delivered with a combination of on-site, directed study, off-site, on-line (future development) and CATS modules as an alternative route.

## 2 Strengths of the Revised Proposal

The proposal set out below incorporates a number of features which represent an enhancement of the old DipPS while retaining its positive aspects. The strengths include

- *offering off-site modules at entry level.* With this development, the College would deliver a manageable number of modules in centres other than Manchester, starting as early as September 2001. This would also help to meet the perceived need for lay training at a level beyond the CLT or its equivalent and act as a 'taster' for those who may wish to go further.
- *identifying core NTC modules.* These are modules which **MUST** be taken through NTC as a means of ensuring that all our ministers have completed key elements of their education within a Wesleyan-Arminian mode that emphasises Christian holiness.



- *offering a greater range of modules during the Intersession (formerly known as 'the May Term')*. The College has already begun this process. With this proposal, the process would be accelerated with more modules becoming available during the Intersession. The Intersession, therefore, would be increasingly open to other students in addition to the DipPS candidates.
- *sharing resources with similar institutions*. Heretofore, the College has recognised coursework taken at other colleges on an ad hoc basis. Instead of this passive approach, the College would seek to develop a form of institution-to-institution understanding with other university-validated evangelical providers of theological education in Britain, viz., Belfast Bible College [Queens]; International Christian College [Open University]; London Bible College [Brunel]; Spurgeon's College [Wales]; and Trinity College, Bristol [Bristol]. This would allow students to transfer a limited amount of modules into the Diploma under the CATS.
- *providing a framework for a realistic potential development of on-line provision*. Further developments in this area, including enhanced use of the technology in on-site modules, would occur as expertise and technology are available.
- *retaining the directed study method*. This will remain a means for entry into the Nazarene ministry for those who cannot complete the course of study any other way. The College does not envisage further development to the range of modules already available through the directed study route.

### 3 Key Elements in the Proposal

In light of the framework set out about, the following key elements of the revised proposal are that

- the DipPS would be made into a 300 credit unit course, thereby meeting the minimum denominational standard of three years full-time education or its equivalent.
- the *minimum* designated exclusively NTC modules would be set at 9.
- NTC would offer a wider range of modules during the Intersession.
- delivery of the course would be diversified to include on-site, off-site, directed study and, in the future, on-line modes.

### 4 Designation and Delivery of the Modules in the Revised Diploma in Pastoral Theology

- 4.1 The following modules ***must be completed through NTC and cannot be completed elsewhere or by other means.***

BS110	Intro to Biblical Studies	off-site only
BS300	Hermeneutics	on-site only
CH301	Wesley Studies	on-site only
CH302	Wesleyan Tradition	on-site or off-site
CT310	Christian Holiness	on-site only
NT304	Studies in Romans	on-site only
PT201	Worship and Sacraments	on-site only
PT300	P & P Church of the Nazarene 1	directed study only
PT311	Christian Leadership 2	on-site only



- 4.2 The following NTC modules **are required for completion of the Diploma in Pastoral Studies**. (Substitution for equivalent modules satisfactorily completed at designated institutions would be allowed under the CATS.)

BS120	Biblical Backgrounds	off-site or directed study
CH100	Church History 1	off-site or directed study
CH110	Church History 2	off-site or directed study
CT100	Introduction to Christian Theology	off-site or directed study
CT201	Person and Work of Christ 1	on-site only
CT202	Person and Work of Christ 2	on-site or directed study
CT203	Spirit and Mission	on-site or directed study
PT110	Homiletics	on-site only
PT120	Evangelism and Church Growth	off-site or directed study
PT202	Christian Counselling 1	on-site only
PT310	Christian Leadership 1	on-site or directed study
PT330	Marriage and the Family	on-site only
ST103	Religions in Contemporary Britain	off-site or directed study
ST150	Human Image	off-site or directed study
ST201	Christian Ethics	directed study
ST203	Cross-Cultural Ministry	on-site only

- 4.3 Selections from the following NTC modules, as detailed on the planning guides, **are required for completion of the Diploma in Pastoral Studies**. (Substitution for equivalent modules satisfactorily completed at designated institutions would be allowed under the CATS.)

