

COMMITTEE		ASSEMBLY	
Action: ___ Adopted	Vote: ___ For	Action: ___ Adopted	
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JUD-800

ELECTION OF GENERAL ASSEMBLY DELEGATES
Board of General Superintendents
Manual 31.2, 203.23

RESOLVED that *Manual* paragraph 31.2 be amended as follows:

31.2. Election of Delegates. At a district assembly within 16 months of the meeting of the General Assembly or within 24 months in areas where travel visas or other unusual preparations are necessary, an equal number of ministerial and lay delegates to the General Assembly shall be chosen as may be provided by the General Assembly, and provided that the ministerial delegates shall be assigned ordained ministers of the Church of the Nazarene. Each Phase 3 assembly district shall be entitled to at least one ministerial and one lay delegate, and such additional delegates as its membership may warrant on the basis of representation fixed by the General Assembly. Each assembly district shall elect alternate delegates not exceeding twice the number of its delegates. In situations where travel visas are problematic, a district assembly may authorize the district advisory board to select additional alternates. (203.23, 301-1.1)

FURTHER RESOLVED that *Manual* paragraph 203.23 be amended as follows:

203.23. To elect, by ballot, at a session within 16 months of the meeting of the General Assembly, or within 24 months in areas where travel visas or other unusual preparations are necessary, all of the lay delegates and all but one of the ministerial delegates, since one shall be the district superintendent. Every Phase 3 district assembly shall be entitled to representation at the General Assembly by an equal number of ministerial and lay delegates. The district superintendent at the time of the General Assembly shall be one of the ministerial delegates, and the remaining ministerial delegates shall be ordained ministers. In case the district superintendent is unable to attend, or in case there has been a vacancy and the new district superintendent has not been appointed, the properly elected alternate shall be seated in the district superintendent's place. The Nominating Committee shall submit ballots containing at least three times the number of delegates eligible from that district, in each category, ministerial and lay. From these nominees, the allowed delegates and alternates shall be elected according to paragraphs 301.1-1.3. Each district assembly may elect alternates not to exceed twice the number of delegates. In situations where travel visas are problematic, a district assembly may authorize the district advisory board to select additional alternates. Delegates elected are expected to attend faithfully all meetings of the General

1 Assembly from opening to closing unless providentially prevented. (31.1-1.3,
2 301.1-1.3, 303, 331.1
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5 REASON:
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- 7 1. In this volatile geo-political climate, visas are often difficult to obtain.
8 This resolution provides more options for districts to be represented,
9 especially those from world areas.
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COMMITTEE		ASSEMBLY	
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JUD-801

NUMBER OF GENERAL SUPERINTENDENTS --
 2013 GENERAL ASSEMBLY
 Washington Pacific District Resolutions Committee
Manual 31.5

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RESOLVED that *Manual* paragraph 31.5 be amended as follows:

31.5. General Superintendents. The General Assembly shall elect by ballot from among the elders of the Church of the Nazarene [as many] one general superintendent[s as it may deem necessary, who shall constitute the Board of General Superintendents]. Any vacancy in the office of general superintendent in the interim of General Assemblies shall be filled by a two-thirds vote of the General Board of the Church of the Nazarene. (305.2, 316)

REASON:

1. Unprecedented economic conditions require unprecedented efforts to reduce administrative cost at all levels of the church. Reduction of the number of general superintendents will require the implementation of cost saving provisions that have been previously enacted, but largely unimplemented. *Manual* paragraph 307.3 authorizes general superintendents to appoint others to ordain those who have been duly elected to be elders or deacons. *Manual* paragraph 307.4 authorizes general superintendents to make suitable arrangements for others to preside over district assemblies. If these provisions were more fully implemented, the cost savings in travel expense and compensation would be significant.

