

# Education Leadership: Up One Level

A collaborative effort of the educators of the  
Church of the Nazarene-Africa Region  
and friends

Amy Crofford, editor

Abbreviations:

*Institutions*

ANU – Africa Nazarene University

CLI – Creative Leadership Institute

ITN/NTI – Institut Théologique Nazaréen/ Nazarene Theological Institute

NBCEA – Nazarene Bible College of East Africa

NTCCA – Nazarene Theological College of Central Africa

NTC-SA – Nazarene Theological College – South Africa

SANU – Southern Africa Nazarene University

SNCV – Seminário Nazareen de Cabo Verde

SNM – Seminário Nazarene em Mozambique

ANESA – Association of Nazarene Education Systems in Africa

IBOE – International Board of Education

REC – Regional Education Coordinator

All Bible citations are from the NIV unless otherwise noted.  
THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984,  
2011 by Biblica, Inc. ® Used by permission. All rights reserved worldwide.

## Table of Contents

<i>Introduction</i> .....	7
A means of grace: a tribute to Dr Rob Staples.....	9
Greg Crofford	
<i>Roles in Nazarene Higher Education</i> .....	11
<b>Heads of Institutions and the 4 C's</b> .....	13
Amy Crofford	
The Role of the Regional Education Coordinator (REC).....	16
Amy Crofford	
Who is Dan Copp? And Where in the World is He?.....	20
Stan Rodes	
A Dozen Duties of the Dean .....	22
Amy Crofford	
A God-Fearing Custodian in a Higher Education Institution.....	24
Marete Kinoti	
The Role of the Librarian .....	27
James Mwangi Ng'ang'a	
The Role of the Chaplain of an Educational Institution .....	29
Elijah King'ori	
The Role of the Teacher.....	31
Daryll Gordon Stanton	
The Role of the Registrar in Higher Education.....	34
Stanley M. Ngqwane	
<i>In the Word: Section One</i> .....	37
Be Transformed.....	39
Greg Crofford	
Education Leadership and Submission to God.....	40
Patrick Mburu Kamau	
Learn the Word of God .....	41
Antero D. Fontes	
Understanding Wisdom .....	42
Elijah King'ori	
<i>Administration</i> .....	43
Education: The Bones of the Body .....	45
Balibanga Katambu Jacques	
Faculty Development .....	47
Rodney L. Reed	
The Importance of Regular Faculty Reviews .....	51
Daryll Gordon Stanton	
How to Run a Meeting .....	55
Balibanga Katambu Jacques	

Leadership Transition .....	58
Amy Crofford	
Constitution and by-laws .....	60
Amy Crofford	
What is ANESA? .....	62
Amy Crofford	
Presenting the SOURCEBOOK.....	64
Greg Crofford	
Institutional Fund Raising .....	66
David Allen	
What does the handbook say?.....	69
Amy Crofford	
Planning a Graduation.....	71
Rodney L. Reed	
<b>Cast God’s Vision</b> .....	74
Amy Crofford	
Resource Round-up .....	76
Amy Crofford	
Productive and Personable: Time Management in Event-Oriented Cultures.....	78
Amy Crofford	
How to Revise the Course of Study .....	81
Amy Crofford	
<i>In the Word: Section Two</i> .....	83
Focus on God and you will have no reason to worry.....	85
Cathy Lebesse	
<b>“Teach me...”</b> .....	86
Benson Phiri	
Self-control.....	87
Stan Toler	
The simple and the wise .....	88
Gastão Correia	
<i>School Leadership</i> .....	89
Expressing Appreciation .....	91
Benson Phiri	
Keeping a Spiritually Vibrant Life .....	93
Phil Rodebush	
7 tips for the New Board Member .....	96
Greg Crofford	
Recommend without Reservation.....	98
Amy Crofford	
Working together - The African way .....	101
Amy Crofford	
Finding and Using your Strengths .....	103
Evie Gardner	

3 Facets of Educational Leadership .....	105
Amy Crofford	
Keeping records: The why, how, who .....	108
Amy Crofford	
The Essentials of Accounting Basics .....	110
From Boxes to Bookshelves .....	111
Beth Restrick	
The Library: From Basics to Beyond.....	115
Sharon Bull and Erin McCoy	
Menu planning – Nutrition and cost.....	117
Amy Crofford	
<i>In the Word: Section Three.....</i>	<i>119</i>
Leaders that are Unique .....	121
Jonas Siteo	
Unity and Diversity Required.....	122
Phil Rodebush	
Reliance on the Lord! .....	123
Filimao Chambo	
Oh, to Be Like Thee .....	124
Dan Copp	
<i>Resourcing Students .....</i>	<i>125</i>
The WHDL and other Online Resources.....	127
Amy Crofford	
How to Fend Off Doctrinal Viruses.....	129
Greg Crofford	
A Matter of Honor .....	131
Amy Crofford	
Create your own Online Success Story .....	133
Amy Crofford	
Publish Proficiently.....	135
Amy Crofford	
Delightful Diversity .....	137
Amy Crofford	
Subject: E-mails that Work.....	139
Amy Crofford	
<i>In the Word: Section Four.....</i>	<i>143</i>
Mandatory Consideration .....	145
Nekatibeb Mekonnen	
Offering our bodies as living sacrifices to God .....	146
Adolfo Tembe	
Remembering Well .....	147
Cindy Shomo North	
<b>How much better...?</b> .....	148
Richard Awanda	

<i>Alumni &amp; Public Relations</i> .....	149
Alumni Relations .....	151
Diana Awour	
Creating a School Newsletter .....	154
Wambui Mwangi	
Photography is an Art .....	156
LuVerne Ward	
Generating a News Story .....	159
Petros Mavuso	
<i>Parting words:</i> .....	161
Christians are Lovers .....	161
Ted Esselstyn	
<i>Our Contributors</i> .....	163

# Introduction

*Education Leadership: Up One Level* is the result of two streams merging. The first stream is the vision of Dr Greg Crofford for higher theological education on the Africa region. He encouraged everyone to continue learning. If a people had a certificate in ministry, they were urged to get a diploma. If they had a diploma, they were encouraged to earn a degree. If they had a degree, they were nudged to get a higher one. Even if there was not a formal certificate, degree, or diploma to be earned, people were encouraged to continue reading and deepening their knowledge base. This vision became the **rally cry: "Everyone Up One Level!"**

The second stream is my belief that the educators on the Africa region represent a deep pool of wisdom and experience. All we needed was a simple way for them to share with each other what they already knew. The *Education Leadership Monthly (ELM)* was created. Each month a devotional and three articles written by educators in Africa and their friends was sent at first to each other and eventually to regional and global education leaders in the Church of the Nazarene.

With my transition to a position at Africa Nazarene University, I could no longer continue as the editor of the *ELM*. The leaders and I decided the way to make the *ELM* more available and useful in the future was to convert the information, inspiration, and ideas it contained into a book format. This book is the result.

Most of the articles appear exactly as they did in the *ELM*. Some have been updated. Some have been reformatted to be consistent with the others. They have been rearranged into five major topics: Roles in Nazarene Higher Education, Administration, School Leadership, Resourcing Students, and Alumni & Public Relations. In between each topic are four devotional thoughts to encourage and challenge readers.

We start the book with a tribute to a professor from Nazarene Theological Seminary in Kansas City, Missouri (USA) whose death was a loss to theological education globally as he was a model for us all. The book ends with parting words from Ted Esselstyn, the first regional education director on the Africa region.

Amy Crofford

May 16, 2016





## A means of grace: a tribute to Dr Rob Staples

Greg Crofford

### **"Take a course from Dr Staples."**

Those six words jumped off the page, words penned by my former Eastern Nazarene College professor when I was a first-year student at Nazarene Theological Seminary. It was part of a thoughtful and pastoral reply to my anguished letter, wondering whether I should continue in my journey toward ordained Nazarene ministry.

First semester at Seminary had been brutal, capped off by a note scrawled on my research paper by a different well-intentioned but theologically brittle professor: **"Mr Crofford, if this is your continuing position, do not seek ordination in the Church of the Nazarene."**

The Lord must have known that such "hardening of the categories" called for an antidote. I enrolled in some of Staples' courses and the good doctor became part of God's medicine.

NTS chapel services were always better attended on the days when Dr Staples preached. We could count on his lively sense of humor to add a light moment to our day. When a colleague took longer than usual to introduce him, piling up the plaudits, Staples at last made his way to the pulpit: **"With an introduction like that,"** he quipped, **"even I can't wait to hear what I'm going to say."**

Other funny moments were more spontaneous. Once in class, Dr Staples lost his train of thought, his brain stubbornly refusing to recall the name of the theological term that eluded him. **"Oh no,"** he lamented. **"I think I might have what's his name's disease!"**

Staples' course, **"Wesley's Theology,"** opened up a new world. My understanding of the doctrine of holiness to that time was based solely upon the American Holiness Movement interpretation with its strong accent upon a second, definite crisis experience. Dr Staples masterfully guided us through large swaths of Wesley's writings; the takeaway for me was love. John Wesley taught that – as Jesus affirms in Mark 12:30-31 – holiness boils down to love for God and love for neighbor. Holiness suddenly was immensely practical and others-focused, a refreshing change from the self-centered nature of my prior understanding. Later when I pursued doctoral studies, **it's not surprising that I dug deeper into the theology of John and Charles Wesley. After all, it was Dr Staples who had sowed the seed years before.**

All was not roses for the professor students loved. In class one day, he alluded to an episode from a few years earlier where powerful critics in the church questioned aspects of his theology, seeking his removal. **Without tearing off the scab, he observed with just a hint of pain: "I stood at the edge of my ecclesiastical grave and looked down into it." After a formal inquiry, he was vindicated.** Happily, it meant that he was still there at NTS to teach me when my own time of theological fragility arrived, when I desperately craved not heavy-handed law but lighthearted grace. Indeed, **Dr Staples' wit and wisdom became for me a means of grace.**

Dr Staples, thank you for staying the course. Well done, good and faithful servant.

--*This essay first appeared in Dr Crofford's blog Theology in Overalls at [gregorycrofford.com](http://gregorycrofford.com)*

Links to Learn

[www.whdl.org](http://www.whdl.org) has several *Herald of Holiness* issues with a continuing column by Dr Staples entitled "Words of Faith". Go to the website and search "Staples". Here are links to a few:

**"Satan"** - [http://www.whdl.org/sites/default/files/publications/1998-05%20HOH%20Vol%2087%20No%2005\\_0.pdf](http://www.whdl.org/sites/default/files/publications/1998-05%20HOH%20Vol%2087%20No%2005_0.pdf)

**"Scripture"** - [http://www.whdl.org/sites/default/files/publications/1998-12%20HOH%20Vol%2087%20No%2012\\_0.pdf](http://www.whdl.org/sites/default/files/publications/1998-12%20HOH%20Vol%2087%20No%2012_0.pdf)

**"Holiness"** - [http://www.whdl.org/sites/default/files/publications/1998-08%20HOH%20Vol%2087%20No%2008\\_0.pdf](http://www.whdl.org/sites/default/files/publications/1998-08%20HOH%20Vol%2087%20No%2008_0.pdf)

**Read Staples' "Things Shakeable and Things Unshakeable" lecture here:**  
[http://wesley.nnu.edu/fileadmin/imported\\_site/wesley\\_conferences/2007/Staples%20-%20Revisioning%20Holiness%20address%20at%20NNU.pdf](http://wesley.nnu.edu/fileadmin/imported_site/wesley_conferences/2007/Staples%20-%20Revisioning%20Holiness%20address%20at%20NNU.pdf)

# **Roles in Nazarene Higher Education**



## Heads of Institutions and the 4 C's

Amy Crofford

The role of a head of a Nazarene institution cannot be summed up in a checklist of **do's and don'ts**. The day-to-day activities are ever changing and dependent on many local factors. Yet, the goal of Nazarene education is to produce Christlike disciples who can serve in various disciplines. All the heads of our institutions are role models of the four components: character, context, content, and competence.

**Note: Rather than say "Heads of Institutions" many times over, I will say "you"**

Character

**You need to be above reproach. Robert Mangaliso Sobukwe, as cited in Reuel Khoza's *Attuned Leadership*, states, "True leadership demands complete subjugation of self, absolute honesty, integrity and uprightness of character and fearlessness, and above all a consuming love of one's people" (280). It is the love of others that makes a difference.**

**Mark Sanborn continues, "What makes any act extraordinary is doing it with love. What makes any life extraordinary is living it with love" (110). It is Professor Leah Marangu taking the time to stand on the basketball court and pray with the university team. It is Rev. Cathy Lebesse washing the feet of graduates. Love in action -- love of God and love of students, staff and faculty.**

In addition to love, Rudolph Giuliani, mayor of New York City during the 9/11 attacks in 2001, **states "A big part of leadership is consistency – letting those who work for you and others you lead know that you'll be there for them through good times and bad" (493). He led through some of the darkest days of his city. You will also have to lead through tough times. People will depend on you.**

**On whom will you depend? "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age'" (Matthew 28:18-20). You are not alone and by allowing others to witness your dependence on God you become an excellent model to follow.**

**Khoza states, "Leadership gives hope and direction where there is none, and instills optimism where there is despair" (13). As a Christian leader you have a source for your hope and optimism. "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal" (2 Corinthians 4:16-18).**

A Christlike character defines the head of an institution.

Context

The head of Nazarene institution provides context in three ways.

You are the face of the school to the community and nation. Know what is important to your **community and take part in transforming it. Khoza writes, "There is no substitute for a sensitive finger on the pulse of the people" (224). When the students of NBCEA graduated, they planted trees as a way to show their care for the planet. A reminder for generations to come that they care about deforestation.**

You may stand not only before community leaders, but kings as Dr. Winnie Nhlengethwa did when she presented His Majesty King Mswati III a gift from Southern Africa Nazarene University.

As a part of representing your school, you are the chief person to meet with donors and others who might be interested in supporting the vision and mission of your school. Have a ready answer for why they should become a stakeholder in your institution. Listen to their heart and honestly tell them if your vision and theirs are in alignment. Be hospitable and open.

You are the face of the Church of the Nazarene to the community in which you serve, including non-Nazarene students. The Church believes in holiness of heart and life –being Christlike. You must support with your presence and influence spiritual emphases throughout the school year. **Corrie ten Boom wrote, "Give up your life for Christ's sake, and you will save it. Sanctification is not a burden, but a blessed release" (109).**

**Richard Foster adds, "The desperate need today is not for a greater number of intelligent people, but for deep people" (1).** That said, the Church of the Nazarene has always had a love for education. Your job is to graduate students who are both deep and well-qualified in their area of study.

The Church of the Nazarene has from its beginning had a compassionate heart. Do you through your institution demonstrate the love of Christ in practical and visible ways? Does the community know they can count on your school during a natural disaster?

You are the face of your nation for the greater church. As the denomination gathers for meetings, you may be the only one of your nationality that some people ever meet. Speak well of your country and field. Promote the positive aspects of culture. Tell your proverbs and stories. Share the wisdom of God as revealed uniquely to your culture. Listen to the stories of others and share in the wisdom of God from their point of view. **Richard Nouwen writes, "To create space for God among us requires the constant recognition of the Spirit of God in each other" (81).**

Content

**C.S. Lewis wrote, "God is no fonder of intellectual slackers than of any other slackers. If you are thinking of becoming a Christian, I warn you, you are embarking on something which is going to take the whole of you, brains and all" (78).**

Never stop learning. No matter what your field of study, keep reading and writing. Be known as an expert in your field. **Mary Leonhardt wrote, "Avid readers tend to be more flexible in their thinking and more open to new ideas" (location 331).** You never know from where inspiration may come.

Heads of institutions are required to know even more than one narrow area of academics. You must know how to read a balance sheet and some basic accounting. You must understand, at least enough to approve work done by others, construction and maintenance. Even if you are not a theologian, you must understand Nazarene history, polity, and beliefs.

Of course, as all Christians should, continue to grow in your knowledge of God and his kingdom.

Competence

Your leadership competence is not shown by the work that you do, but by how well the work can be carried on when you are incapacitated. **Khoza wrote "The leader who eschews micromanagement and effectively empowers others to take the initiative will gain, and not lose, moral authority" (271).** If your leadership staff can carry on the day-to-day when you are ill or travelling, you have shown true skill. You have a team to count on.

You have the ability to shape and develop leaders. To stunt growth of those under your leadership is a grave mistake. **Covey noted, "The real beginning of influence comes as others sense you are being influenced by them – when they feel understood by you—that you have listened deeply and sincerely, and that you are open" (10).** **Khoza adds, "Leaders must push, but must also listen. The attuned leader is driven to serve, but in service he [or she] drives" (4).**

Conclusion

As you cast a vision for your institution through the inspiration of the Holy Spirit, remember that you are the embodiment of that vision. You may not have arrived, but others should see you making strides on the journey and join willingly.

Sometimes you will falter, but if the vision is clear, others can lend their strength to you for a time. **Khoza writes, "Leaders are not the passive embodiment of group think: they are the activators of the group spirit" (50).** Being the head of a Nazarene institution requires all your

heart, soul, mind, and strength be engaged in the will of God being lived out in front of the people you love and serve.

Works cited:

Foster, Richard J. *Celebration of Discipline*, 20th anniversary edition, San Francisco: Harper San Francisco, 1998.

Giuliani, Rudolph with Ken Kurson, *Leadership*, London: TimeWarner paperbacks, 2002.

Khoza, Reuel J., *Attuned Leadership: African Humanism as Compass*, Johannesburg: Penguin Books, 2011.

Leonhardt, Mary, *Keeping Kids Reading: How to Raise Avid Readers in the Video Age*, Kindle edition.

Lewis, C.S., *Mere Christianity*, New York: Harper Collins Publishers, 2001.

Nouwen, Henri J. M., *Making All Things New*, San Francisco: Harper, 1981.

Sanborn, Mark, *The Fred Factor*, Colorado Springs: Waterbrook Press, 2004.

Ten Boom, Corrie, *Amazing Love*, London: Christian Literature Campaign, 1962.

Links to Learn:

Carla Sunberg. President of Nazarene Theological Seminary, reflects on the blessing of being with those who are passionate about Christ - <http://reflectingtheimage.blogspot.com/2015/01/feeling-blessed.html> □

Dan Boone, Trevecca Nazarene University President, relates lessons learned about fighting back: <http://www.danboone.me/fighting-back/>

**Stan Toler's site has several short (free) articles on leadership, including "Six Essentials for Building a Team" --** <http://www.stantoler.com/free-resources/>

Ronnie Floyd - "The 4 C's of Effective Vision Casting" although written for pastors, it has crossover value. <http://pastors.com/the-4-cs-of-effective-vision-casting/>

# The Role of the Regional Education Coordinator (REC)

Amy Crofford

Before defining the role of the regional education coordinator, we will look at what each word means and how it applies to the role of our REC, Dr Greg Crofford.

## Regional

Definition -[ree-juh-nl] adjective - 1. of or relating to a region of considerable extent; not merely local.

The REC represents higher education on the Africa Region as a member of the:

1. International Board of Education (IBOE) – The International Board of Education (IBOE) serves the Church of the Nazarene system of higher education in advocacy, support, evaluation and networking.
2. International Course of Study Advisory Committee (ICOSAC) – The ICOSAC reviews and approves ministerial courses of study coming from various regions of the church.
3. Education Committee of the General Board

You can help by timely submission of reports.

The REC is an advocate for education (see Links to Learn)

1. Education Development United Foundation (EDUF) – The Foundation is not geographically bound. If you would like to pray, inform, give or go, in support of education in Africa, contact them.
2. Christian Literature for Africa (CLA) – If you love to read and build libraries, consider helping with the creation and distribution of resources with this group begun by Edna Lochner, former missionary to Africa.
3. Volunteer teachers/ lecturers – Theological Education Advancing Christian Holiness (T.E.A.C.H.)
4. Partners and donors
5. Listing and promoting 10% specials

You can help by letting the REC know about your needs so he can accurately represent them. If you are in Africa and have a Christian book you are no longer using, consider donating to your local Nazarene institution.

The REC tells education stories through social media and news sites.

1. EDUF Facebook page/ website
2. IBOE Facebook page
3. *Engage* magazine (Engagemagazine.com)
4. *Out of Africa* – Africa regional newsletter

You can help by sharing stories from your institution or alumni. Stories for *Out of Africa* can be sent directly to [news@africanazarene.org](mailto:news@africanazarene.org) – If you share a story, please, copy in the REC.

The REC performs other regional activities as assigned by the Regional Director.

An example is organizing the workshops for the Africa Regional Conference 2015 - Johannesburg.

## Education

Definition [ej-oo-key-shuh n] noun

1. the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.



2. the act or process of imparting or acquiring particular knowledge or skills, as for a profession.
3. a degree, level, or kind of schooling:
4. a university education.
5. the result produced by instruction, training, or study:
6. to show one's education.
7. the science or art of teaching; pedagogics.

The REC works with the Nazarene Institutions of higher education by:

1. Serving on boards – The REC is an ex officio member of the governing boards of all the higher educational institutions.

**“The reality is that transformative leaders go beyond service to stir up change in the followership themselves, altering their expectations with a new vision and generating support for new challenges to be met” (Khoza, 7).**

2. Attending graduations/ celebrations – The REC serves as the regional representative at graduations and celebrations.

**“The first job of leadership is to help people see their significance” (Sanborn, 113).**

3. Encouraging, empowering and advising the heads of institutions

**“Leaders should work as hard as anyone, but we should also model and reflect balance, moderation and a healthy perspective for the entire organization” (Sterrett, 55).**

4. Leading the Africa Region Course of Study Advisory Committee (ARCOSAC) which reviews the courses of study that lead to ordination and forwards them to the ICOSAC (see above)

You can help by encouraging the head of the institution and other educational leaders near you.

Continuing education

**“Consequently, if you do not listen to theology, that will not mean that you have no ideas about God. It will mean that you have a lot of wrong ones – bad, muddled, out-of-date ideas” (Lewis, 155)**

1. Role model of continued education

## **2. Share learning through “Theology in Overalls” blog**

3. Wesleyan theology expert and resource for questions – **A recent question researched was: “Is it biblical to have a girl play a shepherd role in my Christmas play?”** (Yes, it is. Rachel cared for Laban’s sheep and was called a shepherd. Genesis 29.)

4. Lecture or hold workshops around the region as invited

You also can be a role model of continuing education. You can start a theological blog (ask the REC how) or make it a point to share what you learn from your reading with people locally. You can invite the REC to speak at a class, workshop, or seminar so he can get to know your people and institution better.

Outside educational connections

Education for Nazarene pastors in Africa happens at many levels and in more than one language. This requires coordination with outside schools, including:

1. South Africa Theological Seminary (SATS) – French-speaking cohort
2. Nazarene Theological College - Manchester/ Nazarene Theological College - South Africa – MA cohort
3. Africa Nazarene University/ Nazarene Theological Seminary – D. Min. Cohort

Coordinator – one who coordinates

**Definition of “coordinate”** [v. koh-awr-dn-yet] verb - 10. to combine in harmonious relation or action.

**“Where some leaders believe in dividing and conquering, servant leaders believe in building a community of people with a common purpose” (Vujicic, 136).**

**The REC is not a director, dictating what others do, but has “head in and fingers out.”**

**“The attuned leader leads from the middle, not from behind (serving the mob) or from the front (imposing on the group), but literally from within” (Khoza, 56).**

1 - Leads the Associations of Nazarene Education Systems in Africa (ANESA)

2 - Leads the Africa Region Education Committee (AREC)

3 – Connects with other groups in the Wesley- Holiness tradition

4 – Finds, generates and sends out resources –

The Theological Think Tank meets to discuss topics relevant to the Church in Africa. Later, the members produce papers that are printed in the Africa Journal of Wesleyan Theology.

**“The intelligentsia is nothing if it does not debate the big issues.”**  
(Khoza, 287)

*Education Leadership Monthly* – This journal is also a product of the REC’s office.

5 - Keeping the bigger picture in mind

Because the REC is out and about both on the region and off, he is aware of the bigger picture concerning higher education in the Church of the Nazarene. He prays for educational leaders. He listens to everyone and shares wisdom from God and other leaders in tough situations.

**“We all have problems and concerns. Comparing yours to mine may be helpful, but the real perspective you should adopt is that God is bigger than any problems any of us may have”** (Vujicic, 37).

You can help by sending links to the education office about resources you find or develop so they can be shared regionally. You can send ideas or questions about education or theology – particularly as they relate to the African context. You can seek out other Wesleyan-Holiness groups in your area to see how you can partner for the Kingdom. You can submit articles for the AJWT or ask for a list of articles to be written for the ELM.

Definition of the role:

The regional education coordinator is a person who - through the power of the Holy Spirit - coordinates and invests in educators, resources and partners to advance higher education on the region with an emphasis on theological education.

Sources Cited:

Definitions from Dictionary.com

Khoza, Reuel. *Attuned Leadership: African Humanism as Compass*. Johannesburg: Penguin Books. 2011

Lewis, C. S. *Mere Christianity*. San Francisco: HarperSanFrancisco. 2001

Sanborn, Mark. *The Fred Factor 2.0: New Ideas on How to Keep Delivering Extraordinary Results*. Carol Stream (IL): Tyndale House Publishers, Inc. 2013

Sterrett, William. *Insights into Action: Successful School Leaders Share What Works*. Alexandria (VA): ASCD, 2011

Vujicic, Nick. *Limitless: Devotions for a Ridiculously Good Life*. Colorado Springs (CO): WaterBrook Press 2013.

## Links to Learn

Leadership vs. Management -- [http://changingminds.org/disciplines/leadership/articles/manager\\_leader.htm](http://changingminds.org/disciplines/leadership/articles/manager_leader.htm)

Africa Journal of Wesleyan Theology, volume 1 –hosted on the Wesleyan-Holiness Digital Library -- <http://www.whdl.org/content/africa-journal-wesleyan-theology-volume-1-number-1-march-2014>

10 % Specials for the Africa Region [http://app.nazarene.org/tenpercent/results.jsp?s\\_CategoryLongDescription=&s\\_Description=&s\\_RegionName=Africa%20Region&s\\_Name=&s\\_AreaName=](http://app.nazarene.org/tenpercent/results.jsp?s_CategoryLongDescription=&s_Description=&s_RegionName=Africa%20Region&s_Name=&s_AreaName=)

Education Development United Foundation - [http://www.edufoundation.org/CONTACT\\_US/](http://www.edufoundation.org/CONTACT_US/)

Christian Literature for Africa - <http://www.christianlitforafrica.org/kinds-of-books-needed.html>

T.E.A.C.H. - <http://www.africanazarene.org/teach-africa2>

*Theology in Overalls* blog - <http://gregorycrofford.com/about>

## Who is Dan Copp? And Where in the World is He?

Stan Rodes

Two good questions. And the answers reveal why it matters to the ministry of the Church of the Nazarene in Africa. And in Eurasia, South America, Southeast Asia and the South Pacific, and North America.

Dr. Dan Copp has an office at the Church of the Nazarene's Global Ministries Center located in the United States near Kansas City, Missouri. But you won't find him there every day. Last month he was in the Philippines for two weeks followed by travel across the United States the rest of the month. He'll be in the office one day in May before more travel that includes a trip to Africa mid-month. Yet, wherever he may be on a given day, there's no question what motivates him each and every day. Listen in on the following conversation with him, and discover what moves his heart and why his role is strategic in furthering the work of the Church of the Nazarene around the world.

*Dr. Copp, you serve as Education Commissioner and Global Clergy Development Director for the Church of the Nazarene. But when friends or neighbors ask what kind of work you do, how do you answer them?*

**COPP: That's a great question because it's true that simply stating my position title doesn't usually satisfy their curiosity! So I usually go on to explain that I have two distinct but related roles: first, as Education Commissioner I facilitate the leadership and development of the Church of the Nazarene's 52 institutions of higher education; and second, as Global Clergy Development director I work closely with Nazarene leaders in each of our six world mission regions in their efforts to prepare women and men preparing for the ministry and to support and resource those who are already ordained. There is significant overlap in these two areas since almost all of our educational institutions play a critical role in providing clergy education.**

*It seems this combination of responsibilities requires not only extensive travel but a unique knowledge base and the ability to relate well to a variety of personalities and cultures. Looking back over your life, in what ways do you believe God prepared you for this leadership role?*

COPP: There is a sense in which whatever ministry role and responsibility any of us has, we do not feel completely prepared for it. We know in our hearts we cannot possibly succeed without the help of the Holy Spirit. I certainly feel this way about my current ministry responsibilities. Yet, now that I can look back over a few decades of ministry, I do believe God brought into my life a combination of opportunities and experiences that serve me well in this place of leadership. One of those foundational experiences was attending and graduating from one of our own Nazarene universities, Point Loma in San Diego, California. There I experienced education in a vital Christian Community, and as a student I quickly found myself involved in valuable relationships with students, faculty, and administrators in the university community. Through classes, chapels, small groups, ministry opportunities, and other relationships, my four years at Point Loma were profoundly formative in every way – spiritually and intellectually as well as emotionally and socially.

*And did you graduate with a ministry-related degree?*

COPP: Actually, I graduated from Point Loma with a History/Political Science degree in a pre-law program. I do consider this a "ministry-related degree" in the sense that Christian higher education seeks to prepare people in every walk of life to serve in way that honors Christ and ministers God's grace to a broken world.

But at that time, I did not have a calling to the ministry as such. In fact, I had planned to attend law school after graduation and was employed with a finance company that intended to assist me through law school and move me to a position with their corporate headquarters after completing law school.

*You appear to have been very settled in heading that direction. What changed?*

One year after graduating from Point Loma God called me into full-time vocational ministry in the church. Career-wise, it was a significant change of direction. But in another way it was simply a matter of continuing in the same direction I had been heading since my sophomore year of college – that **was the year I was sanctified. I began to discover that, as John Wesley put it, “The essential part of Christian Holiness lies in giving your heart wholly to God.” As I entered into this deeper walk**, I experienced a growing love and grace in many areas of my life. The summer after my sophomore year I was asked by Point Loma to be their summer student recruiter for Northern California, and spent the summer traveling to camps, churches, and the homes of prospective students sharing the tremendous opportunity available at Point Loma. During my junior year I began dating my future wife, Vicki Honea. My senior year I was Student Body President.

*How did you receive your training for full-time vocational ministry in the church?*

COPP: I pursued further education with Nazarene Theological Seminary and Fuller Theological Seminary. Each of these schools contributed in many ways to my personal faith journey and to equipping me for leadership in the faith community. Various individuals and small groups across the years (Point Loma, NTS, Fuller, Church, Business, etc.) have also served important roles of mentoring and accountability in my preparation and service.

*Describe the path of your service in ministry from those days of preparation until now.*

COPP: As Vicki and **I have responded to God’s calling, it seems our ministry has concentrated in the Nazarene higher education community.** We served in ministry to Point Loma College students while I was on pastoral staff in San Diego and Vicki worked in the Point Loma Student Admissions Office, and with MidAmerica college students while I attended Nazarene Theological Seminary. I later had the privilege of serving as senior pastor for thirteen years in San Diego, where Vicki also served as an associate pastor for five years. **Our congregation included many of the university’s students, staff, faculty and administrators.** During this time Vicki and I had various opportunities to participate in the life of the Point Loma College Community, including Vicki being employed as Chaplain/Teacher for the Point Loma English Institute. Another important experience was my being on the Point Loma Board of Trustees for seventeen years, the last five of those years as Board Chair. God further prepared me through my five years as district superintendent of the Arizona District. I became even more interested in the clergy development which is also part of my current responsibilities. I began to understand even more how critical the educational piece is to clergy development while also realizing there is more to clergy development than the educational preparation. My years at the Global Ministry Center, in fact, began in the area of clergy development. However, now I can hardly conceive of clergy development and my work as Education Commissioner as completely separate endeavors as they once were until 2009. I count it a privilege to be serving as both Education Commissioner and Global Clergy Development director for the Church of the Nazarene.

*Is there anything else you would like us to know about you?*

COPP: I want you to know that along with fulfilling the responsibilities of my current place of **ministry, I also am enjoying being a pastor’s spouse! It is great to see my wife, Vicki, live into her calling to pastoral ministry and to see the impact of her ministry as she serves as part of the pastoral staff at Overland Park Church of the Nazarene here in the Kansas City area. I’m also thankful for our two daughters and their husbands – Mackenzie and Bob Wood, and Megan and Ryan Albaugh.** Vicki and I are very blessed, indeed. And lastly, I want to remind all of us of the importance of caring for the people around us. I say this because I will be forever indebted to a man named Tim, my residence hall director my first year at Point Loma Nazarene University. At one point early in my freshman year, I came to the conclusion that being a student at Point Loma just was not working well for me. As I was headed to my dorm to pack up my things and quit, Tim noticed my struggle and went out of his way to connect with me. He invited me to be his **friend and helped me find solutions to the things that just weren’t working well for me. Tim was the first of many staff, faculty, administrators and students that would be vessels of God’s grace for my life. That’s how I want to live**, and that is the invitation I seek to give in every meeting and every encounter in the places my work takes me throughout the world.

# A Dozen Duties of the Dean

Amy Crofford

What does an academic dean do? A rough idea is that the academic dean is the administrator for academics at a school. In smaller institutions, the dean is often the registrar as well. In this article, we will look at a dozen responsibilities handled by the deans of the Nazarene institutions in Africa.

## *Work on strategic planning and assessment*

The dean has a big picture of the school as well as the most detailed information. This multi-layered knowledge base can be essential for strategic planning and assessment. The institutional board may need to know not only how many students are enrolled, but also class sizes and which classes are the most popular. Faculty may be reassigned or course dates changed because of the careful tracking of information by a conscientious dean.

Rev. Dana Harding advised Rickson Nakata **“to plan my work ahead of time and focus on what you have been called to do.”**

## *Promote the welfare of the school in concert with vision and strategic goals*

The dean always bears twin goals in mind – the welfare of the school and the welfare of the students. The vision for the institution as set by the head of the institution and the institutional board is never lost and the importance of each student and the call on that student is ever present.

**Benson Phiri (NTCCA) remembers, “I am accountable to both my leaders and those that I lead. In my line of work, there is no substitute to this principle.”**

## *Coordinate assessment and development*

The dean is a coordinator who moves the students forward to meet their goals in a timely manner.

Matt Marshall (NTC-SA) states, **“I enjoy interacting with students and helping them become the best Nazarene pastors that they can be.”**

Sharon Martin (NTI) agrees, citing a favorite part of the job as **“guiding students through the academic program towards completion and graduation.”**

## *Develop and change the course of study as needed*

When the course of study needs revising, the dean often takes the lead after much discussion with the board and other stakeholders of the institution. Stakeholders include current faculty, staff, administration, students, alumni and district and field leaders.

Many of our deans see this as a challenge.

## *Encourage and be a model for teaching and professional development*

For theological institutions, the academic dean should be an example of life-long learning not only in the area of theology, but also in leadership and service.

## *Work on relationships with and between faculty, deans, administration and staff*

The dean prays for the others in the institution and works to keep all relationships within the school working effectively. If a problem is noted, the dean and the institutional head can work together in a Christlike manner to resolve it.

## *Effectively communicate with relevant constituencies in the university, community and government regarding the academic program*

The dean needs to be able to explain the academic program and defend choices clearly. The program should reflect what is most relevant to the local needs. If it does not, the dean needs to correspond with the district superintendents, field leaders and the Africa Regional Course of Study Advisory Committee to change it.

*Maintain communication among students, faculty, administration, and others that allows the work to run smoothly*

The dean is often a go-between. It is essential to keep messages accurately and pass them on in a timely manner. E-mails must be up-to-date and include all those that need to know the included information.

**Benson Phiri (NTCCA) notes, "The Regional Education Coordinator, Dr Greg Crofford, and Field Strategy Coordinator, Rev Paul Mtambo, advised that I maintain confidentiality and respect. Routine contact with a broad range of stakeholders, the principal, faculty, students, and in some cases members of the board coupled with a lot of administrative duties and human resource handling, makes respect and confidentiality an imperative."**

Likewise **Sharon Martin (ITN/NTI) advises, "Get to know the faculty and students you are working with, so that you can know how best to mentor/guide them towards better academic efficiency and effectiveness."**

*Function as a liaison to relevant professional associations and accrediting and regulatory agencies*

Because the dean knows the academic program best, he or she is often at the table with outside **agencies and boards. These people need to understand how the school's vision and mandate are** being carried out through the courses. Often the dean relates the institutional program with other programs and regulations.

