

A Missional Strategy for the Church of the Nazarene to Reach Children in Swaziland

by

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A thesis submitted for the degree of Master of Theology

At the
South African Theological Seminary

August 2015

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The opinions expressed in this thesis do not necessarily reflect the views of the South African Theological Seminary.

DECLARATION

I hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

Trino Jara Gonzalez

15 May 2015

ACKNOWLEDGEMENT

This research has been a very difficult journey for me. A true challenge because for the last six years I have been dealing with innumerable life and ministerial challenges. The good thing is that the final goal of finishing this research has been achieved.

I want first of all give all glory and honor to God and His Son Jesus because it is in Him that I live every day.

There have been people that have encouraged me to keep going and finish this research; Court and Keren Miller who always pushed me to complete the task. Larry Bollinger my dear friend and boss for his encouragement.

Rev. Chariot Shongwe and the Swazi pastors who were very kind in allowing me to interview them. Active and retired missionaries for allowing me time and answer my interviews. The Swazi community as well the many children that gave me their answers even though sometimes we didn't understand each other because language barriers.

To Linda Brataan, Betty van der Berg and Rita Lao for their incredible support editing and formatting the document.

I want to express my gratitude to Dr. Anna-Marie Lockard for her patience and help. I have highly valued her corrections and recommendations.

Finally I want to thank my wife Anna for her patience and support.

To all of you a big THANK YOU!

Sincerely;

Trino Jara

ABSTRACT

Systems and values have driven society through history; many of these values cannot be deleted from societies and is passed from generation to generation. The church cannot be exempt from being influenced by these values. As a result, there has been a distorted worldview of the Church of the Nazarene in Swaziland toward children and their importance for the church and the Kingdom. Throughout the history of Christianity children have often been overlooked in the life of the Church. As this research has demonstrated the pattern didn't change in the history of the Swazi Church of the Nazarene; through its history these systems and values have influenced the local culture as well as the mission movement and was later absorbed by the local church and passed on through generations.

Much of this behaviour has been demonstrated through the years for several reasons: (1) due to missionaries serving as administrators rather than church planters; (2) the lack of a Wesleyan theology to assist pastors and future leaders of the church in developing a proper holistic ministry to children; (3) the practice of over-emphasizing statistics has contributed to overlooking the importance of children as one of the most vulnerable and fertile populations for the Gospel; (4) hindering children's rights to be included in the full participation and life of the church; (5) finally, the lack of updated guidelines provided to pastors and leaders about church policy. All these issues have negatively impacted the significance of children in the life of the Church. As a result, many children have been denied the proper investment of resources dedicated to their discipleship, mentorship, spiritual growth, and communion of the Church.

This research will demonstrate ways the leaders of the Church of the Nazarene in Swaziland may more effectively evangelise children and bring them into full communion with the Church.

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Chapter 1

INTRODUCTION

1.1 Background

The purpose of this chapter is to provide a background, purpose, and methodology of the research, as well as the statement of the main problem. Two reasons have motivated this research. First is the experience the researcher has gained over the last ten years coordinating the Compassionate Ministries Program for the Church of the Nazarene in Africa (Nazarene Compassionate Ministries International). NCM exists in and through the Church of the Nazarene to proclaim the Gospel to all people in word and deed (NCMI 2012:01). Through this ministry, support is provided to hundreds of thousands of children in the areas of education, health, and nutrition. Second, during my work I discovered that even though this ministry has been trying to provide children through a ministry approach which includes evangelistic and discipleship aspects, the Church of the Nazarene has always been ineffective in achieving its evangelistic goals amongst children, particularly in Swaziland.

In 2006, the researcher was asked by the Global Ministry Center of the Church of the Nazarene International in Kansas City USA, to make a survey and to prepare a proposal that could allow the Church to improve the approach in ministering to children. After months of intensive work visiting the field and consulting pastors and leaders from different African countries, a proposal named “Building Children for the Kingdom” was prepared and submitted.

The proposal suggested that through training involving an action-reflection-action process, pastors and church leaders would understand the importance of children for the Church and the Kingdom of God and what the Bible and the *Manual* of the Church of the Nazarene teaches about it. The project also proposed a five-year

strategic plan to reach at least four million children through the Jesus Film and other available evangelistic tools for discipling and mentoring at least 40% of those children, enabling them to become full members of the Church of the Nazarene in Africa by the year 2010. Unfortunately, because of different leadership priorities and agendas, the proposal was rejected by the African Regional leadership and the project was never implemented.

This research will demonstrate whether or not Swaziland lacks a proper missional strategy toward children. Swaziland has been a privileged nation with the Church of the Nazarene since it started in 1907 through the work of the American missionary, Rev. Harmon Schmelzenbach whose vision was focused in evangelism, church planting and leadership development. (Felts, Maseko Moon, Zanner, n.d.) p.226.

But since its beginning, the Church of the Nazarene was engaged in supporting the Swazi people not only in spiritual matters, but also in the social areas of education and health. The Church of the Nazarene established one hospital in Manzini and seventeen community clinics across Swaziland. There are also thirty-eight schools including thirty-three primary schools, one secondary school and four high schools spread across the country providing education and medical attention to hundreds of thousands of children.

1.2 Statement of the Problem

There has been a lack of a proper missional strategy from the Church of the Nazarene for evangelising children in Swaziland.

1.3 Main Problem

What is the best missional strategy for evangelising children in Swaziland?

1.4 Key Research Questions

Several questions arose while trying to figure out what could have happened; (1) Could it be that the sudden exit of missionaries from Swaziland and a lack of planning and preparation of the Swazi church for this change, affected the impact of the church in the Swazi society? (2) Was the emphasis on children and their value for the mission of the church not sufficiently recognised by the Swazi Church of the Nazarene? (3) Could this be an incorrect interpretation from pastors and church leaders about what the Bible says about the Great Commission and the importance of children in God's Kingdom? and (4) Was there confusion and misunderstanding about what the *Manual* of the Church of the Nazarene stipulates about when and who could become full communion members?

1.5 Hypothesis

The Church of the Nazarene in Swaziland has lacked an effective missional strategy for evangelising children.

1.6 Delimitations of the Study

This study will be limited in scope to the Swaziland Central district of the Church of the Nazarene.

1.7 Value of the Study

The findings of this research will be valuable to assist the Church of the Nazarene leaders in Swaziland Central District, to recognize the value and future potential of their mission to children.

1.8 Research Methodology

The research methodology used for this study will include a qualitative research design with structured interviews and questionnaires. These will be used to investigate the historical and cultural backgrounds in order to reveal the contributing

factors to the lack of a missional strategy for children in Swaziland. This study will use the following research methodology:

- a. Personal, group and in-depth interviews performed with selected active and retired pastors, leaders, missionaries, teachers, and community leaders from different areas where the Church of the Nazarene is ministering in Swaziland Central District. The interviews will include men, women, children and young people. Comprehensive questionnaires will be developed to collect the information from individual people. The interviews will include at least 150 people including pastors and church leaders, active and retired missionaries.
- b. A second tool to be used is children's focus groups to generate discussion that will analyze the situation that they are experiencing within the Church of the Nazarene in Swaziland. Also a questionnaire will be designed to collect the information. Focus group interviews will be conducted including pastors and leaders from 42 churches that composed the Swaziland Central District. Focus groups interviews will be conducted involving at least 350 children aged from 8 to 15 years old from 12 primary and secondary schools
- c. The study will include the review of available literature, and articles from books printed by the International and the African Church of the Nazarene. The review of literature will include the following:

The history of children's ministries in the Church of the Nazarene will be considered, focusing on the history of the children's ministries in Swaziland.

The different socio-cultural beliefs and practices of the Swazi society towards children will be examined to determine if this has impacted evangelism and discipleship of children in the Church of the Nazarene in Swaziland.

A biblical and Wesleyan theological perspective of children will be a major reference source.

1.9 Research Structure

The structure of this study will be as follows:

Chapter two will analyse the missional work of the Church of the Nazarene in evangelizing and discipling children in Swaziland. The information for the chapter will be gathered through personal and focus group interviews. The key research question will be examined: Did the mass exit of missionaries from Swaziland cause weakness in Swaziland leadership – which in turn caused a lack of planning by the Swazi church?

Chapter three will be a study of the biblical and theological perspectives of children. The chapter will also include references about the Wesleyan belief about children. The Church of the Nazarene follows a Wesleyan doctrine. The study will also analyse the impact of a statistically oriented church on children, and what could be the case if the church were more mission-oriented in its mission strategy for children.

Chapter four will examine Swazi culture and its impact on the life of children and how cultural practices and beliefs have influenced the church in its ministry to children. Important information will be provided about the perspective of Swazi children regarding the church and how they feel about and view the church. Also included is an analysis of the reasons that pastors misunderstand what the *Manual* of the church says about membership and who can be received as a full communion member of the church and how this affects the conception that Swazi pastors have about the importance of children for the church and the Kingdom of God. The information will be gathered through personal interviews and focus-group interviews with active and retired missionaries, pastors, and lay leaders in Swaziland.

Chapter five is a detailed reflection on the heart of God for children, Children in God's mission, the value of children for the church and how important they are for the development of the community, the interaction between church and the schools. This chapter will propose a plan for the pastors and leaders of the Church of the Nazarene in the Swaziland Central District to use their resources, advantages, and possibilities and how Children could be included in the vision and strategy of a mission-minded church.

Finally, chapter six will conclude with a summary of the research and recommendations for further research.

Chapter 2

Missional Strategy in the Church of the Nazarene with regards to Children's Ministries

2.1 Introduction

The purpose of this chapter is three-fold: First, to analyze the missional strategy followed by the Church of the Nazarene leaders in Swaziland Central District. Second, to demonstrate how Swazi culture has impacted evangelism to children. Third, to investigate whether the mass exit of American missionaries in Swaziland left a weakened Swazi leadership.

This chapter is divided into five sections that show the result of the research of the historical philosophy of the Church of the Nazarene about the work done in ministering to children.

Unfortunately, there is not a lot of historical information in the archives of each of the Global Ministry Center (GMC) in Kansas City, the African Regional Historical Archives at the Nazarene Theological Bible College in Muldersdrift, Johannesburg, and the Swaziland Central District Office. At the GMC in Kansas City, there is very little information about Global Children's Ministries in Africa, specifically what's related to Swaziland Central District. As Mrs. Meri A. Jenssen from the Nazarene Archives at GMC in Kansas City described in a message sent to the researcher dated 11 January, 2011, the amount of information the GMC has in their files is a "pitiful amount what they have on Swaziland Central District" (Jenssen 2011).

Within the directory of the historical archives at GMC, there is a list of files about Swaziland, titled "Districts World Mission Africa Region, Swaziland General Files." In this folder there is a list of general historical documents about the work of the Church of the Nazarene in Swaziland. The document is divided into 11 sections:

- **History:** Contains information about the missionary work in Swaziland, including correspondence, brochures, pictures, and copies of the newspaper "The Times of Swaziland."
- **Reports/Committees:** Contains reports and minutes from different boards and committees, statistical reports, correspondence between the church and the Swazi Government, brochures, and the constitutions and policies for the Swaziland Nazarene Schools and Swaziland Educational Council and Board of Trustees. There is also a sub-section containing the constitution of and correspondence from the Swaziland National Board.
- **Publications:** A small archive of publications written in SiSwati.
- **Correspondence:** General correspondence concerning the work of the Church of the Nazarene in Swaziland.
- **Legal Files:** Registration papers, taxes, property inventories, deeds, and powers of attorney.
- **Education/Property:** Property policy, guidelines, assessments, and reports.
- **Health care/hospital:** Documents about the Nazarene Health System and hospital.
- **Audio-visuals:** Swaziland preachers' meetings (cassettes).
- **Photographs:** A pictorial archive of the history of the work of the Church of the Nazarene in Swaziland.
- **Church Growth:** Mostly minutes from yearly meetings.
- **Miscellaneous:** Maps, newspapers, and the mission bulletins.

There is also a document containing letters and reports submitted by missionaries as well as Swazi leaders to the World Mission Department of the Church of the Nazarene International (Felts, Maseko Moon, Zanner, n.d.)

The World Mission Department is a division of the Church of the Nazarene International. It is also the administrative department of the General Board who is the corporate arm of the Church of the Nazarene. The Department of World Mission is responsible of carrying out the task of evangelism in World Mission areas.

Specific to the Swaziland Central District, there is only a record of district journals from the district assemblies from 1987 to 2009, the constitution for the Swaziland Central District, and the letter about the partition of the Swaziland Central District from the Swaziland North District on the 30th of August, 1988.

The researcher had the opportunity to search through some of the district assembly journals in Swaziland and there was no information contained within about Children's Ministries.

2.2 Missional Strategy of the Church of the Nazarene in Swaziland

While analyzing the missional strategy of the Church of the Nazarene in Swaziland, it would be useful to consider the Global Church of the Nazarene's strategy at a glance. Looking retrospectively, children in the Global Church of the Nazarene have been part of the mission, but most of the time they have been just objects and not subjects of ministry; recipients of services more than people with spiritual needs. Historically, children have been seen just as the "children of the church" and not as people who need to know Jesus Christ and experience His salvation.

Children are people who need to be seriously discipled and mentored to become what God intended them to be, achieving their full potential to serve the Lord and their communities. Unfortunately, for years the leadership of the church has overlooked the value of children, relegating them to become the future of the church and not the present.

Larry Bollinger explains the main struggles that Children's Ministries in the Church of the Nazarene International have endured in the last 20 years: "Denominationally the CON has not had a strong global program ministering to children. The department responsible for Children's Ministries in the denomination has only recently begun to dream outside of the USA/Canada regions. I think we still have much to learn about developing and encouraging a Global Children's Ministry" (Bollinger 2010).

On the other side, Linda Boardman (2010), retired Global Director of Children's Ministries for the Global Church of the Nazarene, explained that one of the main challenges the church faced for many years was that there was no integration between the many efforts the church outside of the United States and Canada in regards to Children's Ministries. There was always a disconnection between

ministries being done by Sunday school and ministries being done by others, like Nazarene Compassionate Ministries.

Boardman also explained that one of the limitations of local churches in World Mission areas was that, according to the church, there was always a very limited perception of Children Ministries as never beyond, what she calls, "classic Sunday school". This approach limited the church to teaching children Bible lessons and that was believed to be enough. Unfortunately, there was no real Christian formation that could help children to understand God's love for them and that they were also included in the plan for salvation. This kind of mindset has hindered the complete inclusion of children in the full life of the church. They are "just the children" and, with this mentality, Boardman continues explaining: "Historically in the Church of the Nazarene it has been the belief that Sunday school ministries were enough for children. There have not been discipleship programs for children in place, just "classic Sunday School", relegating children to mere recipients of Bible lessons without the specific goal to disciple and mentor children" (Boardman 2010).

Throughout its existence, the Global Church of the Nazarene has focused its attention on adults and youth, overlooking the value of many children. "For years the Church of the Nazarene has placed high importance in adults and youth" (Boardman 2010). Bollinger also confirms the same sentiments when asked about the main problem for pastors and church leaders in the International Church in understanding the value and the contribution of children in the building of the Kingdom of God, and why the focus is more about adults, overlooking children. His answer was, "Pride, kingdoms, silos, votes, and they offer little income, only expenses" (Bollinger 2010).

As for the Church of the Nazarene in Swaziland, it started in 1907 through the work of the American missionary, Rev. Harmon Schmelzenbach. Since its beginning, the Church of the Nazarene was engaged in supporting the Swazi people not only in spiritual matters, but also in the social areas of education and health. The Nazarene church has established one hospital in Manzini and 17 community clinics spread out over the whole of Swaziland. There are also 38 primary schools, a secondary school, and four high schools spread over the country, providing education to more than 25,000 children. The Nazarenes have also established both teaching and nursing colleges which prepare teachers and nurses to serve the country. Organizationally,

the Church of the Nazarene in Swaziland is divided into four districts, viz. Central, North, South and West, comprised of 132 organized churches and two preaching points, and with a full membership (i.e., regular and associate) of approximately 10,390 (Snyman 2008). Since 1988 Rev. Cariot Shongwe has been the district superintendent.

Soon after the missionaries had arrived it became apparent that the preaching of the Word would have to be complemented by Compassionate Ministries: the training of the uneducated and the caring of the sick. Schools were established and medical missions were called into being. Today, the Church of the Nazarene is deeply involved in the fields of education and health care, working hand-in-hand with national government authorities in highly specialized and professional areas (Zanner 2008).

In the group interview to the Swaziland AIDS Task Force, the group of ladies agreed that in the past, "Missionaries care about spiritual things, but would be doing things for the people and not teaching them" (AIDS Task force 2008). The emphasis of missions was merely to provide medical and educational services to the Swazi people.

This is very well reflected in the missionary book published by the general church in 1985 called *Meet Your Missionaries* (1985). When the book was published, World Mission had 279 missionary units (both a family unit and a single missionary are defined as a family; it doesn't matter the number of members) assigned in different world areas: 72 singles and 207 couples. That was a work force of 486 people in the mission field. One-hundred and three active missionary units were assigned to Africa. From that number there were 41 mission units assigned to Swaziland of 22 singles and 19 couples, for a total of 62 missionaries actively serving. The figure below shows the largest percentage of missionaries assigned to Africa to serve in Swaziland, most of them doing medical, teaching, nursing, and administrative work.

Missional Strategy in the Church of the Nazarene with Regards to Children's Ministries

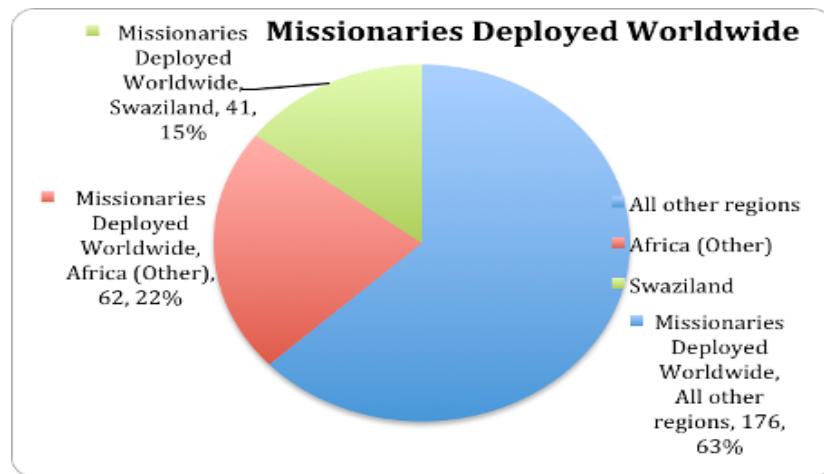


Figure 2.1. Distribution of missionary units Worldwide, Africa and Swaziland in 1985.

	Number of Missionaries	Percentage of Missionaries
Medical	15	24,19%
Nurses	11	17,74%
Teachers	15	24,19%
Administrators	7	11,29%
Bible College	4	6,45%
Teachers Training College	1	1,61%
Nursing College	2	3,23%
Preaching	1	1,61%
Clergy	1	1,61%
Evangelism	2	3,23%
Campus Coordinator and teacher at University College of Swaziland, Kwaluseni	1	1,61%
Christian Literature and Radio Ministries*	2	3,23%
Total	62	100,00%

Figure 2.1. Distribution of missionary units in Swaziland in 1985.

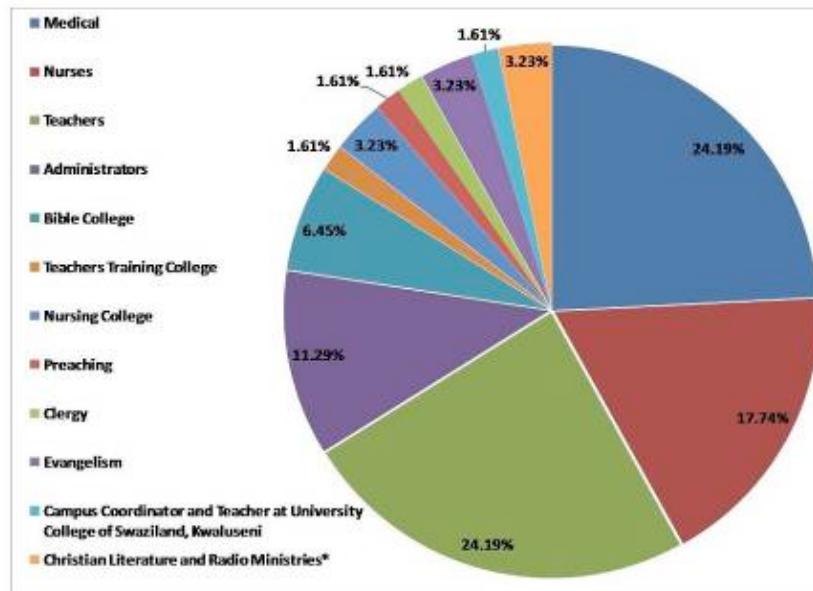


Figure 2.2 Distribution of missionary units in Swaziland in 1985.

Even though many of the missionaries were assigned to do tasks not related with church planting and evangelism, they spent a good part of their time sharing the Gospel with the Swazi people, including children. Their approach was very limited, teaching "classic" Sunday school lessons as Rev. Shongwe says in his interview, describing whether there were teachings about conversion, discipleship, and membership for children: "Missionaries didn't teach. They only taught non-age specific things (referring to general Bible subjects) and general Sunday school, not only for children. There was no training in discipleship." Again Mr. Gama speaks, "Missionaries put strong emphasis on conversion and responsibilities to become a Christian" (which makes sense due to the animistic background of the Swazi people) and "there were also strong emphases in probationary periods to be accepted as a member of the church (Shongwe 2008).

Most of the missionaries interviewed didn't seem to have a clear understanding of what holistic ministry for children meant. The perception was that educating and evangelizing children meant holistic ministry. Bill and Juanita Moon in their interview, when asked whether there was a holistic approach to Children's Ministries during his ministry in Swaziland, point out: Yes, there was Sunday School, schools' feeding

scheme, schools' evangelism program and the blessing of Bible knowledge being a required subject. Advantage was taken of this to instill the reality of God into the students." Rev. Edna Lochner, a Nazarene missionary who served in Swaziland for more than 38 years of ministry in Swaziland (20 years teaching and supervising Nazarene day schools, 18 years directing Nazarene literature work) agrees, saying: "Definitely, when children and youth are living 24/7 in a hostel and going to a Nazarene Primary School where school started with prayer, singing and scripture before anything is done. Then Bible is taught during the school day. Vacations filled with church camps and VBS classes. I consider it holistic. Missionaries helped them through marriage." (Lochner 2010).

Another retired missionary interviewed, Dr. Robert Gailey, who served in Swaziland, spoke about this same issue: "Oh, yes indeed. Not only did we have a program of school evangelism, but we also inaugurated a feeding scheme, which was funded by an overseas NGO. They built a kitchen for us so that we could give one hot meal a day to each of the 600 children in school at Siteki. However, our resources were stretched very thin in those days (I suppose they always are).

Missionaries did some efforts to reach children. In January 1978 the mission decided to hire a school evangelist: Miss Juliette Ndzipimandze, a faithful member of the Church of the Nazarene. Rev. Ndzipimandze's plan was to spend four days at a school. Each day she would spend at least two evangelistic sessions with the children, younger ones first and then the older ones. She also made time for the teachers in fellowship, counselling, and prayer. (Moon 2004:67-68).

In another historical document, Rev. Moon explained how missionaries could collaborate with the school evangelist and participate and help to consolidate the evangelistic work among children.

"This year, a step of faith was taken; a spirit-filled, God-called evangelist was employed to conduct school revivals. The program required that, typically, the evangelist would visit 3 schools a month, Tuesday through Sunday, letting God guide her into anything from speaking to the children to holding buzz—sessions with the staff. If the local pastor so desired (and so far, they all have) she would speak in the Sunday—morning service,

By extrapolating from the student population it was found that the evangelist had spoken to more than 1000 listeners in 9 weeks. This would, of course, include several repeat sessions with the same audience at each school visited.

Even more exciting, God has lead her to extend the program, as prior commitments would allow, right into November of this year. The total audience population will by that time number ± 30 000 contacts.

Where the missionary fit into this? One area that comes to my mind in “follow-up”. For example, a missionary staff of high morale could be divided into teams to conduct periodic workshops for the Swazi staff of those schools in which the evangelist had recently visited in order to equip them to consolidate the spiritual gains among their children”.
(Felts, Maseko, Moon, Zanner n.d.) p 197.

The concept of having a school evangelist developed a very good relation between the schools and the local churches; “Juliette kept faithfully lists of those (children) that accepted Christ. On the closing Sunday she would have a regular service at the local church. At the time she would call the teachers to the front and present them with the list, charging them with the responsibility to disciple the new believers, “You are their leaders”, she said with authority. “The children will follow wherever you go.” (Moon 2004:68-69).

It is clear that, as the Moons described, Miss Ndzimandze was doing an incredible job. The great challenge for the pastors at the time was the capacity to understand the importance that discipleship and mentorship produce in the lives of children. The evangelist did her job and now it was the responsibility of the church to disciple the children and to include them in the full life of being a disciple of Jesus Christ. This caused a limited perception understanding the total needs of Swazi children had resulted in no specific ministries for discipleship and mentorship of children. Again the distortion of the concepts made the missionaries believe they were doing the job. The perception was that discipleship and mentorship was happening during the frequent revivals, camps, and Sunday school and that it was enough for the children.

2.3 Impact of culture on evangelization of children

Peterson writes about the major challenge for society when traditions become traditionalism.

"Traditions are established customs, often handed down through the generations and generally observed. Traditionalism is the excessive respect for tradition that gives it the status of divine revelation"

Peterson (1992:146).

Using Peterson's understanding of the concepts of tradition and traditionalism, traditions become so rooted in the life of the society that, at the end, it is tradition that dictates human behaviour. Unfortunately, these traditions become so rooted in the life of people that, little by little, the perception of what God's intentions are get distorted, forgotten, or even replaced for other precepts that are not from God.

In the case of the mission movement, could social behaviours from the Roman, Greek, and Jewish societies regarding the value of children have permeated the church, somehow becoming a kind of "traditionalism", that has caused leaders throughout the history of Christianity to overlook the importance of children for the church and the Kingdom of God and instead cause them to focus their attention on adults? The proclamation of John 3:16 (NIV) reminds us that the gift of salvation is inclusive for all humankind inhabiting the world and, "that whoever believes in him" is a general affirmation that does not necessarily relate to a specific race, gender, or age group, but is inclusive to every person created in the image of God. This includes children in that if they decide to open their hearts and accept Him as their personal Saviour, they will live forever with Him!

Garrison (2004) refers to the need for Christians to work together in the church planting movement, but also applies to the theme of this research.

Traditionally children in the Swazi society are viewed as having no value, being second class, and lacking any voice, political influence, or precious commodities for the families (Gama 2008). These traditions have become serious obstacles for the church of the Nazarene in Swaziland in fulfilling the Great Commission, especially in the context of reaching children with the Gospel and involving them fully in the life of the church. Scholars like Wes Stafford and Hugh Dickey speak about these

challenges faced by societies when dealing with the issue of valuing children. "Children could simply be looked upon as unimportant, second rate" Stafford (2007:206). Because children have been considered "second class," the effort to invest time and resources to make them real disciples of Jesus Christ has been overlooked. In his article "*Releasing the promise within. Relaying God's hope to the next generation*" which appeared in the May 2007 issue of Restore Viva Network magazine, Hugh Dickey points out,

"There are two tragedies that can be observed in the Christian education of children today. The first is that children are often taken only as far as step one. They are told stories from the Bible or taught basic doctrines, but not consciously led into any life-changing personal relation with God. A second is that we can jump from step one to step three. We tell children about God and how He wants them to live and then say; "Go and do these things". But this is placing an impossible burden on their shoulders, since no one has the ability to live for God in their own strength. So often the message children receive is basically, "Be good!" Of course they try, but soon they become disillusioned and give up." (Dickey 2007:6)

Dickey refers to the necessary second step, which is involving discipleship. This entails promoting a personal and permanent relationship with God and, more importantly, the need to make children feel fully involved in the life of the church through an intentional "insertion" of children in the full communion life of the church when they have fully accepted Jesus as their personal Saviour. This also includes their deployment to serve their neighbours as an act of praise to God.

Keith J. White and Mill Grove, speaking about obstacles that bar the realization of hope for children said the following;

"Our language and philosophy, cultures and traditions unconsciously shape everything that we do, and they are the most stubbornly resistant to the change and reformation that Jesus called for when he placed a child in the midst of his disciples and warned that unless they repented, they would

not enter the Kingdom of Heaven" White and Grove (McConnell Douglas, Jennifer Orona, Paul Stockley 2007:205).

Robert Bogdan and Steven Taylor quoting Herbert Blumer about the theory and methodology of qualitative investigation, referred to what is called "symbolic interactive" methodology. (1962-1969), pointing to three basic premises of interpretation of human conduct:

- 1, People react around things and even around other people based on the meaning of these things that people have for them. It is the meaning of things what determines the action.
- 2, People learn from other people to see the world through interaction.
- 3, People interpret and assign value to other people, things and themselves through a process of interpretation. (1986:24,26)

Based on what Bogdan and Taylor are saying, there has been a permanent transference of behaviours from one generation to another that has historically affected the context and the way reality is perceived. It doesn't matter what Jesus said about the value of children for the church and the Kingdom of Heaven; the attitude of the leaders of the church has been determined by the definitions of the society and not by what He said. Interpretations resulting in practices that became part of the cultural traditions of the people have been dictating how the leaders of the church perceive Children's Ministries.

The fact that children were and still are not important in the Swazi society, as will be further pointed out in chapter 4, has also impacted the way missionaries viewed the value of children in their evangelistic efforts. Of course, in the early days of the church of the Nazarene in Swaziland, the perception was that ministry to children involved providing them with biblical lessons.

2.4 Impact of American missionaries exiting Swaziland: Weaknesses in Swazi leadership.

The work which Nazarene missionaries did in Swaziland had an incalculable impact on the Swazi society. The Church of the Nazarene has been an instrument used by God in providing education for entire generations of people. As Dr. Zanner wrote at the foreword of a brochure *Nazarene Education in Swaziland*, published in 1983 during the celebration of the 73 years of the Global Church of the Nazarene.

However, even though the missionary work in Swaziland is reflected in various aspects of the Swazi society, there have been several historical reasons for which their work overlooked a clear strategy that's intended to disciple and mentor children as leaders in the process of development in the missiology of the Church of the Nazarene in Swaziland. Therefore, a holistic ministry to children was not placed on the evangelistic agendas of the key leaders, which is considered one of the main weaknesses that showed up upon the exit of the missionaries.

First of all, the missional work of the General Church of the Nazarene and its approach toward Children Ministries was absorbed by missionaries assigned to serve in Africa and transferred to African church leaders. This has heavily influenced the way Swazis see children. As it has been said before, behaviours from one generation to another have affected the historic way the Swazis appreciate reality. The Swazi society and the royalty have historically kept the Church of the Nazarene in high esteem for its contribution to the education and health care of its people. In that regard also, the practice and "culture" that came with the missionaries, starting with Harmon Schmelzenbach at the beginning of the last century to the last missionary living and serving today in Swaziland, still influences the way of thinking of the Swazi people.

If at the time missionaries came to Swaziland, their approach to Children's Ministries was limited to simple evangelism and Sunday school classes, then the perception of the Swazi people could have been that it was enough because the missionaries were the teachers of the truth and Swazi people were learners and followers. At this point, it doesn't matter what Jesus said about the value of children for the church and the Kingdom of Heaven. The attitude of the leaders of the church has been determined by the definitions of the missionaries and not by what He said. These

interpretations have resulted in practices that became part of their worldview and somehow have joined their cultural traditions dictating how the leaders of the church perceive children.

A second situation that may have contributed to this neglect has been the reality that most missionaries who were assigned to serve in Swaziland didn't come to do specific evangelistic and church planting work; most of them came to perform tasks which were not related with church planting and discipleship as it was intended to be in the beginning. As a historical document found at the Nazarene Archives states,

"The motives for the Church of the Nazarene were to Evangelize a nation, develop literate workers and disciple converts." Letters & documents (n.d.) section 3 Philosophical Statement for Nazarene Schools in Swaziland.(Felts, Maseko, Moon, Zanner n.d.) p6.

In an interview with Mr. Gama dated 2008, a Swazi national teaching at the Nazarene Theological College in South Africa, said, "Missionaries came to Swaziland not to focus on evangelism but to do administrative work at the hospital and schools. Through the history there has been a good impact in the academic performance of many students educated in Nazarene institutions. Missionaries succeeded in educating the Swazi people, but not good decisions for Christ" (Gama 2008). Dr. Zanner, speaking about the same issue in his interview, says, "The Church has, from the beginning of missions in Swaziland, placed great emphasis on schools, and the relationship between the local churches and schools was good.

But schools concentrated on formal education and, arguably, neglected spiritual aspects apart from formal catechism/church rules" (Zanner 2008).

In Rev. Carriott Shongwe's opinion, even though missionaries came to do medical, educational, and administrative work at the hospital, clinics, and nursing, primary, and secondary schools, they were also allowed to do evangelistic work. In fact, there are a few churches in the Swaziland Central District started by doctors and teachers (Shongwe 2008). The researcher also spoke with Rev. Clive Burrows, retired missionary and Nazarene pastor in England who served for 20 years as a teacher and principal at a Nazarene Bible college, church advisor, youth advisor, and leader in church planting and evangelism in Papua New Guinea. In Rev. Burrows' words;

I would say almost 70% of missionaries had either a medical or medical-administrative role in PNG. There was a separation into two separate Mission Councils during the early years we were there. There was a Medical Council and Church Planting Council. This offended many of the hospital staff as they thought it cut them off somewhat and several of them did give some supervision in village churches but it did release more missionaries to work in church planting, church development and pastoral education (Burrows 2010).

The concept of evangelists for children influenced the thinking of many leaders and was exported to other countries in southern Africa. At the time, there were many Nazarene students coming to Swaziland to study at the Swaziland Nazarene Bible College. This is the reason why Rev. Kanenango came up with the idea of training evangelists for children all over the Africa Region.

Unfortunately, this legacy of having a very shallow knowledge about what holistic ministry to children has been transferred to Swazi pastors, influencing and weakening their approach to ministries to children. When the researcher interviewed Rev. Shongwe about this issue, his answer was, "Pastors and other leaders do not have a clear understanding about what holistic ministry to children is. Most of the time work with children overwhelms pastors, because it required too much work" (Shongwe 2008). Similar answers were given when pastors were interviewed. The general answer was yes, but the answer was conditioned by the missionary perspective of holistic ministry to children as having classes and programs for children; it was seen as having kindergarten, Sunday school, VBS, NMI, camps for children, and revival times in schools. A holistic approach is something unknown to them therefore there is a wrong perception that Children's Ministries demand too much work.

Another aspect that plays an important role in the perception the Swazi leaders had about children was that the education which pastors were receiving at the Bible school did not include any training, neither in Children Ministries nor in discipleship. Incredibly, the education institution in Swaziland did not include any specific training in their curriculum, which is still reflected in the Diploma in Theology Programme and Curriculum of the Swaziland Bible College (Annexure # 1). Children's Ministries and

discipleship are subjects within a course and not a full educational course. Consequently pastors have not been educated to understand the heart of God for children and their importance for the church and the Kingdom of God.

Another consequence of this neglect of Children Ministries is that there was not enough investment from the mission in discipleship and mentorship training materials. As Rev. Shongwe says, "They tried hard to mentor children but there was never any order in doing it. There were no training materials" (Shongwe 2008). Juanita Moon adapted some lessons for children that became the only resource that the schools were using to "disciple" children: two booklets with thirteen lessons called Basic Bible Studies for Children and a teacher's guide for the booklet. This booklet had thirteen basic Bible studies that included a lesson and memorizing Biblical verses. The material was very useful at the schools when it was translated from English into SiSwati.

Today the success of the Nazarene education system in Swaziland shows excellent results: professionals, prime ministers, nurses and even royal family members have been educated in Nazarene schools. The results could have been unimaginable if only the Swazi church could have understood the value of children for the church and for the Kingdom of God. The impact in the society could have been extraordinarily reflected in the health and spiritual well being of the Swazi people.

It is important to mention that in the 1980s, when Missionaries where requested to leave Swaziland, passing all their responsibilities to the Swazi leaders, many of the leadership models had already been absorbed in the Swazi leadership, including their view about children. This view has been shaped through all the years during which the Nazarene missions, with its shallow understanding about holistic ministries to children, could not set a proper strategy to minister to children and the Swazi society with its culture of underestimating the value of children. The Church of the Nazarene in Swaziland Central District is still struggling to understand the value of children and those children are "disciples in formation and not disciples in waiting" (Boardman 2010). Throughout history Nazarene schools have educated hundreds of thousands of children but the cycle going from evangelism to discipleship, mentorship, and to the full insertion of the children in the full life of the church and their further deployment to serve God and their neighbours have somehow have

been very weak not be considered in the strategy of the church. That may have contributed for this small country to become one of the most affected with the HIV/AIDS epidemic. The Swazi children cry, “*You are losing us*” Leadhinghan (2003:10).

2.5 Conclusion

The purpose of this chapter was to: (1) Analyse the missional work of the Church of the Nazarene in evangelizing and discipling children in Swaziland Central district; (2) Demonstrate the impact of Swazi culture on the evangelization of children; (3) Demonstrate the impact of missionaries leaving Swaziland upon Swazi leadership.

Even though the Church of the Nazarene in the Swaziland Central District keeps providing excellent education and health services for thousands of children and their families, the cycle of evangelism, discipleship, and full integration in the life of the church was overlooked. Former missionary Harmon Schmelzenbach's vision of evangelism, church planting and leadership development was developed, but unfortunately it left many children behind because of the lack of a proper strategy of holistic ministry to children.

The exit of missionaries from Swaziland in 1988 indeed affected the development of several ministries including health and education, especially because of economics and personnel. Even though these ministries were affected, the Church of the Nazarene in Swaziland Central District had already shaped its perception about the values of children with missionaries or without them; the view toward children was already established and rooted in Swazi culture and traditions of the church.

Chapter three will demonstrate a biblical and theological study of child evangelism from a Wesleyan perspective. Research will also be presented on the impact of a statistically-oriented church versus a mission-oriented church and how those views impact the missional strategy of children.

Chapter 3

Biblical and Theological Perspectives on Children

3.1 Introduction

The purpose of this chapter is to develop a biblical and theological perspective of children. This will include references to the Wesleyan belief of the importance of evangelising children. The chapter will also include the impact of a statistically-oriented church on children versus a mission-oriented strategy for reaching children with the gospel of Jesus Christ.

The information provided in this chapter has been collected through interviews with leaders from the Global Ministry Center (GMC) of the Global Church of the Nazarene in Kansas City who are fully involved in the Children's Ministries of the church, as well as pastors, active and retired missionaries to Africa, and different people who have been involved both in the past and present in the development of the Church of the Nazarene in Swaziland. The information was also collected through individual and focus group interviews with pastors and lay people in the Church of the Nazarene from the Swaziland Central District. Historical archives and publications at the Regional Office in South Africa have been consulted to extract important data that has contributed to the investigation. Finally, there has been exhaustive research using various literature resources concerning Wesleyan Theology, which specialized in Children's Ministries.

Tollestrup (McConnell D, Orona J and Stockley P (eds) 2007:185) posit the following:

“Children are a promise of hope for every generation. They are the tangible hope of renewal of humanity. Of course, we are not restricting the notion of hope as something projected out into the future; assuming that when the child becomes an adult the fruition of hope is realized. On the contrary, children are intrinsic to hope in the present; to the degree to which they are nurtured, empowered and respected, hope is

expressed. Children are the presence of the future.”