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JUD-802

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ARTICLE OF FAITH – ATONEMENT
Michigan District Assembly
Manual 6

RESOLVED that *Manual* paragraph 6 be amended as follows:

VI. Atonement

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam’s race. The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 John 2:1-2)

REASONS:

1. The term “meritorious” that has enjoyed long-standing use in our theological tradition was dropped from Article 6 of our Articles of Faith by action taken on the floor of the General Assembly in 2001. The resolution passed quickly without adequate debate. Some delegates asked afterwards, “What did we just do?” This is surprising, given that it modified a cardinal tenet.
2. While the decision to remove “meritorious” did not in and of itself change the meaning of the atonement, many share the view that it weakened the fabric. Larger issues lay beneath the term that surfaced in the arguments for its removal. *Seeking clarity on those larger issues is what this resolution is about.*
3. *Scriptural Consistency.* “Meritorious” as a concept has been consistent with our doctrine of atonement which has been rooted biblically in Jesus and Paul against the backdrop of the Old Testament.

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4. *Doxological Direction.* “Meritorious,” as an adjective describing a deed “worthy of honor” or “deserving of reward,” aptly expresses “the death of Christ on the cross” in a way that ascribes all glory for human salvation to the triune God (Romans 3:27; Ephesians 2:9).
 5. *Wesleyan Precedent.* “Meritorious” as a term pinpointing the Lord’s death as the sole cause of salvation, clearly distinguishing its divine source from its validating evidence, was vigorously defended by John Wesley in his sermons, rebuttals and formally in his *Twenty-five Articles of Religion* for the Methodist Discipline. This emphasis John Fletcher would wholeheartedly embrace, refine and promote.
 6. *Ecumenical Voice.* “Meritorious” connects the Church of the Nazarene through creedal witness to the universal Body of Christ as well as to the confessional statements of our sister churches throughout the Wesleyan family.
 7. *Holiness Impulse.* “Meritorious” strengthens the doctrine and experience of holiness by supporting its foundation, the doctrine of justification by grace through faith. It provides the pilgrim on the holiness journey with rest from perfectionist exhaustion by finding reprieve of soul in the manifest abundance of God’s mercy (Titus 3:4-5; Ephesians 2:8-9). In addition, it increases the believer’s resistance to sinful license by the knowledge of having been purchased for God’s own possession through the redeeming blood of Christ (1 Corinthians 6:20; Acts 20:28; Titus 2:11-14). Finally, it encourages responsible freedom by shifting the focus from works-based righteousness that comes from the law to grace-based faith leading to joyful service (Philippians 3:7-11; Galatians 5:6).
 8. *Apologetic Distinctions.* “Meritorious” assists Christian witness in countering two rival appraisals of Christ’s death, namely, the so-called Gnostic gospels and the religion of Islam. The first strips the death of Christ of its saving value and the second of its historical reality. Against the backdrop of these popular but feeble responses of “not much” and “nothing happened,” Christian witness glories in the Cross as the power of God for salvation (1 Corinthians 1:18).
 9. *Catechetical Clarity.* “Meritorious” helps Christian educators and pastors sift out essential biblical truths from extraneous human theories regarding Christ’s atoning death. A careful reading of central biblical texts reinforces the following keynotes about the death of Christ:

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a. *Its necessity.* The sacrificial death of Christ was crucial in procuring divine forgiveness for a wayward humanity (Matthew 26:28; Hebrews 9:22).

The New Testament explicitly fuses the free grace of forgiveness to the costly provision of the Giver (Matthew 26:28; Hebrews 9:22; 1 John 2:1-2, etc.). By doing so, it protects divine pardon from the charge of cheap grace in the face of wrongdoing (Romans 3:25-26) and provides ample motivation for the redeemed of the Lord to extend similar clemency when wronged by others (Matthew 18:21, 35; Ephesians 4:32; Colossians 3:13).

Jesus and Paul both argued the necessity (*dei*) of Christ's passion for the remission of sins as fulfillment of Scripture (Luke 24:7, 26-27, 44; Acts 17:3). What made the cross a "must" rather than an option points to the fulfillment of a divine plan (Luke 18:31-33; 24:26-27; Acts 2:23; 3:18; 13:27-29, 37-38), one devised long before its execution and published on the pages of Scripture (Isaiah 53), a script followed volitionally, courageously and perfectly by the Son on behalf of us all (Matthew 26:18, 24, 56, etc.).