*Convey university or college policy and procedures to everyone*

The dean keeps everyone on track and following policies and procedures set by the board. If there is a discrepancy, it needs to be directed to the proper person or group. It should not be allowed to continue long and certainly not beyond a time when the board meets.

*Confirm that policies and procedures used are consistent with those of the Institution*

The dean safeguards the policies and procedures of the institution, but also makes sure that they are within the parameters of the vision and mandate of the institution.

**Matt Marshall (NTC-SA) advises, "Ask lots of questions about how things had been done previously and find out why they were done in that way. Keep a clear focus on why the institution exists and doggedly work towards seeing that the school fulfills that reason for the benefit of the Church of the Nazarene."**

*Provide guidance and assistance so that everyone complies with institutional reporting requirements*

If the grades are not reported properly, no one will graduate. Sharon Martin (ITN/NTI) keeps in mind the advice **"to remember that student grades are their personal academic property and must be guarded respectfully and carefully."**

**Deo Munyololo (ITN/NTI) says, "I really enjoy entering NTI grades on the database." Although he also noted some challenges. These include a large number of students on the database, students who use multiple name variations when taking classes and some confusion about the level of the course taught.**

---

Even these dozen duties do not encompass all the dean does. As the right hand for the head of the institution, the dean also takes care of other responsibilities as directed by that person. They may be asked to set up and coordinate the commencement ceremonies and related events, for example.

We will end with this thought from Benson Phiri:

The job requires one to invest his/her time, energy, talents, experiences and resources in improving the quality of education at the institution. Strong passion and drive for education in the church are likewise must haves.

Links to Learn

Communicating policy—<http://www.leoisac.com/policy/top133.htm>

Student Development theories — [https://en.wikipedia.org/wiki/Student\\_development\\_theories](https://en.wikipedia.org/wiki/Student_development_theories)



Proverbs 25: 4-5

Show me your ways, Lord, teach me your paths.  
Guide me in your truth and teach me, for you are God my Savior,  
and my hope is in you all day long.



# A God-Fearing Custodian in a Higher Education Institution

Marete Kinoti

**The Facilities Department** This is the department that is charged with ensuring that the planning, design, construction, operation, and maintenance of all University facilities and grounds support the academic, research, and administrative functions of the University, while balancing financial and technical constraints with aesthetic and historical concerns ([https://www.brown.edu/Facilities/Facilities\\_Management/](https://www.brown.edu/Facilities/Facilities_Management/)).

**Structure of the Facilities Department** This department is in most cases divided into different organs including: plumbing, masonry, carpentry, electrical, landscaping, laundry and more depending on the university/institution. Each individual within this department, just like any other department/office has to have a well outlined job description in order to ensure that each person fully comprehends what their roles are and to reduce confusion.

**Custodian/Facilities Manager**

A custodian is a person who is in charge of ensuring that facilities within an institution are well kept and in continued good conditions. From the title, I prefer to classify custodians in 2 categories: The God-fearing Custodian and the General Custodian.

**The General Custodian**

This custodian will perform his/her duties as required. However, a general custodian does not have to know or believe in God, thus, his assignment is not directed by God.

**The God-fearing Custodian**

This custodian believes in God and understands that his work is a calling and not just a vocation.

Before I delve further, allow me to give a brief about myself. My name is Marete Kinoti, I am the incumbent Facilities Manager at Africa Nazarene University; an institution founded by the Church of the Nazarene under the principles of the gospel of Christ Jesus. I am God-fearing and a believer that there is no coincidence in life but that everything works for the good of those who believe **(Romans 8:28) and that God guides each of His children's steps. I classify myself as a Godfearing Custodian.**

**Genesis 2:3 says 'The Lord God took the man and put him in the Garden of Eden to work it and take care of it.'** This scripture forms the foundation of work for a God-fearing Custodian. He knows that his work is to take care of the facilities of the institution. In taking care of such facilities, the Facilities managers/custodians need to:

*Prepare and avail a facilities guide* – This is done to further assist those that are served by the available facilities. They can be staff, faculty, students, visitors and more. In most cases, those that get to read the guide are students, staff and faculty. This guide is meant to offer directions on how to correctly use the facilities, channels of borrowing equipment and channels for reporting destruction of the same. This makes it easier for the facilities/custodian offices to provide reliable services

*Plan ahead* – planning may include but is not limited to budgeting, and allocations to offices, departments, and students. In preparation for the next trimester or semester, most departments within the institution are engaged in such planning and the facilities department is not left out. The facilities budget often includes what items are to be bought, which ones refurbished and which offices will need what

*Ask for feedback* – According to Bob Dignen (<http://www.cambridge.org/elt/blog/2014/03/five-reasons-feedbackmay-important-skill/>), there are 5 reasons why feedback is essential: feedback is there all the time, feedback is just another word for effective listening, feedback is an opportunity to motivate, feedback is essential to develop performance, and feedback is a way to keep learning.

*Prepare reports for reference purposes* – Murari Suvedi outlines the importance of reporting as: for accountability reasons, monitoring reasons, evaluation reasons, program improvement reasons, and for sharing the lessons learned with others ([https://www.msu.edu/~suvedi/Resources/Documents/4\\_1\\_Reporting% 20presentation.PDF](https://www.msu.edu/~suvedi/Resources/Documents/4_1_Reporting%20presentation.PDF)). If **I don't prepare and avail reports for the facilities department, how then do I expect to even allow** the rest of the institution team to evaluate our services?

*Understand the importance of teamwork* – the facilities department staff has to train themselves in working together as a team within their intra-departmental space. Likewise, the extra-departmental staff also has to devise use best practice in relating with the facilities staff.

*Understand the connections that all departments have* – this helps in better utilization of facilities. The element of sustainability is increased in that there is reduction of operations in instances that departments/ offices that neighbor each other can share certain resources

I am not perfect. In fact, my office has not managed to do all that I have listed above. However, I take each day at a time and teach myself to be obedient to authority and to strive to offer the best service to my ability.

# The Role of the Librarian

James Mwangi Ng'ang'a

Academic libraries are important components of universities and colleges as they facilitate research, teaching **and learning**. **They play a vital role in a university's quest for excellence by ensuring access to systems of knowledge and information.**

A library is a social institution concerned with the collection, processing, storage and dissemination of recorded information for the purpose of reading, study and consultation; in order to satisfy the varying information needs of its clientele. (Aina, 2004). Apotiade (2002) also defined **a library as a "repository of knowledge or an intellectual storehouse serving as giant memory to mankind"**.

Students need information to improve their social, economic and political experiences and this information is best derived from libraries. Kargb (2002) noted that libraries are derivative agencies. They arise from particular needs within a society and their types and functions reflect the diversity within the society. We can say therefore, that libraries are institutions that assist its users in deriving and accessing various types of information.

Librarians are experts in collecting, organizing, evaluating and providing access to information in both print and electronic formats. They empower students with skills to be able to gather and handle information which is useful beyond the classroom.

Librarians, in partnership with the academic faculty, are uniquely qualified and positioned to assume an active role in the restructuring of the teaching-learning environment (curriculum development).

## Teaching information Literacy

The 1989 "ALA Presidential Committee on Information Literacy: Final Report" was one of the first major statements about the importance of information literacy. It states that educators at the school and college level must recognize and integrate information literacy into their learning programs.

An experienced librarian recognizes that information literacy is not a task that can be learnt in just a day, a week or any other short period of time. It is an expertise learnt and absorbed in increments over the space of time and in a variety of learning situations.

Information literacy forms the basis for lifelong learning. It is common to all disciplines, to all learning environments, and to all levels of education. It enables learners to master content and extend their investigations, become more self-directed, and assume greater control over their own learning. An information literate individual is able to:

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- **Incorporate selected information into one's knowledge base**
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally thus helping educators find new and improved methods of teaching while restructuring curriculum

## Providing virtual learning environment

Cassner & Adams (2012) identified some of the roles that librarians and libraries play with the distance education students, which include: (1) helping with searching and locating resources for assignments; (2) teaching them how to use these resources; and (3) supporting their educational needs.

As greater numbers of students enroll in online courses, not only here in Africa but the world over, librarians are tasked with the responsibility to help users: (1) locate resources for their

courses, (2) ensure that users can access online information twenty four hours a day and (3) make educators aware of the resources available to them.

In addition to ensuring that software programs are installed on their computers, librarians facilitate tutorials on how various programs work.

### Collection Development

Librarians build and provide access to collections sufficient in quality, depth, diversity, format, and currency to support the research and teaching mission of the university and ensure access to unique materials, including digital collections. This is meant to provide the library with a collection that meets the appropriate needs of its client population, not only providing the print resources but also providing online access to a vast array of information through databases, electronic journals and e-books.

IT progress will lead to the integration of different types of media. The primary goal of the librarians remains the responsibility for building of collections suitable for its parent institution. They collect and store all types of documents relevant to their mission. Managing collections includes decisions on acquisition policy, balancing holdings versus access, the issues of cataloguing and classification of different types of media, digitization and archiving of media and making them accessible on the Internet, and finally preservation issues.

### Information processing

Sheila (2010) observed that the librarians play an important role in the overall university information infrastructure. In the world of ever-growing but dispersed information, libraries deal both with information processing (adding value) and management (including resource and metadata management). They also supports research through maintaining profiled resources for the local research community.

In addition to all this, librarians offer advice on issues concerning copyright and intellectual property, standards for information organization, information management and knowledge management.

### References

American Library Association. American Library Association Presidential Committee on Information Literacy. Final Report. Chicago: American Library Association, 1989.

Cassner, M. & Adams, K. (2012). Continuing education for distance librarians. *Journal of Library & Information Services in Distance Learning*, 6(2), 117-128.

Sheila Corral, (2010) "Educating the academic librarian as a blended professional: a review and case study", *Library Management*, Vol. 31 Iss: 8/9, pp.567 – 593 (accessed 20/11/2015)

Lynch, C.A. (2003), "Institutional repositories: essential infrastructure for scholarship in the digital age", *ARL Bimonthly Report*, No. 226, available at: [www.arl.org/newsltr/226/ir.html](http://www.arl.org/newsltr/226/ir.html) (accessed 20/11/2015).

# The Role of the Chaplain of an Educational Institution

Elijah King'ori

## Personal Reflections

Three years ago I had an opportunity of serving as a volunteer chaplain at a university campus in addition to teaching responsibilities. Since I had worked before as a chapel assistant, I assumed I was well equipped for the job although the appointment took me by surprise. Being the only pastor on the staff of this small campus and the only person with religious studies background, I accepted the office after asking the Lord to move with me as he was with Moses. I made the decision to be the best pastor I could as I attempted to discover what else was entailed in the chaplaincy office. As time went on, I learnt a lot and also discovered I could apply a big percentage of my pastoral gifts and skills in the chaplaincy.

## What is chaplaincy?

This is a special call that precedes vocational service in spiritual caring. Pastors and chaplains have a lot in common. A minister is first of all a pastor before he or she becomes a chaplain. Both the pastor and the chaplain provide counseling and spiritual ministry to those in need. The key difference between the two offices has to do with where and how the services are offered, as well as who is the recipient. **The right language to use in reference to chaplaincy is "spiritual care" while in pastoral ministry the language is "pastoral care". Unlike the pastor, the chaplain cannot avoid serving as a shepherd of sheep of other religious pastures. He or she has to be available to all members of the educational institution he or she serves providing "emotional support, physical assistance, relational reconciliation, and spiritual encouragement (Paget 20-21). "Chaplains perform many of the same ministry tasks as other clergy, but their audience is much more culturally and religiously diverse" (Paget 18). For that reason, a chaplain is required to take specialized training pertaining to his or her area of ministry.**

## Qualification of an education institution chaplain

**The starting point of the work of the chaplain is God's call to ministry. The chaplain's relationship with God is of utmost priority. Chaplains should always take to heart that they are first of all ministers of the good news of the Lord Jesus Christ. A chaplain is a minister of the church in spite of serving in an educational institution. Educational institutions acquire or recruit chaplains from the Church, and for that reason, the minister who is also a chaplain is also accountable to the church that ordained him or her. "Ecclesiastical endorsement" is a key requirement for becoming a chaplain in most organizations (www.onetonline.org). Another point of concern is the chaplain's attitude towards persons he or she serves. This is the driving force that will result to the "concrete acts" that are performed for the persons he or she renders service (Switzer 10). The pastoral care offered by the chaplain is expected to be an expression of the agape love which is clearly expressed in the Bible when it says, "We love because he first loved us" (I John 4:19, ASV). Chaplaincy is about relationship with people as opposed to structures and organizations. Among the many areas of concern of a school chaplain includes the ability to relate easily with students, staff, parents and other institution's stakeholders. Chaplains should be good communicators and should also possess a sense of humor. The chaplain represents Christ in a community of religious, social and academic diversities.**

## Responsibility of an Educational Institution's Chaplain

The role of a chaplain in an academic institution as a means of promoting the presence of God in the school cannot be underestimated. **The chaplain's engagements include providing spiritual direction in the institution. That means he or she must possess both divine and pastoral authorities. A chaplain should be creative in developing acts of worship. The success in this area will be determined by his or her ability to cultivate the spirit of delegation. It is essential for a spiritual leader to involve others in the worship as well as other assignments under the domain of his or her office.**

Apart from preparing special acts of worship within the school, he or she is also a bridge between the school and the community within which the school exists. Since he or she is a Christian minister, the chaplain has the responsibility of creating good links between the school and the spiritual congregations affiliated to the school community. Compassion and respect for human beings are also characteristics that are expected to be part and parcel of chaplaincy office. This applies to everyone within the institution irrespective of their spiritual background. Chaplains are also required to cultivate a humble spirit as they interact with people of diverse background, **giving them an opportunity to make personal decisions. The "chaplain cannot decide for anyone how to think, believe, or act just Jesus did not force others to follow him. (Paget 8).**

**In relation to the chaplain's personal wellbeing, the chaplain should be careful with both physical and spiritual aspect of his life. Just as the authors of *The Work of the Chaplain* argues, "health and empowerment for the chaplain begins with self-care" Paget 113). A chaplain should cultivate habits for self-care such as having regular physical, sleeping well, eating a well-balanced diet, and other related good health related practices. On the other hand, his or her spiritual life should be a model to those he or she serves. An active prayer and devotional life is a requirement for every spiritual minister.**

#### Concluding Remarks

In conclusion, the chaplain key role in an educational institution has to do with serving as the **school's spiritual director. The services rendered by the office of the chaplain have to be inclusive in nature. A chaplain is expected to offer services to students, staff and members of the community where the school is located. He or she prays for the whole school and members within the community where the school is situated. It is his or her duty to "always exercise wisdom in choosing the appropriate ministry intervention for each situation." (Janet 8). In all circumstances, the chaplain should exercise integrity since he or she is a representative of God, the Church and the institution that has employed him or her.**

#### Works Cited:

**"Chaplain: Career Profile and Educational Requirements,"** <http://www.onetonline.org>. Date assessed. 24 September, 2015.

**"Function of a School Chaplain" Sacred Heart Catholic School. Date accessed. 14 September, 2015.**

Paget, Naomi K. and Janet R. McCormack. *The Work of the Chaplain*. Valley Forge, PA: Judson Press, 2006.

Switzer, David K. *Pastoral Care Emergencies*. Minneapolis, MN: Augsburg Fortress, 2000.

**"The Role of the Chaplain," Cambridge University Hospitals. Date assessed. 24 September, 2015.**

#### Link to Learn

Spiritual growth ideas from Point Loma— <http://www.pointloma.edu/experience/faith/spiritual-development/chaplaincy-ministries>

# The Role of the Teacher

Daryll Gordon Stanton

ANESA's Strategic Plan calls the Church of the Nazarene to put "holiness educational systems in place that facilitate the training and qualification of Nazarene leaders in all fields of service."<sup>1</sup> Nazarene educational institutions are responsible for ensuring not only that those it hires are qualified to teach the academic level they are assigned, but also that these teachers are the best-qualified people possible to teach their learners.<sup>2</sup> This implies both the institutions and the **teachers have a clear understanding of teachers' roles.**

The role of the teacher is foundational in the teaching-learning process. In their philosophy of education for Africa, Kiso and Stanton begin by asking: "What is the role of higher education in the Church of the Nazarene?" And thereafter, they inquire "Why do we learn?" But, before addressing the role of teachers one needs to understand the place of learners in the teaching-learning process. So, they must first examine: "What is the role of learners?" Their assertion is: "The learning experience requires students to absorb and understand the subject matter presented by the teacher." However, "This requires the student to critically assess the validity and basis of their own presuppositions in light of the teaching they receive." In this learning process, it is important for students to engage "with the life experiences and knowledge of other students" as well as contribute "to class discussions, whether in traditional or e-classrooms". Furthermore, "students are required to test their own beliefs and to build a firm foundation of knowledge to support their worldview. This, in turn, enables students to apply what they learn to their own community contexts in practical and relevant ways." Thereafter, in this context, the role of the teacher may be portrayed as providing "foundations and basic structures of knowledge within which students can engage creatively and constructively with the subject matter."<sup>3</sup>

Nevertheless, the role of the teacher needs to be viewed holistically in what Gregory referred to as the seven laws of teaching. While all are applied to teachers and learners, laws one and five relate more specifically to teachers.<sup>4</sup> Gregory calls Law 1 the Law of the Teacher. As Gregory holds, "A teacher must be one who knows the lesson or truth, or art to be taught. Teachers must know thoroughly and familiarly the lesson they wish to teach. They must teach from a full mind and a clear understanding."<sup>5</sup> This means that teachers have first mastered the subject content and are now able to transmit knowledge and experience in ways which stimulate learners' interests and encourage the learners' own minds to action. As Kiso and Stanton point out: "This includes striving, in collaboration with the educational institution, to ensure that students have access to the best resources possible: high-quality books and online resources."<sup>6</sup> However this must be placed in the context of Gregory's Law 3 - the Law of the Teaching Process. As Gregory asserts, "Teaching is arousing and using" the learner's mind "to grasp the desired thought or to master the desired art." This means teachers must "stimulate" their learner's "own mind to action". This requires the teacher to keep their learner's "thought as much as possible ahead of the teacher's expression", and to place the learner "in the attitude of a discoverer, an anticipator."<sup>7</sup> This means "the teacher should be able to listen to students' own experiences and see how they contribute to the learning environment."<sup>8</sup> When Derrick Meador wrote about the role of the teacher, he included the need for class management skills. As he shows, "This area includes organization, preparation, and student discipline." Hence, one must approach classroom management as "proactive not reactive." This requires teachers to have "the foresight to head a problem off before it becomes something bigger." As Meador points out, "Organization and preparation lay the foundation for instructional effectiveness." Thus, teachers must be "prepared for both the expected and the unexpected". Furthermore, "As disciplinarians, teachers lay the foundation for success on day one." Thereafter, they "drill procedures and expectations early and often". It is important for teachers to "hold their students accountable and handle issues quickly and effectively."<sup>9</sup> Teachers must maintain a conducive learning environment through effective management of noise, disorder or confusion.<sup>10</sup>

The role of the teacher is also one of being a good example in lifestyle, attitude and beliefs as well as mentoring others. This is essential for positive character formation in students and reflects the teaching style practiced by Jesus with his disciples.<sup>11</sup> Teachers need to consistently be good

examples for their students. However, mentoring is a special role of teachers. Again as Meador observes, "Teachers spend a considerable amount of time working with their students." And, "Because of this it is natural for relationships and bonds to form with certain students." However, "Every student is different. Some students simply require more attention than others. Those are the students with which we typically spend more time." Then, if "trust is formed...the teacher can step into the role of mentor."<sup>12</sup> And as Kisoi and Stanton observe, "During the mentoring experience, relevant foundational information is conveyed" to the learner by the teacher. Thereby, the learner is enabled "to participate in a creative process of critically engaging with the topic in the communal learning environment." Therefore, it is important for the mentoring process to be "compassionate and caring, modelling servant leadership, integrity, and discipline". Good mentoring also encourages learners to become engaged "in a lifelong learning process". The significance is the "mentorship of one's teachers enables the learner" to also "become a mentor and teacher to others, reflecting Paul's teaching in 2 Timothy 2: 2, so that the benefits of education spread beyond the individual to empower the community."<sup>13</sup>

Finally, the role of those teachers employed to serve in Nazarene institutions must include being committed to Christ as well as being respectful and sympathetic to the Nazarene ethos and doctrine.<sup>14</sup> Consistent with the mission<sup>15</sup> of the Church of the Nazarene, one Nazarene educational focus is Christian character formation. Revealing one's high level of commitment to Christ is a basic role of Nazarene teachers. The Manual of the Church of the Nazarene provides guidelines for teachers in Nazarene institutions. It makes it clear that the Church of the Nazarene is rooted in the biblical and theological commitments of the Wesleyan and Holiness Movements and is accountable to the stated mission of the denomination. Its teachers accept the role of guiding those who look to Nazarene educational institutions "in accepting, in nurturing, and in expressing, in service to the church and world, consistent and coherent Christian understanding of the social and individual life."

So teachers, what is your role in our Nazarene educational institutions? It is to:

(1) Provide foundations and basic structures of knowledge within which your students can engage creatively and constructively with the subject matter. (2) Master the subject content and be able to transmit knowledge and experience in ways which stimulate your learners' interests and encourage your learners' own minds to action. (3) Instill in your learners the attitude of being discoverers, anticipators. (4) Embrace class management skills in order to maintain conducive learning environments, including organization, preparation, and student discipline. (5) Strive to always be a good example in lifestyle, attitude and beliefs as well as looking for and accepting opportunities for mentoring. (6) Be fully committed to Christ as well as respectful and sympathetic to the Nazarene ethos and doctrine. — **Dr. Stanton's career profile** – An experienced pastor, missionary, church administrator and educator – A results orientated team player who values creativity and collaboration.

---

<sup>1</sup> ANESA, Looking to the Future: 2011-2015

<sup>2</sup> ANESA, Looking to the Future: 2011-2015, 9 & 21.

<sup>3</sup> Joseph Kisoi and Daryll Stanton, "A Philosophy of Education for the Church of the Nazarene in the Africa Region", *Didache: Faithful Teaching 12:2 (Winter 2013 - web version)*, p. 3  
<http://didache.nazarene.org>

<sup>4</sup> John Milton Gregory, *The Seven Laws of Teaching, Revised edition* (Grand Rapids, MI: Baker Book House, 1984). These include: 1. The Law of the Teacher, 2. The Law of the Learner, 3. The Law of the Language, 4. The Law of the Lesson, 5. The Law of the Teaching Process, 6. The Law of the Learning Process, and 7. The Law of the Review & Application.

<sup>5</sup> Ibid.

<sup>6</sup> Kisoi and Stanton, Ibid.

<sup>7</sup> Gregory, Ibid.

<sup>8</sup> Kisoi and Stanton, Ibid.

<sup>9</sup> Derrick Meador, "Role of the Teacher", <http://teaching.about.com/od/pd/fl/Role-of-the-Teacher.htm?>



utm\_campaign=list\_teaching&utm\_content=20150223&utm\_medium=email&utm\_source=exp\_nl

<sup>10</sup> Kiso and Stanton, Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Meador, Ibid.

<sup>13</sup> Kiso and Stanton, Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> The mission of the Church of the Nazarene is to make Christ-like disciples in the nations. *Manual of the Church of the Nazarene 2009-2013*, 176.

---



John 13:12-15 (NIV)

**“When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.”**

# The Role of the Registrar in Higher Education

Stanley M Ngqwane

After sending your job application, you are invited to report to the recruitment office for a job interview. You have finished your tertiary education but are not experienced. You are only armed with your degrees and diplomas for the job market. Your certificates are the only evidence to convince the employer that you can do the job and that you are the right candidate to be **considered. The recruitment officer commits to the organization's trust in you based on a paper.** Your academic achievement hence knowledge and skill are authenticated by your academic papers. These certificates when awarded by a recognized institution of higher learning are your only hope to secure yourself a position in the job market. The awarding institution confers the degree to those who have successfully completed a course of study to the satisfaction of the Senate. Behind the training of individuals there are officers who are employed by institutions of higher learning to be custodians of the quality of the education offered. Among these officers is the Office of the Registrar. The Registrar has oversight on academic issues, human resources, legal and records and related administrative roles.

Any establishment that has to succeed needs proper organization and planning to realize its objectives. This is no exception with institutions of higher learning. Institutions of higher learning have as their main business delivering higher education. Staffing and job descriptions are developed to suit the needs of this main business. It is upon its organization and structuring that a university functions well. The world develops trust in the institution, hence trust their product, based on that functionality. Graduates from such institutions present their academic credentials with boldness. The role of the Registrar can be viewed as that of upholding and facilitating the implementation of standards in higher education. This role can be identified in a number of responsibilities in which the Registrar functions.

*Academic function* - **The academic function includes students' applications, registration and maintenance of their demographic data as well as examinations.** Institutions of higher learning have set standards regulating all practices within the institution. The enrolment of students is based on pre-determined standards. **The Registrar's role during admissions** is to ensure students who are admitted meet set admissions standards.

**The Office of the Registrar keeps and maintains data on all admitted students. Students' examinations and publication of results are activities done under the supervision of the registrar.** The Registrar monitors and ensures administration of all the examinations in accordance with the university set standards as well as the processing of the results and transcripts.

At the end of a program of study, the Registrar authenticates by signing the degrees and diplomas together with the Vice Chancellor on behalf of the Senate. These practices when well monitored and followed enshrine the academic integrity of the institution ensuring a proper development of the human resources.

*Administrative Function* - The Registrar acts as the secretary to the Board of Governors and its Subcommittees, and may also serve the Council and Senate of the University. As secretary to major university committees, the registrar prepares for meetings, and takes and keeps records of committee proceedings. Minutes are very important for planning purposes. The responsibility of the registrar is to provide information on issues deliberated upon and status on implementation of committee resolutions. Proper taking and keeping of records determines how well the university is organized in its functions. The Office of the Registrar is also responsible for the review and publishing the University Calendar and the Almanac. These documents aid the proper organization and **implementation of the university's activities.**

*Human Resources* - Proper recruitment of university personnel follows fair and equitable employment of staff. The Office of the Registrar exists to facilitate the recruitment of the right candidates for placement in various positions. The integrity of the institution as a fair and equitable employer owes to the integrity of the Office of the Registrar and related units. An institution supplied with suitable human resources is the basis for success in rendering the

**institution's services with excellence. Well maintained employee records promote compliance with statutory regulations and fair practices.**

*Records and Legal Matters* - The Office of the Registrar is the custodian of the University Constitution, Statutes and other statutory documents. The office may keep documents concerning external relations including – contracts, memorandum of understanding (MoU), accreditation documents, student files and certificates. The registrar may also keep the Academic Policies and such other related statutory documents. The keeping of records aids the preservation of **information for future use. The organization of the university's record keeping system** establishes the efficiency with which the institution carries its obligations. Records also aids with improving compliance as monitoring becomes enabled.

Links to Learn

How to take minutes at a meeting: <http://www.effectivemeetings.com/meetingbasics/minutes.asp>

**"Academic calendars are systems by which you define the landmark dates that drive much of the day-to-day business at the academic institution. Each academic calendar contains cancel, withdrawal, and drop deadlines along with other landmark dates that vary, depending on the academic calendar type."** [http://docs.oracle.com/cd/E29376\\_01/hracs90r5/eng/psbooks/lsfn/chapter.htm?File=lsfn/htm/lsfn09.htm](http://docs.oracle.com/cd/E29376_01/hracs90r5/eng/psbooks/lsfn/chapter.htm?File=lsfn/htm/lsfn09.htm)

**Most of the institutions on the region have an academic calendar. The REC's office would appreciate receiving a copy whenever you publish a new one. It will help the REC with travel planning as well as providing a prayer and encouragement schedule as he sees your busy or stressful times throughout the year.**



# In the Word: Section One



## Be Transformed

Greg Crofford

Romans 12: 1-2

*"Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."*

*We live in a time when — now more than ever — God needs people who refuse to conform to the downward pull of culture. Paul knew that conformity was deadly. He wrote in Romans 12:2a — "Do not be conformed to the pattern of this world, but be transformed by the renewing of your mind."*

There are only two options: Either we will conform or we will be transformed. The work of God in Christ in our world is one of transformation, mediated by the gracious activity of the Holy Spirit. Transformation in our churches, communities and nations is the **overflow of God's sanctifying** work in the heart of every believer. It begins with us. Yet this work of God touches not only the **way we feel but the way we think. Paul called this the "renewing of your mind."** It is here that Christian educators are the instruments of the Lord. Through godly instruction informed by our Wesleyan-Holiness understanding of Scripture, we are catalysts for the transformation of the outlook of our students, inculcating the optimism of grace. What a privilege, and what a responsibility.

Thank you for your tireless and sacrificial work for the Lord and the church, through the vital ministry of Nazarene higher education. Your work is transformational! Through education and with great joy, let us keep making Christlike disciples who change the world.

## Education Leadership and Submission to God

Patrick Mburu Kamau

Proverbs 16: 3

***"Commit to the Lord whatever you do,  
and he will establish your plans."***

Various issues are expressed in this verse which include committing to the Lord whatever we do. Godly thoughts are realized through continued fellowship with Almighty God. Godly works are the greatest concern to which the Proverb refers - **our plans and actions being committed to God's** grace through total submission. Our daily concerns should be aligned to the providential care of God. The Proverb reminds us of the need to roll our works, burdens and cares upon Him.

Great leaders are never tossed around, put into a hurry, or dominated by disquieting fears and **worry because they are familiar with "Your will be done" (Matthew 26:42). People in an** educational setting should be aware that honesty and piety are key areas in leadership. They are developed by giving our work and burdens to God through prayers and petition.

God establishes the work, thoughts and plans committed to Him. Leadership and educational services should be done as unto the Lord, since they spring from the Holy Spirit.

The Lord Jesus reminds us in the words of the Proverbs that we must commit our thoughts and **plans, in a sense of trust and submission, to God's will. Wise people discern their purpose from** God and make godly plans fulfil it.



## Learn the Word of God

Antero D. Fontes

2 Timothy 3:16-17

*"All Scripture is God-breathed and is useful  
for teaching, rebuking, correcting and training in righteousness,  
so that the servant of God may be thoroughly **equipped for every good work.**"*

Paul addresses to Timothy, a man of his confidence, mention of "difficult times" that will come (2 Tim. 3:1, NASB). The Apostle Paul as a prophet states that there will be opposition to "the truth" **aided by two deficiencies, a "depraved mind" and a "rejected... faith" (2 Tim. 3:8, NASB).**

Then Paul reminds Timothy of his training that involved the teaching and life of the Apostle (2 Tim. 3:10, NASB). He saw the difference between Paul and others. Paul's exhortation based on the fact "to continue in the things" already learned combined with the knowledge of the Old Testament that **gives "wisdom that leads to salvation through faith" which is based and inspired** by Jesus Christ (2 Tim. 3:14-15, NASB).

For the teacher, it is important to become familiar with the Bible. The New Testament should help us to figure out the Old. Both illuminate how to perform the work to which God has called us. Our understanding and our faith must rest on the Word of God. Because it is inspired by God himself, we can rely on the authentic truth.

Before having an impact on the audience or our "disciples," the Scripture has to teach us, convince us, correct us and instruct us in righteousness. Our lives should reflect the good doctrine to which we have adhered. Faced with many false teachings, we are also confronted with false miracles, false conversions, and false manifestations of faith. Without living more deeply in the Word of God, we will not be able to teach with authority and timeliness.

## Understanding Wisdom

Elijah King'ori

James 1:5-6

*"If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind."*

When I was a little boy, my dad told a story of a wise African man that had two sons. He gave each of them an egg and instructed them to go out and identify a secluded place where no one could see them, and then break the egg. The first one went out into the bush, and making sure no one was watching, he broke the egg and rushed back to his dad emptyhanded. The second son also got into the bush, but was very uncomfortable with the idea of breaking the egg. Although his eyes could not see anyone, he had the feeling that someone invisible was watching on him. He moved down the valley into a cave and situation was the same. So he walked back to his **father still holding the unbroken egg and said, "Dad, here is your egg. Every place I went, an invisible being was watching me and so I could not break it."** The father commended the second son for being a wise man.

James 1:5-6 teaches a type of wisdom that will help us to overcome trials and temptation (*Read James 1:2-4*). The leaders of the church, especially those in the education sector, need to know **the difference between knowledge and wisdom. As Jimi Hendrix says, "Knowledge speaks, but wisdom listens."** Wise leaders are good listeners. When wisdom is applied appropriately, it goes before the aspect of accumulation of information. It demands faith and healthy reverence to God.

**"Wisdom is to live the present, plan for the future, and profit from the past"** (unknown source). Wisdom will enable us to ride the trials of life to a new spiritual leadership height. We acquire wisdom when we acknowledge the presence of God (by faith) in every situation. When we recognize that the Lord is watching over us in every situation, that is wisdom.

# Administration



# Education: The Bones of the Body

Balibanga Katambu Jacques

The Church of the Nazarene is a denomination of local churches organized in districts, composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church. The Church of the Nazarene is committed to a representative form of government with built-in checks and balances. As one church leader said, "We believe in strong leadership, but the people have the last word."

The relationship between the local church and the district has learned to balance a program which helps the Church of the Nazarene to accomplish his mission: to make Christlike disciples in the nations. That program involves three ministries: the ministry of evangelism which brings new blood into the system; the ministry of education which is the bones that give structure, and the ministry of relationships which forms the nervous system that keeps us in touch with the joys and hurts of each other.

## Education and clergy development

The Church of the Nazarene believes that education is one of the pillars of Christian life which is fundamental to discipleship. The ministerial development of any individual is a joint effort on the part of several partners/stakeholders in a process which is on-going. The partners include: the individual, the family, the local church and its leaders, the district and its leaders, the educational provider and instructors and mentors. The local church and the district should seek to support the individual in any way possible through prayer support, ministry opportunities, and educational budget payments, and so on. We believe that education should exercise a formative influence upon the lives of those called into ministry. Our ultimate aim is Christlikeness.

To help the local church to accomplish its mission, the District Ministerial Board cooperates with the district superintendent and the regional education office through the Course of Study Advisory Committee in seeking ways to encourage, aid, and guide the candidates from the local churches, who are pursuing validated courses of study in a Nazarene college/university or seminary. The ministry of education involves a "comprehensive curriculum." for ministerial education. The Ministerial Studies Board helps to determine the substance of the course of study and regularly is asked to evaluate it. Each member, every local church and each district have the same opportunity and privilege to take classes or workshops to learn more, and they are led by the same rules. The Church of the Nazarene is unique in this structure.

## Conclusion

We believe that an adequate building is necessary for a great work, however, it is far more important to have people who are willing to work. We believe in providing opportunities of service, ministry and education for every person who desires to participate in God's kingdom. The pastor's job is "to prepare God's people for works of service" (Eph. 4: 12). The leadership, organization, and membership of the local church must be infused with the proper spiritual attitude. It is the attitude of unity as mentioned by the apostle Paul in his epistle to the Ephesians when he said "...Make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4: 1-6).

## References

Leslie Parrott, Sr., *What every Nazarene Board Member Needs to Know*, Kansas City, Nazarene Publishing House, 1995, p.9.

ARCOSAC, Sourcebook for Ministerial Development: Africa Region Manual Extension 2003-2006, Florida, 2003, p.7

## Links to Learn:

The current Manual is available online: In English:

<http://nazarene.org/sites/default/files/doclib/manuals/Manual%202013-2017%20-%20English.pdf>

In French: <http://nazarene.org/sites/default/files/doclib/manuals/Manual%202013-2017%20-%20French.pdf>

In Portuguese: <http://nazarene.org/sites/default/files/doclib/manuals/Manual%202013-2017%20-%20Portuguese.pdf>

Russell Lovett & Russell Frazier, J., Administrating the church, Nazarene Theological Institute course, Africa Region,

<http://whdl.org/sites/default/files/publications/TP301%20Church%20Admin%20Teacher.pdf>

The most recent Sourcebook is available on the Education and Clergy Development page of the Arica Regional website.

