**

*Asia-Pacific Region   
Regional Sourcebook for Ministerial Development*

**Church of the Nazarene**

***Manual Extension***

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*Asia-Pacific Region Course of Study Advisory Committee   
(APRCOSAC)*

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# INTRODUCTION

This *Sourcebook for Ministerial Development* for the Asia-Pacific Region was developed by the APRCOSAC and submitted to ICOSAC for endorsement as required by *Manual* 521.5. It upholds the minimum standards, purpose, and philosophy as outlined in the *International Sourcebook for Ministerial Development*. It is re-evaluated every four years and reflects the action of the General Assembly as well as respective cultural and societal changes deemed applicable.

## 560. Purpose of the Asia-Pacific Region Sourcebook on Ordination

This *Regional Sourcebook* is designed to assist education providers and District Ministerial Studies Boards in setting out the minimal standards for ordination and ongoing education across the Asia-Pacific Region (*Manual* 522.1):

The variety of cultural contexts around the world make one curriculum unsuited for all global areas. Each region of the world will develop specific curricular requirements, providing the educational foundations for ministry in a way that reflects the resources and the expectations of that global area (*Manual* 522).

The Church of the Nazarene on the Asia-Pacific Region recognizes that there are many different worldviews and contexts within the fields on the region. The church desires for the training for ministry to be appropriate for each context on the region. Therefore, it is not appropriate to have one model for all places. However, the Church of the Nazarene on the Asia-Pacific Region also recognizes that there are essential and universal expectations of ministers throughout the denomination as defined in Chapter Three.

### 560.1 Regional Sourcebook for Ministerial Development as an Extension of the *Manual* on the Asia-Pacific Region

This regional *Sourcebook* with necessary revisions will be endorsed by the International Course of Study Advisory Committee and approved by Global Clergy Development, the General Board, and the Board of General Superintendents. The *Sourcebook* must be in compliance with the *Manual* and with the *International Sourcebook for Ministerial Development,* produced by Global Clergy Development with the International Course of Study Advisory Committee (*Manual* 521.5).

Relationship to the General Board and the General Church

The Asia-Pacific Region Course of Study Advisory Committee (APRCOSAC) is amenable to the International Course of Study Advisory Committee (ICOSAC), which is related administratively to the General Board through Global Clergy Development.

APRCOSAC serves as an advocate to the ICOSAC to support the activities and needs of the Asia-Pacific Region education providers (*Manual* 346.7). ICOSAC in turn serves as an advocate to the General Church to support activities and needs of the regional COSAC (*Manual 342*).

Relationship to the Region

The Asia-Pacific Region Course of Study Advisory Committee serves the region as liaison with the International Course of Study Advisory Committee by ensuring that:

1. the requirements for each Course of Study for theological education are available to all education providers,
2. that the individual courses of study offered by each education providers meet the requirements of the ICOSAC,
3. that any changes to the requirements are effectively communicated to and adopted by each education provider, and
4. that each Course of Study is reviewed as per *Manual* requirements.

The duties of the Asia-Pacific Region Course of Study Advisory Committee are specified in *Manual* 346.7. The principal duties of the APRCOSAC are:

1. Develop a regional sourcebook for ministerial development outlining the minimum educational standards for ordination on the region. The regional sourcebook must reflect minimum standards established in the *Manual* and elaborated in the *International Sourcebook for Ministerial Development*;
2. Develop validation procedures for the ministerial educational programs of the region and verify that the programs meet the RCOSAC and ICOSAC minimum standards;
3. Collaborate with regional education providers to interpret standards in ministerial education programs;
4. Review ministerial education program submissions for compliance with its regional sourcebook and the *International Sourcebook for Ministerial Development*;
5. Endorse regional ministerial education programs to the International Course of Study Advisory Committee for adoption and approval.

### 560.2 Content of the Regional Sourcebook

Standard for Ministerial Preparation

This *Asia-Pacific Regional Sourcebook for Ministerial Development* outlines the essential common traits that establish the doctrine and practice of ministerial life consistent with the holiness message. It also maintains the integrity and stature of the ministry upheld in the church and sets a standard for levels of educational and personal expectation throughout the life of the minister.

Use of the Asia-Pacific Regional Sourcebook for Ministerial Development

The resources within this book set the minimum expectations and guidelines that satisfy the ICOSAC standards in the regional context.

The elements of this *Sourcebook* which extend the *Manual* are:

PART ONE

561 The Call

562 Lifelong Learning: A Ministry Essential

563 Educational Foundations for the Practice of Ministry

564 Certification, Licensing, and Ordination

565 District Boards of Ministry

PART TWO

566 The Validation Process

567 Submission Guidelines for Course of Study Curricula

Contextualization of Elements of the Sourcebook on Ordination & Ministerial Development

Each of the elements of the *Sourcebook for Ministerial Development* has been contextualized for the Asia-Pacific Region. The life and ministerial situations of each person should shape the design of the plan for lifelong learning. Geographic, financial, and cultural issues all impinge upon the nature of lifelong learning.

Validation of the Sourcebook on Ordination & Ministerial Development

The regional *Sourcebook for Ministerial Development* and the curricula of the education providers are validated through a process involving endorsements by the APRCOSAC and ICOSAC and approval by Global Clergy Development, the General Board and the Board of General Superintendents. This process is spelled out in chapter six.

# Part I: CALLING AND FORMATION

# CHAPTER ONE

## 561 The Call

*Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons (Mark 3:13-15, NIV).*

### 561.1 The Calling and Gifting of All Believers for Ministry

The Church of the Nazarene on the Asia-Pacific Region is both a sent and a sending church. It is expected that all Christians will be involved in ministry. We believe all Christians are called to live each day as followers of Jesus. We are called to deny ourselves and take up our crosses (Luke 9:23) as witnesses to God’s redeeming work. We are called to join in God’s work in the world. We believe God has given spiritual gifts to all believers that enable us, as a community of believers, to reach the lost and to minister the grace of God to all people. For these reasons, “all Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate avenues of service” (*Manual* 503).

The church recognizes and affirms that a believer may have a distinct sense of divine calling to a vocation other than one that directly serves the Church. The church further affirms such callings as integral to God’s reconciling work in the world. They are not secondary to any other call of God, nor do they diminish the general calling and Spirit-endowed gifting for ministry that rests upon all believers.

### 561.2 The Call to Ministry as Vocation

Some individuals have a distinct sense of divine calling to ministry within the church. This calling carries with it a sense of being compelled to engage in ministry as a vocation undertaken in direct relationship to and under the direct authority of the church. Fulfilling this calling may involve continued employment outside an individual’s ministry endeavor in order to provide for personal and family needs. This form of support ministry has been called “bi-vocational” or “tent making.” As one expression of “the Church of God” (*Manual* 17) around the world, the Church of the Nazarene endeavors to offer both support and opportunity to women and men who sense a call to vocational ministry.

The call to vocational ministry is evidenced, in part, by a desire and readiness on the part of the called both to prepare and be available for service in a ministry role. In response, the church anticipates the spiritual, educational, and personal preparation needed for effective ministry.

The Church of the Nazarene recognizes two categories of ministry arising from such calling (*Manual* 503-504): the ministry of laypersons and the ministry of the clergy. An individual may, as a result of careful discernment and with proper preparation and authorization, engage in ministry as a lay minister. A layperson may fulfill a variety of ministry responsibilities within the bounds of the provisions of the *Manual* (Manual 503.1-6).

For other women and men, their sense of calling and the process of discernment may lead toward service to the church as a member of the clergy, involving them in the processes outlined in Chapter Four.

The called individual and the church together are to engage in a process of discernment to determine the category of ministry for which a person should prepare and be deployed. In no circumstance should one category of ministry be chosen over another simply to reduce the effort, preparation, or accountability required.

### 561.3 Discernment of Calling

“We also affirm Christ calls some men and women to a specific and public ministry even as He chose and ordained His 12 apostles. When the church, illuminated by the Holy Spirit, recognizes such a divine call, the church endorses and assists the individual’s entry into a lifetime of ministry” (*Manual* 500).

*While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” So, after they had fasted and prayed, they placed their hands on them and sent them off* (Acts 13:2-3 NIV).

Bearing witness to a distinct sense of divine calling involves both the individual and the church in a process that includes discernment, preparation, resourcing, mentoring, and accountability. The opportunity to observe fruitfulness in ministry in the local church and growth in competency contributes to the discernment process both for the called person and for the Church *(Manual* 502.6, 523.1).

This call can lead to many roles recognized by the Church of the Nazarene, including Administrator, Chaplain, Deaconess, Educator, Evangelist, Ministry of Christian Education, Minister of Music, Missionary, Pastor, Pastoral Service, Supply Pastor, Parent-Affiliated Congregation, Interim pastor, Song Evangelist, and Special Serve (see *Manual* 505-520).

### 561.4 Essential Partnerships of Clergy Formation

The local church is an essential partner with the called individual in confirming the calling and in discerning the specific expression of that calling. Credentialing for ministry formalizes and gives direction to this process by providing guidance in preparation and opportunity for supervised ministry experience. In this way, education providers and districts become full partners with each other and with the local church in ongoing discernment and support of the calling through their mutual endeavors in the formation of women and men called to vocational ministry. This partnership requires ongoing intentional and transparent effort on the part of local churches, districts, and education providers and the full support of regional leadership.

A diagram of a company

Description automatically generated

We recognize the universal truth that the call to ministry comes from God rather than the church. Nevertheless, the church has the responsibility to validate the call and to confirm the genuineness of that call by observing that the called person demonstrates fruitful ministry in the local church and continues to show growth in competency (*Manual* 500):

When the church, illuminated by the Holy Spirit, recognizes such a divine call, the church endorses and assists the individual’s entry into a lifetime of ministry.

Historically, the Church of the Nazarene has recognized the importance of the fact that Christ spent His public ministry proclaiming the Kingdom of God and equipping His disciples for mission and ministry. From its inception, the church has committed itself to excellence in ministry and has provided training and educational opportunities to equip those Christ has called. The one called is to be engaged in a lifetime learning endeavor. The local church, under the leadership of the pastor and the church board, is encouraged to provide varied opportunities for service and lead the congregation in mentoring the called person. The pastor or designated person may fulfill the role of personal mentor.

# CHAPTER TWO

## 562 Lifelong Learning: A Ministry Essential

### 562.1 Lifelong Learning and Calling

Lifelong learning describes the practice of ongoing, intentional participation in experiences that further the development of the minister. The authenticity of a divine call to ministry is evidenced in the individual’s desire and effort to be “rooted and built up in Christ” (Colossians 2:7), to grow and develop as a person, and to acquire and strengthen skills essential to effective ministry. Participation in lifelong learning is not only an indicator of calling but also nurtures and invigorates calling, strengthening the minister for the unfolding opportunities and challenges of ministry.

Participation in the formal ministerial education required by the Church of the Nazarene involves the called individual in a program of prescribed learning. This phase of learning focuses on the minister’s spiritual formation, character development, and a wide range of initial competencies for ministry. However, a deep sense of calling compels the minister not only to complete this education as a requirement for licensing and ordination but to continue to be an active learner over a lifetime of ministry.