Children are the eternal sign that there is life and hope for the future of human existence. In every place where there is a child, there is always the certainty that God is promising a future for His people. Children should also be the signal that affirms to the church the promise that the Kingdom of God has come to earth to be with all humankind. Therefore children should be nurtured and valued as an active part of the life and work of the church. Linda Wagener (McConnell D, Orona J and Stockley P (eds) 2007:196) writes:

“The birth of a child is a symbol of life’s possibilities. God promises that His historical purposes will endure beyond our own time into future generations.”

3.2 Biblical and Theological Perspectives of Children

From the beginning of creation God has shown a special interest in the vulnerable, marginalized, and excluded people from society. Throughout the Old Testament the Word of God speaks of His concern for the orphans, the widows and foreigners in Exodus 22:22 (NIV), Deuteronomy 10:18; 24:17 (NIV); Psalms 10:18; 68:5; 82:3; 146:9 (NIV); Proverbs 23:10-11 (NIV), and Malachi 3:5 (NIV). In Psalms 65:8, God proclaims Himself “a father to the fatherless, a defender of widows” (NVI). This is important for the church to understand that God is the Creator and His intentions do not stop just in creating human beings. He is interested in protecting the marginalized and vulnerable. The Bible speaks about God’s favour and purpose for all His children to “grow in wisdom and stature, and in favour with God and man” (Luke 2:52 NIV) as did His only beloved son, Jesus. In this context the church must work hard to understand God’s heart for children. Children are not only a promise of hope but are also included in His mission of redemption. Unfortunately, as this research has mentioned in the previous chapter, in a society where relations between adults and children are determined by cultural backgrounds, there is always the tendency to underestimate the value of children.

“Our language and philosophy, cultures and traditions unconsciously shape everything that we do, and they are the most stubbornly resistant to the change and reformation that Jesus called for when he

placed a child in the midst of his disciples and warned that unless they repented, they would not enter the kingdom of heaven" White and Grove (McConnell D, Orona J and Stockley P (eds) 2007:205).

There are a number of issues that the church needs to turn its attention to. At the very first stage, the church needs to turn its attention and focus on Theological and Biblical perspectives that speak about the value and purpose of children for the church and God's Kingdom as Wes Stafford points out, "In more powerful and dramatic ways than most of us can imagine, God delights in using children to build His Kingdom precisely because they are children, unsullied vessels in His hands" (Stafford 2005:211). Throughout Biblical history children have been designated a special place in the mission and purpose of God for humanity.

"The child is a person created in the image of God and therefore has inherent worth and dignity. As such, we want to see the child from a Biblical perspective" (Brewster 2005:10).

Another thing that the church needs to consider more attentively and consciously is to work on taking the initiative and learning what God's feelings are for children and how they are expressed throughout the Bible. The church also has the responsibility to teach the community of faith about the value that God gives to children. The church must at all costs avoid excluding the children from their right to be part of it.

"We believe every child regardless of their personal situation has intrinsic worth, value, purpose, intelligence and competence. No child should be marginalized. Instead, they must be helped to understand their identity and purpose in life. They must be nurtured with opportunities and resources to realize their full potential" Pavamani and Orona (McConnell D, Orona J and Stockley P (eds) 2007:43).

In order to understand the importance of children in the redemptive mission of God for all humankind, all persons and, especially adults need to keep in mind that everyone was a child once in their lifetime. And that through the phase called "childhood" all persons are in need of being loved, protected, accepted, disciplined, taught, and valued as a human being and more importantly,

“created in the image of God and therefore has inherent worth and dignity. It is expected to see all children developing their God-given gifts and talents to become all that God wants them to be” (Brewster 2005:10).

Throughout the Bible there are several theological signals that point to the value God gives to children and how He includes them in His redemptive mission. As Tri Budiardjo says,

“The value and significance of children is related to the fall. They are not just a blessing to the family and a heritage from God, they are God’s instruments to make His salvation realized and His redemption plan accomplished” Budiardjo (McConnell D, Orona J and Stockley P (eds) 2007:52).

3.2.1 *Children are Included in the Plan of Salvation.*

John 3:16 speaks about the eternal love that God has for the crown of His creation, “God so loved the world that he gave his one and only Son, that **whomever believes in him shall not perish but have eternal life**” (emphasis by author). The invitation from God for all humanity to believe in Jesus and to have eternal life is an open invitation to all people without considering race, gender, or age. In this open invitation children are also invited! If children are willing to open their hearts and ask Jesus to come and live in their hearts, surely Jesus will do it.

A few years ago while the researcher was introducing an advocacy plan for including children in the full life of the church in the Africa Region, Dr. Louie Bustle, former World Mission Director expressed with tears in his eyes that his wife, Ellen, accepted Jesus when she was four years old and since then, she has been fully consecrated and serving God. Church of the Nazarene former general superintendent, Dr. Stan Toler, also accepted Jesus as his personal Saviour at the age of four.

After the fall of Adam and Eve, all humankind was affected and since then each human being is born with the consequences of their original sin. All human beings are equally guilty of sin. Romans 3:23 (NIV) states that “For all have sinned and fall

short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus". Children are included in the expansive "all" as carrying the original sin, but the good news is that they are also included in the plan of salvation. Therefore, the Mission of God in bringing redemption to all His creation is inclusive to all creatures. John 1:12 (NIV) also speaks about the invitation God gives to all humankind to receive and believe in Jesus, "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God". Children are also included in the invitation. Jesus restored the dignity of children through His sacrifice on the Cross when Jesus exclaimed that afternoon in his last breath; "It is finished" (John 19:30 NIV).

Dr. Brewster, quoting Albert M. Wolters, (2005:70) writes,

"Wolters reminds us that 'God does not make junk, and we dishonor the Creator if we take a negative view of the work of His hands when He Himself takes such a positive view. In fact, so positive a view did He take of what He had created that He refused to scrap it when mankind spoiled it, but determined instead, at the cost of His Son's life, to make it new and good again. God does not make junk, and He does not junk what He has made.'"

3.2.2 *Children are Important to God.*

A central passage that speaks about the importance of children and their place in God's heart is recorded in Matthew 18:1-14 (NIV). This is a story in three interconnected parts. The first part in Matthew 18:1-4 (NIV) describes Jesus placing a child in the midst as an important guest in the meeting. Luke captures a similar scene in his Gospel chapter 2:46-47 years earlier when Jesus was lost and found by his parents among the teachers and Masters of the Law. In the story narrated by Matthew 18:1-14 (NIV), the child indeed was an important guest in that meeting because Jesus presented His disciples with a clear sample of who they must be like to enter the Kingdom of Heaven. Being in the lower position in the Hebrew society, like children were, would make them good enough to enter into Heaven. Besides that, there is the confidence that in the same way adults value children, they will value

Jesus and therefore God. This shows the special place children have in God's heart. The second part is recorded in Matthew 18:6-9. Children are so valuable to God that He gave a serious warning about the consequences of hurting "these little ones." Here Jesus considered the hurting of a child as a sin worthy of death, "it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea" (Matthew 18:6 NIV).

The third part of the conversation of Jesus with his disciples in verses 10-14 is possibly the most beautiful symbol of how God values children. Jesus uses a simple parable to show how He would sacrifice and risk everything to go and search for the one lost. The last verse has a deep meaning for the evangelistic purposes of the church, "in the same way, your Father in Heaven is not willing that any of these little ones should be lost" (Matthew 18:14 NIV). God loves and cares about children and will respond by destroying whoever dares to hurt "one of these little ones." (Matthew 18:6 NIV) Children are also recipients of the redemptive sacrifice of the Lord Jesus Christ.

3.2.3 *Children are Created with Dignity.*

Children have been created in God's image and therefore He has put in each one His love, compassion, care and, most importantly, inherent value. The Bible speaks very clearly about these aspects in Genesis 1:27 (NIV), "So God created mankind in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27 NIV). Perry G. Downs, when speaking about recognizing uniqueness and dignity, says,

"Clearly God values all persons, and because of the Imago Dei (Image of God), it is incumbent upon us, as followers of the Lord Jesus, to affirm the dignity and worth of all persons. It is precisely because of the doctrine of creation that all people have value and worth" Downs (McConnell D, Orona J and Stockley P (eds) 2007:32).

In this particular case children are included as reflecting God's image.

The Psalmist also writes in Psalms 139:13-17,

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be. How precious to me are your thoughts, O God! How vast is the sum of them! Psalms 139:13-17 (NIV).

Speaking about the same issue, Dr. Brewster says,

"A look at what the Bible says about children reveals first that children – like all humanity – are created in God's own image, endowing them with dignity and inherent value. This is true of all children regardless of tribe, language, nationality, age, gender, ability, behaviour, caste, or any other human characteristic.... This is true even for unborn children, as is clear from Psalms 139:13-16 (NIV)." For you created my inmost being; you knit me together in my mother's womb . . . I am fear- fully and wonderfully made . . . My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be (Brewster 2005:26)."

God has created all children with dignity to be part of the world, family and community. Thus it is the responsibility of all to care, nurture, and be sure that

"Each child is born into the world loved and full of potential to bring joy to the heart of God. A little flame flickers deep in the child's being. It reflects a dignity and worth, made in the image of God Almighty" (Stafford 2007:8).

The Lausanne Covenant states,

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited (2011:01).

This is a great declaration that recognizes that all humans are created in God's image regardless of age. Children are also created in God's image. To Him be the Glory for that truth.

It is important to mention here that unfortunately the divine dignity God has given to children has been stolen, as some Christian leaders advocating on behalf of children: Brewster 2011; White 2007; Bush 2009; McConnell 2007; Stafford 2007; and Crocker 2007 have indicated. Children are the most vulnerable victims of the cycle of poverty and misery; they cry because they are hurt, they cry because of hunger, ignorance, exploitation, abuse, neglect, violence, misery, and disease. They cry for dignity, respect and love,

It is a tragic fact that millions of children suffer in relentless poverty and misery. They are hungry, sick, and hurting. They are the helpless victims of disease, war, and ignorance. Their lives are an endless struggle to survive. In fact, in a given day in the world, tens of thousands of children die of preventable causes, and in a world where more than half of the population are children and youth, a vast majority of them suffer from sin, malnutrition, abuse, neglect, and poverty" Crocker and Glanville (McConnell D, Orona J and Stockley P (eds) 2007:264).

Children are the main victims of the sins that consume this world: poverty, war, economic crisis, and natural and man-made disasters. Speaking about street children, Phyllis Kilborn (Kilbourn 1997:17) contends:

[Street] children have lost their way in life, their values and their sense of worth as individuals who have been created in the image of God.

Their purpose as valuable members of families, communities and societies has been obliterated.

This is applicable to the reality that millions of children live throughout the world day by day. The future of millions of children is chopped away from an adult society that ignores and neglects their rights and dignity.

“God affirmed their [children] dignity by dying on the cross to provide salvation for each one” (Brewster 2005:26).

“Humankind — including children — have a special place in creation. As we have seen, humans are created in God’s own image, imparting special worth and dignity. Moreover, God has empowered us to be co-creators with Him and to participate in His redemptive relationship with the rest of creation” (Brewster 2005:71).

3.2.4 *Children are Created with Purpose.*

Children come to this world with a very profound meaning: to extend permanent life and hope to all humankind. They have a special place in the heart of God. Every child that is born brings with him the image of the One who has created him. God sees in every child the hope of a generation committed to justice and integrity. God sees a permanent passing of life from one generation to another. God sees a generation of children that live serving and adoring His holy name. Dr Brewster (Brewster 2005:63) speaking about the work of Child Development states the purpose of life for children,

The Truth is that life should be purposeful and hopeful. Children and families can take control of their lives, not mastered by unseen and incomprehensible forces or by a harsh and unbending environment, but rather taking charge, and purposefully making their lives better. Human beings, including poor families and children, with God’s blessing and guidance, can be active and ambitious on their own behalf. Life does not have to have the same hardships and limitations that it has had for generations. Poor families do not have to be complacent or fatalistic,

accepting things the way they are. Poor children can hope for a better future.

George Barna (Barna 2003:44) presents a list of Biblical reasons that explain why children are uniquely gift, blessed, desirable, and teachable about God. They are special and we have the important responsibility to teach them obedience, discipline and protection. God enjoys the nature and personality of children.

As Dr. Stafford (2007:15) has said,

Another beautiful biblical passage that shows children are created with purpose is narrated in the Gospel of Matthew 21:15-17 (NIV) after Jesus cleansed the temple from moneychangers and people doing business,

“But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, “Hosanna to the Son of David,” they were indignant. “Do you hear what these children are saying?” they asked him. “Yes,” replied Jesus, “have you never read. From the lips of children and infants you have called forth your praise?”

Who can stop children from worshiping the name of Lord? Are these children the ones the Lord has chosen to offer Him sacrifice of praise?

3.2.5 *Children can Understand the Things of God.*

“Children can understand the things of God. It is not only God’s love for and care for children that is striking in the Bible. We also see that God has high regard for their ability to understand the faith and to participate in His redemption activities” (Brewster 2005:28).

Matthew 18:1-6, 10 and 19:13-15 (NIV) identify two important moments in the ministry of Jesus Christ that defined how they understand the heart of God. On one side, children have the incredible ability to understand the values of the Kingdom of God. On the other side, children are the models to imitate to enter the Kingdom of

Heaven. These should be valid reasons because adults should be looking back to childhood and re-discover the powerful meaning of being a child.

In doing so, church leaders (adults) will be willing to understand the true value of the task God has given to children: to be the guide to lead the adults to reach Heaven. What is important in this is that children with their natural innocence, purity, honesty, humility, compassion, love, unselfishness, and vulnerability can discern what God's intentions and values are for the world. Children are models that Jesus places in the middle to challenge all humans to see and imitate if they want to enter His Kingdom.

In this researcher's opinion, this is as if God is telling His people to look for signals in the lives of children and follow these signals to reach Heaven. At the same time there is a challenge for adults that through life have been "maturing" their habits to become more "experienced" to forget their "maturity" and become like children. In God's eyes, experience does not necessarily mean doing things that in men's minds please Him. Experience means to learn from life what is positive and worthy, take it and live it as the Apostle Paul says in Philippians 4:8, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things" (Philippians 4:8 NIV). In Matthew 18:1-4 (NIV) the disciples come to Jesus with the question, "Who, then, is the greatest in the kingdom of heaven?" The Bible teaches that our Lord Jesus, "called a little child and had him stand among them. And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven."

In Matthew chapter 19, another situation happens that shows a typical "adult" reaction when it is about valuing children. "Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.' When he had placed his hands on them, he went on from there" (Matthew 19:13-15 NIV). In this passage Jesus goes even deeper in His theological affirmations of what the Kingdom of God is. Jesus not only rebuked his disciples for their "adult behavior" but also challenged them to value

and respect children as “owners” of the Kingdom of Heaven. The picture that Jesus Christ presents in this passage is somehow unacceptable for the adult mindset.

During life, adults think that in order to reach Heaven they must be mature Christians. But what Jesus is saying here again is that what is considered maturity for adults is not necessary for God. This is crazy, as Brewster (Brewster 2005:31). points out,

The surprising teachings about the Kingdom of God is that it is so ‘upside-down’ - so unexpected. The last will be the first, the lowly will be exalted, the meek will inherit the earth. Jesus’ surprising teaching about the Kingdom of Heaven is that greatness in His Kingdom has nothing to do with the normal assumptions of society. You need to become like little children if you want to enter the Kingdom of Heaven. Welcoming little children we welcome the Lord of the Kingdom! The Kingdom belongs to such a child.”

3.3 Wesleyan Theological Perspective of Children’s Ministries.

The interest of this research is in finding reasons why children have been neglected in the missiology of the Global Church of the Nazarene which has impacted the view of how the denomination perceives the value of children. The Church of the Nazarene has been influenced by and follows Wesleyan tradition and is interested in understanding John Wesley’s perspective on children’s ministries and their place in the Kingdom of God. Thus it is important for this research to determine Wesley’s thinking in this important regard.

There isn’t a lot of specific information about Wesley’s position about ministries to children during his time, as Dr. Greg Crofford who serves as missionary of the Church of the Nazarene in Africa at Institut Theologique Nazareen (2010) explained to the researcher when asked about Wesley and his view about children. “John Wesley – being without children himself – did not write big things in their respect. Nevertheless, he started a school for the needy children in Kingswood, near Bristol in England. He loved and regarded his three nephews (children of his brother, Charles)” (Crofford 2010). The most important views of Wesley regarding Children can be extracted and concluded from most of his sermons, illustrated below:

3.3.1 *Children are fallen in nature and in need of salvation.*

Wesley challenged parents through his sermons about how to raise their children in the Word of God and to save them from eternal condemnation. For Wesley, children were not merely subjects of respect, education and discipline but also a responsibility for a more serious spiritual issue: salvation. As part of humankind, fallen children, as included in the description "all," also need to turn their faces to God in procurement of salvation from death.

In his sermon "God's Love to Fallen Man," Wesley (2011:03) preaching on Romans 5:15, started his sermon by declaring:

How exceeding and common and how bitter is the outcry against our first parent for the mischief which he not only brought upon himself, but entailed upon his latest posterity! That because of the first parents all men by his willful rebellion against God that "sin entered into the world." "By one man's disobedience," as the Apostle observes, the many, *hoi polloi*, as many as were then in the loins of their forefather, "were made," or constituted, "sinners:" Not only deprived of the favour of God, but also of this image, of all virtue, righteousness, and true holiness; and sunk, partly into the image of the devil, -- in pride, malice, and all other diabolical tempers; partly into the image of the brute, being fallen under the dominion of brutal passions and groveling appetites. Hence also death entered into the world, with all his forerunners and attendants, -- pain, sickness, and a whole train of uneasy, as well as unholy passions and tempers (Wesley 2011:03).

When Wesley refers to "All men," he is referring to all humankind who have sinned and therefore are out of the glory of God, Romans 3:23 (NIV).

3.3.2 *Children are saved by faith.*

Wesley points out to the inclusion of children in the plan of "salvation by faith." Wesley (2011:03) preaching about Ephesians 2:8 under the second sub-title "What is the salvation which is through this faith, is the Second thing to be considered.

In the first point Wesley wrote, “And, first, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained, on earth, by those who are partakers of this faith. For thus saith the Apostle to the believers at Ephesus, **and in them to the believers of all ages, not, _Ye shall be_ (though that also is true), but, "_Ye are saved through faith."**”

We understand what John Wesley says in this sermon: salvation is something man can get now while here on earth and, more importantly, that salvation is for all mankind from all ages and by faith! This is an incredible truth if it is considered that children are champions of faith. If there is someone willing to reach God’s heart by faith, it would be children.

In the second point of the same sermon under the sub-title “What is the salvation which is through this faith, is the Second thing to be considered”, Wesley continues,

“All his people, or, as it is elsewhere expressed, **“all that believe in him,”** he will save from all their sins; from original and actual, past and present sin, “of the flesh and of the spirit.” Through faith that is in him, they are saved both from the guilt and from the power of it.”

Here again the concept of Salvation for “all” is proclaimed in his theological approach.

Later in the same sermon, under the third sub-title, “How we may answer some objection, in the 7th point he speaks; “That whosoever believeth on him shall not be ashamed that the same Lord over all is rich unto all that call upon him”. Also in the seventh point of this sermon under the same third sub-title Wesley made perhaps the most important declaration about who must be included in the plan of salvation; “the poor, the unlearned, the young, the sinners, the rich, the learned, the reputable and the moral.” This point in his sermon defines his views about salvation for all, including children.

John Wesley’s sermons clearly indicate that in his preaching, the concept of “salvation for all” was always an anchor for his theological thinking. In Wesley’s sermon, when he refers to the young, in this researcher’s opinion his preaching is telling his audience: “By no means” (Wesley 2011:03) ignore and leave them out of

the salvation plan. As everybody else, they have the divine right given by God to access and enjoy the gift of salvation too!"

3.3.3 *Children should be disciplined as guided to salvation.*

Wesley expressed his views about Salvation and the inclusion of children as recipients of Grace in other sermons he preached. For instance, in the sermon titled "Obedience to Parents" Wesley (2011:03) preaching on Colossians 3:20, the ninth point in the sermon about discipline describes discipline as the way to of expressing the parents' love and compassion towards their own child, and at the same time it is a regard for the child's salvation, as well as destruction. He urges the parents not to spoil the child by sparing the rod, to "plucking their offspring out from the Lion's teeth."

Wesley was highly influenced in several of his sermons related to children by his mother Susanna who was very firm and strict in the way she raised her nineteen children. "There is little doubt that John Wesley's view of Christian Education was influenced at least in part by the methods of his mother, Susanna. We have some primary source evidence of the same. In this regard Crafford says; "I have not studied your specific issue in any depth, but do know (for example) that John Wesley wrote to his mother in 1732 and asked her to put down in writing what she called "the principal rules I observed in educating my family." (Crafford 2010).

In this sermon Wesley challenged parents to discipline their children and not to let disobedience destroy their souls. This is a great preaching point to those who consider that children do not have souls or cannot be condemned because of their disobedience to their parents or to the Lord.

In the tenth point about conquering the mind and will of children and while challenging the parents who indulge their children with practices that Wesley says would be difficult to rectify later; he writes that "self-will" is the root of all sin and misery, and it should not be cherished, Instead, it should be "checked and mortified", so as to "promote future happiness and piety." He goes on describing the parents who don't discipline their children as doing the "devil's work", whereas those who actually discipline their children "work together with God"

In Wesley's thinking, one of the first positive tools to start instructing children in the way of the Lord is teaching them obedience and submission to their parents. That will prepare the children to shape their character and be obedient to God. This discipline must be applied from the first days in the life of the child. In point seven section one of his sermon he stresses the fact that "the first thing which children have to learn is that they obey their parents, to submit to their will, in all things." By doing so, parents "prepare them to submit to the will of their Father which is in heaven." (Wesley 2011:03)

Later in the eighth point, section one of the same sermon, Wesley uses the example of children, ages six or eight years old, who need proper teaching and mentorship. According to him, children need and are ready to be disciples at that age. However, he continues saying that there is no one to teach them about being disciples, and to mentor them. "But how few children do we find, even of six or eight years old, that understand anything of this! Indeed, how should they understand it, seeing they have none to teach them?" (Wesley 2011:03).

Here is a real challenge to adults to assume their responsibility to teach children about obedience, discipline and character. It is in the fifth point of section two of his sermon "On Obedience to Parents" that Wesley seems to suggest (contrary to what Brewster said before) an age when children can be taught properly to be obedient and start having a better understanding of what is good and bad; (Wesley 2011:03).

Barna (2003:47) also has a similar point of view, stating that moral and spiritual development starts as early as the age of two and reaches its foundations are established by the age of nine.

Among some Nazarene missionaries interviewed there are different opinions about when a child starts being accountable to God for his actions. Edna Lochner's opinion is, "It varies as to the age of accountability. I would say the average age would be five years to eight years. Some testify to an earlier age or a later one" (Lochner 2010). On the other side, Rev. Hugh Friberg explained, "So much depends on the home and local church environment, as well as spiritual maturity of the child, but I suspect that eight - ten would 'catch' most children" (Friberg 2008). Finally, Dr. Luis Bush, when mentioning Matthew 18:4, says, "Contrary to the preconceived notions of many adults, children everywhere – just like Jesus when he was a child -

can grasp spiritual truths easily. They can sense the guilt of sin, understand their need for a Saviour, and grasp the significance of faith." In the same paragraph and quoting Charles Spurgeon, Bush continues; "A child of five, if properly instructed, can truly believe and be regenerated as much as any adult" Bush (2009:8).

In any case, however the age range may vary, saving the children's souls leads to bearing fruits of obedience and respect to parents, society, and God during the rest of their lives. Theologically speaking, this factor is ignored by many Nazarene theologians. Indeed, there is not much written about this issue in publications of the Church of the Nazarene, which has the largest Wesleyan printing house in the world. From the researcher's perspective Wesley was clear that, as recipients of salvation included in the concept of "all," children had the right to be taught about the submission of their wills to God and their parents in obedience and discipline. From a theological perspective, Wesley challenges parents to raise their children in holiness, helping them to understand total obedience not only to them, but most importantly to God.

3.3.4 *Children can know what God's will is.*

Parents have the responsibility to help children understand what God's will is for them against what the society and the world with all its sins offers. This is the same theological truth that the Apostle Paul teaches in Romans 12:2 (NIV) about "submitting their lives and everything to God, transforming and renewing their minds to be able to test and approve what the will of God is". The best sample of obedience that parents can find is in Jesus' obedience and sacrifice. Paul wrote to the Galatians 1:2 (NIV) about the sacrifice of Jesus in obedience to His Father will. This is also the truth that the church should be teaching children as fully included in the plan of redemption and including them in the full life of the church. In some of Wesley sermons, he refers to humankind as "children of God" or "children of man," which again speaks about the inclusion of "all" humankind in these references including children.

3.3.5 *Children are important for the family.*

In another sermon, “On Family Religion” Wesley (2011:03) preaching on Joshua 24:15, in the second point section two of his sermon, Wesley speaks about the importance of children for the family,

Next to your wife are your children; immortal spirits whom God hath, for a time, entrusted to your care, that you may train them up in all holiness, and fit them for the enjoyment of God in eternity. This is a glorious and important trust; seeing one soul is of more value than all the world beside. Every child, therefore, you are to watch over with the utmost care, that, when you are called to give an account of each to the Father of Spirits, you may give your accounts with joy and not with grief.

Very nicely woven, Wesley beautifully describes that children as “immortal spirits”, and clearly defines the God-appointed responsibilities and roles of the parents, stressing the fact that an account will be given in this respect! (Wesley 2011:03). Wesley ended both his sermons “On Family Religion” and “On the Education of Children” in Wesley (2011:03) saying;

“Follow reason and the oracles of God; not the fashions and customs of men. ‘Keep thyself pure.’ Whatever others do, let you and your house ‘adorn the doctrine of God our Saviour.’ Let you, your yoke-fellow, your children, and your servants, be all on the Lord’s side; sweetly drawing together in one yoke, walking in all his commandments and ordinances, till every one of you ‘shall receive his own reward according to his own labour!’

What a great end for sermons focused on parental responsibility in raising and educating children. The teachings of all these sermons speak not only to parents but also to church leaders about their common responsibility to nurture and care for children’s souls and salvation. Wesley was interested in children not only as subjects of the care of their parents but also as human beings included in the plan of salvation of Jesus Christ.

So far, it is clear that Wesley believes that humanity is of fallen nature in which all

have sinned after the fall of Adam and Eve. All humans are born sinners as David also wrote in Psalms 51:5 (NIV) and the Apostle Paul in Romans 3:23 (NIV). Throughout Wesley's sermon, even though there is not a clearly specified age, it appears he has his own perception about when children start developing their moral and spiritual development and accountability for their acts.

Picturing Wesley's mind about children, it seems that children were an important part in the holiness movement he was leading, even though he was influenced by England's "historical cultural moment" during his time with the industrial revolution. But reading his sermons and journals, he focused on themes of obedience, education, and salvation, he was fully committed to seek children's salvation and this is evident because he advocated for children's importance in the life of the church. In his journal from September 2, 1770 to September 12, 1773 Wesley narrated his experience at the Kingswood School in Bristol while he was teaching the children principles about religion. Wesley narrates in detail the revival children at the school experienced while he was visiting the school and how children responded to the Holy Spirit to a point that made Wesley to write in his journal;

"I suppose such a visitation of children has not been known in England these hundred years. In so marvelous a manner, "out of the mouth of babes and sucklings" God has "perfected praise!" (Wesley 2013:02).

All this visitation of the Holy Spirit in the lives of children was followed by a revival in Kingswood and he describes it in his journal as an "uncommon revival of the work of God, in all the societies round about...every day more and more were convinced of sin, and more and more enabled to rejoice in God their savior." (Wesley 2013:02)

Later on in his journal Wesley will return to Kingswood to find that a big number of children still faithful to the Lord Jesus.

3.4 Wesleyan Teachings about Children at the Nazarene Bible College in Swaziland.

Looking at the answers collected by interviewing retired missionaries and Swazi pastors about what pastors were taught regarding the Wesleyan teaching about children, it seems the issue was not considered in their teaching and learning at the Bible College during their training to become pastors of the Church of the Nazarene. Reverend Hugh Friberg, when asked whether the Bible College teaches pastors regarding the Wesleyan tradition of children, conversion, and age of accountability said, “We have classes in Christian education and [the] Manual and church membership, in which at least in the English classes, these matters would be mentioned. I do not believe it is a major emphasis” (Friberg 2008). Dr. Richard Zanner was emphatic in saying that, “There was (is) not much emphasis on children.” (Zanner 2008). On the other side, the Swazi Pastor’s answer was, “Most pastors do not have knowledge about Wesleyan Theology related to conversion and age of accountability.” (Swazi Pastors 2009). For Edna Lochner, “I did not have close contact with the day to day teaching of the Bible college pastors. But I understand that people who worked with children taught them about being saved and sanctified, etc.” (Lochner 2010).

Researching some documents about the course of study from the Nazarene College of Theology in Swaziland going back at least 33 years, it was found that indeed there has been a Wesleyan Theological course in the curricula for both Christian Workers Certificate and Diploma in Theology (which have the same curriculum) as well as the Bachelor’s Degree in Theology. The main purpose of the course is a study of the unique theological contribution of John Wesley with concern for the doctrine of entire sanctification or Christian perfection. In the Diploma in Theology Programme and Curriculum of the Swaziland Bible College (Please see Annexure # 1 p.210), the 2005 curriculum of the Nazarene College of Theology outlines the Wesleyan Theology module as this is today, presenting the rationale that the module is designed as an investigation of John Wesley’s soteriology with special reference to his understanding of entire sanctification.

The outline of the module includes Wesley’s life, authority and experience, original sin, preventient grace, repentance/justification, entire sanctification, and glorification.

As for the outcomes, the module includes understanding scriptural holiness from Wesleyan perspective, identifying and explaining the main characteristics of the theological foundations of Christian holiness, applying the information to ministry, equipping the saints for the work of holiness ministry, responding to global social and religious issues from a Wesleyan perspective, perceiving the Wesleyan concept of Salvation, Sanctification, and Glorification, and teaching and modeling a life of purity, being consistent in the Christian character in the midst of pagan society, and living with integrity and honor in all relationships.

According to the contents of the Wesleyan Theology course, and the fact that there is nothing about conversion and age of accountability included in the course of study, the answer from missionaries and pastors in this regard is understandable.

Looking at the theological education curriculum that is globally applied in all Nazarene Theological Institutions by the International Board of Education (IBOE) which is the board responsible board for policy formulation, mission clarification, and strategic planning as well as maintenance of the quality of the education offered by the educational institutions sponsored by the Church of the Nazarene worldwide, a major challenge the church has faced since its beginning has been the lack of a defined theology that clearly states the value and importance of the child in God's mission and in the life of the Church of the Nazarene.

Without a proper theology of the child that is intentionally taught in Christian Education Curriculum, the Church of the Nazarene globally has lacked a proper Biblical and Theological perspective of children and how God has placed them in the mission of the church. This has negatively affected the training of pastors and leaders to minister holistically to children. In this regards, Linda Boardman says that pastors and leaders of Nazarene teaching institutes follow an extremely intensive course. However, Christian Education has not been included in the Theology program due to time limitation. Also, when offered the chance to choose the topics in a seminar, pastors in ministry are inclined to prefer topics other than those related to the child's mental, physical, social, and spiritual development. This has led children to be overlooked by pastors and entrusted to laymen in ministry, knowing that "the pastor's attitude and leadership determines the value of children's ministries." She

then concludes saying, “I would conclude that lack of knowledge and understanding are key contributors to the lack of focus on children.” (Boardman 2010)

Understanding what Linda Boardman says, the Church of the Nazarene globally has been educating thousands of pastors and lay leaders through dozens of Bible Colleges, Seminaries, and Universities. Maybe one of the most necessary areas of training has been left behind -- the ones to minister holistically to the most profitable consumer of the Gospel: children.

In the specific case of Africa, this has caused pastors and leaders not to understand the dynamics of the importance of Children’s Ministries and therefore it is always difficult for the full involvement of pastors and leaders in organizing and coordinating Children’s Ministries. This is what Rev. Lynn Willis says in this regard, “Getting local and district leaders on board, which basically I think goes back to a lack of training on holistic ministries in the church. Most of our ministers seemed to be trained mostly in preaching and evangelism, without much focus on lay involvement and training. They were not equipped to equip their people” (Willis 2010).

In the interview the researcher conducted with the pastors of the Swaziland Central District, when the question was asked regarding the kind of training received at Bible College about making and mentoring disciples, their answer was, “We received some training but not strong enough. It was just a theme within a course, but it was more theory, not practical. The mentorship part was either not strong enough, there were not specific assignments only focused in theory. The students went to local churches to learn to apply the theory” (Swazi Pastors 2009).

When asked if the lack of specific curriculum regarding Children’s Ministries in the education program of most Nazarene Bible Colleges affected the development of effective Children’s ministries in Africa, Rev. Lynn Willis stated, “I believe this has resulted in the current neglect and low priority of Children’s ministries in Africa specifically” (Willis 2010). Also when asked about the main problem for pastors and church leaders of the International Church of the Nazarene in their understanding of the value and contribution of children in the building of the Kingdom of God and its efforts to equally reach both adults and children, she explained, “Children are not seen as having the ability to contribute to building the Kingdom of God. No, I do not believe the focus is balanced” (Willis 2010).

Another difficulty caused by this lack of knowledge about Children's ministries is reflected in what Linda Boardman and Rev. Cariot Shongwe expressed in their interviews. "Many people do not feel comfortable with children. Involvement with children takes much more hands-on preparation than adults. Conversation and communication are important. Lecture and presentation styles are not best used with children. Let's face it. Ministry with children can be 'messy'—not just physically messy, but emotionally, mentally, and spiritually messy. Also, there are the safety guidelines to follow that make Children's Ministry more complicated." (Boardman 2010). The same opinion is expressed by Rev. Shongwe when asked if the Swazi pastors at Central District had placed holistic ministry to children in their agendas. "Holistic ministry for children with the final product of involving children in the full communion of the church. We have that understanding and we want to do it, but sometimes we found that we are overwhelmed by the work that finally we get tired of doing things for children that also requires too much work" (Shongwe 2008).

Somehow working with children seems to be difficult, but when there is knowledge and passion, ministry becomes easy and there are several successful holistic Children's Ministries around the world that involve the entire church in ministering to children with incredible success. This view has affected the perception the church has about holistic ministry and, somehow also affected the incredible potential to be a mission-minded church, willing to see where the real evangelistic priorities are and therefore invest the available resources wisely. Actually, the researcher attends a small church in Kiev, Ukraine that started with a group of Christian parents who decided to come together and minister to their children and after a period of time they decided to start a church. Today they have a very beautiful Children's Ministry with the church's participation. The result is very good; children feel loved and part of the congregation.

Unfortunately the problem does not relate exclusively to the Church of the Nazarene. There is an urgent need for the Christian movement to develop a theology of children. As Tollestrup points out,

"It is important to pause just for a moment and say that we have yet to see a really satisfactory 'theology of childhood' or 'theology of the child'.

The need for such a theology is urgent." Tollestrup (McConnell D, Orona J and Stockley P (eds) 2007:188).

Luis Bush, when writing about the importance to reach the 4/14's (meaning the world's population between 4 and 14 years old) and the value Jesus gave to children, quotes,

"Keith White has asked, 'What if we miss the whole idea of doing theology, missions and church simply because we, as adults, have misheard or neglected God's revealed teaching about children and childhood?'" Bush (2009:12).

3.5 Children in a statistically-oriented Church versus a mission-minded Church.

Tom Nees quotes Pastor Peter Migner from the Emmanuel Church of the Nazarene in Madison saying; "Church health is not only measured by numbers but also by changed lives and the spiritual love in the body" Nees T 2009 (March/April). *What shall we Measure?* Holiness Today, 20-21. For the leaders working in building the Church, it is important to know the effectiveness of the methods and the investment they have made for specific ministry. Statistics are important for all the activities that societies develop, not only in the church. In a society with huge social challenges it is important to measure the needs, how effective programs are, and how resources are invested and how many people benefit from the investment.

Most of the authors cited in this research used statistics from well-known organizations like UN, UNICEF, World Bank, and others to show the information presented about their advocacy for children is reliable. One of the best Christian researchers who has widely written on the issue is George Barna. For his book *Transforming Children into Spiritual Champions*, he invested more than three years in research, doing several statistical surveys in the United States to help Christian leaders to understand the reality that children face in the American society. He indeed did a great job identifying the main causes of challenges for children in the United States.

His findings are not only helping leaders in American churches, but leaders around the world who measure their ministries to children. Writing about the value of statistical research, he says that research helps us form “a portrait of reality”, which in turn helps us prepare to respond efficiently; Barna (2003:12).

In the church and, specifically for pastors and leaders, statistics are a very important tool to measure the achievements and also to find where the weak sides of a ministry are when the measurement of results is balanced quantitatively as well as qualitatively.

On the other side, there is always the danger of misusing statistics. When wrongly used, they cause damage to people, especially overlooking vulnerable populations like women, children, and the elderly. There are several situations where statistics are wrongly used, such as when used for artificially distorting the truth to deceive people and manipulating them to act against others, coercing and intimidating them, or when used to provoke racial discrimination, eventually overlooking segments of needy population. Also, statistics, if misused, can lead to viewing people as numbers, and to overemphasizing numbers and neglecting the quality.

Particularly the Church of the Nazarene, as well as many other Christian ministries, is not exempt from the sins of wrongly applied statistical measurement. Dr. Tom Nees wrote, “Attendance, membership, and giving statistics are at times inadequate, if not misleading, indicators of how well churches are fulfilling their mission. The value that members and pastors place on their churches is not easily quantifiable” Nees T 2009 (March/April). *What shall we Measure?* Holiness Today, 20-21. The normal way of measuring success in most churches is based in numbers or what is called corporate metrics (evaluation based on attendance and giving).

The church has fallen into the trap of the market economy that measures success only from the increase in numbers vertically. The questions that drive leaders is, “How much? How many?” The anxiety of church leaders to know how many people the church won during the year has narrowed the fact that the life of the church is far more than increasing membership. The life of the church goes further to other areas of ministry that cannot be measured quantitatively but qualitatively; for instance, the different ministries keeping the church alive in which members spend uncountable hours serving as volunteers. In most churches these are not included in their

indicators. It is interesting to hear the conversation between pastors these days; the main question is, "How many people in attendance do you have?" Nees T 2009 (March/April). *What shall we Measure? - Holiness Today*, 20-21. This urgency for numbers leads to misleading information and wrong focus areas.

Knowing about numerical growth is only effective if followed by measuring qualitative actions that the church does to please and honor God. For instance, the church should measure results based on personal spiritual achievements, compassionate outreach, and more importantly, in how much the church is investing in serving the needy. That will empower the church to see the holistic picture and the incredible possibilities to spread the Gospel of Jesus Christ to all the nations. In Matthew 25:35-36 (NIV), Jesus explained the kind of measures He will use to evaluate humankind when the time comes. His evaluation will be based, not in numbers, but in how compassionate His people were: feeding the hungry, sharing a glass of water for the thirsty, opening the doors for strangers (and maybe refugees), sharing clothes with the naked, investing time and resources with the sick (Luke 10:34-35 (NIV)), and visiting the prisoners in jail. This is an unconventional way of measuring growth. As Dr. Brewster has said, "it is the Kingdom upside down." Brewster (2005:31). This ministry is what a mission-minded church enjoys the most, focusing on being obedient to Jesus.