[https://churchofnazafrica.publishpath.com/Websites/churchofnazafrica/images/ARSOOMD\\_2015.pdf](https://churchofnazafrica.publishpath.com/Websites/churchofnazafrica/images/ARSOOMD_2015.pdf)

**“Teaching for transformation of character and ministry  
is the most difficult of all teaching challenges.”**

Judith E. Lingenfelter and Sherwood G. Lingenfelter in *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (p. 96)

# Faculty Development

Rodney L. Reed

So, you want to know about faculty development? Great! Let's talk!

Faculty development can be defined as "the acquisition of enhanced knowledge and skills through a planned and deliberate learning process" for the faculty of an educational institution.<sup>1</sup> It is "a vehicle that brings academic or professional changes to the staff through various activities designed to build capacity of the staff leading to more productivity."<sup>2</sup>

Faculty development is important for the success of any educational institution. Faculty members who have enhanced knowledge and skills through professional development activities will deliver **a better educational experience for the institution's students**. It is an important ingredient in preventing burnout among faculty. A growing faculty member who is learning new things will be a better faculty member. Furthermore it is key to the accomplishment of the mission of the institution and its aspirations toward excellence.

One does not need to look very far for a biblical basis for faculty development. The rather famous **verse in Jer. 29:11 can suffice: "For I know the plans I have for declares the Lord, plans to prosper you, not to harm you. Plans to give you hope and a future." I believe God's good plans include the "intellectual and spiritual prospering" of our faculty!** Many faculty members feel unprepared for their teaching assignments. They may have joined your theology faculty because they love bible classes, but find themselves teaching church administration and pastoral counseling as well—and they don't feel prepared for it! Others may be teaching in their areas of expertise but are now using the same old yellow lecture notes from 10 years ago. They have not encountered a new thought in 10 years and hence have been dishing out the same stale stuff for all that time! With the coming of the digital age, it is much easier for persons to find resources to upgrade themselves, but still it is important for the institution to come alongside these persons and assist them with opportunities to grow and develop themselves.

Faculty development can take many forms. Among them are the following:

- Internal seminars, conferences, workshops, symposiums. These are normally organized and offered by the institution to groups of staff, including faculty.
- External seminars, conferences, workshops, symposiums.
- Evening courses: In some cases the institution may allow staff to leave their places of work early to attend evening courses.
- Tuition Remission within the institution: The institution may extend tuition remission to **staff who have been admitted into the institution's programs to pursue a course of study**.
- Tuition Support outside the institution: The institution may also provide support to academic staff members to pursue formal education in other institutions. This may come in the form of study leave, leave of absence, sabbatical leave or some other provision which will enable the faculty member to further his/her education.

Among the key objectives of faculty development should be:

- To assist the academic and professional development of the faculty through the acquisition of enhanced knowledge and skills.
- To enhance quality performance of the faculty in their current jobs and roles and to maintain and improve both individual and organizational effectiveness, efficiency and success.
- To provide support for faculty career advancement leading to increased job satisfaction. This helps the institution to achieve its objective to attract, motivate and retain qualified academic staff.
- To prepare faculty for possible upward or lateral movement within the institution.
- To maintain a pool of well-trained faculty to meet the future needs of the institution.
- To improve and develop the ability of the faculty to initiate and respond to change positively whether internal or external.
- To improve the quality of education within the institution.<sup>3</sup>

It should be clear to everyone in the organization that the primary responsibility for faculty development lies with the faculty member him/herself. And each faculty member should maintain a record or portfolio of his/her professional development activities. The institution is merely coming alongside the faculty member to assist with the professional development goals of the individual faculty members, departments, and the faculty as a whole.

Depending on the size of your institution, there may be a need to establish a faculty development policy and a faculty development committee. The policy will include many of the elements being discussed in this short essay: Definition of Terms, Goals and Objectives, Procedures, and Criteria for Selection among them. A faculty development committee should have a membership from the various academic departments of the institution. (You may even have one committee administering the professional development support of your institution for both academic and non-academic staff. **In such a case the representation of the "Staff Development Committee"** should be representative of all the staff of the institution.) The terms of reference of such a committee should be:

- To assist the institution in creating a strategic plan for staff development.
- To create and periodically review staff development policies.
- To apportion and account for funds budgeted for staff development.
- To meet at least quarterly to consider staff development requests.
- To select the candidates who are to benefit from the scheme.
- To monitor the performance of candidates who benefit from the scheme.
- **To provide regular reports to the institution's management on staff development.**
- To deal with any other matters pertaining to staff development.<sup>4</sup>

Funding faculty development is a crucial issue. Most institutions, while believing in the importance of faculty development, find it difficult to set aside enough funds to support these kinds of activities. **And even when you do have a faculty development fund, it is often tempting to "raid"** that fund when emergency needs arise elsewhere within the institution. The temptation to do this should be resisted. For those of us in administration, our actions speak louder than our words about our true priorities. Faculty will know how important their professional development is to administrators by how well the administrators guard the professional development kitty and ensure its proper use! **Don't neglect looking for external funds to support your faculty development objectives.** Finding those funds and using them to support your faculty can be a great morale booster!

If your institution does not yet have a faculty or staff development budget, make it your goal to **build it into next year's budget.** Once it is there, ensure that it is used for the purpose it was created and used strategically. Perhaps your institution does not have the resources to send someone to the UK for a PhD program. But hopefully you can at least plan for an all faculty workshop within your institution with an external facilitator. Sometimes even internal facilitators can be effective, but most often it is best when faculty hear from someone outside the administration or the faculty.

If your institutional budget is robust enough to support individual staff development requests (e.g., to send a faculty member somewhere for training or for formal study or to present a paper at a conference or to write a book), then the institution will need a mechanism for determining which requests get funded and which ones will not and to what extent the selected ones will be funded. Within the Faculty Development Policy document, there should be clearly laid out procedural guidelines on how faculty can access and apply for professional development funds that the institution might have. It is important that these procedures are clear and fair to all.

Also within the Faculty Development Policy should be a comprehensive set of criteria for the Faculty Development Committee to use to guide them in their selection process. Every effort should be made to ensure that the application and selection process is free of corruption, fair to all and transparent. Few things will break down the morale of the collective faculty or staff of an institution more quickly than for them to see the administration of the institution or the Faculty Development Committee showing favoritism to certain staff members in the awarding of professional development support. That is why it is best to have broad representation of the various departments of the institution represented on the Faculty Development Committee. Among the



criteria that the Faculty Development Committee should use to select to award professional development support are:

- **Relevance to the staff member's job and personal development.**
- **Relevance to the institution's priority needs and strategic objectives.**
- Ability of the affected department to release the staff member for the professional development activity.
- Cost effectiveness of the activity/training.
- Availability of resources of the university.
- Member of staff must have worked for the institution on full time basis for a minimum prescribed period of time.

If the support to an individual faculty member is significant, it may be advisable to draw up a bonding agreement between the faculty member and the institution to legally bind the faculty member to serve the institution for a prescribed period of time following the professional development activity in order to ensure that the institution receives adequate benefit for supporting that professional development activity.

If your institution is just getting started in thinking about how to do faculty development, these **"Start Up Action Points"** are where I would recommend that you begin:

Start Up Action Points:

1. **Build faculty or staff development into your institution's strategic plan.**
2. Establish a faculty or staff development budget.
3. Establish a faculty or staff development committee.
3. Establish a faculty or staff development policy that is formally approved by the institution.
4. **Make a plan for this year's faculty development activities and be committed to it.**
5. Ensure a staff member—even if it is you!—is responsible for executing the plan.
6. **Reserve some money for "unexpected opportunities" that you did not plan for but seem too good to pass up, like attending a workshop, presenting a paper at a conference, or facilitating an unexpected guest speaker to speak to your faculty.**
7. Be fair and consistent in adherence to your faculty development policies. Do not show favoritism in awarding financial support. Having qualified, competent and fully engaged faculty is crucial to the fulfillment of the mission of any educational institution. A faculty development strategy is a key mechanism to ensure that you have that kind of human resource at your institution.

God bless you as you seek to develop your team of faculty!

---

<sup>1</sup>Taken from the Africa Nazarene University Staff Development Policy, an unpublished policy document for use internally within the administration and staff of Africa Nazarene University.

<sup>2</sup>Ibid.

<sup>3</sup>These are largely taken from the Africa Nazarene University Staff Development Policy, pp. 2-3.

<sup>4</sup>Ibid. 2.

Links to Learn:

Typing "faculty development resources" into a search engine comes up with an abundance of sites to check out.

Here are two –

**"Distinguished thoughts on teaching"** - <http://teaching.berkeley.edu/distinguished-thoughts-teaching>

One of the thoughts: "Why should students try hard, and then harder, if their teacher is not doing the same, with passion and (this is so important) pleasure? I take my work to be just a token of respect, both for who they now are and where they can go—which is always further." (Kevis Goodman English, 2005)

"Six ways to make lectures in a large enrollment course more manageable and effective"  
<http://teaching.berkeley.edu/large-lecture-classes>



Your African heritage is your endowment, but your moral responsibility is to realize your destiny through service to the community.

Reuel Khoza (*Attuned Leadership*, p. 146)

Knowledge without wisdom is like water in the sand.  
~ Guinean proverb

# The Importance of Regular Faculty Reviews

Daryll Gordon Stanton

## Introduction

This essay stresses the importance of regular faculty reviews for the continuing advancement of our educational institutions. How does the college dean know he/ she has the right team of teachers to facilitate the teaching/learning process of the institution? An appropriate answer will **begin by examining the institution's strategic plan, aligning it to ongoing faculty orientation, and various forms of evaluation of the faculty members.**

## **Faculty Reviews Arise from the Institution's Strategies for Success**

Instruction and the faculty providing it need to be strategic. For example, the members of faculty **at Africa Nazarene University (ANU) are currently guided by the University's 2013 – 2017 Strategic Plan.** The Religion and Community Development Department faculty was assigned 22 strategies to help the University achieve its objectives by 2017. Several are related to review of current curricula and development of new curricula. Other strategies are related to faculty-student interactions and student transformation. Still others relate to student services, including helping find suitable reading materials and even scholarship funds. Some strategies relate to interactions within the University **as well as with the university's constituency and partners.** Faculty reviews arise from these strategies, and faculty members are held accountable for helping the University fulfill its strategies.

Annual plans need to be developed based on the strategies assigned by the institution. The plans also need to be aligned with timelines set by the institution. Individual faculty members are assigned/ accept roles within the plans consistent with their interests and abilities. However, it is generally easier to allocate full time faculty roles than it is to allot part time faculty roles. Nevertheless it is important to directly involve as many faculty members as possible in fulfilling **the institution's strategic plan.** For example, all full time ANU staff annually develops several objectives with corresponding tasks and appropriate indicators aimed at assisting the various departments in meeting assigned strategies. **Progress on achieving the institution's objectives** needs to be reviewed several times each year, including mid-year updating and end of the year assessments. Institutions working primarily with part time faculty need to find creative ways of including part time faculty in the achievement of their strategies. ANU employs numerous part time faculty and finds it helpful to include them in its ongoing orientation and development activities. Likewise the strengths and weaknesses of part time faculty are assessed by program coordinators with the aim of enabling them to make significant contributions.

## **The IBOE's 4-Cs as Critical Outcomes to Evaluate**

The Church of the Nazarene's International Board of Education and the institutions under its umbrella are committed to education of the whole person. This requires a holistic approach to the teaching-learning process which includes: content, competency, character and context. These 4-Cs provide the critical areas of outcomes to evaluate teaching and learning. Faculty labor within their contexts to fulfill three familiar educational objectives in education, producing learning change in these areas:

1. Knowledge, what one knows - the cognitive domain,
2. Attitude, what one feels - the affective domain, and
3. Behavior, what one does - the psychomotor domain.

**Frequently these are summarized by three words: "know", "be", and "do", representing the kind of person the learner should be, what the learner should know, and what the learner should be able to do. Faculty reviews arise from their students' development in these three areas. In their article "A Philosophy of Education for the Church of the Nazarene in the Africa Region", Kiso and Stanton apply this to the African context. They ask: "What are the features of an education that will help Africa?" They note that "quality is essential". Nazarene faculty must overlook this quality emphasis in their "haste to educate as many as possible as quickly as possible".**

## An Ongoing Orientation that Matches the Faculty with the Educational Institution

Providing all faculty members, whether full time or part time, an initial orientation is essential to their success in the institution. Smaller institutions that rely totally on full time faculty may only need occasional initial orientation if faculty members remain for a long time. However, other institutions will need frequent initial orientations, especially those that heavily rely on part time faculty. New members need to understand what the institution is about and, particularly, what their specific role is in order to maintain unity and cohesiveness. Many new faculty members will have received their education or been employed elsewhere and need to understand how your new institution differs and then how to integrate into it. In order for our educational institutions to strive for excellence, they must require all faculty members to have the requisite skills to facilitate learning. However, many faculty members have training only in their field of expertise but do not have formal training in the teaching-learning process. Thus, initial orientation in good pedagogical practice is also essential. A postgraduate diploma in pedagogy has been developed and must be completed by all new full time ANU faculty members within their first two years of service. This diploma is a fully accredited postgraduate credential provided as part of the ANU professional development of its faculty members. The program assesses faculty in seven areas:

1. Understanding of the ANU mission, vision, and history,
2. Understanding of the policies and procedures of the University,
3. Basic knowledge of and appreciation for the Church of the Nazarene and how it fits within the larger Christian Community,
4. Understanding and proficiency in what it means to be a faculty member of ANU,
5. Integration of faith and learning in their subject areas,
6. Facilitation of effective teaching and learning **on the University's e-learning platform (eNaz), use of the University's computer-based teaching-learning management platform (CAMS,) and the use of the University's research creativity tool (Turnitin), as well as**
7. Contemporary pedagogical skills requisite for higher Christian education.

Nevertheless, dynamic institutions experience frequent change. Thus, periodic ongoing reorientation must follow the initial orientation. For full time residential institutions this could be done at least at the beginning of semesters/ terms. At ANU ongoing reorientation is in the form of frequent faculty workshops with no less than six per year, corresponding to its six sessions. But, sometimes ten or twelve workshops per year are required due to major changes in the University. Many times the training is only acknowledged by faculty members signing in for the particular workshop, while other times certificates of successful completion are awarded. However, institutions that primarily provide distance learning and employ many part time faculty members may need to offer these workshops at other venues, such as in conjunction with zone and district church activities. Nonetheless, some level of assessment needs to be required to assure faculty members value the training.

## Institutional, Peer and Personal Evaluations

The assessments already mentioned focus more on a broader institutional development and evaluation. In addition, institutional leaders may also carry out an extensive periodic review of **the faculty member's teaching**. In colleges with few fulltime staff, relying heavily on pastors as part time teachers, such reviews may need to be conducted by zone leaders and other district leaders. Nine basic areas relate to:

1. Preparation of schemes of work and the lesson plans,
2. Provision of individualized attention and instruction,
3. Professional class presentations,
4. **Maximum learners' participation,**
5. **Learners' mastery of content,**
6. **Wholesome teacher's personality,**
7. **Balanced learners' work and teacher's records,**
8. Competent class management, plus
9. Appropriate lesson conclusions and evaluations.

**Periodic peer evaluations are also important ways to review the faculty member's teaching.** However, adequate guidance of peer evaluators is necessary. This exercise needs to be systematic, professional, collegial, collaborative, and motivating. College-level teaching may generally be peer evaluated in five areas:

1. Lesson planning,
2. Use of the lesson plan,
3. Presentation of the lesson,
4. Follow up evaluation, and
5. General teaching skills.

A third assessment tool is the faculty portfolio. The faculty member compiles a document revealing his/ her teaching portfolio. However, institutional expectations are of great importance. Will the portfolio be created for self-improvement and personal growth, or for personnel decisions? It is important for institutions to develop formulas for the evidence of the teaching performance they seek, and then use these in determining teaching effectiveness. Based on these formulas, faculty portfolios may weigh differing levels of importance to student questionnaire ratings, use of syllabi, curricular developments, teaching-learning philosophy, teaching-learning methodology, levels of student learning. Such differing criteria determine the items that would be included in their portfolio.

### Student Evaluations

In addition to the institutional, peer and personal evaluations, it is also helpful to engage the learners in assessing the ongoing teaching-learning process. The most frequent is the end of term assessment. It is useful for both traditional classes and intensive classes. Many times students are asked to fill a questionnaire when they submit their final exam paper. Frequently, these are analyzed by the faculty member, but if classes are large this can be time consuming. Sometimes another staff member does the analysis and provides a summary report. ANU requires this assessment before students can access their final grades from their student portal. Students provide information in several important areas:

1. Models good Christian character,
2. Faithfully attends the class sessions and is punctual,
3. Demonstrates mastery of subject matter,
4. Is available for consultations,
5. The syllabus is clear,
6. The introduction of objectives is clear and they are relevant,
7. Adequately covers the syllabus within the specified time,
8. Integrates class content with Christian faith,
9. Is confident and approachable when interacting with students,
10. **Encourages and appreciates students' participation,**
11. Evaluates and provides feedback of assignments promptly.

For this tool to be helpful in determining teaching ability over a period of time, both faculty members and their supervisors need to analyse the assessment data. However, this evaluation is conducted too late to make corrections for the particular class.

Another, and very effective, assessment is carried out at midterm of the more traditional classes. It includes student feedback at an early enough point in time to make appropriate adjustments in class management. Students may simply be asked if:

1. The intended learning outcomes are easy to understand.
2. The intended learning outcomes are being met.
3. The material is well-organized and well-prepared.
4. The pace of the class allows time for notes and understanding.
5. Students are given time to ask questions about new concepts.
6. Homework helps the student understand and work on new material.
7. Tests represent what students should learn from the class.
8. The textbook and other materials help the student understand the main concepts.
9. The teacher is enthusiastic and interested in the class.

10. The teacher has a positive attitude toward the students.
11. The teacher is available during scheduled office hours.
12. The teacher can explain new concepts and help students solve problems.
13. The teacher motivates the student to understand and apply material.
14. The teacher prepares well for classes and is conscientious about teaching.

Another, often neglected, student assessment **of an institution's overall teaching-learning** process requires a survey of the alumni. This may begin at graduation where they may be surveyed to discern the level they perceive themselves to be personally and professionally. Are they confident they know what they should know about their profession? Also, are they poised to do the things their profession demands of them? A similar survey should also be done five to ten years after graduation. However, this survey should also include others who live and work closely with them.

#### Summary and Conclusion

Regular faculty reviews are essential for the continuing advancement of our educational **institutions. It is important for these reviews to arise from the institution's strategies for success.** Also, the International Board of Education's 4-Cs serve as critical outcomes to evaluate the teaching-learning process. Furthermore, reviews need to be based on an ongoing orientation that matches the faculty holistically with the educational institution. In addition institutional, peer and personal evaluations as well as student evaluations need to be conducted on a regular basis to assure adequate teaching and learning in our educational institutions. While student evaluations can easily be completed in both traditional and distance learning modes, institutional and peer evaluations will require significantly more planning and cooperation with part time personnel in institutions with primarily the distance learning mode.

# How to Run a Meeting

Balibanga Katambu

## Introduction

Meetings are an effective way to bring people together to increase communication effectiveness and achieve results. There are many ways to run a productive meeting, but three styles have a certain archetypal feel to them: Robert's Rules of Order, Consensus Process, and Dynamic Facilitation. Running an effective meeting is not an easy task, but one every person in a leadership position should master. The meeting is the basic activity any organization uses to conduct business.

The bylaws and constitution are used to govern the business of the organization. The Special Rules in the Manual of the Church of the Nazarene have a statement which confirms for Nazarenes a parliamentary procedure: "The meetings and proceedings of the members of the Church of the Nazarene...shall be regulated and controlled according to Robert's Rules of Order for parliamentary procedure." (*Manual of the Church of the Nazarene* 55).

## Running a meeting

A board meeting officially begins when the Chair calls it to order. If a quorum is present at least half of the members the board is ready to do business. The number of members depends on the approach for staffing your Board.

## The Chair

All meetings are facilitated by a chairperson. He or she usually sets the meeting agenda and controls/ monitors the discussion at the meeting to make sure that everybody who wants to **participate gets a chance to voice their opinions. The Robert's Rules of Order help the Chair to maintain order, allow full discussion of all items on the agenda and get through all agenda items in the allotted meeting time.**

## The Agenda

The first step in improving meetings is to improve meeting agendas. Each meeting should have an agenda, preferably one developed prior to the meeting. It should be sent to participants in advance, if possible. If an agenda has not been developed before a meeting, spend the first five minutes of the meeting writing one on a flipchart. The agenda should provide clear and complete information about the meeting to the attendees. To achieve clarity, your agenda should include the meeting date, time, place, purpose, and list of topics, time allocated for each topic, the person responsible for each topic and outcomes expected.

An agenda usually contains the following elements: Call to Order, Roll Call, Reading/Approval of **Minutes, Officer's (and others) Reports, Committee Reports, Unfinished Business, and New Business.**

The following items are good practice "housekeeping" agenda items that normally take five minutes or less at the start of the meeting: Check attendees and apologies, validate the agenda, approve the minutes of the previous meeting, and check for new or urgent business, correspondence received or sent and to check open action items. If your meeting runs over time, you will not get to the items at the end of your agenda. Place the items at the end of the agenda **that are less critical, that can be carried over if you don't get to them.**

## Making a Motion

The basis of discussion at a meeting is a motion. A motion is a brief, precise statement of a proposed action (Leslie Parrott 56). A motion is used to discuss a new item of business. It is introduced on the agenda, and can also be suggested at the meeting. A motion is announced or put forward by an eligible meeting participant for the purpose of focusing the discussion. Each **motion must have a "mover" the person who makes the motion and a "second" who shows that**

there is some support for the motion for the meeting participants. This procedure keeps the group from spending time on some matter that is the concern of only one person.

Discussion follows the clarification of the motion. In many circumstances, the motions are in writing and shared with the Chair, to assure that everyone is clear about the discussion. If there is need, the Chair calls for the secretary to read the motion so all minds are clear. When a motion is **"put on the floor" for discussion by the participants, that discussion must focus on the substance** of the current motion. Another motion cannot be introduced while there is a motion on the floor. **Once a motion has been introduced, it is the chairperson's responsibility to maintain a list of** speakers to manage the discussion in an orderly manner. In discussion, the chairman must be someone who can hear everyone since hearing enables us to socialize, work, interact, communicate and even relax. Good hearing also helps to keep us safe, warning us of potential **danger or alerting us to someone else's distress. Our hearing provides us with an enormous** source of information.

The board may do several things with a motion under discussion: The motion can be passed as stated, or the motion may be amended by a vote of the board. An amendment is another motion that is used to change, by adding, subtracting or completely changing the main motion under discussion. When the amendment has been moved and seconded, all subsequent discussion must be on the substance of the current amendment. Alternatively, the motion may be tabled. Normal discussion or debate at a meeting may end in one of several ways. If a meeting participant feels that the decision and vote on a motion needs to be delayed for whatever reason, that person can **move to "table" the motion. A meeting participant must be recognized by the chairperson** in order to table a motion and cannot request this action at the end of a speech. Generally a specific time limit is mentioned when tabling the motion so as not to leave the motion dangling. A motion to table requires a simple majority vote. The discussion allowed after a vote to table is only about the length of the tabling. In brief, the motion may be tabled for future reference. Or the motion may be tabled indefinitely, which means the motion is dead, and the motion may be referred or committed: A motion to refer or commit is used to send a question before the meeting to a committee to have further investigation of questions raised. The motion requires a second and debate can occur, but only on the topic of committing the motion, not on the content of the motion (Leslie Parrott 57). The motion can be referred to a committee for further study and a report back to the board.

#### The vote

When to vote: After everyone who desires to speak has spoken, or after the board has voted to end discussion by a two-third vote, the Chair usually calls for the motion to be read again before a vote is called.

Kinds of votes: The Chair may call for a voice vote: those for and those against. Or he or she may call for hands to be raised. If the chairman or a board member is not sure the voice vote was decisive, a hand vote may be called for. Any member may call for ballot vote, and the request must be honored. Majority vote (two-third) is sufficient to make a decision official. While voting may be faster, sometimes we need to use consensus as a decision rule. Consensus offers more effective implementation, build connection among the members and higher a quality decisions. Humans have been making decisions together by consensus for millennia. For example, during the big Jerusalem conference on grace and law (Acts 15), there were no motions and amendments. But "the apostles and the elders, with the whole church, decided, and what was they decided "seemed good to the Holy Spirit and to us". The Jerusalem conference met their theological challenge by consensus without motions and resolutions.

#### Point of Order

If a meeting participant believes that the meeting is progressing outside of the rules of order, the **person can raise a "point of order."** When raising a **"point of order," the person** states what rule or order has been violated or not enforced by the Chair. A point of order can be used to interrupt a speaker. The chairperson has the responsibility of determining if the point is valid or not. A point of order cannot be used to abridge **the speakers' list or comment on a motion out of turn.**



## Minutes

The Minutes of the meeting will be documented throughout and distributed to the attendee and **those invited who could not attend after the meeting is over. Robert's Rules requires that only the main motions are documented in the Minutes.** Decisions and tasks are also included and are tracked in the system, for easy management and reliable follow-up. When taking the Minutes you should record the following: the start and end time of the meeting, attendees and apologies, amendments to previous Minutes of meeting, actions, decisions made, summarize discussion, and items to be held over for further discussion.

## Conclusion

All good meetings are the result of preparation. Effective meetings can assist you to generate ideas, plan work, keep your people informed and assist with doing work. However, when meetings are poorly planned and managed they become an unwanted distraction that alienate people; poorly run meetings fall short of achieving their stated purpose.

## Works Cited:

**Tree Bressen, "Consensus Decision-Making: What, Why, How", originally published in *Practicing Law in the Sharing Economy: Helping People Build Cooperatives, Social Enterprise, and Local Sustainable Economies*, by Janelle Orsi and Jenny Kassan (ABABooks 2012).**  
[www.vernalproject.org/papers/Process.html](http://www.vernalproject.org/papers/Process.html)

Leslie Parrott, Sr., *What Every Nazarene Board Member Needs to Know*, Kansas City, NPH, 1995

**Tom Atlee and Rosa Zubizarreta, "Comparison of Robert's Rules of Order, Consensus Process and Dynamic Facilitation", <http://www.co-intelligence.org/I-comparisonRR-CC-DF.html>**

*Church of the Nazarene, Manual 2013-2017: History, Constitution, Government and Ritual*, Kansas City, NPH, 2013

Jacqueline Byers, *Way to Run a Meeting: A handy guide for county officials*, Washington DC, National Association of Counties, 2001

## Links to Learn

**The official Robert's Rules website has more information: <http://www.robertsrules.com/>**

<http://www.whatmakesagoodleader.com/how-to-run-a-meeting.html>

# Leadership Transition

Amy Crofford

In Numbers 27: 15-23, we read of a leadership transition done in God's way:

*Moses said to the LORD, "May the LORD, the God who gives breath to all living things, appoint someone over this community to go out and come in before them, one who will lead them out and bring them in, so the LORD's people will not be like sheep without a shepherd."*

*So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in."*

*Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then he laid his hands on him and commissioned him, as the LORD instructed through Moses.*

**Let's look at each section of this passage.** In the first section, Moses has just been told that he is going to die. His first concern is for the people of God. He knows that they need a leader. He does not insist on choosing that leader, but asks God to appoint someone. Moses has been mentoring Joshua and we can only imagine his smile at God's choice.

In the second section, God gives the details of how the transition is happen. It was to be a public transition. Everyone was to understand that Joshua, with the help of the priest, was the leader.

In the third section, we see Moses obeyed the word of the Lord and commissioned Joshua.

How does this apply to leadership transitions in our institutions? What can we learn from Moses?

First, as leaders we need to have the wellbeing of the sheep God has given us to lead at the forefront of our concerns. God may tell us it is a time for transition, hopefully not by death, but maybe through retirement or moving to another position of service. We need to be obedient to the new calling, but remember those who have been in our care. Moses accepted his imminent death without a word, except a plea for those he led. He demonstrated the passionate heart of a servant-leader.

A young businessperson knew what to do in every situation. She had read the entire company policy manual. People always asked her for instruction and advice. When her boss told her **that she was indispensable at her position, she smiled until the boss added, "Of course, that means we can never promote you."**

Mentoring future leaders prepares them to step into your shoes when God moves you. **The ability to raise leaders and lead leaders is the mark of greatness. John Maxwell stated: "A leader is great, not because of his or her power, but because of his or her ability to empower others. Success without a successor is failure" (p. 9).**

Some people worry that empowering others may lead them to be removed by those very people. **Reuel Khoza noted: "Succession planning raises new paradoxes of leadership: the man at the top is unlikely to promote his nearest rival, and the rival may profess no ambition while thinking privately: 'Now it's my turn'" (p. 300). This is a businessman's thinking and fear.** In the church, we must live by faith and not by fear.

As leaders we must be open to changing our position as God leads. If you are confident that God has placed you in your position and continues to want you there, why worry? Rest in his

will and blessing. On the other hand, God can never bless disobedience. If God has told you he has another area of service in the kingdom for you, do not stay longer than necessary to transition the next leader in to a successful beginning.

How is the transition to be done?

The transition must be done in an orderly manner. The name of Joshua is well known to the reader of the book of Numbers before the decision is made that he will be the new leader. Joshua has been prepared by Moses. He has carried out delegated tasks. He has been allowed **to lead under the supervision of Moses. Yet, the choice is God's, not Moses'. God could have chosen Caleb or another head of a family group.**

For the actual transition, surely Moses had discussions with Joshua and the priest before the commissioning. The ceremony was solemn and public. There could be no question about the intention of God or Moses that Joshua was to be in charge. Moses could have announced **God's plan without the priest, but that was not God's instruction to him. By including the priest, people could have no doubt. They would not be running to the priest to complain.**

Our leadership transitions also need to be orderly. Always be mentoring people. You will probably not hold your position until the rapture. Someone will replace you. Leave a legacy of graciousness and concern for the people. Have a core group who is capable and knowledgeable in all aspects of your position. Delegate authority and allow them to lead under your supervision.

When you know God is moving you on, tell your leadership and begin the discussion of **transition. Seek God's direction for who the new leader should be.** Prepare the commissioning well. Your leaders should be at your side when it is done so the new leader can begin with a show of support.

After you have left your position, you may still be physically nearby. Refrain from offering unsolicited advice and speaking to others about what you might have done differently in current circumstances. Be available if the new leader asks for wisdom. Be supportive in prayer and conversation. Above all, enjoy your new position. Get wrapped up in it and love your new people. God has your excellent things planned for both you and your successor.

Works cited:

Khoza, Reuel J. *Attuned Leadership: African Humanism as Compass*. Johannesburg, RSA: Penguin Books. 2011

Maxwell, John C. *Developing the Leader within You*, Nashville: Thomas Nelson Publishers, 1993. (Castle edition for Asia, 1999).

Links to Learn:

Leadership transition planning - <http://www.christinadrouin.com/knowledge-center/kleadership-transition-planning/>

A leadership transition checklist - [http://nonprofitnext.nhnonprofits.org/sites/default/files/resource\\_library/a\\_leadership\\_transition\\_checklist\\_rf.pdf](http://nonprofitnext.nhnonprofits.org/sites/default/files/resource_library/a_leadership_transition_checklist_rf.pdf)

Another leadership transition checklist - <https://www.uwsp.edu/centers/SIEO/documents/leadership/transition-leaving.pdf>

# Constitution and by-laws

Amy Crofford

Three levels of structure underpin the administration of academic institutions. The Constitution is the foundational document followed closely by the bylaws. The final structure consists of the administrative policy and procedure manual.

As a metaphor, **let's look to the dinner. The tableware is the constitution. Tableware is made to last.** It is used for years without change. It holds the meal. People from many places have no trouble recognizing a bowl or a plate. They are fairly standard. Changing the constitution could **mean changing the foundation of the institution's reason for existence.**

**The starchy staple represents the bylaws. You may prefer ugali, rice or pap. A meal isn't complete or as satisfying without your favorite.** You do have other options, but generally, the staple remains fairly stable. Bylaw reviews, conducted annually by the board, are a means to assure all that the **institution is still satisfying the objectives. Staples don't require much creativity and neither do bylaws.**

The administrative policy and procedures are like the sauce. Policies and procedures are created at institutions as sauces are in the kitchen. They are shaped as situations arise or in anticipation of situations that may arise. They can be developed as needed and communicated quickly to all stakeholders.

## The Constitution

The constitution can also be known as the charter or articles of incorporation. A concise document, it includes the name of the institution, the location and its purpose for existence. It may also include a brief history and the names of the founding board members. All of the Nazarene institutions have a constitution and since it will not be changing, we will move onto the discussion of bylaws.

## The Bylaws

The bylaws, or standing rules, detail how the institution works. Who are the officers and what are their duties and responsibilities? What boards are mandatory and what is the scope of their authority? How often does the board meet? What constitutes a quorum for decision making? Do board members have term limits? Is there an executive board and who can call extraordinary meetings?

Committee formation often finds a place in the bylaws. What standing committees are needed? Who creates new standing committees or ad hoc committees? How is it done? Good practice is to have very few standing committees (usually executive, finance, and governance) recognized in the bylaws. For specific events or projects, form an ad hoc committee with a termination date or checklist for its dissolution.

Bylaws can be used in court. Institutions are legally and morally accountable for following them. Bylaws for Nazarene institutions must be in compliance with civic government and the Manual. If they are not, the civic law would prevail. Be familiar with the laws concerning your institution in your country. If a change is necessitated, make sure to effect that change as soon as possible.

Bylaws need to be available for stakeholders to read. They should be kept at the main office of the institution and may even be linked to the institutional website for download.

Bylaws should not include specific monetary amounts or dates as those are often variable or project dependent. The nitty-gritty, day-to-day operational details should be dealt with on the policy and procedure level. Even so, bylaws should have a statement about fiscal responsibility and operational transparency.

Other issues to be looked at in the bylaws are indemnification of board members in case of a lawsuit, non-discrimination policies, conflicts of interest, and process to amend bylaws.

As the constitution delineates the purpose or desired destination of the institution, the bylaws demonstrate the basic stepping stones on the path.

### Amending the bylaws (adapted from Robert’s Rules for Amending Bylaws)

All members of the institution need to be notified when a change in the bylaws is expected. They should be given time to make suggestions and recommendations. The standing rules affect them and they should have a voice. The notification should cite the scope of what could change. Some people might not be attached to one rule, but may be passionate about another. If a total revision is planned, that should also be stated as such.

Any proposed changes should include the following elements:

The proposed change – this needs to be very clear and understandable. Explain why the change is needed. What practical difference will the change make? The current bylaw and the bylaw as it will read if the amendment is adopted – both are needed so that the decision is fully informed.

**ad hoc (from Dictionary.com)**  
[ad hok; Latin ahd hohk]  
adverb  
1. for the special purpose or end presently under consideration:  
a committee formed ad hoc to deal with the issue.  
adjective  
2. concerned or dealing with a specific subject, purpose, or end:  
The ad hoc committee disbanded after making its final report.

**Amendments cannot be vague, “We need some language about gender equality in hiring.” They must be specific, “The institution will hire the most qualified person for the job opening regardless of gender.” Another example concerning finance, “The institution will submit to an audit annually, apprise the board and stakeholders of the results, and produce it upon request.”**

When bylaws are changed, the minutes of the meeting should record the exact vote count. Later, readers should know how many voting members were present, how many abstained, and how many voted for and against the proposed amendment. The percentage needed and the percentage received should also be noted.