Lifelong learning should occur prior to, during, and following formal education. Lifelong learning includes workshops, seminars, Sunday School, conferences, and any other informal educational experiences that facilitate the development of current and future ministers. Within the educational programs, the approach used should stimulate the desire for ongoing education and provide the tools for personal development. Formal education is just another step in a life of educational pursuit. It is imperative for Nazarene ministers to value and implement growth in skill and knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but it is also foundational to increased personal growth, thus preventing stagnation in the spiritual, mental, and skill development of the individual.

Lifelong learning enhances:

* the development of the minister
* the potential of persons within the congregation to experience and develop God’s call to ministry
* edification of the church
* the relevant approach of the church to society

For the minister to be effective throughout a lifetime of service, there must be a commitment to lifelong learning.

### 562.2 Expectations for Participation in Lifelong Learning

The Church of the Nazarene recognizes that the ministerial education required for licensing and ordination is not sufficient, by itself, to meet the changes and challenges a minister will encounter over a lifetime. For this reason, the Church of the Nazarene expects all members of the clergy who have completed the Course of Study (*Manual* 521.6).

* To participate annually in 20 or more hours of lifelong learning;
* To keep a record (including date, topic, and description) of each qualifying lifelong learning activity and the number of hours of actual participation in the activity; and
* To report participation in lifelong learning at least annually to the district.

### 562.3 Lifelong Learning: A Shared Responsibility

The continuing development of ministers in the Church of the Nazarene is a responsibility shared among the following:

1. *The Minister.* Each minister is responsible for taking the initiative to participate in lifelong learning with careful attention to continuing growth across all four areas of development: Content, Competency, Character, and Context (see 563.2).
   1. *Self-Evaluation:* Do a self-evaluation to determine abilities and needs. This procedure is based upon careful and prayerful self-examination and should be assisted by a mature Christian friend or colleague in ministry.
   2. *Establishing Goals:* Set realistic developmental goals for lifelong learning in light of the self-evaluation. These goals should address issues of content, competency, character, and context. It is valuable to establish long-term as well as short-term goals. These goals need to be revisited as maturity and growth continue. These goals should also be in harmony with the purpose and direction of the church: local, district, regional, and general.
   3. *Planning with Leaders:* Plan for personal development. This will be improved and extended if done in consultation with church leadership. Increased opportunities for implementation of the plans are often multiplied by coordination through the leadership.

Ministers should not lose sight of the fact that if personal learning is coupled with mentoring prospective ministers within a congregation, they will enhance not only their own learning but the development of prospective ministers as well. Mentoring is crucial to the future of the church and instructive to the growth of the minister.

Within this mentoring relationship, it is possible the person being developed will eventually surpass the mentor in knowledge or skill. This is not to be discouraged but rather is a mark of success in a mentoring relationship. The minister, as a mentor, should invest his or her life, goals, and education in the disciples. The mentor should rejoice and not be threatened when the understanding and expertise of the disciples surpass that of the mentor.

1. *The Local Church*. In the case of ministers serving in local church assignments, the success of the minister’s lifelong learning program is likely to be greater with the support of the congregation and church board. Such expressions of support include encouraging and granting time for lifelong learning and assisting with any expense involved. A local church’s consideration of the minister’s record of participation in lifelong learning at the time of the pastoral review or when electing a new pastor is also an important responsibility of the local church.
2. *The Board of Ministry.* The *Manual* specifies the role of the district’s Board of Ministry (*Manual* 205.17) in providing opportunities for lifelong learning and in tracking the engagement of its ministers, assigned and unassigned, in lifelong learning. The Board of Ministry is to assist ministers who need help to establish a consistent program of lifelong learning (*Manual* 521.6-521.7, 530.18).
3. *Education Providers*. Nazarene schools (see 566.4) providing ministerial education are to develop an educational approach that stimulates in students the desire to live as learners and that equips them with tools for ongoing personal development. Additionally, these providers are encouraged to create and offer lifelong learning opportunities to pastors.
4. *Denominational Leaders.* Nazarene ministers who are institutional, district, regional, and General church leaders play a key role in fostering participation in lifelong learning by modeling their own faithful participation and by encouraging others to do the same.

Nazarene educational providers serving the church should not limit their service to the formation of new ministers. They should also participate in providing lifelong learning opportunities for existing church leadership.

### 562.4 Pathways for Lifelong Learning

Asia-Pacific Region and its fields and districts are responsible for the lifelong learning of its ministers. This is done through promoting and facilitating learning opportunities in existing district, field, or regional activities, by cooperating with an education provider, or by arranging special learning events.

Non-formal education often comprises a large portion of the minister’s participation in lifelong learning following the completion of a validated Course of Study. Non-formal education includes conferences, webinars, seminars, and more.

Continued participation in formal education, such as a ministry-related accredited academic course or degree program, or a professional certification, is also an option for lifelong learning. Both kinds of learning enhance and expand the minister’s current skill set, personal growth, and understanding of developments within the wider church and surrounding society.

### 562.5 Qualifying Lifelong Learning Events and Activities

It is true that the normal routines and responsibilities of ministry serve as learning experiences. However, activities, events, and experiences that qualify as reportable lifelong learning hours are those that meet the following standard:

Lifelong learning involves participating in opportunities that contribute significantly to developing and increasing the abilities and understanding needed for effective ministry. Examples include conferences, district training seminars, continuing education courses from education providers or professional groups, webcasts, reading a professional journal, and joining others in reading and discussing a book and other activities deemed relevant by the region, field, or district, including an approved mentoring program. Auditing subjects offered by education providers is a valid means of fulfilling lifelong learning requirements. Ministers should consult the district superintendent for other appropriate options for lifelong learning. Such activities qualify whether accessed online or attended in person. On the other hand, the daily practice of ministry (such as pastoral care or sermon preparation), viewing an informative television program, or listening to a presentation at a community gathering normally would not qualify as professional development (see <https://learning.nazarene.org/faqs>).

Each minister is entrusted with the responsibility of applying this standard and any further guidance provided by the minister’s region or district.

### 562.6 Reporting Participation in Lifelong Learning

In the Church of the Nazarene, participation in a qualifying lifelong learning activity is generally measured in 60-minute hours instead of credits or continuing education units. For example, attendance at a 3-hour seminar would be reported as 3 lifelong learning hours. However, there are some types of qualifying lifelong learning activities that require a different formula. Consult Appendix F of this sourcebook for details.

All ministers are to report their qualifying lifelong learning hours annually on their reports to their respective districts and on the Annual Pastor’s Report. Where feasible, ministers may record their participation in lifelong learning using the Lifelong Learning Registry. In some situations, district secretaries or Field Education Coordinators can assist pastors in the recording of lifelong learning experiences. The Registry is available in a variety of languages and provides a convenient way for ministers to track their participation in lifelong learning. It also provides a way for districts to gauge the involvement of their ministers in lifelong learning. Ministers can access the Church of the Nazarene Lifelong Learning Registry at <http://learning.nazarene.org>. See Appendix F Lifelong Learning and Reporting and Administration

The chair of the Board of Credentials is tasked to oversee the development of effective record-keeping practices in each district. On developing districts that lack an organized Board of Credentials, the Field Education Coordinator monitors the effective recording keeping practices on each district. Districts are encouraged to use the Lifelong Learning Registry created by Global Clergy Development and found at <https://learning.nazarene.org/location>. Education providers and districts may create a code to be entered into this registry to enable easier recording by ministers. District Superintendents should familiarize themselves with all requirements and encourage pastors to fulfill the *Manual* requirements in this area.

On the Asia-Pacific Region, the criteria for a valid lifelong learning (even when the online registry is not accessible) are:

* Subject matter pertinent to the development of the minister(s)
* Minimum number of (20) lifelong learning hours (as indicated above)
* A brief description of the learning value of the event based on the 4 Cs.

# CHAPTER THREE

The Purpose of Ministerial Preparation

The purpose for ministerial preparation is to equip people for effective ministry in the church of Jesus Christ and, more specifically, in the Church of the Nazarene. Ministry, regardless of the level of involvement, is ultimately the equipping and making of Christlike disciples, who make Christlike disciples. This purpose is no different for the local church, those involved at the District level, or those involved in higher education. In partnership, we join together to fulfill this Christ-mandated task—to make Christlike disciples who, in turn, make Christlike disciples.

The Asia Pacific Region has adopted the Emmaus Model as articulated by Allder and Ackerman (*The Emmaus Model: Discipleship, Theological Education, and Transformation*. Global Nazarene Publications, 2019: <https://www.whdl.org/emmaus-model-discipleship-theological-education-and-transformation>) as its approach to ministry preparation. This is a way of fulfilling the Asia Pacific Region’s strategic priority of “Cohesive Theological Education.” The two key features of this model are:

1. The ultimate outcome of such ministry preparation is to have a discipled disciple-maker growing in Christlikeness.

2. The lens through which all our education passes is “Christlikeness in and for mission.”

A group of people in front of a black background

Description automatically generatedThe integration of both character formation toward Christlikeness and being in mission is essential. The synthesis of these two elements are meant to be like two sides to one coin: we cannot have one without the other.

Note: *Because the context of ministry is always changing, it is inadequate to understand competencies as simply a list of tasks or abilities. Instead, competency includes the ability to adapt to the immediate context to remain effective in ministry.*

The above model is an example of outcomes-based education, and all the outcomes are stated in terms of “to know, to be, and to do.” The lens through which the 4Cs pass is important because all that leads to learning is included here. The teacher is an example of bringing relational learning into the classroom and embracing both formal and non-formal educational practices.

## 563 Educational Foundations for the Practice of Ministry

The Church of the Nazarene believes a call to the ministry is also a call to prepare. A significant part of the preparation is education. This led our church from the beginning to establish institutions and systems of education.

Education for ministry in the Church of the Nazarene includes both general and theological education. General education fosters a growing understanding of the historical and current context in which the minister is called to serve.

Theological education focuses on the study of the Bible, theology, and doctrine, along with developing competency in ministry practice. The spiritual development and character formation of the minister is also a primary aim of theological education. Education for ministry makes the rich resources of the Christian faith more fully accessible to the minister and strengthens the minister’s participation with the community of believers in evangelism and discipleship, and in redemptively meeting societal needs.

The Church of the Nazarene recognizes the success of these efforts involves the healthy partnership of local churches, districts, and education providers (see 561.4). Laying the educational foundations requires the engagement of the local church as a primary laboratory for developing and shaping women and men called to vocational ministry. Education providers and districts collaborate with the local church in the development of the called individual’s character, theological understanding, and missional readiness. Preserving, nurturing, and leveraging this partnership is essential to the work of clergy formation on every region.

We believe that ministerial preparation of any individual is a joint effort on the part of several partners/stakeholders in a process that is ongoing. The partners are:

* The individuals themselves,
* Their families,
* Their local church,
* Their district leaders,
* The approved education provider
* Their instructors,
* Their leaders at field, regional, and global levels.

Each partner in this divinely appointed undertaking should seek to support the individual in any way possible, including prayer support, letter writing, and in whatever way the Lord might direct.