When the church focuses on what matters, all of its ministries are effective. Another Biblical model for measuring how mission-minded the church is should show its fullness of the Holy Spirit, as found in Luke 4:18-19. The Holy Spirit anoints and sends His people to "proclaim good news to the poor, proclaim freedom for the prisoners, recovery of sight for the blind, to set the oppressed free, and to proclaim the year of the Lord's favour." Luke 4:18-19 (NIV). The result of this mission is reflected not only in effective quantitative actions, but also in qualitative outcomes. On the other side, the Bible teaches that people who follow Jesus in obedience develop fruit that can be measured in the quality of the life disciples live. When people see believers living in the Spirit and acting like Jesus, they want to be part of this movement called church. "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians 5:22-23 NIV).

The opposite happens when disobedience to Jesus occurs. Somehow, because the concern of the church is to grow numerically, millions are spent every year in evangelism but focused on what is called “managerial enterprise” that make evangelism in a marketing practice. This leaves out the real spiritual purpose God wants for His church. The urgency to fill the church rather than bringing people to Jesus and letting the Holy Spirit do His part results in having very low church growth. On October 10-15, 1999, a group of 160 mission practitioners, missiologists, and church leaders from 53 countries gathered in Foz de Iguassu, Brazil under the auspices of the World Evangelical Fellowship Missions Commission (Neff 2011:06). During the gathering the Peruvian missiologist Dr. Samuel Escobar criticized what he called the “managerial missiology” practiced by some mission agencies. This approach to missions “is to reduce Christian mission to a manageable enterprise.” This approach, Escobar explained, focuses on the quantifiable, measurable tasks of mission and asks pragmatic questions about how to achieve goals. At the consultation, other speakers like Joseph de Souza, chair of the All India Christian Council, indicted missional trends, which “have tended to turn communication [of the gospel] into a technique where we market a product called “salvation”. The consumer is the sinner and the marketer is the missionary. In the bargain, what is missed is redemptive living in society.” (Neff 2011:06)

Also at the same consultation, Bill Taylor, in his inaugural opening, addressed targeted missions market-oriented excesses. Taylor quoted extensively from a monograph by retired Eastern College professor James Engel, who was among the first to bring evangelical attention to marketing principles. Engel now calls this managerial approach “a major leap onto the secular stage of strategic planning.” Engel’s paper notes the “darker side” of plans to “complete the task by AD 2000.” “...Quantifiable results soon became a virtual obsession” (Neff 2011:05). The discussion created some discussion and division of opinions, but in the researcher’s opinion, this is what has happened with the JESUS Film Project in Africa—just a marketing project without the proper strategic plans for measuring the quality of the ministry.

When the church focuses its attention on and overemphasizes numbers, there is always the danger for Christian leaders to become prey to pride for their achievements and lose their perspective of who is the One to be honoured and

glorified. In the Bible there are some examples that could illustrate this point. Maybe the most notorious story in the Old Testament is in 2 Samuel 24:1-17 and 1 Chronicles 21:1-17 (NIV). The story narrates King David making a census of the soldiers of Israel and Judah. The Bible says that King David became a very powerful King defeating all his adversaries (1 Chronicles 18:1-13). Then his heart grew in pride, which ended in catastrophe for him and his people. There are other Biblical stories that show when emphasizing numbers is positive. In the book of Numbers, chapters 1-4, the Lord commands Moses to make a census of the people of Israel for community organization purposes. This census shows that nobody died since Moses was obedient to the Lord's command. The difference between the story of David's and Moses census show a very important principle: any kind of statistical activity by the church or any other ministry must be to honor God and led by His Holy Spirit, not for showing pride or competing to show how better churches or leaders are than others. Another good story of the importance of numbers is found in Job, a very rich and honorable man whose main concern was not how many resources he had, but for the spiritual well being of his children. "Early in the morning he would sacrifice a burnt offering for each of them, thinking, 'Perhaps my children have sinned and cursed God in their hearts.' This was Job's regular custom" Job 1:5 (NIV).

Overemphasizing on numbers also have the tendency of overlooking certain segments of population. A Biblical story where this happened is found in John 6:5-13. The story describes the feeding of the 5000. From the synoptic Gospels one can assume a deep "traditionalism" had blinded the disciple's minds from seeing the big picture and influences all of them. Only one of the Gospel writers recognized the existence of women and children--Matthew. All the others just counted men. Reading the Gospel of John is even worse, because the narration describes how women and children were overlooked.

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, 'Where shall we buy bread for these people to eat?' He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, 'Eight months of wages would not buy enough bread for each one to have a bite!' Another of his disciples, Andrew, Simon Peter's brother, spoke up, 'Here is a boy with five small barley loaves and two small fish, but how far will they go among so

many?' Jesus said, 'Have the people sit down.' There was plenty of grass in that place, and they sat down, about five thousand men were there. Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted.' So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten, John 6:5-13 (NIV).

John was at the miracle, and he as well as the other disciples witnessed the little boy offering his bread and fish to Jesus, he was ignored as an active member of society and therefore overlooked in the community's statistics that day. In the official counting, "The number of those who ate was about five thousand men, besides women and children". Matthew: 14:21 (NIV). In his article, Dr. Ness quoted Max Depree's chapter "*What Shall We Measure?*" in his book *Leading Without Power; Finding Hope In Serving Community*. He warns, "It is so easy to fall into the trap of measuring only what's easy to measure. What is tough", he says, "is to measure the 'qualitative issues' that give value to a church or any organization." Nees T 2009 (March/April). *What shall we Measure? Holiness Today*, 20-21. In the feeding of the community the little ones were ignored because they were "just children." In this regard, Barna (2003:11) says;

"In my mind, children had always been part of a package deal; we want to reach adults with the Gospel and then help them mature in their faith in Christ, so we have accepted the kids as a 'throw-in'.

Ideally a mission-minded church would focus its attention to measure the quality of its different ministries knowing that quality will attract quantity. Tom Neese again in his article "*What shall we measure?*" is quoting Reggie McNeal and his disagreement of using corporate metrics, or what he calls "Scorecard" of attendance, membership, and giving to evaluate churches. In his book *The Present Future: Six Tough Questions for the Church*, McNeal advocates for a more missional "scorecard." In his book, he explains, "A missionary church culture will need to begin keeping score on things different from what we measure now." He explains some of the areas of measurement, such as ministry in streets, conversations with pre-

Christians, volunteer development and their release to local and global missions, community transformation, extent of diverse worship, extent of targeting yet unreached people, and number of hours member spend in ministry during the week, each in his own context.

The researcher, in turn, would add some other very important quality measurement scores that would help the church to become more child-friendly, such as the number of resources the local church invests in children, the number of children attending Holistic Child Development services, how they are growing in wisdom, stature, and in favor with God and men, how many members invest their time and resources in discipling children, and how many 4/14's have been already included in the full life of the church.

3.5.1 *Qualitative discipleship of children.*

Another major obstacle in emphasizing numbers will force churches to do quantitative evangelism without considering the importance of qualitative discipleship. This is a great problem, for instance, when using evangelistic tools and the church is not ready to do proper discipleship with the new believers. This has been the case of the impact of the JESUS Film in Africa. During the years the researcher lived in Africa, he participated with missionaries and local leaders in showing the film to more than 30 million people (Phiri 2008). During this time millions accepted Jesus as personal Saviour, but because there were not proper discipleship ministries in place, most of the converts did not receive proper follow-up. The result is that the church lost a very important opportunity to reach the lost. Later, the JESUS Film visited again the same communities only to find that people liked to watch the film but the impact was not the same.

In many African communities, the church is now inoculating people with the same evangelistic tool that one day touched their hearts. Of course, God continues using all instruments to reach people, but in this particular case the harvest God gave to the church was lost.

3.5.2 *Choosing the right measurement tool.*

Particularly, and with the purpose of evaluating mission-minded ministries more qualitatively, the researcher has been working with the “appreciative inquire” championed by David Cooperrider and his associates during the mid-eighties (Annis earministry has and from there evaluating the main strengths and challenges.

Most of the evaluation tools, like the SWOT analysis, focus their attention on identifying problems an organization has, analysing its causes and possible solutions, and then making an action plan (treatment). In the experience of program evaluation, the measurement is always about how much the program or ministry is achieving. What are the main problems the organization faces that do not allow it to grow? In the Appreciative Inquire approach, the basic assumption is that an organization “is a mystery to be embraced” (Annis 1998:24). Based on this, the evaluation starts from identifying the strengths of the organisation. The premise is that all organizations have something positive, and starting from there, the Appreciative Inquire challenges people to appreciate and value the best of “what is,” to envision “what might be,” to generate a permanent dialogue about “what should be,” and challenging the people to be innovative and dream about “what the organization will be.” Hammond (1998:24).

One of the positive elements in the Appreciative Inquire model is that there is no space for language of deficit such as dysfunctional, co-dependant, stress, addiction, depressed and burn out. Hammond (1998:25). The tangible results of the Appreciative Inquire are expressed through a series of positive statements phrased as if they were already happening. Because they are an amplification of what has already happened, they are easily visualized. Hammond (1998:31). This results in positive and qualitative agreements among the participants to become part of the process to improve and grow because everybody involved wants to be part of the actions to create more of the best.

Appreciative Inquire is a very useful tool to measure results in a mission minded church because recognizes and honours the human spirit” (Hammond 1998:50). Finally Appreciative Inquire encourages the church to identify what is positive in its inner life as the Apostle Paul exhorts the believers in Philippians 4:8-9 (NIV), “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever

is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.” A mission-minded church should permanently evaluate its mission strategy and, based on the results, when investing its resources, should look to some urgent statistics to place its investment and get quality results that will be reflected in the lives of people at the end.

3.6 Conclusion.

The purpose of this chapter was to; (1) Discuss the Biblical and Theological perspective of children, (2) Demonstrate the Wesleyan belief of the importance of evangelising children, (3) Evaluate the Impact of a statistically-oriented church on children versus a mission-oriented strategy for reaching children with the gospel of Jesus Christ.

“Children matter” is the cry from many Christian leaders to the church. Children have been included in the plan of salvation and Jesus used children as the model of who God wants to enter His Kingdom. The church must take the initiative and learn what God’s heart is for children and how it is expressed throughout the Bible. The church also has the responsibility to teach the community of faith about the value that God gives to children. The church must at all costs avoid excluding the child from their right to be part of it.

Jesus used a child as the model to imitate entrance into the Kingdom of Heaven, suggesting that children can understand the things of God and He wants to use them. These should be valid reasons because adults should be looking back to childhood and re-discovering the powerful meaning of being a child. In doing so church leaders (adults) will be willing to understand the true value of the task God has given to children: to be the guide and to lead the adults to reach Heaven.

Looking at Wesley’s thinking about children, they were a very important part in the movement of Holiness that he initiated. Reading his sermons shows that he focused on themes of obedience, education, and salvation. He was fully committed to seek children’s salvation, and this is evident because he advocated for children’s

importance in the life of the church. This research found that in the particular case of the Church of the Nazarene in Swaziland's Central District, the theological education pastors received did not include anything regarding the Wesleyan teaching about children; it seems it was not considered in their teaching and learning at the Bible College during their training to become pastors of the Church of the Nazarene. This was pointed out in interviews of various missionaries who served in Swaziland and Swazi pastors.

The church of the Nazarene, through its history, has focused on and overemphasized numbers and statistics, but in this --- the church also has overlooked a very important segment of population: children. They have been ignored and not counted. This has caused that even though the church have developed ministries involving children; they have been left behind in the mission of the church.

A mission-minded church incarnates the love and compassion of the Lord Jesus Christ in its own life and ministry, becoming His body where every person including children are important and where everyone cares for and nurtures each other. Its mission then is to bring all humankind under the lordship of Christ, to have communion with God (Ephesians 1:10). Also, a mission-minded church advocates for the needy and vulnerable as described in Luke 4:18-19 (NIV).

Chapter 4

Socio-Cultural Context of Children in Swaziland

4.1 Introduction

The purpose of this chapter is threefold: First, to examine the Swazi culture and its impact on the life of children, since Swazi cultural practices and beliefs have influenced the church in its ministry to children. Second, information will be provided on the perspective of Swazi children regarding the church and how they view the church. Third, is an analysis of the reasons that pastors misunderstand what the *Manual* of the church says about membership and who can be received as a full communion member of the church. This understanding affects the perception Swazi pastors have about the importance of children to the church and the Kingdom of God.

The information provided in this chapter has been collected through interviews with pastors, church leaders, adults, children from the community, and from the Church of the Nazarene in the Swaziland Central District, as well as active and retired missionaries who worked in Africa. The information was collected through individual and focus group interviews with pastors and lay people in the Church of the Nazarene from the Swaziland Central District. Historical archives and publications at the regional office in South Africa were consulted to provide important data that has contributed to this investigation. The research also references various literary resources concerning the value of children in Swazi society.

4.2 Swazi culture and its impact on the life of children

Culture is one of the most precious gifts a society can treasure. It is through cultural expressions that society builds its own identity. Culture is built through the experiences and beliefs of people. Through time all these experiences become traditions and eventually part of the daily lives of people and societies. It is culture

that influences the worldview of people. In order to understand the social context in which Swazi children are living, it is necessary to understand their cultural background.

4.2.1 *Value of children in the Swazi society*

The Swazi political structure, which is typical of most countries in Africa before colonization, allows no particular person or group absolute power. They are still dependent for their cohesion on bonds of kinship, without the organizing potential of a centralized authority. Accordingly, at the heart of their socio-political order lay the family, a unit that was extended both vertically and horizontally to encompass a wide range of people who could be called 'kin'. In the Swazi society, the group provides for all. This includes the individual's material, social and emotional needs. Loyalty to it is a cardinal value. Individual interests are inevitably submerged in the community, and the normative system tends to stress an individual's duties instead of his or her rights. This can be ascribed to the fact that the family is the focus of social concern. To emphasize rights would be anti-social, rather, one is expected to compromise one's interests for the good of all. The legal relationships are, therefore, mostly those that arise out of a family's dealings with other families and not those flowing from one person's relations with another (Van Schalkwyk 2006:44-45).

Swaziland is one of the few remaining absolutist monarchies in the world, still ruled by a set of old traditional laws and customs that determine the daily life of its people, as Van Schalkwyk indicates. Unfortunately for women and children, traditional laws and customs are not favorable for them. In this regard Van Schalkwyk continues:

Among the Swazi, the lack of emphasis on rights is clearly evident in the situation of women and children. Swazi law and custom has no specific rules and procedures to secure a child's upbringing. The main social issue is the family's right to claim the child as a member. Women are in a similar position. Swazi law and custom have always coexisted alongside a family's rights to that of a woman's capacity for work and childbearing rather than her rights to demand respect and

support from her husband and her natal family. The powerful ethic of generosity within extended families towards all kinfolk, assures them of nurture and protection. It therefore does not follow from an absence of rights that women and children are abused, neglected or treated like objects.

The Swazi social order, like any other, is dynamic. In domestic relationships, change, rapid and disruptive, is clearly evident. Christianity, capitalism, individualization and urbanization have all had corrosive effects on the ties of kinship. Illegitimate births have proliferated; women have been forced to undertake the rearing of children alone, and many modern households lack the stabilization influence of a patriarchal head. Van Schalkwyk (2006:45).

There are several research studies that provide a very good analysis of the situation of children in the Swazi civil society in the *Joint Universal Periodic Review Submission Swaziland*. This document, generated by the Save the Children Fund and a coalition of members of the civil society focused on periodically evaluating the state of Swaziland's children and youth, states the following in regards to the rights of Swazi children in general:

Children are susceptible to violence because they are defenseless. This is much more pronounced in societies heavily steeped in cultural beliefs that a child is to be seen, not heard. Swaziland is one such society, and such perceptions have led to the violation of a broad category of children's rights. Due to Swaziland's dual legal system with modern law and customary law operating side by side, the position of children in society remains one of vulnerability. The best interests of the child thus finds little space in a customary set up that believes children should be seen and not heard. This is much more pronounced at the family level, especially within the family council (*lusendvo*) that determines issues affecting children's welfare at the internal domestic level (2011:02).

The entire ten-page report gives plenty of information about the living situation of children in Swaziland. It also provides a good understanding of what life is like for a child.

In another document published in March 2008 by UNICEF, *Ten Things Everyone Should Know About Violence Against Children in Swaziland*, a ten-page report speaks about how the customary laws permit different types of violence against children and the violation of their very basic rights, even though Swaziland is one of the 193 signers of the Convention of the Rights of the Child. The report explains the everyday situation of children and young women in the Swazi society (2012:07).

The information above provides a good picture of the social and cultural background in which children live in the Swazi society. Throughout history children, as well as women, have been discriminated against in a society whose customary laws have been established to favour the male population. Children suffer the violation of their rights daily. Girls are the main victims of discrimination to reduce their value and self-esteem. The social environment becomes one of the main contributors for the Swazi society to limit children's full participation in society and also permeates the life of the church, hindering their right for a full participation in the active life of the church.

In the interview with the Swazi Community, when asked if they believed children have rights, most of the answers showed that people have basic information about children rights as the graphic below shows. It is important to notice that the Swazi community highly values the right to education as seen in figure 4.1 below.

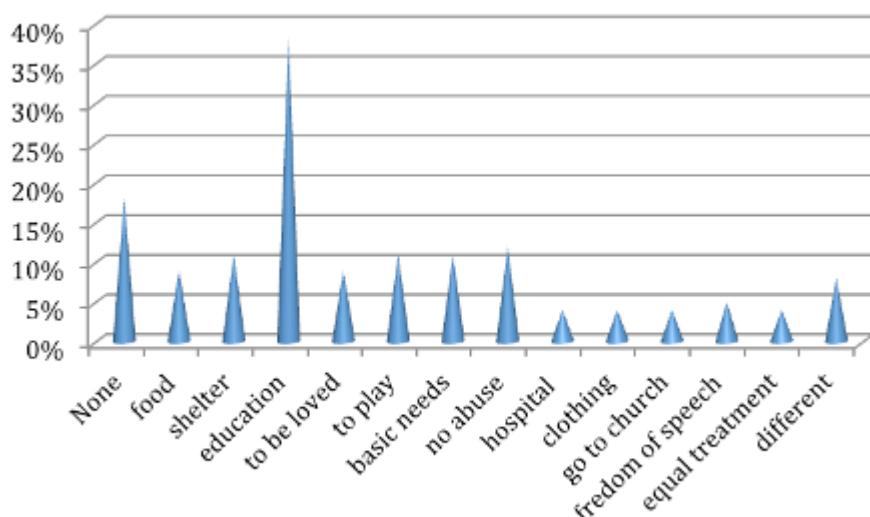


Figure 4.1. The Swazi community's perception of children's rights.

In several interviews conducted among missionaries, pastors, and community and church leaders, it was evident that children, as well as women, are indeed treated like objects in the Swazi patriarchal society. "Children are precious commodities" (Gama 2008). "Children, per se, are not very high on the social ladder, however, girls are recognized as having value when they grow up, marry and generate the "Lobola" or, bride price. Boys grow up and carry on the family unit and perpetuate the family name. Children, both boys and girls have specific work to do for the family" (Moon 2010).

In an interview with Rev. Harry Maluleka (Maluleka 2008), principal at the Nazarene Theological College in Muldersdrift, South Africa, told the researcher: "All the tribal groups in this region-- Ndebeles, Zulu, Shangane and Swazis--come from the same root, the "Ngunies" (Maluleka 2008). In their traditions children are highly valued for various reasons: girls provide insurance for the future Lobola (dowry) and boys are a sign of respect and security. The more boys a family procreates, the more respect and security for the family and the carrying of the family name for future generations.

On the other hand, Reverend Cariot Shongwe agreed that in the Swazi society, children are considered "jewels, but not treated tenderly because of what they are expected to do. They are expected to meet expectations and grow up. Children are pushed to become adults. It used to be that children would take your place, so the adults would keep them out of business so they didn't take your place, not realizing the need of being tender with the children." (Shongwe 2008). In the opinion of Mrs. Thembu Khumalo, a lay person who has served in the Church of the Nazarene in Swaziland; "Children are not given the freedom of speech by the Swazi society, in that even if there is a gathering at home, they are not considered or allowed to join that gathering or say a word." (Khumalo 2009).

Swazi Pastors also have the perception that "children are important for newly married couples. They must have a child after their first year of marriage. The child is important before he or she is born. However after birth, his or her importance is almost null; children are then neglected. To listen to a child is not considered because his opinion doesn't matter." (Swazi Pastors 2009).

Because of all this, there are many barriers that impede children being valued as active participants in the Swazi society. As Rev. Shongwe states, "The Swazi society thinks that children do not think clearly, therefore, the child is nothing. Children cannot give their opinion and must be quiet when with adults. It shows a lack of respect if children speak when adults are speaking. Adults will try to make children believe they don't know what to do. Adults refuse to listen to new ideas of young people because they do not know Swazi culture." (Shongwe 2008).

Rev. Lynn Willis contends the following, regarding the value of children in the African society: "Children are highly valued as members of the family, but not seen as significant contributors or factors in decision making" (Willis 2010).

In an interview with church leaders in the Swazi community about the value of children in their society, 43% of those interviewed didn't answer the question. Interestingly, during the interviews, many of the people somehow felt the issues the research was trying to address were not issues they considered important. Reasons may have included lack of knowledge, language barriers, and, in some cases, fear to speak. Also it is important to say that a large percentage of people interviewed live in rural areas with limited education. Thirty-six percent agreed that children are of great value and the future of the country. Nine percent believed children are a gift from God with a great value and the future of the country (30%). Only 5% considered children of small value (Community 2009).

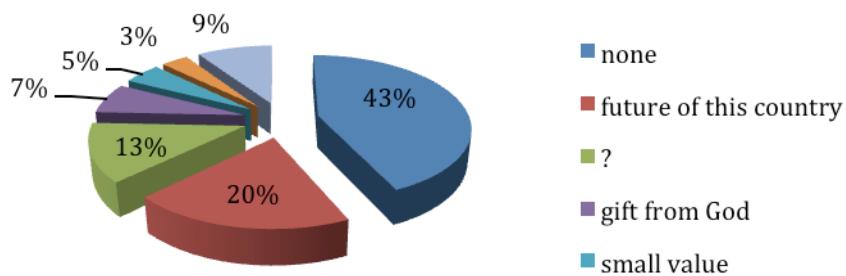
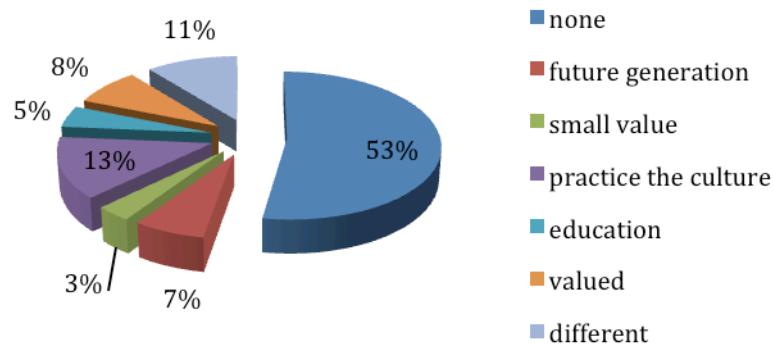


Figure 4.2. How children are perceived in Swazi society.

In the opinion of children interviewed about the inclusion of children in Swazi society, figure 4.3 shows that 47% agreed that children have some value for the Swazi society. 53% didn't give a clear answer to the question. (Children



2009)

Figure 4.3. Value of children in Swazi Society.

However, when asked about ways in which the Swazi society protects its children, 36% of people interviewed didn't have a clear perspective. In contrast, 59% cited different ways the Swazi society values its children. Five percent had different opinions. (Community 2009).

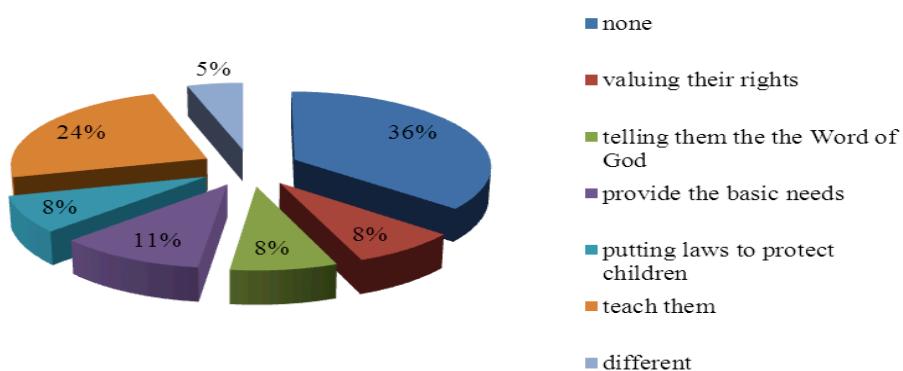


Figure 4.4. How Swazi Society protects children.

In the interview with the community, most of the people agreed that: "Children are important, but not counted for opinion, gifts from God and the future of Swaziland, are immature and don't know anything, and are valuable to help at home." (Community 2009).

It is also important to add that most of the pastors and leaders interviewed have something to say about the fact that Swazi society discriminates against women, hindering their participation in society, as well as keeping them from enjoying the same rights as men. This has greatly contributed to the increasing violence against girls as the UNICEF, *Ten Things Everyone Should Know About Violence Against Children in Swaziland* outlines in point two about the level of violence against children in Swaziland (UNICEF 2008:6).

In this context, girls are considered "inferior" to boys and that also influences the value the church gives to boys and girls.

When asked about the culture of gender equality between girls and boys in the Swazi society, Rev. Cariot Shongwe answered as follows," At home they are equal, but not in public. At home women have a lot of power, but not in public. In public only men make decisions. In Swazi culture the queen mother holds lots of power. This issue is very mystic and Swazi society keeps this very private" (Shongwe 2008).

Addressing the same question, Mr. Gama had the opinion that:

In the Swazi society men bring happiness to the family. The man is the strong person, the protector of the family. In the old days they were the ones going to war and acting in royal functions. They accumulated more wealth working in the mines in South Africa then they were valued more cows. The man is also the one who satisfies the demand of royalty; they are the ones who go to the front. They are the moneymakers in the family. Women are also valued because they bring wealth to their families, but more importantly, because they are the ones bearing children. In comparison, women are less important than men in the Swazi society. We grow up in this kind of mindset where we believe women are weak and cannot do the work of the men. They are only good to have children, stay at home to cook and work in the

field. In the past there was not gender equality; things are changing now (Gama 2008).

Mr. Gama has the opinion that even though it "is a little difficult in the Swazi society to accept that children have rights, it is the same issue with women's rights as well. It is coming, but little by little. It is happening, but mainly in the more educated families, not in the villages. Women are less important than men; they are important for sex and hard work. Even though some things are changing now, Swaziland is still a patriarchal society" (Gama 2008). For the pastors, there is equality at home, but not outside of the house. Outside it is different, girls are discriminated against (Pastors 2009).

In addition to this research, the opinions of the children are very important. Children were asked about cultural practices and beliefs that keep them from participating and being valued in the Swazi society, as well as how they perceive gender equality.

They identified the following issues:

- Boys are more important than girls.
- Girls are responsible to participate in 'Likuma' ceremony.
- Boys are supposed to be taking care of the cattle and the goats.
- Girls are at home taking care of household tasks.
- Children are valued because they bring value to society.
- They are beaten at home.
- Boys are expected to become the heads of the home and families. (Children 2009).

The Swazi community interviewed has the following opinions about gender equality, figure 4.5 below shows that twenty-one percent of people answered in an affirmative way, saying that there is gender equality in Swaziland. Another 41% of people believe there is not gender equality and that men are more valuable than women. Thirty-eight percent had no opinion.

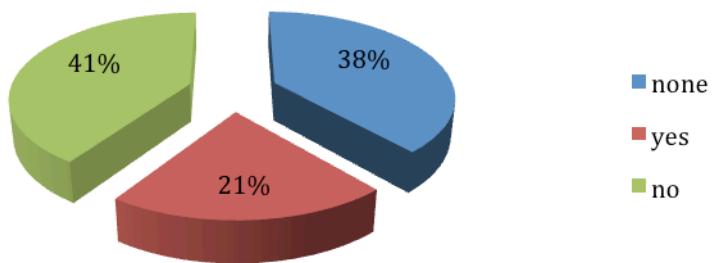


Figure 4.5. Gender equality in Swazi society.

Another issue, that in many ways hinders the integrity and value of children, is their inclusion in cultural ceremonies that attempt to degrade their integrity and force many of them to enter into practices that affect their proper development. The research found several of the people interviewed spoke against some cultural ceremonies in which children are forced to participate that contradict Christian spiritual values. There is a general understanding that the church has challenged the cultural practices, even though there was never a serious confrontation. Mr. Gama states, "In the Swazi Society there are community activities in which everyone is expected to participate. Some of these activities are anti-Christian."

For instance, there is the day of the Brewing of Marula, when it is expected that all the women would brew Marula beer and send it to the chief or to the Royal kraal. People will be drinking and getting drunk. This becomes a problem for Christian women because it goes against their principles, especially for Christian women married to non-Christian men. Some of them are there not by choice, but by arrangement or because they were married in a polygamist family before they become Christians - polygamy in that many women in the church live in polygamist situations, not because of their own choice, but because their marriages were arranged. There is also the Reed Dance for the girls where girls are forced to go to the dance. In this dance, girls dance for the queen mother almost naked in a public ceremony.

Another practice is the 'Inkhualala' ceremony (cutting of branches) for boys where boys are also forced to participate in preparation for the ceremony that happens

once a year. Even though one might think that there is nothing wrong in gathering branches and celebrating manhood, still the problem lies in the meaning behind those rituals. There are rituals that teens go through every year and the Christian church does not understand the meanings of these ceremonies and that men are forced to be there. There are many wrong cultural issues behind the dances and preparation for the royal rituals" (Gama 2008).

When interviewed, children also expressed some valid opinions about some of the main cultural practices and beliefs that may limit them from participating and being valued in the Swazi society. In their opinion, "Children are exploited at the royal ceremonies. Girls are responsible to participate in The 'Likuma' ceremony.

Boys are responsible to cut 'umhalanga' and go for 'Lusekwane' for the royal ceremonies" (Children 2009).

When asked if the mission has challenged cultural values that were somehow anti-Biblical, Dr. Richard Zanner commented, "Not as much as they should have. The possible reason that the mission may not have challenged cultural values is that the Swazi society is very culture-bound. It is easy to become ostracized if cultural aspects are not respected enough. And when the church challenged the Swazi cultural practices, the attitude of the society was to force the Swazi church community to walk a tight rope" (Zanner 2008).

Hugh Friberg speaks about how these cultural practices and beliefs have permeated the life of the church. "Of course, any cultural practices and beliefs are going to permeate the church, since it is part of society." (Friberg 2008). Friberg expresses the difficulty of any challenge to cultural practices made by the mission during the time he has served in Swaziland in this way, "Much of the time we have been in Swaziland, the mission-to-church transition has been taking place. It seems many in the church are still waiting for the mission / missionaries to speak or act on this, and other issues, yet there is no forum for this, and there are few missionaries still serving in Swaziland to do so. Swazi society is radically divided between the traditional, rural sector under chiefs and in 'tinkundla' (70%) and the more educated, urban Swazi sector. The first group often feels threatened by change, especially in matters such as this." (Friberg 2008).

Pastors also identified cultural barriers that have permeated the church. In this regard they agreed that, "All these practices (Umhlanga, Incwala and kuphahla) (where children are made to drink traditional beer) (umcomotsi) have permeated the church. When we have these kinds of activities, we do not include children, we send them out. The Swazi society still thinks young people not considered true Christians and therefore they have no problem participating in these traditional activities." (Pastors 2009).

On this same issue, Rev. Moon holds the opinion that, "In any society, in the religious community there are individuals who are all out to support the customs and mores of their particular community whereas, there will be others who are 'laid back,' they are lackadaisical in their support of the accepted standards of the group. So it is in the Church of the Nazarene in Swaziland; there are those who feel that Swazi Custom is the right thing to support to a degree while others are rabid in their support of Christian customs and standards. Traditionalist cultural values were challenged. Consider the set of church laws assembled by the early Swazi Christians to deal with the way in which Swazi custom impinged on Christian culture." (Moon 2010).

There are also cultural beliefs that are common in the Swazi society that were challenged by the mission as Rev. Edna Lochner pointed out in her interview. In the case of twins or triplets, only the first-born is considered a human being. The traditional custom was to not give food to the last baby born. They just let them die. Witchcraft practices prey on the very young and very elderly for human body parts for their medicines. Another custom was to take babies to witch doctors that would make small cuts on the babies' chests to let out the demons. If parents brought their baby to the church to be dedicated and church leaders found cuts on the baby, they would not dedicate the baby, and would teach the parents the truth. Also, babies wore string around their waists for protection from demons. Occasionally young children from non-Christian homes were dedicated to demons and trained to be witch doctors. One such person was saved from this type of life and became a strong evangelist in the church.

The yearly Reed Dances were for the purpose of the Royal Clan to choose their wives. The girls were expected to dance with practically no clothes on for a number of days. All traditional activities always took priority over everything else. Christians did not participate in the dancing or the occasion, other than to cut the grass, which was required of the girls, to bring to the Queen Mother. Dr. David Hynd provided transportation for the girls to bring the grass, but left with them before the dance" (Lochner 2010). The church has also had to face the punishment of girls who didn't want to attend the royal ceremonies. In regard to this, Rev. Lochner explains: "Older children and teens are supposed to attend a traditional dance each year at the Royal Residence. Occasionally the king requires them to wear what they call the 'umchwasho.' This is worn by teens in honour of a princess. When I was a missionary in Swaziland, five or six teens refused to wear the 'umchwasho,' which is made of yarn. They also refused to go to the pagan dance. As a result the chief beat them. The Nazarene girls refused the chief and became strong followers of Christ." (Lochner 2010).

During her time of ministry in Swaziland, Rev. Lochner found that, "Pastors and church members of the Nazarene church in Swaziland do not allow these practices in the church. Probationary members are taught three Sundays out of four. Probationary members are not allowed to become full members until it is well known that they have separated from all evil practices. However, a few in less strict churches may slip through. There are many fine Christian couples training their children to grow up to know little about evil customs" (Lochner 2010).

Also it is important to point out here that Lochner believes, "The church did challenge the cultural values. Christian girls just did not attend the Reed Dances, for example. The king appreciated Dr. Hynd's bringing the girls, so he slaughtered a cow for them and made a great feast before they left. King Sobuza appreciated straightforward talk and respected the church for telling the truth. On another occasion when there was a clash between another group of Christians and Swazi traditions, the king said to the group from another denomination, 'So, you believe like the Nazarenes!' Taking a stand for one's beliefs was respected, although they did not agree" (Lochner 2010)

Finally, Rev. Chuck Gailey, speaking about the issue of cultural practices, believes: “A correct answer depends on what Biblical principles you are talking about. I found that Swazi culture as a whole was very, very similar to the Biblical culture of Abraham and Sarah’s time—(the importance of the lineage through male sons, the custom of the levirate, the primacy of the group not individual, indirect communication through third parties, etc. etc.) The commandment to “Honour your father and mother” was probably more keenly addressed than by most in Western culture” (Gailey 2008).

He also believes that missionaries did challenge the prevailing cultural norms, such as when children were disciplined severely. When the mission challenged cultural and moral practices “many Swazis felt that the missionaries were correct, and many, many people tried to change the way that children were treated and accepted. However, this created the inevitable cultural tensions when cultures change” (Gailey 2008).

Swazi society values its children but still many social and cultural practices, rooted in the society, violate the essential rights of children. As a result, these practices have permeated the church and have contributed to the fact that children are not fully participating in the life of the church. It is important for the pastors and leaders of the church to identify all of the factors that cause children to be ignored in their early years by their elders. Children in this culture only become valuable when they become adults, when girls bring dowries and only the boys will bring honour to the father. The desire for male children is one of the main reasons why polygamy is prevalent in Swazi society. As in many other African countries, children are neglected and left to survive mostly on their own.

4.2.2 Children, faith, and age of accountability in Swaziland.

In chapter three, the age of spiritual accountability from a Wesleyan perspective was mentioned, and the positions of different scholars and Nazarene leaders. There are different views about the age of accountability of a child. Dr. Dan Brewster gives the best definition of the “age of accountability”;

The term ‘age of accountability’ refers to the time when individuals become mature enough to be morally responsible for their acts and

consciously responsive to God's grace. The term is not found in the Bible but is inferred from various Scriptures about the early spiritual consciousness of children and their accountability before God. No one who argues for an age of accountability will suggest what that age is. Clearly, it has no definitive Biblical answer. It is a mistake to set an arbitrary age for conversion. Likewise, it is also a mistake to ignore the capacity of given age levels. Ultimately, it is wiser to place more emphasis on accountability than on age" (Brewster 2005:94-95).

Chapter three also collects the opinions of some other scholars like Luis Bush from *4/14 Window: Transform the World Movement*, Dr. Wes Stafford from Compassion International, and George Barna. The research will also analyze the Wesleyan perspective about the age of accountability, specifically in the eighth section. In a sermon "On Obedience to Parents," Wesley uses a sample of children, ages six to eight years old, to show the need for proper teaching and mentorship (Wesley 2011:03).

For Larry Bollinger, children are accountable to God and the community, "probably around 12 years of age" (Bollinger 2010). Boardman believes that "the 4/14 window is the age of the greatest probability of a child's accepting Jesus as Saviour. However, I don't believe one particular age is the same for every child. Each individual responds differently and has had varied experiences. Dr. Stan Toler was saved at age four. "When a child senses the need to ask forgiveness and to accept Jesus as Saviour, I believe that is when spiritual accountability begins" (Boardman 2010).

Among some Nazarene missionaries and church leaders interviewed in Swaziland, there are differing opinions about when a child begins to be accountable to God and the community for his actions. For example, for Edna Lochner, "It varies as to the age of accountability. I would say the average age would be five years to eight years. Some testify to an earlier age or a later one" (Lochner 2010). On the other hand, Rev. Hugh Friberg explained, "So much depends on the home and local church environment, as well as spiritual maturity of the child, but I suspect that eight - ten would 'catch' most children" (Friberg 2008).

Mrs. Thembi Khumalo believes children are spiritually accountable to God and the

community at the age of 15 years (Khumalo 2008). She has, as have many other Nazarenes, likely been heavily influenced by the last part of the paragraph 107 of the Manual of the Church of the Nazarene. Rev. Cariot Shongwe believes that “children are spiritually accountable to God and the community as early as three years old, when they understand the concept of good and bad. He recommended that his pastors be groomed but not legalistic” (Shongwe 2008).

In the interview of the Swaziland Central District pastors group, there were several opinions about the age of accountability. Some pastors indicated that accountability began at six years of age, some at nine years and some at twelve years. They also had the opinion that children become accountable to God and the community, “depending on the environment and time when the child understands what he is doing. In the case of the community, the child is a child until he or she gets married” (Pastors 2009). Interestingly, Rev. Lyn Willis states, “Children are always spiritually accountable to God and the community, but I would add to that that the expectations should vary based on the child’s age and maturity. This is consistent with the ‘age of accountability’ when children know the difference between right and wrong and are able to make choices” (Willis 2010).

In Doctor Richard Zanner’s opinion, “The age of accountability is different for different children/people – a good average would be around school age” (Zanner 200). Reverend Hugh Friburg, who served for more than 39 years as a missionary in Africa, particularly in Swaziland, believes, “much depends on the home and local church environment, as well as the spiritual maturity of the child. But I suspect that ages 8-10 would ‘catch’ most children. There is no big rush to assign a name to a Swazi child, because the child may die. But as soon as that is determined and assigned, it seems the child is accepted as a member of the community” (Friburg 2008).