To argue that God could have absolved sins without the sacrificial death of his Son is virtually tantamount to saying that all religions, in by-passing the Cross, offer equally viable ways to God.

b. *Its origin in God.* The death of Christ originated in the mind of God rather than in human circumstances or evil conspiracies over which the resurrection triumphed. To subtract divine forethought from the passion narrative shrinks the gospel of resurrection into nothing more than a miraculous comeback that omits divine love from its original script.

That is, to depict Jesus' death on the cross as a product of human contingencies, an event happening independently of divine planning, obscures if not totally eclipses the revelation of divine love. It reduces the miracle of Easter to an act of damage control, the afterthought of a surprised Deity caught off-guard who came to the rescue, making Christ's death a random injustice rather than a volitional offering. Such constitutes a truncated victory rather than a full triumph, defeating the grave but not its antecedent cause, our sin for

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which our gracious loving God suffered on our behalf (1 Corinthians 15:17).

The New Testament unfailingly ties God's *love* to the stark cruelties suffered on Good Friday rather than to the stunning victory celebrated on Easter morning (Romans 5:8; 8:31-33; Ephesians 2:3-5; Titus 3:3-5; 1 John 4:8-10, 2 Corinthians 5:18-21, etc.).

- c. *Its specific aims.* In its grand goal of establishing reconciliation between a prodigal humanity and a holy God, the death of Jesus assuaged divine wrath and offered full redemption from sin, death and hell. The dual affirmation that Christ through his death "paid the penalty" and "paid the price" for our sins lies within the mental constructs of the inspired New Testament writers.

Death itself was the punitive consequence for sin rather than the natural result of one's humanity (Genesis 2:17; Romans 5:12). Yet "God made him who had no sin to be sin (offering) for us, so that in him we might be the righteousness of God" (2 Corinthians 5:21 NIV). And "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8 NIV).

Whether regarded as our "Substitute" or our "Representative," the fact remains that Jesus Christ suffered for wrongdoing, a fitting definition of *punishment*. And that he suffered in the place of others defines *grace*.

In the world of the first century, "redemption" conveyed a basic idea defined by Liddell and Scott, "to release on receipt of ransom." that Christ paid the ransom price for our freedom from sin, death, and hell with his own blood represents mainstream currents in vintage Christianity (1 Peter 1:18-19, Acts 20:28, Ephesians 1:7; Titus 2:11-14; Revelation 1:5) and keeps in lockstep with a classic Wesleyan view of atonement.

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___ Rejected		___ Rejected	

JUD-802a

ARTICLE OF FAITH—ATONEMENT
 Mid-Atlantic and Virginia Districts
Manual 6

RESOLVED that *Manual* paragraph 6 be amended as follows:

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of [the irresponsible] those incapable of moral responsibility and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1John 2:1-2)

REASON:

- The understanding of "irresponsible" has changed through the decades. The concept originally would be understood as "not capable of or qualified for responsibility, as due to age, circumstances, or a mental deficiency." Today "irresponsible" is generally understood as a character issue as in, he or she is an irresponsible person.

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MEMBERSHIP AND BAPTISM
 East Ohio District General Assembly Delegation and
 Southwest Indiana District
Manual 29, 107, 801

RESOLVED that *Manual* paragraph 29 be amended as follows:

Article II. Local Churches

29. The membership of a local church shall consist of all who have been organized as a church by those authorized so to do and who have been publicly received by those having proper authority, after having experienced Christian baptism, and having declared their experience of salvation, their belief in our doctrines, and their willingness to submit to our government. (100-107)

FURTHER RESOLVED that *Manual* paragraph 107 be amended as follows:

B. Membership

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 experienced Christian baptism, and 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; however, only church members who are active members and have reached their 15th birthday shall be entitled to vote in annual or special church meetings. (29, 35.4, 111, 113.1, 413.3, 417, 427.8, 433.8-33.9)

FURTHER RESOLVED that *Manual* paragraph 801 be amended as follows:

801. The Reception of Church Members

The prospective members having come forward to stand before the altar of the church, the pastor shall address them as follows:

Dearly Beloved: The privileges and blessings that we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watch care and counsel as can be found only in the Church.