AS160	Introduction to Western Thought	off-site or directed study
CT204	Trinity and Creation	on-site only
NT201	Matt/Mark	on-site only
NT202	Luke-Acts	on-site only
NT203	Paul	on-site or directed study
NT306	Studies in the Gospel and Epistles of John	on-site only
OT201	Law	on-site or directed study
OT202	Prophets	on-site or directed study
OT203	Writings	on-site only
PT340	Christian Counselling 2	on-site only
ST200	Chr and Religious Education	off-site or directed study
ST204	Missiology	on-site only

4.4 The following NTC modules would be the *priority for future on-line development*.

BS120	Biblical Backgrounds
CH100	Church History 1
CH110	Church History 2
ST103	Religions in Contemporary Britain
ST150	Human Image



## Diploma in Pastoral Study: Schemes of Study

**Scheme A** [Candidates with no prior higher education. At least 120 credit units will be completed on-site.]

### Biblical Studies

80 credit units

Req'd	NTC Only	Number	Name	On-Site Inter-session	Off-Site	Directed Study/ On-line*
X	X	BS110	Intro to Biblical Studies		X	
X		BS120	Biblical Backgrounds		X	X*
Two of		NT201	Matt/Mark	X		
		NT202	Luke-Acts	X		
		NT203	Paul	X		X
X	X	NT304	Studies in Romans	X		
		NT306	Studies in the Gospel and Epistles of John	X		X
Two of		OT201	Law	X		X
		OT202	Prophets	X		X
		OT203	Writings	X		
X	X	BS300	Hermeneutics	X		

### Christian Theology and Church History

90 credit units

#### History

X		CH100	Church History 1		X	X*
X		CH110	Church History 2		X	X*
X	X	CH301	Wesley Studies	X		
X	X	CH302	Wesleyan Tradition	X		X
X		CT100	Introduction to Christian Theology		X	X
X		CT201	Person and Work of Christ 1	X		
X		CT202	Person and Work of Christ 2	X		X
X		CT203	Spirit and Mission	X		X
		CT204	Trinity and Creation			
X	X	CT310	Christian Holiness	X		

### Pastoral and Social Theology

130 credit units

		AS160	Introduction to Western Thought			X
X		PT110	Homiletics	X		
X		PT120	Evangelism and Church Growth		X	X
X	X	PT201	Worship and Sacraments	X		
X		PT202	Christian Counselling 1	X		
X	X	PT300	P & P Church of the Nazarene 1			X
X		PT310	Christian Leadership 1	X		X
X	X	PT311	Christian Leadership 2	X		
X		PT330	Marriage and the Family	X		
		PT340	Christian Counselling 2	X		
X		ST103	Religions in Contemporary Britain		X	X
X		ST150	Human Image			X
		ST200	Chr and Religious Education			X
X		ST201	Christian Ethics			X
X		ST203	Cross-Cultural Ministry	X		
		ST204	Missiology	X		



**General Elective from any area**

130 credit units

X			<i>General Elective from any area</i>	X
---	--	--	---------------------------------------	---

\*Modules for future on-line development



**Scheme B** [*Candidates with degree, not in Theology.* Note: In addition to exemptions granted to all holders of degrees, recognition of relevant previous study will also be given on an ad hoc basis. At least 120 credit units will be completed on-site.]

**Biblical Studies**

80 credit units

Req'd	NTC Only	Number	Name	On-Site Inter-session	Off-Site	Directed Study/ On-line*
X	X	BS110	Intro to Biblical Studies		X	
X		BS120	Biblical Backgrounds		X	X*
Two of		NT201	Matt/Mark	X		
		NT202	Luke-Acts	X		
		NT203	Paul	X		X
X	X	NT304	Studies in Romans	X		
		NT306	Studies in the Gospel and Epistles of John	X		X
Two of		OT201	Law	X		X
		OT202	Prophets	X		X
		OT203	Writings	X		
X	X	BS300	Hermeneutics	X		

**Christian Theology and Church**

90 credit units

**History**

X		CH100	Church History 1		X	X*
X		CH110	Church History 2		X	X*
X	X	CH301	Wesley Studies	X		
X	X	CH302	Wesleyan Tradition	X		X
X		CT100	Introduction to Christian Theology		X	X
X		CT201	Person and Work of Christ 1	X		
X		CT202	Person and Work of Christ 2	X		X
X		CT203	Spirit and Mission	X		X
		CT204	Trinity and Creation			
X	X	CT310	Christian Holiness	X		

**Pastoral and Social Theology**

130 credit units

		AS160	Introduction to Western Thought			X
X		PT110	Homiletics	X		
X		PT120	Evangelism and Church Growth		X	X
X	X	PT201	Worship and Sacraments	X		
X		PT202	Christian Counselling 1	X		
X	X	PT300	P & P Church of the Nazarene 1			X
X		PT310	Christian Leadership 1	X		X
X	X	PT311	Christian Leadership 2	X		
X		PT330	Marriage and the Family	X		
		PT340	Christian Counselling 2	X		
X		ST103	Religions in Contemporary Britain		X	X
Adv S		ST150	Human Image			X
		ST200	Chr and Religious Education			X
X		ST201	Christian Ethics			X
X		ST203	Cross-Cultural Ministry	X		
		ST204	Missiology	X		

**General Elective from any area**

130 credit units

X			General Elective from any area	X		
---	--	--	--------------------------------	---	--	--



**Scheme C** [Candidates with Diploma in Theology, not NTC. In addition to foundation modules, full recognition of previous study completed at the relevant level will be given on an ad hoc basis up to a maximum of 180 credit units.]