From George Barna’s point of view, “Research regarding all facets of moral and spiritual development - whether related to worldview, beliefs or behaviour – shows that such development starts as early as the age of two. The process then progresses rather quickly. Social scientists have known for years that moral foundations of children are generally determined by the time the individual reaches age nine. Our research confirms a parallel outcome in the spiritual dimension; by the

age of nine, most children have their spiritual moorings in place" Barna (2003:47).

In Rev. Bill Moon's opinion, "Age of Accountability' is not a fixed time but becomes real when a person differentiates between right and wrong and recognizes accepting Christ is the answer to their inner conflicts" (Moons 2010).

In the interviews of community and church members about the age children are spiritually accountable to God and the community, answers to this question varied. Forty-two percent placed the age of accountability between 3-12 years, as seen in figure 4.6.

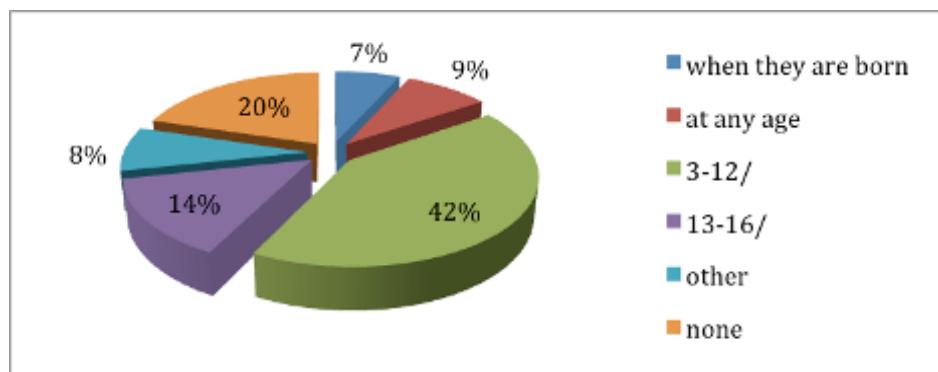


Figure 4.6. Age children are spiritually accountable to God and the community.
Community perspective.

In the opinion of children interviewed from four different schools, 43% answered that in the Swazi society children become part of the community between the ages of 6 and 18. Only 6% answered between the ages of 1 and 6, as figure 4.7 shows.

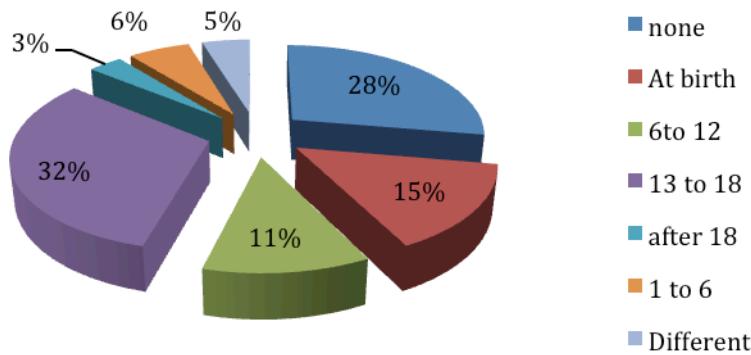


Figure 4.7. Age children are spiritually accountable to God and community according to the children's perspective.

When interviewed about the age children are spiritually accountable to God and community, the majority of children who participated in the group interviews agreed that the average age of accountability was 12 years old.

Rev. Linda Boardman believes, “within the 4/14 window is the age of the greatest probability of a child’s accepting Jesus as Saviour. However, I don’t believe one particular age is the same for every child. Each individual responds differently and has had varied experiences. Dr. Stan Toler was saved at age four. When a child senses the need to ask forgiveness and to accept Jesus as Saviour, I believe that is when spiritual accountability begins” (Boardman 2010).

Dr. Luis Bush, while referencing Matthew 18:4, says, “Contrary to the preconceived notions of many adults, children everywhere – just like Jesus when he was a child - can grasp spiritual truths easily. They can sense the guilt of sin, understand their need for a Saviour, and grasp the significance of faith.” Bush (2009:8) Quoting Charles Spurgeon, Bush continues, “A child of five, if properly instructed, can truly believe and be regenerated as much as any adult.” Bush (2009:8).

Jesus sees children as people with rights to be valued and counted them as part of the Kingdom. He came and gave His life so “whoever” believes in Him could be saved. Even though there is not a proper registry of the ages of children approaching him, the evidence shown by the sacred Biblical writers clearly define them as children. Looking carefully at Jesus’ words, He gives them value and also

responsibility, making them accountable to Him. They are the owners of the Kingdom.

It seems that this declaration contains two important truths. One is the privilege children have to be given the ownership of the Kingdom of Heaven (Matthew 19:14 NIV), but the other is the responsibility children have to honour the Kingdom of God with their faithfulness and loyalty. To be models for adults to follow, this is the spiritual accountability of children shown in Matthew 18:2-4 (NIV).

It is important to consider that having a clear concept of when a child should be accountable to God and society will determine the way they will grow and be accepted as part of the church and society. The Apostle Luke gives a good description of Jesus as a child, becoming accountable physically and mentally, and finding favour with God and community (Luke 2:52). When society does not value children or understand the value of them being accountable, the society will ignore their value as humans and, more importantly, as children of God.

In this particular case, the Swazi church has ignored the value of children, ignoring them as people included in the plan of salvation. The Swazi society has historically seen children as “precious commodities,” as Mr. Lodrick Gama pointed out. Their value is measured in the way they take care of the cattle, carry out their home chores, and by how much ‘Lobolo’ or bride price they produce. Value beyond these things has not been considered. This worldview then reproduces through the generations of children who will give continuity to the same behaviour patterns.

4.3 Impact of the Swazi church on children

Understanding the perspective of Swazi children about the church of the Nazarene is also an important part of this research. Focus interviews were conducted from March 15-17, 2008, with children from three Nazarene schools: Beaufort, Manzini, and Matfutseni. Each interview took at least three hours. These interviews were conducted with children between the ages of eight and fifteen years old from three Swazi schools in the Manzini area. The interviews had to be shortened because most of the children didn’t speak English and questions had to be translated from Siswati to English.

Of the over 120 children interviewed, only 19 attend the church of the Nazarene. However, approximately 27% of the children have parents or relatives that have been educated in Nazarene schools.

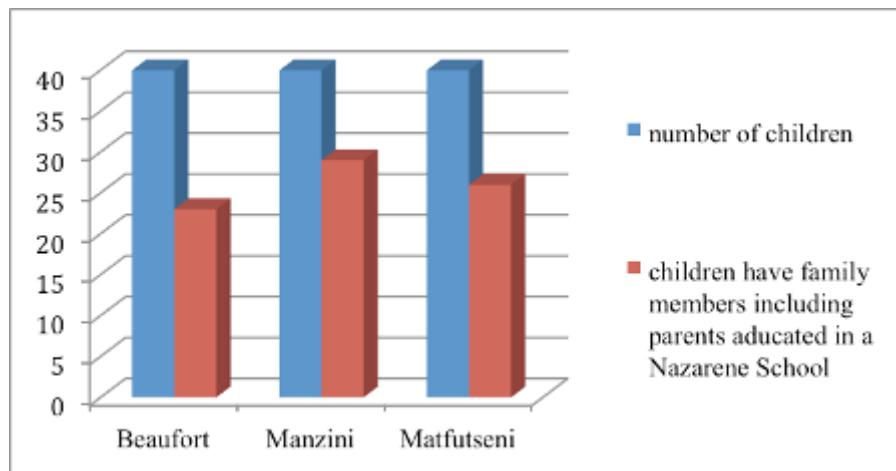


Figure 4.8. Percentage of parents of children educated in Nazarene schools.

In all three of the group interviews, more than 80% of the children said that most of their relatives, including parents, are not members of the Church of the Nazarene, but of other denominations (Children 2009). The following graphic displays the results of the interviews with the Swazi community when asked about the church they attend. Only 18%, of more than 148 people interviewed, attend the Church of the Nazarene:

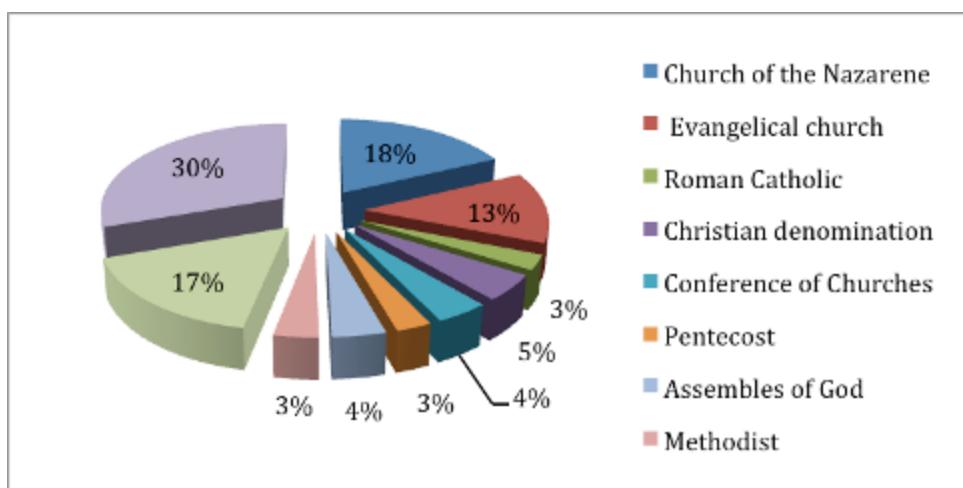


Figure 4.9. Church attendance.

A similar pattern is shown in the results of the interviews with children. Only 16% of them attend the Church of the Nazarene, as the research mentioned above. It is important to notice that the issue of children being part of the church as full communion members is something that not only affects the Church of the Nazarene in Swaziland, but other denominations as well. In the interviews there were differing opinions about the age children could be included in the full communion membership in their respective churches, even though most of the children did not have any information about whether or not they were members of the churches they attend (Children 2009).

- 47% 9-12 years of age*
- 50% 12-15 years of age*
- 3% before 8 years of age*
- 1% after 18 years of age*

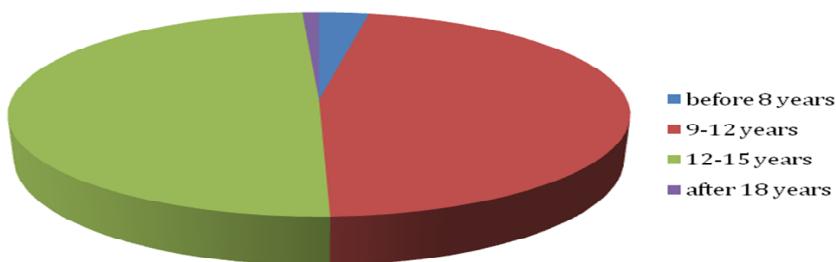


Figure 4.10. Age children could be included in the full communion membership in their respective churches.

Children spoke openly about the support they receive in the churches they attend. Some examples are:

- Special classes for children.
- Care and advice for children.
- Discipleship of children who have accepted Christ (i.e., that they are born again and they need to behave and do what is right)
- Sunday school classes to teach them about the will of God.

Also, they reported that the church has some programs to make them feel like the church is interested in ministering to them, like evangelism, camps, discipleship Sunday School special classes at school, and teaching the Bible to children. In their perception, the Bible teaches about the value of children for the mission and for the Kingdom of God:

- Jesus said to let the children come to him because the Kingdom belongs to them.
- All people are children of God.
- Adults should value and love children, care for them and not abuse them.
- Children are an important part in the church not only because they sing but also because God loves them.
- Children know the difference between right and wrong and they want to be obedient to their parents, as Jesus was.
- Children can share the Word of God with other children (Children 2009).

It is also important to note that children understand their value as children of God and as instruments God can use to develop the church and country. In their opinion:

- They are a gift from God.
- They are the future of Swaziland.
- They are the future leaders of Swaziland.
- They unite the Swazi society.
- They are the people who will carry on traditions, who will honour the family and make it larger (Children 2009).

Children also recognized that there are traditional beliefs and barriers in the church that impede their inclusion in the full life and communion of the church. More than 90% of the children interviewed agreed with the following:

- The main challenge is that children do not have a voice in the Swazi society.

- There are many traditional activities that are not in keeping with Christian principles in which children are exploited like:
- Incwala.
- Likuma ceremony
- Cut umhalanga and go for Lusekwane for the royal ceremonies.
- Kuphahla when children are made to drink traditional beer (umcomotsi).
- Conservative beliefs of the church that make it very unattractive for new generations of Swazi children and youth.
- Gender inequality. Men have more value than women (Children 2009).

Ninety percent of children interviewed reported areas where the church has neglected them. They also expressed their frustration about the following:

- Because we are children, people around us always have doubts about our faith in Jesus.
- People don't believe in us, they think we are just kids and we are expected to do all things the right way, while adults are making mistakes.
- Church leaders do not recognize us as people important for the church.
- We cannot speak in church because we are children.
- A large number of children (maybe 70%) acknowledged that the pastor listened to them and asked many questions about their conversion. In addition, the pastor encouraged them to be faithful and to keep living the Christian life. However, they still feel unsure of whether they are truly part of the church, as mentioned earlier.
- If children under 15 years of age were allowed to become "full communion" members of the church, there would be pastors and leaders for the future.
- Swaziland would be a better society.
- Fewer people would be infected with AIDS (Children 2009).

In relation with this last point, pastors and church leaders interviewed agreed that, "there is a lack of knowledge about the issue of AIDS. Before there were lots of problems because nobody knew about the real causes. People thought the disease

only infected promiscuous people. HIV/AIDS has killed thousands of Swazi people and has infected thousands more." (UNAIDS 2007:05; 2012:07)

More than seventy-five percent of the children interviewed had reservations about how they could participate actively in the economic, evangelistic, and political life of the church. They reported several barriers that hinder the possibility of their participation:

- Children are regarded as less important because they don't have any influence in society.
- They cannot participate because they are not educated.
- Children are valued only to be abused by the elders who want their rules to be passed down from generation to generation and not be lost.
- Boys are valuable only because they take care of the cattle and the goats.
- Boys are encouraged to be economically valuable and are given belongings such as cattle, goats and chicken. Girls always take care of the home and are to be prepared to become wives and give 'lobolo' or bride price to their parents (Community 2009).

More than ninety percent of the children interviewed believe that the Church of the Nazarene must review and change how it ministers to children. Among their recommendations are

- Be less conservative by not prohibiting people from doing things like wearing earrings and dancing.
- Listen to the voice of children and youth. We also have many things to say and need to be respected and to have adults listen to us (Children 2009).

Many of the opinions expressed by the children during the interviews reflected the same, or similar, ways of thinking as some of the leaders of the church. Rev. Cariot Shongwe agreed that children have something to say in the economic and political decisions in the church and society. Their participation is very important. "The Swazi Government realizes that the youth and children have too much to give to society.

They have organized what is called the Youth Society, because they believe that if they set young people loose, the church will grow. There are many ways children and youth can support the economy of the church" (Shongwe 2008). He also refers to the value of children as instruments of God: "Children are very valuable to the church. The church has a lot of work to do in building the character of children and making them aware of their spiritual condition. The church has many Christian leaders who are products of the church and government" (Shongwe 2008).

Rev. Friberg refers to the value of children in developing the church, including their active participation in the economic, evangelistic, and political life of the church, when he says, "I believe that as potential members of the Body of Christ, children must be evangelised in ways appropriate to their age and level of understanding, discipled and prepared for leadership, while they are still children and young people. They can learn to give offerings and tithe, and can have a say in the political life of the congregation" (Friberg 2008).

When asked, the community has not much of an idea about ways children demonstrate their value through active participation in the economic, evangelistic, and political life of the church. Eighty-six per cent of people consulted gave no answer. Some individuals gave vague ideas like: "they sing in church, they do fund-raising and other things that will help in the church development. They help in cleaning, giving ideas and telling their friends about what they have been taught." (Community 2008). All this promotes the idea that children must demonstrate their value by doing things for the church.

Pastors have a better perspective about ways children in the church demonstrate their value through active participation in the economic, evangelistic, and political life of the church: "Children are very valuable to the church. The church has a lot of work to do in building the character of children and making them aware of their spiritual condition. The church has many Christian leaders who are products of the church and government" (Pastors 2009).

Another very important issue, in which children, pastors, and leaders fully agreed is in the issue of how the church is perceived by the Swazi society - as a very conservative denomination. When interviewing children, community, pastors, and church leaders, most of them agreed that the Church of the Nazarene in Swaziland:

- Has conservative beliefs that make it very unattractive for new generations of Swazi children and youth (Children 2009).
- Has too many rules and regulations (Pastors 2009).
- Has a style of worship that contributes to the loss of young Nazarenes, even though some of them return later (Pastors 2009).

For Mr. Lodrick Gama the reason Swazi people leave the Church of the Nazarene is because of the position and doctrine of the Church of the Nazarene in the conglomerate of the Swazi religious movement

We have three organizations in Swaziland; League of Churches, Conference of Churches and the Council of Churches. The Conference of Churches includes all the Evangelical churches in Swaziland. The Council of Churches embraces all of the historical churches like Anglican, Lutheran, and Catholic. Then, the League of Churches is the umbrella for the African traditional churches like the Zionists. The League of Churches allows a mix and supports the African traditions. There are lots of young people involved with them because their teachings are not strong, allowing Swazi cultural practices that contribute to the rapid spread of disease. The Conference of Churches also does not have a strong voice against the cultural practices and confronting the monarchy. The Council of Churches only comes to the surface when they tackle social issues, but they never confront the wrong cultural practices or the monarchy (Gama 2008).

4.3.1 Factors influencing the impact of the Church of the Nazarene in Swaziland

In the opinion of the 28 Swazi pastors from Swaziland Central District interviewed, there are challenges when people compare the Church of the Nazarene in Swaziland with other denominations. Some of the challenges are:

- Other denominations mix traditional beliefs with Christian beliefs
- Other denominations teach prosperity and divine healing

- Other denominations have many new ministries
- The Church of the Nazarene has too many rules and regulations
- Other denominations have styles of worship that are more appealing to young people in Swaziland (Pastors 2009).

Rev. Cariot Shongwe believes, "There has been a great impact, but much of the impact is lost because there is a tendency to be too legalistic (conservative) and not transformational. Legalism kills the work of the church. People think the Church of the Nazarene is a decadent church. Besides that there is an increasing number of churches that are now legalistic, but which are not really transforming lives. Legalism spoils the views of many in the church" (Shongwe 2008).

One of the contributing factors to the separation between the Church of the Nazarene and other denominations may be that the Church of the Nazarene is a conservative denomination. It seems that not too much has changed since 1922, when Christopher Charles Watts, the Anglican Archdeacon of Swaziland, wrote about what he called "the firing line in Swaziland." In this report, Watts speaks about the disunion of the Christians in Swaziland:

The worst factor in the situation is, of course, the disunion of the Christian forces. What army could hope to fight a difficult battle on a small front under eighteen different leaders a little jealous of one another, and using eighteen kinds of discipline and methods of attack, and each acting independently of the others? That is the position in Swaziland today. The Anglican Church, represented by the S.P.G., was the pioneer; it was soon followed by the Wesleyans and the South Africa General Mission; the Salvation Army came and withdrew; then came the International Holiness Mission or Scandinavian Alliance, now divided into two separate and mutually distrusting bodies. The Church of the Nazarene and the Pentecostal Revivalists (both American) followed; the Lutherans and the Roman Catholics were not far behind. Two types of Pentecostal Christians, speaking with tongues, were followed rapidly by Seventh Day Adventists. The Baptists next attacked

the old queen's kraal; while the Zionists, who say their prayers sitting in the water and wear white and green garments at their all-night meetings, make a special appeal to the native mind. Always imitative of European methods, the Swazis themselves have produced two national churches, independent of European control and led by native ministers who had been suspended for gross immorality by European missions. They have also secured the help of the Ethiopian Church of South Africa and of America, and have invited a negro bishop from that country (2012:07).

Watts' report matches perfectly with Gama's description of the different unions, leagues, and conferences of churches existing in the small country of Swaziland today

4.3.2 *Impact of the church in the education of Swazi children*

There is no doubt that the Church of the Nazarene has impacted the Swazi society during the last 100 years of ministering to people. But it appears that the major impact has been in the area of education. With a primary and secondary school system and its own Teachers' Training College built in 1936, thousands of teachers have been trained and hundreds of thousands of children have been educated. Below is the list of 39 primary and secondary schools, the districts where they are located, and their enrollment in the school year 2008, which was more than 17,000 children.

Table 4.1 Swaziland Central District list of schools.

Schools Swaziland Central District	ENROLMENT	HEADTEACHERS
Beaufort Nazarene Primary School	340	Rev. Joseph Dlamini
Bhekinkosi Nazarene Primary School	540	Mr. David Maduna

Ebgculwini Nazarene Primary School	230	Mr. Milton Dlamini
Ensingwini Nazarene Primary School	250	Mrs. Elizabeth Dlamini
Matfutseni Nazarene Primary School	542	Mr. Polycarp Sangweni
Manzini High School	670	Mr. Louskin F. Mabundiza
Manzini Practicing School	350	Mr. Dusani Magongo
Manzini Nazarene Primary School	441	Mr. J.B. Gule
Mliba Nazarene Primary School	914	Mr. Edward Fire Dlamini
Nhlambeni Nazarene Primary School	504	Mr. Elijah Mavimbela
Sidvokodvo High School	228	Mr. Philemon Mvubu
Sidvokodvo Nazarene Primary School	670	Mrs. Cyntia Tsela
TOTAL:	4,319	

Table 4.2. Swaziland Shiselweni District List of schools.

Schools Shiselweni District	ENROLMENT	HEADTEACHERS
Sibovu Nazarene Primary School	221	Mrs. G. Khumalo
TOTAL:	221	

Table 4.3. Swaziland North District List of schools.

Schools Swaziland North District	ENROLMENT	HEADTEACHERS
Bhalakane Nazarene Primary School	693	Mr. J.P. Lushaba
Black Mbuluzi Nazarene Primary School	739	Mr. Paulos Kunene

Edudusi Nazarene Primary School	112	Mr. Joseph Malambe
Endzingeni Nazarene High School	441	Mr. G.T. Nikambule
Endzingeni Nazarene Primary School	599	Mr. Gedion Gumedze
Evasweni Nazarene Primary School	460	Mr. Mydon Q. Dlamini
Hhelehhele Nazarene Primary School	241	Mr. Dumsani Dlamini
Lugongondlwane Nazarene Primary School	439	Mr. Majahonke Gumedze
Mshinghingini Nazarene Primary School	724	Mr. Samuel Mdluli
Mphondla Nazarene Primary School	244	Mr. Bheki Dlamini
Mayiwane Nazarene Primary School	377	Mrs. Nancy Khumalo
Nyakatfo Nazarene Primary School	626	Mr. Aaron Masilela
Nhlanguyavuka Nazarene Primary School	416	Mr. Shadrack Simelane
Ndlalambi Nazarene Primary School	739	Mr. Mandla N. Mdluli
Pigg's Peak Nazarene Primary School	490	Mr. Malta Nyamane
Mhlangatane Nazarene Primary School	327	Mr. Vusani Dlamini
TOTAL:	7,667	

Table 4.4. Swaziland East District List of schools.

Schools Swaziland East District	ENROLMENT	HEADTEACHERS
Emafusini Nazarene Primary School	633	Mrs. Lencane Hlophe
Esigcaweni Nazarene Primary School	293	Mr. Nocodemus Mkhabela
Esiweni Nazarene Primary School	510	Mr. Jones Magingo

Kalanga Nazarene Primary School	615	Mrs. Gladys Dlamini
Manyeveni Nazarene Primary School	590	Mr. James D. Shabangu
Mhlumeni Primary School	118	Mr. Jockoniah Simelane
Tsambokhulu Primary School	532	Mr. Amos Vilakati
Siteki Nazarene High School	783	Mr. John E. Thwala
Soteki Nazarene Primary School	650	Mr. John Lukhele
Matsetsa School	153	Mr. Alpheus Hlophe
TOTAL:	4,877	

Nazarene Swazi schools have positively influenced the academic life of hundreds of thousands of children through the more than sixty-five years the church has served Swazi society with primary and secondary education. In this regard, there are many positive experiences from missionaries as well as from pastors and leaders.

The Church of the Nazarene in Swaziland faces several challenges if it wants to achieve one of the main core values of the Global Church of the Nazarene, “To make Christlike disciples in the nations.” On the positive side, pastors agreed when speaking about the impact that Nazarene schools have had in the life and ministry of the church, “Nazarene schools have played a huge part in the life of the Church of the Nazarene in Swaziland. The church has provided a lot of assistance to the children in building character and making children aware of their spiritual condition. There are many leaders in church who are products of the schools and colleges: teachers, ministers, prime ministers” (Pastors 2009).

In the *One Hope 2007* (2012:01) study about the Spiritual State of the World’s Children in Swaziland, the report shows the levels of education boys and girls have in the Swazi society:

Table 4.5. One Hope, Education & Literacy in Swaziland (2012)

EDUCATION & LITERACY	
Education is not for Free; private public partnership with fee based education	
Literacy Rate (over 15 Yrs)	81.6%
Primary Enrollment	70.1%
Ratio of Girls to Boys in Primary Education	88.4:95
Literacy – Males	82.6%
Literacy – Females	80.8%

The study shows that 81.6% of Swazi people over 15 years old have been to school and 70.1% of Swazi children are enrolled in primary education (*One Hope Study* 2012:01). The Nazarene Education system has been one of the contributors to these education rates.

When interviewing children and the community about the reasons why they were educated in Nazarene schools and not in other schools, there were several reasons expressed by the children. The children stated that they thought Nazarene mission schools were the best and were near their homes. They also felt that the schools provided good education, discipline, and positive results while also maintaining low school fees.

The interview of the community revealed that 74% of people interviewed were educated in a Nazarene school. At least 78% of the people interviewed have had one or more relative educated in a Nazarene school.

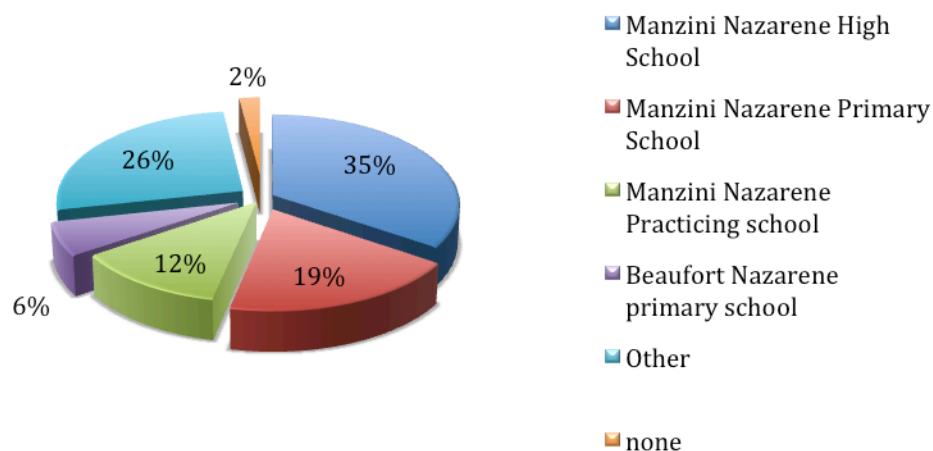


Figure 4.11. Percentage of people interviewed educated in Nazarene Schools

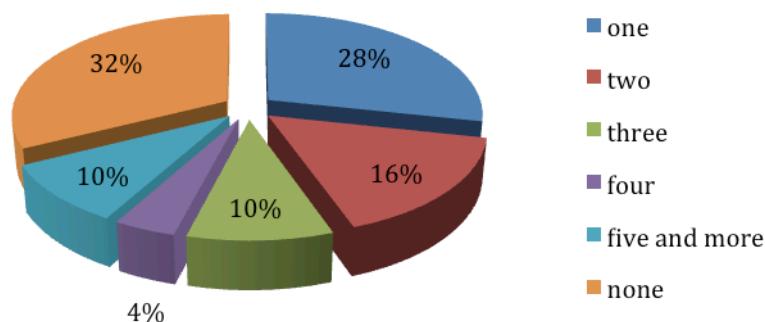


Figure 4.12. Relatives of people interviewed educated in Nazarene Schools.

There are also some other not-so-positive outcomes regarding the effectiveness of the schools. Mr. Gama spoke about the impact that Nazarene schools have had in the life and ministry of the church. He agrees that schools have been important in the development of the Swazi society. However, he also holds the opinion that the mission failed to bring together education and evangelism.

There is some historical development in the church in Swaziland. The primary responsibility of the missionaries was to win souls for the Lord. Later they discovered

that the people didn't know how to read and write, so they recognized the need to develop assistance in that area as well, so they started schools. It is unclear whether establishing schools had anything to do with planting churches and strengthening faith, or whether it was simply an academic plan to help people be educated and trained. In this research, the education system would be described as "tertiary education". It had nothing to do with the spiritual development of children as they grew up. The impact of the school system, even though it was part of the church, was only an impact in education and academic knowledge, not spiritual growth, despite the fact that there were services twice a week at the local pastor's church which the school station was expected to attend. The services were usually evangelistic, but there was nothing in the program focused on discipleship or mentoring, and nothing in the curriculum to help the students mature and grow in faith. The focus in that area was general. Later on, the leadership started recognizing that there was something missing and the church was not reaching the children as it was supposed to. Then they developed what was called the 'school evangelist'. Grace Masilele was one of the ones who were involved in this project. The first one was Miss Juliette Ndzimandze. So this program was not a part of the classes but something separate from the school. There were evangelistic services and some mentoring and some of the teachers also got involved. The impact of education was not strong in helping children to become strong in their Christian faith. The schools have been successful in educating the young people in Swaziland. In that aspect we have achieved a lot (Gama 2008).

For almost 100% of pastors interviewed, the teaching in the Bible about the value of children for the mission and for the Kingdom of God "*is a not clear concept for them. Ministry to children focuses on programs more than spiritual principles*" (Pastors 2009). In Rev. Shongwe's opinion, the schools have had a great impact in Swaziland, but much of the good impact is lost because:

- Tendency to be too legalistic (conservative) and not transformational.
- Legalism kills the work of the church. People think the Church of the Nazarene is a decadent church.
- A number of churches are now legalistic, but not really transforming lives
- Legalism spoils the views of many in church" (Shongwe 2008).

Rev. Shongwe's point of view is reflected in figure 4.13 showing that only 18% of the people interviewed in the community attend the Church of the Nazarene. This figure is similar to the number of children attending Nazarene schools, as compared to those attending Nazarene churches, as shown before: out of 120 children interviewed, only 19 attend the Church of the Nazarene.

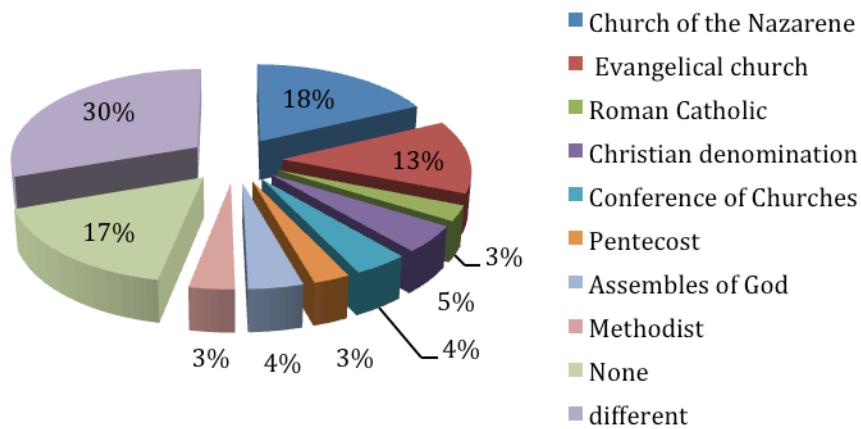


Figure 4.13. Percentage of the people interviewed in the community attending the Church of the Nazarene.

According to the information above, it seems that the Church of the Nazarene and its education system has had an incredible influence in the Swazi society. As Rev. Friberg states, "The mission and the church have stressed the formal education of children to the degree that the Church of the Nazarene has an enviable record in the country" (Friberg 2008). On the other hand, there have been serious challenges to the Church of the Nazarene reaping the fruits of all the work done in the schools. It may be due to the lack of intentional evangelistic vision on the part of the missionary, as Mr. Gama explained, or possibly the fact that the mission's work has not been transformational, as Shongwe indicated.

The truth is that there is a future for the Church of the Nazarene in Swaziland if there is an intentional strategy to reach, educate, disciple, and involve children in the life of the church. Nazarene schools are an incredible tool the church could be using to influence the community toward positive spiritual changes. As a large number of people interviewed have expressed, the systems established by the church since its

early years have helped hundreds or maybe millions of children with education and health. Unfortunately there has been a lack of appropriate missiology, to take advantage of the tremendous opportunities the schools provide for the church to reach all these children with the Gospel. The church has lost its perspective of being a living body and this has slowed its growth. This loss of perspective has also contributed to the church becoming a very conservative and legalistic organization. All of these factors have limited the growth of the Church of the Nazarene, as table 4.6 shows (2012:01).

Table: 4.6. Swaziland Central District 2012 statistics.

Conversions	Baptisms	Full Members		Associate Members		New Nazarenes
		This year	Gain	This year	Gain	
315	92	4,312	132	360	-72	494eeee

Table: 4.7. Swaziland Districts 2012 statistics.

	Conversions	Baptisms	Full Members		Ass. Members		New Nazarenes
			This year	Gain	This year	Gain	
Swaziland East	497	152	3,260	349	550	-78	400
Swaziland North	344	48	2,792	123	513	-79	143
Swaziland South	272	84	1,531	58	225	22	93
Total	1,113	284	7,583	530	1,288	-135	636

In regards the interaction between church and schools, one-hundred percent of pastors interviewed agreed that the interaction between the church and schools has been very positive, but there are also many challenges:

- “Pastors visit the schools, but there is a shortage of materials for training.
- Most of the teachers at Nazarene schools are not Nazarene, nor even Christian, so they do not know how to help the new converts.
- Most of children attending schools are not Nazarenes.
- There are permanent challenges from other denominations because the Church of the Nazarene has “rules and regulations.” When our children hear others saying, “You are not free because you do not dance or do other things our churches do,” this causes a lot of friction.
- Most of children attending Nazarene Schools are not Nazarene, they are Pentecostals, and because our church is too conservative, they end up attracting our young people.
- The opinion is that the Church of the Nazarene is cold and dead.
- Many criticize the *Manual* of the church.
- They challenge us to preach about prosperity and divine healing.” (Pastors 2009).

Gama also agrees that, “The impact of education was not strong in bringing children to become strong Christians in their faith. The schools have been successful in educating the young people in Swaziland. In that aspect we have achieved a lot” (Gama 2008).

Rev. Shongwe also believes that the interactions between the church and schools “are good, but sometimes we have serious problems between what we believe and what the government believes. The government changes and secularizes models of education. For instance, now the government is introducing their own religious education and they are teaching about other gods like Mohamed, Buda and others. We oppose this, and that creates clashes between us and the government.” (Shongwe 2008). These clashes have existed since 1968 as the Swazi government wants to take the control of all the schools in the country, including the Nazarene schools as reported in Philosophical Statement for Nazarene Schools in Swaziland. (Felts, Maseko, Moon, Zanner n.d.) p7.

On the same subject, Dr. Zanner explains his position during the time he was Regional Director for Africa: "The Church has, from the beginning of missions in Swaziland, placed great emphasis on schools, and the relationship between the local churches and schools was good. But schools concentrated on formal education and, arguably, neglected spiritual aspects apart from formal catechism/church rules" (Zanner 2008). In Rev. Edna Lochner's experience, the interaction between the church and schools was good, especially "when they hired a school evangelist and had revivals continually in schools during the day and in the church at night" (Lochner 2010).

Finally, Rev. Bill and Juanita Moon describe the interaction between church and schools as follows, "Schools were not physically moved. In older church sites a school can still be found nearby. The church will be under the care of a pastor while a "Head Teacher" - one of the school staff, will care for the school. In the "Old Days" when schools were not very available or, did not offer more than a Primary education, good, reliable, faithful converts who had not more than six or eight years of schooling were hustled out to care for churches which were burgeoning and demanding leadership. Many of those pastors served out their life faithfully caring for their churches. For the most part their level of education was not supplemented. In the course of time the level of education of the teaching staff (of schools which were near the church) surpassed the level of education of that of the pastor. This did not make for good relationships between the church and school. Consider how embarrassing it would be for the preacher to have to ask a teacher how to calculate average Sunday school attendance and do other simple mathematics for him. This situation is no doubt improving now that preachers have higher levels of education available to them through Primary, Secondary and Bible Schools" (Moon 2010).

The Church of the Nazarene in the Swaziland Central District needs to change their perspective of doing ministry to be more proactive and intentional in doing evangelism to reach the thousands of Swazi children that will go through their classes in the future. This is a challenge for the church because, as Rev. Shongwe pointed out before, "today it is the government that pays the bills and, therefore, inserts secular models of education and their own religious education, teaching about other gods like Mohamed, Buda and others. We oppose this, and that creates clashes between us and the government." (Shongwe 2008). However, this should

not at all impede the church in being proactive and teaching children the values of the church and opening the church to more contemporary ministries.

4.4 Children's Ministries and the Church Budget

Children's Ministries and the church budget need to be analysed from the perspective of what is considered important for the Swazi leadership of the Church of the Nazarene. The research already analysed in Chapter Two illustrates the situation of children in the Global Church of the Nazarene. They have been part of the mission, but most of the time, they have been just objects and not subjects of ministry and recipients of services more than people with spiritual needs. It was pointed out that historically children have been seen just as the "children of the church" and not as people who need to know Jesus Christ and experience His salvation.

In the specific case of Swaziland, "traditionalism" has shaped the worldview of its people, particularly adults, pastors, and church leaders, causing them to overlook the importance of children for the church and the Kingdom of God, causing the Great Commission to become the "Great Omission" as Stafford, McDonalds, Brewster, as well as some other Christian advocates for children, have said.

This background helps to evaluate the investment the Church of the Nazarene in Swaziland Central District has made on behalf of Children's Ministries. Even though there were several positive answers from the people interviewed, it is clear that Swaziland has followed the trend described in George Barna's research, showing that less than 15% of all churches' budget money goes for Children's Ministries. (Barna 2003:40). Rev. Lynn Willis agrees with Barna's research that Global Missions spends less than 15% of mission funds on Children's Ministries, while more than 80% of all decisions for Christ are made by children. She also agrees that the mission of the Church of the Nazarene has overlooked the spiritual lives of children and that little investment has been made in making disciples of the children and including them in the full life of the church. Rev. Willis states, "While I believe that there are many exceptions, the general rule seems to be a neglect of significant investment in the spiritual lives of children." (Willis 2010).

According to Rev. Linda Boardman, "This is difficult to answer since I do not have Church of the Nazarene statistics to support this. However, George Barna's research suggests that local churches spend 15% of their budgets on Children's Ministries even though in growing churches about 50% of the attendance is children." (Boardman 2010). But she also points out that at "the Global Ministry Center, Children's Ministries International, has six positions with a limited budget. Each of these six positions is responsible for multiple areas of ministry. To my knowledge, a missionary has never been appointed to serve exclusively in Children's Ministries." (Boardman 2010). What this means is that for a global church ministering in more than 159 world areas, having such a huge opportunity to reach more than 1.2 billion children in the 4/14 window alone isn't serious business (Bush 2009:X).