### 563.1 The Formational Goals of Educational Preparation

Education is an essential component of the preparation of the minister and of lifelong effectiveness in ministry. The formational aims of this education may be expressed in three developmental objectives: to be, to know, and to do. These three objectives also inform the four curricular elements of ministerial preparation which then contribute to the attainment of these objectives (see 563.2).

For the minister “to be”, the desired outcomes are expressed in:

1. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness
2. spiritual vitality with an abiding sense of God’s call
3. healthy and discerning relationship with one’s own family, with the community of faith, and with the surrounding community
4. unquestioned integrity and honor
5. compassion, patience and perseverance
6. self-discipline and self-control
7. humility, gentleness and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment

For the minister “to know”, the desired outcomes are to have:

1. a knowledge of the Holy Scripture and methods of interpretation
2. an understanding of Christian theology and especially the place of Christian holiness within it
3. a grasp of the history of the Christian church and her mission through the centuries
4. a knowledge of the Wesleyan theological heritage and traditions
5. a knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms, and place of Christian worship in the community of faith
7. an understanding of Christian personal and social ethics
8. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills
9. an understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
10. an awareness of the brokenness of the human condition, both personal and societal
11. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
12. a grasp of the span of human history and culture, particularly of the minister’s own context
13. an awareness of cultural trends and influences in contemporary society including religious pluralism
14. a knowledge of the operation of the polity and practice of the Church of the Nazarene
15. an awareness of the legal framework in the society in which the congregation functions

For the minister “to do”, desired outcomes are to:

1. model a godly life and vital piety
2. think prayerfully about personal, familial and congregational development
3. act with integrity and honor in all relationships
4. respond to others with the love of God
5. lead the people of God in worship, mission and service
6. equip the saints for the work of ministry
7. preach the Word of God with clarity in a culturally appropriate fashion
8. teach by word and example
9. evangelize the lost, feed the flock
10. articulate clearly the mission of the congregation and the Church
11. minister to the brokenness of persons and society
12. communicate the truth in love
13. listen with care and discretion
14. facilitate the ministry of all the people of God at the local level
15. organize and administer the local congregation
16. assess the effectiveness of programs and plans
17. acquire skills in information technology and other media essential for ministry and mission
18. pursue lifelong learning
19. go and make disciples

### 563.2 Curricular Elements of Educational Preparation

In the Church of the Nazarene, the educational preparation of ministers focuses on four arenas of development. These serve as primary elements in the design of each Course of Study curriculum. In actual fact, the full curriculum includes the character of the instructors, the relationship of the students and instructors, the environment, and the experiences of the student in life and in ministry.

The *Manual* 521.3 describes the approach of educational preparation for ministry:

Though curriculum is often thought of only as academic programs and course content, the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students’ past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that provide educational foundations for ministry.

The *Manual* describes each of these four educational elements and their value to the educational preparation of the minister:

**Content** represents the acquisition of the biblical, theological, and historical knowledge necessary for the minister. **Competency** involves the acquisition and development of skills for ministry. **Character** refers to the personal qualities of the minister, while **Context** deals with the ministry setting. These four elements must be embodied in each curriculum program leading to ordination.

**Content**—Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.

**Competency**—Skills in oral and written communication, management, leadership, finance, and analytical thinking are also essential for ministry. In addition to general education in these areas, courses providing skills in preaching, pastoral care and counseling, biblical exegesis, worship, effective evangelism, biblical stewardship of life resources, Christian education, and church administration must be included. Graduation from a validated Course of Study requires the partnering of the education provider and a local church to direct students in ministerial practices and competency development.

**Character**—Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the person of the minister, and marriage and family dynamics must be included.

**Context**—The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included.

### 563.3 The Course of Study

The array of studies and practicums that incorporate these four curricular elements into a curriculum designed to assist the formation of the individual for a lifetime of effective ministry is called the Course of Study. In the Church of the Nazarene, each licensed minister must complete a Course of Study curriculum that has been validated by the General Board and Board of General Superintendents (see Chapter Six). Individuals who complete one-fourth of a validated Course of Study curriculum have satisfied the educational requirements for the granting of a district minister’s license (*Manual* 524.1). Successive stages of study build upon this foundation with a progressive development in all four areas: content, competency, character, and context.

This Course of Study has been organized as a series of measurable outcomes (abilities) listed under content, competency, character, and context. These are minimum outcomes that must be achieved regardless of the delivery of the validated Course of Study undertaken.

Many validated Course of Study curricula belong to an accredited degree program. However, a Course of Study curriculum may be validated as a non-degree program of study. A roster of all validated Course of Study curricula and their respective education providers is available at <https://nazarene.org/course-study> or upon request from Global Education and Clergy Development ([gecd@nazarene.org](mailto:gecd@nazarene.org)).

Any program of study should be designed to assist the candidate to develop the knowledge and skills to succeed in ministry. Any such scheme is merely the beginning point of a lifetime of formal, non-formal, and informal development. It is important that each scheme of study have a means of ensuring ***coherence*** within the curriculum and ***progression*** through the curriculum.

Further details about credentialling may be found in chapter 4.

### 563.4 Minimum Educational Requirements for Licensing and Ordination

In the Church of the Nazarene, the minimum educational requirement for ordination is three years of full-time ministerial preparation or its part-time equivalent. This minimum requirement reflects the time and rigor necessary to develop the breadth of knowledge and skills required for effective, long-term ministry. Each Course of Study curriculum delivered in accordance with the quality assurance measures upon which it was validated meets this minimum education requirement (see 566.4, 567.1-3). Upon completion of a validated Course of Study and the required years of licensure and assigned ministry, a licensed minister may be considered for ordination upon meeting all other requirements (*Manual* 524.4, 523.3, 526.3). In some cases, students may complete the Course of Study while in an assigned ministry, thus shortening overall the time in preparation for ordination as illustrated below.

In the event a licensed minister does not meet other qualifications for ordination or otherwise desires to continue as a licensed minister, the minister must meet the basic educational requirements for annual renewal of the license (*Manual* 524-524.4). Once the minister successfully completes a validated Course of Study, the minister is obligated to participate in lifelong learning as specified in *Manual* 521.6.

### 563.5 Borderless Education: Global Access to Validated Course of Study Curricula

The Church of the Nazarene recognizes that resourcing each people group and language in any one region often exceeds the capacity of the region to make the necessary educational preparation available to them. Borderless clergy education describes the commitment of the church to expand access to ministerial preparation by making validated Course of Study curricula from each region of the Church of the Nazarene available to all remaining regions.

The possibility of borderless clergy education as a viable solution is strengthened by the process established for validating Course of Study curricula. The validation process not only represents a commitment by the Church of the Nazarene to a common standard in the educational preparation of its ministers but also holds the church accountable to that standard. Furthermore, this process involves all six regions in the review of every Course of Study curriculum considered for validation (see Chapters Six and Seven). Validation is, in this sense, global, and provides a level of confidence to both students and boards of ministry using a validated Course of Study from another region.

### 563.6 Regional Utilization of Borderless Clergy Education

The Church of the Nazarene acknowledges the variety of cultural contexts around the world and expects each region of the world to develop “specific curricular requirements, providing the educational foundations for ministry in a way that reflects the resources and the expectations of that global area.” The church also anticipates “cultural sensitivity and flexibility will characterize regional provisions” and allows for cultural adaptations of each region’s program upon certain conditions (*Manual* 522).

The foregoing affirmations indicate

* that the church places value upon the voice of each region in matters related to the preparation of its clergy.
* that the preparation of individuals belonging to migrant populations presents each region with unique obligations and opportunities.
* that attending to regional concerns and priorities must be tempered by recognizing and responding to the unique challenges and needs of first-generation migrant populations in particular. Such a response may involve regional support in facilitating the use of validated Course of Study curricula from other regions, with appropriate measures to form a relationship of support and accountability with district boards of ministry.
* that cultural adaptation of a migrant population to its host culture is essential for long-term, effective ministry of its congregations across a range of cultures in a given locale.

### 563.7 Regional Implementation of Borderless Clergy Education

A validated Course of Study curriculum from another region can effectively resource an individual’s educational preparation for ordination. However, care should be taken that the use of this resource does not marginalize, compete with, or circumvent the efforts of a region or district. Guidance is needed and should involve all of the following in conversation: the student and his or her mentor, the district board of ministry, and an education provider (566.4). Each of the following should be evaluated in discerning the way forward:

* *Limited or non-existent regional validated Course of Study options*. Regional offerings may not exist or may not be the best option. Using Course of Study curricula from another region may be an appropriate solution, particularly for individuals belonging to a first-generation migrant population.
* *Accessibility of the validated Course of Study to the student.* Accessibility takes into consideration the situation of the student with special attention to language, available modes or platforms of delivery, education level required, and cost.
* *Avenues for support and oversight.* Consideration must be given to the capacity of the education provider to support the student, assure quality evaluation and response, and incorporate the student into a learning community. Oversight involves avenues within reach of the district to monitor the engagement and progress of the student, such as engaging mentors familiar with the student’s culture of origin. Helping the individual become proficient in the culture of arrival is also an important goal, and the educational processes of the culture of arrival should not be overlooked as a key resource in growing the student’s capacity to live and minister in a new context.
* *Development trajectory.* Every effort is to be made to position students on an educational path that potentially expands their options for the future. Short-term objectives or successes enjoyed by the district or region must not override the priority of a healthy long-term ministry, both for the minister and the congregation or ministry served. Additionally, the Church of the Nazarene is committed to developing and maximizing the contribution of the involved cultures to the denomination at all levels. This requires intentional efforts to enlarge the capacities and opportunities for each individual, educationally and otherwise.

### 563.8 The Role of the Regional Sourcebook in Borderless Education

On each region, the *Regional Sourcebook on Ministerial Development* stands as the final arbiter in matters related to the use of off-region validated Course of Study curricula. All provisions of the regional sourcebook must align with the *International Sourcebook on Ministerial Development*, be endorsed by the ICOSAC, and receive the required approvals (*Manual* 521.5, 522.2). The support and accountability provided by district boards of ministry to students completing a validated Course of Study is vital to clergy education in the Church of the Nazarene and is guided by the regional sourcebook (*Manual* 233.2).

A cohesive and consistent implementation of borderless clergy education is an essential element of each regional sourcebook, providing guidance to districts, students, and education providers (see 566.4). When implementation of borderless education is guided by the region through its sourcebook, there can be greater consistency in practice across districts and within a district when there are changes in district leadership. In addition, students benefit from an approach that values their voice and is attentive to the particulars of their situations. Providing guidance in the regional sourcebook also assists education providers to partner well in clergy preparation in their home region and to function reliably as a partner both to districts in other regions and to their respective regions.

# CHAPTER FOUR

## 564 Licensing and Ordination

Some individuals may witness to a distinct sense of divine calling to ministry within the Church. The Church of the Nazarene recognizes two categories of ministry arising from such calling: lay ministry and ministry of the clergy (561.2-3). The church expresses its affirmation and oversight of individuals responding to the call of God in these categories of ministry by granting an appropriate recognition or credential as provided in the *Manual*.