Sites consulted:

**“Updating Board Bylaws and Beyond”**

[http://www.mass.edu/foradmin/trustees/documents/O%27Neil\\_MA\\_13.pdf](http://www.mass.edu/foradmin/trustees/documents/O%27Neil_MA_13.pdf)

**“Robert’s Rules for Amending Bylaws”** <http://www.dummies.com/how-to/content/roberts-rules-for-amending-bylaws.html>

# What is ANESA?

Amy Crofford

The Association of Nazarene Education Systems in Africa (ANESA) prepares the Way to lead congregations, communities and Christian thought by guiding educational practices on the region.

**Martin Luther said, "Teaching is most properly understood when its relevance to present-day conditions is clearest." Congregations of the 21st century are better educated and more connected, but still need the message of holiness.** Communities, in a world facing many crises, need a firm foundation. A community connected by social media needs a personal touch. Christian thought from Africans who read the Bible and the world through unique cultural lenses can provide insights into theology and praxis.

ANESA is not only comprised of educators. It is a blend of church leaders and educators. Sometimes a subset of the ANESA meets that is only the heads of institutions or their representatives. This group is called the Africa Region Education Committee (AREC).

Members of ANESA include:

- ✓ Heads of Nazarene higher educational institutions in Africa
- ✓ Academic deans of those institutions
- ✓ Regional education coordinator and other regional office education staff
- ✓ Field Strategy Coordinators
- ✓ Regional Director
- ✓ And others at the invitation of the regional education coordinator.

ANESA began as the Association of Nazarene Colleges in Africa (ANCA).

**ANESA functions within the framework of the Africa Region and its objectives. ANESA's eleven initiatives have been arranged to show how educators can reinforce the regional objectives.**

**The foundational objective of the Africa Region is holiness revivalism. ANESA's Initiative 1 is doctrinal distinctiveness.** Educators promote a lifestyle of Christlikeness through clear doctrinal Wesleyan-Arminian holiness instruction that applies to all contexts.

The Africa Church of the Nazarene has three core objectives that underpin the foundational objective: evangelism, discipleship and education. If holiness revivalism is a fire, evangelism is the spark, discipleship the kindling, and education the wood. If holiness evangelism is the goal, we achieve it by loving God with all our heart (evangelism), soul (discipleship), and mind (education).

Other church structures, such as JESUS film, take the lead in the area of evangelism. Even so, **ANESA's Initiative 2 is to maintain a focus on the learner. We make learners and their calling the focus of all educational endeavors.**

Sunday School and Discipleship Ministries International, Nazarene Youth International, and others **take the lead in discipleship for the church. Yet, education still has a role to play. ANESA's Initiative 3 is to promote and encourage discipleship training and servant leadership.**

Core objective number three, education, is where ANESA really takes focus. Following is a quick look at ANESA Initiatives 4-11.

Initiative 4 is to provide accessible quality theological education for learners at all educational levels. Theological education is offered at the certificate, diploma, bachelor, master, and doctor of ministry levels through various regional institutions. It is offered in small villages through extension and in capital cities. It is offered in churches, district centers, and educational campuses. Learners can even learn through online systems.

Initiative 5 concerns teacher education. ANESA enhances ministerial training through faculty development training programs. Good teachers are always learning more about teaching as well as the subjects they teach. The Adult Education Newsletter is available on the regional website (see LINKS).

Initiative 6 relates to the development of libraries and instructional resources. Libraries are vital when writing academically. Today, not only are physical libraries used, but also web based ones. Using the web requires a strong and reliable internet connection.

Initiative 7 is to strengthen the financial position of institutions through Christian stewardship, sustainable development and good fiscal management. A major challenge is for all institutions to become self-sustaining.

Initiative 8 promotes the development of leadership by broadening its base through continued preparation, involvement, and empowerment of an increasing number of servant leaders. Institutions, churches, and districts are to provide opportunities for students to practice servant leadership through preaching, teaching, and community outreach.

Initiative 9 facilitates an increase in leadership and transference of responsibilities to emerging leaders. When leadership responsibilities are embraced too tightly, we risk the termination of the organization with the current leaders. By sharing leadership with those who are currently developing, we have hope for a healthy future. We mentor as Christ did so the church may rest in good and capable hands.

Initiative 10 encourages planning and development to foster continued growth and advancement of institutions. As God continues to call people to ministry, our institutions need to be able to meet the needs of the current students. We must also pray that those whom God calls answer that call and seek theological education.

Initiative 11 promotes quality non-theological education by encouraging diverse programs to address the needs of the laity – these could include basic education, liberal arts, sciences and vocational training. Educational partners may be involved in this training.

What is ANESA? It is an association of leaders in Africa who care passionately about the deeper things of God and the teaching of those ideas and beliefs to the next generation.

Note: The initiatives in this article are adapted from THE PLAN.

Links to Learn:

The Africa Region Sourcebook for Ordination and Ministerial Development, here.

[https://churchofnazafrica.publishpath.com/Websites/churchofnazafrica/images/ARSOOMD\\_2015.pdf](https://churchofnazafrica.publishpath.com/Websites/churchofnazafrica/images/ARSOOMD_2015.pdf)

*Adult Education Newsletter*, <http://www.africanazarene.org/adult-education>

The ANESA website ([www.anesa.org](http://www.anesa.org)) hosts the ITN/NTI website and database. It also has resources for continuing education in French and English, here. If you have courses that you would like to see there, contact the regional education coordinator.

## Presenting the SOURCEBOOK

Greg Crofford

As a young man of 16, I sensed God calling me to preach. My parents were thrilled. Being long-time faithful members of the Church of the Nazarene, they saw pastoring as an honorable vocation and encouraged me to pursue it.

At 18, I drove the 400 miles from **my home in Rochester, New York to Boston's south shore in Quincy and enrolled at Eastern Nazarene College. There I declared my major as "religion" and began preparing myself educationally, receiving a Bachelor's of Arts (B.A. – Religion) in 1985.**

Before leaving for ENC, I remember when my pastor, Reverend Hansen, called me in for an interview with the local church board. He asked me to talk about my call to preach; he and the members of the Board listened kindly and intently and asked me questions. They encouraged me, praying with me that God would guide my steps and help me fulfill my calling. Later, Pastor Hansen helped me apply for my first district license. I was so nervous when I appeared before the first Board of Orders and Relations (now Board of Ministry). So began a journey of 8 annual appearances before Boards in Upstate, NY and Kansas City, MO until – having completed my M.Div. studies at Nazarene Theological Seminary and having pastored for 3 years in Missouri– I was ordained in 1991 by Dr John Knight. It was a long journey toward ordination and the victory was a team effort.

*What is your story?*

God knows no geographical boundaries. In the same way God called a young man in New York to ministry, so God is calling African women and men to a lifetime of service through ordained ministry in the Church of the Nazarene.

Each of us in vocational ministry has a story to tell of how God lead us along the path, from calling to preparation to ordination. Each step of the way God was faithful. God uses both District Boards and educational providers to shape us and equip us, all the while monitoring our educational and spiritual progress toward the goal.

*What is the Africa Region Sourcebook on Ordination and Ministerial Development (ARSOOMD)?*

In his book *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change* (Picket Books, 1989, 2004), **Stephen Covey encourages the reader to "begin with the end in mind"** (see pp. 95-144). In that spirit, The Sourcebook lays out the objective (ordination) and helps everyone move together effectively to meet the God-given goal. It is a practical road map that guides education providers and districts as they walk alongside ministers on their journey toward ordination. It gives clear benchmarks for a **minister's development both prior to and after ordination.** The Sourcebook is recognized by the General Assembly of the church as an official **regional extension of the denomination's Manual.**

*Where can I get a copy of the Sourcebook?*

The Sourcebook is available for free download on the webpage of Education and Clergy Development on the Africa Regional website.

*What are the steps to ordination?* Here they are as listed on p. 30 of the Sourcebook:

1. Listen closely to the voice of the Holy Spirit.
2. Talk to your pastor.
3. **Request a local minister's license from your local church board.**
4. **Enroll in your district's course of study for ministers.**
5. Apply for your district license.
6. Continue your educational journey, and engage in the practice of ministry with the goal of ordination.



The *Manual* (532.3) lists the final process of approval by the District Board of Ministry and the District Assembly, with the General Superintendent also approving prior to his or her ordaining candidates.

#### *Practical features of the Sourcebook*

Curriculum development - The Africa Region has 9 educational providers (universities and theological colleges), each of which offers theological education. The Sourcebook gives clear instructions for how curricula that provide courses that educate ministers are to be put together by the provider and approved by the Africa Region Course of Study Advisory Committee (ARCOSAC) and the International Course of Study Advisory Committee (ICOSAC).

Glossary of terms - Language can be confusing! There are technical terms surrounding education and the development of ministers that must be mastered. The glossary helps everyone involved in the ordination process to understand each other.

Sample questions for the District Board of Ministry - While Bible Colleges and Universities provide education for ministers, it is the job of districts to assure that candidates who apply for District Licenses and (eventually) are elected to the office of elder or deacon have not only the gifts and graces for vocational ministry but are in agreement with Nazarene doctrine and practice. The Sourcebook includes sample questions that Boards can ask candidates, including:

- 1) Explain the doctrines of justification and sanctification in relation to sin and the two greatest commandments (Mark 12:28-32);
- 2) Have you ever consulted a witchdoctor or performed rituals related to your ancestors? Explain.
- 3) How have God and the church encouraged you in your calling in this past year? Have you gained greater clarity about your calling? If not, what efforts have you made to discern this?

Support for lifelong learning - Ordained ministers are required to accomplish a minimum of 20 hours of lifelong learning (LLL) annually (see Manual 527.6). The denominational Clergy Development office will soon be launching an online portal where ministers can track their own lifelong learning hours - visit: [learning.nazarene.org](http://learning.nazarene.org). Since there are still many Nazarene ministers in **Africa without internet access, the Sourcebook also includes a paper "tracker" where** the District Board of Ministry can record LLL hours for ordained ministers on the district.

#### *What are we all about on Africa region?*

While our denominational mission statement is clear - **"Making Christlike disciples in the nations"** - how shall we reach that objective in Africa? Appendix C of the Sourcebook lists the priorities of the region, including our foundational objective of holiness revivalism as arrived at through evangelism, discipleship, and education.

#### *Who should have a copy of the Sourcebook?*

Every educational provider is encouraged to distribute a hard copy of the Sourcebook to incoming ministerial students. Likewise, local church boards should have copies available to give to **women and men who are being awarded their first local minister's license. District Superintendents and District Boards of Ministry** should also have well-read and well-marked copies that will testify to one-and-all that the Church of the Nazarene takes the preparation of its ministers seriously.

#### *Fan into flame the gift!*

Paul writes to Timothy in 2 Timothy 1:6 (NIV) - **"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands."** God is calling women and men into vocational ministry in the church. Let the Africa Region Sourcebook on Ordination and Ministerial Development be another tool that God uses to encourage those God is calling to the holy pursuit of excellence in ministry.

# Institutional Fund Raising

David Allen

**"We make a living by what we get... but we make a life by what we give."** – Winston Churchill

As a part of a Christian institution, it should be no surprise that we spend a lot of time thinking **about the second part of Churchill's quote above: what kind of life are we giving? We want to be found faithfully giving life in the ways that make a difference long-term and that ultimately point to a Jesus-looking God.**

This focus of shaping the lives of the students and others around us into being the most outstanding individuals they can be is a massive undertaking and requires constant vigilance. This cannot, however, be the only concern for an organization, as the first part of the quote by Churchill refers: there is a bottom-line need for a well-financed organization.

Our Lord Jesus knew this. In the fledgling movement of the church Jesus, too, knew about **fundraising and its importance. Jesus didn't just head out into service without first covering the needs of his ministry. We are told in Luke that Jesus enlisted the help of women named Joanna and Susanna, along with "many others who were contributing to their support out of their private means." (Luke 8:3)**

Later in Luke 9 the disciples **don't dispute that they have the funds to pay for the 5,000 to eat; in fact in Mark's account the disciples indicate that the cost to do so would have been at least 200 denarii, or the equivalent of 200 day's wages, indicating that the disciples had a sizeable purse. They had enough money and needs that Jesus even had a treasurer (Judas) to handle the money; though I think we can agree that Judas didn't do a very good job as a part of Jesus' ministry team on a number of levels, including his theft of ministry funds.**

It should be clear that Jesus knew the fundamental importance of fundraising and stewardship **and tried to instill this value as a kingdom one when he famously said in Luke 14: "For which one of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it?" This question stands for today whenever we undertake to do what the Lord is asking us to do.**

If we can agree that raising funds for ministry is in fact not only a material necessity but is **intertwined with a kingdom approach to finance, then we must all ask ourselves: "what does this look like in my context?"**

I would like to suggest a series of steps that should be taken to arrive at an answer to this question.

What are we trying to do? Or in Jesus' vernacular: **what kind of tower are you trying to build?** Answering this question will begin the journey of deciding to what extent fundraising must be made. Is the tower a new campus location? A new building? A new information system? Acquisition of staff? Sustained operating funds?

**All of these kinds of "towers" must be carefully considered and thoroughly investigated.** Frequently, there are two kinds of costs associated with any kind of ministry project: how much do is needed to build/get/ identify what will accomplish the task, and, how much will it cost to sustain it after the initial investment? These two questions must be understood well and substantial time should be invested to this stage. This approach is straight out of our Lord's plan to: **"sit down and estimate the cost."**

What do we already have? Again from the passage in Luke: **"See whether you have enough to complete it." Granted that we have done a good job in step 1, now we must see what we have and what will come as a result of what we are doing. Here we must err on the side of conservativeness in order to determine the need that is present. Failure to do so here results in the close of the dyad of Jesus' teaching in verses 29 and 30: "Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.'"**

How can we get what is needed to cover the difference? Having identified all that it will cost to **“build the tower” and what we already have available for use, we have a total we need to go find from whatever sources.** This is the part of the process that will cause the most discomfort because now we need to ask someone else for resources. It can seem daunting to get here but **clearly if we don’t have these conversations then we will certainly fail to build the tower. These things don’t build themselves: it takes resources of both materials and people to pull off a large project.** So what are some next steps?

We will finish this discussion with some key principles that, while not fleshed out here, are explored in great depth across a wide spectrum of media. It is my hope that you can pursue further studies on your own to apply the basics above to your particular context.

Whenever fund raising is to begin, it is key to identify those who are the most likely interested parties. There is a nearly endless number of people or organizations not interested in what you are doing but there are also some who are keenly interested and have not been invited to participate in increased ways yet. Many educational institutions already maintain a comprehensive list of graduates who may be solicited but there are likely successful businesses managed by graduates or their families that have **a considerable pool of resources to give to their alma mater’s** needs. It would be wise to create as comprehensive a list as possible at the outset that identifies **all of these “warm” contacts that you or other leaders in the institution may have.**

After **a list of warm contacts** come the **“cold” contacts.** This would cast a wider net and may include NGOs, governments, and other grant-writers who can be a source of funds. Your institution is both part of a worldwide church as well as a member of a country, city, and community. There are other church denominations looking for partners to create particular ministry opportunities that could compliment the design of the tower you are considering. The web of connections from all of these potential sources should be quite expansive.

So what will you tell these prospects, once identified? You must have a story to tell. Story here is intended to convey a sense of purpose and a clearly articulated marker of what success means in your project, and the milestones that will help ensure progress toward success is incrementally met. This story will heavily rely upon the homework done in the previous steps taken to produce a professional story. Talk about its impact and not what it does for the institution. Identify potential beneficiaries of the project and let them tell the story about how this could change their future. Prospects want to see the details of the proposal but only in order to measure it against the perceived benefits it will grant to those who are in need of what your tower will produce. Be specific and be bold.

**One golden rule of “selling” an idea is: if a prospective donor objects with: “it costs too much” what they are really saying is, “there is not enough value.” Price is seldom the final barrier to participation.** People and businesses want to make a real difference and not just contribute to a fund or an idea. Show them the value.

Finally, when you communicate with prospective donors and stakeholders, do so at the most personal level that you can do it. **Don’t send emails asking for money. Don’t even send letters or make phone calls for “the ask.” Do all of your story telling in person as much as possible, or over a video call if a personal meeting is impossible.** Be creative in how you present your information and use the most intimate media you can manage. Find those communicators on your team who can arrange the details of your story in a compelling fashion. Use those emails, phone calls, and letters to arrange meetings, if needed, but always prefer to meet in person. Take the prospect to a meal with clear communication about what you are doing and why you want to meet. Have the meeting, follow-up with a personal thank you, and then ask them for a commitment. This is a time consuming task but is one that will only be done best by learning to become a fantastic communicator.

It is not an easy thing to undertake a substantial fund-raising campaign. There should be many hours invested into understanding what is being done and there will likely be many moments that stretch your comfort zone. But a well-planned campaign is the only way to expect a successful outcome. With a good plan, a good story, and meeting with the right people, you stand the best **chance of being “able to finish” and to build something that** stands the test of time.

Recommended resources:

**"The God Ask: A Fresh, Biblical Approach to Personal Support Raising"** by Steve Shadrach and Scott Morton.

**"The Generosity Network: New transformational tools for successful fund-raising"** by Jennifer McCrea and Jeffrey Walker.

**"Integrity: The courage to face the demands of reality"** by Henry Cloud.

The International Research Exchanges Board (IREX) website ([www.irex.org](http://www.irex.org)) is a group devoted to studying successful social improvement projects around the world, including specific studies in Africa. Below is one good research about fundraising for education in Uganda.

[https://www.irex.org/sites/default/files/Mutimba% 20Case%20Study.pdf](https://www.irex.org/sites/default/files/Mutimba%20Case%20Study.pdf)

Association of Fundraising Professionals has chapters all over the world and promotes **"ethical and effective fundraising worldwide."** <https://www.afpnet.org/index.cfm>

## What does the handbook say?

Amy Crofford

"You can't fire me. I'll sue you and the school."

"I only plagiarized one paper a little bit. You can't fail me for the whole course."

"I didn't know when the classes started. Besides, my uncle died. You can't blame me for coming to the campus two weeks into the classes. I shouldn't need to make up work. Have a heart. "

"Well, the fire just grew too fast and then the wind picked it up. I'm not responsible for the damage to the buildings."

"You're not the boss of me!"

**When you look at a school's policy handbook, you have an idea about issues that have come up in the past. Why wait for the problems? Develop a comprehensive policy before difficulties arise. Learn from others. You may consider producing various handbooks for students, faculty and staff, and board members.**

For a student handbook, include:

Policies regarding the scheduled events including dates for registering, paying the bill, class beginning and ending, graduation, final library returns, exams, vacations and holidays. For example, is there a penalty for coming to the campus after the official opening of the school year? Can the student begin classes, take exams or graduate if they have an outstanding bill? What is the process for paying school debts? Do holidays start on the day itself or on the evening before?

Policies concerning social media and use of electronic devices during instructional and chapel times.

Policies and consequences concerning plagiarism, showing respect, attendance, lateness to class, and grading. A zero-tolerance policy is recommended for plagiarism. Of course, you would need to teach the students what plagiarism is and how to avoid it. Boundaries for showing respect should be clear. These can be culturally determined and especially for school with people from many cultural backgrounds may need to be specific. If students know they will be missing a class because of a pre-authorized activity, must they make prior arrangements with the instructors to make up work or turn in papers before leaving?

Policies and consequences concerning campus life and use of campus facilities. Where can students cook? What level of noise-making is acceptable? Is there a curfew? Can students invite friends or family to stay with them on campus? If yes, who can stay and for how long? How must the sleeping quarters be maintained? Who has the right to inspect if a problem is suspected? Campus facilities should have posted rules for use as well.

Policies and consequences related to treatment of others and code of Christian conduct. What are the rules for dating and public displays of affection? Are there standards for dress? As a Nazarene school, state the non-alcoholic standard expected at all our schools. Is smoking prohibited? What are the consequences for illegal substances or misuse of drugs that are legal?

Policies for health. What should a student do who feels sick? Are they required to stay away for a few class sessions if they have been exposed to a contagious disease?

For a faculty and staff handbook, include:

Policies concerning yearly scheduled events including beginning and ending of terms, graduation, exams, board meetings, chapel services, vacations and holidays. Are faculty and staff expected to attend all chapel services? Are they expected to attend graduation?

Policies and consequences concerning professionalism and professional development. Are they required to continue learning? If so, who tracks the learning and who provides it? Faculty need to be on time for the classes that they teach. What are the consequences for those who regularly are not?

Hiring, firing, and chain of command policies. Make sure that your policies are within the guidelines of the local government allowances. It might even be helpful to cite the government policies. Have your legal counsel look over the policies to make sure they are enforceable. There may be some actions that result in immediate firing (theft or other illegal activity). Be very clear about the boundaries and the steps involved to hire or fire someone. Can friends be given preferential treatment in hiring? Who has the authority to hire and fire? Does this rest with an individual or a committee? Does it depend on the job? The channel of authority needs to be clear for each person.

Policies about social media. Who is authorized to speak in the name of the school? Who is designated to release information to the press or public about events or crises that arise on the campus?

Policies and consequences related to treatment of others and code of Christian conduct. It needs to be clear whether the code of Christian conduct is only enforced when faculty and staff are on campus and representing the school elsewhere OR if it is expected at all times. What is the code of conduct?

For a board handbook, include:

Expectations of a board member concerning attendance of meetings, service on committees and representation of the school in their sphere of influence.

Job descriptions for the administration including areas of authority and replacement of administration posts.

---

Having a wonderful handbook that gets dusty on the shelf or lost in a document file helps no one. Promote awareness of the handbook by having it available to the students both at the library and online.

It is important to have people acknowledge the policy and any changes because otherwise you **won't be able to hold** them accountable. They could simply deny that they knew. Have new students and employees sign that they have read and understood the policies. If a policy changes, have everyone sign that they understand the changes.

Having a policy handbook protects the school by clarifying expectations and consequences.

In addition to the handbook which should not need to be changed frequently, a yearly almanac or calendar with dates for a specific school year and (if possible) beyond should be developed and distributed to everyone at the beginning of the school year and also subsequent terms.

Make the calendar available to alumni who might want to attend special events like Holiness week or graduation. What a wonderful way to touch those who have been influenced by your school.

The education office at regional office would appreciate receiving a copy of the almanac so we will know how to pray for you and can plan travel as well.

Links to Learn:

Guidelines and tools for developing and managing policies —  
<https://sites.tufts.edu/dca/recordsmanagement/records-policies/guidelines-and-tools-for-managing-and-developing-policies/>

An idea of what a social media policy might look like —  
<http://blog.hubspot.com/blog/tabid/6307/bid/29441/5-Noteworthy-Examples-of-Corporate-Social-Media-Policies.aspx>

# Planning a Graduation

Rodney L. Reed

Regardless of whether your institution is big or small, regardless of whether you have one or one thousand students graduating, planning for graduation exercises is one of the most important things you will do as an administrator because graduation is one of the most important functions **of any academic or training institution and one of the most important events on the institution's** annual calendar. This is as it should be because it is vital that the church and society at large have confidence that those who have been educated/trained in our educational institutions have been certified as being qualified and fit to go into their respective ministries and careers. So then, **these seminal moments we call "graduation" should be carefully thought through and all** arrangements properly made. At Africa Nazarene University, graduation planning actually begins **shortly after the previous year's graduation when our Graduation Planning Committee** meets to review and evaluate the graduation exercise just concluded. It begins in earnest, however, six months in advance of graduation. Initial decisions are being made even now in advance of our end-of-October graduation this year. The point I am trying to make is that good graduation planning cannot be put off until the last minute.

I have categorized the kinds of preparations that must be made for a graduation in the following manner:

- Calendar Preparations
- Academic Preparations
- Order of Service and Activities of the Day Preparations
- Human Resource Preparations
- Media and Communications Preparations
- Physical Facilities Preparations
- Security Preparations
- Financial Preparations
- **Next Year's Preparations**

Rather than offering a narrative about each of the above, I thought it would be more useful just to **put some of the tasks associated with each of these areas in the form of a bulleted "checklist"**. Not all of these items will be relevant to every institution. Some will be more formal; some will be less so. **Some will be done in conjunction with a District Assembly; while some will be "stand alone" ceremonies. Whatever the case, feel free to "adopt and adapt" for your particular circumstances.**

## Checklist for Graduation

### Calendar Preparations

- Has a date for graduation been selected?
- Have Graduation Planning Committee meetings been scheduled?

### Academic Preparations

- Have the relevant offices of the university cleared each student for graduation?
  - Registrar (academic requirements have all been met)
  - Finance (no tuition fee balances)
  - **Library (returned all books and no fee balances)** □ **Dean of Students (for boarding students related to Caution Fees and returning sports and recreation equipment)**
  - ICT Office (for any equipment that may have been borrowed by the students)
- Have Certificates been made?
  - Are their names spelled properly?
  - Have the certificates been signed by the proper authorities?
- Are there special awards that require special preparations? If so what?
- Have robes been acquired/cleaned?

- If students are allowed to leave campus with the robes, is there a plan for the returning of robes and distributing the certificates? (In some cases [larger graduations], it may **become necessary to give “dummy certificates” on the graduation day as a means of either** giving more time to sign all the certificates or to ensure that graduation gowns are returned after the graduation exercises.)

#### Order of Service and Activities of the Day Preparations

- Has the Order of Service for the ceremony been planned?
- Has a program been created?
- What other events will be associated with the day and have plans for those activities been made?
  - Rehearsal
  - Baccalaureate
  - Integration into District Assembly Arrangements
  - Breakfast/Lunch/ Dinner
  - Honor Society event
  - Tree planting
  - Ribbon Cutting/ Dedication of new facilities
  - Other
- What gifts and other accessories are needed to facilitate the order of service and the other events of the day?
  - Sound system
  - Gifts for speakers and perhaps students
  - Food preparations
  - Special awards
  - Other

#### Human Resource Preparations

- Has a Graduation Planning Committee been formed?
- Who will have a special role in the graduation ceremony and needs to be identified, contacted, confirmed and any necessary arrangements made for them?
  - Guest Speaker
  - Alumni Speaker
  - Graduating Student Speaker
  - Master of Ceremony
  - Choir(s) and other drama/music
  - Ushers
  - Security officers
  - Food service/catering personnel
  - Transportation personnel

#### Media and Communication Preparations

- **Has a theme for this year’s graduation been selected?**
- Will there be publicity?
- What form will the publicity take?
  - Local newspaper adverts or supplements
  - TV/radio spots
  - Live coverage
  - Banners placed in strategic locations
  - Social media campaigns
- What preparations need to be put in place for the forms of publicity you will be using?
- What are the deadlines for the publicity work to be done?
- What are the deadlines for the publicity to go out?
- Who is responsible to communicate all official graduation information to the students? To the media? To Board and Council and other key stakeholders?



### Physical Facility Preparations

- Has a venue been selected and secured?
- What decorations and cleaning and preparation of the venue will need to be done to facilitate the planned graduation
- Seating arrangements

### Security Preparations

- What measures should be taken to ensure there is adequate security?

### Financial Preparations

- Has the Graduation Planning Committee received from the relevant departments cost estimates for implementing all of the above?
- Has an over-all budget then been created?
- **Was there money set aside in the institution’s annual budget for graduation?**
- Are there adequate financial resources to implement all of the above? If not, go back and do some cost cutting measures to balance the budget.

### Next Year’s Preparations

- Has the Graduation Planning Committee met after the graduation activities are over to evaluate how it all went and what can be done to improve things for next year?

It is important to note that the arrangement above is for ease of assigning tasks to various officers for implementation. These tasks are not arranged in a chronological sequence. I do strongly recommend that at the first Graduation Planning Committee meeting that an action matrix or table be drafted with each of the relevant tasks mentioned above listed in one column with other columns for “Progress Report”, “Person Responsible” and “Deadlines”. See the example below.

Task	Committee’s Decision /Remarks	Persons in Charge	Deadline
Tasks in Progress			
Printing of certificate names & Graduation list	Reported - The number of graduating students had increased from 860 to over 900 and the list is pending confirmation by finance office after clearing the students for graduation.  Agreed -To keep to 4th October deadline for submission of list for printing.	Mr. Opiyo Mrs. Mugambi Mr. Kihiko	15 Sept.

**Again, let me say that these are some of the items on Africa Nazarene University’s checklist. They may or may not be relevant to your institution. At any rate, I encourage you to develop something like this for your institution. If you do, you will save yourself and the team responsible for graduation a lot of stress and you will provide your students and their families and congregations much joy and happiness when the graduation ceremony accomplishes its purpose of recognizing them and God for reaching this milestone in their lives.**

Links to Learn —

Academic regalia

General information—[http://en.wikipedia.org/wiki/Academic\\_dress](http://en.wikipedia.org/wiki/Academic_dress)

How to wear— [http://www.gradgowns.us/MHECInformation-How\\_To\\_Wear\\_Academic\\_Regalia.html](http://www.gradgowns.us/MHECInformation-How_To_Wear_Academic_Regalia.html)

# Cast God's Vision

Amy Crofford

"Management is the process of assuring that the program and objectives of the organization are implemented. Leadership, on the other hand, has to do with casting vision and motivating people" (Maxwell, p. xii).

Vision casting is a major responsibility for leaders and educational leaders are no exception.

What exactly does "vision" mean? How does one get a vision? What does it mean to "cast a vision"? How does one do it?

## What does "vision" mean?

*Vision – (Mass noun) the ability to think about or plan the future with imagination or wisdom, (count noun) A mental image of what the future will or could be like. (Definition 2 – oxforddictionaries.com)*

A vision is specific and relevant containing a judicious mix of imagination and wisdom.

A vision from a hundred years ago probably will not garner supporters today. Martin Luther stated: "Teaching is most properly understood when its relevance to present-day conditions is clearest" (Attkinson, p. 125). So an educational vision must speak to current, local circumstances.

A vision must be big enough to capture people's imagination. Reuel Khoza wrote, "The purpose of an organization always lies outside itself: it cannot last long unless it serves some greater purpose" (p. 161).

Note the motto of African Nazarene University: "What begins here transforms the world." The significance of the school does not end when the degrees are given. In fact, that is actually the commencement. The alumni are conditioned by years of repetition to go and improve life in their sphere of influence and they have.

The educational vision of "Everyone up on level" has caught on in our region. More of you are working on higher diplomas and degrees than ever. You are continuing to learn and advance academically.

How does one get a vision?

Visions can come from many sources. Sometimes we may be tempted to borrow the God-given vision from someone else. You might think ANU's motto sounds wonderful and adopt it as your own. Sometimes we may read of a successful company or organization and think what has worked for them will work for us. This is not right.

Other times we may engage in wishful thinking. "Wouldn't it be great if we..."

"This is what the Lord Almighty says: 'Do not listen to what the prophets are prophesying to you; they fill you with false hopes. They speak visions from their own minds, not from the mouth of the Lord'" (Jeremiah 23:16).

Just as God has a plan for every individual, he has a plan for each educational institution. Pray and fast for God to reveal his vision for your institution. Ask your leadership, partners, alumni and students to pray with you and for you as you seek to understand this vision.

Andrew Murray wrote: "Confidently believe that the Father is willing to make known what He wants you to do. Count on Him for this. Expect it with certainty" (p. 84).

Each year, set aside a week or more to ask God if the vision for your school has changed or expanded.

## What does it mean to "cast a vision"?

*Cast -- Throw (something) forcefully in a specified direction (definition 1, oxforddictionaries.com)*

"Casting" carries the idea of force or even passion. James Atkinson, a biographer of Martin Luther, noted "His power rested in that he felt he had something from God to and felt called by God to say it" (p. 182).

No one "tosses" a vision; they are too important. It is not "thrown out there" for consideration like a brainstormed idea. Visions are not "chucked" or "hurled" as a means to get rid of something dangerous or distasteful. No, visions are "cast" to a specific group of people. These people are then expected to "catch" the vision and make it happen.

While you prepare to cast God's vision for your institution, remember to also "*Cast your cares on the Lord and he will sustain you; he will never let the righteous be shaken*" (Psalm 55:22) and "*Cast all your anxiety on him because he cares for you*" (1 Peter 5:7).

"As a servant-leader, you are God's instrument to rally the people to a better future. You are there to lead them into a future where they would not go on their own. The vision has to be clear enough for them to understand, concrete enough for them to believe it is real, concise enough for them to communicate, and compelling enough for them to own personally and enthusiastically" (Floyd).

How does one do it?

You can cast the vision God has given to you in one-on-one conversations, board meetings, or school convocations. It can be done in a presentation ("The need speaks French"), a speech, or a sermon in chapel. It can be written in a blog or article. For others to catch the vision though, they must sense your conviction that this is a clear direction from God.

If you cast the vision will it happen? Hudson Taylor famously stated: "God's work done in God's way will never lack God's supply." God will provide the means to fulfil his vision for your school. Your part is to cast his vision and obey all he leads to you to do on his schedule. This may mean empowering others to lead in new areas and certainly will mean stepping out in faith. God-given visions are never do-able without him.

---

Do you have a vision for your institution, department, and position? Can you articulate it? Is it specific? Who can you cast your vision to that will help make it a reality? Who has trusted in you enough to cast their vision to you and are you working to make that vision a reality?

Works cited:

Atkinson, James. *Martin Luther and the Birth of Protestantism*. Baltimore, MD: Penguin Books, 1968.

Floyd, Ronnie. "The 4-Cs of Effective Vision Casting" <http://pastors.com/the-4-cs-of-effective-vision-casting/>

Khoza, Reuel J. *Attuned Leadership: African Humanism as Compass*. Johannesburg, RSA: Penguin Books. 2011

Maxwell, John C. *Developing the Leader within You*, Nashville: Thomas Nelson Publishers, 1993. (Castle edition for Asia, 1999).

Murray, Andrew. *A Life of Obedience: Learning to Trust His Time, His Place, His Will*. Minneapolis: Bethany House. 2004. (Kindle edition).

Links to Learn:

"Proclaiming Your Dream: Developing Vision and Mission Statements" -

<http://ctb.ku.edu/en/table-of-contents/structure/strategic-planning/vision-mission-statements/main>

## Resource Round-up

Amy Crofford

Have you ever felt overwhelmed and didn't know who to ask about your current situation? This round-up is intended to point you to resources that can help in various circumstances.

Who you should consult when you for questions about...

- *what you should do in a difficult situation at your school:* 1) The Holy Spirit – see James 1:5, 2) a trusted member or members of your staff because they best know the culture and context, 3) another head of institution or your field strategy coordinator and 4) the regional education coordinator.
- *finances* - First consult your institutional finance person. If the question remains, contact your field treasurer. If still unresolved, contact the regional finance office and carbon copy in the regional education coordinator.
- *expatriate volunteers* – If someone from outside your field wants to volunteer at your institution, direct him or her to go to MissionCorps.org and work through the Steps to Serve - <http://missioncorps.nazarene.org/index3275.html?page=ministry.html>  
*Note* – Although volunteers are welcome, there are legal and procedural steps both for **your school's protection and their own that need to be followed** closely. For Americans, there may also be tax considerations for long term volunteers.
- *Local legal matters* – A local, reputable lawyer. Depending on the severity of the issue, send a letter to your Field Strategy Coordinator and the Regional Education Coordinator to keep them in the loop.
- Local academic credentialing – Speak with **your government's education** agency/authority.
- Education reports or forms – The education office at the regional office.