1 There is the godly care of pastors, with the teachings of the Word; and
2 the helpful inspiration of social worship. And there is cooperation in service,
3 accomplishing that which cannot otherwise be done. The doctrines upon which
4 the church rests as essential to Christian experience are brief.

5 Note: The minister may choose one of the following credal options.

6 Option 1:

7 We believe in God the Father, Son, and Holy Spirit. We especially
8 emphasize the deity of Jesus Christ and the personality of the Holy Spirit.

9 We believe that human beings are born in sin; that they need the work
10 of forgiveness through Christ and the new birth by the Holy Spirit; that
11 subsequent to this there is the deeper work of heart cleansing or entire
12 sanctification through the infilling of the Holy Spirit, and that to each of these
13 works of grace the Holy Spirit gives witness.

14 We believe that our Lord will return, the dead shall be raised, and that
15 all shall come to final judgment with its rewards and punishments.

16 Do you heartily believe these truths? If so, answer, "I do."

17 Having experienced Christian baptism, [D]do you acknowledge Jesus
18 Christ as your personal Savior, and do you realize that He saves you now?

19 Response: I do.

20 Desiring to unite with the Church of the Nazarene, do you covenant to
21 give yourself to the fellowship and work of God in connection with it, as set
22 forth in the Covenant of Christian Character and the Covenant of Christian
23 Conduct of the Church of the Nazarene? Will you endeavor in every way to
24 glorify God, by a humble walk, godly conversation, and holy service; by
25 devotedly giving of your means; by faithful attendance upon the means of
26 grace; and, abstaining from all evil, will you seek earnestly to perfect holiness
27 of heart and life in the fear of the Lord?

28 Response: I will.

29 The minister shall then say to the person or persons:

30 I welcome you into this church, to its sacred fellowship,
31 responsibilities, and privileges. May the great Head of the Church bless and
32 keep you, and enable you to be faithful in all good works, that your life and
33 witness may be effective in leading others to Christ.

34 The minister shall then take each one by the hand, and with appropriate
35 words of personal greeting welcome each into the church.

36 (Alternate form for members joining by letter of transfer:)

37 _____, formerly a member (members) of the Church
38 of the Nazarene _____, comes (come) to join the
39 fellowship of this local congregation.

40 Taking each by the hand, or speaking to the group, the minister shall
41 say:

42 It gives me pleasure on behalf of this church to welcome you into our
43 membership. We trust that we will be a source of encouragement and strength
44 to you and that you, in turn, will be a source of blessing and help to us. May the

1 Lord richly bless you in the salvation of souls and in the advancement of His
2 kingdom.

3 Option 2:

4 We believe: In one God—the Father, Son, and Holy Spirit.

5 That the Old and New Testament Scriptures, given by plenary
6 inspiration, contain all truth necessary to faith and Christian living.

7 That man is born with a fallen nature, and is, therefore, inclined to evil,
8 and that continually.

9 That the finally impenitent are hopelessly and eternally lost.

10 That the atonement through Jesus Christ is for the whole human race;
11 and that whosoever repents and believes on the Lord Jesus Christ is justified
12 and regenerated and saved from the dominion of sin.

13 That believers are to be sanctified wholly, subsequent to regeneration,
14 through faith in the Lord Jesus Christ.

15 That the Holy Spirit bears witness to the new birth, and also to the
16 entire sanctification of believers.

17 That our Lord will return, the dead will be raised, and the final
18 judgment will take place. (paragraphs 26.1-26.8)

19 Do you heartily believe these truths? If so, answer, "I do."

20 Having experienced Christian baptism, [D]do you acknowledge Jesus
21 Christ as your personal Savior, and do you realize that He saves you now?