Upon completion of the Course of Study for ministers and the required internship, the District Board of Ministerial Studies will graduate the candidate. However, the relationship of the District Board of Credentials continues, for it is their responsibility to ensure the character qualifications of the candidate for the ministry and to make recommendations to the District Assembly. There are several steps in this process with the District Assembly and its Boards. These steps may happen at the same time as the learner’s educational formation. In fact, in some cases, a learner may be required to have taken one or more of these steps prior to beginning his or her ministerial education.

### 564.1 The Local Minister’s License

A local minister’s license can be granted to a lay member of the Church of the Nazarene who “feels called of God to preach or to pursue lifetime ministry through the church” for a period of one year” (*Manual* 523, 523.1). The normal process to receive a local minister’s license is as follows:

* The pastor of the local church recommends the candidate to the church board. If the pastor is not ordained, the district superintendent must approve the recommendation.
* The church board carefully evaluates the applicant’s call to ministry, Christian experience, reputation, conduct, spiritual stability, doctrinal soundness, and God-given gifts and abilities for ministry.
* The church board issues a local minister’s license signed by the pastor and secretary of the church board.

The individual receiving a local minister’s license remains a lay member of the church. However, the granting of a local license initiates a defined process of formation of the individual for a lifetime of ministry. In terms of credentialing, this process is designed to qualify the individual for district licensing and ordination. For this reason, upon granting of the local license, the District Board of Ministry should be notified and will provide guidance to the local minister concerning the various available avenues of clergy preparation. This will include taking steps to create and maintain a record of the individual’s progress in completing a validated Course of Study.

Additionally, the pastor agrees to provide continuing guidance and mentoring to the local minister in order to establish good practices and habits for future ministry. This mentoring should also include a broad engagement in ministry with expanding responsibilities as may be warranted by the individual’s progress in the formational process.

However, any member of the Church of the Nazarene who feels called to serve as a church planter, bi-vocational pastor, teacher, lay evangelist, lay song evangelist, stewardship minister, church staff minister, and/or other specialized ministry on behalf of the church, but who does not at the present time feel a special call to become an ordained minister, may pursue a validated Course of Study leading to a Certificate in Lay Ministry (*Manual* 503.2) rather than a local minister’s license.

### 564.2 Renewal of the Local Minister’s License

The local church board may renew a local minister’s license for a period of one year provided the individual continues to witness to a clear sense of calling, to evidence gifts and abilities for ministry, and to demonstrate continued growth in Christ.

If a locally licensed minister is called to serve under a district assignment such as a pastoral supply, he or she is interviewed by and may be issued a license by the District Advisory Board upon recommendation of the district superintendent (*Manual* 523.2).

Both the local church licensed minister and the district licensed minister must have completed at least two courses in a validated Course of Study and be recommended for renewal by the pastor (or the district superintendent, if the pastor is not ordained). In the event the local minister has not completed at least 2 courses in a validated Course of Study within the past 24 months, the license may be renewed only with the written approval of the district superintendent (*Manual* 523.4).

### 564.2.1 Qualities of the Local Minister

The candidate who has secured a local minister’s license must be involved in the ministry work of the local church under the direction of the pastor or a designated person. Two primary issues confronting humankind are the use of possessions, including money, and personal sexual conduct. The local minister should be above reproach in these areas and in all areas of conduct, and demonstrate the gifts, graces, and usefulness that evidence the call. The local minister must engage in a validated Course of Study under the direction of the District Ministerial Studies Board. A local minister is subject to the privileges and restrictions of *Manual* 523.

### 564.3 The District Minister’s License

The next step in the formal process leading toward ordination is the district minister’s license. The district minister’s license “appoints the minister to a larger sphere of service and to greater rights and responsibilities” for a period of one year (*Manual* 524 524.3). To qualify for a district minister’s license, the individual must meet all of the following requirements:

* have held a local minister’s license for one full year;
* have completed one-fourth of a validated Course of Study for ministers, and can demonstrate appreciation, comprehension, and application of the Manual and history of the Church of the Nazarene, and of the doctrine of holiness, by successfully completing the related portions of a validated Course of Study;
* have been recommended for such work by the church board of the local church of which they are members, to which recommendation must be attached the Application for a District Minister’s License carefully filled in;
* have given evidence of grace, gifts, and usefulness;
* have been carefully examined, under the direction of the district assembly of the district within the bounds of which they hold their church membership, regarding their spiritual, intellectual, and other fitness for such work, including appropriate background checks as determined by the District Advisory Board;
* have promised to pursue immediately a validated Course of Study prescribed for licensed ministers and candidates for ordination;
* have had any disqualification, which may have been imposed by a district assembly, removed by an explanation in writing by the district superintendent and the District Advisory Board of the district where the disqualification was imposed; and provided further that their marriage relationship does not render them ineligible for a district license; and
* in case of a previous divorce, the recommendation of the District Ministerial Credentials Board or District Board of Ministry along with supporting documents will be given to the Board of General Superintendents, which may remove this as a barrier to pursuing a license.
* The applicant must provide the district board of ministry with an up-to-date record, supplied by the education provider, of his or her studies. The applicant must be interviewed by the District Board of Ministry. Exceptions to this requirement on Phase three districts may be made by the district board of ministry provided the candidate is pastoring an organized church, is enrolled in a validated Course of Study, annually fulfills the minimum requirements of two courses for the renewal of license, and the District Superintendent approves the exception. Where Phase One or Two districts are involved, the exception also requires the approval of the Field Strategy Coordinator.
* The applicant appears before the District Ministerial Credentials Board (DMCB) when and where the Board designates. No license can be given by the district assembly without the favorable report and formal recommendation of this board. The DMCB may request information about a candidate from the candidate’s education provider with the consent of the candidate and within the bounds of applicable laws.

The district board of ministry will consider the application and evaluate the local minister in the following areas (524.1):

* Level of appreciation, comprehension, and application of the *Manual*, the history of the Church of the Nazarene, and the doctrine of holiness consistent with the individual’s progress to date toward completion of a validated Course of Study
* Evidence of God-given gifts and abilities for ministry
* Spiritual, intellectual, and other fitness for the work of the ministry
* Favorable results of a background check
* A commitment to completing a validated Course of Study in a timely manner

Upon removal of any disqualifications or barriers (*Manual* 524.1[7] and 524.1[8]) and recommendation of the District Board of Ministry, the district assembly may vote to issue the district license. The minister’s license will indicate whether the minister is pursuing election to the order of elder or to the order of deacon.

### 564.4 Renewal of a District Minister’s License

A minister’s license is valid for one year. Renewal is not automatic, and the licensed minister must not assume that the district assembly will initiate the procedures necessary for renewal. To qualify for the renewal of a district license, the minister must meet all of the following requirements.

* Hold a current district minister’s license.
* Have completed at least two courses in a validated Course of Study in the past year.

In the event the minister does not pass a course in a validated Course of Study, renewal will be contingent upon approval of the candidate’s written explanation by the district board of ministry, subject to any applicable provisions of the *Regional Sourcebook for Ministerial Development* (*Manual* 524.3).

* Have been recommended for renewal by the local church board upon the nomination of the pastor.
* Have submitted an “Application for a District Minister’s License” by the deadline established by the district board of ministry.

Upon positive recommendation of the board of ministry, the district assembly may vote to renew the district license.

### 564.5 Ordination

Ordination is the confirmation by the church that the minister demonstrates the gifts and graces for ministry, exemplifies Christlikeness in conduct and character, and possesses the initial competencies necessary for effective and responsible service to the church as a minister of the gospel. A minister may be ordained deacon or elder upon recommendation of the district board of ministry, election to ordination by the district assembly, and approval of the presiding general superintendent.

A minister may be considered for ordination as a deacon or elder upon meeting the following conditions (*Manual* 525.3, 526.3):

* *Recommendation* *for a district license* by the church board where membership is held or District Advisory Board;
* *Completion of a validated Course of Study*. The board of ministry must verify that the minister has completed a validated Course of Study with a passing mark in all courses for the order of ministry, deacon or elder, for which the candidate seeks ordination. The “certificate of completion” issued by the education provider (*Manual* 521.2) serves as verification. The board of ministry will confirm such verification in its report to the district assembly. Candidates must achieve graduation from a validated course of study within 10 years from the granting of the first district license. *Manual* 524.4 provides a process to follow when this requirement is not met.
* *Favorable Recommendation* by the District Ministerial Credentials Board or District Board of Ministry. Any recommendation should be based on careful examination of the candidate as to his or her fitness for ministry including doctrinal clarity, spiritual and moral qualifications, financial integrity, and mental and emotional maturity. Any recommendation must also confirm the following:
  + That the candidate attests by “testimony and service” that his or her call to ministry “is primary to all other pursuits” (*Manual* 525.3; 526.3).
  + That any disqualification by the district assembly has been removed in writing.
  + That the candidate’s marital status does not “render [him or her] ineligible for a district license” (*Manual* 526.3, 530.19).
* *Completion of required years of service.* The following represent a summary of *Manual* 525.3 and 526.3:
  + Been in an assigned ministry no fewer than three consecutive years;
  + No lapse of a district license during those three years;
  + Part-time ministry will require an extension, depending on the level of involvement in the assigned ministry.

An individual recommended for ordination by the district board of ministry is eligible for the following:

* **Election by the district assembly.** The district assembly must approve the recommendation by election of the minister to the order of elder or order of deacon. This election requires a two-thirds vote (*Manual* 525.3, 526.3).
* **Ordination by the general superintendent.** The general superintendent, at his or her discretion, may ordain a minister as elder or deacon, providing the minister has been recommended for and elected to ordination. He or she may appoint another to perform the ordination if necessary. Ordinands must participate in an ordination service. The elders and deacons who are present will lay hands on the ordinands and the general superintendent (or his or her designee) will ordain them. In this way they will invest the ordinands with the authority of the ministerial office, charging them with its obligations and presenting them with a certificate of ordination.

### 564.6 Recognition of credentials from other denominations

Ordained ministers from other denominations desiring to transfer their ordination to the Church of the Nazarene must first meet the requirements of the *Manual* 527 and this Sourcebook. Credentialed but non-ordained ministers from other denominations desiring recognition for ministry in the Church of the Nazarene must meet the requirements of the *Manual* and their respective regional sourcebook for local or district-licensed ministers.

In every case, ministers from other denominations seeking recognition as ministers in the Church of the Nazarene must demonstrate appreciation, comprehension, and application of the Church of the Nazarene’s doctrines, history, and polity. In most cases, this will require the completion of the related portions of a validated Course of Study.

In addition to a careful evaluation of the educational preparation of the minister seeking recognition, and the findings of that evaluation, the following topics are required of all members of the clergy seeking recognition of their credentials. These courses must be taught by an approved ordained Nazarene minister, or a qualified educator approved by the education provider. Any exceptions must seek written approval by the APRCOSAC.

* Nazarene Identity, History, and Polity
* Doctrine of Holiness
* Wesleyan Theology
* Bible Interpretation from a Wesleyan Perspective

Potential candidates must work with the District Board of Ministry to determine what courses or examinations are required for recognition. The board of ministry will assign a mentor to ensure practical integration of these courses into the candidate’s life, local community, and ministry of the Church of the Nazarene.