This brings the research to an important question regarding this thesis: has the Swaziland Central District ever had a missional strategy to reach children that justifies a major investment from the mission and district?

Mr. Gama was asked about whether leaders of the Church of the Nazarene in Swaziland have an effective missional strategy to reach children for Christ. His answer was, "I'm not sure if there is an emphasis on children. That is something they should have in their hearts and I doubt it is there. As we stated when we discussed programs, there were not programs in the past, nor today, in the school setting where there was a clear emphasis on caring for the children. There is a unit, among the other educational units, but nothing specific. As long as the child is considered second-class and the adult is the center of ministry, then things will always be unbalanced"(Gama 2008).

The investment the Church of the Nazarene in Swaziland Central District makes in ministries to children is very limited. This will continue to be the case until pastors and leaders in the church decide to invest time in re-evaluating the priorities they have placed on children. The perspective of church leaders is limited in regards to putting in place a strategic missional agenda to reach, disciple, and involve children in the active life of the church. They still perceive Sunday School and Camps to be enough activities for children and youth.

When asked his opinion about whether children are considered valuable to the mission of the Swazi Church of the Nazarene today, Rev. Shongwe answered, "Yes, there is investing in children ministries by directors and leaders. We help the children to have their own space, their own evangelist, their own teachers especially in Sunday School Ministries (SSM), Camps and other activities." (Shongwe 2008). When asked if the leaders of the Church of the Nazarene in Swaziland have an effective missional strategy to reach children for Christ, his answer was, "Yes, as I said, our children have special activities. Every year we have special services for children in local churches and also in the district and other activities like camps; however, discipleship is still low on pastor's agendas." (Shongwe 2008).

The group of 28 pastors interviewed agreed with Rev. Shongwe. "The district is supportive of Children's Ministries, giving them opportunity and space. They have an evangelist, and the district organizes activities like Sunday School and Camps." (Pastors 2009). But when asked if Swaziland has an effective missional strategy to reach children for Christ they have a different opinion, "Other than a ministry focused on Sunday School Ministries (based on age groups), there is no strategy that focuses specifically on children in place." (Pastors 2009).

Hugh Friberg's point of view about whether holistic ministry to children was included in the agendas of missionaries during the time he ministered in Swaziland, was, "No, I do not believe so. Evangelism and church planting has been the focus, not ministry to children." (Friburg 2008). When asked the same question, Dr. Zanner replied, "Not too much." (Zanner 2008).

Looking at all the opinions given by the different people interviewed, there is not a clear perspective on a missional strategy to reach children that includes discipleship and mentoring. If there is not a clear perspective about a missional strategy, then there is not a motivation that justifies a major investment from the mission and district. As mentioned before in this research, most of the investment in children has been through "classical" activities like Sunday School ministries, children's evangelists, camps, and revivals. But a real missional strategy to help children to fulfil the circle of life as it is shown below is unclear, non-existent, or as Rev. Willis points out, "It is likely that the Children's Ministries does have a specific missiology, but it is my guess that this information is not widely known." (Willis 2010).

4.5 Pastors, the Church's Manual, and Children

From its beginning the Church of the Nazarene has always been guided by a manual. The *Manual* of the Church of the Nazarene is therefore authoritative as a guide for the life of the Church of the Nazarene, containing a brief history of the church, its articles of faith, doctrine, ethics, sacramental guides, and principles of its organization and government. The *Manual* does not replace the authority of the Bible. The Church of the Nazarene believes in the supreme authority of the Bible over its manual. Every four years, delegates from all over the world meet in a General Assembly that serves as the “Supreme doctrine-formulating, lawmaking, and elective authority of the church of the Nazarene.” *Manual* (2009:143). At each General Assembly, delegates review, add, or reform the articles already contained in the *Manual*.

The 2009-2013 edition of the *Manual* includes a brief historical statement of the church, the church Constitution, which defines our Articles of Faith, our understanding of the church, the Covenant of Christian Character for holy living, and principles of organization and government, the Covenant of Christian Conduct, which addresses key issues of contemporary society, and policies of church government dealing with the local, district, and general church organization.

The first *Manual* of the Church of the Nazarene was published in 1898. Here is what the historical statement from the 2009 *Manual* says:

In October 1895, Phineas F. Bresee, D.D., and Joseph P. Widney, M.D., with about 100 others, including Alice P. Baldwin, Leslie F. Gay, W. S. and Lucy P. Knott, C. E. McKee, and members of the Bresee and Widney families, organized the Church of the Nazarene at Los Angeles. At the outset they saw this church as the first of a denomination that preached the reality of entire sanctification received through faith in Christ. They held that Christians sanctified by faith should follow Christ's example and preach the gospel to the poor. They felt called especially to this work. They believed that unnecessary elegance and adornment of houses of worship did not represent the

spirit of Christ but the spirit of the world, and that their expenditures of time and money should be given to Christlike ministries for the salvation of souls and the relief of the needy. They organized the church accordingly. They adopted general rules, a statement of belief, a polity based on a limited superintendence, procedures for the consecration of deaconesses and the ordination of elders, and a ritual. These were published as a *Manual* beginning in 1898" (2009:18-19). Since then, every four years, the *Manual* has been reviewed and amended by the General Assembly and then published. The most recent version of the *Manual* was published in 2009, following the General Assembly held in Orlando, Florida, from June 28, to July 02, 2009.

Understanding the influence of the *Manual* on the history of the Church of the Nazarene in Swaziland is very important for this research. The *Manual* has heavily influenced the way Swazi pastors and leaders have, through its history, understood church membership and when a person can become a full communion member. When speaking about beliefs and barriers that may have influenced church leadership's willingness to include children in the full life and communion of the church, Dr. Zanner points out, "The Swazi Church is very *Manual* oriented" (Zanner 2010). From its beginning the Church of the Nazarene has been very careful about membership statements. Through the different periods of the life of the denomination, these statements have been fully inclusive about whoever wants to become a full communion member of the church, specifically referring to age.

In the first *Manual* published in 1908, the articles regarding membership were quite clear about who could be included in it. In keeping with the Wesleyan-Holiness tradition, the concept of "**All**" was very clear from the beginning in the mind of the church's founders. Of course, at the beginning of the church, the statements were loaded with what could be considered conservative rules. In the *Manual* of the Church, published in 1908 under the title "Church Membership and General Rules," it says the following, "To be identified with the visible church is a blessed privilege and most sacred duty of **all who are saved from their sins, and are seeking completeness in Christ Jesus.** It is required of all such who desire to unite with the Pentecostal Church of the Nazarene, and thus to walk in fellowship with us, that they

shall show evidence of salvation from their sins by Godly walk and vital piety, that they shall earnestly desire to be cleansed from all inbred sin, and that they will evidence this" (1908:30).

During the General Assembly celebrated in 1948, paragraph 43, chapter I, section II, of the *Manual* says the following, "All persons who have been organized into a local church by those authorized so to do, and all who have been publicly received by the pastor, the District Superintendent or the General Superintendent, after having declared their experience of salvation, and their beliefs in the doctrines of the Church of the Nazarene, and their willingness to submit to its government, shall compose the full membership of the local church; provided however, that only church members who have attained their twelfth birthday shall be entitled to vote in annual or especial church meetings" (*Manual* 1948:51).

In the same chapter, section VI, paragraph 57; the *Manual* refers to voting in church meetings. "Only those persons who have been received into full membership and have attained to their twelfth birthday shall be entitled to vote in church meetings" (*Manual* 1948:55).

At the General Assembly in 1960, there was a huge discussion about the voting age of local church members. The main argument, as registered in the journal of the Fifteenth General Assembly, pages 106-107, was related to several memorials brought to the table by the various districts of the Church of the Nazarene: Canada West, Michigan, British Isles South, Arizona Districts, the Idaho-Oregon, Nebraska, South Arkansas, and the Washington Districts. In most of the memorials it was proposed:

To change the voting age as stated in paragraphs 43 and 57 of the 1956's manual from "twelfth birthdate" to "Fifteenth birthdate" (See Annexure # 2. Journal 1960 Memorial No. 135, p. 231). The main reason the districts requested that change was expressed in the Memorial No. 4 in the same journal: "Because we feel that sacred calling of the pastor may at times be jeopardized by placing the vote in the hands of immature people, we recommend that paragraph 86, page 66 of the 1956 *Manual* be amended to read as follows; "The call of the pastor may be renewed for a second year and each succeeding

year of his pastorate without nomination by the church board, by two-thirds vote by ballot of all church members of fifteen years or older, present and voting, etc. In keeping with the above memorial, that all references in the *Manual* having to do with the call or recall of the pastor be amended to harmonize with the above-stated age limit. (See Annexure # 2. Journal 1960 Memorial No. 4, p. 231).

It is also important to mention that several other memorials at the same assembly proposed the age for voting to be at the sixteenth or eighteenth birthday. The main argument was that children before these ages were not mature enough to vote wisely and could be influenced by their parents against the pastor, manipulating his/her re-election. During a conversation, Dr. Tim Green, Dean of the School of Religion and Chaplain from Trevecca Nazarene University explained that voting age has always been an issue of discussion during the General Assemblies of the church. Some church leaders have seen the early age of voting as a way in which families could manipulate their children to vote against the continuation of pastors in the local church assemblies. This has been the main reasoning behind the changes in voting age. Dr. Green also said that, during a General Assembly in the 1980's, the issue of changing the age of voting came to the table again. However, this time the changes didn't go through. At the end of the 1960 General Assembly discussion, the memorial 135 described above was passed by a vote of 60 in favor and 31 against (See Annexure # 2. Journal 1960 Memorial No. 4. p.231).

Because it originated in America, the Church of the Nazarene's rulings and procedures through all of its history has been based on the American church's needs through the *Manual*. However, the *Manual* has been the instrument used throughout the entire world to lead the destinies of the church. It wasn't until the 1980's that the Church of the Nazarene started using a process called "internationalization," with the aim of becoming more inclusive in its politics and procedures. Despite this process, the *Manual* is still more of an American, rather than an international, set of rules that lead the church.

With this in mind, in many countries where the church exists, the documents that have led the church in its political business have been from the *Manual*. In some places, its rules are applicable and in others, ignored. In this particular case, the way

paragraph 43 was always interpreted by the church leaders was not within the context and reasons the American church had suggested, but as a rule coming from the head office of the church in Kansas City that stipulated that people could become full communion members of the church only after their fifteenth birthday. Unfortunately, Paragraph 43, which later became Paragraph 107, has been overlooked and not properly explained to pastors by missionaries responsible for the training of pastors, as this research has shown.

Another fact that may have influenced the lack of proper understanding by the pastors is that this one paragraph contains two different sections, neither of which was ever properly understood. The first section refers to people who could become full communion members of the church. In this section there is not any specific definition about age or gender. It just says, "All persons who have been organized into a local church by those authorized so to do, and all who have been publicly received by the pastor, the district superintendent or the general superintendent, after having declared their experience of salvation, and their beliefs in the doctrines of the Church of the Nazarene, and their willingness to submit to its government, shall compose the full membership of the local church." (*Manual* 2005-2009:68-69) It is in the second section that there is an age distinction for who is qualified to participate in elections of the church: "however, only church members who are active members and have reached their 15th birthday shall be entitled to vote in annual or especial church meetings" (*Manual* 2005-2009:68-69).

The fact that two different statements exist in one paragraph has been the main reason for the terrible misinterpretation that has mislead the church leadership in Swaziland Central District to overlook children under 15 as full participants in the active life of the church. The main reason is that most pastors and church leaders only recall the last part of the paragraph, referring to the voting age of 15 years. This misinterpretation has also been reinforced by some of the missionary leaders who have worked with Swazi pastors. For instance Dr. Richard Zanner, when asked the age at which the mission considered children old enough to be accepted as full communion members in the church, said, "15 (according to the *Manual* of the Church – missionaries staunchly held to that)." (Zanner 2008). He even pointed out that the *Manual* stipulated that.

Another person of great influence in the regional church was Rev. Lynn Willis, who served as Lay Mobilization Coordinator and was responsible for Sunday School Ministries for more than 15 years. In her opinion, children could be accepted as full communion members in the church “in general, at age 15.” (Willis 2010).

In Rev. Friberg’s opinion, “I have never heard that the mission had a ruling on this in Africa or in Swaziland; the church seems to work by a 15 year rule.” (Friberg 2008).

Rev. Chuck Gailey seems to be the only one of the missionaries interviewed who believes the age at which children are old enough to be accepted as full communion members in the church should be younger than 15 years of age. However, he is not sure that the age should be as young as 12 years. (Gailey 2008). Rev. Edna Lochner thinks the age should be even older than 15 years. In her opinion, before becoming full communion members of the church, “Children were often in the probationary classes—being taught until they were baptized, at which time they joined the church as a teenager, perhaps 17.” (Lochner 2010).

Reverend Moon states that he “was not certain about this answer. One would have to refer to Swazi Church law. At the present time I should think that regulations of the Nazarene *Manual* are quite closely followed.” (Moon 2010). It is important to understand that the reference to the “Swazi Church law” is clearly reflected in the fact that as Dr. Zanner said, “The Swazi Church is very *Manual*-oriented” (Zanner 2010).

It is important to notice here that the way many missionaries thought is the same way Swazi pastors and leaders think. The majority of pastors interviewed felt children should become full communion members of the church “at 15 years of age when he/she is Christian.” (Pastors 2009). In Rev. Shongwe’s opinion, “Children could become members even at 3. Unfortunately pastors are not ready because of the way they were trained at Bible College.” (Shongwe 2008).

There are two important issues to ponder here. First, Rev. Shongwe’s opinion changed after spending a lot of time working in some ministries like AIDS prevention activities, during which he got the message about church and Children’s Ministries very well. The second issue here is that Rev. Shongwe is referring again to what

Rev. Moon refers to as the “Swazi Church law.” The influence of missionary thinking was strong in the way local pastors understood theology and pastoral duties.

Mr. Gama also has a very interesting opinion, not only because it is related to the teachings of the church, but also because it is influenced by his cultural background. “My Swazi background makes it a little bit difficult to understand this issue because some of our people do not believe that a child of three or four years can have a genuine commitment to the Lord. People think they are still too young, that they don’t know what they are doing or saying until they become maybe five, six, or seven years old, depending on the conversation. Therefore, they cannot participate in communion. In the older days of Swazi society, a person was considered an adult at age 16. After that the society considered a person to be mature enough; before age 16, the person was still a child.” (Gama 2008).

Another opinion given by Mr. Gama is that, “Usually a pastor will say to the people that it is a teaching and expectation of the church when it comes to involving the children in communion. Unfortunately, although we are the Church of the Nazarene, we have different approaches when it comes to allowing children to have communion. I’m coming from a setting where children were not allowed to participate in the communion. Only adults and full communion members of the church were allowed to have communion. There was a time when you had to be baptized to participate in communion. Now things have changed a little, and you can participate in communion even if you are not baptized or a full communion member of the church. However, still there are people who have a strong opinion against the involving of children.” (Gama 2008). All this leads to the fact that the lack of proper understanding of the *Manual*, from the missionary team to the local pastors, has affected the development of the church in some international areas, specifically Swaziland Central District.

Another element that has also contributed to the situation has been the translation of the *Manual* of the Church into other languages and the inability to provide regular updates. For instance, in Swaziland the *Manual* was translated in 1960 and has never been updated. According to Bill Moon, “Before about 1960 the Swazi Church did not have the Nazarene *Manual* in their language. Emphasis began at that time to get the translated *Manual* into the hands of the pastors” (Moon 2010).

There is another issue that also contributes to the problem: the lack of proper updating of the *Manual* into the SiSwati language after each quadrennial General Assembly. Rev. Friberg speaks about this issue in an interview, “The Swazi church still uses the Zulu translation of the 1968 *Manual*, as I understand. Younger, English-using pastors try to follow the newer English editions” (Friberg 2008). This being the case, the Swazi Church of the Nazarene follows a very old version of the *Manual* in which there are still many very conservative rules, many of which have been carefully revised and contextualized according to the times in which the international church is now living.

This lack of updating the *Manual* has also affected the development of the church and has contributed to making the Church of the Nazarene one of the most conservative denominations in Swaziland. The consequence is that new generations, especially young people and children, see this as a serious obstacle to becoming part of the Church of the Nazarene, as research will show later in this chapter.

Rev. Friberg also speaks about teaching on the *Manual* in the Swaziland Bible College as follows, “We have classes in Christian education and *Manual* and church membership, in which at least in the English classes, these matters would be mentioned. I do not believe it is a major emphasis” (Friberg 2008). Looking to this last part of the research, it seems that the fact the Swazi church has kept old translations of the *Manual* without properly updating would encourage the church to continue to apply old rules that have since been reviewed and reformed. This may have contributed to the stagnation of the church over time, making it legalistic, cold, dead, non-transformational, and unattractive for new generations, as mentioned by pastors, children, and community people interviewed in section four of this chapter. Something that needs to be done as soon as possible is to review and update the *Manual*. Dr. Zanner feels, “This will be reflected in the teaching of the church.” (Zanner 2008). A proper upgrading and translation of the current *Manual* is needed.

Fortunately for the global and Swazi Central District Church of the Nazarene, there have been changes in the *Manual*, particularly in paragraph 107, where there has been progress in this regard. In 2007, a movement was started, challenging the church to change the way paragraph 107 was written. The Kansas City District sent the proposal to the General Board, supported by the Washington Pacific District

Resolutions Committee and Sunday School and Discipleship Ministries International Department. The changes suggested were simple: to divide paragraph 107 into two parts in such a way that the first part, referring to who could become a full communion member of the church, is separated from the second part, which speaks about the age for voting.

The motion was submitted and adopted by 77 votes in favor and 10 against. Today the *Manual* of the Church of the Nazarene; section B, Membership, paragraph 107, after the suggested amendments read as follows:

107. Full Membership. All persons who have been organized into a local church by those authorized so to do, and all who have been publicly received by the pastor, the district superintendent, or the general superintendent, after having declared their experience of salvation, and their belief in the doctrines of the Church of the Nazarene, and their willingness to submit to its government, shall compose the full membership of the local church. The local church leadership shall seek to place every member into a ministry of service and a circle of care and support. (29, 35.4, 107.2, 111, 113.1, 414.1, 418, 429.8, 435.8-35.9)

Besides paragraph 107, there were also other paragraphs amended. Paragraph 107.1 was amended as follows:

107.1. When persons desire to unite with the church, the pastor shall explain to them the privileges and responsibilities of membership in the church, the Articles of Faith, the requirements of the Covenant of Christian Character and the Covenant of Christian Conduct, and the purpose and mission of the Church of the Nazarene.

After consulting with the Evangelism and Church Membership Committee, the minister shall receive [acceptable] qualified candidates into the membership of the church in a public service, using the approved form for the reception of members (801). (27, 33-39, 110-10.4, 225)

And then, a new paragraph was added to the *Manual* as follows:

107.3. Voting and Office-bearing. Only those who are full and active members of the local church, and have reached their 15th birthday, may hold office in the church WHERE LOCAL LAW ALLOWS, vote in annual or special church meetings, or represent the church as delegates to the district assembly (*Manual* 2009-2013:69).

All this was a victory for the people who see the value of children for the church and the Kingdom of God. In the same General Assembly in Orlando, Florida, Nazarene Compassionate Ministries, Sunday School Ministries International, and Nazarene Youth International together made a recommendation to include a declaration about the value of children and youth for the Church of the Nazarene. The General Board committee and USA/Canada Mission/Evangelism Department supported the recommendation. The resolution was approved by 80 votes in favor and 1 against. It reads as follows:

903.16. The Bible commands every Christian to, “Speak up for those who cannot speak for themselves, for the rights of all who are destitute” (Proverbs 31:8). The Shema (Deuteronomy 6:4-7; 11:19) admonishes us to communicate God’s grace to our children. Psalm 78:4 declares, “We will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done.” Jesus affirms this in Luke 18:16, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.”

As a response to this biblical perspective, the Church of the Nazarene acknowledges that children are important to God and a priority in His kingdom. We believe God directed us to attend to all children – to love, nurture, protect, uphold, guide, and advocate for them. It is God’s plan that we introduce children to the life of salvation and growth in grace. Salvation, holiness, and discipleship are possible and imperative in the lives of children. We recognize that children are not a means to an end, but full participants in the Body of Christ. Children are disciples in training, not disciples in waiting. Thus, holistic and transformational

ministry to children and their families in every local church will be a priority as evidenced by:

- providing effective and empowering ministries to the whole child—physically, mentally, emotionally, socially, and spiritually;
- articulating Christian positions on current social justice issues that affect children;
- connecting children to the heart of the mission and ministry of the faith community;
- discipling children and training them to disciple others,
- equipping parents to nurture the spiritual formation of their children.

Since the church's educational institutions (Bible schools, colleges, universities, and seminaries) prepare students for leadership, they play a crucial role in carrying out the vision and mission of communicating the value of children. They join local churches and families in taking responsibility to prepare clergy and laity to raise the next generation of children and youth to be biblically and theologically literate and to meet the known and unforeseen challenges for evangelizing, discipling, and transforming their societies.

The Church of the Nazarene envisions an intergenerational faith community where children and youth are loved and valued, where they are ministered to and incorporated into the Church family through a wide variety of means and methods, and where they have opportunities to minister to others in ways consistent with their ages, development, abilities, and spiritual gifts. (*Manual* 2009-2013:376-378), (Please see annexure # 3. CA-715-1.doc).

With all of the changes that have occurred in the *Manual* of the Church of the Nazarene, there is hope for the global church as well as for the Church of the Nazarene in the Swaziland Central District. The next generations of pastors can be encouraged to read the *Manual* of the Church properly and start ministering holistically to thousands of children. But first, there is the great need to update the old *Manual* the church continues to follow.

4.6 Conclusion

This chapter was to examine (1) the Swazi culture and its impact on the life of children and (2) how cultural practices and beliefs have influenced the church (3) the impact and ministry to children. Important information was provided about the perspective of Swazi children regarding the church and how they feel about and view the church. The chapter also included an analysis of the reasons that pastors misunderstand what the *Manual* of the church says about membership and who can be received as a full communion member of the church and how this affects the conception that Swazi pastors have about the importance of children for the church and the Kingdom of God.

Chapter five will present a detailed reflection on the heart of God for children, their mission and value for the church, how important they are for the development of the community as well as a proposed plan for the pastors and leaders of the Church of the Nazarene in the Swaziland Central District to use their resources, advantages and opportunities and how Children could be included in the vision and strategy of a mission-minded church.

Chapter 5

Children and the Church

5.1 Introduction

The purpose of this chapter is to present a detailed reflection on the heart of God for children, Children in God's mission, the value of children for the church, how important they are for the development of the community. It will propose a plan for the pastors and leaders of the Church of the Nazarene in the Swaziland Central District to use their resources, advantages and opportunities and how Children could be included in the vision and strategy of a mission-minded church.

5.2 Children in Mission, and God's Heart for Them

Child advocates like Dan Brewster, Wes Stafford, Patrick McDonald, Luis Bush, George Barna, and Gustavo Crocker have spoken about the important role children have played in God's mission throughout Biblical history. God has called children to accomplish many important tasks as messengers, prophets, liberators, providers and, most important, as the Child Messiah born in Bethlehem. In this regard Gustavo Crocker and Clarissa Glaville write:

Children are not just objects of God's mission. Children are more than a group that must be strategically targeted in order to achieve the Great Commission. Many times in the Bible and today, children have actually been the carriers of God's mission. Crocker and Glaville (McConnell D, Orona J and Stockley P (eds) 2007:266).

the Church of the Nazarene must change its mindset by understanding the potential and the value that God has given to children and realizing how important children are to the church and the mission, children will become important in pastoral agendas as an important part of community outreach, pastors and church leaders will prepare the way

for giving children their right place in ministry.

As time advances, children have the potential to transform the world since they have the potential to grow and reach their full potential and become the leaders that will lead Swaziland as well as the world.

The *2012 World State of Children Report* stated that in 2010, almost seven billion people were living in the world. Approximately 32% of the world's population is under the age of 18 years. This is incredibly fertile soil in which to plant the seed of the Gospel of Jesus Christ. In the specific case of Swaziland, 705,000 from the total 1,186,000 people living in Swaziland are under 18 years of age, 157,000 of which are under the age of 5. That shows that 59.5% of Swazi people are under 18.

World Population in 2010	6,856,797,000
World Population of Teenagers under 18	2,201,180,000
Africa Population of Teenagers under 18	477,383,000
World Population under 5 years old	633,933,000
Africa Population under 5 years old	155,135,000
Swazi Total Population	1,186,000
Swazi Population of teenagers under 18	548,000
Swazi Population under 5 years old	157,000

Reaching children will open the doors to reach their peers, families, communities, and all society.—In current projects aimed at reaching adults in the former Soviet Union countries' context, where atheism has left its long-lasting marks, children who are being reached by evangelistic activities are becoming instruments in taking the Gospel message to their friends and parents.

Children have the potential to break the cycle of poverty; they are the key to transform the world into a better place. In a world full of selfishness, corruption, and greed where large segments of the population live on less than \$1.00 per day, children have the potential to participate actively in the creation of a new society where righteousness and justice prevail against sin.

Investing in children has the most valuable returns in terms of spiritual results. Whatever resources are invested in children will be fully returned in commitment and faithfulness. Biblically speaking, “Train a child in the way he should go, and when he is old he will not turn from it” Proverbs 22:6 (NIV).

Children who accept Jesus as their Personal Savior and are integrated into the full life of the church develop gifts and talents that will serve, multiply, and expand the church in every nation.

In a divisive and violent world where children and youth are the main suffering victims, they can play an important role leading their communities to justice, righteousness, and liberation. Crocker and Glanville (McConnell D, Orona J and Stockley P (eds) 2007:271).

Children’s Ministries do not generate dependence since they are the most profitable source of resource generation through sponsorship and many other fundraising programs.

Children have the opportunity to challenge and change cultural behaviors that have negative influence on society, such as those that facilitate the spread of the HIV/AIDS disease among the Swazi population, which is already highly infected.

If the Church of the Nazarene of the Swaziland Central District is unwilling to understand the value of these strategic reasons, the challenges they are facing will continue to affect the ministry that the Church is doing to reach children. There are already disastrous consequences as a result of overlooking these, not only for the church, but also for the Swazi society, described in the following facts:

- A child who does not know God from an early age will most likely be included in the lost generations controlled and destroyed by sin.
- There are no unreached children. If the church overlooks and ignores children in its strategic direction, someone else will reach them with wrong doctrines and ideologies and, most important, the moment to know God is lost.
- The opportunity to transform the world into a better place is lost.
- The cycle of poverty will continue as a majority of children and youth living in extreme poverty is already resulting in the proliferation of organized crime, gangs,

and social decay.

- The unreached children have the potential to become the next generation of terrorists and dictators.
- All the efforts made by Christian ministries and organizations will be a waste of time and resources since they need the church to take and fulfill the responsibility in leading children through life and, finally, to Heaven.
- If the church is unwilling to tackle the problem of AIDS, new generations of young people will be infected with the virus and new generations of children will be orphaned.
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5.3 The value of children for the church, and how they contribute in the development of the community.

There is a huge task ahead, the Swazi church leadership is facing challenges that once confronted will force them to change cultural paradigms and perceptions about children and focus on reaching their hearts, transforming them into spiritual warriors. The Swazi society will be also impacted and transformed.

As the church takes the lead in the community; its is called to educate it in the understanding of the value of children and their contribution not only for the church but as well for the community. In its inclusiveness it is called to include and involve children in its daily life. A community is more than a neighborhood, more than a group of people who live near each other. It is a theological concept, and it relates to God's intentions for the world. Orona (McConnell D, Orona J and Stockley P (eds) 2007:97). As for development, the *Oxford Advanced Learner's Dictionary* (1998:97) defines it as "the action or processes of developing or being developed." This is intrinsically related to the act of developing that is defined in the same dictionary as "to grow gradually; to become or make larger, more advanced or more organized." Development is a process in which all the elements grow and mature together. Therefore, community development is a process where people work together and, through structured organizations involving the participation of all, make decisions to improve their lives and gain control over their destiny and future. Communities generally face great challenges and the only way to overcome these challenges is to

work together to confront and change paradigms that affect their lives. In doing this, people improve their self-confidence to change or transform what is considered unchangeable.

A community is comprised of people, including children, and once organized, the actions they take to improve their lives are called development. The church is an important part of the society and plays a very important role in the development of the community, not only as a spiritual guide, but also in their political, demographic, social, and economic levels. In many places in Africa, the Church of the Nazarene has become the centre where people, under the direction of the chief, gather to discuss and make important decisions.

In African countries like Mozambique, Zambia, Zimbabwe, Kenya, Ethiopia, Rwanda, DRC, the Church of the Nazarene frequently takes the lead in transforming the life of entire communities, becoming the community center, the clinic, primary school, or the warehouse to store food during an emergency. The church plays a very important role in the development of the community. For more than one hundred years, the Church of the Nazarene in the Swaziland Central District has played a very important part in the history of the country, as pointed out in chapter four. This puts the Church of the Nazarene in the Swaziland Central District in a privileged position to partner with the community in developing an effective holistic ministry to children. There are several challenges that both church and community must overcome in order to create the right environment where children can grow and develop their entire God-given potential.

5.3.1 The first challenge for the church, as well for the community, is to understand the value of children. Children are created with dignity, in the image of God, and they are a blessing for all humankind, of which they are also a part. Even though there may be a perception that children do not represent any political or economic value, children can participate actively in the life and development of their own communities if they are allowed to be involved and encouraged to participate.

In Rev. Cariot Shongwe's interview, when asked about the economic and political decisions of the society and church and their impact upon the significance of children in church, he said the following: "The Swazi government realized that the youth and children have too much give to society; they have organized what is

called the Youth Society. In the church too, we believe if we set young people loose, the church will go [die]. There are many ways children and youth can support the economy of the church" (Shongwe 2008).

The church has the responsibility to advocate on behalf of children, teaching community leaders how to involve them in decisions and participation in actions of development. It is also important to consider that the church should target what is considered the nucleus of the society, the family of the child. Parents, caretakers, and all extended family need to be taught that caring for their children is a part of the Great Commission. They also need to understand the heart of God for children and the importance they have for God and how He wants to use them in the building of His church, community, and kingdom.

5.3.2 The second challenge is that children must develop a clear understanding of what life in a community should be. In order to fully understand this, children should experience church as a community of believers where they have been accepted within the family of God. Once the child understands what life in a community is, he can go out and help his family and community to experience what his community is.

When children are actively involved in the life of the church, they can experience what it is to be involved in serving and loving each other and being compassionate to the needy. They can connect their faith with their community. They can love and understand their communities and be open to participate in the efforts for change and transformation. The church is then the primary place where children live life while fully realizing community.

5.3.3 The third challenge for the church and community is to provide the children with a sense of belonging. For the church and the community, it is pivotal to secure a child's participation and their identity. People identify themselves as part of a nationality because, from the moment they are born, they are registered as members of that nationality. This is called citizenship.

The Bible teaches that we are citizens of Heaven, as Philippians 3:20 (NIV) explains. Children need to feel and understand that they, too, are citizens of Heaven and owners of the Kingdom, as Jesus said in Matthew 19:14 (NIV). If church leaders help children to

understand that truth, they will have an identity and will be grateful and honoured to be a part of that divine nationality. A vibrant church that recognizes the value of children in regards to acceptance, rights, responsibilities, and fully accepted members in the fellowship will result in fully committed people with a sense of belonging serving their communities for the glory of Jesus Christ.

Wenton Fyne speaks in chapter 13 of the book *Missional Hearts* about reaching the next generation:

As much as been about their need to belong, this should therefore be an area to receive considerable attention. If we are going to attract and retain this next generation of youth and children, our churches must be welcoming communities of faith and family, able to meet that need for belonging. Our churches must be intentional in communicating a sense of importance to young people (Dorsey 2005:121).

Children have the potential to participate actively in the development of their own church and community when encouraged and organized.

Experience has revealed that possibly the most important element to encourage full participation of children is the sense of belonging. When children are included in the full life and participation in their churches and communities, not merely as passive recipients of services, but as active participants in the decisions leaders make, children can become protagonists in the development of their churches and communities.

One of the worst mistakes adults make in regard to children is to consider them only as objects of attention and not active participants in the life of the family, church or community. Stafford (2007:33) writes, “We tend to do a lot for our children but not merely with our children.”

Stafford is speaking about the real integration of children in the active life of society when parents understand the real value of raising a child. The researcher fully agrees with Stafford’s concept of the communal responsibility to raise its children based on the African proverb “it takes a village to raise a child” which Stafford learned while growing up as missionary kid in a small village of Nielle in Ivory Coast (Stafford 2014). He explains this very well in chapter two sections 3 of his book, *Too Small to Ignore*. Indeed, if the community participates and involves children in the life and development of the

community, children will grow up healthy and feeling loved.

5.3.4 The fourth challenge is to review and question cultural practices that hinder the full participation of children in the life of the church and community. In this particular case, the church must become an advocate to educate the community about the value of children for society, the church, and the Kingdom of God. The church must break the cycle of neglect, use, and abuse of children in the Swazi society. The church must assume a prophetic voice against cultural practices that hinder children's innocence and compromise their moral and spiritual values. This is not an easy task and will take time, but once the church takes the initiative, little by little the community will start changing its mind and the results will be a more child-friendly community.

The church must put itself in the gap advocating and protecting children against all kinds of physical and psychological abuse. The Bible is clear about those who dare to hurt children, Matthew 18:1-14 (NIV). In the Swazi society children are commodities, as Mr. Gama has pointed out in his interview where he explained how parents use them to generate wealth. In many circumstances, girls are sold in exchange for dowry (lobola) while boys are exploited as shepherds (Gama 2008). In many ways children are victims of physical, sexual and psychological abuse.

Therefore, the church must be the first to recognize children's rights, advocating on their behalf, encouraging and educating the community in protecting and caring for its children. Furthermore, Joanna Watson says,

“God is calling the Church to stand in the gap. When children are failed by society, their communities, and families, the church must speak and act with, and on their behalf. This challenge is scriptural: ‘Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and the needy. Proverbs 31:8-9’ Watson (McConnell D, Orona J and Stockley P (eds) 2007:169).

One of the great opportunities the church has is to advocate on behalf of children, promoting and educating the community to know and respect their rights. To achieve this, it is necessary to elaborate and implement a child protection policy that challenges all abusive practices against children. Swaziland is a signatory of

the universal *Declaration of the Rights of the Child* adopted by the UN General Assembly on December 10, 1959. But as with many other countries, this set of rules is not respected, and therefore not followed. The church has the mandate and the responsibility to “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” Proverbs 31:8 (NIV).

5.3.5 The fifth challenge is to change the perspective of the church from being a church for children to becoming a church with children. For more than seventy years, the Church of the Nazarene has been educating, providing health care, and even evangelizing children, but children have been merely passive recipients of services and not active subjects of holistic ministries that provide attention to all of their needs. If the Church of the Nazarene in the Swaziland Central District becomes a child-friendly church, the perspectives on the value of children will radically change. Being part of the full life of the church, participating in decisions, and having responsibilities, will value children and produce identity and commitment in the lives of thousands of children.

5.3.6 A sixth challenge the church must address is the legalism and traditionalism that has caused thousands of children educated in Nazarene schools to leave the Church of the Nazarene and attend other churches, or to not attend church at all. The Church of the Nazarene on the Swaziland Central District has the resources to influence and make a difference in the lives of thousands of children. This will be achieved if the church and its leaders are willing to change the old paradigms and become the church children love and where they want to be. Since its beginning in 1907, the Church of the Nazarene in Swaziland has developed a strong influence in the Swazi society, has the potential to help transform the society for good, starting with its children, and has a bright and positive future.

5.4 General Recommendations: Towards Including Children in the Vision and Strategy of a Mission-Minded Church

Research done by *The Book of Hope* about the “Spiritual State of the World Children/Attitudes and Behaviour of Youth”, provides some very important facts about

the spiritual situation of children and youth in Swaziland. In interviews conducted with Swazi students, they found that 79% believe that their faith is very important. 70% of students have learned about the Bible or Jesus from all of the sources offered except Western literature; most (88%) learned about Jesus at Church. 82% prefer to think of God as Omnipotent and Creator of the universe, however the existence of God is only positively affirmed by half of those responding and additionally considered probable by another 40%. More than 70% indicate that the Bible is accurate and provides moral truths. About 80% believe that forgiveness of sins is only possible through faith in Him and accept the virgin birth. 70% indicate that he was a real person who led a sinless life, and that if one does not accept Christ they will be condemned to hell. However, about half are unsure that Jesus physically rose from the dead. 77% report they have made a commitment to Jesus Christ with female students, 7%, more likely to have made this decision. Most students report that they made a commitment at the age of 13 or older, with 31.9% selecting 13-15 years old and 23.7% selecting 16-18 years old. 84% report that they are somewhat or very likely to continue to be involved in religious services on a regular basis after they have left home. However, the data indicates that fewer than half of the students participate in weekly or daily religious activities, though females are more likely to be involved in regular religious services. Participation in formal religious study groups, as contrasted to religious services, is actually reported at less than 30% in weekly or daily participation. Group size for religious meetings tends to be small with nearly 60% attending groups smaller than 30. Rural groups are generally reported as smaller than urban groups, and females appear to report attending larger group size than males (Reesor Allen and Mindy Chandler 2007:9).

The previous quote shows that even though Swazi society is very religious, “most of them are only nominal Christians” (Gama 2008). The study made by the Book of Hope shows that there is an increasing loss of faith, Christian values, and teachings of the Bible. That opens an incredible window of opportunity for the Swaziland Central District of the Church of the Nazarene to strengthen its ministry and become the role model of spiritual and social transformation in the Swazi society, especially within the boundaries of the Central District needs.

This research tackles a number of strategic actions that would contribute to understand the missional value of children and their full potential to help develop spiritual healthy and missional churches.

5.4.1 Developing a Biblical Child Theology: One of the most crucial recommendations is to develop a child theology that involves a Biblical, as well as a Wesleyan, theological perspective about children. The theology should not only be focused on the theological understanding of God's heart for children, their importance for the construction of the Kingdom of God, and their inclusion in the heart of the Great Commission, but must also consider rethinking and re-doing theology from the perspective of the child. It should also recognize the inclusion of children in the plan of salvation and in the active life of the church. For the Global Church of the Nazarene, it is vitally important to develop this child theology to guide the regions, districts, and, especially, theological institutions in making children visible and important parts of their agendas.

The reason why it is important for the Global Church of the Nazarene to have a child theology in place is described well by Dr. Keith White (2010:8), one of the most influential theologians advocating for child theology, defines child theology as:

A working definition of Child Theology might go something like this:

A process of theological reflection starting with the question: "What does it mean for us today to respond to the teaching and example of Jesus when he placed a little child in the midst of his disciples so that they could be encouraged to change and become lowly like little children in order to enter the Kingdom of Heaven?"

Dr. White (2011:04) on the *Child Theology Movement* website writes:

Jesus put a child in the centre of the disciples when they were having a theological argument about greatness in the kingdom of God. It is plain that Jesus thought the child's presence would give the disciples a clue to the essential truth they were missing. Occasionally over the centuries, the child has disturbed theologians at work, but has not been in a position to shape theology consistently. In child theology, we are invited to take good note of the child in the midst as we think about, for, to, from and with God in Christ. As we do that, we expect our theology to change for the better. In Child Theology, we embark afresh on the journey with Christ into the open secret of God in the world.