22 Response: I do.

23 Desiring to unite with the Church of the Nazarene, do you covenant to
24 give yourself to the fellowship and work of God in connection with it, as set
25 forth in the Covenant of Christian Character and the Covenant of Christian
26 Conduct of the Church of the Nazarene? Will you endeavor in every way to
27 glorify God, by a humble walk, godly conversation, and holy service; by
28 devotedly giving of your means; by faithful attendance upon the means of
29 grace; and, abstaining from all evil, will you seek earnestly to perfect holiness
30 of heart and life in the fear of the Lord?

31 Response: I will.

32 The minister shall then say to the person or persons:

33 I welcome you into this church, to its sacred fellowship,
34 responsibilities, and privileges. May the great Head of the Church bless and
35 keep you, and enable you to be faithful in all good works, that your life and
36 witness may be effective in leading others to Christ.

37 The minister shall then take each one by the hand, and with appropriate
38 words of personal greeting welcome each into the church.

39 (Alternate form for members joining by letter of transfer:)

40 _____, formerly a member (members) of the Church of
41 the Nazarene at _____, comes (come) to join the
42 fellowship of this local congregation.

43 Taking each by the hand, or speaking to the group, the minister shall
44 say:

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1 It gives me pleasure on behalf of this church to welcome you into our
2 membership. We trust that we will be a source of encouragement and strength
3 to you and that you, in turn, will be a source of blessing and help to us. May the
4 Lord richly bless you in the salvation of souls and in the advancement of His
5 kingdom.
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8 REASONS:
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- 10 1. It is generally accepted that, as General Superintendent Emeritus, the
11 Reverend Dr. William Greathouse, has said, "In the New Testament
12 church there simply were no unbaptized Christians . . ." (Staples 11)
13 Staples, Rob L. *Outward Sign and Inward Grace: The Place of*
14 *Sacraments in Wesleyan Spirituality*. Kansas City: Beacon Hill Press,
15 1991.
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- 17 2. The Church, generally, for over 2000 years has understood baptism as
18 the sign of initiation into the new covenant.
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- 20 3. Jesus and the apostles command baptism (e.g., Matthew 28:19; Acts
21 2:38; 10:48).
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- 23 4. The Scriptures consistently declare the importance of baptism (e.g.,
24 Jesus declares that "no one can enter the kingdom of God without being
25 born of water and Spirit," John 3:5; We are "baptized into Christ
26 Jesus," Romans 6:3; ". . . we were all baptized into one body," the
27 Church, 1 Corinthians 12:13; and Peter even declares that "baptism . . .
28 now saves you," 1 Peter 3:21).
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- 30 5. Article of Faith XII. Baptism, paragraph 16, states the following: ". . .
31 Christian baptism, *commanded by our Lord*, is a sacrament signifying
32 acceptance of the benefits of the atonement of Jesus Christ, to be
33 administered to believers . . .," and "Baptism being a symbol of the new
34 covenant . . ." (*italics added*) Thus, those who refuse baptism are
35 acting inconsistently with the membership requirements in paragraph
36 29, which states that they must declare ". . . their belief in our doctrines
37 . . ."
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- 39 6. The first statement of our Covenant of Christian Character (paragraph
40 27) calls us to do ". . . that which is enjoined in the Word of God,
41 which is our rule of both faith and practice . . ."
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- 43 7. Most denominations, including the two denominations most like the
44 Church of the Nazarene (viz., the Wesleyan Church and the Free
45 Methodist Church of North America) require baptism prior to
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membership. In fact, allowing members who are not baptized places us at odds with orthodox Christianity.