# CHAPTER FIVE

## 565 The District Board of Ministry

The *Manual* has established a District Ministerial Studies Board (DMSB) and a District Ministerial Credentials Board (DMCB) to oversee the education and development of ministerial candidates.

A district assembly may elect the total number necessary for both the District Ministerial Credentials Board and the District Ministerial Studies Board to serve in a combined District Board of Ministry in order “to facilitate its efforts to prepare candidates for ordination and provide support and clergy development opportunities for its ministers” (*Manual* 205.17, 18). The District Board of Ministry is responsible to fulfill the responsibilities assigned both to the District Ministerial Studies Board (*Manual* 232-234.1) and to the District Ministerial Credentials Board (*Manual* 229-231.10).

For developing districts (Phase 1 and Phase 2) where there are not sufficient elders to form a board of ministry, the District Advisory Board may appoint members to the Board of Ministry from the list of ordained elders available anywhere on the field at the time of need and under the guidance of the Field Strategy Coordinator. The Field Strategy Coordinator may choose to permit the DAB to function as the District Board of Ministry.

The district’s boards of ministry (DMSB and DMCB or the combined Board of Ministry) oversee the progress of ministers as they pass through the formal steps of preparation for ordination. The Board works in conjunction with the education provider, the minister, and the local church to evaluate the ministers’ progress, as well as to advise and guide the minister through the process. Specifics responsibilities of these boards, whether functioning as two separate boards or as a single Board of Ministry, are outlined in *Manual* 229-234.1 as further clarified in the paragraphs below.

### 565.1 Ministerial Studies

The District Ministerial Studies Board (or the combined Board of Ministry) is charged with administration of the educational program for the candidate as described in *Manual* 232-234.4. In developing districts (Phase 1 and Phase 2), the District Advisory Board (DAB) may act as the DMSB.

The DMSB works in partnership with the education providers on the region to implement the educational program and guide their candidates in preparation toward ordination.

The District Ministerial Studies Board will supervise and evaluate the progress of ministers as they complete a validated Course of Study. The result of the evaluation leads to the following:

* Encouragement, counsel, and guidance of the minister toward timely completion of a validated Course of Study program, including approval of any leave of absence or other adjustments to the pace of study due to extenuating circumstances.
* Verification that a licensed minister has completed at least two courses in a validated Course of Study during the previous year.
* Assurance that an individual applying for a first district minister’s license has completed at least one-fourth of a validated Course of Study.
* Confirmation of completion of a validated Course of Study and recommendation to the district assembly for graduation from the Course of Study (565.4).
* Maintenance of the minister’s permanent record of studies, and transfer of the records upon receipt of the minister’s transfer of credential by the minister’s new district.

The District Ministerial Studies Board, in harmony with the responsibilities outlined in the *Manual* (232-234.1), should assist candidates to:

* Recognize and nurture God’s call to full-time public ministry in their lives.
* Keep a record of the names, locations, and progress of candidates with the Secretary of the DMSB.
* Maintain a close partnership with education providers in their area.
* In coordination with the educational provider, schedule educational programs and courses on the district for licensed ministers to pursue the Course of Study toward ordination.
* Establish a resource center and library to make available resources to candidates in their preparation for ordination.
* Guide students in how to enter the programs to complete the Course of Study programs toward ordination.
* The Chair of the DMSB will assign Board members to supervise the candidate through their preparation toward ministry and ordination.
* Planning Lifelong Learning programs, workshops, or conferences for ministers and ministerial candidates.

Should clarification be needed by Phase 1 or 2 districts, refer to the Regional Director and Regional Education Coordinator.

### 565.2 Assessing Educational Preparation Completed Outside a Validated Course of Study

The Church of the Nazarene recognizes that some individuals called to ministry as members of the clergy may have completed coursework that was not part of a validated Course of Study curriculum. From the moment an individual receives a local minister’s license, every effort should be made by the district board of ministry to guide the individual to adjust their program of study by enrolling in a validated Course of Study. Since Course of Study curricula are validated *as a whole* rather than by individual courses, the individual is best served by selecting and completing a specific validated Course of Study curriculum.

Coursework completed outside a validated Course of Study may be evaluated for its conformity with the curricular elements found in a validated Course of Study (*Manual* 521.4). It is advisable to make this evaluation in consultation with an education provider having a Course of Study program currently validated by the Church of the Nazarene. Each evaluation should consist of the following:

* A review of the student’s transcripts, to assure the work was completed at a passing level.
* A review of all available course syllabi and applicable portions of academic catalogs, noting any correlations between course objectives and the abilities and formational aims expressed in the regional sourcebook and upon which Course of Study curricula is validated.
* Attentiveness to the level of the theological and doctrinal cohesion of the coursework completed with a Wesleyan understanding as expressed in the Church of the Nazarene’s Articles of Faith. When the doctrinal positions espoused in the non-Nazarene program of study conflict with our Nazarene Wesleyan-Holiness identity, the student’s understanding and personal theological and doctrinal views in these areas should be carefully evaluated in conversation with the student to ascertain whether additional coursework or mentoring, or both, is necessary.
* A review of a portfolio of the student’s work.

Upon completion of this evaluation, a district board of ministry, having determined what coursework from the non-validated program meets Course of Study standards, may allow this qualifying coursework to apply toward completion of the educational requirements for licensing and ordination. Such allowance applies only to specific courses completed by the student and submitted for review. Additionally, this action will be contingent upon the student enrolling in a validated Course of Study to complete the educational requirement for credentialed ministry in the Church of the Nazarene.

### 565.3 Assessing Educational Preparation of Ministers Transferring Prior to Ordination

Ordination by the church is accepted on every region. The transfer of individuals to another district prior to ordination requires special attention by the receiving district and by the licensed minister. Decisions affecting completion of a validated Course of Study and ordination should be made in good faith and with a view to fulfilling the call of God and advancing the mission of the Church. Such decisions depend in large measure on the status of the individual’s progress toward completing a validated Course of Study and the complexities of the transfer; specifically,

* Transfers between districts after having completed a validated Course of Study, whether located on the same region or different regions;
* Transfers between districts on the same region while completing a validated Course of Study;
* Transfers between districts located on different regions while completing a validated Course of Study.

Normally, a district board of ministry will offer the option for licensed ministers to complete a validated Course of Study through their original education provider if they have completed a majority of the coursework for that program. In no case will a minister’s completed work in a validated Course of Study be disregarded or its value discounted by the district board of ministry.

When a minister transfers to another district prior to ordination but after completing a validated Course of Study, the board of ministry of the receiving district will recognize the minister’s completion of the Course of Study in accordance with 565.4.

Students engaged in a validated Course of Study covered by one regional *Sourcebook* might transfer to another location with a different regional *Sourcebook* prior to being ordained. The receiving DMSB or Board of Ministry and, where applicable, working with the education provider, will make every effort to assess prior learning and assist candidates in completing the validated Course of Study. Ultimately, every candidate must meet the requirements of the ordaining district as guided by the regional *Sourcebook*.

### 565.4 Acknowledging Completion of a Validated Course of Study

Every validated Course of Study curriculum reflects the voice of the global church and has been shaped through a rigorous process at both the regional and international levels of the church. Each curriculum has also received the approval of the General Board and the Board of General Superintendents.

Completion of a validated Course of Study program with a passing mark is a major accomplishment on the part of the minister and of those who have instructed, mentored, guided, and encouraged the minister throughout the journey. To acknowledge this, the education provider is to provide the licensed minister with a certificate of completion (*Manual* 521.2). This accomplishment may not signal that a minister is ready for ordination or that the minister has integrated all that has been learned to the satisfaction of the board of ministry. On the other hand, the minister has fulfilled one very important requirement for ordination: completion of a validated Course of Study.

In light of this achievement, a district board of ministry should, in good faith, recommend to the district assembly the minister’s graduation from the Course of Study and celebrate this accomplishment with the student. The student, however, should be made aware that successful completion of a validated Course of Study curriculum may not by itself fulfill what may be required by the board of ministry in order to continue as a licensed minister or to be considered for ordination.

### 565.5 Ministerial Credentials

The District Board of Ministry also examines and evaluates applicants for district license, renewal of district license, and election as an elder or deacon (*Manual* 229—234.1). Any recommendation for licensing or ordination is to be based on careful consideration of the following:

* The minister’s personal experience of salvation and sanctification
* The minister’s knowledge of the Bible and theology
* The minister’s acceptance of the doctrines of the Church of the Nazarene
* The minister’s acceptance of the Covenant of Christian Character and the Covenant of Christian Conduct
* The minister’s acceptance of the polity of the Church of the Nazarene
* Evidence of gifts, graces, and ministerial abilities in the life of the minister
* The minister’s intellectual, moral, and spiritual qualifications
* The minister’s general fitness for ministry

The board of ministry is further responsible for addressing each situation where an individual seeking district licensing has had a divorce in his or her background. Every divorce is considered a barrier to licensing and certainly to ordination. The process of removing this barrier should take place as soon as a person has been granted a local minister’s license or as soon as the situation comes to light thereafter. The process for removing this barrier is indicated in *Manual* 524.1(8) and 524.2(7).

### 565.6 Relation of Districts and Education Providers

Regular communication between districts and education providers is crucial for the development and credentialing of students.

Education providers are in a unique position to report on the progress of students in the Course of Study along with observations related to their character and conduct. For this reason, regular communication between districts and education providers is crucial for the development and credentialing of students preparing for ministry. To facilitate this communication, districts and education providers are to work together to ensure that any release of information about a student to the district by the provider meets all legal requirements. Additionally, education providers offering a validated Course of Study program will distribute annually to the appropriate Board of Ministerial Studies a list of the courses in their Course of Study program(s).

# Part II: THE VALIDATION PROCESS

# CHAPTER SIX

## 566 Validation: Accountability to a Global Standard of Ministerial Development

The Church of the Nazarene recognizes that calling to vocational ministry is, first and foremost, an initiative of the Holy Spirit. This initiative engages the Church with the individual, from discernment of the calling to preparation for ministry, and to ongoing support and accountability throughout one's lifetime of service. The church’s part in this journey involves establishing pathways and standards of preparation. At the same time, the church refrains from imposing conditions on the call based on factors such as educational background, economic status, language, culture, gender, or ethnicity. Consequently, any standard for ministry preparation must consider these and similar factors in an equitable manner. The means to achieve this is through validation, a process that requires the global voice of the church.

### 566.1 The Validation Process for Course of Study Curricula

The validation process for each Course of Study curriculum begins with the Asia Pacific Regional Course of Study Advisory Committee (APRCOSAC). The APRCOSAC is responsible for evaluating and endorsing each Course of Study curriculum submitted by education providers in the Asia-Pacific region. These curricula must comply with the *Asia-Pacific Regional Sourcebook for Ministerial Development* (see 566.2). Upon approval by the APRCOSAC, the curricula are then submitted to the International Course of Study Advisory Committee (ICOSAC). The ICOSAC consists of representatives from each region who evaluate each submission and ensure its compliance with the global standards articulated in the *International Sourcebook for Ministerial Development*. Validation occurs when a Course of Study curriculum is endorsed by the ICOSAC and then approved by the General Board and Board of General Superintendents.