Once the Church of the Nazarene of the Swaziland Central District has a theological framework where children are placed in the midst of the church as Jesus Christ did, it will bring a fresh perspective of what the church and its holistic ministry to “all” humankind is. This theological approach will allow the church to embrace the following ideas:

- God has a heart for children and their place in the building of His Kingdom has supreme importance. Children are signs pointing to the Kingdom of God.
- God has included children in the heart of the Great Commission and in the plan of salvation, therefore they need to be cared for, nurtured, and fully involved in the life of the church.
- God values children and has placed them strategically as agents of His redemptive mission.
- God wants to use children to fulfill the Great Commission as active participants with rights and responsibilities to fulfill.

Besides the above, there are also some other reasons to consider:

- Once pastors and leaders understand that Wesleyan theology includes children in its framework, this will allow the church to take responsibility to promote Wesleyan thinking about children in the educational tracks.
- A child theology included in the curriculum of theological institutions will result in a more proactive and intentional effort in educating pastors in holistic child development, resulting in a more proper interpretation of the Bible’s perspective on children.
- A more appropriate teaching and contextualization of the interpretation of the *Manual* of the Church of the Nazarene and what it says about children, their importance, and their full inclusion in the life of the church as members is needed.
- The church must advocate for children to be full participants in the life of the church and must teach them about their rights and responsibilities.
- The church must develop a more holistic approach to Children’s Ministries, going

further in providing children with ministries that will help them to achieve their God-given potential: “growing in wisdom, and stature, and in favour with God and men” Luke 2:52 (NIV).

- The Swaziland Central District must become fully committed to investing resources in holistic child development activities.

Therefore, developing a child theology must be an urgent priority in order to educate theology teachers and pastors, not only in the Swaziland Central District, but globally. This will help the pastors and leaders fully understand and recognize that children need more than education, food, evangelism, and health services, but also holistic development. The church of the Nazarene in the Swaziland Central District has all the spiritual tools, human resources, and infrastructure to impact the lives of hundreds of thousands of children and youth.

5.4.2 The Schools as a Mission Field

In chapter four of this research, there is a clear explanation of how the Swaziland Church of the Nazarene has impacted children in the area of education, impacting the lives of entire generations of Swazi citizens. Nazarene schools, as this research has shown, are considered to be the best at providing good education and results, as well as being affordable to people with limited resources.

But in order to maintain the facilities and pay the workers, the national board has had to turn to the government for financial help. That was when the government started paying salaries for the doctors, nurses, teachers, and administrative workers.

This has caused the church leaders to lose some control of the way the schools, hospital, and clinics were run. The government now dictates some of the policies and that creates some friction between the church leaders and the government. In the opinion of the pastors, when interviewed and asked about the interaction between the church and schools, they listed several challenges:

- Pastors visit the schools, but there is a shortage of materials for training

- Most of the teachers teaching at Nazarene schools are not Nazarenes, nor even Christians, and they do not know how to help the new converts
- Most of the children are not Nazarenes, they are Pentecostals. Then, because the Nazarene church is considered too conservative, cold, and dead, other churches end up attracting our young people
- There is continual friction between young people who are Nazarenes and those of other denominations. Nazarene young people often hear from their peers that the Church of the Nazarene has too many rules and regulations. Non-Nazarene young people tell Nazarenes that they are not free because they do not dance or do other things that young people from other churches do (Pastors 2008).
- People often criticize the *Manual* of the Church of the Nazarene
- People from other denominations challenge Nazarenes to preach about prosperity and divine healing

But even though the government is changing and secularizing models of education and teaching their own religious views, as Rev. Shongwe has said in his interview (Shongwe 2008), there are still many important windows of opportunity to impact thousands of young lives at the Nazarene schools. In this particular case, the church still has an incredible influence and freedom to develop evangelistic activities within the schools. There is an urgent need to change paradigms and replace old concepts of “classical Sunday school” or the traditional school evangelist.

The church in Swaziland is currently without a clear perspective about discipleship and mentorship. This situation has been there for years as Rev. Moon’s report to World Mission states in point four;

Inadequate follow-up of new believers. The apparent inadequacies of follow-up programmes for new believers were frequently the subject of conversations during visits with pastors and other Christian leaders. Those things, which have been habitually done, do not seem to be meeting the needs at this present time. A better understanding and practice of “discipleship which involves every believer and grants greater care to new believers would receive favourable response from

church leaders. (Felts, Maseko, Moon, Zanner n.d.) p 25.

This must change, and the task for the Swazi Church of the Nazarene, and especially the Swaziland Central District, is to make the schools its mission field. Below are some points to consider:

- Engage Nazarene teachers and local pastors in vision-casting and strategic planning. Pastors and leaders from the Swazi Church of the Nazarene Central District must engage in intentional vision-casting and specific evangelistic, discipleship, and mentorship actions with all Nazarene teachers at the primary and secondary schools. Even though the government is putting their own teachers and administrative personnel in the Nazarene schools, there are still some teachers who have been trained at the Nazarene Teachers' College and are committed members of the Church of the Nazarene.

It is very important for the Nazarene schools to have committed Christian teachers who can influence and impact the lives of the children with their Christian testimonies. Dr. Tony Campolo (1998:81), when citing the advantages of keeping children in Christian schools, speaks about how teachers influence children,

“Boys and girls have their basic worldview heavily influenced, if not determined, by the school experiences. Whether or not they view life as having any meaning or purpose, whether or not they see any moral order to the universe, whether they view human beings as sacred creations of God or simply as animals which have evolved more or less by accident, are all important parts of the world view (or weltanschauung, as sociologists and philosophers would say) which is intellectually hammered out during the formative years of elementary and secondary education. The doctrines of the Christian faith will make sense to young people only if they seem compatible with the worldview that they accept as the taken-for-granted reality in which they live. Once we recognize the importance of having a worldview that is conducive to faith in God and in the Biblical revelation, it seems essential that children develop their worldview under the direction of teachers who are themselves Christians. Christian

schools can provide assurance that such will be the case."

- Engage Bible college students as disciple makers working with pastors at the schools. Another important opportunity for Bible college students to develop their pastoral and discipleship practices is to get involved in evangelism, discipleship, and mentorship activities with the school students.
- Make a permanent revision in the relations between the schools and the local churches to avoid any possible friction. One of the dangers is the friction resulting from two organizations. In this particular case it often occurs between the church and the social organization called "schools." In most cases the organization grows until it becomes stronger than the mission or church that has initiated it. In almost all cases, it is the social organization that tries to dictate to the church what to do. This brings a break in relations between the ministries. In order to avoid this, there must be a permanent dialog and revision of agreements between the two parties. In the specific case of the church, it is good to have the permanent involvement of its pastors and leaders in discipleship and mentorship ministries with children.
- Become a child-friendly church looking to develop creative activities that encourage children to think and be critical. One of the issues that children, as well as church leaders, recognized was that the Church of the Nazarene is conservative and legalistic. There is the need for the leadership of the church to review its history and consider how it has changed over time. It is important to frequently review the changes of rules (*Manual*) and determine how these can be applied to the church culture without violating its values and effect positive cultural practices. Later in the chapter this issue will be addressed again.
- Develop information and advocacy campaigns on behalf of children against physical and psychological abuse. The church must become an active advocate for the values and rights of children. The schools are the most fertile terrain for the church to develop advocacy and prevention campaigns starting with teachers, administrative personnel, and parents. If the church does not take seriously its prophetic voice on behalf of children, it becomes a co-participant and responsible for the psychological damage of any kind produced in the lives of children.

- Transform children themselves into disciple makers. The best way for the church to help children become disciple makers is through the experience of discipleship. A church without a proper plan for discipleship is like a farmer with the harvest ready without tools to harvest the crop or a place to store the harvest. Children must learn what it means to be a disciple globally, as well as in the community where they live.
- The research also recommends that the church's pastors and leaders work together for the schools to become child-friendly. To achieve this, the following actions should be taken:
- Help children understand the social, political, and historical context in which they live
- The church together with the schools and community must work together to design a child participation plan that involves them in the life of the church and community, providing an environment of respect and support, as well as providing opportunities to engage children in taking responsibility for their decisions
- Through the schools help the community understand the value of children through intentional education campaigns
- Listen to what children have to say and involve them in discussions, decision-making, and implementation of plans and programs
- Provide children with the proper information about community problems and its main challenges
- Trust and encourage children to participate as part of the learning processes that will form their character and resilience
- Challenge the capacity and creativity of the children according to their age and maturity
- Help identify areas of risk and security for children
- Hold children accountable to their responsibilities

- Encourage children to develop their potential through the discovery and practice of their God-given talents and gifts for the benefit of their own lives, churches, and communities

All of the aforementioned actions will assist the schools as well as the church in fully understanding the value of children transforming their attitudes towards children because,

Recognizing the intrinsic worth of children causes adults to welcome children. This in turn, helps adults to become “childlike” in their attitudes; developing the humility that Christ calls for in His people Orona (McConnell D, Orona J and Stockley P (eds) 2007:107).

5.4.3 The Importance of Child Discipleship and Mentoring

The process of evangelizing is not complete until those who have responded to the claims of Christ are active, functioning members of the local church. In other words, the goal of evangelism is not just to get a decision - it is to make disciples (Toler 1997:105)

This is likely the most important area the church must consider when ministering to children. In Christian circles, discipleship is defined as the transformational process of helping believers to grow and become like Jesus Christ (Ephesians 4:3 NIV). This is the primary responsibility of the community of believers called the church. Luis Bush (2009:19) writes in this regard,

“The heart of transformation is the transformation of the heart. The central need is spiritual in nature. This is clear from God’s Word where He reveals His perfect plan to reverse the effects of the fall on His creation. Spiritual transformation does not only mean the forgiveness of sins; it encompasses all of life, recreated by God. The spiritual transformation of the individual through the power of the Gospel therefore provides the platform upon which all the spheres of society can be transformed.

By transformation we do not mean behaviour modification or a striving to “make the world a better place.” Transformation entails a passionate seeking after God, submitting to His transforming power and allowing Him to realign every facet of our lives according to His design and plan.

Although God desires to transform each individual, there is also a communal component to transformation—the Body of Christ, a community comprising individuals who have been transformed by the Gospel. The Body of Christ is the place where societal transformation begins and from which individuals emerge as agents of transformation in their various spheres of influence.”

5.4.4 Infrastructure and Resources at Hand:

The Church of the Nazarene in Swaziland should consider and take advantage of many of its resources;

- **Truth** - The Church of the Nazarene in Swaziland has been faithful in following and obeying the Word of God as the rule and guide for life.
- **Credibility** - Through more than 100 years of presence in Swaziland, the leaders of the church have been able to build credibility in all circles of society.
- **Infrastructure** - For more than 100 years, the church has been building infrastructure throughout the country, now having the second largest hospital in the country, 17 community clinics, 38 primary schools, one secondary school and four high schools, which provide education to more than 25,000 children. Also, the church has built dozens of buildings throughout the four districts into which the Church of the Nazarene has been divided in Swaziland.
- **Networking** - The Church of the Nazarene also has built a network of churches, clinics, and schools throughout the country. Besides that, the church has the potential to develop strong networking with government and other Christian and secular non-government organizations.
- **Future** - Because Jesus Christ is the reason the Church of the Nazarene in Swaziland exists; there is a future where the church has the opportunity to show the way to an entirely new generation of children and youth.

All this gives the Church of the Nazarene on the Swaziland Central District the incredible opportunity to work together with the communities where the schools and the churches interact; mobilizing and promoting children’s rights through empowerment, protection and full participation. In order to achieve that, the church must urgently consider reviewing its practices and conservative ways of doing ministry.

5.4.5 Holistic Child Development Approach:

When speaking about making children disciples and making them fully part of the church's life, possibly the best approach is through what is called "holistic child development." The best person to describe holistic child development is Dan Brewster (2005:40). He is a leader of *Compassion International*, the second largest child sponsorship charity in the world. Through years of experience, some of its leaders, including Brewster, have developed a very practical process focused on responding to the needs of children. On the topic of holistic child development, Brewster (2005:40) speaks about ministering to the total child through different types of intervention. In this regard, Brewster explains the process of holistic child development.

"Holistic child development is a process by which people become a whole. It is characterized by growth, change and learning. It is a process of becoming."

Later in the same paragraph he gives his definition of what discipleship means as part of child development. Brewster (2005:40) defines this type of discipleship as,

"Helping people (children) understand their God-given potential as human beings made in God's image."

In the case of the Swaziland Central District, as the interviews with pastors and other leaders have shown, discipleship is not a well-defined practice in the church; therefore the opportunity to help children to grow in faith and stature in Jesus is difficult. The researcher shares Brewster's (2005:41) principle from his book *Child, Church and Mission* stating that

"Holistic child development is the ministry of the Church of God's people to enable poor children and families to overcome their poverty to become all that God has intended them to be."

In order to be effective in ministering holistically to children, the church must stop using the old method of just sharing Bible stories with children and begin engaging them in ministries that not only care for their intellectual and spiritual needs, but also care for their social, material, emotional, and moral needs as well.

More importantly, it is the responsibility of the church to help the children feel that they are part of the family of God. The best recommendation this researcher can give to the pastors and leaders in the Central District of the Swaziland Church of the Nazarene is to start including children in the active membership of the church. When children are included and welcomed into the family of God, they begin to develop an identity and therefore start taking responsibility and caring for the church. Jennifer Orona quotes Brian Meyer's exhortation to the church:

Could [Christians] take the lead in modeling Christ's admonition to welcome the children by creating a place and a voice for children and youth to speak for themselves? In other words, Christians can take the lead in changing the view of children as burdens and commodities by welcoming children fully and encouraging them to participate as members within the community of Christ. Orona (McConnell D, Orona J and Stockley P (eds) 2007:105).

Going back to Barna (2003:51), it is right to point out his thoughts on the important role the church plays in the holistic development of the community.

"Ultimately, the pervasive health of the church will positively impact every dimension of society."

In figure 5.1, the researcher has designed a complete insertion process a church should develop in order to minister holistically to children. This is a missiologic concept that doesn't just see children as merely recipients of services, but provides them with the opportunity to become involved in the full life of the church.

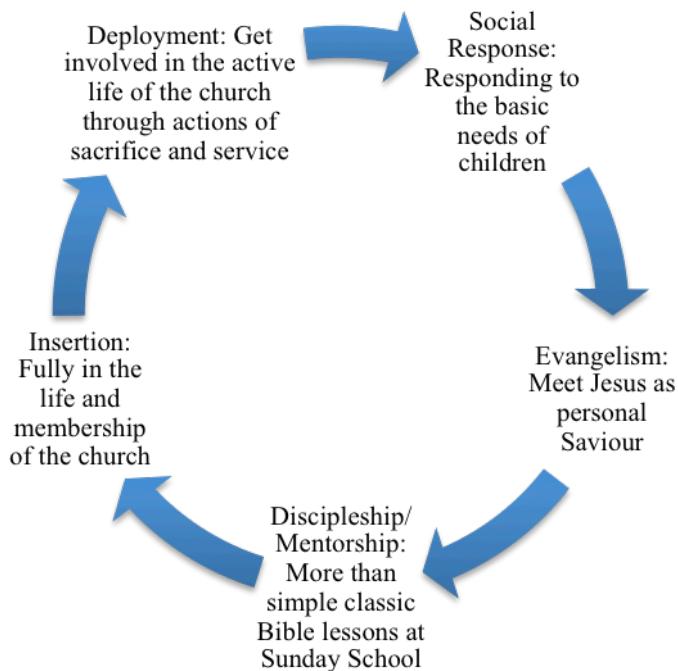


Table 5.1. Holistic Child Development approach.

The efforts made by the Global Church of the Nazarene have been focused only in the first and second steps: social response and evangelism. The church has been successful in giving social response to the needs of children (educating, nutrition, health, and recreation). The church also invests a good portion of resources in evangelization through revival activities, evangelists and holding camps every year.

The suggested approach goes from responding to a simple social response (education) to evangelism. From there, this approach moves to more intentional discipleship and mentorship. This is followed by children's insertion into the life and membership of the church. This process culminates in their deployment and participation in acts of compassion and service that will help define their potential as citizens of Heaven and Earth. This approach will be effective in ministering to children, helping their integration, interdependence, involvement, and participation in their churches and communities. It will also help to appropriately meet the basic needs of the children and facilitate their full inclusion in the membership of the church.

The investment the church makes in this vital area will result in important changes in the way the Swazi society thinks. Social and spiritual transformation will walk hand in hand, strengthening and multiplying the church.

5.4.6 A final issue the Church of the Nazarene in the Swaziland Central District must consider is the influence of the *Manual*. As this research has shown in chapter four, the SiSwati translation of the *Manual* of the Church of the Nazarene is from 1968. Rev. Hugh Friberg said in his interview that the old version of the *Manual* is primarily used; even though some of the younger English-speaking pastors try to follow the newer English editions (Friberg 2008). Rev. Rob Gailey has pointed out in his interview that he was on the first committee to translate the *Manual* into Zulu/SiSwati in the early 1970's, though the translation was not completed until quite a bit later (Gailey 2008). Even though there seems to be a contradiction between these two experienced missionaries, the reality is that the Swazi Church of the Nazarene has been using out-of-date versions of the *Manual* to lead the church.

It is the responsibility of the global church to help all its subsidiaries to maintain updated and translated information about all changes and new agreements the General Assembly makes every four years. It is very regrettable that because the Swazi Church of the Nazarene does not have the resources to update and distribute new copies of the *Manual* among its pastors and leaders, many of the old rules are still in use, contributing to legalism and conservatism in many of its practices.

Updating the *Manual* in the SiSwati language will help pastors and leaders to better understand the Global Church of the Nazarene's philosophy of fully including children in the plan of salvation and in the life of the church. This philosophy is clearly reflected in the new paragraphs defining membership (*Manual* 2009-2013:69, Paragraph 107), as well as those paragraphs about the value of children and youth (*Manual* 2009-2013:376-378). This will encourage local leaders and pastors to change paradigms and to improve their approaches in the way they minister to children and youth today.

The research recommend some resources to help the leaders of the Church of the Nazarene on the Swaziland Central District improve their access to discipleship training and work materials:

- *Connecting A New Generation* is a ministry of the Global Church of the Nazarene whose main task is to help pastors and leaders engage children and youth in the active life of the church. This website is connected with other Nazarene websites that provide a lot of good evangelistic and discipleship materials. Its web address is <http://connecting.nazarene.org/>

- 1 for 50 is a collaborative training and networking initiative from the *Global Children's Forum*. Its focus is to equip one child disciple maker for every 50 children in churches and communities around the world. They have incredible training materials for free that church pastors and leaders can access. Their website is [www.http://1for50.net/](http://1for50.net/)
- *Max7* is another great tool with thousands of resources, especially its resource called 2fish5bread, containing incredible leadership training and discipleship resources. Their website is www.Max7.org
- *Tearfund* is a British, non-profit organization with many years of experience working with communities, putting together incredible training materials. Its sites "Roots" and "Footsteps" are full of free resources pastors and leaders can access to help improve their holistic ministry to children. Their website is www.tearfund.org
- *4/14 Window to Transform the World* movement is a ministry started by child advocacy champions, including Dr. Dan Brewster, Luis Bush, and others. Their focus is to mobilize the church to reach millions of 4/14s around the world. Their website is <http://4to14window.com/>
- *Child Development Training Consortium* is a California-based charity whose main task is to promote high quality education in California schools and families. Even though it is based in California, this organization provides access to important networks, as well as training materials about child development. Their website is <http://www.childdevelopment.org>
- *Holistic Child Development Global Alliance* is a volunteer organization that includes seminaries, Bible colleges, and other Christian academic institutions whose main focus is to develop a global academic movement of programs in holistic child development. This website has an incredible amount of training materials, many of them written by Dan Brewster. Their website is <http://www.hcd-alliance.org/>
- *Keeping Children Safe* is a coalition of organizations whose main focus is to ensure children are protected against all forms of abuse. They have developed a

set of training manuals aimed at helping organizations develop and put into place child protection policies. Their website is <http://www.keepingchildrensafe.org.uk/>

5.5 Conclusion

The purpose of this chapter was to present a detailed reflection on the heart of God for children, Children in God's mission, their value of children for the church, and how important they are for the development of the community. Along with that, the recommendations are an effort to help the Church of the Nazarene in the Swaziland to regain its focus on the central position of the child in the ministry. They include a presentation of the integration of existing missions and resources with a correct, child-inclusive and child-centred view of ministry so as to attain an approach that resembles what God has intended for the children.

It is important to remember, once again, that children are more than simple recipients of our ministries or mere objects of God's mission. Children are very important strategic people to be included and reached with the Great commission. Through history God have used and will continue including children in His redemptive mission. Jesus Christ, incarnated in the life of a child. Today, children could be partners in the development of the Church of the Nazarene on the Swaziland Central District, making them part of the Great Commission.

The Church of the Nazarene in Swaziland has all the needed resources, as this chapter has pointed out, to build a bright and blessed future for many Swazi children and youth. Throughout more than 100 years, the Church of the Nazarene has built strong pillars in the community with truth, credibility, networking, and a very solid infrastructure. There are many challenges ahead, but our Lord Jesus commanded, just before going to Heaven, that we must go and make disciples of all the nations. He finished his Commission with the promise to be with His people always, "to the very end of the age" (Matthew 28:20). God indeed is, and will be, with the Swaziland Church of the Nazarene, its pastors and leaders.

Chapter 6:

Conclusion

The purpose of this research was based on the hypothesis that the Swaziland Central District of the Church of the Nazarene has failed to effectively include children in its missional strategy resulting in children being un-reached with the Gospel.

The African Church of the Nazarene, and particularly the Church of the Nazarene in the Swaziland Central District had developed an attitude toward children based on learnt wrong missional practices which had affected the Global Church of the Nazarene. Children were often being left behind in the mission strategy of the church. Most of the resources that the Church had invested in evangelism were focused on reaching the adult population. Children were just mere recipients of services like education and health.

The intention of this research was to help find the root causes, because in spite of all the effort the church has made for more than one hundred years to evangelize the Swazi people, many challenges still face the church, which in turn have affected the development of the church as well as the history of Swaziland. In any way the intention of this research has not been to point fingers, criticize or accuse missionaries or Swazi Nazarene pastors and leaders of negligence or lack of commitment. It is important to point out here that for more than one hundred years missionaries as well as Swazi leaders have served the Lord faithfully through the Church of the Nazarene and still today, they are fully committed to building His church. Along the way there have been mistakes the mission has made that need to be evaluated and corrected in order to look to the future.

This research exhibited strong evidence that the sudden exit of missionaries from Swaziland in the middle of the 1980s did not affect the view of the Swaziland Central District towards children and their importance for the church. With missionaries or without them, the Church of the Nazarene in the Swaziland Central District had already shaped its perception about the value of children - influences that, by the Swazi worldview, have permeated the church.

Even though the Gospel of our Lord Jesus is inclusive of all people, including children, the evangelistic efforts of the denomination were focused merely on providing a compassionate response expressed in education, health, nutrition, and Bible lessons. The work that a majority of the missionaries assigned to work in Swaziland was more administrative than evangelistic and focused on reaching adults. Children were just beneficiaries in “classical Sunday School” Bible lessons but not intentional discipleship and mentorship with the purpose to include them in

This research found that in the Church of the Nazarene in Swaziland’s Central District, the theological education for pastors did not include any Wesleyan teaching about children. This subject was not properly considered in their teaching and learning at the Bible College.

Another important finding in the research was that the practice of over-emphasis on statistics has been a top contributor to the overlooking of children. Most of the efforts made are always pointing to adults as priority, leaving children without the opportunity to become a full part of the life and communion of the church. The investment the Church in the Swaziland Central district has made in children ministries is the same as many other churches and denominations - less than 15%.

The research has also seen that children in the Swazi society suffer every day from social and cultural practices rooted in the society still violating the essential rights of children. Swazi culture has ostracized children, ignored their rights, abused and discriminated against them, especially girls, and has denied their full participation in society. These cultural ideas and practices have permeated the church and have contributed to the fact that children are not fully included in the life of the church, hence limiting their participation and value in the Swazi society and the church. This is the reason why church leaders do not include children in their agendas when it is about investing time and resources as well as taking a stand against many cultural practices that are not Christian and undermine children’s spiritual, physical and psychological development.

The Nazarene Schools have been a positive influence in educating the Swazi society for decades. Unfortunately, the research found that the influence has been mostly in the academic sphere. In the spiritual area the church has failed to bring together education and evangelism.

Finally, the lack of proper connection between the Church of the Nazarene in the Swaziland Central District and the Global Church has limited the development of the church leaving it a poor relation with new generations of youth and children. One of the main reasons is because the *Manual* that governs the church has not been updated for decades. This makes young generations perceive the church as legalistic and conservative holding too old sets of values. The lack of proper revision of the *Manual* of the church has also caused entire generations of young people, specially before their 15th birthday to be denied the right to be included in the full life of the church because the Swazi leadership still misunderstands what the *Manual* says in relation to full communion and membership of the church. This has also impacted the lives of many Swazis whose lives could have been impacted and maybe spared from falling victims of HIV/AIDS if they could have been discipled and mentored as full members in the church.

This research also offered recommendations for the Church of the Nazarene in the Swaziland Central District to face its future in ministering holistically to children.

Fortunately, the perspective of the Global Church of the Nazarene as well as the vision and mission of the Global Church are changing, and more and more ministries to children are now on the agendas of international, regional, national, and district leaders. If the Church of the Nazarene in Swaziland is able to imagine the future God is placing in front of it and to take the challenge to continue not only to educate but also to reach and win children and youth for Christ, accompanying, mentoring and helping them to become what God intends them to be, as in Luke 2:52, then the church should start working together in all spheres, from the Global to the Regional Church and then to Swaziland and the Central District, strategizing and looking to a holistic ministry where Children are placed in the midst of the mission strategy, nurtured and valued, as our Lord Jesus Christ did, as in Matthew 18:2.

The Church of the Nazarene in the Swaziland Central District has a future with great promise. Today the postscript of the historical document titled “Issues for Consideration” in which the author described the main challenges the Church of the Nazarene is facing concerning the life of the church are still pertinent as it was several years ago. The same feeling expressed in the document is mentioned in this research. The research fully agreed that the church has advanced through an incredible journey through more

than 100 years since the first missionary arrived and with the person who wrote the article expressing his Praises to God!

"The future also holds forth great promise. It is abundantly clear that God has a significant role for the Church of the Nazarene to play in the life of the Swazi nation. Many unreached areas await the planting of new churches. A new generation of young people desperately need the hope that is found only in Christ. The holiness message of the denomination needs to ring out throughout the cities, villages and kraals of the land. Among all existing denominations, the Church of the Nazarene is uniquely equipped to take the lead in reaching Swaziland for Christ.

Yet, for the denomination to enter fully into this sovereign purpose, serious prayer, decision-making and comprehensive planning must be undertaken. Many worthy causes threaten to divert leaders from their primary task of church growth. There is an urgent need to return to Schmelzenbach's vision of evangelism, church planting and leadership development, not only in thought but in practice.

We have confidence in the leaders of the Church of the Nazarene, as they follow God's wisdom, to make the necessary decisions to return the denomination to a mode of accelerated growth. In a most sincere way, this research study is offered with the prayer that God would use it to accomplish His divine purposes". (Felts, Maseko, Moon, Zanner n.d.) p 28

Eventually, it would be worthy to watch and observe what might come forth from similar researches or related articles, with the hope that they would encourage discussion and evaluation from all the structure of the Global Church of the Nazarene about its task in reaching the more than 2.5 billion children living at this moment in this beautiful world.

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ANNEXURE # 1

Nazarene College of Theology
Siteki, Swaziland

DIPLOMA IN THEOLOGY
PROGRAMME AND CURRICULUM:
Explanation of OBE Programme Leading to Ordination for
Ministerial Learners

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MISSION AND PURPOSE

Nazarene College of Theology (NCT) is a part of the church's global commitment to higher education. The commitment of NCT is to develop to its fullest potential within an African context. The goal envisioned by NCT within that commitment is the best possible theological education at diploma level which will enable inquiring minds to do creative theological studies, foster independent judgment, and stimulate critical skills which will help learners transfer the knowledge that they have gained in the institution to the ministry and service of the church.

The mandate of NCT is to educate candidates for the ordained ministry in the Church of the Nazarene and to offer a solid theological education for others who desire to pursue theological studies. While administered by the Church of the Nazarene, NCT has always welcomed students from other Christian theological perspectives. It is neither sectarian nor insular; therefore, NCT is open to anyone who could benefit from theological education within the context of the college.

The Church of the Nazarene specifies minimum educational standards to be reached by those who seek to be ordained into the ministry of the Church. The curriculum of NCT is designed to meet and, in most cases, exceed, these minimum character, content, competency and contextual standards. This is carried out in the awareness that the denomination as a whole has a strong commitment to excellence in education.

The diploma in theology programme is for those who sense a call to life-long ministry and is a means of intellectual and functional preparation towards serving Christ in a multi-ethnic context through the outreach and nurture of the church. The course of study is designed to train men and women for the Christian ministry, as pastors, evangelists, and missionaries who will promote the church through intelligent methods of evangelism which will result in the conversion of sinners, the sanctification of believers, and the development of stable Christians who will exemplify Christ in their generation. As an

educational process, it is structured to assist in the development of a life-long pattern of spiritual growth and Christian character. It will equip the learners with knowledge and skills with which to work within their community and to give balanced emphasis on the doctrines and ethical ideals set forth in the *Manual of the Church of the Nazarene*. Finally, it will prepare the learners to develop their personal capabilities and to communicate intelligently and effectively all the commandments of God within the context of their cultures.

EDUCATIONAL PHILOSOPHY

The educational philosophy is exhibited in the curriculum which comprises the course of study. However, specific principles may be set out which summarise the philosophy behind various modules, and the sum of those, the course of study.

The college understands that the student is either out of, or will be entering into for ministry, a tribal traditional world view which has usually been identified as animism. Such a world view is intensely religious but with a different set of values which comprise the term. Careful attention, therefore, is given to the formation of a sound biblical and theological basis on which to build the critical examination which must take place within the two differing paradigms (context).

As important as classroom instruction is, the practical aspect of internship experience, as well as life together in community, is equally necessary to complete the learner's preparation for life and ministry in the church.

PROVIDER/CHURCH PARTNERSHIP

The Academic Council of Nazarene College of Theology is responsible to formulate all academic policies of the diploma course of study in harmony with the constitution of the college. It is composed of all faculty, two student representatives and up to two external members. The course of study and academic policies are then submitted to the Board of Trustees for final

approval.

NCT is governed by the Board of Trustees representing the four Swaziland districts of the Church of the Nazarene which have traditionally comprised the educational zone of the college. Among the duties of the Board of Trustees is the approval of changes or additions to objectives and programmes, and to approve curriculum and programmes upon recommendation by the Academic Council of the college. Among other concerns, the Board of Trustees is responsible for the property, assets, finances, programmes and personnel of the college, thus providing input on the curriculum from the districts and churches.

The college periodically organises and hosts a Pastors' Conference during which pastors have opportunity to provide valuable input with regard to the validity of the components of the course of study.

ADMISSIONS REQUIREMENTS

Applicants must be at least eighteen (18) years of age and testify to the inner witness of the Spirit that their sins have been forgiven. Admission is not denied on the basis of ethnic origin, gender, nationality, marital status or denominational preference, provided the learner agrees to abide by the General and Special Rules of the Church of the Nazarene as interpreted in the college Catalogue.

Admission requirements include completion of secondary education. Learners who have successfully completed Form III (Grade 10) and above may be admitted. However, a learner who has Form II (Grade 9) may be admitted to the programme providing s/he can pass an English proficiency examination. Any applicant who does not qualify to enter the Diploma in English programme is enrolled in the SiSwati certificate programme.

All applicants must be in good physical and mental health. All applicants must

obtain references from the pastor of the church which holds their membership and from the local committee of the local church, the applicant's employer or high school headmaster and a personal recommendation.

PROGRAMME ARTICULATION AND TRANSFER OF CREDITS

A learner in the diploma of theology programme may proceed to the BTh degree programme upon meeting normal admissions or the mature student requirements. (See *Affiliation Document*, 26, 27.)

An applicant for admission may also apply for transfer of credit from another educational institution, provided: applicant satisfied admission standards for that educational institution comparable to the admission standards for the diploma programme at NCT; the institution where the credit was earned has met the institutional criteria comparable to those under which NCT operates its programme; the credit being transferred was earned through work which was demonstrably equivalent to the diploma programme module requirements in terms of hours of instruction, work load and module content.

LOCATION AND DELIVERY SYSTEMS

The programme is designed primarily for full-time residential learners. It also accommodates part-time and extension learners. Full-time and part-time learners take modules at the college campus in Siteki. An extension programme is currently operated for part-time learners in centres at Manzini and Lomahasha in the Kingdom of Swaziland. District coordinators work in conjunction with the college administration in recruiting extension learners and working out the logistics of the educational process. Extension centres have become feeders for the residential programme.

THE OBJECTIVES OF THE PROGRAMME OF STUDY

- A. 1. To provide a broad foundation in the course of study and to assist in the learners' future inquiry (competency)
- B. 2. To develop skills in oral and written communication through specific modules designed for that purpose and through careful and continuous assessment of written work (competency)
- C. 3. To provide a substantial theoretical basis for the pastoral duties of the minister (competency) and the wider range of responsibilities in the church and everyday life (character) that the graduate may encounter, through specific modules designed to develop pastoral skills and an internship programme monitored by the college in conjunction with local parishes. In the latter setting, a mature pastor acts as mentor for the learner/intern
- D. 4. To create an environment where each member of the learning community will recognise the vital importance of individual inquiry as well as grasp the collective thought as represented in the course of study. Historical theology is a specific means to show the importance of our own contemporary quest for truth. Further, through the lectures and subsequent research learners meet perspectives of interpretation which are dissimilar and antithetical to their own
- E. 5. To present a perspective of life and humanity that will not only equip but will also foster attitudes which will assist the learner in realising a life of service (character).
- F. 6. To nurture Christian maturity, ethical conduct and rich interpersonal relationships (character)

DESIRED OUTCOMES

The Objectives of the Programme Are Displayed by Certain Specific and Desired Outcomes:

Content Outcomes

- 1. 1. Ability to describe the basic story of the Bible
- 2. 2. Ability to describe the basic content of the Old Testament, identify

- the principal people and events and their roles in Old Testament history
- 3. 3. Ability to describe the basic content of the New Testament, identify the principal people and events and their roles in New Testament history
 - 4. 4. Ability to demonstrate understanding of the basic principals of biblical interpretation
 - 5. 5. Ability to identify and explain the main characteristics of the theological foundations of Christianity
 - 6. 6. Ability to explain scriptural holiness from the Wesleyan perspective
 - 7. 7. Ability to identify and describe the events, personalities and main themes of the history of the Christian Church in Africa
 - 8. 8. Ability to describe Nazarene history in terms of events, personalities and theology
 - 9. 9. Ability to describe the events, personalities and theology in the history of the Church of the Nazarene in Africa and other indigenous churches
 - 10. 10. Ability to explain the structure and mission of the Church of the Nazarene from both historical and current perspective
 - 11. 11. Ability to explain the Nazarene position on speaking in tongues

Competency Outcomes

- A. 1. Ability to communicate effectively in writing with cultural relevance
- B. 2. Ability to communicate effectively orally with cultural relevance
- C. 3. Ability to prepare biblical messages for effective and sound Bible preaching
- D. 4. Ability to teach the Word of God
- E. 5. Ability to produce a chronological chart of the books of the Bible
- F. 6. Ability to plan, participate in and conduct others in worship
- G. 7. Ability to present the Gospel in a clear and biblical way
- H. 8. Ability to support and carry out church planting
- I. 9. Ability to express pastoral care to others including visiting the sick,

- conducting
weddings, funerals, burials, baptisms and dedications
- J. 10. Ability to do basic biblical counselling with wisdom
 - K. 11. Ability to determine directions and personnel for the building up of the Church
 - L. 12. Ability to organise and promote Christian education for all ages
 - M. 13. Ability to act like a leader and to encourage other leaders
 - N. 14. Ability to administrate finances, to prepare reports and statistics
 - O. 15. Ability to be approved in a supervised ministerial practicum

Character Outcomes

- 1. 1. Ability to take responsibility for one's own spiritual growth with the goal of becoming like Christ
- 2. 2. Ability to find, understand and utilise resources for one's own spiritual growth, in prayer, Bible study and personal devotion
- 3. 3. Ability to practise personal Christian ethics in faithful stewardship, in personal relationships and in finances
- 4. 4. Ability to teach and model sexual purity
- 5. 5. Ability to demonstrate oneself consistently in public Christian ethics, in decision-making and in conducting oneself as a Christian in a pagan society
- 6. 6. Ability to carry out and/or support Christian marriage in all aspects and to counsel others in respect to polygamy
- 7. 7. Ability to give value to the interrelated aspects (ethical, personal, social and environmental) in the development of persons in any social structure

Context Outcomes

- 1. 1. Ability to identify and describe the events, personalities, and main themes of

- national history in the context of world history and African history
2. 2. Ability to identify in current events some main trends in science, politics and civil education
3. 3. Ability to apply this current information to the ministries of the church
4. 4. Basic ability to analyse and describe communities and churches
5. 5. Ability to support missionary and trans-cultural principles
6. 6. Ability to distinguish between world-views – African, Biblical and Western
7. 7. Ability to make an integrated presentation of divine creation
8. Ability to interpret with scientific basis the Christian positions toward magic, spiritism, divine cure and medicine

1. DIPLOMA IN THEOLOGY MODULES

Biblical Studies

Introduction to the Old Testament

Introduction to the New Testament

Principles of Exegesis

Pentateuch

Acts & Pauline Epistles

Biblical Theology

Biblical Study & Preaching of Holiness

Synoptic Gospels

Prophets

Johannine Literature

Theological Studies

Introduction to Christian Theology

Religious Pluralism

Wesleyan Theology
Faith of the Christian Church I
Faith of the Christian Church II
Faith of the Christian Church III
African Theology in Tradition and Context
Christian Ethics

Historical Studies

History of the Church of the Nazarene I
History of the Church of the Nazarene II
History of the Ancient & Medieval Church
History of the Reformation & Modern Church

Humanities

Communication
Bookkeeping
Literature
African History
English I
English II
Sociology or Anthropology
Psychology
Marriage and Family

Practical Studies

Introduction to Pastoral Theology
Leadership Dynamics
Sermon Construction & Fundamentals of Preaching
Evangelism and Church Growth
Theology & Practice of Missions
Introduction to Christian Education
Spiritual Formation
Church Music & Liturgy

Manual and Church Business Meetings
Pastoral Counselling
Internship

NON-ACADEMIC REGULAR FEATURES OF LEARNING COMMUNITY

Convocations are scheduled twice a semester during which external speakers are invited to present various community-oriented current affairs and practical issues. Both learners and faculty are involved in the selection of these resource persons.

All learners participate in the college choir. Learners who are musically inclined have various opportunities for participation in the music programme of the college. Regularly, various musical/singing groups are selected to represent the college in the districts and churches.

Sports/recreation are featured on the weekly college time table. Further, the Student Association regularly organizes sports and religious field trips to sister theological colleges.

The college has a well-developed organisational structure for the full participation of learners in the management of student affairs. (See *2004 Student Handbook*, 4-8.)