8. It is surely more important for people to be fully “Christian” than “Nazarenes.”
9. Not only has it been the case that we have had church board members serving who have never been baptized, but it has even been the case that elders have been ordained in the Church of the Nazarene, having been charged to “administer the sacraments,” who had not yet been baptized.
10. Our acceptance of any of the three modes of baptism as being valid should make baptism as readily available as membership, itself, even in areas where water is not abundant (i.e., one need only to sprinkle, in such cases).
11. The action of the 2005 General Assembly of the Church of the Nazarene placed our denomination outside of orthodox Christianity by officially voting to not require Christian baptism for membership, making the Church of the Nazarene, as a denomination, something less than a Christian church by orthodox Christian standards.
12. The action of the 2005 General Assembly (cf., 11, above) invalidated the “Historical Statement” on page 16 of the English *Manual* that says, “While the Church of the Nazarene has responded to its special calling to proclaim the doctrine and experience of entire sanctification, it has taken care to retain and nurture identification with the historic church in its preaching of the Word, *its administration of the sacraments*, its concern to raise up and maintain a ministry that is *truly apostolic* in faith *and practice*, and its inculcating of disciplines for Christlike living and service to others” (*italics added*).

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AMENDMENTS TO THE CONSTITUTION
Eastern Michigan District and Indianapolis District Resolutions Committees
Manual 32

RESOLVED that *Manual* paragraph 32 be amended as follows:

AMENDMENTS

32. The provisions of this Constitution may be repealed or amended when concurred in by a two-thirds vote of the General Assembly *members present and voting*, and when concurred in by not less than two-thirds of all the Phase 3 and Phase 2 district assemblies of the Church of the Nazarene. All amendments to any Article of Faith will require approval by two consecutive general assemblies before being presented to the district assemblies for ratification. Either the General Assembly or any Phase 3 or Phase 2 district assembly may take the initiative in the matter of proposing such amendments. As soon as such amendments shall have been adopted as herein provided, the result of the vote shall be announced by the Board of General Superintendents, whereupon such amendments shall have full force and effect.

REASONS:

1. The Articles of Faith have a great historical background most often researched, debated and placed in our *Manual* by godly leaders of the past.
2. The Articles of Faith should not be as easily changed as other provisions of the Constitution.
3. A few minutes of debate in a General Assembly committee or on the floor of the General Assembly is not adequate time to discover all aspects of a proposed alteration, addition, or deletion.
4. The Constitution of the *Manual of the Church of the Nazarene* is the bedrock of who we are and should not be taken lightly.

COMMITTEE		ASSEMBLY	
Action: ___ Adopted	Vote: ___ For	Action: ___ Adopted	
___ Amended & Adopted	___ Against	___ Amended & Adopted	
___ Referred	___ Abstain	___ Referred	
___ Rejected		___ Rejected	

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ARTICLE OF FAITH – THE HOLY SCRIPTURES
Indianapolis District Resolutions Committee and
Southwest Indiana District
Manual 4

RESOLVED that *Manual* paragraph 4 be amended as follows:

IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, [inerrantly revealing the will of God concerning us in all things necessary to our salvation] inerrant throughout, and the supreme authority on everything the Scriptures teach so that whatever is not contained therein is not to be enjoined as an article of faith.

(Luke 24:44-47; John 10:35; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 Peter 1:10-12; 2 Peter 1:20-21)

REASONS:

1. Stating that the Holy Scriptures are inerrant “concerning all things necessary to our salvation” implies the possibility that the Holy Scriptures could be errant regarding other matters (not necessary to our salvation).
2. The divinely inspired Holy Scriptures are the supreme authority on everything the Scriptures teach. No other authorities should be considered more credible and thus above the plain sense of divinely inspired scripture.