The APRCOSAC serves the Asia-Pacific region as a liaison with the ICOSAC. In addition to recommending Courses of Study, the APRCOSAC ensures that the requirements for each Course of Study for theological education are communicated to all education providers.

### 566.2 The Validation Process for Regional Sourcebooks

The principal duties of the APRCOSAC, as specified in the Manual 346.7, are developing a regional Sourcebook and collaborating with regional education providers to interpret standards in ministerial education programs.

This *Sourcebook for Ministerial Development* for the Asia-Pacific Region was developed by the APRCOSAC. It reflects the diverse contexts across the region while upholding the minimum standards, purpose, and philosophy as established in the *Manual* and elaborated in the *International Sourcebook on Ministerial Development* (previously *International Sourcebook on Developmental Standards for Ordination*). The regional sourcebook was submitted to the ICOSAC for endorsement and subsequent validation by the General Board and the Board of General Superintendents as required by *Manual* 521.5.

The regional sourcebook is reviewed and updated within one year of each General Assembly to ensure ongoing compliance with *Manual* provisions. This is submitted to Global Clergy Development for review. If there are substantial changes to the regional sourcebook beyond what is required to comply with *Manual* provisions, the sourcebook must instead be submitted to the ICOSAC for review and endorsed for validation by the General Board and the Board of General Superintendents.

### 566.3 Validation of Course of Study Curricula

Education providers within the Asia-Pacific Region desiring approval of their Course of Study programs must submit their curricula to the APRCOSAC for endorsement. Curriculum submitted must follow the submission guidelines in chapter seven (567-567.6).

The APRCOSAC will then review the program and, upon its recommendation for validation, submit it to ICOSAC for evaluation as described in chapter seven (567.6). If ICOSAC endorses the curriculum for validation, then ICOSAC through Global Clergy Development will submit the curriculum for validation to the General Board and the Board of General Superintendents.

Validation is awarded to a Course of Study curriculum as a whole rather than to each of the courses comprising the curriculum. Every Course of Study curriculum validated by the Church of the Nazarene is validated globally and available as a resource to each region as described in Chapter 3 (563.5).

### 566.4 Validation, Quality Assurance, and Administrative Oversight of Course of Study Curricula

An education provider in the Church of the Nazarene is a Nazarene institution of higher learning in an accountable relationship with the Church of the Nazarene through the International Board of Education (IBOE). The ICOSAC endorsement of a Course of Study curriculum for validation requires the approval of the education provider’s quality assurance plan. This plan must address all delivery modalities. The education provider is also responsible for meeting the related administrative requirements: submission of Course of Study curricula for validation, reaffirmation, and revalidation, as well as obtaining necessary approvals for any substantive changes to the curricula or to its quality assurance plan (567.3) during the validation period.

In most situations, a Course of Study curriculum belongs to a single education provider. However, ICOSAC endorsement of a Course of Study curriculum for validation can be considered when submitted by a collective of education providers mutually committed to a plan for quality assurance and for meeting the administrative responsibilities for the curriculum. Education providers may share a common Course of Study curriculum; however, each IBOE institution must separately demonstrate quality assurance in providing this curriculum to students. See the following chapter for more information on submission guidelines, quality assurance, and the administrative requirements related to validation.

### 566.5 Validation Categories and Terms for Course of Study Curricula

The Church of the Nazarene recognizes that there are significant variations in contexts, capacities, and missional needs and strategies across the six regions in which the Church of the Nazarene is organized. Similarly, there are significant variations on the Asia-Pacific Region itself. Due to these differences, the ICOSAC may grant endorsement to a Course of Study curriculum under one of three validation categories:

* 1. *Provisional Validation*: In exceptional cases, a Course of Study curriculum may receive provisional validation to allow for ongoing development while simultaneously meeting the educational requirements for ordination. Provisional validation is granted for a maximum period of 3 years from the date approved by the General Board. Development continues in collaboration with an ICOSAC-appointed advisory committee to ensure agreed-upon developmental benchmarks are met within specified time frames. A provisional validation may also be renewed upon the recommendation of the ICOSAC.
  2. *Initial Validation*: Initial validation is a 10-year endorsement awarded to a Course of Study curriculum that has not been validated previously or to a curriculum that has undergone substantial revision since its initial validation. For programs initially granted provisional validation, the 10-year period commences from the date of the curriculum's first provisional validation.
  3. *Revalidation*: Revalidation is a 10-year endorsement granted to a Course of Study curriculum previously awarded initial validation, provided that the curriculum was reaffirmed at the mid-point of the validation period and that its revisions at the time of revalidation are not so substantial as to constitute it as a new curriculum.

The APRCOSAC will, in consultation with the education provider, determine whether a program should be submitted to ICOSAC for initial validation or revalidation. The APRCOSAC may also request ICOSAC to consider endorsing a specific curriculum for provisional validation.

The APRCOSAC recognizes that courses of study are in constant use and may require changes after they have been endorsed by APRCOSAC and ICOSAC. See Appendix M for procedures and parameters for possible changes to a Course of Study after it has been endorsed by ICOSAC.

### 566.6 Reaffirmation of Courses of Study

Ministerial education providers having a validated Course of Study curriculum must apply for mid-term reaffirmation of their curriculum by their RCOSAC approximately five years after initial validation or revalidation.

The reaffirmation process involves a review of the validated curriculum that

* documents feedback from the students, local churches, and districts served as well as the instructors,
* identifies changes to the curriculum,
* demonstrates faithfulness to the expected outcomes of the curriculum, and
* substantiates the effectiveness of the quality assurance measures upon which the program was most recently validated.

The reaffirmation process is also designed to assist administrators in preparing for the next approval process. The reaffirmation process will include an abbreviated written analysis provided to APRCOSAC as outlined in APRCOSAC Questions for Reaffirmation included as Appendix I. APRCOSAC will review the program. If the curriculum is endorsed, then a report will be made recommending that it be endorsed by ICOSAC (see the Reaffirmation Report to ICOSAC in Appendix K).

# CHAPTER SEVEN

## 567 Submission Guidelines for Course of Study Curricula

The APRCOSAC has developed the following guidelines to help education providers fulfill the requirements set out by the denomination and in consideration of the diverse contexts and educational needs of the region. The following section is intended to serve as a resource to help education providers develop programs of preparation that will ensure students meet the minimum standards established by the global church. Education providers should study the following sections closely in preparation of their curriculums and the final report that will be submitted to the APRCOSAC for submission to the ICOSAC, the General Board, and the General Superintendents for endorsement as validated courses of study for ordination in the Church of the Nazarene. The ICOSAC has a validating role for the Course of Study from an education provider and NOT an accrediting role. The focus of the validating process is on ensuring that course of study curricula offered by education providers meet denominational standards for the educational preparation required for ordination, and does not evaluate whether the program meets the standards required for an academic degree. However, a Course of Study may be embedded within a degree program, which may provide additional quality assurance.

### 567.1 Student Learning Hours

Each validated COS curriculum must represent a minimum of three years of full-time ministerial preparation or its part-time equivalent, measured in terms of Student Learning Hours as described in 567.1. This is intended to provide the opportunity for growth in character formation, competency and capability in ministry, knowledge of important concepts of content, and awareness of various contexts (the 4 Cs, *Manual* 563.2). Time must be given to develop each of these four areas. To be validated, a minimal proportion must be allocated to each component, and the proportioning of these elements must be evident in the Course of Study curriculum *as a whole*.

The ICOSAC has established the standard of a minimum of 1200 Student Learning Hours per year or 3600 hours for the whole Course of Study. While national standards vary and may exceed these minima, the standard expected by the ICOSAC is that each full-time equivalent year will engage the student in learning required by the Church of the Nazarene.

A Learning Hour is defined as the time a student is involved in any activity that helps that student accomplish defined outcomes. Some settings will calculate these hours according to credit units. If learning hours are determined by credit units, the equivalent must be explained in the curriculum. These hours may be extended over multiple years for part-time study.

**Credits expressed in Student Learning Hours**

|  |
| --- |
| 10 Student Learning Hours = 1 UK Credit |
| 25-30 Student Learning Hours = 1 ECTS\*  \*European Credit Transfer System |
| 40-45 Student Learning Hours = 1 Credit Carnegie\* Credits  \*typical North and South America model |

**One Year of full-time equivalent study expressed in Student Learning Hours**

|  |
| --- |
| 1200 Student Learning Hours = 120 UK Credits |
| 1200 Student Learning Hours = 40-48 ECTS |
| 1200 Student Learning Hours = 26-30 Carnegie\* Credits  \*typical North and South America model |

**Three Years of full-time equivalent study expressed in Student Learning Hours**

|  |
| --- |
| 3600 Student Learning Hours = 360 UK Credits |
| 3600 Student Learning Hours = 120-144 ECTS Credits |
| 3600 Student Learning Hours = 80-90 Carnegie\* Credits  \*typical North and South America model |

The Church of the Nazarene recognizes that there will be many influences upon how this time is determined, including government regulations, accreditation requirements, funding (government and private) of expenses for students as well as program expenses for education providers, market pressures, and more.

Education providers should seek to fulfill all requirements of accrediting and government agencies. When those standards are lower than the expectations of the ICOSAC, education providers will need to show additional learning hours and may be required to be creative and innovative in the calculations of these hours while keeping in the standards set out in this Sourcebook.

Learning hours may be counted from three types of educational experiences (with examples):

1. **Formal**: The type of engagement is typically defined as education that takes place in a structured system usually provided by an academic institution over a period of time ending with some type of certification. It is usually subject to external accreditation. Examples include class meetings with lectures, discussions, presentations, and exams. The learning experience can be in person or synchronous or asynchronous online. Individual assignments often include reading and various writing activities. Supervised ministry experiences that are part of a curriculum could also be a form of this type of education.
2. **Nonformal**: This type could include intentional and organized educational opportunities outside of the formal curriculum plan described above. The learning is often short-term in a specific context and may not be subject to external accreditation. Examples include meeting with a mentor, attending conferences, workshops, retreats, church ministry activities, or short mini-online courses or workshops. This type of learning should be planned as part of the overall educational experience of students and have measurable evidence.
3. **Informal**: This type of activity usually takes place outside of a classroom or workshop setting. It is where learning is more caught than taught through mentoring and the development of relationships between a “teacher” (who does not need to be called as such) and the “student.” This type of education is unstructured and takes place in the process of life and relationships. Examples include involvement in church ministries, personal devotions, engagement with co-workers on a job site, interaction with peers, family, and community, and living in a new culture or context. Although this type of learning is outside of a formal educational center, it can still be planned as part of a curriculum by allowing students time, space, and opportunity to create networks of relationships and experiences. This type of learning can be counted as part of learning hours if evidence is provided of learning taking place.

In some cases, students may be required to keep a log or develop a portfolio to keep track of their learning hours in these three types of learning experiences.