Where to find online resources:

- *Grace and Peace* magazine is free online and contains many articles current and archival which could be useful both for you, your students and faculty.  
(<http://www.graceandpeacemagazine.org/>)
- Wesleyan-holiness digital library ([www.whdl.org](http://www.whdl.org)) has the ITN/NTI curriculum in workbook form, *Bible* studies in French and Fundamentos da Teologia Armínio-Wesleyana by Mildred Bangs Wynkoop in Portuguese. Explore and download the many books and papers from Wesleyan-holiness writers available in multiple languages  
A modular course of study (some available in French and Portuguese) from US/Canada Clergy Development provide resources for teachers and students.  
(<http://www.usacanadaregion.org/modular-cos>)
- The Wesley Center (<http://wesley.nnu.edu/>) is a good source for all things Wesley.
- *Didache* (<http://didache.nazarene.org>)
- Christian Classics Ethereal Library (CCEL) hosts classic Christian literature for edification and study by interested Christians, seekers and scholars.
- Free theological journals online –Use your discretion when accessing the nearly 700 journals listed. Most of them are in English, but not all.—  
<https://www.atla.com/Members/divisions/committees/ICC%20Document%20Library/FreeTheologicalJournals.pdf>

Faculty Development Resources:

- A Philosophy of Adult Education: Assumptions and Implications for Practice – This power point presentation is a good introduction to adult education.  
[http://nazarene.org/files/docs/wells\\_hand.pdf](http://nazarene.org/files/docs/wells_hand.pdf)
- *Adult Education Newsletter* – On the Education and Clergy Development page of the Africa Regional website (<http://www.africanazarene.org/adult-education>)

Article topics include: Theory: Pedagogy and Andragogy, Teaching Vocabulary, Why I Teach, Any Questions?, Delightful Diversity, Blackboard Behaviors, Visual Aids, Planning a Lesson, Correcting, Role Playing and Other Communicative Practice, Pair work and Group work, **Self-evaluation, and Principles from Jane Vella's *Learning to Listen, Learning to Teach***

- 10% Specials to share with donors, partners, and stakeholders can be found on the regional website. To update a request from your school, contact the regional education coordinator.
- The *Sourcebook* - found on the Education and Clergy Development page of the regional website.

# Productive and Personable: Time Management in Event-Oriented Cultures

Amy Crofford

Most time management books and authorities come from a time-oriented culture.

Time-oriented cultures see time as a line where one thing follows another. Schedules are planned in 15-minute intervals. It is possible to talk to a colleague on one subject and then dismiss them without ever asking about their health or family. In fact, you could work with people for years and never learn anything personal about them.

That is not the world in which we live.

We live in event-oriented cultures. Relationships are paramount. Does this mean that we are doomed to inefficiency? No! It may look different, but it works and has for centuries.

Westerners are learning about the effectiveness of networking relationships through Facebook and other social media. When I type, "Why is the text my PC screen sideways and how do I get it back to normal?" Within seconds a person responds, "You must have pushed CONTROL + ALT + left arrow key by mistake. To fix it, push CONTROL+ALT + Up arrow key."

These random shout-outs are an example of how having relationships can be very efficient. No one had "help friend with computer problem" on their schedule, yet it was done. People are beginning to SMS questions and see no problem with interrupting one conversation to respond to another.

Reuel Khoza writes, "We are our history, and we live in the present through the past. When leadership connects, it does so with a sense of destiny, taking us from beginning to becoming" (28). "This is not a timeline view but a blending of time past, present and future. It recognizes progression, but with a strong element of tradition.

That said, our schools are caught between cultures in many ways. Forms and reports turned in late can mean losing a scholarship for a needy student or losing the opportunity to share the good things God is doing through the ministry of the institution.

Stephen Covey has a helpful rubric in 7 Habits of Highly Successful People (151). The four quadrants show a mix of urgency and importance. He states that effective people spend their time in Quadrant 2 (important, but not urgent) whenever possible. By doing what is important – but not yet urgent - many crises can be averted.

For example, imagine sitting at your desk in August. The IBOE report is not due until early November. It is definitely important, but not urgent. You normally put off doing it until October when the reminder e-mail is sent by the panicky regional education coordinator's assistant. There are big campus events in October and you always dread filling in the report when the campus is bustling. You'd rather spend your time with students, alumni, district superintendents and partners. But, the form must be done. Today, the students are on a two-week break and you have all the information to fill in the report. Would it not be both time-oriented and event-oriented to work on the report now?

	Urgent	Not Urgent
Important	Quadrant 1	Quadrant 2
Not important	Quadrant 3	Quadrant 4

John Bowling in his book about climbing Mt. Kilimanjaro writes, "But tomorrow will wait, and I need to let it wait. I can't face today and tomorrow at the same time" (106) Dr. Bowling could do

nothing about the climb that he would face the next day and had to let fear of it go in order to more effectively do what had to be done at the moment. Matthew 6:34 states, "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own." Worrying about tomorrow and planning for tomorrow are not the same thing. When you have planned as well as you can, you just need to let it go. If however you have failed to plan, you probably do have cause to be worried.

To work in Quadrant 2 will require planning well in advance. If you know something is due, be like a good student and give yourself an earlier deadline so that when (not if) the unexpected arises, you are not caught unprepared.

**Recycle ideas and programs. Don't re-invent the wheel if you don't need to. Khoza writes, "There is no shame in borrowing from those who have travelled the road before you" (xl). Take notes on how things are done. Write down what could have been improved and an idea or two for how that could happen. The next time rather than figuring things out starting at zero or straining your brain to remember, you can simply modify like a good cook does with a favorite recipe.**

Scheduling one good thing a day. John Seaman, former field director for the Africa West Field, used to count a success if one good thing got done each day. A twenty-item to-do list to check off before lunch never worked. Some days you may accomplish many things, but usually every day at least one thing can have progress. Over-scheduling leads to frustration and a sense of failure. Productivity is often counted in quality as well as quantity.

If you are in charge of a meeting, gain the reputation of being prompt. Although event oriented people have a high tolerance for events starting after the stated time, no one enjoys waiting for a business meeting. Be hospitable and have meaningful activities that can be done by the group that is there even if you have to wait to vote until a quorum arrives. Do your best to end on time as well.

Waiting alone in an office for a scheduled meeting is not productive. In case you will be waiting, bring a book or report to read. No student likes waiting for a class to start, either. In business and academic settings, be on time and expect it of others.

Networking is essential. To paraphrase John Wesley: "Gain all you can. Save all you can. Give all you can." **Wesley was speaking about money, but how would it look if we relate it to the resources of relationships and time?**

**"Gain all you can." Build your network. How much time and energy is saved when you know experts in several areas? Knowing "who can" is sometimes as efficient as knowing "how to." If you can trade your expertise for another's it can be economical as well. Khoza writes, "But for Africans, to be human is to be morally, socially, and spiritually engaged with your fellows in the enterprise of human living, and if you are disengaged you become less human" (xxxix).**

**"Save all you can." Resources of all kinds can be wasted, even relationships. Don't let them be broken unnecessarily. Take the time to know those who work with you and keep the relationships healthy. Guard time for your team to get together socially to encourage a good atmosphere between them.**

In regard to time, be efficient. Use a good filing system either electronic or paper. Do several errands on one trip. Plan ahead. Delegate and empower others to do whatever jobs they are capable of.

**"Give all you can." Mentor those who you work with. Build them up and share your knowledge. Khoza states, "We are gifted with our powers and capacities precisely in order to contribute to the growth and wellbeing of society, and others have a right to expect that we give and not merely take" (92).**

Remember to pray for your school, your faculty and staff, students and alumni, and yourself. Andrew Murray writes, "True love must pray" (25) and "God still seeks for men and women who will, with all their other work of ministering, specially give themselves to persevering prayer." (22) Prayer time is always time well spent. Join with others in prayer to build community.

**Dietrich Bonhoeffer wrote, "Time lost is time we have not lived a full human life, time unenriched by experience, creative endeavour, enjoyment and suffering. Time lost is time we have not filled, time left empty." Let us fill our time, but not plan every minute. Let us be productive and personable.**

PC users, just wondering, did you flip your screen earlier to see if it worked? Mac users, there is a link for you below.

Works cited:

Bonhoeffer, Dietrich, *Letters and Papers from Prison*, The MacMillian Company: New York, 1965

Bowling, John C., *Making the Climb*, Beacon Hill Press of Kansas City, 2007.

Covey, Stephen R., *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*, Simon & Schuster UK, 2004.

Khoza, Reuel J., *Attuned Leadership: African Humanism as a Compass*, Penguin Books: Johannesburg, RSA, 2011.

Murray, Andrew, *The Ministry of Intercession –A Plea for More Prayer*, James Nisbet & Co. limited: London, 3rd edition, 1898 (Kindle edition)

Links to Learn:

About different views of time, read Cultural Differences - Monochronic versus Polychronic - <http://thearticulateceo.typepad.com/my-blog/2011/08/cultural-differences-monochronic-versus-polychronic.html>

How to rotate your screen on a Mac: <http://www.mactip.net/tip-how-to-rotate-screen-on-mac/>

**About John Wesley's Sermon 50 (On Money)** -- <http://wesley.nnu.edu/john-wesley/the-sermons-of-johnwesley-1872-edition/sermon-50-the-use-of-money/>

About Reuel Khoza—<http://www.reuelkhoza.co.za/>

Time management tips – this website has pages on how to file, organize, manage e-mails, multitask and much more. [http://www.mindtools.com/pages/main/newMN\\_HTE.htm](http://www.mindtools.com/pages/main/newMN_HTE.htm)

Time management ideas – this website has pages on procrastination, setting goals, management systems and more. <http://www.mytimemanagement.com/>



# How to Revise the Course of Study

Amy Crofford

Do you know that sense of dread when the regional education coordinator sends you an email telling you that your institution is due for a reaffirmation or a revalidation of the course of study? **It doesn't have to be that way. Instead, you can be excited and proud.**

Follow these simple steps and, when the time comes, you will be ready to share your course of study with the world because it will be relevant, effective, and current.

When?

Continuously.

Every time you attend a district assembly, ask the district leaders how your recent graduates are doing. Ask if there is a subject or area that the district views as an unaddressed need.

Keep in touch with your alumni. Ask them what they felt good about and what they were surprised by during their first year after graduation. Ask what they wish they could learn now. Gather suggestions for changes or additions.

Ask your faculty which courses seem to be the most effective and why. Ask which classes are the least effective and what changes would improve them.

Ask laypeople what they see as needs in their location.

When other schools come up for review, analyse their course of study while thinking of your own. Does the other institution have a particular course that looks valuable? Why? Could you adopt or adapt it?

How?

Keep a running list of items mentioned by your stakeholders. Look for books or other resources that could be helpful. Contact your sister schools on the region to see if they have already written a course about the topic. If they have, consider giving the class as a clergy development seminar or a series of workshops and then later adapting it for your school based on comments. You might include some localized examples and stories.

At faculty meetings, share the list. It might be that faculty members could simply emphasize a topic that is already included in the coursework or add some additional reading. One of your teachers may have a book suggestion for the library on the needed topic.

Look for books and other resources. Some books are offered online for free. Update your syllabi to reflect the newest resources available to you. Some older books and authors are classics, others are just old. Make the judgment calls as to which should be on the syllabi (relevant and recent, or a classic), in the library (relevant and consulted), or given away (dated and no longer consulted). If you have a local religious publisher, ask for school copies of new publications. Maybe they will give you one for your library or at least give a discount. Maybe you could be a book reviewer and get free copies.

The Course of Study can be changed as needed. Institutions do not need to wait until they are due for a reaffirmation or revalidation. When you decide to add/drop or revise a course, remember to re-figure the **4C's for the curriculum as a whole. For this reason, it would be more efficient to do groups of changes rather than one here and there several times.** Keep track of any changes made and why they were made.

Actions taken by the General Assembly may require changes as well. Your regional education coordinator will make you aware if this is the case.

Who?

The head of institution (or head of the religion department or faculty), the academic dean, and the interested faculty members should work together in the development of new or changed syllabi. Many eyes on the revision will help to insure a quality and complete end result.

### **When, again...**

After you receive notice that you are due for submitting your course of study for review by ARCOSAC/ICOSAC:

- Read the appropriate section of the most recent Africa Regional Sourcebook which can be **found in "resources" on the Education and Clergy Development page on the Africa regional website.**
- Write the narration for the proposal using the information gathered by the activities described above. Add the refigured program summary and the revised syllabi.
- Make sure your syllabi and proposal are free of errors and reflect well on your institution. Check that the bibliography is in the style you ask for in your classes. Let it be a model **for students' papers.**
- Think about possible questions reviewers may pose and how you would answer them.

Show your stakeholders that your institution cares deeply about the preparation of women and men for ministry in the Church of the Nazarene by soliciting their input regularly. This desire for excellence and relevance will be a win-win. Who would not want to send a student or even attend a school that takes the Course of Study seriously? Be prepared for your reaffirmation or revalidation. You can be proud of and excited by what you do, because you do it well.

# In the Word: Section Two



## Focus on God and you will have no reason to worry

Rev Cathy Lebesse

Matthew 6: 20-27

*"But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money. Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?"*

Two life principles stand out from this Scripture, singleness of purpose/ heart and simple trust. The singleness of heart is explained by Jesus in three short statements: 1) single purpose, store up your treasures or what we deem important and essential for our sustenance in God (heaven). That will guarantee their safety and durability because there is no moth/rust to destroy or thieves to steal. 2) Single vision/goal or good eyes that are a light to the body. Good vision focuses on things beyond the self, in that way our whole life will be well illumined. 3) Jesus emphasized **singleness of leadership or authority structure. "You cannot serve two masters... you cannot serve both God and money". A single purpose and a single vision will ensure that God's purpose and goals remain our focus.**

The second principle that Jesus addresses in 6: 25-27, is the principle of trust. Jesus addresses real problems that would warrant anxiety, but at the same time exposes the futility of worry/anxiety. Not having our basic needs met is indeed a concern, but worrying about it is not **going to change that. But because our whole life's focus is on things above, instead of worrying,** we trust and believe that God will provide whatever we have need of. In using the example of the **birds and the flowers or grass, Jesus is teaching a valuable lesson about God's love and concern** for His creation, He is a Father who will not fail in His obligations to His creation.

## **“Teach me...”**

Benson Phiri

Psalm 119:66

**“Teach me knowledge and good judgement, for I believe in Your commands.”**

John M. Hull once argued that **“human beings are not merely capable of learning; they are dependent upon this learning for the effective living of their lives.”** It is indeed true that learning is part of life. It has always been said that the moment you stop learning you die. Learning is crucial because our actions or dispositions depend much on it. However, the problem most of the time is not on the method, but the content and the source.

In a time and age when our lives are inundated with information, more so in institutions of higher learning, no blessings could be more suitable than knowledge and good judgement. The truth is that not everything we learn is valuable. We need the Holy Spirit to help us discriminate between truth and error and how to put each truth in its proper perspective. Unless the Lord teaches us how to tell wisdom from folly, we cannot live our lives to the full. It is the Lord alone who can teach us good discernment so that we can focus only on what profits the soul.

**The special petition in the verse “teach me” points to the idea that the author is not only mindful of who can teach him what is essential (God in this case), but also demonstrates his readiness to value and apply this knowledge to some treasured end. As we ask the author of our faith to teach us good judgement and knowledge, we also must be mindful that truth is best held when applied.**

## Self-control

Stan Toler

Proverbs 25:28

**“Like a city whose walls are broken through is a person who lacks self-control.”**

Education is a controlled environment. It demands that everything and everyone will be in their proper place—from curricula to the classroom environment. But the hidden pressure is on the educator. He or she is the in-charge person of the day. When classroom control is lost, as the wisdom writer says, **“Walls are broken through.”**

**The prevention starts way before class time. It begins in the educator’s heart. Self-control** is a spiritual grace given by the Holy Spirit. Galatians 5:22-23a, **“But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.”** Self-control may be last on the list, but in some ways, it is the hinge upon which the other graces move.

Christ modeled it perfectly. He was tempted in every way we are, yet without sin. He had **self-control over time** **“I must work the works of him who sent me, while it is day.”** He had **self-control** over thoughts, “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” He had self-control over appetites, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”

As you set the tone for learning and behavior in the classroom, so set them in your heart. And as you follow Christ, those who follow you—and learn from you—will have a marked path to live like Him in **“wisdom, and in stature, and in favor with God and man.”**

Read more on Dr. Toler’s website—<http://www.stantoler.com/philosophy/>

## The simple and the wise

Gastão Correia

Proverbs 14:15

***"The simple believe anything, but the prudent give thought to their steps."***

Wise people embrace biblical understanding that dignifies them. They walk in biblical character. One of a naive (simple) person's characteristics is the ability to believe in anything. The wise person is more careful.

This verse is very strong and is a tremendous challenge for believers today, living in a world where there is a proliferation of beliefs and interpretations of the Bible.

This is a clear reminder that prudence should take the place of simplicity. Jesus said: **"Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves"** (Matt. 10:16).

I read a wonderful commentary on Proverbs 14:15. **It says:** "The simple are gullible. They are not bright. They do not have conviction or ability to question and criticize new information. If it sounds good, and is something they want to be true, they believe it. If others are enthusiastic about it, they get excited. If it is in print, they believe it is true. If a perceived authority says it, they trust it completely, even without evidence. If strangers say it worked for them that is good enough **evidence to buy it.**"

Here we have a valuable wisdom. In life, there is truth and error. A wise man will prove all things, **reject the error, and tightly hold the truth. Paul taught this rule when he wrote, "Prove all things; hold fast that which is good"** (1 Thess.5:21).

The Bereans were noble for searching the Scriptures to prove even Paul –Acts 17:11. They were not simple. They did not believe impulsively; they proved him out. They did not have closed minds; they gladly received the Word, but they were not naive. They examined the Scriptures every day.

There is also a good advice in I John 4:1-6 – **"Believe not every spirit."** This verse is also a tremendous advice for us as educators. We need to teach the true, but also teach the students to be wise, not to believe impulsively. To prove all things.

**May our prayer be "Lord, help me to be prudent and always act wisely helping my students to seek divine wisdom and true knowledge of God's Word. Amen."**

— Read more of the commentary referenced at.  
[http://www.letgodbetrue.com/proverbs/commentaries/14\\_15.php](http://www.letgodbetrue.com/proverbs/commentaries/14_15.php)



# School Leadership



# Expressing Appreciation

Benson Phiri

Although expressing appreciation is biblically and culturally considered a best practice, it more **often than not seems awkward, maudlin and even hypocritical. Strangely, we're often more** experienced at expressing negative emotions — reactively and defensively, and often without recognizing their corrosive impact on others until much later (Schwartz 1). Perhaps we are culturally consumed by gaining praise for ourselves or by lack of understanding on the role that appreciation plays in both individual and corporate life. Nonetheless, genuine appreciation is a double edged sword as it benefits both the giver and the receiver. This is a good reason why much attention needs to be given in developing this indispensable quality of leadership. Expressing appreciation is a positive energy that those in institutional leadership must get accustomed to expending if a genuine team spirit is to be built.

### What appreciation is

Appreciation is defined as an ability to understand the worth, quality, or importance of something (Webster). It is finding room to notice the strengths and efforts of others and communicating how much their presence and contribution is valued. It is also defined as having admiration for others and communicating your approval to them (Krejcir 1). Krejcir also adds that appreciation means taking the time to make people feel welcome and special by using the fruit of God's work in you to encourage and uplift others. When it comes to valuing others, we cease to be the focus, but **God's** purpose and ways as are revealed in other people take center stage. Appreciation is a form of valuing others that is fueled by our heartfelt thanks to God. So appreciation is honoring others while also being grateful for what God has bestowed on us.

### The character of appreciation

Appreciation goes beyond merely saying thanks. Appreciation differs from gratitude because gratitude is a response for what someone has done for us, such as God's grace. We may be used to **'saying thank you' when someone gives us** something (Krejcir 2). While many of us were taught to say please and thank you whether we wanted to or not, because it is polite, we often do it automatically. An appreciation, however, is special, intimate and should always be given thoughtfully (Stanleigh 1). It is being thankful and glad for other people, friends, family, and co-workers. There is a wide variety of ways that the institutional leadership can show appreciation that can go far towards keeping employees satisfied, engaged and retained. The best way to appreciate, however, remains relative. There is no one specific way to show appreciation. Whenever and however, as long as it is expressed, that is what matters.

### The importance of appreciation

Sometimes the institutional leadership becomes so preoccupied by the desire to get things done **that they take little or no notice of other stakeholders' contribution to the organization. Expressing** appreciation is one way of letting co-workers know that their contribution is not only noticed, but valued. The following are some of the many reasons why appreciating others is important.

Firstly, appreciation creates a feeling of self-worth and builds relationships. Appreciation generates a marvelously giddy feeling of self-worth and creates a human connection to others that encourages us towards even more collaborative relationships (Stanleigh 1). When people are appreciated at their places of work, they feel dignified and in turn they tend to automatically **respect the one appreciating them. When you don't** care what other people are doing, you are **basically telling them that what they are doing doesn't matter all that much to you. Along the same lines, it also implies they're not really contributing anything to society. Whatever else** each of us derives from our work, there may be nothing more precious than the feeling that we truly matter — **that we contribute unique value to the whole, and that we're recognized for it** (Schwartz 1). In leadership, people will tend to willingly follow others who make them feel good about themselves. Appreciation therefore enhances self-esteem for both giver and receiver.

Secondly, it is a good motivation. Feeling genuinely appreciated encourages people. At the most basic level, being appreciated motivates people to be and do the **best. It's also energizing. When our value feels at risk, as it so often does, that worry becomes preoccupying; this drains and diverts our energy from creating value (Schwartz 1). Simple recognition on what someone is doing makes the whole difference. It encourages one to be devoted to his/her work since there is a realization that such efforts will in one way or another add value.**

Appreciation also enhances team work. Nothing builds team work more than when team members learn to appreciate one another. It does not matter how insignificant the effort may seem, but **recognition of other people's labors does wonders to the team. Even in seemingly mundane circumstances, there could still be something significant and therefore worthy of appreciation.**

Lastly, appreciation fulfills the law of love. God is certainly more interested in how we treat others. We are not to focus on personal dignity; rather, we are to focus on honoring God so we can also honor others. Appreciation enables us see others as worthy, as teammates in life, and as co-laborers in the Lord. This is purposefully expressing love to others. (Krejcir 2) It goes against our sinful nature that only desires to seek its own. Because we fear God (Prov. 3:5), we can let the Spirit hone us to His precepts even when they go against culture and what our friends are doing. It may not be cool to express appreciation, but we are called to do it anyway, and do it with genuine sincerity. In Romans 12:10, the Apostle Paul teaches that God expects us to love and honor one another. It is this same love that compels us to focus on the positive and speak what builds.

#### Conclusion

It is important for the institutional leadership to know that people are eager to do more when the little things they do are remembered and noticed. On the contrary, they feel demotivated when such efforts go unnoticed. After all, whatever matters can never go unnoticed. It may seem trivial to give appreciation, but to God, it is very significant and can be the conventional way God uses to build healthy relations among co-workers.

#### Works Cited:

Business news daily. Brooks Chad. 2013.

Huffington Post. 14 August, 2015, <[http://www.huffingtonpost.com/2013/11/19/appreciation-employees-work-harder-motivation\\_n\\_4302593.html](http://www.huffingtonpost.com/2013/11/19/appreciation-employees-work-harder-motivation_n_4302593.html)> Krejcir Richard.

The Character of Appreciation. 2004, Into Thy Word Ministries <<http://www.discipleshiptools.org/apps/articles/?articleid=37155&columnid=4166>> 23 August 2015

Online Webster Dictionary. <http://www.merriam-webster.com/dictionary/appreciation>

Schwartz Tony. Why appreciation matters so much, Harvard Business Review <<https://hbr.org/2012/01/why-appreciation-matters-so-mu.html>>

Stanleigh Sally. The Power of Appreciation in Leadership, <<http://www.bia.ca/articles/ThePowerofAppreciationinLeadership.htm>> (14/08/2015)

#### Links to Learn:

Appreciation does not have to involve money... Samples of words of appreciation - <http://grammar.yourdictionary.com/style-and-usage/words-of-appreciation.html>

**"50 Thank You Messages for your Co-workers"** - <http://brandongaille.com/50-thank-you-messages-forcoworkers/>

Many of these would work for stakeholders - <http://www.helpscout.net/25-ways-to-thank-your-customers/>

#### **40 Ways to Say Thank You at Work":**

<http://humanresources.about.com/od/employeerecognition/a/ways-to-say-thank-you-at-work.htm>

## Keeping a Spiritually Vibrant Life

Phil Rodebush

There is sometimes a false assumption that the spiritual life of ministers of the gospel and Christian educators will always naturally and effortlessly be robust, as if we were a super breed of Christians for whom life in God came more easily. The majority of us who have been in ministry **for any length of time know this isn't the case. The reality is that even while we know that our spiritual life and relationship with God is vital to all that we do, there are times when the pressures of life, family, ministry and even teaching and preaching about God can distract and distance us from the very One who called us in the first place. Not to mention those times when various types of loss, illness and life's hiccups can throw both our schedules and our mental state off balance.**

I would love to be able to suggest a spiritual vitamin pill that we could take each morning to cure the spiritual blahs and keep our faith strong. Or perhaps list five guaranteed ways to keep a strong devotional life. In my personal experience **it's never been quite that simple.** However, while there may not be a magical pill or specific practice, there are a variety of means of grace through which God can renew, awaken and confirm our faith.

For us as Wesleyans, one way to think of our spiritual life is the various practices, disciplines and **acts that lead to experiencing God's grace. John Wesley divided means of grace into individual and communal components.** He acknowledged that a vibrant spiritual life needs both a vibrant personal devotional life and a vibrant life of outreach and ministry. He emphasized the necessity of works of piety as well as the often overshadowed works of mercy. **John Wesley's teachings and practical life example demonstrate that all these components together lead to a healthy spiritual life.**

Works of piety include individual practices such as prayer, fasting, studying the scriptures, and healthy living. **These also included communal practices such as partaking of the Lord's Supper,** worship as well as small group accountability through the society, class meetings, bands and spiritual guides which were also viewed as vital (Tracey, 142). Works of mercy include various compassionate ministries such as visiting the sick, the imprisoned, and helping those in need as well as working for social justice issues.

More important than the teaching of John Wesley, we clearly see this kind of spiritual balance in the life of Christ. Jesus has an incredible personal devotional life with God, the Father. He begins his ministry in fasting. Jesus often withdraws to lonely places by himself to pray, both early in the morning and even late at night. (He offers an example and challenge to us whether we are naturally **early-risers or late night people**). **Yet, Jesus' ministry isn't just on the mountaintops of prayer. He isn't hiding in a monastery or in his office.** He balances his time alone with the Father, with corporate worship, with teaching, with healing the sick and spending time with the despised. Jesus further balances his ministry by spending time ministering to the crowds, to the future church including his small group (the twelve disciples), to his core accountability group (Peter, James and John), as well to the non-religious (the **tax-collectors and sinners**) and **society's untouchables** (the lame, blind, sick, demon-possessed and occasionally even Gentiles).

Is it possible that one of the reasons our spiritual life becomes dull, is that we lose this holy balance between personal and communal, between devotional worship and missional outreach? Is it possible that a key to our spiritual life, is allowing God to stretch us and take us through both personal spiritual practices as well as ministry outreach that may at first make us uncomfortable? Was this one of the secrets to Jesus ministry, as well as spiritual heroes of faith throughout **history, including John Wesley? Obviously, Jesus' time alone listening to the Father was crucial. However, Jesus didn't just listen.** He also lived and ministered in faith both inside and outside his comfort zones. As a good Jewish boy, many of the places and people to whom Jesus ministered **wouldn't have been easy or natural. Yet, listening to God's voice took him to places he wouldn't normally go.** Similarly, speaking in the fields to dirty coal miners was the last place John Wesley expected the Holy Spirit to show up, yet that was the site of one of his most life changing ministry opportunities.

It can be assumed that readers of this article already have a basic spiritual routine including some sort of daily personal devotionals and weekly worship practices. **However, I'd like to be bold enough to ask some questions.** How is your balance with the various means of grace? Do you spend lots of time studying the word but too little time in prayer? Do you spend most of your time in personal devotions but no time with a small accountability group or ministering with others in intentional acts of mercy? Or perhaps vice versa? Finally, how are you allowing God to stretch you in these practices?

**In the closing paragraphs, let's explore three areas and a few of the many possible ways that we might allow God to stretch our spiritual life in the coming week and months.**

### *Prayer*

Prayer is a vital component for our spiritual life. **Helmut Thielicke reminds us that "Martin Luther prayed four hours each day not despite his busy life but because only so could he accomplish gigantic labors" (Job, 108).** Thielicke goes on to warn of the dangers of ministering and working without praying and without listening.

Jesus seems to have spent as much time listening to God as speaking (John 15). Having grown up in another tradition, my wife's first experience with a group of Nazarenes praying was a little jarring for her. **"I love the way they call out to God and pray at once," she said, "But when do they also take time to listen and be quiet... to hear what God is saying?"**

If are like me and struggle with listening to God, then perhaps you might consider the following ideas. Spend some time reading the scriptures not just for your next sermon or class but with a fresh heart of anticipation and a spirit of obedience. Ask God to give you new eyes and ears to understand what He is saying and how you might respond.

End your devotional times and prayers of intercession with periods of silence and ask the Lord to speak to you. Keep a journal of what you believe that He is showing you or saying to you and how you will respond.

### *Community, Accountability and Discipleship*

Outside of Sunday morning worship, how are you purposely connecting with others? Often lost in the modern holiness movement was John Wesley's emphasis on small group discipleship and accountability. **Both Jesus' example and words remind us that more than creating structures and going to church, we are called to be the church through daily living out kingdom values and making disciples.** For the last few years, General Superintendent Jerry Porter has been asking the questions: **"Who is discipling you and who are you discipling?" Is there anyone mentoring you,** encouraging you and honestly speaking into your life? Perhaps you need to invite someone to help in this part of your life. **If you aren't already in an accountability group where you can openly confess struggles and pray for each other, why not form one with like-minded peers?**

As an educator you have an incredible opportunity to mentor and disciple students. Why not make a prayerful commitment to intentionally and regularly invest in developing, discipling and encouraging a select group of students and/or staff members this year? Perhaps you might even consider starting a small group with a student or staff member as co-leader as part of your discipleship time with them. There are numerous ways that we can better build community and accountability while intentionally making disciples.

### *Compassion*

**Part of being holy and spiritually vibrant is not only praying but daily living in a way that God's kingdom might come. We have a wonderful chance to bring God's kingdom as we demonstrate servant leadership and live a compassionate lifestyle.** How are you currently actively involved in compassionate ministry? Perhaps as part of your discipleship strategy you might find ways to involve some of your students and/or staff with periodic visits to pray with the sick, feed the homeless, visit those in jail, mentor children or participate in a local Nazarene Compassionate ministry center.

### *Conclusion*

**No matter how long we have been following Christ, if we seek to have God's blessing and joy in our lives we will need to stretch ourselves beyond what we have always done.** The ideas mentioned above are not new. There is much to learn from the devotional lives of our heroes of the faith throughout history and especially from the life of Jesus. As we embrace and attempt specific spiritual practices and disciplines, I pray that God will speak to us in new ways and give us fresh energy and life for the ministry that he has called us to. May we have His immeasurable joy as we walk together with Him in this vibrant life.

#### Works cited:

Tracy, Wesley, Dee Freeborn, Morris Weigelt, Janine Tartaglia-Metcalf. *The Upward Call*. Kansas City: Nazarene Publishing House, 1993.

Job, Reuben P., Norman Shawchuck. *A Guide to Prayer for Minister and Other Servants*. Nashville: The Upward Room. 2000.

#### Recommended for further reading:

Richard Foster. *Celebration of Discipline*. 1998

Willard, Dallas. *The Spirit of the Disciplines*. San Francisco: Harper San Francisco, 1988.

Perkins, Hal. *Walk With Me*. Kansas City: Beacon Hill Press of Kansas City. 2008.

#### Links to Learn:

<http://www.pointloma.edu/experience/academics/centers-institutes/wesleyan-center/our-wesleyan-tradition/vi-meansgrace-practices-god-uses-make-us-holy>

## 7 tips for the New Board Member

Greg Crofford

You **didn't expect it. In fact, you're not even sure you're the right person for the job, but it happened.** Your District Assembly elected you to the board of your theological college or university. Congratulations!

**You've put the date of the board meeting on your calendar.** Yesterday, the board secretary sent you and the other board members the Minutes from the last meeting, asking you to read them over. So far, so good, but you still wonder: What is this all about?

The board serves as the body to which the head of the institution reports. In this way, organizationally, the **board functions collectively as the "boss" for that individual. It is to the board that he or she will report on the condition of the school.** In all organizations, accountability is essential and the board provides accountability for school leaders, but also crucial support.

Yet, there is so much more to effective board service. In *Best Practices for Effective Boards* (Beacon Hill Press, 2012), Fairbanks, Gunter, and Cochenour talk about what makes Boards effective. Here are seven pointers for the new Board member, many of them drawn from their excellent book:

1) Know your responsibilities. The governing Board of an institution has 3 responsibilities:

a- fiduciary (financial) – **The institution's treasurer at the Board meeting must submit an audited report annually on the financial condition of the school.** As a Board member, look over the report carefully and in advance of the meeting. Feel free to ask questions about **anything in the report that you don't understand.**

b – strategic – **What is the 5 or 10 year plan for the school? The institution's head** (Principal, Director or Vice-Chancellor) will present this to the board. The Board can ask questions about the plan to bring clarity. Its main responsibility, however, is to make sure that a strategic plan is in place.

c- representative – You are there to voice the values and concerns of the stakeholders, the individuals and churches that the school is tasked to serve. Also, you are to insure that the school abides by its mission and does not drift.

2) Keep your head in and your fingers out. – The Board does not run the institution on a day-to-day basis. That is the task of the administration (management). Your job is to support the administration through your ideas, provision of feedback from stakeholders, and prayers. This is **expressed through the saying: "Head in, fingers out."**

3) Join a Board committee. Many schools divide the Board members into committees, such as finance, audit, or buildings and grounds. The committees often meet throughout the year or may meet a day before the full Board meeting. Offer to serve on one of the committees based on your interests and expertise.

4) Listen, speak your mind, then support the group decision. Those who have been on the Board **for a longer period can give you background before the meeting on topics that there isn't always time to rehash during the Board meeting itself.** Once you have studied **an issue, don't be afraid to speak up and give your counsel.** However, once the group has decided on a course of action, get behind the common direction.

5) Be a champion for the school. – **Margaret Mead once said: "Never doubt that a small group of committed citizens can change the world. Indeed, it is the only thing that ever has"** (*Best Practices for Effective Boards*, p. 21). Each Board member can have a positive impact by being a champion for the institution. You will have opportunities to promote the school through your conversations with others. Celebrate the good things that God is doing! When a positive story shows up on the **school's website, link to it on your social media. If you are a graduate of the institution, tell others how God used your education to make a positive difference in your life.** Encourage your local church and your district to support the school through the giving of generous offerings. Ask



potential donors to contribute to the institution. Finally, be on the lookout for sharp students who would benefit by attending the institution and encourage them to enroll.

6) Be discreet. Sometimes outside of the meeting you will be pressured to divulge what went on behind closed doors, yet details shared during a board meeting are confidential and should stay in the boardroom. If something is to be shared publicly, the Chair of the Board will serve as the sole spokesperson on behalf of the Board. If people ask you questions, refer them to the Board Chair for a response. In this way, the board will speak with a single, unified voice.

7) Pray for the school and its leaders. **“Pray earnestly: pray for change in you even as you pray for change in others”** (*Best Practices*, p. 33). Ask the head of the school how you can pray for him or her. See if there are specific needs for the school that you can bring before the Lord. From time-to-time, **e-mail the school leader with a note of encouragement, reminding them: “I prayed for you today.”**

**As I’ve traveled across Africa to more than two dozen** board meetings over the past three years, **I’ve come to appreciate the importance of** boards in helping our nine institutions of higher education fulfill their mission. Where board members understand their role, things function more smoothly. On the other hand, where there is misunderstanding about the purpose of the board, confusion can set in and progress is hampered.

Much more could be said about effective participation on governing boards. However, these seven tips will get you started and move you toward becoming a valued and trusted part of the team. **Let’s stay active for the Kingdom!**

Links to Learn:

**If you don’t understand how to read a financial report, check out this link:**

<http://www.wikihow.com/Read-aFinancial-Report>).

You can purchase a copy of *Best Practices for Effective Boards* at this link:

[http://www.amazon.com/PracticesEffective-Boards-LeBron-Fairbanks-ebook/dp/B00B25PZC0/ref=sr\\_1\\_1?ie=UTF8&qid=1457357106&sr=81&keywords=fairbanks+best+practices+boards](http://www.amazon.com/PracticesEffective-Boards-LeBron-Fairbanks-ebook/dp/B00B25PZC0/ref=sr_1_1?ie=UTF8&qid=1457357106&sr=81&keywords=fairbanks+best+practices+boards))

# Recommend without Reservation

Amy Crofford

As an educator, you will be asked to recommend your students. It may be one paragraph on a scholarship form or a full letter. Often you will be nudged by a district superintendent or pastor at graduation or district assembly. They will want to know if a particular student would be a good fit for the district or church.