COMMITTEE		ASSEMBLY	
Action: ___ Adopted	Vote: ___ For	Action: ___ Adopted	
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BAPTISM
South Arkansas District Resolutions Committee
Manual 16

RESOLVED that *Manual* paragraph 16 be amended as follows:

XII. Baptism

16. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being a symbol of the new covenant, young children, after giving testimony declaring their faith in Jesus Christ as their Savior, may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

(Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:16; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22)

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CLERGY RESTORATION PROCEDURE
Sacramento District Advisory Board
Manual 435.7

RESOLVED that *Manual* paragraph 435.7 be amended as follows:

435.7. A member of the clergy who has lost good standing may be restored to good standing and have his or her credential restored only by the completion of the following required procedures: 1) progress on a plan of rehabilitation with additional consideration given to the passage of time; 2) the approval of the district superintendent, the District Ministerial Credentials Board, and a two-thirds approval of the District Advisory Board; 3) action of the Board of General Superintendents upon a recommendation for restoration from the district assembly where good standing was lost. [A recommendation for restoration shall require the approval of the district superintendent, the District Ministerial Credentials Board, and a two-thirds approval of the District Advisory Board. In considering whether or not to recommend that a credential be restored, progress on the plan of rehabilitation shall be the primary issue but passage of time shall be an additional consideration.]

However, in the event the member of the clergy has committed sexual misconduct, the member of the clergy shall not be eligible to apply for restoration until four years have passed. A member of the clergy who has lost good standing as a result of sexual misconduct, must satisfactorily progress on a prescribed plan for rehabilitation for a minimum of four years, before good standing may be restored. (505.1-5.2, 505.5, 505.11-5.12)

REASONS:

1. The current reading of this paragraph does not provide a concise order of steps within the process for restoration.
2. The new version provides a numerical guide for the primary steps within the process for restoration and also protects the integrity of the current reading of the paragraph.

COMMITTEE		ASSEMBLY	
Action: ___ Adopted	Vote: ___ For	Action: ___ Adopted	
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CREDENTIAL RESTORATION TIME LIMITS
Louisiana District and Mississippi District Resolutions Committees
Manual 435.7

RESOLVED that *Manual* paragraph 435.7 be amended as follows:

435.7. A member of the clergy who has lost good standing may be restored to good standing and have his or her credential restored only by the action of the Board of General Superintendents upon a recommendation for restoration from the district assembly where good standing was lost. A recommendation for restoration shall require the approval of the district superintendent, a two-thirds approval of the District Ministerial Credentials Board or Board of Ministry , and a two-thirds approval of the District Advisory Board. In considering whether or not to recommend that a credential be restored, progress on the plan of rehabilitation shall be the primary issue but passage of time shall be an additional consideration. No one who has surrendered his or her credential may have it restored for a period of two years. Working in consultation with the district superintendent, District Ministerial Credentials Board or Board of Ministry, or District Advisory Board on a plan of restoration may begin prior to the two-year requirement.

However, in the event the member of the clergy has committed sexual misconduct, the member of the clergy shall not be eligible to apply for restoration until four years have passed. A member of the clergy who has lost good standing as a result of sexual misconduct, must satisfactorily progress on a prescribed plan for rehabilitation for a minimum of four years, before good standing may be restored. (505.1-5.2, 505.5, 505.11-5.12)

REASON:

1. The paragraph does not stipulate whether the recommendation of the District Ministerial Credentials Board is by majority or two-thirds vote. Additionally, a minimum time limit jives with the seriousness of the offense and gives ample time for restoration. Absent such a time limit gives the minister the impression that a credential may be restored in a short period of time. Should an offense not require at least a two-year suspension from ministry or a comparable plan of restoration, then a suspension of ministry can be given, the credential held in the district office, and returned at whatever time the district deems appropriate.

COMMITTEE		ASSEMBLY	
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RESTORATION PROCEDURE – THE LICENSED MINISTER
 Chile Bio Bio District Assembly
Manual 435.7

RESOLVED that *Manual* paragraph 435.7 be amended as follows:

435.7. A member of the clergy who has lost good standing may be restored to good standing and have his or her credential restored only by the action of the Board of General Superintendents upon a recommendation for restoration from the district assembly where good standing was lost. A recommendation for restoration shall require the approval of the district superintendent, the District Ministerial Credentials Board, and a two-thirds approval of the District Advisory Board. In considering whether or not to recommend that a credential be restored, progress on the plan of rehabilitation shall be the primary issue but passage of time shall be an additional consideration.