### 567.2 Representation of Curricular Elements

The Course of Study will engage students in the four areas already identified as content, competency, character, and context (the 4 Cs). The goal with this approach is to prepare well-equipped ministers of the gospel. How this is accomplished can vary across curriculums. The ICOSAC has established two methods to determine that this goal is met:

**Method 1**: This method calculates the percentage of each of the 4 Cs in each course unit offered. Each outcome and its assessment are given a weight for the emphasis of one of the Cs. The total of the 4 Cs should equal 100% in each course. The percentages in each course are then added together (in a table, see Appendix D), along with any special informal and nonformal curricular activities, to arrive at an overall percentage for the Course of Study. The minimum for each category and example areas that are covered can be found in the following chart:

**Overall Distribution of Program Outcomes**

The list below indicates the minimal percentage of time allocated to each category of program outcome, with the recognition that various world areas or regions may adjust these percentages upwards, utilizing the undesignated percentage balance.

All programs should equal one hundred percent.

30% CONTENT

Biblical

Theological

Historical

Ministerial

25% COMPETENCY

Communication Skills

Pastoral Skills

Management Skills

Analytical Skills

Leadership Skills

10% CHARACTER

Ethical, Spiritual, and Personal Growth

Incarnational Leadership

Commitment to God and Church

Passion for the Lost

Covenantal Lifestyle

10% CONTEXT

Information, Systems, and Environments of Learning

Pluralism (Religious, Historical, and Cultural)

Community Interface

Social, Ethical, Legal, and Judicial

Church and Ministry

25% Undesignated—to be assigned as appropriate to the student and the setting

**Method 2**: A second method requires attention be given to each of the four curricular elements for each course and these to be expressed in terms of the degree of emphasis: Significant, Adequate, or Minimal. As in Method 1, this approach should be supported by the objectives and assignments of each course. See Appendix D for instructions and sample documents.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **SAMPLE** | **Character** | **Competence** | **Content** | **Context** | **Assignments** |
| COURSE A | *Significant*  *emphasis* | *Adequate emphasis* | *Adequate emphasis* | *Minimal emphasis* | Assign 1  Assign 2 |
| COURSE B | *Adequate emphasis* | *Significant*  *emphasis* | *Significant*  *emphasis* | *Adequate emphasis* | Assign 1  Assign 2 |

These expectations and abilities may be developed through a variety of courses or structures. These structures must include a partnership with the local church as expressed in Manual 521.3: “Competency . . . Graduation from a validated Course of Study requires the partnering of the education provider and a local church to direct students in ministerial practices and competency development.”

ICOSAC instructions for completing a program summary are included as Appendix D along with an example showing the proper distribution of the percentages.

**Program Outcomes Statements**

The outcomes statements are suggested by APRCOSAC as wording of an Asia-Pacific contextualization of *Manual* 521.3. The statements are intended to provide a base to assist education providers and learners to put the outcomes into practical words. An education provider may desire to write or adopt other statements in order to better fit the context of the learner. The set of statements chosen must include the elements of *Manual* 521.3.

**CONTENT Outcomes:**

CN-1 Ability to describe the basic story of the Bible.

CN-2 Ability to describe the content, genre, major characters, historical context, main events, and theological themes of the Old Testament.

CN-3 Ability to describe the basic content and theological themes of the New Testament, identify the principal people and events and their roles in New Testament history.

CN-4 Ability to explain the basic principles of biblical interpretation.

CN-5 Ability to identify and explain the main characteristics of the theological foundations of Christianity.

CN-6 Ability to explain how the theological foundations of Christianity proceed from the Scriptures.

CN-7 Ability to explain scriptural holiness from the Wesleyan-Arminian holiness perspective.

CN-8 Ability to identify and describe the events, personalities and main themes of the history of the Christian Church.

CN-9 Ability to identify and describe the events, personalities and main themes of the history of the Christian Church in Asia-Pacific.

CN-10 Ability to describe Nazarene history in terms of events, personalities, and theology.

CN-11 Ability to describe the events, personalities and theology in the history of the Church of the Nazarene and other indigenous churches in Asia-Pacific.

CN-12 Ability to explain the structure and mission of the Church of the Nazarene from both historical and current perspectives.

CN-13 Ability to explain the Nazarene position on speaking in tongues.

CN-14 Ability to summarize the sources of theological reflection, its historical development, and its contemporary expressions.

CN-15 Ability to demonstrate theological reflection that integrates the Wesleyan approach to Scripture, Tradition, Reason and Experience.

CN-16 Ability to explain the content and meaning of the Nazarene Articles of Faith.

CN-17 Ability to accurately identify and explain the main characteristics of the nature of God, Christ, the Holy Spirit, the Human Person, Sin, Salvation, the Christian Life, the Church and Sacraments, and Eschatology.

CN-18 Ability to explain the basic theories in the art of communication, especially those that concern preaching and teaching.

CN-19 Ability to assess relevant resources to respond to the primary concerns and objections to Christianity from a variety of global cultures, religions, and non-theistic positions.

CN-20 Ability to explain the core values of the Church of the Nazarene and its global and local implementation.

**COMPETENCY Outcomes:**

CP-1 Ability to communicate effectively with cultural and contextual relevance.

CP-2 Ability to prepare biblical messages for effective and sound preaching and teaching.

CP-3 Ability to plan, participate in, and guide others in worship.

CP-4 Ability to communicate the Gospel in biblical and relevant ways both in public and private settings.

CP-5 Ability to actively initiate and participate in church multiplication.

CP-6 Ability to express pastoral care through visiting the sick and conducting weddings, funerals, burials, baptisms, and dedications.

CP-7 Ability to offer biblical counsel and refer as needed and to equip others to do the same.

CP-8 Ability to determine direction and personnel to equip God’s people for works of service.

CP-9 Ability to implement discipleship, and to mentor and teach others to make disciples.

CP-10 Ability to lead and to discover, develop, and deploy leaders.

CP-11 Ability to teach and model a Christian understanding of marriage and provide counsel for other practices of marriage that are divergent from the New Testament teaching.

CP-12 Ability to administrate finances and prepare reports.

CP-13 Ability to interpret and apply Scripture to personal and congregational life.

CP-14 Ability to teach the position of the Church of the Nazarene on the doctrine of holiness.

CP-15 Ability to think critically, synthesize, and communicate both gently and clearly the rationales of the Christian faith in postmodern, pluralistic, and multi-faith contexts.

**CHARACTER Outcomes:**

CH-1 Ability to demonstrate one’s spiritual formation through prayer, Bible study, and personal devotion with the goal of becoming like Christ.

CH-2 Ability to love God and neighbor with all one’s heart, soul, mind, and strength, living out the experience of entire sanctification.

CH-3 Ability to practice personal Christian ethics in faithful stewardship, in personal relationships, and in finances.

CH-4 Ability to teach and model sexual purity.

CH-5 Ability to demonstrate Christian ethics consistently with integrity in public, decision making, and conducting oneself in today’s world.

CH-6 Ability to give value to all persons in all social contexts.

CH-7 Ability to reflect theologically on life and ministry.

CH-8 Ability to express humility, openness, and honesty in all of one’s personal relationships.

**CONTEXT Outcomes:**

CX-1 Ability to identify and describe the events, personalities, social structures, and history that help shape the context in which we minister. And apply these insights to the ministries of church.

CX-2 Ability to analyze and describe community and congregational dynamics.

CX-3 Ability to identify universal characteristics of culture and their role in a local context.

CX-4 Ability to compare between worldviews and values from the Bible, contemporary cultures, and the local context

CX-5 Ability to respond with a biblical perspective about issues relevant to the Asia- Pacific context including issues like magic, spiritism, demonic possession, ancestral veneration, divine cure.

CX-6 Ability to understand and relate the relevance of Christ's mission, ministry, and message for the context in which they find themselves.

CX-7 Ability to explain and effectively use missiological and cross-cultural principles to communicate the gospel in relevant ways in different contexts.

CX-8 Ability to develop relationships within and across cultures with the purpose of communicating the gospel.

### 567.3 Quality Assurance

Each Course of Study must develop a mechanism for quality assurance to demonstrate the integrity of the educational process for the duration of the validated period (see 563.4). Re-affirmation and/or revalidation of a Course of Study will depend upon evidence that the education provider continues to implement the plan and demonstrates ongoing commitment to quality assurance. The APRCOSAC has established the following minimum processes and standards as a guide for education providers.

The goal of quality assurance is to indicate that the educational goals stated in validation documentation are being met and to identify areas for improvement. It is recognized that no education provider is perfect and that education providers should always be improving, for the glory of God and the effectiveness of their mission. Quality assurance can be assessed internally and externally.

1. **Internally**: First, education providers should do self-assessment. This area of reflection can include:

* The relation of the curricula to the mission of the education provider;
* Course components and syllabi, including outcomes and assessments, and the quality, availability, and appropriateness of textbooks or other learning materials;
* The qualifications of teachers, mentors, and facilitators, whether they have appropriate character, education, and experience;
* The effectiveness of delivery methods, including face-to-face classrooms, hybrid, online, and extension education.

1. **Externally**, Second, education providers should consult outside entities for stakeholder feedback. This feedback can help assess the impact of the programs of study. Those who can provide feedback can include graduates, churches, and districts.

* Are graduates effective in ministry? What program changes can be made to improve this effectiveness?
* How does the education provider distribute reports to the churches and districts it serves?
* Are stakeholders involved in the planning and creation of the Course of Study curriculum?
* What feedback and reports have accrediting agencies provided? A summary can be included.

Based on the above, each education provider should develop a clear quality assurance plan that is actionable in a given time frame, with oversight responsibilities clearly outlined and assigned. This quality assurance plan must be included with the submission for validation and will be a key consideration in determining whether the ICOSAC endorses the program for validation.

### 567.4 Essential Attributes of Course of Study Submissions to ICOSAC

An RCOSAC-approved Course of Study curriculum may be considered for endorsement by the ICOSAC for validation providing the submission satisfies the following:

1. Demonstrates program **breadth** across “the 4 Cs” (Content, Competency, Context, and Character) in accordance with proportions described above and with regional expectations.
2. Demonstrates program **depth** by illustrating how the curriculum engages the student in the minimum required Student Learning Hours (567.1).
3. Demonstrates the program’s **formational capacity** (holistic and integrative aspects), including supervised local church ministry experience, mentoring, spiritual formation practices, etc.
4. Articulates a **defined and sustainable quality assurance plan** (567.3).
5. Identifies applicable **in-country statutory standards** impacting the program (development, delivery, etc.)

As a curriculum is planned and developed, the following checklist can be reviewed and confirmed before a submission is sent to the RCOSAC for review:

1. Detailed narrative that describes the programs seeking validation
2. Balanced program of content, competency, character, and context
3. Outcomes and assessments
4. Collaboration in preparation and review of education provider, district, and local church
5. Character formation
6. Required minimum time commitment
7. Quality Assurance Plan
8. Fulfillment of all Manual and Sourcebook requirements

### 567.5 Documentation Required for Submission of Course of Study Curricula to ICOSAC

The following items should be returned to the Regional Education Coordinator for the Asia-Pacific Region. These documents will be forwarded to the RCOSAC for review. For further details of each component, please see Appendices A and L.