What do you need to do and know to recommend without reservation?

First, you need to know the student. When students are within a year of graduation, begin to take note of attitude, character, and competence. You may even jot them down for future reference. **Doing this later in the students' academic period is important because** hopefully students mature as a result of mentoring and learning that has taken place. Students should not be judged by who they were as new arrivals. Specificity beats generalities every time.

Second, you need to know what the other person or organization is looking for. Do they want a character reference? Are they primarily interested in academic potential? Do they need an overall idea of who the person is? How many words are they allowing you to make the recommendation? A letter that does not fit the needs wastes time and effort.

Third, you need to believe that the student will be a good fit for the scholarship or job opportunity.

Following are six short recommendations to critique. As you read through them think about what you are reading. What do your instincts tell you about the student? What is the person writing the recommendation implying? Could the letter be improved? If so, how?

#1

Samuel is not a good student, but shows a lot of common sense in personal relationships. He is spontaneous and the other students naturally follow his lead. He has great potential for the Kingdom.

#2

Evelyn has a wonderful testimony. Younger women are inspired and entering ministry because of her faithfulness. Her husband supports her call. They are dynamic together. I highly recommend her for this scholarship.

#3

Gavin comes from a wonderful family. By coming to the Bible College, he is carrying on a family tradition. Although he falls far short of the faith of his grandfather and the gospel passion of his grandmother, I am sure he will spiritually mature eventually and be an asset to you.

#4

Peter feels God has called him to be a General Superintendent. He has the timeline worked out. Peter knows how to dream big. He is energetic and shares his vision with others at any opportunity.

#5

Tabitha is like a daughter to me. She brings me tea in the morning. I recommend her highly.

#6

I have observed Jacques closely over the past few months. He has many admirable characteristics of which I can only name a few.

Jacques has the heart of a servant. Recently, we had many guests at our chapel service on campus. Jacques realized that there would not be enough chairs. He asked two other students to help him move chairs from a classroom into the chapel. Everyone was seated at the beginning of the service. He called no attention to his action.

He can almost always be found reading in the library. He goes above and beyond expectations for classwork. His desire to learn about the Bible and holiness challenges his teachers to prepare well.

Jacques sings in the worship team and plays football with the community youth on Saturday mornings.

I recommend him without reservation. I can be reached for further information using the contact numbers provided.

### **Let's look at each one.**

#1 – Samuel would be a good choice for a rural church. His people and leadership skills could be used in community building and evangelism. His lack of academic ability would hamper ministry in an upwardly mobile urban setting. He might be recommended for a scholarship to finish Bible College, but at least at this point, he would probably not go beyond the diploma level.

When you write a recommendation, do not be afraid to tell of limitations that you have noticed. These will indicate whether a student will be a good fit in various ministries. They are essential for finding the best place for that student and can save many a heartache later. A statement saying that a student is the best and brightest will be suspect if you say the same thing about more than one to the same scholarship committee or district board.

#2 – This recommendation seems upbeat and positive, yet I wonder. Is Evelyn also inspiring to young men? Is her husband also in ministry? Will they co-pastor? This recommendation raises questions.

When you write a recommendation, include only information that is relevant and answer any potential questions that may be raised.

When writing details, leave your personal bias behind and report what you have noticed. Saying Evelyn inspires women (and leaving the impression that she inspires women only) may show more of a bias of the person recommending her than the extent of her influence.

#3 – Gavin has an important name, but he is currently not living up to it. He should not be put into leadership, yet. Even so, in a support role with a strong mentor, Gavin may one day be ready to carry **on the family's legacy with honor.**

When you write a recommendation and know your reader will begin with assumptions about the **student, those assumptions need to be addressed. Also, note a student's potential.**

#4 – Peter is self-absorbed. This character trait will cause problems wherever he is assigned.

When writing a recommendation, the details – good and bad – speak loudly. Use them well.

#5 – **For what exactly is Tabitha being recommended? A servant's heart is a wonderful thing, but pastors need to be servant leaders.**

When writing a recommendation, look to what the future holds for the student. What do you see in the student that will enrich the ministry he or she is entering? Help your reader envision the student as a success in the new role.

#6 - I would give Jacques a scholarship or a job. Without using the words, the writer has shown us that Jacques is an observant, caring, humble, intelligent, and outgoing leader.

When writing a recommendation, a short story can add a lot. Look for a story that you can tell about your students – especially those about to graduate. Ask others at your school to also catch the students demonstrating Christ-likeness and to send those stories to you.

Your students depend on your recommendation to gain scholarships and positions in ministry. **Let's demonstrate excellence in this important facet of our work.**

Links to Learn

Recommendations in general - <https://www.themuse.com/advice/3-steps-for-writing-a-glowing-letter-of-recommendation>

Education - <https://owl.english.purdue.edu/owl/resource/982/02/>

Education - <http://blog.prepscholar.com/how-to-write-a-strong-recommendation-letter-for-scholarship>

Employment

<http://www.forbes.com/sites/dailymuse/2013/12/10/your-5-minute-guide-to-writing-an-amazing-linkedinrecommendation/#66b94217bb20>

One who builds is not one  
who destroys. —Togolese  
proverb

If you are eating, thank the  
one who made the food. —  
Liberian proverb



## Working together - The African way

Amy Crofford

There are many African proverbs that speak of the need and privilege of working together:

- You can't pick up a grain of rice with just one finger.
- You can't wash your face with just one finger.
- During a storm, you don't take shelter under just one roofing tile.

We all know the story of the Good Samaritan and this famous passage from Luke 10.

**"What is written in the Law?" he (Jesus) replied. "How do you read it?"**

**He (the expert in the law) answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live."**

The question then becomes: Does this only apply to individuals? Does it also call educational institutions and churches to love our neighbors? Does God have interest in our community relations? What would a school run by Jesus look like? We know he taught not just the disciples (who got private lessons), but also everyone, including women and children, who sat to listen on the hillside. He had compassion on the hungry and sick.

Our Bible Colleges and Institutions do not exist in a vacuum. We are in community and it is important. Each community is unique and loved by God. What are some ways we can have a vital connection to those in whose midst God has placed us?

School resources – Do we share the blessings God has given us stewardship over?

Events - When we have a training event or special speaker, could we open it to the general community? Could we open it to Nazarene pastors/leaders in the area? Could we open it to pastors/leaders from other churches (maybe for a small fee or donation)?

Library - Is our library open for others in the community to use and do they know? What considerations might need to be made? (No bags, no borrowing, just reading?)

2 Peter 2:1 – **"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves."**

By teaching and spreading the truth on the campus to as broad an audience as possible, we can uproot heresy before it grows uncontrollably in our community and we can confront the spread of evil.

Speakers/ musicians/ drama team - Could the school make up a list of speakers and musicians/drama teams available to the community from the faculty/staff and students of the school? We could include topics of interest like abstinence, HIV /AIDS, gender based violence, **"What the Bible says about..."**, **"The Christian perspective on..."**, **"How to conduct a Bible study for adults"**, **teaching adults**, etc.

Students - Why not have a student-led adult Bible class that is available year-round for a small fee (or offering)? This could provide great experience for the students and a potential draw for future students. How about a national language discussion group on Saturday mornings so those in the community can improve their language level and potential for work advancement?

1 Timothy 1:12-13 – **"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching."**

Do your students have ample opportunity to practice ministry? Are they being told to wait until after graduation? Do your faculty and staff demonstrate lives given in service? Are there role models that the students can emulate?

Land/ buildings -Could the school have a community garden? (It would be necessary to make sure this would not allow someone to make a legal claim to property ownership.) Could we rent a building for events when it is not in use by the students? Could we allow community groups to meet on the campus on a regular basis for a fee (Chorale groups, LIONS, Children's reading hour, Alcoholics Anonymous, etc.) It is important to remember that the students come first and their education should not be hurt or hindered by community outreach. Could we provide saplings from our trees to local primary schools or Sunday schools to increase the green belt?

Local Church – If there is not already a Church of the Nazarene meeting on the campus, could we start one? Many of our schools do have local churches that meet on the campus. These churches are a vibrant tie **between "the town and the gown."**

Compassionate ministries – Whether the crisis is an earthquake or a pandemic, our organizational skills and network connections can be invaluable. This was seen during the Ebola crisis in Liberia, Sierra Leone and Guinea as well as when the earthquake erupted on Brava Island in Cabo Verde. The Nazarene educational centers provided a place to plan and gather materials before sending them to the areas of crisis. Of course, there are daily needs just outside our gates as well. What should be our response?

James 2:14-17: **"What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."**

What do we model to our community? What characteristics of Christ do they see?

- Community resources – Do we partner with others when we can?
- Events - Do we advertise and attend events held by others in our community that are wholesome (especially if they are also low cost)?
- Libraries - Do we have visiting privileges with other libraries in our community?
- Speakers/ specialists - Do we invite others to help with courses like health/ science?

What are some other ways we can be good neighbors?

# Finding and Using your Strengths

Evie Gardner

How many times have you heard someone say they would like to know their weaknesses so they can focus on them and improve themselves? Let me tell you that knowing your strengths can be much more liberating and empowering.

When we know our strengths we can focus on developing those more and therefore become the man or woman that God has designed us to be. This is especially true in the educational system. When lecturers know their strengths they come across as more self-confident. When students know their strengths they can believe in themselves and know they have a contribution to give to the world.

Many people do not know what their strengths are. Many times people only know what they perceive their weaknesses to be. They live un-empowered by the lack of knowing what they do well and where their innate talents lie. They do not have a healthy view of themselves and they **have yet to begin the process of "self-discovery". This does not have to be the case.**

**There is a program online called the "Clifton Strengthsfinder."** <https://www.gallupstrengthscenter.com/>. Our church has also used their material to set up "Nazarene Strengths Institute". **There are 34 different talent themes that they explore. A person takes a profile test online and then they send the top five talent themes along with explanations of each one. It is from these talent themes that you refine and develop your strengths. When you learn what they are you feel empowered and worthy of being different than your colleagues. You realize who you really are. So many times as people find out the results of this test they feel like it represents them fully and love to get a "title" for the way they operate. Many times these talent themes or strengths become part of a person's signature on emails or are displayed prominently on their desk or wall.**

**Along with the Clifton Test I personally like to also give the "Spiritual Gifts Survey" to explore God's given talents or gifts He has given each of us. The one I have used many times can be retrieved from [http://www.lifeway.com/lwc/files/lwcF\\_MYCS\\_030526\\_Spiritual\\_Gifts\\_Survey.pdf](http://www.lifeway.com/lwc/files/lwcF_MYCS_030526_Spiritual_Gifts_Survey.pdf). This survey is the one that identifies 16 different gifts in keeping with the Nazarene doctrine. All you need to do is copy out the questions, answer them, and tally your results to know in which gifts you excel. When put with your strengths that are identified in the Clifton survey they most often complement each other remarkably.**

It is great to observe the Christian seeing how they can use their strengths to enhance their God-given gifts and vice versa. Both of them used together highly empower the individual as they understand themselves better. You can do these surveys personally but a possible better option is to do it within the domain of your work or educational sphere with a Strengthsfinder guide. **You will see how your strength themes and gifts relate to one another. It's such an eye-opener** at times to understand how someone you interact with and work with on a daily or weekly basis is the way he or she is. The identified strengths and biblical gifts also tell you how you can better interact with those God has put around you. 1 Peter 4:10-11 gives us biblical perspective: **"As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen". (ESV)**

Here are some comments by young adults who have taken both of these surveys and found out **more about themselves: "I am glad to know that I have strong relationship skills. I am happy to know that I am a developer. I look forward to empowering others"! "I appreciate myself more. I feel ready to let people know what I believe". "I feel confident in using my strengths for Kingdom building and doing the best I can, using them to help others believe in God through my personal life experiences". "I want to go out – get maximum results and achieve full potential, and not give up on my strengths that God gave me for a reason."**

In an article published in *Psychology Today* (Nov. 11, 2014) author Michelle McQuaid gave nine reasons why one should focus on **their strengths: That person...**

1. Is happier
2. Has less stress
3. Feels healthier and has more energy
4. Feels more satisfied with their lives
5. Is more confident
6. Experiences faster growth and development
7. Is more creative and agile at work
8. Feels more satisfied and experience more meaning in their work
9. Is more engaged in their work

Imagine this type of individual (teachers and students) in an educational setting. Learning would be so much more enhanced and students would have a basis for who they really are. Maybe the educational system should require students and teachers to learn their strengths instead of pointing out weaknesses for improvement. I have seen that weaknesses become less of a factor when strengths take over. **As stated by Paul Brown, "You are far better off capitalizing on what you do best, instead of trying to offset your weakness. Making a weakness less of a weakness is simply not as good at being the best you possibly can be at something."**

*From him the whole body, joined and held together  
by every supporting ligament,  
grows and builds itself up in love,  
as each part does its work.*

Ephesians 4:16



## 3 Facets of Educational Leadership

Amy Crofford

Educational leadership is practiced in a different environment than other types of leadership. Educators lead where everyone is watching and wanting to learn. You not only are in an **educational institution, but a Christian one. "Teaching for transformation of character and ministry is the most difficult of all teaching challenges"** (Lingenfelter & Lingenfelter, 96).

Commonly people think that it is during a major crisis that leadership shines, and that may be true. Yet, it is what people see in leaders every day that inspires them to follow. As Dietrich Bonhoeffer wrote, **"Great battles are easier to fight and less wearing than daily skirmishes"** (109). Being a role model is a large part of what you do. What do people see you do? What conclusions do they draw?

Let's look at three areas that attract attention by those who look to us for leadership.

Teamwork

**"The greatness of Moses as a leader is revealed in the fact that he was able to be taught and could listen to God and the people. From his father-in-law, Jethro, he learned how to organize and multiply leadership by giving it away"** (Bakke, 51). Believing that we have the answers to every problem that arises is the height of foolishness and pride.

Reuel Khoza notes, **"No leader can be all-knowing and all-seeing all the time. To lead, a person has to depend on the hearts and minds, eyes and ears of others, and be capable of dealing with complexity in an intellectually and emotionally intelligent manner. The leader needs both sense and sensitivity"** (9) **We need** others. We need their ideas, input, and support.

Question: How will others know to share their ideas? Answer: When they are convinced that we **are listening. "The real beginning of influence comes as others sense you are being influenced by them – when they feel understood by you – that you have listened deeply and sincerely, and that you are open"** (Covey, 10).

If we have an open door for staff, faculty, and students, God can work through the entire team. **"A leader should not employ symbols of grandeur to gain respect and force others into silence. The leader should demonstrate competence along with caring, so that respect is truly won"** (Khoza, 81).

Caring and listening work together. They are wonderful attributes for pastors and church leaders that should be fostered and encouraged in all ministerial students.

**"It's not a sign of superior spirituality to work alone personally or organizationally"** (Bakke, 36).

Learning

We can learn from books as well as life.

Let your love of learning shine. Quote authors that have touched your heart and mind. Find out what areas are of special interest to those around you and when you can recommend books and articles to others. Let them know what you would like to read and ask them to point you to sources to increase **your knowledge. "God is no fonder of intellectual slackers than of any other slackers. If you are thinking of becoming a Christian, I warn you, you are embarking on something which is going to take the whole of you, brains and all"** (Bonhoeffer, 78).

With **reading and reflection, learners need time to sort things out. Lewis Smedes admits, "I needed some intellectual room in my faith to wiggle, to explore, to wonder, to doubt and to make mistakes"** (63). **The District Board of Ministerial Credentials will assure** that candidates for ordination are true to Nazarene doctrine. As students, they may go through a time when they experience doubt. It is at that time, they need to be able to seek truth. By searching and finding the answers they seek, they will be more fully convinced.

Sometimes we learn from experience. **"The desperate need today is not for a greater number of intelligent people, or gifted people, but deep people"** (Foster, 1). Depth often comes from passing through dark times. It can be hard to admit when we make mistakes or could have done better, but acknowledging these times can be a wonderful lesson in humility for others.

**"But just as the capacity to forget is a gift of grace, so memory, the recalling of lessons we have learnt, is an essential element in responsible living"** (Bonhoeffer, 15). Teach those under your leadership that mistakes happen, but facing them and learning from them is necessary.

#### Service and Prayer

Most of your spiritual life is private and known only to you and God. Yet two areas, service and prayer, can be modeled.

**As you lead, look for ways to serve. "True service builds community. It quietly and unpretentiously goes about caring for the needs of others. It draws, binds, heals, builds"** (Foster, 129). Books have been written about servant leadership.

Consider doing a prayer walk around your campus or classroom. Take a moment to pray for the student who will sit at the desk later that day. Sit in the chapel and pray for the worship that will take place. Ask God to fill the room with his peace. As you make your way to the office, take alternate routes and pass through the library, cafeteria or student area. Pray for the activities and conversations that will happen that day in those locations. Once in a while, ask another to take a prayer walk with you. Encourage others to do the same.

For those who lead an extension school, ask leaders in each center to send prayer requests. Mark a map with the center locations and pray through the lists as you move your hand to cover the school on the map. If you have pictures of the centers, put them on your office wall or in a centralized location as a prayer reminder to yourself and others. You could even make copies for local churches and ask the congregations to pray for you and the institution.

**"If there is indeed to be a going from strength to strength, with some large experience of God's power to sanctify ourselves and bring down real blessing on others, there must be a more definite and persevering prayer"** (Murray, 13).

#### Conclusion

As educational leaders, we can create teams who share ideas, inspiration, and support for one another. We can demonstrate a desire for learning both formally and informally and then sharing the lessons we learn with others. Finally, we must exhibit servant leadership and a deepening spiritual life as shown through intercessory prayer for our educational team.

#### Works cited:

Bakke, Ray, *A Theology as Big as the City*, Downer's Grove, IL: Intervarsity Press, 1997.

Bonhoeffer, Dietrich, *Letters and Papers from Prison*, New York: The MacMillan Co., 1965.

Covey, Stephen R., *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*, Simon & Schuster UK, 2004 Foster, Richard J., *Celebration of Discipline*, 20th anniversary ed., Harper SanFrancisco, 1998

Khoza, Reuel J., *Attuned Leadership: African Humanism as Compass*, Johannesburg, RSA: Penguin Books, 2011.

Lingenfelter, Judith E. & Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching*, Grand Rapids, MI: Baker Academics, 2003. Murray, Andrew. *The Ministry of Intercession: A Plea for More Prayer*. 3rd ed., London: James Nisbet & Co. Ltd., 1898, Kindle edition.

Smedes, Lewis B., *My God and I: A Spiritual Memoir*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003.

#### Links to Learn:

<http://www.skipprichard.com/9-qualities-of-the-servant-leader/>

Things to think about:

**"Whatever the cost of our libraries,  
the price is cheap compared to that of an ignorant nation."**  
Walter Cronkite

**"Educating the mind without educating the heart  
is no education at all."**  
Aristotle

Give advice;  
if people don't listen,  
let adversity teach them.  
Ethiopian Proverb

**Where there are experts  
there will be no lack of learners.**  
~Swahili Proverb

# Keeping records: The why, how, who

Amy Crofford

Imagine that **you have attended a school for six years. You think you're about done with the program**, but when you ask you are told that you are only halfway through. You ask to see your transcript and are met with a blank look. After a few months of persistent questioning, you are handed a paper with a few courses and grades on it. You know you have taken many more. **The administrator shrugs and says "Sorry."**

Thankfully, none of our institutions are in that dire situation, but improvement is possible. When students spend time and money for education, they can expect to be able to look at a printed or digital transcript after every term or at least once a year. We know transcripts and recordkeeping are important, yet how often do we think through the why, how and who? **The "why" is fairly straightforward, the "how" can vary greatly, and the "who" involves multiple layers.**

Why keep records?

**To document students' progress through a course of study; To prove to the District Board of Ministry and the Jurisdictional General Superintendent that a student has completed all the educational requirements for graduation or ordination; To show that the institution is offering courses on a consistent and organized basis necessary for students to achieve completion in a reasonable time frame if they attend regularly.** This validates the importance and effectiveness of the institution thereby garnering support from local churches and district leaders. It is also good for recruitment of new students. To have the information needed to fill out the IBOE annual report and reports for district assemblies.

How?

Many things must be taken in to consideration to have useful records.

Information on transcripts can vary, but some basics must be included.

- Name of the institution
- Name/ number of the student
- Personal information to verify identification  
Examples: photo, birthdate, and/or national identification number
- Dates the transcript covers
- Courses taken with grades earned
- **Seal or stamp, and signature of the institution's official**
- Date when degree, diploma, or certificate was awarded

These are also often included:

- Grade point average/ class ranking
- Date student started in the program
- Projected completion date
- Explanation of grade scale
- Activities and honors
- Summary of prior education (how the student qualified to enter the current institution)

Activities and Honors could include being chosen to be the preacher at special services, leading student groups, participating in the school chorale, etc. Including this information gives a well-rounded picture of the student which could be helpful for the Board of Ministry when recommending for ordination or the district superintendent when recommending for a church.

Keep the same name from the first day enrolled until graduation. Start with the legal name, not a name used by friends or family. The records for the school are official documents. Changing names or using variants will make recordkeeping a nightmare. Make sure that you know which **name is the student's family name and which is the personal name.** In some areas, the family name is capitalized (e.g. George PATRICK). This is helpful because there could be another student named GEORGE Patrick. Some schools assign a student number and use that for consistency. The

only exception to having no name change would be if a student marries and takes the name of **the spouse's family. In this case, after congratulations are given, be sure to attach the previous records to the new name.** Document it well.

At the institutional level, keep a list of courses offered each term. If students regularly attend, they should be offered all the necessary courses with few repeats if any. Plan the work and work the plan so students can graduate. There is nothing more encouraging to school supporters than a graduation ceremony.

Digital or Paper? Records can be kept digitally or on paper or a combination of the two. In any case, there need to be backups to the records. All of our schools have some system in place. Work on your system to make it as efficient as possible. Talk with the other heads of institutions to know what they do.

Timeliness is vital. Students should receive the grades for the last completed term before beginning the next. Carrying over paperwork from one term to the next only raises anxiety levels for all involved. Plan some days at the end of the term for teachers to correct what needs to be corrected and turn in the grades to the registrar.

Who?

This question is more complicated than it first appears. One person alone is not responsible to keep records.

The teacher should keep a copy of the class grades. In addition to being a record for the students, it also serves to show that the teacher has indeed taught the class. The teacher needs to make copies for each student and the school registrar. The student copy should, in some way, be signed or stamped officially so that if all other records are lost, the student transcript can be reconstructed with confidence.

The student can keep the records together in a file along with a checklist of courses. The student can then track the progress made through the program. In the story at the beginning if the student had taken responsibility to keep records of courses taken, the proof of near completion would have been plain to see. Sometimes due to civil unrest or natural disasters, school records have been lost. The more hands the records are in the better.

The institutional registrar should keep all records accessible by student name/number. Other searches might need to be done so cross referencing by date, instructor, course and other information might be helpful. Annually, a report should be sent to the District Board of Ministry for each student. This report does not need to have the grades for every student; however, it does need to show which courses have been successfully completed and by whom.

**The District Board of Ministry should have files on their ministerial students' progress. They should know the number of courses taken previously, names of courses taken that year, and how many courses remain to complete the program. When the student is nearing the completion of the educational requirements, the Board needs to begin observing the student. There is no need for surprises during the interview for ordination. Dr. Crofford, the regional education coordinator, states: "The Board of Ministry has the responsibility of assuring that a candidate's theology and practice conform to Nazarene standards as contained in the Manual. This is a process of discernment over years and should be completed well in advance of the district assembly that elects candidates to the order of deacon or elder."**

**Recordkeeping is essential. Let's do it well.**

## The Essentials of Accounting Basics

**“Bookkeepers, accountants, and business managers must have a firm grasp of accounting fundamentals. Accounting is an essential business function that involves recording transactions, summarizing data, and then reporting and analyzing the results on a periodic basis.”**

From <http://www.dummies.com/how-to/content/the-essentials-of-accounting-basics.html>

The website has pages on the following topics and more:

- ✓ The Difference between Bookkeeping and Accounting
- ✓ Bookkeeping and Its Basic Purpose
- ✓ Basic Bookkeeping Terms and Phrases
- ✓ Organizing Bookkeeping Records for Your Business Responsibilities of an Accounting Department
- ✓ How Accounting Focuses on Transactions Balance Sheet
- ✓ Basics and the Accounting Equation
- ✓ The Eight Steps of the Accounting Cycle
- ✓ Choosing an Accounting Method for Your Business The Basics of Double-Entry Bookkeeping
- ✓ Key Basic Accounts for Balance Sheets and Income Statements
- ✓ **Understanding a Bookkeeper’s Chart of Accounts**

# From Boxes to Bookshelves

Beth Restrick

In 2002 I spent a year at the Seminário Nazareno em Moçambique. I was not trained as a librarian, but I had volunteered to establish the library. There were only a few books on the shelves; most of them were in boxes. It was wonderful to have so many books, but it was overwhelming. I had to learn how to organize them so that they became part of a library that the faculty and students could use. The objective of this article is to give you some practical tips in organizing your library.

First of all, what is a library?

A library is usually considered to be a collection of books for people to use, but it can be much more. A library may contain newspapers, magazines, maps, cassette tapes, CDs and papers.

A library is the heart of an educational institution. **Professors use the library's resources to develop** and teach their curriculum. Students use the books and materials in the library for their research as they work on class assignments. A library exists to support the institution and to enable both students and professors to explore new ideas and learn new things.

Planning and organizing your library.

A library has to be organized so that it can be useful, and so that people can find what they need. It may not seem important when a library is small, but as it grows, organization is necessary. Just as we never stop learning, the work in a library never ends and it can continue to grow.

Building a library requires planning, so it is important to assess the situation. Here are some questions to help you think about your library:

a. What is your institution?

Is your institution a Bible college? A nursing school? The type of institution will determine what kinds of books you need in your library. For example, a theological seminary probably will not want science textbooks.

b. What subjects are taught at the institution? What do your professors need?

The needs of the professors and the subjects that are taught should determine the kind of books in the library. It is good to have a variety of subjects if possible, but if the space and finances are limited, then it is important to support the faculty and the mission of the school first.

c. What languages are used to teach at your institution? What languages do your professors and students speak? If your school is in a French-speaking country, you will want mostly books in French. If they speak other languages, you will want to collect books in those languages too. If English is taught at your institution, you might want to collect or keep a few English books for people who are learning to speak it.

d. What is the educational level of your institution?

You need books that will be useful for your students. If your students are adults, you do not want **children's books**. **At the same time, you do not want the books to be too difficult for your students** to understand.

e. Where is the library located?

Is the library in a room or is it a separate building? Is there a place for the books? Is there space for the students to sit and use the books? How many chairs and tables are available for students to use? This is important as it will determine how many books the library can contain. Will students be able to borrow books and take them to their homes or dormitories, or is there a place to use them in the library? If books are limited, it might be best to keep the books inside the library space to keep them safe.

f. Does the library have a computer or computers?

Having a computer can make keeping track of the library much easier. It might be possible to use library catalog computer software or keep an inventory of the books using Microsoft Excel or Word. If there is no computer, it may be necessary to create a card catalog or keep a log book of the titles.

g. Does the institution (or library) have access to the internet?

How reliable is the network? How many users can access the internet at one time? Access to the internet provides opportunities to use online library catalog tools. The internet also greatly expands the information you can provide for your professors and students. There many research collections on the internet that are free to use. (Keep in mind that you may need to teach professors and students how to use the computer and to search the internet.)

h. Other considerations.

Other important things to think about include whether or not your library has a budget, the hours that the library will be open, training of staff, etc.

Books in Boxes. Where do I start?

Workspace and shelves.

It is important to have an area where you can work on new books that will be separate from the area where the library books are shelved. Make a sign indicating that the new books are being processed and cannot be used yet. You will need to make sure you have space on the bookshelves once the books are ready for people to use them.

Take books out of the boxes.

As you unpack each box of books, it is important to create an inventory so that you can keep track of them. A computer program such as Excel is ideal, but you may also use cards so that you can organize the titles later on. The information that you write down should include:

Author (last name first)
Title
Publisher, Date.
[write the category here]

Sort the books by category.

As you record the books, sort them according to category. You might already have your own categories or you might use the Dewey Decimal System.

You may also want to create a reference section. Reference books would include dictionaries, encyclopedias, handbooks, directories and bibliographies. If you create a reference section, set aside these books and insert a slip of paper that says **"reference"**. Then **organize them by category** as you do with the other books.

If your library is for a theological college, seminary or a nursing school, you might have many books under one of these categories, for **example "religion"**. You may need to use sub-categories to make them easier to organize and to find.

Here is an example of the Dewey Decimal System:

- 000's** – Computer science, information.
- 100's** – Philosophy, psychology
- 200's** – Religion
- 300's** – Social Sciences
- 400's** – Language
- 500's** – Science
- 600's** –Technology
- 700's** –Arts & recreation
- 800's** –Literature
- 900's** –History, geography, fiction

200 – Religion is divided into the following subcategories:

- 200 – **209's**– Religion (general)
- 210 – **219's**—Philosophy & Theory of Religion
- 220's** – The Bible (including commentaries)
- 230's** – Christianity & Christian theology
- 240's** – Christian practice and observance
- 250's** – Christian pastoral practice & religious orders (including clergy, sermons)
- 260's** – Christian organization, social work, worship and missions.
- 270's** –History of Christianity
- 280's** –Christian Denominations
- 290's** –Other religions



## Organize categories alphabetically by author's surname.

Once you have organized books by category, you will want to sort them in alphabetical order by **author's surname**. As you put them in order, sort your inventory list (whether on computer or on cards) also so that the order matches. If you have copies of the same book and decide to keep them, keep the books together.

Create call numbers for your books.

Using your categories, assign a number to each book.

For example: *Honest to God?: becoming an authentic Christian* by Bill Hybels

Publisher: Grand Rapids, MI: Zondervan Books, 1990.

This book fits under the sub-category 240 Christian practice and observance

You may have 20 books that fit in this category, so you can distinguish the books from one **another by adding the first 3 or 4 letters of the author's surname**.

In this example, that would be: HYB (for Hybels) and so the call number would be: 240 HYB

Your basic catalog card (or information listed on your computer) should look like this:

240
HYB
Hybels, Bill.
<i>Honest to God?: Becoming an Authentic Christian.</i>
Grand Rapids, Mich.: Zondervan Books, 1990.
Christian practice and observance

Add the call number to your book.

You will want to paste the call number to the spine of your book. It is also a good idea to write the call number in pencil on the cover page of the book.

Place the books on the shelf.

Once your books have cards (or are on the computer list) and have the call numbers added, you can organize them on the shelf by their call numbers. Some libraries might use colors on the labels to help make it easier for users to see the different categories.

Inventory / Catalog.

Make sure that your cards (or the list on your computer program) is in the correct order. It is good to have a second copy of these, just in case.

Loaning the books to users.

It is good to keep a sign out-sign sheet or log book. Have library users sign out the book to use it, then sign it back in again when they are finished. It helps you as the librarian to keep track of who is using the book, and it encourages the user to take care of it.

In Conclusion.

The process of categorizing and describing books is called cataloging. If you add more detail to the description of the books, the catalog will be both easier and more helpful to your library users.

This article only addresses cataloging in its most basic form, but there are specific rules and standards for properly cataloging and describing library materials.

The Association of Christian Librarians has developed a comprehensive guide for setting up **libraries called The Librarian's Manual**. The concepts in this article are addressed in much greater depth in this book. It was very helpful during my time in Mozambique and I would encourage you to purchase this book if possible. Currently it is available in English and Spanish.

To order a copy of the Librarians Manual, visit:

<http://www.acl.org/index.cfm/publications/librarians-manual/> or write to the Association of Christian Librarians, P.O. Box 4, Cedarville, OH 45314, USA.

---

## African Proverbs

*He who learns, teaches.*

Ethiopian Proverb

*Listening is the most difficult skill to learn and the most important to have.*

African Proverb

*What you learn is what you die with.*

African Proverb

# The Library: From Basics to Beyond

Sharon Bull & Erin McCoy

The last twenty-five to thirty years have seen an unprecedented rise in computer technologies: laptops, cellphones, and wireless internet connections have become the norm whether walking **down the street or flying in an airplane. What many people don't realize is that libraries** have been embracing these technologies since the early 1970s and have often been the early adopters of new systems in order to make work more efficient and create a better learning environment for users.

Libraries are essential to all of our educational institutions in the Church of the Nazarene. The resources provided by our libraries are critical to the learning and transformation of students. At its core, a library needs to have resources available for students and staff to assist in their search for knowledge. Libraries also need to have a way to track what items they have and who is using them.

**Our global institutions' libraries vary widely in terms of collection size, language of materials, and supporting staff.** Often, because of size and budget constraints, many of our institutions have not been able to take advantage of the improvements to library technology, but have had to function with the bare minimum of resources, creating systems with what was available. Some libraries have a simple list of all the books in the library and then a staff person can guide a student to the location. Others have card catalogues with entries to help locate specific books or subject areas. In some global locations, users browse the labeled shelves until they find the item they need.

Ten years ago Sharon visited several of our libraries on the Africa Region and held a workshop for library staff in Johannesburg. She remembers saying then that she wished there was a way for our libraries to work collaboratively and to have automated library systems. Costs and the technology available at the time made it unrealistic for our small libraries.

The landscape has changed a great deal since then! Three factors aligned in such a way that a new thing was made possible for our global libraries:

- 1) IBOE committed to funding appropriate systems for various needs of our global libraries, including costs of a library system.
- 2) Nazarene librarians in North America and the UK have been networking and working collaboratively on projects with great success.
- 3) A cloud-based, open source system, OPALS (OPen Access Library System) has been developed and used in many libraries around the world. OPALS has a proven track record of a solid, user-friendly product and excellent customer service. A request two years ago from the Faculty of Theology of Southern Africa Nazarene University for assistance led to the selection of OPALS for IBOE schools.

These three elements led to a team of North American and UK librarians and volunteers travelling to Southern Africa Nazarene University in January – February of 2016. The general plan was to launch OPALS in all three SANU libraries and to train SANU library staff and librarians from NTC-SA and NTCCA. While these were our specific goals, it seemed at some points as if these targets were out of reach. However, in less than three weeks over 1500 items were entered into the online catalog, over 8000 items were barcoded, and 5 library websites were created. An instructor from the Faculty of Health Sciences checked out the first items about ten days into our work at SANU – no cards to fill out or paper to track – it is all recorded in the system!

It is difficult to describe the excitement that was palpable during our 15 or so days together. In a world where people take the concept of searching for granted, it is not often considered how the information becomes searchable in the first place. But, when the global team left on 3 February, we left behind 9 individuals equipped and prepared to complete the project in their specific libraries and to train others as opportunities become available.

**This may sound rather mundane, boring or repetitive, but it wasn't! We all learned together about** how to catalog books, what policies were necessary, and how the systems could help enforce those policies. We prayed together, ate together and cheered on each other as our skills and abilities improved. Two teams became one family. SANU, NTCCA and NTC-SA staff are equipped to move their collections forward into this world of library technology. Since the visiting team left on February 3, the Africa team has continued, adding about 200 items per week, and this is along with all their other responsibilities.

What will this mean for students and instructors? Whether at home or in the library, it will be easy to tell if the library has a particular book and if it is available or checked out. Each library website already links to a variety of online resources including the Wesleyan Holiness Digital Library (<http://whdl.org>) and other open access databases for academic research. More resources can be easily added.

The mission of our OPALS project did not stop at the borders of Swaziland. Since the beginning of February, the library at Asia-Pacific Nazarene Theological Seminary has begun the transition from an older library system into OPALS. We anticipate Seminario Nazareno Mozambique (SNM) library will be part of OPALS in May. Others libraries globally have expressed interest in using OPALS to create their online catalogs and their library website. While ten years ago it seemed impossible for the libraries to talk to each in person, much less electronically, OPALS creates an online space (<http://gnec.epimetheus.scoolaid.net> ) for any user to see what materials are part of any of our libraries around the world.