However, in the event the member of the clergy has committed sexual misconduct, the member of the clergy shall not be eligible to apply for restoration until four years have passed, except for a licensed minister who is in a transitional period toward ordination, and is thus eligible to apply for restoration in the minimum time of one year, considering the extenuating and aggravating circumstances of each case. A member of the clergy who has lost good standing as a result of sexual misconduct, must satisfactorily progress on a prescribed plan for rehabilitation for a minimum of four years, before good standing may be restored. (505.1-5.2, 505.5, 505.11-5.12)

REASONS:

1. The situation of the licensed minister is different from that of ordained ministers, since it is a situation of transition to ordination.
2. The idea is not to eliminate the penalty for the committed sin. It is just that the standardization of the penalty that is applied to deacons and ordained ministers should not include the minister in transition.
3. The *Manual* establishes for licensed ministers, unlike ordained ministers, that each year the granting of the renovation of their district license should be revised.

COMMITTEE		ASSEMBLY	
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CONVICTED SEX OFFENDER (LAYPERSON)
Pittsburgh District
Manual 504.3 (new paragraph)

RESOLVED that a new paragraph be added to the *Manual* as follows:

504.3. Because some types of misconduct, such as sexual misconduct involving children or of a homosexual nature or repeated marital infidelity, are rarely the result of a one-time moral lapse, individuals who are guilty of sexual misconduct that involves a high probability of repeated misconduct shall not be considered for election to any church office or be allowed to serve in any position that places the individual in contact with those at whom their misconduct was directed. (39, 113.10, 127, 145, 146, 152)

FURTHER RESOLVED that the reference paragraph numbers listed in this new paragraph should be edited to include paragraph 504.3 as part of the references associated with those paragraphs.

REASON:

1. A similar injunction is specified for clergy in paragraph 435.8. However, the current *Manual* says nothing about laity who are guilty of the same types of misconduct as the clergy.

COMMITTEE		ASSEMBLY	
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CONTESTED DISCIPLINE OF A MEMBER OF THE CLERGY
Pittsburgh District
Manual 505

RESOLVED that the title of *Manual* paragraph 505 be amended as follows:

V. [Contested] Discipline of a Member of the Clergy

REASONS:

1. The word "contested" implies that the accused member of the clergy denies the charges. It could be interpreted that this section only applies to members of the clergy who deny or challenge the accusation made about them.
2. The section includes guidance for members of the clergy who admit to guilt (paragraphs 505.11-505.12).
3. The section offers guidance in regard to dealing with an accused member of the clergy regardless of the minister's response to the charges.

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JUD-810

CONTESTED DISCIPLINE OF A LAYPERSON
Pittsburgh District
Manual 504

RESOLVED that the title of *Manual* paragraph 504 be amended as follows:

IV. [Contested] Discipline of a Layperson

REASONS:

1. The word “contested” implies that the accused person denies the charges. It could be interpreted that this section only applies to people who deny or challenge the accusation made about them.
2. The section offers guidance in regard to dealing with an accused person regardless of the person’s response to the charges.

COMMITTEE		ASSEMBLY	
Action: ___ Adopted	Vote: ___ For	Action: ___ Adopted	
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GUARANTY OF RIGHTS
General Court of Appeals
Manual 515

RESOLVED that *Manual* paragraph 515 be amended as follows:

X. GUARANTY OF RIGHTS

515. The right to a fair and impartial hearing of charges pending against an accused minister or layperson shall not be denied or unduly postponed. Written charges shall be given an early hearing in order that the innocent may be absolved and the guilty brought to discipline. Every accused is entitled to the presumption of innocence until proven guilty. As to each charge and specification, the prosecution shall have the burden of proving guilt [to a moral certainty and beyond a reasonable doubt] by the preponderance of the evidence.