SPIRITUAL AND ACADEMIC FORMATION

The spiritual tenor of the college is of vital importance. The purpose of coming to the college is to know God in a new, deeper and broader way. Therefore, the college set aside time for personal prayer each morning and evening. Daily devotional meetings and weekly chapel services contributes to the spiritual character development of the faculty, staff and learners. The college schedules an opening convention at the beginning of the first

semester, a holiness convention at the beginning of the second semester, and a week of prayer each semester. Learners voluntarily form prayer cells.

Lecturers in the college are expected to be committed to the religious aims of the institution through participation in the regular religious life of the college community and of the local church, i.e., Sunday services, revivals, district assemblies and camp meetings. Lecturers have a primary responsibility to maintain a consistently high level of professional/academic competence through such activities as formal study taken at other institutions and/or in-service continuing education courses, development of effective, innovative classroom teaching styles and active involvement in the pursuit of truth. The lecturer must have at least a bachelor's degree relevant to the subjects which s/he is teaching.

THE PACE OF DELIVERY OF THE PROGRAMME

The Diploma of Theology course is designed for full-time learners who can complete the course in four years. It is made up of 42 modules totaling 124 credit hours. Each year is divided into two semesters of sixteen weeks each. These weeks are made up of lectures, revision and examination. Each module is conducted so as to include classroom instructional time equivalent to 42 periods of 50 minutes each. A part-time student taking three modules a semester can finish in a minimum of seven years.

An essential part of the course of study is a recognition that basic introductory and foundational modules be given to first-year learners. Learners then progress logically through the programme moving to more specific attention to critical approach and analytical dialogue leading to integration of all components of the course of study. Modules include the requirements of reading, projects and examination. These module requirements are stipulated in individual syllabi. The lecturer, from his or her perspective of the placement of the module within the progression of the course of study, will determine the teaching methodology and pattern which the module takes. At the completion

of each module learners are given an opportunity to evaluate both the spiritual qualities and professional performance of the instructors as well as each module's content, purpose, presentation and relevance to future ministry.

DELIVERY OF COMPONENTS OF DIPLOMA IN THEOLOGY

FIRST YEAR MODULES

First Semester

Humanities	1.1	Communication	HUM 111
Humanities	1.1	English I	HUM 118
Biblical Studies	1.1	Introduction to the Old Testament	BIB 111
Doctrinal Studies	1.1	Introduction to Christian Theology	DTH 111
Historical Theology	1.1	History of Ancient & Medieval Church	HTH 112
Pastoral Theology	1.1	Introduction to Pastoral Theology	PTH 111

Second Semester

Humanities	1.2	Bookkeeping	HUM 113
Humanities	1.2	English II	HUM 218
Biblical Studies	1.2	Introduction to the New Testament	BIB 112
Historical Theology	1.2	History of Reformation & Modern Church	HTH 212
Pastoral Theology	1.2	Leadership Dynamics	PTH 113

SECOND YEAR

First Semester

Humanities	2.1	Literature	HUM 114
Biblical Studies	2.1	Principles of Exegesis	BIB 211
Doctrinal Studies	2.1	Faith of the Christian Church I	DTH 212
Historical Theology	2.1	History of the Church of the Nazarene	HTH 111

Pastoral Theology	2.1	Sermon Construction/Fundamentals of Preaching	PTH 211
Pastoral Theology	2.1	Spiritual Formation	PTH 216

Second Semester

Humanities	2.2	Sociology OR Anthropology	HUM 121
Biblical Studies	2.2	Pentateuch	BIB 212
Doctrinal Studies	2.2	Faith of the Christian Church II	DTH 213
Historical Theology	2.2	History of Church Nazarene in Africa	HTH 112
Pastoral Theology	2.2	Evangelism and Church Growth	PTH 212

THIRD YEAR

First Semester

Humanities	3.1	African History	HUM 117
Biblical Studies	3.1	Acts & Pauline Epistles	BIB 311
Doctrinal Studies	3.1	Religious Pluralism	DTH 312
Doctrinal Studies	3.1	Faith of the Christian Church III	DTH 311
Pastoral Theology	3.1	Church Music and Liturgy	PTH 312

Second Semester

Humanities	3.2	Psychology	HUM 122
Humanities	3.2	Marriage and Family	HUM 311
Biblical Studies	3.2	Synoptic Gospels	BIB 314
Doctrinal Studies	3.2	Wesleyan Theology	DTH 313
Pastoral Theology	3.2	Manual and Church Business Meetings	PTH 313

FOURTH YEAR

First Semester

Biblical Studies	4.1	Biblical Study & Preaching of Holiness	BIB 313
Biblical Studies	4.1	Prophets	BIB 411
Doctrinal Studies	4.1	African Theology in Tradition & Context	DTH 411
Pastoral Theology	4.1	Introduction to Christian Education	PTH 215
Pastoral Theology	4.1	Pastoral Counselling	PTH 314

Second Semester

Biblical Studies	4.2	Biblical Theology	BIB 312
Biblical Studies	4.2	Johannine Literature	BIB 412
Pastoral Theology	4.2	Theology & Practice of Missions	PTH 214
Doctrinal Studies	4.2	Christian Ethics	DTH 412
Pastoral Theology	4.2	Internship	PTH 304

SYLLABUS

PROVIDER: NAZARENE COLLEGE OF THEOLOGY, SWAZILAND

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB 313 BIBLICAL STUDY AND PREACHING OF HOLINESS

Module Description

This module is an exploration of the doctrine and life of holiness in terms of their contemporary relevance and importance, with special attention given to the personal experience and practical living which are at the centre of the Wesleyan emphasis upon entire sanctification. It is a careful study of the biblical basis of the doctrine of Christian perfection. Attention is given to the methods necessary for careful Bible study and the attempt is made to demonstrate appropriate ways of proclaiming the biblical call to holiness.

Module Rationale

This module serves to inform the learner of the vast and comprehensive

concepts of holiness in the scriptures. In its broadest meaning in Christian experience, holiness is life under the Lordship of Jesus Christ and as such, it relates to every other major biblical doctrine. Further it brings an awareness that holiness teaching is a broad network of interconnecting truths that pervade the whole Bible.

Module Outcomes

At the end of the module the learner will be able to demonstrate:

- B. Ability to explain scriptural holiness from the Wesleyan perspective (content)
- C. Ability to explain the Nazarene position on speaking in unknown tongues (content)
- D. Ability to prepare biblical messages for effective and sound Bible preaching (competency)
- E. Ability to communicate effectively orally with cultural relevance (competency)
- F. Ability to teach the Word of God (competency)
- G. Ability to communicate effectively socially with cultural relevance (competency)
- H. Ability to give value to the inter-related ethical, personal, social and environmental development of persons in any social structure (character)
- I. Ability to practise Christian ethics in personal relationships (character)
- J. Ability to identify in current events some major trends in public morality (context)
- K. Ability to exegete the culture (context)

Percentage Distribution of the 4 Cs

Content 20%; Competency 40%; Character 20%; Context 20 %

Instructor's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral/field experience before teaching at the College. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbooks for the Module

Module Outline

- A. A. Wesley's concept of Biblical authority and experience
- B. B. Doctrines of original sin
- C. C. Prevenient grace and repentance
- D. D. Justification and entire sanctification
- E. E. Glorification
- F. F. The Church
- G. G. Biblical basis of the holiness doctrine
- H. H. Living, preaching and teaching biblical holiness

Suggested Educational Activities

- A. A. Lecture
- B. B. Bible study
- C. C. Textbook reading
- D. D. Collateral reading and reporting
- E. E. Class discussions
- F. F. Research and class presentations
- G. G. Examinations

Module Requirements

- A. A. Attendance at all class sessions
- B. B. Class participation
- C. C. Textbook and collateral reading
- D. D. Preparation of two written holiness sermons
- E. E. Pass the mid-term and final examination

Module Evaluation

- A. A. Continuous assessment – 40 % of the final grade
- B. B. Quizzes and assignments – 10 % of the final grade
- C. C. Projects – 15 % of the final grade
- D. D. Reading reports – 10 % of the final grade
- E. E. Class participation – 5 % of the final grade
- F. F. Mid-term and final examination – 60 % of the final grade

Select Bibliography

- Cannon, W R. Sa. The Theology of John Wesley.
- Flew, R N. 1935. The Idea of Perfection in Christian Theology.
- Gunter, S. Limits of Divine Love. Word.
- Harper, S. 1983. John Wesley's Message for Today.
- Zondervan/HarperCollins. Heizentrater, Mirror and Memory: reflections on early Methodism.
- Lindstrom, H. 1980. Wesley and Sanctification.
- Mitchell, T C., ed. 1984. The Wesley Century (1725-1825). Vol. 2 of Great Holiness Classics series. Kansas City: Beacon Hill Press of Kansas City.
- Outler, A C. 1964. John Wesley: A Representative Collection of His

Writings.

Taylor, R S. 1985. The Theological Formulation. Vol. 3 of Exploring Christian Holiness series. Kansas City: Beacon Hill Press of Kansas City.

Turner, G A. 1964. The Vision Which Transforms.

Tuttle, R. 1978. John Wesley: His Life and Theology.

Wesley, J. 1966. A Plain Account of Christian Perfection.

Wiley, H O. 1940. Christian Theology. Introduction (with Culbertson) and 3 vols.

Wynkoop, M B. 1972. A Theology of Love: The Dynamic of Wesleyanism.

PROVIDER: NAZARENE COLLEGE OF THEOLOGY, SWAZILAND

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB312 BIBLICAL THEOLOGY

Module Description

A study of the major theological themes of Old Testament faith, including promise and fulfillment, redemption, covenant, judgment, holiness, renewal and hope; and of the principal affirmations of the New Testament regarding the faith that in Jesus of Nazareth the redemptive and covenant purposes of God have come to fulfillment.

Module Rationale

The module is designed to inform the learner concerning the history of biblical theology as a scholarly discipline, to familiarize the learner with the diversity of thematic writings in the Bible, to increase the learners appreciation for Old and New

Testament truth as relevant for the 21st century, and acquaint the learner with the theological significance of the proclamation and teaching of Jesus.

Module Outcomes

At the end of the module the learner will be able to:

- A. A. Identify the significant themes of the Old and New Testament (content)
- B. B. Compare the relationship between the themes of the Old and the New Testament (content)
- C. C. Explain how the theological foundations of Christianity proceed

- from Scripture (content)
- D. D. Differentiate between Biblical theology and Systematic theology (content)
 - E. A. E. Describe the origin of divine scripture from its original writers, languages and cultural context (content)
 - F. F. Communicate effectively in writing the relevance of a thematic truth within one's culture (context)
 - G. A. G. Teach these themes and summarize them to express the essentials of the Christian faith in basic Christian ministries (competence)
 - H. H. Explain holiness from a biblical perspective (competence)
 - I. I. Use the various tools for researching major biblical themes (competence)
 - J. J. Give value to the interrelated aspects (ethical, personal, social and environmental) of thematic truth found in Scripture for one's own spiritual grow, in prayer, Bible study and personal devotion (character)

Percentage Distribution of the 4Cs

Content: 5 Context: 1 Competency: 3 Character: 1

Lecturer's Qualities

The lecturer should demonstrate a basic understanding of Old and New Testament Scripture, as well as Systematic Theology, with a theological academic background within the Wesleyan tradition. The lecturer should demonstrate in his/her own life the relevance of the thematic truths of scripture.

Textbook

Purkiser, W.T.; Richard s. Taylor, and William H. Taylor; *God, Man and Salvation*;

Module Outline

- A. A. The role of Scripture as the word of God
- B. B. Methods of Biblical study
- C. C. The Old Testament themes
- D. D. The New Testament fulfillment of Old Testament themes
- E. E. Redemption and covenant begun
- F. F. Redemption and covenant consummated

Suggested Educational Activities

- Lecturers
- Bible Reading
- Class attendance and participation
- Reading Reports
- Theme Project
- Examinations

Module Requirements

1. Punctual attendance and class participation
2. Written report on collateral reading.
3. Submission of a project on one Biblical theme.
4. Mid-semester and final examinations.

Module Evaluation

Continuous Assessment: 40%

Examination Assessment: 60%

Class participation	5%	Mid-semester	25%
Project	25%	Final exam	35%
Reading report	10%		

Select Bibliography

Old Testament Theology

- Achtemeier, Paul J. 1962. The Old Testament Roots of our Faith
- Aland, Kurt. 1989. The Text of the Old Testament
- Baly, Denis 1976. 1976. God and History in the Old Testament
- Barr, J., "Biblical Theology," Interpreter's Dictionary of the Bible, (Supp.) pp. 104-111.
- Bets, O., "Biblical Theology," Interpreter's Dictionary of the Bible, pp. 432, 437.
- Blenkinsopp, Joseph. 1984. A History of Prophecy in Israel.
- Bright, J. 1967. The Authority of the Old Testament.
- Brueggemann, Walter. 1975. The Validity of Old Testament Traditions
- Childs, B. S. 1970. Biblical Theology of Crisis.
- Childs, B. S. 1977. Old Testament Books for Pastor and Teacher.
- Childs, B. S. 1985. Old Testament Theological in Canonical Context
- Crenshaw, James L. 1981. Old Testament Wisdom: an introduction
- Eichrodt, W. 1961-1967. Theology of the Old Testament.
- Goldingay, John. 1987. Theological Diversity and the Authority of the Old Testament
- Grant, Michael. 1984. The History of Ancient Israel.
- Heschel, Abraham. 1962. The Prophets
- Kaiser, W. 1978. Toward An Old Testament Theology.
- Mays, James L. 1987. Interpreting the Prophets
- Rogerson, J. 1983. Beginning Old Testament Study.
- Schofield, J. N. 1964. Introducing Old Testament Theology.
- Stendahl, K., "Biblical Theology, Contemporary," Interpreter's Dictionary

of the

- Bible, pp. 418-432.
- von Rad, G. 1965. Old Testament Theology.
- von Rad, G. 1965. The Message of the Prophets
- Vriezen, T. C. 1970. An Outline of Old Testament Theology.
- Zimmerli, W. 1978. Old Testament Theology in Outline.

New Testament Theology

- Boers, H. 1979. What is New Testament Theology?
- Brown, C., New International Dictionary of New Testament Theology.
- Bruce, F F. 1968. New Testament Development of Old Testament Themes.
- Bruce, F F. 1969. New Testament History
- Bruce, F F. 1972. The Message of the New Testament
- Bultmann, R. 1974. Paul and Jesus.
- Childs, Drevard. 1984. The New Testament as Canon
- Conzelmann, H. An Outline of the Theology of the New Testament.
- Dodd, C. H. 1980. Apostolic Preaching and Its Development.
- Dunn, James D. G. 1977. The Semitic Background of the New Testament
- Goppelt, L. 1981. Theology of the New Testament, 2 vols.
- Guthrie, D. 1981. New Testament Theology.
- Hasel, G. 1978. New Testament Theology: Basic Issues in the Current Debate.
- Hunter, A. M. 1957. Interpreting the New Testament.
- Hunter, A. M. 1957. Introducing New Testament Theology.
- Kittel/Friedrich. 1964-1976. Theological Dictionary of the New Testament, 10 vols.
- Kummel, W. G. 1973. The Theology of the New Testament.
- Ladd, G. E. 1975. I Believe in the Resurrection of Jesus.
- Ladd, G. E. 1993. A Theology of the New Testament
- Marshall, I. H. 1977. I Believe in the Historical Jesus.
- Martin, R. P. 1989 Reconciliation: a study of Paul's Theology

Morris, Leon. 1986. New Testament Theology

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB 212 PENTATEUCH

Module Description

A study of the first five books of the Bible, and a consideration of the theological and historical contents of the origins and early history of Israel, the Mosaic laws, and the symbols of redemption.

Module Rationale

The module introduces the learner to the study of the first five books of the Old Testament. It serves as the foundational module for further Biblical studies. It constitutes a systematic study of the forms and faith of the Israelites community. The learner will acquire a working knowledge of the details of the Pentateuch, through an introductory acquaintance with the language, culture, religion, customs, events and places which control the structure and content. A number of themes will be selected and given more emphasis, i.e. the Mosaic Law, the Covenant, the promise.

Module Outcomes

At the end of the module, the learner will demonstrate the

- A. A. Ability to describe the basic content of the Old Testament (particularly the books of the Pentateuch)
- B. B. Ability to describe basic history of the Old Testament, identifying the main people and events and their role in the Old Testament history
- C. C. Ability to explain how the theological foundation of Christianity proceeds from Scriptures

- D. D. Ability to explain the geographical, culture, social and religious content of the Old Testament
- E. E. Ability to teach the Word of God
- F. F. Ability to describe the major theological themes and concepts of the O. T
- G. G. Ability to apply this information to the ministries of the church
- H. H. Ability to find and understand and utilize resources for one=s spiritual growth, prayer, Bible study and personal devotion.
- I. I. Ability to reflect on the theological significance of the major themes of the Pentateuch in the present religiously pluralistic Africa

Distribution of the 4Cs

Content: 3	Context: 3	Competence: 3	Character:
1			

Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT requires that the lecturer should have pastoral/field experience before teaching at the College. The lecturer should be a committed Christian with a sound spiritual life and in good standing in the Church of the Nazarene

Textbooks

Blenkinsopp, J. 1992. The Pentateuch: an introduction to the first five books of the Bible. London: SCM Press.

Beacon Bible Commentary: Genesis through Deuteronomy. Vol. 1. Kansas City: Beacon Hill Press.

The Bible

Module Outline

- A. A. Introduction and methodology of Pentateuch interpretation
- B. B. Content and the form of the first five books of the Old Testament
- C. C. Faith affirmations of the first five books of the Old Testament
- D. D. Overview of form criticism and historical tradition.

Suggested Educational Activities

- A. A. Lecture
- B. B. Bible reading
- C. C. Textbook reading and reporting
- D. D. Class discussions
- E. E. Research writing
- F. F. Mid-semester
- G. G. Final examinations

Module Requirements

- A. A. Punctual and regular class attendance is required of all learners
- B. B. Active class participation
- C. C. Textbook reading and collateral report
- D. D. Assignments and quizzes
- E. E. Project on major theme or personality
- F. F. Mid-semester
- G. G. Final examinations

Module Evaluation

- A. A. Punctual and regular class attendance is required of all learners

- B. B. Active class participation - 5%
- C. C. Textbook reading and collateral report 5%
- D. D. Assignments and quizzes 10%
- E. E. Project on major theme or personality - 20%
- F. F. Mid-semester 25 %
- G. G. Final examination 35%

Select Bibliography

- Achtemeier, E. 1978. Deuteronomy, Jeremiah.
- Alter, Robert. 1981. The Art of Biblical Narrative.
- Boerr, Harry R. 1977. The Bible and Higher Criticism.
- Brueggemann, Walter. 1982. Genesis.
- Freeman, James M. 1972. Manners and Customs of the Bible.
- Harrison, R. K. 1980. Leviticus: Introduction and Commentary.
- Mann, Thomas. 1988. The Book of the Torah.
- Patrick, Dale. 1985. Old Testament Law.
- von Rad, G. 1972. Genesis.
- Smith, W. Robertson, The Religion of the Semites
- Trible, P. 1984. Texts of Terror.
- Trible, Phyllis. 1988. God and the Rhetoric of Sexuality.
- Wenham, Gordon J. 1981. Numbers: An Introduction and Commentary.

PROVIDER : NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB311 ACTS & PAULINE EPISTLES

Module Description

BIB 211 Principles of Exegesis is a prerequisite for this module. The module is an exegetical study of the Acts and selected Epistles of Paul with historical backgrounds. Attention will be given to the occasion and purpose of each, together with its message.

Module Rationale

The purpose for this module is to provide the learner with an overview of the content, time and occasion of the founding of the faith community. Emphasis will be laid on the authenticity and theological significance of these documents.

Module Outcomes

At the end of the module the learner will be able to demonstrate the:

- A. A. Ability to describe the basic story of the Bible
- B. B. Ability to describe the basic content of the New Testament, identify the principal people and events and their roles in the New Testament
- C. C. Ability to apply this current information to the ministries of the Church
- D. D. Ability to utilize these resources for one's own spiritual growth, prayer, Bible study and personal devotion
- E. E. Ability to describe the major theological concepts and themes of the New Testament

- F. F. Ability to teach or preach from a passage in the New Testament
- G. G. Ability to describe the life and impact of the life of Paul in the early church

Percentage Distribution of the 4Cs

Content	Context	Competency	Character
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Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the College. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbook

Bruce, F. F. 1979. Paul: Apostle of the Heart Set Free. Grand Rapids: Eerdmans.

Module Outline

- A. A. A survey of the Acts
- B. B. A survey and analysis of 1 or 2 Thessalonians
- C. C. A survey and analysis of 1 or 2 Corinthians
- D. D. A survey and analysis of Romans
- E. E. A survey and analysis of one prison epistle
- F. F. A survey and analysis of one pastoral epistle

Suggested Educational Activities

- A. A. Lecture
- B. B. Bible reading
- C. C. Textbook reading and reporting
- D. D. Class discussions
- E. E. Research project
- F. F. Examinations

Module Requirements

- A. A. Punctuality and active class participation
- B. B. Textbook and collateral reading
- C. C. Class assignments and presentations
- D. D. Exegetical project
- E. E. Mid semester examination and final examination

Module Evaluation

- A. A. Punctuality and active class participation 5%
- B. B. Textbook and collateral reading 5%
- C. C. Class assignments and presentations 10%
- D. D. Exegetical project 20%
- E. E. Mid semester examination 25%
- F. F. Final examination 35%

Select Bibliography

- Barclay, W. 1960. Ambassador for Christ.
- Barclay, W. 1968. The Mind of St. Paul.
- Barclay, W. 1976. The Acts of the Apostles, (red)
- Barrett, C. K. 1968. The First Epistle to the Corinthians, Harper New

Testament Commentary.

Beare, F. W. 1987. The Epistle to the Philippians.
Massachusetts: Hendrickson.

Bruce, F. F. 1976. The New International Commentary on the New Testament: Acts.

Bruce, F. F. 1976. The Acts of the Apostles: The Greek Text with introduction and commentary.

Bruce, F. F. 1985. The Pauline Circle.

Carson, H. M. 1983. Colossians and Philemon. InterVarsity.

Dunning, H. R. 1982. The Fruit of the Spirit.

Foulkes, Francis. 1979. The Epistle of Paul to the Ephesians.
Grand Rapids: Eerdmans.

Furnish, V. P., "Letter of Paul to the Colossians", Interpreter's One Volume Commentary.

Gutzke, Manford George. 1982. Plain Talk on Corinthians. Grand Rapids: Zondervan.

Harrell, Pat Edwin. 1969. The Letter of Paul to the Philippians. R. B. Sweet.

Hawthorne G F et al, eds. 1993. Dictionary of Paul and his letters. Downers Grove/Leicester: InterVarsity.

Hendriksen, William. 1978. New Testament Commentary. Grand Rapids: Baker.

Hodge, Charles. 1980. An Exposition of 1 & 2 Corinthians. Sovereign Grace.

Hodge, Charles. 1980. An Exposition of Ephesians. Associated Publishers and Authors.

Holden, J. L. 1976. The Pastoral Epistles: 1 & 2 Timothy, Titus. Hazel Watson & Viney.

Howard, R. E. 1984. Newness of Life.

Longnecker, R. N. 1971. The Ministry and Message of Paul.

Martin, Ralph M. 1983. The Epistle of Paul to the Philippians. Grand Rapids: Eerdmans.

Martin, Ralph M. 1972. Colossians. Grand Rapids: Zondervan.

McPheevers, Julian C. 1964. Proclaiming the New Testament: The Epistles to the Corinthians. Grand Rapids: Baker.

Morris, Leon. 1983. The First Epistle of Paul to the Corinthians. Grand Rapids: Eerdmans.

Moule, H C G. 1934. The Epistle of Paul the Apostle to the Philippians. The University Press.

Oden, Thomas C. 1989. First and Second Timothy, and Titus. Louisville: John Knox.

Ramsay, W. M. 1972. St. Paul the Traveller and the Roman Citizen.

Rees, Paul S. 1976. The Epistles to the Philippians, Colossians, and Philemon. Grand Rapids: Baker.

Ridderbos, H. N. 1975. Paul: An Outline of His Theology.

Schweizer, Edward. 1976. A Commentary: The letter to the Colossians. Augsburg.

Scott, John R. W. 1973. II Timothy. Inter-Varsity.

Simpson, E. K. and F. F. Bruce. 1957. Commentary on the Epistles to the Ephesians and the Colossians. Grand Rapids: Wm. B. Eerdmans.

Tasker, R. V. G. 1983. II Corinthians. (Tyndale New Testament Commentary) Grand Rapids: Wm. B. Eerdmans.

Tyndall New Testament Commentaries. 1976. The Acts of the Apostles.

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB 111 INTRODUCTION TO THE OLD TESTAMENT

Module Description

An introduction to the content and message of the Old Testament. This survey module seeks to show the value of understanding the historical, linguistic/literary, geographic and cultural setting of the Old Testament. Attention will be given to the ethical content of the Old Testament and the integrity of its basic message. A survey of selected books of the Old Testament, giving an account of authorship, date, purpose, themes, structure and content. Emphasis is given to the basic meaning of the two Testaments as Divine Revelation which begins in Genesis and reaches its climax in Jesus Christ.

Module Rationale

The module is a foundational prerequisite module for all further Biblical studies. It includes a study of the ancient backgrounds, language, culture, religion, characters, events and places alluded to in the 39 books of the Old Testament. The module will equip the learner with study skills for a more detailed approach to any section of the Old Testament. Learners will begin to develop a personal theology of the inspiration of Scripture, which recognises the Old Testament to be revelatory and authoritative for themselves, their ministry and the Christian community.

Module Outcomes

At the end of the module the learner will be able to

- A. A. Describe the basic story of the Old Testament (content)
- B. B. Describe the basic content of the Old Testament (content)
- C. C. Identify the principal personalities and events and their roles in Old Testament history (content)
- D. D. Explain the geographical, cultural, social and linguistic context in which the Old Testament was born (content)
- E. E. Articulate the development of the Old Testament canon, the essential criteria in that development and the significance of the canon for the Christian faith (content)
- F. F. Find, understand and utilise resources for one's spiritual growth, in prayer, Bible study and personal devotion (character)
- G. G. Describe the major theological themes and concepts of the Old Testament (content)
- H. H. Apply this current information to the ministries of the church (context)
- I. I. Prepare a chronological chart of the books of the Old Testament (competency)
- J. J. Ability to identify the principal personality and events in the Old Testament and relate them to the context of African history (context)

Percentage Distribution of the 4 Cs

Content 60% Context 20% Competency 10% Character 10%

Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral/field experience before teaching at the College. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbooks

Purkiser. 1955. *Exploring the Old Testament*.

The Holy Bible. Preference to the New International Version.

Module Outline

- A. A. The importance of the Old Testament and its geography, language and culture
- B. B. History and historical periods
- C. C. The nature, origin, inspiration and authority of the Old Testament
- D. D. Canonical development
- E. E. Survey of selected books of the Old Testament.

Suggested Educational Activities

- A. A. Lecture
- B. B. Bible reading
- C. C. Textbook and collateral reading and reporting
- D. D. Class discussion
- E. E. Project and
- F. F. Mid-Semester Examination
- G. G. Final Examination

Module Requirements

- A. A. Attendance at all classes
- B. B. Class participation
- C. C. Textbook and collateral reading
- D. D. Chronological time-line
- E. E. Mid-Semester Examination
- F. F. Final examination

Module Evaluation

- A. A. Attendance at all classes
- B. B. Class participation 5% of the final grade
- C. C. Textbook and collateral reading 15% of the final grade
- D. D. Chronological time-line 20% of the final grade
- E. E. Mid-Semester Examination 25% of the final grade
- F. F. Final examination 35% of the final grade

Select Bibliography

Alexander, D and Alexander, P. 1980. Eerdman's Handbook to the Bible.

Beegle, D M. 1973. Scripture, Tradition and Infallibility. Grand Rapids: Eerdmans.

Blenkinsopp, J. 1984. A History of Prophecy in Israel. London: SPCK.

Bright, J. 1986. A History of Israel. London: SCM.

Buttrick, G. ed. Interpreter's Dictionary of the Bible, 4 Volumes, plus Supplement.

Childs, B S. 1985. Old Testament Theology in a Canonical Context. London: SCM.

- Christensen, M J. 1979. C S Lewis on Scripture. Nashville: Abingdon.
- Clements, R. One Hundred Years of Old Testament Interpretation.
- Demaray, D E. 1964. Handbook of the Bible. Los Angeles: Cowman.
- Earle, R. 1971. How We Got Our Bible. Kansas City: Beacon Hill Press.
- Epp, E J. and Fee G D. 1993. Studies in the Theory and Methods of New Testament Textual Criticism. Grand Rapids: Eerdmans.
- Harrison, R. Introduction to the Old Testament.
- Hayes, J H. and Holladay, C R. 1987. Biblical Exegesis. 2nd ed. London: SCM.
- Henry, C F H. 1979. God, Revelation and Authority. Waco: Word.
- Hinson, D F. 1973. History of Israel: Old Testament Introduction. London: SPCK.
- Lasor, W S, et. al. 1982. Old Testament Survey. Grand Rapids: Eerdmans.
- Mays, J L. and Achtemeier, eds. 1987. Interpreting the Prophets. Philadelphia:
- Fortress.
- Miller, J W. 1987. Meet the Prophets. New York: Paulist.
- Stacey, D. 1992. Groundwork of Biblical Studies. London: Epworth.
- Tenney, M C. 1980. New Testament Survey. Grand Rapids: Eerdmans.
- Unger, M F. 1984. The New Unger's Bible Handbook. Chicago: Moody.
- Vos, H F. 1973. Can I Trust the Bible? Chicago: Moody.

PROVIDER: NAZARENE COLLEGE OF THEOLOGY, SWAZILAND

PROGRAM LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB211 PRINCIPLES OF EXEGESIS

Module Description

This module is an introduction to the methods and tools of Biblical exegesis and their application to the various literary genre found in Scripture. Attention is given to the principles which must guide a careful study and exposition of the meaning of the Biblical text.

Module Rationale

The objective of the module is to acquaint the learner with the history, principles and methods of Biblical interpretation. Historical and modern discussions of hermeneutics present a background in which the learner will become familiar with proper exegetical principles and develop skills in using scholarly methods of study and interpretation of the Bible.

Module Outcomes:

At the end of the module the learner will be able to:

- A. A. Demonstrate understanding of the basic principles of biblical interpretation (content)
- B. B. Explain the theoretical and biblical basis for the need for hermeneutics (content)
- C. C. Prepare biblical messages for effective and sound bible preaching (competence)
- D. D. Present the Gospel in a clear Biblical way (competence)
- E. E. Use exegetical tools, i.e. Lexicon, interlinear Bibles, Concordances, grammars, dictionaries (competence)

- F. F. Equip the saints for the work of ministry through exemplary preaching (competence)
- G. G. Identify exegetical principles of a text for cultural relevance (context)
- H. H. Apply exegetical principles in identifying traditionally inaccurate interpretations of selected biblical texts and move to a more accurate interpretation of them (context)
- I. I. Demonstrate an ability to remain faithfully true to the biblical text as it impacts one's character development (character)
- J. J. Find, understand and utilize resources for one's spiritual growth in Bible study (character)

Percentage Distribution of the 4Cs

Content: 2 Context: 2 Competency: 4 Character: 2

Lecturer's Qualities

The lecturer should demonstrate a basic understanding of Biblical and Theological studies and the correlation between these fields of knowledge to the art of preaching.

Textbooks

Robinson, W. H. 1980. *Biblical Preaching: The development and delivery of expository messages*. Grand rapids: Baker Book house.

Module Outline

- A. A. The History of Interpretation
- B. B. Introduction to Biblical Hermeneutics
- C. C. The Nature of the Bible (its languages and genre of literature)

- D. D. Tools and Methods of Interpretation
- E. E. The Steps of Interpretation

Suggested Educational Activities

- A. A. Lectures
- B. B. View Video Exegesis Seminar
- C. C. Class Discussions
- D. D. Exegetical Research and Projects
- E. E. Debates
- F. F. Class Presentations: Sermon and Projects
- G. G. Mid-semester and Final Examinations

Module Requirements

- A. A. Punctual attendance and active class participation
- B. B. Exegete a passage of scripture from the Old or New Testament
- C. C. Prepare a biblical message for sound preaching and remain true to the text while preaching
- D. D. Critique other students' sermons using correct hermeneutical principles and tools
- E. E. Mid-semester and final examination.

Module Evaluation

Continuous Assessment: 40%
60%

- a. Class participation 5%
- b. Exegetical Project 15%

Examination Assessment:

- a. Mid-semester 25%
- b. Final 35%

c. Sermon	15%
d. Critiques	5%

Select Bibliography

Clements, R. E. 1983. One Hundred Years of Old Testament Interpretation.

Collins, R. F. 1983. Introduction to the New Testament.

Hayes & Holiday. 1981. Biblical Exegesis.

Kaiser, W. C. 1981. Toward an Exegetical Theology.

McKnight, E. V. 1978. Meaning in Texts.

Marshall, I. H. 1978. New Testament Interpretation.

Neill, S. 1988. The Interpretation of the New Testament.

Soulen, R. 1981. Handbook of Biblical Criticism.

Thiselton, A. C. 1980. The Two Horizons.

Tuckett, C. 1987. Reading the New Testament: Methods of Interpretation.

Yoder, P. B. 1982. From Word to Life.

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TILE: B411 PROPHETS

Module Description

A study of the life and character of selected prophets of the Old Testament with the fundamental religious teachings and historical development of the period, composition of the prophetic books and an introduction to the prophetic movement in Israel.

Module Rationale

The module serves to acquaint the learner with the significance and development of prophecy, and the psychology of prophecy. It highlights problems such as false prophets, the relation of prophets to priests, and the interpretation of prophecy.

Module Outcomes

- A. A. Ability to describe the basic content of the Old Testament, identifying the principal events and people and their roles in Old Testament History
- B. B. Ability to demonstrate understanding of the basic principles of biblical interpretation with regard to prophecy
- C. C. Ability to identify and explain the main characteristics of the theological foundations of the prophetic messages
- D. D. Ability to recognize the continuing relevance and value of these Old Testament books for the faith and life of the church
- E. E. Ability to apply this information to the ministries of the church

- F. Ability to identify elements of similarity between Hebrew and Swazi cultures
- G. Ability to prepare Biblical messages for effective and sound Biblical preaching
- H. Ability to teach the Word of God
- I. Ability to critically explain the literary origins and nature of these prophetic books
- J. Ability to explain and use scholarly methods for interpreting the message of this literature
- K. Ability to identify, understand and utilize resources in the prophetic books to strengthen one's spiritual growth in prayer, Bible study and personal devotion.

Percentage Distribution of the 4Cs

Content 4 Context 2 Competency 3 Character 1

Lecturer's Qualities

The lecturers should demonstrate a basic understanding of prophetic scriptures as well as knowledge of historical backgrounds of the Old Testament prophets, and hermeneutical skills in interpreting the message of this genre of Scripture. The lecturers should demonstrate in his or her own life the theological truths of the prophetic messages

Textbooks

Bullock, C. H. 1986. *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody Press.
 The Bible

Module Outline

- A. Selections from Amos or Hosea
- B. Selections from Isaiah 1-39/Isaiah 40-66
- C. Selections from Jeremiah
- D. Selections from Ezekiel
- E. Selections from Joel, Nahum or Zephaniah
- F. Section from Daniel
- G. Selections from Haggai, Zechariah or Malachi

Suggested Educational Activities

Module Requirements

- A. A. Punctuality and active participation.
- B. B. One sermon from the major prophets and one sermon from the minor prophets, one to be presented in class
- C. C. Term paper on selected topic
- D. D. Pass Mid term and final examinations

Module Evaluation

- A. A. Punctuality and active participation.
- B. B. One sermon from the major prophets and one sermon from the minor prophets, one to be presented in class - 20% of the final grade
- C. C. Term paper on selected topic - 20 % of the final grade
- D. D. Mid term examination - 25 % of the final grade

E. E. Final examination - 35% of the final mark

Select Bibliography

- Blenkinsopp, J. 1984. A History of Prophecy in Israel.
Bright, J. 1967. The Authority of the Old Testament.
Childs, B. S. 1979. Introduction to the Old Testament as Scripture.
Clements, R. E. 1983. A Century of Old Testament Interpretation.
Fee, G. D. and D. Stewart. 1982. How to Read the Bible for All Its Worth.
Harrison, R. K. 1969. Introduction to the Old Testament.
Humphreys, W. L. 1979. Crisis and Story: Introduction to the Old Testament.
Hyatt, J. P. Prophetic Religion
Lindblom, J. Prophecy in Ancient Israel
Schultz, S .J . 1980. The Old Testament Speaks.
Scott, R. B. Y. 1968. The Relevance of the Prophets.
Wilson, R. R. Prophecy and Society in Ancient Israel
von Rad, G. Old Testament Theology, Vol. 2
Yates. 1942. Preaching from the Prophets. Nashville: Broadman

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: BIB 412 JOHANNINE LITERATURE

Module Description

A study of the Fourth Gospel, the Johannine Epistles, and the Apocalypse. The central themes of this body of literature will be studied in light of the historical and theological developments in the early Christian Church.

Module Rationale

This module is designed to familiarize the learner with the detailed contents of this body of literature with emphasis on important theological themes and affirmations.

Module Outcomes

At the end of the module the learner will be able to demonstrate the:

- A. A. Ability to describe the basic content of the gospel and epistles of John
- B. B. Ability to explain the theological foundations of Christianity which proceeds from Johannine literature.
- C. C. Ability to explain the structure and mission of the Church of the Nazarene from Biblical perspectives
- D. D. Ability to support missionary and cross-cultural principles
- E. E. Ability to apply this information to the current ministries of the Church
- F. F. Basic Ability to analyse and describe communities and churches

- G. G. Ability to demonstrate proper methods for the interpretation of the message of this literature
- H. H. Ability to present the gospel in a clear and biblical way
- I. I. To demonstrate an understanding of the unique portrait of Jesus presented in the gospel according to John
- J. J. Ability to take responsibility for ones own spiritual growth with the goal of becoming like Christ

Percentage Distribution of the 4Cs

Content 3 Context 3 Competency 3 Character 1

Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the College. Apart from these qualities, the lecturer should b a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbooks

Kysar, R. 1988. John's Story of Jesus. Philadelphia: Fortress Press.

Linars, B. The Gospel of John.

The Bible (RSV or NIV).

Module Outline

The Gospel According to John: Exegetical background

The Gospel According to John: Major theological themes

The Gospel According to John: Jesus and his ministry

Johannine Epistles: Exegetical background

Johannine Epistles: Major theological themes

Suggested Educational Activities

- A. A. Lecturers
- B. B. Bible Reading
- C. C. Class Attendance and participation
- D. D. Reading report
- E. E. Text book reading
- F. F. Theme project
- G. G. Examinations

Module Requirements

- A. A. Class attendance and active participation
- B. B. Collateral reading 400 pages
- C. C. An exegetical paper on a selected theological theme
- D. D. Pass mid-semester and final examinations

Module Evaluation

- A. A. Class attendance and active participation
- B. B. Collateral reading 500 pages 10 % of the final grade
- C. C. An exegetical paper on a selected theological theme 30% of the final grade
- D. D. Mid-semester examination 25 % of the final grade
- E. E. Final examinations 35 % of the final grade

F. Selected Bibliography

Barclay, W. 1975. The Gospel of John, Rev. Ed. Vol. 1. Philadelphia: The Westminster Press.

Barret, C. K. 1978. The Gospel According to St. John. Philadelphia: The Westminster Press.