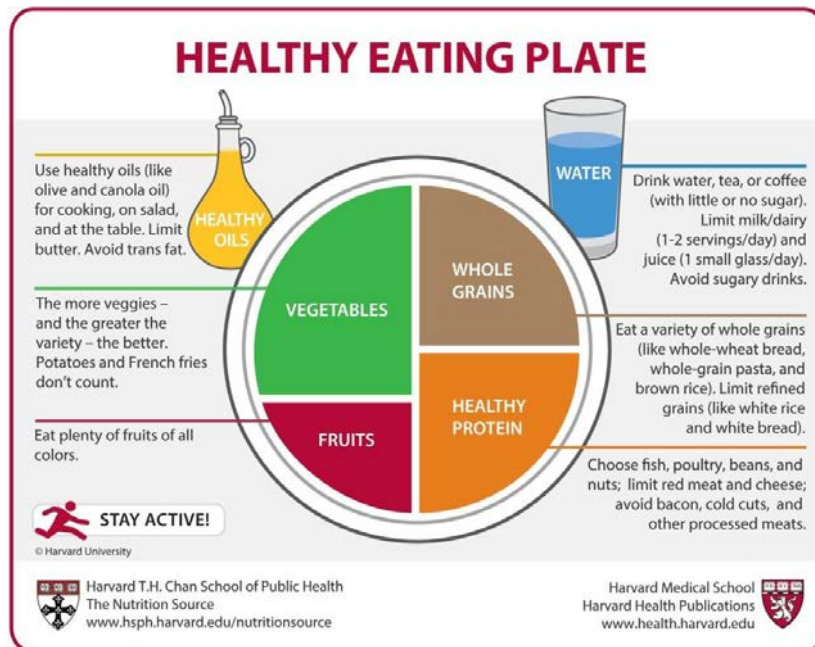
This journey is full of miracles, and your Nazarene librarians, with the support of IOBE, are blessed to be a part of what God is doing in our schools! If you are interested in more information on **moving your institution's** library from the basics to beyond, please contact Dr. Tammy Condon from IOBE at [tcondon@nazarene.org](mailto:tcondon@nazarene.org).

— *Sharon Bull is the head librarian from Northwest Nazarene University and Erin McCoy is a librarian from Eastern Nazarene College.*

## Menu planning – Nutrition and cost

Amy Crofford

Let's start with nutrition information.



You can fill the plate with whatever is available locally as long as the proportions are kept in balance. For Liberians, the dairy (calcium) is not in a glass, but in the fish bones that they munch after eating the flesh. For Kenyans, the dairy is more likely in the tea drunk at tea times throughout the day. That's fine.

If you want to lose weight, get a smaller plate, but leave the proportion of the types of food the same. Healthy students should neither gain nor lose weight because of the meals at the institution.

Notice the need for fresh food and vegetables. If you have a campus, consider growing your own. If you have the student body capable of care for the garden, they could be paid from the money saved by not buying food at the market. Alternatively, they could be given the food at no cost to supplement their diet or to sell at the community market to help pay school fees.

If your students cannot be your gardeners, consider opening a section of the campus as a community garden and requiring a tithe of the produce raised in return for use of the land. This could be a tremendous witness to others especially where land for producing food is scarce. Of course, you would need to insure that those using it would get no legal claim to the land by small farming on it.

The type and variety of food served should reflect what local people eat and in the same quantity. Form a committee of local people to meet annually to discuss what is available, what it costs and how much food is required to feed a family or single person. Potentially, the institution could form a cooperative with the local community and bring in food at a lower cost by buying in larger quantities which would help everyone. By asking for their advice and help, you involve people in your community who might feel the town/gown divide.

**Note that the institutional cooks are not the students' mothers and the sauce will be different.** Students will adjust as long as the food is filling and tasty.

From the *Association of Nazarene College Handbook- Africa Region* (2000):

Food Service can be projected as follows:

Determine the total spent (less labor) for the last fiscal year, and divide by the head count for that year.

This gives you the average cost per student for that year.

Take this number and apply an inflation factor for the current year and one for the next year

Multiply this sum by the anticipated enrollment for next year.

Example:

- ✓ Total expense for food service (less labor) 500,000
- ✓ First semester head count for that year 100
- ✓ Anticipated enrollment next year 110
- ✓ Average cost per student -  $500,000/100=5,000$
- ✓ Current inflation factor 5% -  $5\% \times 5,000$  250
- ✓ Subtotal 5,250
- ✓ Anticipated inflation factor next year 10% -  $10\% \times 5250$  525
- ✓ Average cost per student next year 5,775
- ✓ Next year projected cost -  $110 \times 5,775=635,525$



Links to Learn:

More about the healthy eating plate: <http://www.hsph.harvard.edu/nutritionsource/healthy-eating-plate/>

Whole grains provide proteins - <http://wholegrainscouncil.org/newsroom/blog/2014/02/whole-grain-proteinpower>  
5 Healthy Ways to Cook Fish:  
<http://nutrition.about.com/od/mealplanning/a/Five-Ways-To-Serve-Fish.htm>

Vegan Protein Combinations:

[http://nutrition.about.com/od/askyournutritionist/f/protein\\_combo.htm](http://nutrition.about.com/od/askyournutritionist/f/protein_combo.htm)

# In the Word: Section Three





# Leaders that are Unique

Jonas Siteo

Matthew 20: 25-28

***"Jesus called them together and said, 'You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'"***

Humility is one of the noblest, appreciable characteristics that human beings can present. It is the music that gives pleasure not only to be heard, but also to be felt by the heart. It gives singular personality, character and life to poverty of our being. This trait makes leaders to be unique or I can say, they become leaders without equal.

In the words of Jesus in Matthew 20: 25-28, there are important principles that we can reflect on for our understanding and growth, especially in the area of leadership:

1. Leaders without equal are not dominators but influencers (v.25): "The biggest secret that a leader can have is to have a spiritual life so extraordinary that it will cause others to imitate it," said Pastor Joshua Campanhã. Leaders who learned at the feet of Jesus seek to positively influence others with their actions to be able to produce satisfactory results. Denominating leaders seek to suppress and control their followers.
2. Leaders without equal do not seek their own honor, but to honor God (v.26 and 27): Leaders without equal are simply servants. Their focus is to do the will of God; they are committed to the cause of Christ. They put God first and they allow others to shine. Jesus says, "So let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5: 16).
3. Leaders without equal are committed to the cause (v.28): When we go back in time we can notice that leaders such as Moses, Abraham, David, Nehemiah, Paul, and others gave their lives for the cause. Jesus is the perfect example to this matter. Jesus gave his life a ransom for many, he influenced the world for good, although many did not understand him, His sacrificial death brought life to the world. Leaders without equal invest the best they can for the cause and they are committed to it. Therefore, there is no way we can be successful as leaders if our life is not equipped by the sweetness of humility. "The main characteristic that differentiates an exceptional leader of a good leader is humility," said Jim Collins. Humility allows people to serve and not expect to be served. So my hope is that each of us in every way may learn the lessons which Jesus invites us share when He says, "learn from me; for I am gentle and humble of heart" let us learn to be leaders who are Influencers, leaders who seek to honor God and finally , leaders committed to the cause.

## Unity and Diversity Required

Philip Rodebush

1 Corinthians 12:12

*“Just as a body, though one, has many parts,  
but all its many parts **form one body, so it is with Christ.**”*

I learned very quickly in my current role that it would be impossible to do all that is needed on my own strengths alone. At times when my weaknesses have been glaring, I am thankful for the gifts and strengths found in the larger body of Christ.

To achieve the kingdom potential of our various schools, colleges and universities both unity and diversity must be embraced. Our kingdom task is simply too big for any one leader. The required **load can't be adequately carried** by one person no matter how gifted they might be. No one teacher is gifted enough to teach all the courses offered. No one person has all the administrative skills to organize or the people skills to recruit and mentor students. The task of education requires a variety of people and skills from the body of Christ.

**As we build a team with a common vision and unity of purpose, it's important to remember that we need each other. “The eye cannot say to the hand, “I don't need you!” And the head cannot say to the feet, “I don't need you!”**

Are there people with a particular skill set that you need to pray about adding to your current educational team? How can you express thanks this month to your current team members? How can you build stronger unity and a sense of vision with your team? Take a minute and thank God for the beautiful diversity of thought and skills that exist in your education institution.

## Reliance on the Lord!

Filmao Chambo

Proverbs 3:5-10

*"Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight. Do not be wise in your own eyes; fear the LORD and shun evil. This will bring health to your body and nourishment to your bones. Honor the LORD with your wealth, with the first fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine."*

We live in an era characterized by enormous tension, mistrust and instability – a time in which the search for answers/solutions in all spheres of life has intensified. Advanced technology has made knowledge readily available at all times. The problem though is that for every single subject of knowledge there are many schools of thought and each one of them attempts to have convincing facts to invite the reader or the listener to a wealth of information that might help discern or decide what is probable and what is improbable.

This type of life has accustomed us to lean on our own understanding. I am of the opinion that we have learned and mastered skills of reviewing information to help us decide what might be truth and what we believe to be untruth, or impossible.

In Proverbs 3:5-10, God invites us to an alternative way of life. He invites us to empty ourselves in order to trust Him fully. God invites us to rely on him, to have full confidence in him and to receive the fullness of life that comes from him. Our skills and knowledge are useful and vital for ministry and for life, but these should emerge from our walk with the Lord. It should be birthed from a life of full devotion and confidence in the guidance of God. When we put God first, he gives us wisdom to better discern what will restore health and nourishment to our world and the whole creation of God.

In the midst of the challenges of this world, people of God – the Church - should not lose hope. God invites us to rely on him. Prayer is a vital part of a life of full confidence in God. We come to the Lord in prayer because we recognize our need to hear from him on where, what and how he would have us participate in his mission to restore and nourish his creation.

A life of full confidence in God also includes a call to a commitment to pray for those in positions of leadership and governance in the world. We pray with confidence that God will give them wisdom in addressing the issues that are facing our world.

The Lord is in the business of transforming the world. He can accomplish what he promised to do. We should always pray with such confidence that he hears us and he is able to do it.

## Oh, to Be Like Thee

Daniel Copp

Philippians 2:5-8

*"In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!"*

I encourage you to read these words from the Apostle Paul again... slowly and deliberately... reflecting carefully on what is being said of Jesus... and what is being said of the follower of Jesus...

Don't you find yourself deeply moved by Paul's description of Jesus? It's a powerful description of the incarnation, Jesus who is fully God becoming fully human. Jesus embraced a life not centered on what is to his own advantage as God, but "emptying himself" to embrace a life of obedience to the Father and humble service among those with whom he shares life.

As we see the depth of self-emptying love and service expressed in Jesus' others-centered living, hear the words of Paul: "In your relationships with one another, have the same mindset as Christ Jesus." We are called to be like Jesus. This calling is central to the mission of Nazarene Higher Education, educating and forming people to be like Jesus in whatever vocation they are preparing for. Access to education and working in education is a privilege that can tempt people to be prideful and to use their privilege to their own advantage. Faithfulness to mission begins with those privileged to be Nazarene faculty, staff, and administrators being like Jesus and humbly serving through their model and instruction to equip the next generation to be like Jesus. Our prayer is "Oh! To be like Thee."

*Oh! to be like Thee, oh! to be like Thee,  
Blessed Redeemer, pure as Thou art;  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own image deep on my heart.*

-- Watch a 2.28 minute video of the hymn at <https://www.youtube.com/watch?v=KrYhiK2nQBg>

# Resourcing Students



## The WHDL and other Online Resources

Amy Crofford

The Wesleyan Holiness Digital Library **website states, that it "... is a free, multidisciplinary, open access, digital resource of books, literature, multimedia material, and archives collected into a single institutional repository initiated by the global Church of the Nazarene in response to the global need for access to resources for education, lifelong learning, and specifically ministerial preparation." It was initiated with funds from the Books for Pastors/Tools for Ministry offering.**

Resources in many languages are added to the website regularly. Materials are found by using **the "search" box. Type in a name or title and a list will be generated. You then simply click on the item that matches what you want.**

Here are two resources that are already on the digital library shelves:

*The African Journal of Wesleyan Theology, vol. 1* is available as a .pdf download from the library, <http://www.whdl.org/content/africa-journal-wesleyan-theology-volume-1-number-1-march-2014> .

*30 Minutes avec Dieu*, a daily devotional in French written by the Africa regional education coordinator, J. Gregory Crofford, is also available, <http://www.whdl.org/content/30-minutes-avec-dieu>

We believe that African theologians think deeply. We would love to have African thought and theology available for study and research both on the continent and beyond. You have a role to play in letting the voice of Africans be heard.

If you have a paper that you own the copyright to (it is your original work) and you want it on the WHDL, here is what you can do:

If you are a current student: Have your religion department head or faculty member read and endorse the paper. Then, with the endorsement attached and a note stating that the paper is your original work, send it to the regional education coordinator (REC) at [rec@africanazarene.org](mailto:rec@africanazarene.org). If you are a pastor, church leader or educator: Send your paper to the REC directly.

If you are an educator and a student submits a paper as classwork that you believe has merit, ask the student if he or she would like to have it considered for the WHDL. Then, send the paper along with a note giving permission by the author to put it on the website and stating that it is **the student's original work to the REC.**

The REC will review the papers and his office will either:

1. Return it for revision, or
2. Post it on the WHDL and let you know when it is available for others to read, or
3. Write to you and let you know why it was not accepted at that time.

The WHDL is not only for academic papers. If you have poetry, sermons, or other written materials, these could also be posted, but these would go through another process.

Try a search in the WHDL at [www.whdl.org](http://www.whdl.org)

### ***The Preacher's Magazine***

**The Preacher's Magazine is an online resource** that includes sermons and sermon outlines. If you worked hard on a sermon and you believe that it was inspired by God, why only let it be heard once? Consider sending in your materials to Dr. Daryll Stanton or Rev. Gift Mtukwa at Africa Nazarene University. They will help you submit them.

Read the e-zine to get a better idea of what it is at: <http://www.preachersmagazine.com/>

Stan Toler and Leadership

**General Superintendent Emeritus Stan Toler's website is full of leadership materials** and videos.  
<http://www.stantoler.com/>

*Didache* Here is another Nazarene resource that you can read and also submit papers to:  
<http://didache.nazarene.org/>

For information about Small Group Discipleship, read the CareRings website produced by David Slamp <http://www.caringministries.com/>

The Clergy Development website for US/Canada has free downloadable books:  
<http://usacanadaregion.org/books>

This [Atla.pdf](https://www.atla.com/Members/divisions/committees/ICC%20Document%20Library/FreeTheologicalJournals.pdf) link lists hundreds of free theological journals for you to read:  
<https://www.atla.com/Members/divisions/committees/ICC%20Document%20Library/FreeTheologicalJournals.pdf>

Be aware that they are from many theological persuasions. Remember to read critically, not to criticize or belittle others, but to sharpen your own thinking. How is what others believe the same? How is it different? Can you find Scripture to support your beliefs? Pretend you are having a conversation with the journal contributor: what would you ask and what would that person ask you? You could have advanced students do this as an assignment.



# How to Fend Off Doctrinal Viruses

Greg Crofford

Technology brings both blessings and dangers. The Internet allows us to speak with loved ones in other countries, but there is a darker side. Cyber terrorists use the same Internet to attack the banking system or electrical infrastructure of an enemy nation, introducing malicious viruses that can bring a country to a standstill, resulting in huge financial losses. Computer security is a booming business, helping companies and governments protect themselves against would-be evildoers.

Though the march of technology has extended the reach of those with sinister motives, this problem is nothing new. In the first century AD, the apostle Paul wrote to his young protégé, Timothy: **"Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers"** (1 Timothy 4:16, NIV). We have done a good job of applying the phrase "watch your life." This is the message of righteousness, what John Wesley called "holiness of heart and life." However, to this must be added the second phrase: **"watch your doctrine."** Right conduct springs from right belief. False teaching – like a malicious computer virus – can bring our walk with Christ to a standstill, stunting our progress.

Let us consider two important principles that will enable us both personally and corporately to fend off doctrinal viruses. These are the principles of counterbalance and interpreting Old Testament ideas in the full light of the New Testament.

The importance of counterbalance

Sometimes false doctrine is based upon a kernel of truth. An example is what some call the **"prosperity Gospel,"** or more accurately, **the prosperity message.**<sup>1</sup> The prosperity message gains a hearing because it starts from the correct premise that God cares for us. This teaching is biblical, found in passages such as **Matthew 6:26: "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?"** (NIV).

Yet prosperity teaching is dangerous to a **Christian's health because it is an incomplete** presentation of biblical truth. Counterbalancing ideas are absent, ideas like sacrifice and suffering. Jesus assured his listeners of divine provision, yet he simultaneously called them to costly discipleship: **"Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me"** (Luke 9:23, NIV). Trials are to be expected, even celebrated. Peter calls them a cause for rejoicing since we are allowed to share in the sufferings of Christ (1 Peter 4:12-13). Followers of Christ are not exempt from trouble, yet we are promised grace to overcome (John 16:33, 2 Corinthians 12:9).

On the question of possessions, Old Testament wisdom literature is rich.

Proverbs 3:7-9 (NIV) presents a balanced view:

**"Two things I ask of you, Lord; do not refuse me before I die: Keep falsehood and lies far from me: give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God."**

It is important to note that a poverty message is no truer than the prosperity message! A congregation with financial means yet that keeps its pastor in poverty as if it will somehow make him or her more spiritual is misguided. Sound doctrine carefully weights the full spectrum of the **Bible's teaching on a given topic, erring in neither one direction nor another.**

Interpreting the Old Testament in light of the New Testament

Interpreting the Old Testament in light of the New Testament is a second important principle. To illustrate how this works, imagine that Susan and Judith are good friends, university students living in Nairobi, Kenya. On Mon

day night, Susan sends Judith an SMS: "Let's meet at Java House for lunch on Wednesday at 1 p.m.." Then, at 10 a.m. on Wednesday, she sends Judith a second SMS: "Something has come up and I can't make it at noon. Let's reschedule for 6 p.m., same place." Suppose that Judith goes to Java House at 1 p.m. anyways. After sitting there for an hour alone, there is no sign of Susan, so Judith phones her: "Where are you? I've been worried about you, sitting here for an hour. Is everything O.K., Susan? You said we'd meet at 1 p.m."

In this story, is Judith's concern justified? Most of us would say no, but why? Had Susan not said that they should meet at 1 p.m.? Yet there was a second message that – though similar to the first – modified it in one important way. The meeting was still Wednesday, and it was still at Java House, but instead of 1 p.m., the friends were to meet at 6 p.m.

What is true for SMS messages is also true for the revelation God has given us. The two "messages" from the Lord are the Old and New Testaments. Though the second message is similar in many ways to the first, it also modifies the first in some important ways. In the Old Testament, the *lex talionis* – "eye for eye, tooth for tooth" (Exodus 21:24) – was meant to assure that proportionate response was practiced, the punishment fitting the crime. Jesus does not explain exactly why he modifies this law, yet he does, insisting instead on love for enemies: "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also" (Matthew 5: 38-39, NIV). The "you have heard it said, but I say" formula comes up repeatedly in the Gospels, and is one of the indications that Jesus of Nazareth considered himself the Son of God. Only God's Son would have the standing to modify what God had revealed in the Old Testament.

Other times, Jesus merely ratified what the Old Testament taught. For example, God had described marriage as the joining together of a man and a woman, leaving mother and father in order to become "one flesh" (Genesis 2:24). In Matthew 19: 1-12, fielding a question on divorce, Jesus re-affirmed the Genesis 2: 24 teaching. Likewise, the Lord ratified the Ten Commandments (Exodus 20: 1-21), asking the rich young ruler if he had obeyed them – see Luke 18: 18-23.

Acts 15 is another example of a modification of Old Testament teaching. In a radical break with tradition, the Council of Jerusalem decided that Gentile converts to Christianity need not obey the entire Law of Moses with its full gamut of dietary and ceremonial regulations. Rather, they ruled merely that they should avoid three types of food and sexual immorality (Acts 15: 20).

Returning to the question of maintaining doctrinal purity in today's church, do we take the time to carefully research what the "second message" from God has said, or do we only look at the "first message"? An Old Testament passage taught with no reference to the New Testament can lead us astray. We must ask: "What is God's latest word in Scripture on this subject?" A second related question is: "What has this Old Testament teaching become in light of Jesus Christ?" Applying law alone is rarely justified. As Christians, ours is a law of love, looking to the two Greatest Commandments – love of God and neighbor – as the ultimate fulfillment of the law (Mark 12: 28-34).

Conclusion: Toward sound doctrine

Paul's instructions to Timothy – to watch his life and doctrine closely – are as timely today as when first given. Like computer malware, doctrinal viruses are many; if left unchecked, they can destroy our faith and undermine the growth of the church and its progress in holiness. By carefully counterbalancing truth with other truths and interpreting the Old Testament in light of the New Testament, we can successfully fend off false teachings. Let us be vigilant. God expects no less. **1 I am indebted to Rev Dany Gomis for the term "prosperity message."**

Links to Learn

Nazarene Essentials—<http://nazarene.org/essentials>

Celebrating Holiness — <http://www.africanazarene.org/celebrating-holiness>

Links to 5 papers on Sociology and Holiness—<http://nazarene.org/ministries/administration/researchcenter/papers/holiness/display.html>

# A Matter of Honor

Amy Crofford

Let's look at plagiarism through three short scenarios.

Scenario 1:

**You are at your friend's house discussing a problem that has come up at your workplace. All of a sudden you have a flash of inspiration and share a brilliant idea with your friend. Your fellowship continues and you talk of many other things. When you get home, you decide to write to the boss about your incredible idea. When you open your e-mail you see that your friend has already received a congratulatory note from your supervisor for *his* idea.**

Scenario 2:

Two friends are at a theological conference presenting papers. Much to their amazement, a leading theologian asks for their contact information as she is looking for a student to co-write an upcoming article. She has been impressed by the word of mouth raised by their two papers. After the conference, the theologian reads the two papers. The first one was only okay as far as the writing, but well documented. The second paper was excellent – except that the words are the theologian's own and they are not cited as such.

Scenario 3:

A young instructor at a university is approached by a student for advice about submitting his work to a journal. **The student's article is exceptional with many footnotes and citations. The student has worked hard and deserves to be published. The problem is that the student has cited the instructor's MA thesis, which was heavily plagiarized.**

Plagiarism - **it's a matter of honor.**

**What is plagiarism? Simply, it is using another person's words or ideas without giving them credit.**

The worst type is completely copying word-for-word the work of someone else with no credit given to that person. Note- using someone else to write a paper for you or buying one online is also plagiarism.

What does plagiarism look like?

**If this is the original: "Being thin in most parts of Africa is equated with being sick or hungry. Being a little overweight is considered a good thing, showing that one is healthy and well fed."** (from *Responding to the Call: The Story of Jacqueline DjeDje*, by Amy Crofford, Kansas City: Beacon Hill Press, 2013)

These are plagiarism--

Changing a few words: Being thin in most parts of Asia is equated with being sick or hungry. Being somewhat overweight is considered a good thing, showing that one is healthy and well fed (no citation).

Rearranging, but not really making changes: Being a little overweight in Africa is considered a good thing, showing that one is healthy and well fed. Being thin is equated with being sick or hungry (no citation).

This however would be an acceptable paraphrase: In many parts of Africa, body shape is used as an indicator of health and nutrition.<sup>1</sup> (The footnote would document where the writer got the idea.) Notice that paraphrased ideas still need citations.

How to avoid plagiarism:

1) Take notes with the end in mind a) Always jot down the relevant bibliographical material for **what you read. Keep this information in a file so that you don't need to rewrite it every time you re-use the source.** b) When you copy a quote, make sure to write the page number with it. c) If you are paraphrasing, write down the page number or page range and then close the book. Write

the paraphrase as if you were speaking to a specific person – maybe your instructor if you want to use jargon or a friend from another academic discipline if you want to be really clear on the meaning. After you have paraphrased, check to see that you have captured the meaning without repeating the words.

2) When in doubt, cite. Citations honor those who had ideas that you deem worthy to use. Never be wary of having too many.

As educational leaders, we must have a no-tolerance academic policy concerning plagiarism.

**Let's look back at our three scenarios. In scenario 1, the friendship is damaged. Never again will ideas be shared as freely as before. In scenario 2, the theologian reasoned that it would be easier to mentor a mediocre writer than a mediocre character. She asked the first student to join her in writing the article. She also contacted the school and made the dean aware of the plagiarism causing the second student to be suspended for a semester as the institutional policy required. In scenario 3, I don't know the ending. If you were the instructor, what would you do?**

Links to Learn:

The Online Writing Lab (OWL) of Purdue University has a several pages concerning plagiarism including one with best practices for teachers. <https://owl.english.purdue.edu/owl/resource/589/1/>

# Create your own Online Success Story

Amy Crofford

**The rally cry for Nazarenes in Africa education is "Everyone up one level!" To help their students be able to advance, many of our church and educational leaders are taking courses online. Some of our schools offer classes either online or through correspondence. Denise Anderson, Coordinator of the BTh Distance Education Program at Nazarene Theological College in South Africa, says, "When people ask me if distance or classroom based education is better, my response is 'yes'.** For some students, distance education is the perfect option if they are not able to relocate to a classroom based location. It is also better for students who are shy and less likely to be involved in classroom discussion. For others who learn best by interaction, the traditional **classroom is often the best option."**

This article will look at the type of students who will most likely succeed with an online or distance educational option and tips to help everyone do better with this style of learning.

Who will most likely succeed? Africa Regional Education Coordinator Greg Crofford, who shepherds a Nazarene francophone cohort through South **Africa Theological Seminary's distance bachelor's program, states, "Distance education is not for everyone. But if students are disciplined and work well on their own, it can be a quality way to gain education without disrupting their professional and family lives by moving to a campus setting."**

It has been scientifically shown that people who have a high emotional intelligence do better in online courses.<sup>1</sup> First, a definition – **"Emotional intelligence (EI) refers to the ability to perceive, control and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while others claim it is an inborn characteristic."**<sup>2</sup>

Emotional intelligence has multiple facets. First, we need to notice emotions – our own and **others'.** Think about the people you have encountered today. Can you picture them? Can you guess how they are feeling? Did you notice happiness, sadness, or anxiety? Do you know the answer for only a few or for most? Begin to take the time to perceive those who are around you at this new level.

**Another facet involves the ability to place ourselves in other people's shoes. What will others feel when they read what you've posted? Do you need to be more diplomatic?**

The third facet concerns understanding emotions as fleeting and not always about you. If **someone responds in anger when you say "Good morning" does that mean he is angry with you?** Maybe, maybe not. If someone laughs at your every joke, does she like your sense of humor? Maybe, maybe not. When you are confronted by an emotional response – especially one that is unexpected – look beyond to see what is behind that attitude. Remember to look at yourself and how you may be regarded as well.

Tips for online/ distance learners These tips from U.S News & World Report would with a few modifications also be appropriate for the classroom.

- confirm technical requirements
- connect with instructors early
- create a schedule
- stay organized
- have a consistent workspace<sup>3</sup>

Among other factors, Jennifer Bachner, a PhD from Johns Hopkins University, notes the importance of engaging with your classmates and beginning work early.<sup>4</sup> Procrastination leads to nearly impossible workloads later. Online classes provide a new way to build a professional network, but that only happens when you actively participate.

ION (Illinois Online Network) adds that the successful online student will be open minded about sharing life, work, and educational experiences as part of the learning process and be able to communicate through writing after thinking ideas through. The student must be willing to "speak up" if problems arise and accept critical thinking and decision making as part of the learning

process. Also, if the class requires regular class postings and reflections, the student needs to have a computer and consistent internet connectivity.<sup>5</sup>

Duquesne University gives three more unique tips for the student who is currently taking a class:

1. Backup! First and foremost, create your postings in a word processor and save it, to more than one place, then copy and paste it, or upload it.
2. Get to know your classmates and instructors. Students should self-select a learning partner who they can stay in touch with off-line regarding questions or assignments. They can then focus their attention on their learning partner's posts.
3. **Proofread your responses in the discussion board before you post. Try to build on others' ideas and don't be negative. Instead of "disagreeing" with someone, you may choose to "express from another perspective."**<sup>6</sup>

If you are trying to decide whether to go up one level through online education, be encouraged by the words of Africa NYI Coordinator Ronald Miller, who is about to finish an online master's degree. He says: "Online learning was liberating. I enjoyed learning with people from various countries and cultures and I was able to continue to minister effectively."

Remember some people do better with a classroom setting. We have two universities and seven Bible colleges who provide that face-to-face instruction and life-changing intensive interaction. One way is not better than the other. Life circumstances, personality and ministry responsibilities all have a role in choosing which is best for you. "Everyone up one level!"

Notes <sup>1</sup> <http://www.irrodl.org/index.php/irrodl/article/view/385/1036>

<sup>2</sup> <http://psychology.about.com/od/personalitydevelopment/a/emotionalintell.htm>

<sup>3</sup> <http://www.usnews.com/education/online-education/articles/2013/01/14/5-tips-to-succeed-in-an-onlinecourse>

<sup>4</sup> <http://advanced.jhu.edu/hp/5-essential-online-learning-strategies/>

<sup>5</sup> <http://www.ion.uillinois.edu/resources/tutorials/pedagogy/StudentProfile.asp>

<sup>6</sup> <http://www.duq.edu/about/centers-and-institutes/center-for-teaching-excellence/teaching-and-learning/tipsfor-student-online-success>

Links to Learn

To try out a few types of online learning for free:

Alison.com – **First, I took the Aesop's Fable class. It takes only a few hours and I read many stories that would be good as sermon or classroom illustrations.** Another course I would recommend is Educational Psychology. Note, the learning is free, but certificates to prove you took the class cost money.

Coursera.com - This site offers asynchronous classes from major universities. Many of the courses are completely free, but to get college credit, you would need to pay.

UNISA offers free language courses for five languages used in South Africa  
[http://www.unisa.ac.za/free\\_online\\_course/](http://www.unisa.ac.za/free_online_course/)

# Publish Proficiently

Amy Crofford

We all want our printed materials to look as professional as possible. How can this be accomplished? Following are some tips and practices to bear in mind.

## Material

First, the information in the material must be correct.

**Use your word processor's spelling and grammar checker. As good as these are, they don't know** how to spell Crofford and probably most of your names as well. Double check the names of places and people. Better yet, have several people read over the document to check for errors.

Make sure you have current biographical information for everyone mentioned in a program, booklet, or other material. This may mean running the copy by each person to verify it. Someone might have earned another degree or diploma since the last publication.

If this is not done, the classiest print job will be wasted.

Pictures and clip art can enhance newsletters and brochures, but only if they are in focus and relevant. If there are people in the picture that are the focus of a story, use a caption to let readers know who they are.

Pull quotes (short quotes from the story) or other related quotes are a quick way to break up a straight page of text and let readers know what you believe to be important.

## Format

Even if all the information is correct and the pictures look sharp, the formatting can greatly add or detract from the overall final product.

Choose a couple of fonts that are easy to read and use them regularly. Using more than two or three fonts can be distracting. Have one for regular paragraphs and another for headings and subheadings. Some fonts are serif, this means they have little flourishes. Other fonts are sans serif. These are more straightforward and easier to read in large documents. It can be effective to mix the two using one for headings and the other for the paragraph text.

## Example

Serif – **Times New Roman**

Sans serif - **Calibri**

Underline or bold or italicize. All of these methods of providing emphasis can make reading the document difficult when they are used for large segments of text. Using two or three on a single word can cause the ink while printing to blot. Use them sparingly.

Leave white space on the page. White space is the paper showing around the words. It gives the **reader's eyes a chance to rest. Some documents look better when justified on both sides, others** are better simply left-justified. Try it both ways to see which is best for your document.

Be consistent. If you have a document that is printed once a year or more, create a template. To do that, save the document twice. First, save it for this year, then save it as a template. In subsequent years, carefully change the template to reflect the newest information you have and save it for that year.

## Example:

- o Graduation program – 2015
- o Graduation program – template
- o Graduation program – 2016

Begin a file of printing jobs that you like as a reference. If you see a graduation program that impresses, or an effective brochure, keep it. You may be able to pick up some ideas for the future. Remember, the purpose of the print job is to communicate. Make it easy for your audience.

## Printing

Working with a printer can be fun. Look at other print jobs they have done that they are proud of. Ask for recommendations for paper, size of the finished product and colors. If you are working with a template, most of these will have been decided in the past.

Remember your budget. Get the best paper you can within it. Regular printer paper is okay for most things, but special events can call for better quality.

Imagine people taking their graduation programs home with pride to show their friends, **neighbors, and family. You can't buy advertising** for your school as good as that. Professional looking printed materials could pay for themselves in recruitment and alumni relations. Poorly done printed materials cast doubt about the quality of education offered at your institution. Publish proficiently and all will be honored to be associated with you.

## Links to Learn:

Desktop publishing: [http://desktoppub.about.com/cs/beginners/f/what\\_dtp.htm](http://desktoppub.about.com/cs/beginners/f/what_dtp.htm)

[http://desktoppub.about.com/od/desktoppublishing/u/Basics\\_and\\_Beyond.htm](http://desktoppub.about.com/od/desktoppublishing/u/Basics_and_Beyond.htm)

Fonts: <http://www.fonts.com/content/learning>

Photos: <http://digital-photography-school.com/how-to-take-great-group-photos/>



# Delightful Diversity

Amy Crofford



Do you see a musician or a girl's face?

[YourCoolProfile.com](http://YourCoolProfile.com)

What do you see?

Do you see a lovely young woman?

Do you see a man playing a saxophone?

Now that you know both are there, can you see both?

Sometimes we are unaware that other possibilities exist. We see only from one perspective. Diverse points of view illuminate various aspects of a discussion or issue. When everyone in the conversation has the same background and similar experiences, the chances of learning something new are slim. However, when men and women, young and old, villagers and city dwellers combine their experiences and knowledge, new insights can be gained.

The African church is blessed by the diversity available to it. From CG 203 (p.12): —This is the context of our work as preachers and teachers in present-day Africa. We find ourselves face-to-face with many cultures: the cultures of our birth, the culture of our countries, the culture of the people to which we minister, as well as the cultures of the people of the different periods of biblical history.

Yet, is the church as diverse as it can be? Is your classroom as diverse as it can be? From CG 203 (p. 26): —The Church has the responsibility, in all cultures, to serve as a public witness of God's acceptance and love of all people. To show the world that he values highly human beings regardless of gender. This is not always a simple task. It is necessary then for Christian love and wisdom to guide the local church in dealing with cultural presumptions.

What can we do to welcome visitors with both hands?

One way to show acceptance of people is to use inclusive language. Inclusive language is not a new idea. Read John 3:16— For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. It has become the academic and publishing standard. It not only refers to gender issues, but also cultural background and anything else that could be stereotyped. **Inclusive language is easy...**

Change singular to plural —

The pastor should greet his people after the service. Pastors should greet their people after the service.

Use the imperative —

The treasurer must never count the offering alone; she must have a helper. Treasurers - never count the offering by yourself, get a helper.

**Use "a" or "the" in place of the pronoun**

Everyone needs to turn in his or her deposit for the retreat by next Sunday.

Everyone needs to turn in the deposit for the retreat by next Sunday.

For more on writing inclusively go to: <http://styleguide.yahoo.com/writing/be-inclusive-writeworld/write-gender-neutralcopy>

Diversity is a gift from God. He could have made us all the same, but chose not to. Show your love for Him by making all welcome in your classes and churches. Women and men, young and old, healthy and sick, local and foreigner. You will see other dimensions to the love and plan of God if you do.

Practice: Change these sentences to be inclusive —

1. Men need God.
2. The baptism candidate should bring his change of clothes to the church.
3. She who gives cheerfully is loved by God.