**Biblical Studies**

80 credit units

Req'd	NTC Only	Number	Name	On-Site Inter-session	Off-Site	Directed Study/ On-line*
X	X	BS110	Intro to Biblical Studies		X	
X	X	BS300	Hermeneutics	X		
X	X	NT304	Studies in Romans	X		
Adv Standing		BS120	Biblical Backgrounds		X	X*
Up to Four Modules Adv Standing		NT201	Matt/Mark	X		
		NT202	Luke-Acts	X		
		NT203	Paul	X		X
		NT306	Studies in the Gospel and Epistles of John	X		X
At least ONE module to be taken		OT201	Law	X		X
		OT202	Prophets	X		X
		OT203	Writings	X		

**Christian Theology and Church History**

90 credit units

Adv Standing		CH100	Church History 1		X	X*
Adv Standing		CH110	Church History 2		X	X*
X	X	CH301	Wesley Studies	X		
X	X	CH302	Wesleyan Tradition	X		X
Adv Standing		CT100	Introduction to Christian Theology		X	X
X		CT201	Person and Work of Christ 1	X		
X		CT202	Person and Work of Christ 2	X		X
X		CT203	Spirit and Mission	X		X
		CT204	Trinity and Creation			
X	X	CT310	Christian Holiness	X		

**Pastoral and Social Theology**

130 credit units

		AS160	Introduction to Western Thought			X
X		PT110	Homiletics	X		
X		PT120	Evangelism and Church Growth		X	X
X	X	PT201	Worship and Sacraments	X		
X		PT202	Christian Counselling 1	X		
X	X	PT300	P & P Church of the Nazarene 1			X
X		PT310	Christian Leadership 1	X		X
X	X	PT311	Christian Leadership 2	X		
X		PT330	Marriage and the Family	X		
		PT340	Christian Counselling 2	X		
X		ST103	Religions in Contemporary Britain		X	X
Adv S		ST150	Human Image			X
		ST200	Chr and Religious Education			X
X		ST201	Christian Ethics			X
X		ST203	Cross-Cultural Ministry	X		



		ST204	Missiology	X		
--	--	-------	------------	---	--	--

**General Elective from any area** 130 credit units

X			<i>General Elective from any area</i>	X		
---	--	--	---------------------------------------	---	--	--

\*Modules for future on-line development



**Scheme D** [Candidates with Degree in Theology, not NTC. Note: In addition to foundation modules, full recognition of previous study completed at the relevant level will be given on an ad hoc basis up to a maximum total of 180 credit units.]

**Biblical Studies**

80 credit units

Req'd	NTC Only	Number	Name	On-Site Inter-session	Off-Site	Directed Study/ On-line*
X	X	BS110	Intro to Biblical Studies		X	
X	X	BS300	Hermeneutics	X		
X	X	NT304	Studies in Romans	X		
Adv Standing		BS120	Biblical Backgrounds		X	X*
Up to Four Modules Adv Standing		NT201	Matt/Mark	X		
		NT202	Luke-Acts	X		
		NT203	Paul	X		X
		NT306	Studies in the Gospel and Epistles of John	X		X
At least ONE module to be taken		OT201	Law	X		X
		OT202	Prophets	X		X
		OT203	Writings	X		

**Christian Theology and Church History**

90 credit units

Adv Standing		CH100	Church History 1		X	X*
Adv Standing		CH110	Church History 2		X	X*
X	X	CH301	Wesley Studies	X		
X	X	CH302	Wesleyan Tradition	X		X
Adv Standing		CT100	Introduction to Christian Theology		X	X
X		CT201	Person and Work of Christ 1	X		
X		CT202	Person and Work of Christ 2	X		X
X		CT203	Spirit and Mission	X		X
		CT204	Trinity and Creation			
X	X	CT310	Christian Holiness	X		

**Pastoral and Social Theology**

130 credit units

		AS160	Introduction to Western Thought			X
X		PT110	Homiletics	X		
X		PT120	Evangelism and Church Growth		X	X
X	X	PT201	Worship and Sacraments	X		
X		PT202	Christian Counselling 1	X		
X	X	PT300	P & P Church of the Nazarene 1			X
X		PT310	Christian Leadership 1	X		X
X	X	PT311	Christian Leadership 2	X		
X		PT330	Marriage and the Family	X		
		PT340	Christian Counselling 2	X		
X		ST103	Religions in Contemporary Britain		X	X
Adv S		ST150	Human Image			X
		ST200	Chr and Religious Education			X
X		ST201	Christian Ethics			X
X		ST203	Cross-Cultural Ministry	X		



		ST204	Missiology	X		
--	--	-------	------------	---	--	--

**General Elective from any area** 130 credit units

X			<i>General Elective from any area</i>	X		
---	--	--	---------------------------------------	---	--	--

\*Modules for future on-line development