- Brown, R. E. 1979. The Community of the Beloved Disciples. New York: Paulist Press.
- Bruce, F. F. 1979. The Epistles of John, rev. ed. Grand Rapids: Wm. B. Eerdmans.
- Bultman, R. 1971. The Gospel of John: A Commentary. Philadelphia: The Westminster Press.
- Culpepper, R. A. 1983. Anatomy of the Fourth Gospel. Philadelphia: The Westminster Press.
- Guthrie, D. 1985. New Testament Theology. Leicester: Inter-varsity Press.
- Hubbard, D. A. et. al. 1987. Word Biblical Commentary: John Vol. 36. Waco: Word Books.
- Hunter, A. M. 1979. According to John: The New Look at the Fourth Gospel. Philadelphia: The Westminster Press
- Kysar, R. 1976. John the Maverick Gospel. Atlanta: John Knox Press.
- Kuemmel, W. G. 1978. The Theology of the New Testament. Nashville: Abingdon.
- Ladd, G. E. 1991. A Theology of the New Testament. Grand Rapids: William B. Eerdmans.
- Martin, R. P. 1994. New Testament Foundations: The Four Gospels, Vol. 2, rev. ed. Grand Rapids: Wm. B. Eerdmans.
- Martin, R. P. 1994. New Testament Foundations: The Acts, The Letters, The Apocalypse, Vol. 1, rev. ed. Grand Rapids: Wm. B. Eerdmans.
- Morris, L. 1984. The New International Commentary of the New Testament: The Gospel According to John. Grand Rapids: Wm. B. Eerdmans.
- Morris, L. 1989. Jesus is the Christ: Studies in the Theology of John. Grand Rapids: Wm. B. Eerdmans.
- Morris, L. 1986. New Testament Theology. Grand Rapids: Wm. B. Eerdmans.
- Rensberger, D. 1988. Johannine Faith and Liberating Community. Philadelphia: The Westminster Press
- Sloyan, G. R. 1988. John: Interpretation, a Bible Commentary for Teaching and Preaching. Atlanta: John Knox Press.
- Smalley, S. 1988. John: Evangelist and Interpreter. Exeter: The Paternoster Press.
- Tenney, M. C. 1979. John: The Gospel of Belief. Grand Rapids: Wm. B.

Eerdmans.

Tenney, M. C. 1980. New Testament Survey. Grand Rapids: Wm. B. Eerdmans.

Tenney, M. E. 1981. The Gospel of John. In Frank E. Gaebelein, The Expositor's Bible Commentary: John and Acts, Vol. 9. Grand Rapids: Zondervan Publishing House.

Turner, G. A. & Mantey, J. R. (s.a.). The Gospel According to John. Grand Rapids: Wm. B. Eerdmans.

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: DTH 111 INTRODUCTION TO CHRISTIAN THEOLOGY

Module Description

An introduction and orientation to the major Christian theological concepts with attention given to those doctrines which underscore humanity's problem of sin and the concept of redemption.. The purpose is to grasp a large perspective of these essentials while looking specifically at the doctrines of the Church of the Nazarene.

Module Rationale

This module serves as an introduction to various types of Christian theology and theological methodology. Emphasis is placed on the systematic structure of thought in which the various doctrines are seen as integral parts of an organic whole. The theological knowledge gained in this module will inform and effectively contribute to the preaching, teaching, evangelizing, discipling, and counseling practices of the ministry in the Church of the Nazarene.

Module Outcomes

- A. A. Ability to explain how the theological foundations of Christianity proceed from the scriptures
- B. B. Ability to identify and explain the main characteristics of the nature of God creation, the scriptures, human persons, and sin.
- C. C. Ability to list and explain the Nazarene articles of faith
- D. D. Ability to explain integration of humanity reason response to God's grace within the context of a living faith understood in the

- theological constructs of salvation, sanctification, and participation in social and church responsibilities
- E. E. Ability to articulate the distinctive characteristics of Wesleyan theology
 - F. F. Ability to make an integrated presentation of divine creation
 - G. G. Ability to apply theology to life and ministry
 - H. H. Ability to communicate effectively in writing with cultural relevance
 - I. I. Ability to teach and model a Christ like life based on the theological principles and insights gained
 - J. J. Ability to give value to the interrelated aspects (ethical, personal, social and environmental) in the development of persons in any social structure.

Percentage Distribution of the 4Cs

Content 5 Context 1 Competency 2 Character 2

Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the College. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbooks

Purkiser, W.T. Exploring Our Christian Faith

Lodahl, M. 1994. The Story of God: Wesleyan Theology and Biblical narratives.

Module Outline

- A. A. Foundational doctrine.
- B. B. The Doctrine of Creation.
- C. C. The Doctrine of Sin.
- D. D. The Doctrine of Covenants.
- E. E. The Doctrine of the Church.
- F. F. The Doctrine of Christ.
- G. G. The Doctrine of last things.

Suggested Educational Activities

- A. A. Lectures
- B. B. Class attendance and participation
- C. C. Text book reading
- D. D. Project
- E. E. Reading reports
- F. F. Examination

Module Requirements

- A. A. Active class participation
- B. B. Reading of the textbook
- C. C. Collateral reading 400 pages
- D. D. Term project
- E. E. Mid-semester examination
- F. F. Final examination

Module Evaluation

- A. A. Active class participation
- B. B. Reading of the textbook

- C. C. Collateral reading 400 pages 10% of final grade
- D. D. Term project 30% of final grade
- E. E. Mid-semester examination 25% of final grade
- F. F. Final examination 35% of final grade

Select Bibliography

Agnew, M., "Pneumatology", ACWT
(ACWT) A Contemporary Wesleyan Theology, edited by Carter,
Charles, 1983 (2 vol)

Aulen, Gustav, Christus Victor

Baillie, D. M., God was in Christ, Chaps. 1-6, 7-8

Barclay, William, The Promise of the Spirit
(BDOT) Beacon Dictionary of Theology, edited by R. Taylor & others.

Bloesch, Donald. 1982. Essentials of Evangelical Theology. 2 vol.

Branson, Robert. 1980. God's Word in Man's Language.

Carter, C. W., "Christ", BDOT

Cook, Thomas, New Testament Holiness

Cox, Leo, John Wesley's Concept of Perfection

Curtis, Olin. 1956. The Christian Faith.

Dayton, Wilbur, "Entire Sanctification", ACWT, Vol 1

Denny, James, Studies in Theology, cc 5-6

Dunning, H. Ray, "Dispensationalism", "Rapture", "Sacrifice", BDOT

Dunning, H. Ray, Grace, Faith and Holiness

Earle, Ralph, Biblical Inspiration

Greathouse & Dunning, Wesleyan Theology

Greathouse, William, The Promise of the Spirit

Green, M., I Believe in the Holy Spirit

Grider, J. Kenneth, "Atonement", "Prevenient Grace", BDOT

Grider, J. Kenneth, "The Holy Trinity", ACWT

Horden, W. A., A Layman's Guide to Protestant Theology

Lindstrom, Harold, Wesley and Sanctification

Oke, Norman R., "Second Coming of Christ, BDOT

- Peisker, Armor D., "Sacraments," BDOT
- Philips, J. B., Your God is Too Small, Sa
- Pinnock, Clark, Grace Unlimited
- Pinnock, C. H., ed., The Grace of God, The Will of Man
- Purkiser, W T. Security: The False and the True
- Smith, David, "Ecclesiology," ACWT
- Staples, Rob L., Sacraments in Wesleyan Spirituality
- Steward, J., Life and Teaching of Jesus Christ
- Taylor, Richard, "Church," ACWT, Vol 1
- Thielicke, H., The Hidden Question of God
- Truesdale, A., "Theism", ACWT
- Watson, David, I Believe in the Church
- Weigelt, Morris A., "God", ACWT
- Wesley, John, A Plain Account of Christian Perfection
- Wessels, A., Images of Jesus, pp. 94-116
- Whale, J. S., Christian Doctrine
- Wiley, H. O., Christian Theology (3 vol)
- Wynkoop, Mildred, Foundations of Wesleyan Arminian Theology

PROVIDER: NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA PROGRAMME

MODULE TITLE: DTH 312 RELIGIOUS PLURALISM

Module Description

Attention to the major or significant religious alternatives to Christianity now active in Africa, with emphasis upon how to approach persons who are involved in these other movements

Module Rationale

This module serves to acquaint the learner with the contemporary cults and movements, such Hinduism and Islam, the universal quest for the supernatural which is found in all cultures and the basic features of systems and institutions found in anamnestic societies and their relation to Christianity

Module Outcomes

- A. A. Ability to demonstrate understanding of the basic principles of non-Christian belief systems
- B. B. Ability to identify how different world views effect one's religious beliefs
- C. C. Ability to explain the main characteristic of the theological foundations of Christianity
- D. D. Ability to differentiate between Christianity and other world faiths, especially in beliefs concerning trinity, scriptural authority and salvation
- E. E. Ability to distinguish between African and Biblical world views
- F. F. Ability to identify elements of culture
- G. G. Ability to communicate effectively the Christian world view
- H. H. Ability to dialogue in a meaningful way with persons of other

faiths

- I. I. Ability to give value to the interrelated aspects (ethical personal social and environmental) in the development of persons in any faith system
- J. J. Ability to take responsibility for one's own spiritual growth with the goal of becoming like Christ in our interaction with those of other faiths

Percentage Distribution of The 4Cs

Content 4 Context 2 Competency 2 Character 2

Lecturer's Qualities

The lecturer will have at least a degree in either biblical or theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the college. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Module Textbooks

Module Outline

- A. Religion: A Social Science Perspective
- B. Islam and Baha'i
- C. Jehovah's Witnesses and World-Wide Church of God
- D. Mormonism
- E. African Syncretistic Churches
- F. A Christian Approach to Those of Other Faiths

Suggested Educational Activities

- A. A. Lectures
- B. B. Class attendance and participation
- C. C. Text book reading and other reading
- D. D. Project and interviews
- E. E. Reading reports
- F. F. Examination

Module Requirements

- A. A. Active class participation
- B. B. Reading of the textbook
- C. C. Collateral reading 500 pages
- D. D. Interview reports - class presentations
- E. E. Term project
- F. F. Mid-semester examination
- G. G. Final examination

Module Evaluation

- A. A. And active class participation
- B. B. Reading of the textbook
- C. C. Collateral reading 500 pages 10% of final grade
- D. D. Interview report 30% of final grade
- E. E. Mid-semester examination 25% of final grade
- F. F. Final examination 35% of final grade

Textbook

Purkizer. Beliefs that Matter most.

Select Bibliography

- Anderson, G. H. and Stransky, C. S. P. 1983. Christ's Lordship and Religious Pluralism. Mary-knoll: Orbis Books.
- Anderson, N. 1970.. Christianity and World Religions: the Challenge of Pluralism. Leicester: Inter-Varsity Press.
- Anderson, N. 1975. The World's Religions, 4th ed. Leicester: Inter-varsity Press.
- Anderson, N. 1982. Eerdman's Handbook to the World's Religions. Grand Rapids. Wm. B. Eerdmaans.
- Carson, D. A. 1996. The gagging of God: Christianity confronts pluralism. Leicester: Apollos.
- Cooley, J. K. 1965. Baal, Christ and Mohammed: Religion and Revolution in North Africa. New York: Holt, Rinehart & Winston.
- Enroth, R. et. al. 1983. A Guide to Cults and New Religions. Downers Grove: Inter-Varsity Press.
- Geisler, N. & Salleeb, A. 1993. Answering Islam: The Crescent in Light of the Cross. Grand Rapids: Bajer Books.
- Gruss, E. C. 1970. Apostles of Denial: An Examination and Espose of History, Doctrine and Claims of Jehovah's Witnesses . New hall. Presbyterian and Reformed Publishing Co.
- Howkins, K. G. 1972. The Challenge of Religious Studies. Downers Grove: Inter-varsity Press.
- Martins, W. R. 1980. The New Cults. Ventura: Vision House.
- Martins, W. R. 1981. Walter Martin's Cults Reference Bible. Santa Ana: Vision House
- Martin, W. 1985. The Kingdom of Cults, Revised And Expanded Edition. Minneapolis: Bethany House.
- McDowell, J. and Stewart, D. 1982. Understanding the Cults. San Bernardino: Here's Life Publishers.
- McDowell, J. and Stewart, D. 1982. Understanding Non-Christian Religions. San Bernardino: Here's Life Publishers.
- Levinson, D. 1996. Religion: a Cross-cultural Encyclopedia. New York: Oxford

Varsity Press.

- Neill, S. 1984. Crisis of belief: The Christian Dialogue with Faith and no Faith. London: Hodder and Stoughton.
- Nielsen, N. C., Hein, N., Miller, A. L. Karff, S. E., Cochran, A. C. and McLean, P. 1983. Religions of the World. New York: St. Martin's Press.
- O'Donavan, W. 1996. Biblical Christianity in African Perspective. Carlisle: Peterost.
- Parrinder, E. G. 1982. A Book of World Religions. Chichester: R. J. Acford.
- Parrinder, E. G. 1983. World Religions: From Ancient History to the Present. New York: Facts on File Publications.
- Saliba, J. A. 1995. Understanding New Religious Movements. Grand Rapids: Wm. B. Eerdmans.
- Smith, H. 1991. The World's Religions, revised and updated edition. San Francisco: Harper.
- Van Baalen, J. K. The Chaos of Cults: A Study in Present-day Isms, 4th Edition. Grand Rapids: Wm. B. Eerdmans.
- Vos, J. G. 1965. A Christian Introduction to Religions of the World. Grand Rapids: Baker Book House.

PROVIDER NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: DTH 313 WESLEYAN THEOLOGY

Module Description

A study of the unique theological contribution of John Wesley with concern for the doctrine of entire sanctification or Christian perfection.

Module Rationale

this module is designed as an investigation of John Wesley's soteriology with special reference to his understanding of entire sanctification

Module Outcomes

- A. A. Ability to explain scriptural holiness from the Wesleyan perspective
- B. B. Ability to identify and explain the main characteristics of the theological foundations of Christian holiness
- C. C. Ability to apply this information to the ministries of the church
- D. D. Ability to make an integrated presentation of divine creation from a Wesleyan perspective
- E. E. Ability to equip the saints for the work of holiness ministry
- F. F. Ability to care and respond from a Wesleyan perspective to global social and religious issues
- G. G. Ability to master the Wesleyan concept of Salvation, Sanctification and Glorification
- H. H. Ability to teach and model sexual purity, a godly life and vital piety

- I. I. Ability to demonstrate oneself consistently in public Christian ethics, in decision making and in conducting oneself as a Christian in a pagan society
- J. J. Ability to act with integrity and honor in all relationships

Percentage Distribution of The 4Cs

Content 2 Context 2 Competency 3 Character 3

Lecturer's Qualities

The lecturer will have at least a degree in either biblical or theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the college. Apart from these qualities, the lecturer should be a committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. They should also possess good teaching skills.

Textbook

Mitchell, T. C., ed. 1984. The Wesley Century Vol. 2 Beacon Hill Press.
Taylor, R. S. 1985. The Theological Formulation. Vol. 3 of Exploring Christian Holiness series. Kansas City: Beacon Hill Press.

Module Outline

- A. A. Wesley's life
- B. B. Authority and experience
- C. C. Original sin
- D. D. Preventive grace
- E. E. Repentance/justification
- F. F. Entire sanctification

G. Glorification

Suggested Educational Activities

- A. Lectures
- B. Class attendance and participation
- C. Text book reading
- D. Project
- E. Reading reports
- F. Examinations

Module Requirements

- A. And active class participation
- B. Reading of the textbook
- C. Collateral reading 500 pages
- D. Term project
- E. Mid-semester examination
- F. Final examination

Module Evaluation

- A. And active class participation
- B. Reading of the textbook
- C. Collateral reading 500 pages 10% of final grade
- D. Term paper 30% of final grade
- E. Mid-semester examination 25% of final grade
- F. Final examination 35% of final grade

Select Bibliography

- Allison, J. D. (ed). 1985. The heart of true spirituality: John Wesley's own choice, vol. 1 Grand Rapids: Francis Asbury Press.
- Bryant, A. 1983. The John Wesley reader. Waco: Word Books.
- Greathouse, W. M. 1989. An introduction to Wesleyan theology, rev. & enlarged edition. Kansas City: Beacon Hill Press.
- Grider, J. K. 1994. A Wesleyan-holiness theology. Kansas City: Beacon Hill Press.
- Harper, S. 1983. John Wesley's message for today. Grand Rapids: Zondervan.
- Lindstrom, H. G. 1980. Wesley & sanctification: a study in the doctrine of salvation. Grand Rapids: Francis Asbury Press.
- McKenna, D. L. 1999. What a time to be Wesleyan: proclaiming the holiness message with passion & purpose. Kansas City: Beacon Hill Press.
- Parker, P. L. (s.a.). The journal of John Wesley. Chicago: Moody Press.
- Snyder, H. A. 1980. The radical Wesley & patterns for church renewal. Downers Grove: Inter-Varsity Press.
- Staples, R. L. 1991. Outward sign & inward grace: the place of sacraments in Wesleyan spirituality. Kansas City: Beacon Hill Press.
- Thorsen, D. 1990. The Wesleyan quadrilateral: scripture, tradition, reason & experience as a model of evangelical theology. Grand Rapids: Zondervan.
- Tuttle, R. G. 1978. John Wesley: his life & theology. Grand Rapids: Zondervan.
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PROVIDER NAZARENE COLLEGE OF THEOLOGY

PROGRAMME LEVEL: DIPLOMA IN THEOLOGY

MODULE TITLE: DTH 212 FAITH OF THE CHRISTIAN CHURCH I

Module Description

An introduction to theological methodology, the nature and the authority of Scripture, and the doctrines of God the Sovereign, including the nature and attributes of God, the Trinity, and creation.

Module Rationale

This module is designed to inform the learner of the systematic structure in which the various doctrines of faith are perceived as integral parts of the organic whole

Module Outcomes

- A. A. Ability to explain the main characteristics of the theological foundations of Christianity
- B. B. Ability to explain how the theological foundations proceed from scriptures
- C. C. Ability to explain the doctrines of God the sovereign, the trinity and creation
- D. D. Ability to explain the practical application of biblical foundations and historical development of our Christian faith
- E. E. Ability to articulate and explain in contemporary language the theological understanding and heritage of the Christian Church
- F. F. Ability to make an integrated presentation of divine creation
- G. G. Ability to apply this information to the ministries of the church
- H. H. Ability to model a Christ like life based on the theological principles and insights gained
- I. I. Ability to relate the factual knowledge of this module to the other disciplines in the theological field
- J. J. Ability to practice and maintain in a consistency life style the biblical principles upon which the doctrines of the Christian faith are founded

Percentage Distribution of the 4Cs

Content 5 Context 2 Competency 2 Character 1

Lecturer's Qualities

The lecturer will have at least a degree in either Biblical or Theological studies. NCT policy requires that the lecturer have pastoral /field experience before teaching at the College. Apart from these qualities, the lecturer should be a

committed Christian with a sound spiritual life and in good standing with the Church of the Nazarene. He should also possess good teaching skills.

Textbook

Purkizer. Exploring Our Christian Faith

Module Outline

- A. Prolegomena
- B. Revelation and Our Knowledge of God
- C. The Holy Trinity
- D. Nature and Attributes of God
- E. God the Creator

Suggested Educational Activities

- A. A. Lectures
- B. B. Class attendance and participation
- C. C. Text book reading
- D. D. Collateral Reading
- E. E. Project
- F. F. Reading reports
- G. G. Examinations

Module Requirements

- A. A. Active class participation
- B. B. Reading of the textbook
- C. C. Collateral reading 400 pages
- D. D. Term project

- E. E. Mid-semester examination
- F. F. Final examination

Module Evaluation

- A. A. Active class participation 5 % of the final grade
- B. B. Reading of the textbook
- C. C. Collateral reading 400 pages 10% of the final grade
- D. D. Term project 25 % of the final grade
- E. E. Mid-semester examination 25 % of the final grade
- F. F. Final examination 35 % of the final grade

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APPENDIX A

HISTORY AND LOCATION

Nazarene College of Theology, the oldest ministerial training school of the Church of the Nazarene in Africa, began in 1915 when Rev. H. F. Schmelzenbach organised informal classes in his home at Endzingeni, Swaziland, for new converts and prospective ministers. By 1916, regular classes for learners were being held in the church building. The curriculum included elementary school subjects as well as Bible courses since there were no schools of any kind in the area. The early graduates of the school became pastors of newly-founded Churches of the Nazarene in northern Swaziland, and teachers in the primary schools established in connection with their churches.

The Bible College was moved in the 1920s from Endzingeni to Pigg's Peak and again in 1933 to Siteki. The original Bible college building, which was opened at Siteki in 1937, was supplemented by newer and more adequate classrooms and hostels in 1958, 1973, and 1986. During 1989, a major project was the completion and dedication of the W. C. Esselstyn Library.

As locations and buildings have changed, so have programmes. The college, which provided elementary education and rudimentary Bible training in 1915, began offering a two-year Bible certificate programme in 1941. This programme was changed to a three-year diploma course in 1958 and finally in 1978 to a four-year course leading to a Diploma in Theology. A degree programme was added to the college's curriculum in 1972, thus making it possible to obtain a Bachelor's in Theology degree through an overseas university while studying at Nazarene College of Theology.

The college is located on the Siteki-Manzini road, one kilometre west of the Siteki shopping area. The Nazarene primary and high schools share the almost 300 acres of land with the Bible college. The Nazarene Health Centre is directly across the road, as is the Fitch Memorial Church of the Nazarene

and the Swaziland East District Centre.

There are numerous opportunities for internship and service since there are many Nazarene churches as well as communities in need of a church. Bus service is readily available to almost any part of the country from the College.

APPENDIX B

F 2 ADMISSION REQUIREMENTS TO THE BTh PROGRAMME

F 2.1 Admission

1. SNBC must have a reasonable basis for expecting that the applicant can fulfill the educational objectives of the programme and achieve the academic standard necessary for the granting of the degree. Therefore, an applicant for admission to the BTh degree programme must demonstrate skills in written and oral English sufficient to enable his/her normal functioning and progress in the programme.

2. The college also seeks to maintain a standard of admission for the degree programme comparable to that which holds for the degree programmes of the national university.

3. Entrance Qualifications

a. The normal requirements for entrance to the BTh programme shall be a minimum of six passes in the G.C.E. ‘O’ Level, obtained in not more than two sittings, which must include passes at C grade or better in English Language and at least four other relevant subjects.

b. Mature Age Entry Scheme

1) Candidates who do not have any of the

qualifications mentioned above may apply for admission through the mature age entry scheme, conditions for which shall be as follows:

2) Requirements:

(i) Candidates must be at least 25 years of age on the 1st day of the College academic year in which admission is sought.

(ii) Candidates should, normally have completed their full-time school or college education at least five years before the date they are seeking admission.

(iii) Candidates should be able to show:

a) that they have attended extra-mural classes in the last five years.

a. a) that they have attended and completed a course of study in the last five years at an institution recognised by SNBC.

(iv) No candidate who has previously attended at the College may be re-admitted to the College under these regulations to the programme of BTh who has previously been unsuccessful during previous attendance unless he/she produces evidence of further study satisfactory to the College.

(v) No candidate who has already attempted the Mature Age Entry Examination in two successive years without success can be considered for admission under this form of entry, unless in that two year period he/she had acquired additional qualifications.

(vi) If, in the opinion of the College, a candidate has complied successfully with conditions (i) to (v) above he/she will be required to sit a Special Entrance Examination which will consist of a general paper and a special paper in the candidate's intended field of study.

(vii) Candidates who, in the opinion of the examiners, merit further consideration, will be called for an interview before the recommendation of the candidates is made to the Admissions Committee of the University.

4. A candidate in the diploma programme may be admitted to the degree programme under the following conditions only:

- a. If the requirements of 3a above have been met.
- b. If the candidate has met the mature student requirement at the time of his/her admission to the diploma programme. However, in no case may academic credit toward the diploma be transferred as credit toward the degree.

F 2.2 Transfer of Credit from Other Institutions

Other qualifications may be accepted on their own merits as alternatives. In Particular:

1. An applicant for the Bachelor's degree may be admitted directly into the second year of study, provided that he/she has taken, and passed at A-level, at principal level or its equivalent, two or more of the subjects in which he/she wishes to take Year II courses. Such an applicant may be required to take subjects normally followed by students in their first year.
2. The institution where the credit was earned must meet institutional criteria comparable to those under which SNBC operates its degree programme
3. The credit being transferred was earned through work which was demonstrably equivalent to the degree programme module requirements in terms of hours of instruction, work load and module content
4. The grade for any module accepted in transfer is not less than C
5. The maximum allowable transfer credit would be limited to one-half of the requirements for the degree.

APPENDIX C

STUDENT GOVERNMENT

I. PURPOSE

It is appropriate that the students have an avenue through which they can express requests, concerns and recommendations related to student life on campus. The Student Council will promote a spirit of co-operation, unity and communication between students, faculty and administration.

II. NAME

The student body referred to herein shall be called The Student Association.

III. MEMBERSHIP

A. Student Association Membership

1. Each student, upon registration, becomes a member of the Student Association.
2. First year students are voting members but may not hold office. There will be no election of first year representatives. Part time students are members of the Student Association but will not be eligible to hold office or vote. They will be encouraged to attend and participate in the discussions of the meetings.

B. Student Council

1. Elected representation:
 - a. Second, third and fourth year students shall have two representatives each. All students shall be combined according to their year of study not as to programme. Each will elect two representatives from their combined group.
 - b. Married students shall elect one representative to the Student Council.
2. Ex Officio Members:
Head Prefect

Assistant Head Prefect
Male Hostel Prefect
Female Hostel Prefect (1)
Faculty Advisor - being the Vice Principal

IV. NOMINATION PROCEDURES

- A. All second year students from the siSwati, English and Degree Programme shall nominate up to five of their members to the Student Council ballot. Third and fourth year students shall nominate in the same manner. Nominations will take place at a specially called nomination meeting of the Student Association prior to Reading and Research Week.
- B. Nominations will be sent to the Administrative Council for approval.

V. ELECTION PROCEDURES

- A. Elections shall take place second semester as announced in the school calendar.
- B. Ballots will be presented to the Student Association with students from each combined year being elected by their respective classes.
- C. Election shall be by plurality ballot.
- D. A vacancy may be filled by the remainder of the members in consultation with the Student Affairs Committee.

VI. OFFICERS OF THE STUDENT COUNCIL

- A. Officers shall be:
 - President
 - Vice President
 - Secretary
 - Treasurer

B. Officers of the Student Council shall be elected by the newly elected Student Council by a 2/3 majority ballot.

VII. REPRESENTATIVES TO THE STUDENT AFFAIRS COMMITTEE

A. Student Council President

B. Student Council Vice President

VIII. RESPONSIBILITY OF THE OFFICERS

A. PRESIDENT of the Student Council will serve as Head of the student government. His duties shall include:

1. Working in cooperation with the Student Council faculty advisor.
2. Cooperating with the Student Affairs Committee in the maintenance of order and Christian living on the campus.
3. Serving as liaison between the Student Association and the administration.
4. Responsible for planning and implementation of the Student Activities Calendar.

B. VICE PRESIDENT of the Student Council shall:

1. Assist the President as needed.
2. Serve as member of the Student Affairs Committee.

C. SECRETARY of the Student Council shall:

1. Accurately record proceedings of monthly meetings and distribute minutes to Student Council members.
2. Deal with any correspondence arising out of all meetings.

D. TREASURER of the Student Council shall:

1. Collect Student Association fees and submit the fees to the College Business Manager for banking.
2. Work with the Business Manager concerning use of Student Association

membership fees and any special funds raised by the Student Association as authorized and minuted by the Student Council.

3. Make monthly reports to the Student Council.

IX. FUNCTION OF STUDENT COUNCIL

The Student Council shall:

1. Meet prior to orientation to set a yearly calendar of events for student activities.
2. Organize their common social and devotional life.
3. Organize regular recreational activities.
4. Administer the programmes established and delegate responsibility to the students, e.g., VIP Day.
5. Meet monthly at regularly scheduled meetings.
6. Meet for specially-called meetings for matters which need attention and report appropriate matters to the Student Affairs Committee.
7. Elect one member from the Council to serve on the Library Committee.
8. Elect one member from the Council to serve on the Curriculum Committee.

IX. FINANCE

A Student Association Fee, set by the Student Council, shall be surcharged at the beginning of each semester.

ANNEXURE # 2

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denomination-wide television program produced and sponsored by the general church.

20. *Relating to Memorial No. 177 from W. D. McGraw, et al. (commission to study composition of General Board), recommends by a vote of 57 for and 0 against that it be adopted as amended. (Adopted, see 349.)*

Whereas, dissatisfaction with the representation on the General Board and the manner of its election resulted four years ago in drastic changes in General Assembly procedures relative thereto, and,

Whereas, several weaknesses are felt to exist in the procedures worked out on short order at the Fourteenth General Assembly, now, therefore,

We memorialize the Fifteenth General Assembly to authorize and request the Board of General Superintendents to appoint a commission of at least nine persons to study this matter during the coming quadrennium and to report with recommendations, if any, to the Sixteenth General Assembly.

21. *Relating to Memorial No. 182 from Oscar J. Finch, et al. (composition of General Board), recommends by a vote of 57 for and 0 against that it be referred to the Study Commission authorized in Memorial No. 177. (Adopted, see 350.)*

We memorialize the Fifteenth General Assembly of the Church of the Nazarene that the sentence, "No district shall have more than one nominee until each district of the zone shall have been represented by a nomination," appearing in paragraph 379, section 1, beginning in the seventh line from the top of page 168, be eliminated.

22. *Relating to Memorial No. 78 from the Washington Pacific District (election of General Board), recommends by a vote of 57 for and 0 against that it be rejected. (Adopted, see 351.)*

We memorialize the Fifteenth General Assembly that the election of the General Board be on the basis of the representation as outlined in the 1952 Manual of the Church of the Nazarene, section 374, paragraphs 1 through 6, with this exception: That there be six additional elders at large to be elected.

23. *Relating to Memorials No. 40, 94, and 109 from the New Mexico, Northwest Indiana, and Oregon Pacific districts Appendix of Manual), recommends by a vote of 55 for and 0 against that it be rejected in view of action taken on Memorials No. 89, 112, 123, and 147. (Adopted, see 352.)*

MEMORIAL No. 40

We memorialize the Fifteenth General Assembly of the Church of the Nazarene to appoint a church-wide commission with instructions to review all items included in the Appendix of the Manual of the Church of the Nazarene which have been a part of this Appendix twelve years or longer, that this commission bring recommendations to the following General Assembly indicating the retention or exclusion in the Appendix of those portions under examination.

MEMORIAL No. 94

Whereas there has been some discussion concerning the contents of the Appendix of our Manual, we recommend that the

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Board of General Superintendents appoint a commission to study this portion of the Manual and bring back a report to the next General Assembly in three areas:

- (1) What parts of the Appendix ought to be given a more permanent place in the Manual?*
- (2) What should be left in the Appendix?*
- (3) What should be deleted as no longer relevant because of subsequent legislation and policy?*

MEMORIAL No. 109

We memorialize the Fifteenth General Assembly to authorize the appointment of a commission to study the appendix of the Manual for the purpose of adjustment and clarification in matters which relate to

regulations and directives. Further- more, we recommend that the commission shall be appointed by the Board of General Superintendents.

HOME MISSIONS

REPORT No. 1

The Committee on Home Missions, having had referred to it the following items of business, recommends action as indicated:

1. Relating to Recommendation R-4 from the Quadrennial

Address of the Board of General Superintendents (goals for new churches) recommends by a vote of 52 for and 0 against that it be adopted. (Adopted, see 319).

That we organize 200 new churches each year for the next four years. The shift to urban centers throughout the world, the normal growth in population, and the fact that so many areas are still untouched by the message of holiness make this goal imperative.

2. Relating to Recommendation R-5 from the Quadrennial Address of the Board of General Superintendents (goals for the Extension Loan Fund), recommends by a vote of 54 for and 0 against that it be adopted. (Adopted, see 320).

That we expand our church Extension Loan Fund by \$500,000 during the quadrennium, and that in this effort we maintain the present policy of owning a dollar for every two we borrow.

LOCAL ADMINISTRATION

REPORT No. 1

The Committee on Local Administration, having had referred to it the following items of business, recommends action as indicated:

1. Relating to Memorial No. 153 from the South Arkansas District (church board), recommends by a vote of 97 for and 2 against that it be rejected. (Adopted, see 289.).

We memorialize the Fifteenth General Assembly that an addition to Section XVIII (the church board), article 122, paragraph 27, be included to read: "Where advisable a system of rotation be made mandatory by a majority vote of the annual

church meeting of board members serving three years or longer."

2. *Relating to Memorial No. 135, and related Memorials No.4, 42, 50, 90, 93, 120, 127, 155, and 171 from the Canada West, Michigan, British Isles South, Arizona districts, the Michigan District delegation, the Idaho-Oregon, Nebraska, South Arkansas districts, and the Washington District delegation (voting age of members), recommends by a vote of 60 for and 31 against that No. 135 be adopted. (Adopted, see 290.)*

MEMORIAL No. 135

We memorialize the Fifteenth General Assembly to change the voting age as stated in paragraphs 43, and 57 of the Manual (1956), from "twelfth birthday" to "fifteenth birthday."

MEMORIAL No. 4

Because we feel that the sacred calling of the pastor may at times be jeopardized by placing the vote in the hands of immature people, we recommend that paragraph 86, page 66, of the 1956 Manual be amended to read as follows:

"The call of the pastor may be renewed for the second year and each succeeding year of his pastorate without nomination by the church board, by two-thirds vote by ballot of all church members of fifteen years or older, present and voting, etc."

In keeping with the above memorial, that all references in the Manual having to do with the call or recall of the pastor be amended to harmonize with the above-stated age limit.

MEMORIAL No. 42

We memorialize the Fifteenth General Assembly of the Church of the Nazarene that the word "twelfth" be stricken from paragraph 57 on page 57 of the Manual and the word "sixteenth" be inserted in its place.

MEMORIAL No. 50

We memorialize the Fifteenth General Assembly to amend paragraph 43 of the Manual by striking out the word "twelfth" and inserting the word "sixteenth." That portion of paragraph would then read". .. only church

members who have reached their sixteenth birthday shall be entitled to vote in annual or special church meetings."

MEMORIAL No. 90

We memorialize the Fifteenth General Assembly of the Church of the Nazarene to change the voting age of church members from twelve years to sixteen years of age and that paragraphs 43 and 57 shall conform to this memorial.

MEMORIAL No. 93

We memorialize the Fifteenth General Assembly to amend the latter part of paragraph 43 by striking out the word "twelfth" and insert in its place the word "fifteenth." Making the portion of the paragraph to read: "Only church members who have reached their fifteenth birthday shall be entitled to vote in annual or special church meetings."

MEMORIAL No. 120

We memorialize the Fifteenth General Assembly that the minimum voting age for church members as stated in Part IV, Chapter I, No. 2, paragraph 43, be changed to read, "Only church

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members who have reached their sixteenth birthday shall be entitled to vote in annual or special church meetings."

MEMORIAL No. 127

Whereas our children and younger teen-agers are not mature enough to vote wisely, we memorialize the Fifteenth General Assembly of the Church of the Nazarene, in session at Kansas City, Missouri, June 20 to 24, 1960, to raise the voting age for church members from twelve years of age to eighteen years of age.

MEMORIAL No. 155

We memorialize the Fifteenth General Assembly:

That Section VI, Article 57, be made to read: "Only those persons who have been received into full membership and have reached their fifteenth birthday shall be entitled to vote in church meetings."

MEMORIAL No. 171

We memorialize the Fifteenth General Assembly of the Church of the Nazarene that the word "twelfth" be stricken from paragraph 57 of the Manual and the word "sixteenth" be inserted in its place.

3. *Relating to Memorial No. 30 from the delegation of the Northwest Oklahoma District (local missionary society), recommends by a vote of 99 for and 0 against that it be adopted. (Adopted, see 301.)*

We memorialize the Fifteenth General Assembly to change the phrase "a committee of three OT seven members" in paragraph 162 to " a committee of three to seven members."

4. *Relating to Memorial No. 151 from the Canada Central District (church treasurer) , recommends by a vote of 99 for and 0 against that it be adopted. (Adopted, see 302).*

We memorialize the Fifteenth General Assembly to add to Manual paragraph 129 (regarding the duties of the local church treasurer) another subsection, to read as follows:

"To turn over to the local church board the complete treasurer's records at such time as he shall cease to hold the office of treasurer."

3. *Relating to Memorial No. 129 from the Dallas District (membership of church board), recommends by a vote of 98 for and 1against that it be rejected. (Adopted, see 303.)*

We memorialize the Fifteenth General Assembly that a section one be added to paragraph 39, page 49, of the 1956 Manual to read as follows: "No church member shall be nominated or elected to the church board of the church of which he is a member if that member draws a salary or any other type of remuneration from that church for part or full-time service to the church. This does not apply to the pastor."

6. *Relating to Memorial No. 88 from the Arizona District (duties of ushers), recommends by a vote of 99 for and 0 against that it be rejected. (Adopted, see 304).*

We memorialize the Fifteenth General Assembly of the Church of the Nazarene to add to the annual church meeting the election of a chairman of the Board of Ushers in accordance with the procedures of paragraph 64, whose duty it shall be to maintain regular and systematic records of all visitors, observe.

ANNEXURE # 3

HAVING CONSIDERED CA-715, THE CHRISTIAN ACTION COMMITTEE REPORTS THE FOLLOWING ACTION:

ACTION: ADOPTED

VOTE: 80 FOR ADOPTION

1 AGAINST ADOPTION

LATE RESOLUTION

CA-715

VALUE OF CHILDREN AND YOUTH

General Board and USA/Canada Mission/Evangelism Department

Manual 903.16 (new paragraph)

RESOLVED that a new paragraph be added to the *Manual* as follows:

903.16. The Bible commands every Christian to, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute" (Proverbs 31:8). The Shema (Deuteronomy 6:4-7; 11:19) admonishes us to communicate God's grace to our children. Psalm 78:4 declares, "We will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done" Jesus affirms this in Luke 18:16, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these."

As a response to this biblical perspective, the Church of the Nazarene acknowledges that children are important to God and a priority in His kingdom. We believe God directed us to attend to all children – to love, nurture, protect, uphold, guide, and advocate for them. It is God's plan that we introduce children to the life of salvation and growth in grace. Salvation, holiness, and discipleship are possible and imperative in the lives of children. We recognize that children are not a means to an end, but full participants in the Body of Christ. Children are disciples in training, not disciples in waiting.

Thus, holistic and transformational ministry to children and their families in every local church will be a priority as evidenced by:

- providing effective and empowering ministries to the whole child—physically, mentally, emotionally, socially, and spiritually;
- articulating Christian positions on current social justice issues that affect children;
- connecting children to the heart of the mission and ministry of the faith community;
- discipling children and training them to disciple others,
- equipping parents to nurture the spiritual formation of their children.

Since the church's educational institutions (Bible schools, colleges, universities, and seminaries) prepare students for leadership, they play a crucial role in carrying out the vision and mission of communicating the value of children. They join local churches and families in taking responsibility to prepare clergy and laity to raise the next generation of children and youth to be biblically and theologically literate and to meet the known and unforeseen challenges for evangelizing, discipling, and transforming their societies.

The Church of the Nazarene envisions an intergenerational faith community where children and youth are loved and valued, where they are ministered to and incorporated into the Church family through a wide variety of means and methods, and where they have opportunities to minister to others in ways consistent with their ages, development, abilities, and spiritual gifts.