**Editor's note:** *This article first appeared in the* Adult Education Newsletter (AEN). *All nine issues of the AEN can be found by going to the resource box on the Education and Clergy Development page of the Africa Regional website.*

---

Things to Think About:

**"Isn't it amazing that we are all made in God's image,  
and yet there is so much diversity among his people?"**

— *Desmond Tutu*

**"An individual has not started living  
until he can rise above the narrow confines of his individualistic concerns  
to the broader concerns of all humanity."**

— *Martin Luther King, Jr.*

## Subject: E-mails that Work

Amy Crofford

Reuel Khoza writes, "If you go to the Latin roots of the word 'person', from *per* and *sona*, it literally means 'one who speaks'; communicating with others." Education leaders need to be communicators. The method of sending the message is often through e-mail.

Before writing an e-mail though, ask yourself this question, "Is e-mail the most effective way to communicate my message?"

Many times a phone call, SMS, or Skype chat would be better. If you need an answer quickly or you know it will take several e-mails back and forth to resolve an issue, call or SMS. It is often good to follow up a phone call with an e-mail restating the action points and timelines agreed on.

If you need to discuss something that could raise an emotional reaction, use the phone. E-mails do not let people know how you are feeling and the same words can be read in many different ways.

If you have time, the message is long or detailed, you need a paper trail or you need to send an attachment, use e-mail.

Sending an e-mail

To:

Choose one person who will be taking action or a decision based on the message. If you have more than one name, it could be confusing who will be responsible to reply. Yet, if you are sending an e-mail to each school, you could put one name from each school in the "To:" as obviously Dr. Winnie will not be responsible for the reply from NTCCA. This same principle would work for heads of departments.

If you often send e-mails to the same group of people, create a group. For example, when I send an email to the heads of institutions, I type "heads" and all the proper addresses are there. I don't need to worry about forgetting someone. You might have a list for your board, your council, your faculty or staff.

If you receive an e-mail indicating someone has changed their e-mail address, make the change in your address book immediately. No one likes to find out after missing a meeting that the notification went to a former address.

CC:

Carbon copy those who might be involved in any action taken as a result of the message. These are people who need to be in the information loop, but are not the person ultimately responsible.

BCC:

Only use the BCC if you are sending a mailing to a large group of people. For example, this newsletter. To blind copy people into what someone else believes is a private conversation is not polite and may cause unforeseen problems.

SUBJECT:

The subject line of an e-mail is your chance to tell the reader how important it is and what he/she can expect in the e-mail. E-mails should have one subject. An e-mail that touches on the IBOE report, graduation scheduling, a board meeting item, and a misunderstanding between faculty members will be difficult to answer. Different people might need to be copied in on one item and not the others. The reader may answer one or two of the issues and lose track of the others setting off a flurry of follow-up e-mails.

Be specific – If you have a weekly meeting on Friday, the subject line "Friday's meeting" will not be enough to find the e-mail later – "Friday's meeting – 27 February" is better.

If you are asking for the reader to do **something with a deadline, try "scholarship forms -- due 2 March."**

**If you need a response, add "Response needed - schedule of classes."**

If you need a response as soon as possible, make the e-mail stand out – **"URGENT – emergency board meeting – 16 March"**.

As we all know, there are times when the conversation drifts to another topic. When that happens, often other people are copied in and the thread gets long. This poses two problems. First, it is easy to get overwhelmed and confused when there are 30 e-mails in a thread. Second, the new people copied in will have access to the entire thread that they might have no business reading. To fix this, when you need to have a new topic, start a new thread by sending an e-mail to the necessary people with the appropriate subject.

**If the topic doesn't change, but you need to add more people in, start a new thread. Begin with a new e-mail to the necessary people that clearly relates the main points of the current conversation.** This is valuable because those who are joining will not bring up ideas or topics that have already been discussed or dismissed. Those who have been in the conversation have a chance to say if they disagree or have read the conversation differently. It gives an informed place to continue.

MESSAGE:

For business e-mails, begin with a short greeting. Remember your e-mail could be printed and shown to others. It could be forwarded without your permission. Do not include anything or ask for personal information that would be awkward to have aired publicly. Business e-mails are not personal ones.

That said, it is wonderful to send a personal e-mail to catch up on family news or encourage someone spiritually, but keep it separate from work issues. We are a community and can maintain those close ties electronically when we need to.

Keep your paragraphs short. White space on a screen helps readability.

If you need to get a project done and the response of the person you are writing to is optional, **write, "If I don't have a response by the 7th, I will go ahead and tell our partners to come."** Make sure to give the other person enough time to respond. You should not make the time limit on the same day.

**Writing should reflect who you are. "Don't say anything in writing that you wouldn't comfortably say in conversation" (Zinssler, 234). When people read your e-mails, they believe they are getting to know you and building a relationship. If you seem one way in writing and another in person, you are not being authentic. Use words you use; don't feel the need to obfuscate (complicate) or dumbfound (surprise).**

Does your message say what you wanted to say? Is there any chance for misunderstanding? **"Clear thinking becomes clear writing; one can't exist without the other" (Zinssler, 9). Remember,** since e-mails do not reflect emotions well, the words need to be chosen with care.

Is it said in as few words possible? We all have a lot of e-mails to read and short ones are more welcome than long ones. There is a downside to short – it can be too short. Give the reader as **much context as needed to give an informed response. "Good writing is lean and confident"** (Zinssler, 111).

Before you send your message, check it for spelling and grammar. Double check to make sure names are spelled correctly.

Use humor with care. It is **rarely professional. If you know that the person "gets" your jokes when you are in person or enjoys word play, you could write something funny.** Humor is harder to get across in writing though and could be easily misunderstood.

**DON'T USE ALL CAPITALS BECAUSE THAT IS LIKE SHOUTING.**

**Don't use lots of exclamation points because the more you use, the less they mean!!!!!!!!!!!!**

## Receiving

You sit at your desk on Monday morning, your tea is perfect and all is well with the world. Then, you open your e-mail, **sign loudly and click on the first one in the inbox...**

Wait, is there a better way? Why, yes, there is.

First scan down the list. Check for anything marked urgent and read them. If you can, answer **them immediately. If you can't let them rest in the back of your mind while you look at the others.**

Next deal with e-mails from people who you know will need to be answered quickly or have a high priority. There are people who never need to write URGENT in the subject, by their name alone, they get moved to the front of the line.

Third, reply to e-mails **that you've been waiting for in response to one of your e-mails.**

Read other e-mails from individuals and respond.

Finally read newsletters, and other e-mails that are not addressed to you as the responsible person to take action.

**It isn't necessary to check your e-mail every hour.** Check it twice a day – morning and mid-afternoon. If something is more urgent that the sender should call, SMS or Skype. Of course if someone calls to let you know that they have just sent an urgent e-mail, you should read it.

After reading and responding to an e-mail, decide whether you need to file or delete it.

Filing e-mails can be done in many ways. E-mail search engines can easily find e-mails by sender so it is a poor choice as a file folder designation. Ideas of how to set up your filing system can be found in the Links to Learn.

## Responding

If an e-mail ever makes you angry, take special care in your answer. Often it is wise to have **someone else read your response or to wait a day or so before hitting "send". The sender probably didn't intend to upset you. James 1:19-20 (NIV), "My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires."**

Use your vacation responder when you will be not be receiving e-mails for more than 2 days. You **don't need to be on vacation, just out of e-mail range.** When people get your message, they will be able to give you grace for not giving a prompt reply. Otherwise, they may get the impression **that you are lazy or just don't want to respond to them.**

## Conclusion

E-mails are a part of our lives. Remember, behind every e-mail is a person. Think of the person when you read and write e-mails.

## Works cited:

Khoza, Reuel J. *Attuned Leadership: African Humanism as Compass*. Johannesburg: Penguin Books. 2011

Zinssler, William. *On Writing Well: An informal Guide to Writing Nonfiction*, 4th ed.. New York: Harper Perennial. 1990

## Links to Learn:

Netiquette and other Niceties — Etiquette for the internet —

<http://www.oerafrica.org/supportingdistance-learners/netiquette-and-other-niceties>

Managing e-mails effectively — <http://www.mindtools.com/pages/article/managing-email.htm>

10 Tips on How to Write a Professional E-mail —

<http://grammar.about.com/od/developingessays/a/profemails.htm>

Basic Online Skills—<http://www.ctdlc.org/remediation/>

Things to Think About:

**“Don't use words too big for the subject.  
Don't say infinitely when you mean very;  
otherwise you'll have no word left  
when you want to talk about something really infinite.”**  
— C.S. Lewis

Proverbs 20: 15

*Gold there is, and rubies in abundance,  
but lips that speak knowledge are a rare jewel.*

# In the Word: Section Four





## Mandatory Consideration

Pastor Nekatibeb Mekonnen

2 Timothy 2:7

*"Reflect on what I am saying,  
for the Lord will give you insight into all this."*

**What is Paul's message that Timothy should consider with the guidance of the Lord?**

**Timothy has to remember and consider the Apostle Paul's lessons given to him as to a son. Those lessons are very important to seek and to apply the necessary wisdom and understanding from God.**

Another word of advice given by the apostle to Timothy was to be strong in the grace of Christ and to commit to the Gospel faithfully in order to endure hardness for the sake of it as a soldier, a runner, a wrestler, or a husbandman.

**"Reflect on what I am saying, for the Lord will give you insight into all this."**

**Thus, Timothy should consider St. Paul's statement to see God's ability in all things. He must not expect rest, but war, difficulties, and hard situations in Christ so that he will consider what Paul says and expect the Lord give him understanding in all things.**

Therefore, we can learn from this text about the divine influence of the Lord to open our mind and enable us to see the force of these considerations in applying the **Lord's mission with our own** understanding. As soldiers, wrestlers, and husbandmen in Christ Jesus, we also have to know and remember that the Lord will give us insight into all things in every situation we face. As we teach, administrate and lead in our **various Christian education institutions, we daily need the Lord's** insight.

Like Paul, we must also mentor our students and the next generation of ministers how to discern **God's wisdom.**

# Offering our bodies as living sacrifices to God

Adolfo Tembe

Romans 12:1

*"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – This is your spiritual act of worship."*

There are a few important things to be highlighted in this verse.

## 1. God's Mercy

Paul speaks about God's mercy from experience. Who was this man before receiving Christ? He was a killer of Christians and persecutor of the Church, but because of God's mercy, Paul's life was transformed. Our God is merciful. As you open your heart and receive Christ, He forgives you from your sins, justifies and sanctifies you, then arms you with His spiritual power. Here we see Paul addressing the Romans with authority, confidence and love. He's no longer Saul (full of grudges, harsh, hardhearted, etc.).

2. To offer one's body as a living sacrifice to God, I think, is the core message of this verse. Paul exhorts the Roman believers to give themselves up in the spirit of sacrifice and to be as a whole burnt offering was - with no part being devoted to any other use. God is living and he wants all our being connected to Him.

The animals presented to God as sacrifices were to be without spot or blemish. So, Paul exhorts the Romans to offer themselves to God as those sacrifices were, meaning they should be holy and acceptable to Him. He makes it clear that there must be a complete surrender of the person.

3. Spiritual act of worship. There is no doubt that we are not our own. We are the property of the Lord by the right of creation and redemption, and it would be as unreasonable as it would be wicked not to live to his Glory.

In conclusion, I would say that in this verse the Apostle Paul urges believers to live in a way that **the outward state reflects the inward. We shouldn't be conformed** to the patterns of this world, but we should be transformed by offering our bodies and minds to God. His appeal is extended to us today. We are living in a world where by everything seems to be turned over. We need strength from God to resist the demands of this world. If we offer ourselves completely to God to be transformed, we live according to his will.

## Remembering Well

Cindy Shomo North

2 Chronicles 1:7-12

*"That night God appeared to Solomon, and said to him, 'Ask what I should give you.' Solomon said to God, 'You have shown great and steadfast love to my father David, and have made me succeed him as king. O Lord God, let your promise to my father David now be fulfilled, for you have made me king over a people as numerous as the dust of the earth. Give me now wisdom and knowledge to go out and come in before **this people, for who can rule this great people of yours?**' God answered Solomon, **'Because this was in your heart, and you have not asked for possessions, wealth, honor, or the life of those who hate you, and have not even asked for long life, but have asked for wisdom and knowledge for yourself that you may rule my people over whom I have made you king, wisdom and knowledge are granted to you. I will also give you riches, possessions, and honor, such as none of the kings had who were before you, and none after you shall have the like.'**" (NRSV)*

A humble heart before God is one which remembers well. Its memory banks are filled with the experience of true forgiveness from God. Solomon has such a heart as he looks back at the relationship of the Holy God to his father, David. Solomon leads a whole assembly in worship, honoring God and offering sacrifices at the tabernacle of the Lord (2 Chron. 1:2-6), which leads to God asking Solomon what he desires.

Solomon recognizes whose people he is leading. The all-powerful God of Abraham, Isaac, and Moses is the one Solomon serves. Seeking the common good to serve others, through his request for wisdom, endears Solomon to the heart of God.

There is an invitation to carry with us from this interchange:

- 1) May we remember well the journey of those servants of God who have paved the way before us. Reflecting on these journeys strengthens our faith and renews our calling in the present. Such moments lead us to humility before God as we contemplate the many threads woven together in the tapestry of Christ.
- 2) As leaders, let us bring our whole assembly [community] before God in humility seeking forgiveness and reconciliation for our corporate sins as well as our individual sins.
- 3) Let our petitions of God be focused on wisdom for the sake of the communities we lead as Solomon so wisely discerned.

## How much better...?

Richard Awanda

Proverbs. 16:16

*How much better to get wisdom than gold,  
and to get understanding rather than chosen silver.*

We are living in a world full of voices calling us from left, right and center demanding for our attention. Sometimes we find ourselves confused by these voices not knowing which direction to turn to. Due to this confusion some Christians have taken wrong direction only to regret later in life. We need to know from whom we are receiving instructions. Is it from God or from other sources? To make wise choices in life we need to get connected to God, the source of wisdom.

A wise person is one who listens, understands and lives by the counsel of God. God has given us various opportunities to learn, know and increase in wisdom. One of such opportunities is through the study of His word. Through His revelation, we come to know who God is and our knowledge of God help us to relate with Him.

At Nazarene Bible College of East Africa we have a wealth of resources that can help us to know God better. Our library is well stocked with theological books and is open to both pastors and lay **persons for study. We can all make use of this opportunity to study God's word for personal transformation.**

God desires that Christians be wise on how they live their lives making every opportunity because the days are evil. Let us always endeavor to be Bible students, feeding on His word daily for spiritual nourishment and wise decision making.

# Alumni & Public Relations



# Alumni Relations

Diana Awuor

An alumna/alumnus is a former student of an educational institution. In some cases, associations through their constitutions have broadened the alumni definition to include those students who have been present in the institution for a given amount of time; a trimester, a year, or taken a class.

To comprehend alumni relations, one has to understand the unique relationship that alumni have with their alma mater.

## Facts

- Alumni no longer receive educational services (guided by the institutional curriculum) from the institution.
- Alumni are not obliged to support their alma maters.
- Alumni relations with their alma maters are bound by the simple fact that they went to school there.
- Even with the above, alumni are still stakeholders, thus, have to be skillfully managed.
- Most alumni have a lot of goodwill toward their alma maters, and therefore are potential goodwill ambassadors/recruiters for their alma maters, etc.

## Relating with alumni

In the context of the facts above, alumni relations professionals and offices are charged with the responsibility of ensuring a fit between the institution and the alumni fraternity. Alumni relations professionals are required to: (i) be guided by best practice and abide by the mission of their institution while serving and supporting its alumni in an ethical manner, (ii) treat alumni with honesty, integrity and respect, (iii) strive to ensure that all alumni feel valued, and (iv) seek assistance by tactfully sharing the needs of the institution with alumni.

Within an institution, alumni relations offices cannot work alone because that would turn those offices into sinking ships. There has to be collaboration between those offices and other offices within the institution. Such collaboration may include partnerships with career services, admissions and student welfare. In line with such partnerships, alumni relations professionals encourage alumni to support the institution through service, philanthropy and advocacy even as the same offices act as alumni advocates within the institution.

Respect to alumni is essential too. Recognizing alumni for their contribution to the university is one way of showing that they are respected and valued. Other ways include: communicating to them in a timely manner, listening to what they have to say, providing special services to them (career counselling, fun/ educative travels, reunions, networking events, etc.) and recognizing them as vital stakeholders of the institution.

### Knowing the terms:

alumna (plural alumnae)  
Former female student(s)

alumnus (plural alumni)  
Former male student(s)

Former male and female students, alumni.

Challenges faced by alumni relations professionals and/or offices. Some challenges include, but are not limited to: (i) lack of response, (ii) hostile responses from disgruntled alumni, and (iii) alumni that are sympathetic but are too few or lack resources to give back to the institution.

However, even with such challenges, hearing their great stories of making a difference in this world, tracking their career **success, providing them ways to “come back” and reconnect** with their alma mater (like homecoming events), etc., often give a positive side to alumni relations.

alma mater,  
noun

[ahl-muh mah-ter, al-; al-muh mey-ter]

1. a school, college, or university at which one has studied and, usually, from which one has graduated.

2. the official anthem of a school, college, or university.

Origin – < Latin: nourishing (i.e., dear) mother

From Dictionary.com

## Steps in alumni relationship establishment

Understand the institution – there are different types/ categories of educational institutions. Focusing on higher education institutions, there are public/private institutions, faith based/non-faith based institutions and several other divisions.

Management of faith based institutions differs in a number of ways from that of public institutions. In establishing alumni relations, this is one of the core areas that ought to be considered. That **which works/has worked for a public institution's alumni relations** may fail to work for a private faith based institution. Success essentiality lies with knowing and/or finding out what works best for your institution type.

Establish the core reasons why you want to relate with your alumni – The answer(s) to this question gives direction to the vision of alumni relations office and the institution.

Institutional teamwork – An institution is like a tree that has several branches. The success of alumni relations relies on the kind of customer care granted to students. The students graduate and become alumni. Thus, the customer care they received as students almost always determines how much they would want to relate with their alma mater once they graduate. Therefore, it is important that all offices that interact with the students offer them the best service that they can in order to contribute in the success of the alumni relations offices.

Carry out a brief study of what has worked in other institutions – In alumni relations, there is **often no competition between institutions. 'Alumni' are not shared, each institution has its 'own'**. Of importance, therefore, is to learn from other alumni offices. Alumni relations professionals benefit personally and benefit their institutions by joining professional associations and attending relevant conferences that equip them with knowledge in terms of how to improve their alumni programs.

Survey a number of alumni – Alumni opinion is quite important. The backbone of alumni relations is the alumni.

Lastly, remember that alumni relations success is pegged on public relations and interpersonal skills. An alumni relations professional has (in most cases) to be a people-person who easily connects with almost everyone.

Most institutions misunderstand alumni relations. There is a notion that alumni should be thought **of solely for philanthropy, but that isn't the case. It's always a give-and-take relationship**, because the fact is 'giving back' doesn't mean that they were given education for free and so have to give back. No! They paid for it; they are like a client that buys his/her product and leaves. There is no tie between the client and the seller. The tie has to be 'created'.

The tie can be created by offering services to alumni, keeping them informed of what happens at their alma mater, and appreciating them by awarding those that give back. Additionally, alumni are the best marketers for any institution because they have gone through the system and know the benefit of the same.

Links to Learn:

How to Start/Create an Alumni Association — <http://alumchannel.com/blog/how-to-create-an-alumni-association/>

5 New Ways to Think about Alumni Engagement — <http://www.teamworksmia.com/blog/alumniengagement/university-engagement-5-new-ways-to-think-alumni/>

7 Commonly Missed Opportunities in Alumni Relations — **"They'll be students for a few years, but alumni forever."** — [http://www.alumnifutures.com/2011/02/missed\\_opportunities.html](http://www.alumnifutures.com/2011/02/missed_opportunities.html)

How Do You Develop a Wildly Successful Alumni Relations Effort? — <https://www.insidehighered.com/blogs/strategy/how-do-you-develop-wildly-successful-alumni-relations-effort>



Take A Student To Eat (TASTE) — a program whereby alumni take a student or two out for a meal and some mentoring — [http://alumniandfriends.yorku.ca/event/taste-take-a-student-to-eat-mentoringlunches-for-students/?instance\\_id=25172](http://alumniandfriends.yorku.ca/event/taste-take-a-student-to-eat-mentoringlunches-for-students/?instance_id=25172)

---

Things to Think About:

“Education is the most powerful weapon  
which you can use to change the world.”

Nelson Mandela

“Intelligence plus character-that is the goal of true education.”

Martin Luther King Jr.

“The mind is not a vessel to be filled, but a fire to be kindled.”

Plutarch

# Creating a School Newsletter

Wambui Mwangi

Public Relations & Communications Officer, Africa Nazarene University

**What a newspaper is to a nation's people is what a school newsletter is to a school – a news outlet.**

A school newsletter in essence centers on the latest developments of a school –event features, upcoming events, student achievements, expansions etc. as long as it is news based.

According to Ronald Smith, a newsletter is part news, part letter which is distributed to relevant information – seeking audiences primarily focusing on their needs, interests and wants. The letter aspect of a newsletter lends itself to taking a less formal approach using jargon and focuses on relating to the mutual interest of both the audience and the organization. (233-234).

In his book Smith continues to classify the different types of newsletters each tailored to specific target audiences – members, general external publics, special - interest publics, subscribers, consumers and cause - **related readers. Smith defines member newsletters as "aimed at internal publics – employees, volunteers, retiree ...as well as consumer groups who identify closely with the organization, such as students or alumni (235).**

A school newsletter falls in the category of member newsletters with central focus on the internal publics of a school. eHow offers a non-scholarly insight into the different types of newsletters and lists school newsletters **as one type of newsletters "an informative tool that contains material about the school, holidays, educational projects, upcoming events etc. used to build ties with parents and the community served by the school whilst building a sense of pride in both students and their families.**

Carolyne Warner believes that newsletters are the most common type of published school communication which can be customized towards students, parents and the community and even to staff (50–53). Whichever audience you seek to reach, there are general guidelines that apply to developing any type of school newsletter.

## Guidelines to Creating a School Newsletter

**The Audience:** This is the first point of reference. A school newsletter will focus on the internal audience of the institution - students, staff, parents and the immediate publics – alumni and the communities served by the school. Identifying the audience allows the publisher of a school newsletter to discern what the audiences want to read about and know and what will engage them.

**The Theme:** School newsletters should be centered on a theme that generates interest for the internal publics. Featured news items and articles should all reflect on the theme showcasing the **school' s contribution towards the subject theme.**

**New Information:** The type of information shared with your audience should aim to inform them and generate interest for participation and ownership of the brand (the school). School newsletters should be easy to comprehend and relatable to the subject audience, providing relevant up –to – date newsworthy information and updates on upcoming school calendar of events. This is key in retaining the audience and developing a productive audience interaction.

**Ease of read:** Newsletters should be easy to read, avoiding lengthy stories that would otherwise bore the reader. School newsletters should aim to share stories in precise, succinct paragraphs or bullet points that aim to offer information in the shortest time possible. In the case of print newsletters, a publisher should aim to be brief, preventing the reader from disposing the **newsletter due to boredom. Lucid Press strongly advises that "print newsletters should have a limited page count so that audiences are not overwhelmed"** [www.lucidpress.com](http://www.lucidpress.com).

In her book, *Marketing your School*, **Carolyne Warner urges publishers to "follow the 30-3-30 principle which ensures a newsletters provides pertinent information to a reader whether they have 30 seconds, 3 minutes or 30 minutes to spend."** According to Warner, this can be achieved

through use of “headlines with action verbs, subheads within blocks of copy, strong lead sentences and first paragraphs that address the content of the story” (48-49).

In the recent past, most print school newsletters have years morphed into email newsletters (e-newsletters) making it easier for publishers to fully communicate with their audiences when the 30-3-30 principle might be hard to observe. By offering alternative communication channels such as **links to the school’s website in instances of lengthy and complex information, publishers are** able to offer more insight into their feature news pieces. E- Newsletters also allow schools to share informative excerpts of the main story that prompt user audiences based on their interest to get more information on a topic of discussion.

Design: School newsletters are effective, strong tools for marketing that present excellent opportunities to solidify brand presence. The design of a school newsletter should clearly outline **the institution’s logo and tagline/ motto, increasing brand recognition. The look and feel of the newsletter should be synonymous with the institution’s corporate colors, cementing the brand** recognition. The text and font size of the school newsletter should be easily readable and not disorderly, using graphics where necessary/ applicable.

Frequency: School newsletters should be consistent - a form of communication with your primary audience that forges regular contact. School newsletters are typically weekly, bi - weekly or monthly subscription publications that readers are eager to receive. It is important to retain consistency in the frequency of the publication of newsletters in order to retain your audience loyalty.

Delivery: Delivery of newsletters is pegged on the frequency of the publication and the financial resources available to the school (Warner, 54). School newsletters can be distributed via mail, door to door drop off, school pick up points, neighboring community drop off and through internet. School newsletters are now more than ever being distributed electronically through emails as institutions become more environmentally conscious. Email newsletters also guarantee more audience reach enhanced by the viral component of internet users. Whatever forms of dissemination a school chooses to adopt, it is important to retain the frequency of distribution to the targeted audience(s).

Creating a school newsletter offers your institution an excellent platform to get closer to your target audience(s). It is however crucial to ensure that you produce a newsletter that gets read and one that is beneficial to your audience through the content shared. Always focus on being informative and engaging your audience through your school newsletter.

#### Works Cited

eHow website. [http://www.ehow.com/info\\_7824616\\_types-newsletters.html](http://www.ehow.com/info_7824616_types-newsletters.html). Accessed on 3 May, 2016.

Smith, Ronald. *Becoming a Public Relations Writer: A Writing Workbook for Emerging and Established Media*. 4<sup>th</sup> Ed. New York: Routledge, 2012.

Warner, Carolyne. *Promoting Your School: Going Beyond PR*. 2<sup>nd</sup> Ed. California: Corwin Press Inc., 2000. Google Books. Web. 3 May, 2016.

[www.lucidpress.com](http://www.lucidpress.com). *How to Make a Newsletter* [Web]. Accessed on 18 April, 2016.

# Photography is an Art

LuVerne Ward

Photography is the art of capturing light in a way that preserves a moment in time. As an art, it is very hard to create rules because each situation, emotion, and person is different. Yet the great **photographic artists know the rules of photography and how to break them purposefully. So let's** look at some of the rules that should guide us in photography.

First, let's look at 5 DON'Ts:

1. Don't cut off people's heads

**The head is the body's most important part. In this photo** the body of the man takes up most of the space while the most important part (his head) is cut off. Leave some room around the head. It makes the people in the picture appear more comfortable.



2. Don't center people's heads

Too much room around the head is also not good. In this picture we look at the building trying to figure out why it is so important when really we just needed to direct the attention to the man.

The second picture feels better because we know we should be looking at the man. Direct **people's attention and take out extra information that distracts them.**



3. Don't put the light behind people

While you can make really fun pictures with light behind people, most photographs suffer when the light is coming from behind. So be careful. While our eyes can see into shadows very easily, cameras cannot.



4. Don't forget to focus

Out of focus pictures are so frustrating. The lighting is great, the person is smiling but the focus is **wrong. Don't forget** to make sure the camera is focused. Blurry pictures are no good.





## 5. Don't be afraid to make mistakes

All these rules can be broken to make a better picture. But over 90% of the time these rules will help you take **better pictures**. **Don't be afraid to make mistakes and try new things**. Sometimes you will take pictures that look **wonderful but don't follow the rules**.

Now let's look at 5 DOs:

### 1. Change your perspective

When you show people something from a new perspective it is often more interesting. So crouch down, climb high, stand back or get really close to find a perspective that helps people see something new.



### 2. Use the "rule of thirds"

If you divide the picture in to thirds vertically and **horizontally into thirds and place the person's eyes on one of the thirds**, you will generally have a better composed picture. Remember to give space in front of the person.

With no space it feels like they are being forced into the frame and we are left to wonder what they are looking at. Give them space in front of their face.



### 3. Take time to compose

While taking a picture of whatever you see will capture that moment, very few pictures tell the story of the moment. If this photographer would have stayed back and taken a picture, it would have captured the moment but it does not tell the story. Instead the photographer got in close and adjusted the **camera for the light and waited for the right moment**. I'm guessing it took several pictures to get this expressive shot that not only captured the moment but also tells the story. Good composition not only places things in a way that looks beautiful but also allows the viewer to feel the **moment**. **Don't forget to make the extra effort to compose your pictures**. It is hard work but well worth it in the end.





#### 4. Have a clear subject

Highlight a specific person or group in your photo and let the background tell the remainder of the story. When you look at this picture it is easy to see the subject is the man in the front. However, the story is revealed through looking at the details in the background.

#### 5. Practice

No skill is perfected through knowledge alone. If you do not go out and try taking pictures, you will never learn to get better.

**Practice and analyse your pictures to figure out what you like about some and why others don't tell the story well. Keep practicing!**

Links to Learn more:

As educators we need to promote our schools and in this age of quick photos, taking the time to make your photographs art, will help you and your institution stand out from the crowd. Keep in practice!

These tips are for taking portraits of children, but they would also work for adults.



[http://photography.lovetoknow.com/Taking\\_School\\_Pictures\\_Tips](http://photography.lovetoknow.com/Taking_School_Pictures_Tips)

These tips are great for graduations or other large group events:

<http://clickitupanotch.com/2012/05/photograph-large-groups/>

Remember to send photos of your school graduations and other events to the Regional Education Coordinator ([rec@africanazarene.org](mailto:rec@africanazarene.org)) AND to Africa Regional Communications ([news@africanazarene.org](mailto:news@africanazarene.org)) along with a brief summary about what was happening.

# Generating a News Story

Petros Mavuso

Educational institutions are facing a number of challenges. One of these challenges is effectively reaching out to the key target audience for whatever agenda or program the institution seeks to push. Marketing and communications personnel in within these educational institutions have an opportunity in strengthening relationships with the local media or journalists to share most information about the activities within their institutions as news. Media houses are always on the lookout for newsworthy activities which they may cover or feature, but they may be limited in terms of human resources to service all institutions or to fully understand the technicalities of the institutional programs to know if their audience will value or appreciate it.

## *Stories must be newsworthy*

So in short we are saying that this task of generating a news story challenges communication specialists to consider certain issues about their stories. The story must:

Be newsworthy, i.e. current and fresh. Communicators must be strategic and timely on the release of their news. Delayed stories lead to missed opportunities.

Be of paramount importance to a number of people the media serves. As soon as people hear or read about the story, they must be eager to follow the story to the end because it contains important information they cannot afford to miss.

**The above list may not be exhaustive on what may make stories to be “newsy” for educational institutions.** There are so many newsworthy activities within educational institutions.

## *The Communicator as a Journalist*

Communications specialists in educational institutions need to adopt “Journalist thinking”. **This will help them adopt the journalists’ practices and apply them in-house.** This will help to improve news generation and dissemination to stakeholders. In this regard, communicators will then be able to keep track of all activities in their institutions and identify those that are newsworthy for external stakeholders.

## ***“Journalist thinking” strengthens “Media Relations”***

This thinking and practice enables communicators to understand that they are fully responsible for the generation and dissemination of news from their institutions. They will then be able to **prepare “ready” news not leaving this responsibility to journalists.** Most journalists will shy away from the institution if they realize that the communication specialist overworks them by generating and submitting news content that is not well prepared. Journalists work under pressure all the time and would be demotivated to work on and run news stories which require them to work pulling lots of disjointed facts together or require lots of editing. Media-ready news or articles are most likely to be featured.

## *News contacts within your institution*

Communication specialists should liaise with academic and non-academic staff who will serve as their informants. A collaborative effort is necessary. This may require communications staff to capacitate colleagues to raise awareness of how they can fit here.

Links to Learn:

*Out of Africa* information sheets can be requested from the editor at [news@africanazarene.org](mailto:news@africanazarene.org) – Although designed for use with the *Out of Africa* newsletter, these can also be used these to gather information about events that can be written and edited later. Fill in as much information as possible before the event such as location and attendees. During the event, pay attention for possible quotes from speakers and take some pictures that will tell the story of the event – the main speaker, other dignitaries (important for local media) and emotional moments. Immediately after the event, gather quotes from participants about how the event impacted them. You can give these to several people and combine them to give a well-rounded account of the activity.

<http://www.thenewsmanual.net/index.htm> "The News Manual is a free online resource for journalists, would-be journalists, educators and people interested in the media." It is excellent! Most schools don't have a person specializing in media, but learning about this is important. You might read a chapter a day with another from your school (student, faculty, administrator or staff) or extended shareholder community as a way to improve your knowledge base. Four criteria for news found in chapter 1 are: "Is it new? Is it unusual? Is it interesting or significant? Is it about people?"

<http://resources.mediatrust.org/uploads/127660369798208/original.pdf> -- This 6-page document includes tips about how to generate ideas for stories as well as building relationships with local media outlets.



## Parting words:

### Christians are Lovers

Rev. Ted Esselstyn

#### 1 Corinthians 13

*If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.*

*Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.*

*Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness comes, what is in part disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.*

Love is the essence of the character of God. He has always been love. He will always be love. Thirty-five times the Psalmists declare **"His love endures forever."** Love is the best word to describe the throne of mercy on the Ark of the Covenant. It is the throne that God would place within our hearts.

Hebrew has two words we translate as love – *chesed* and *ahavah*. When we are commanded to love God *ahavah* is the word used. When God loves us the word used is *chesed*. *Ahavah* expresses the emotional desire to be near, to possess and to worship. *Chesed* expresses the willingness to give yourself to help another have a right relationship with you through mercy and forgiveness.

1 Corinthians 13 is the most perfect description of the meaning of *chesed* found in scripture and **makes clear that it is God's plan that we love others just as He loves us. Jesus tells us: "If you love me you will keep my commands." His command is "Love one another as I have loved you."** Paul reminds us that love is what gives us value – not learning, eloquence, preaching or even martyrdom. The helpful, uplifting, forgiving character of love is so well expressed. But Paul also recognizes that the love growing in the sanctified heart is only fully mature when we stand face to face with our Lord. Christians are those who have faith in God. Christians are those who have hope in Jesus. But most of all Christians love like Jesus loves. We are lovers.



## Our Contributors

- David Allen, Africa Regional Finance Coordinator,
- Diana Awour, Alumni relations, ANU
- Katamu Balibanga, Co-Director, ITN/NTI – Africa Central Field
- Sharon Bull, Director of Library Services, Northwestern Nazarene University
- Fili Chambo, Africa Regional Director
- Dan Copp, Education Commissioner, Church of the Nazarene
- Gastão Correia, Director, SNCV
- Amy Crofford, Administrative assistant, Education and Clergy Development, Africa Region
- Greg Crofford, Coordinator for Education and Clergy Development, Africa Region
- Ted Esselstyn, the first Africa Regional Education Director
- Antero Fontes, Co-Director, ITN/NTI, Africa West Field
- Evie Gardner, Strength Finders resource person for Africa East Field
- Patrick Kamau, Lecturer, Department of Religion, ANU
- Elijah **King'ori**, Principal, NBCEA
- Marete Kinoti, Custodian, ANU
- Cathy Lebese, Principal, NTC-SA
- Petros Mavuso, Marketing Manager, SANU
- Erin McCoy, Librarian Eastern Nazarene College
- Nekatibeb Mekonnen, Academic Dean, CLI
- Wambui Mwangi, Public Relations & Communications Officer , ANU
- James Mwangi **Ng'ang'a**, Librarian, ANU
- Stanley Ngqwane, Registrar, SANU
- Benson Phiri, Academic Dean, NTCCA
- Rod Reed, Deputy Vice Chancellor, ANU
- Beth Restrick, Librarian for Africa Studies at Boston University
- Phil Rodebush, Director, CLI
- Stan Rodes, Global Clergy Development

- Jonas Siteo, Academic Dean, SNM
- Daryll Gordon Stanton, Chair of the Department of Religion, ANU
- Adolfo Tembe, Principal, SNM
- Stan Toler, General Superintendent Emeritus, Church of the Nazarene
- LuVerne Ward, Africa Region Communication Coordinator