1. **Introductory Letter**: A general proposal in letter form to the RCOSAC outlining the described program/degree;
2. **Validation Submission Narrative**: This should include a summary of the provider’s context and supported modes for delivering the Course of Study; a summary of the collaboration that occurred between the education provider, district, and local church in the preparation and review of COS; and the required minimum time commitment for COS program(s);
3. **Chart** showing how the four curricular elements in 567.2 are met;
4. **Quality Assurance Plan**, including details of external accreditation if available;
5. **Copies of Syllabi** for all courses listed under *Course Title/Number* showing appropriate outcomes and how these are met with assignments, assessments, or other learning activities; syllabi should clearly demonstrate how character formation is included and assessed;
6. **Catalog** copy of the degree program showing required courses to complete degree;
7. **Additional supporting documents*,*** which might include summaries of accrediting agencies, supervised ministry handbooks, or other documents related to students’ learning experiences.

Please return electronic copies of the above documents with your application, either in Word or PDF. Please use International English.

### 567.6 Evaluation of Course of Study Curricula Submissions for Endorsement for Validation

The APRCOSAC will carefully review each Course of Study submission. You may receive a request for modifications prior to the International Course of Study Advisory Committee (ICOSAC) submission. After the Asia-Pacific RCOSAC has reviewed the program of study and if there are no further matters of clarification, they will refer it to the ICOSAC for final recommendation and approval. The APRCOSAC endorsement will include:

* All materials submitted by the education provider (see Appendix A);
* Cover letter from the chair of the committee;
* Extract from the RCOSAC minutes related to the review of the submission.

The ICOSAC will review and give possible endorsement to the General Board and Board of General Superintendents for validation. ICOSAC applies the following rubric to each Course of Study curriculum submission in determining whether to endorse the curriculum for validation:

1. **Evidence of a transparent and collaborative process** on the RCOSAC level, reflecting the partnership of the local church, districts, and education providers in ministerial preparation;
2. **Provide specifics regarding quality assurance measures** including the commitments of the education provider (see 566.4) to deliver the program in ways that preserve the content and standards of instruction (including learning hours) upon which the program was evaluated and recommended for validation;
3. **Provide a process for receiving ongoing feedback** from key partners (local church, district, education provider) to improve the program;
4. **Exhibit coherence** – i.e. the program “holds together” and the path of progression through the Course of Study curriculum is comprehensible to students, districts boards, and instructors;
5. **Exhibit consistency with the *International Sourcebook on Ministerial Development***;
6. **Be “translatable”** – i.e. while the program may be designed for a particular region, it can be understood by other regions;
7. **Exhibit alignment with the approved regional sourcebook**. In this way, ICOSAC confirms the work of the RCOSAC according to the criteria already agreed.

Final approval of the program rests with the General Board of the Church of the Nazarene, based on ICOSAC recommendation. Once approved, the education provider should provide its students with a letter or certificate to present to the District Ministerial Studies Boards reporting their enrollment in the approved program along with their progress.

When a licensed minister satisfactorily completes a validated Course of Study, the education provider will issue a certificate of completion to the licensed minister. The licensed minister must present the certificate of completion to the District Ministerial Studies Board responsible for considering recommendation to the district assembly for graduation from a validated Course of Study (*Manual* 521.2).

Cultural adaptations of each region’s program for providing educational foundations for ministry will be approved by Global Clergy Development and the International Course of Study Advisory Committee in consultation with the regional educational coordinator (*Manual* 522).

# APPENDIX A: Checklist for Submission of Course of Study Curriculum for Validation

The education provider seeking validation for a Course of Study (COS) Curriculum should submit the following items electronically to the Regional Education Coordinator for RCOSAC review:

1. **Introductory Letter.** A general proposal in letter form to the APRCOSAC outlining the described program/degree submitted for validation or reaffirmation.
2. **The Application for Validation form** (or, for reaffirmation of a validated COS curriculum, the Report for Reaffirmation) indicating key information for validation (or reaffirmation). *Appendix B* and *Appendix E* respectively*.*
3. **Validation Submission Narrative** describing your educational provider’s context and modes of delivery. Also summarize specific elements of the criteria below including adequate supervision, formational capacity, quality assurance plans, and statutory standards. The educational provider’s academic leader should sign the letter and include contact information. *Sourcebook* 567.4, 567.5
4. **A description of how the program has changed** since initial submission must be included when submitting a reaffirmation, or a continuing validation of a pre-existing program after the initial validation. *Sourcebook* 566.5
5. **Documentation of how the program includes 3600 Student Learning Hours** for the Course of Study. (Note any hours given to other courses that augment student learning in liberal arts and sciences if part of this plan). *Sourcebook* 567.1
6. **A completed Evaluation Worksheet** (Word Document) demonstrating:
   1. The breadth of the program including all coursework pertaining to the submission (required and elective courses) and each course relationship to the 4-C curriculum through course’s objectives and/or intended learning outcomes, assignments, and assessments. *Sourcebook* 567.2
   2. The depth of the program by listing degree hours, or learning hours, pertaining to each class and collectively to the program/degree. *Sourcebook* 567.1
7. **ICOSAC Program Summary Form** showing the numeric weighting of the 4-Cs in the program. Include specific regional intended learning outcomes corresponding to each of the 4-C classifications, or degree of emphasis. S*ourcebook* 567.2
8. **A syllabus for each course unit**, ordered by the course title and number, showing appropriate objectives, assignments, and assessments in each class. Each syllabus should indicate how the course addresses the APRCOSAC outcomes or ability statements through the unit’s own goals or outcomes (if different), assigned learning activities, and assessments of the goals/outcomes in the course unit. Include all courses that comprise the entire curriculum. *Sourcebook* 567.5
9. **Supporting documentation** including a catalog, or other official documentation, which demonstrates adequate supervision of the program including:
   1. Quality assurance plan including standards, collection of data or artifacts, assessment, and reporting/accountability. Include a schedule for regular implementation. *Sourcebook* 567.3
   2. Degree audit sheet or similar documentation and a narrative describing how the education provider uses the document to supervise student learning. *Sourcebook* 567.4
   3. Specific formational components in the program including spiritual formation and ministerial supervision. *Sourcebook* 567.4
   4. Specific national or regional standards that govern the educational provider (indicate pages if referenced in the catalog) *Sourcebook* 567.4
   5. Narrative of your partnership with Districts and Local Congregations including feedback into program *Sourcebook* 567.6

Applicants should provide electronic versions of the cover letter, Application Form, detailed narrative, Evaluation Worksheet, Program Summary Form, Syllabi, and Supporting Documentation. Submit electronic copies of syllabi either in Word or PDF format.

Upon successful review, the APRCOSAC will refer the submission to the International Course of Study Advisory Committee (ICOSAC). Applicants may receive request for modifications prior to, or following, the submission to ICOSAC. Final approval for validation of the COS Curriculum rests with the General Board of the Church of the Nazarene and Board of General Superintendents, based on ICOSAC recommendation.

|  |  |  |
| --- | --- | --- |
| **Item** | **Description** | **🗸** |
| Application Cover Letter | Narrative signed by education provider’s academic leader, including contact information |  |
| Narrative of Submission | Note program changes if not an initial validation, including specific information about how the program meets the required 3600 student learning hours |  |
| Application Form | Complete all elements with signature |  |
| COS Curriculum Worksheet | Word Document to fill in or replicate in same format |  |
| ICOSAC Program Summary | Use ICOSAC form to indicate weighting or degree of emphasis across the 4 Cs |  |
| Support Documentation | Identify each document in relation to the following:   * Quality Assurance Plan |  |
|  | * Degree Audit |  |
|  | * Formational Components |  |
|  | * National or Regional Standards |  |
|  | * Partnerships with Churches and Districts |  |
| Supplemental Documentation | Additional information that may help the APRCOSAC or ICOSAC in review |  |

# APPENDIX B: Application for Program Validation to APRCOSAC/ICOSAC

**1. Essential Attributes: Program Depth, Availability and Quality Assurance**

#### Program Depth

Does this program require a minimum of 3600 Student Learning Hours for a full-time student for completion or its part-time equivalent? (Sourcebook 567.1)

1. **Yes \_\_\_\_\_ No \_\_\_\_\_**

#### Program Availability

Is the program offered consistently and delivered in such a manner that it is accessible to students and could be completed within three years full-time or longer on a part-time basis? (Sourcebook 563.4)

1. **Yes \_\_\_\_\_ No \_\_\_\_\_**

#### Program Quality Assurance

Is explanation given of the education provider’s context, the program’s supervision, quality assurance, and meeting national standards where needed?  (Sourcebook 567.3, 567.4, 567.5, 567.6)

1. **Yes \_\_\_\_\_ No \_\_\_\_\_**
2. **APRCOSAC Outcomes or Ability Statements linked to Assignments and Assessment**

#### Intended Outcomes or Ability Statements

Does each course unit syllabus include outcomes stated for one or more the 4 C’s, Content, Competency, Character and Context (Sourcebook 567.4, 567.6)

1. **Yes \_\_\_\_\_ No \_\_\_\_\_**

#### Outcome to Assignment to Assessment Links Documented

Does the APRCOSAC have documentation that links assignments and assessments to outcome statements? (Sourcebook 567.6)

1. **Yes \_\_\_\_\_ No \_\_\_\_\_**

Please see attached APRCOSAC Worksheet (Appendix C)

3. Program Balance

State the percentages assigned to each of the following areas corresponding to ICOSAC Guidelines: (Sourcebook 567.4, 567.6)

1. Content \_\_\_\_\_\_\_\_%
2. Context \_\_\_\_\_\_\_\_%
3. Competency \_\_\_\_\_\_\_\_%
4. Character \_\_\_\_\_\_\_\_%

Please see attached ICOSAC Program Summary Form (Appendix D)

### 4. Holistic Formation

* Class FormationIs there provision for spiritual formation inside or outside the classroom experience, i.e. chapel attendance, small group focus groups, mentoring, journaling, etc.? (Sourcebook 567.4)

1. **Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_**

* Experiential Formation  
  Is there provision for ministerial formation outside the classroom experience such as a ministry internship or supervision during ministry? (Sourcebook 567.4)

1. **Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_**

5. Provider/Church Partnership

#### The Partnership Plan

Is there written documentation that shows how the districts and churches are involved as partners with the educational provider in the educational preparation of ministers in this submission? (Sourcebook 561.4, 563)

1. Yes \_\_\_\_\_ No \_\_\_\_\_

#### Partnership Implementation

Is there written documentation describing how the district/church and the provider will communicate with one another and with the student during partnership arrangements? (Sourcebook 561.4, 563)

1. Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_

If No to any category, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Respectfully submitted, APRCOSAC Approval following review

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Applicant’s Name Reviewer Name(s)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Education Provider Title RCOSAC Affiliation

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Institution REC Endorsement Signature

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date Submitted Date Reviewed

# APPENDIX C: Course of Study Program Validation Submission Worksheet

The Course of Study Worksheet demonstrates how a syllabus for a course unit relates to and fulfills the regional Course of Study Outcomes or Ability Statements. Upon review, the APRCOSAC and ICOSAC should be able to clearly identify how each course unit addresses the regional outcomes or ability statements, how the assignments students must complete part of their student learning hours relate to the outcomes or abilities as, and how assessments are used to assure student learning. Education Providers will note the outcomes/ability statements are organized by subject matter within the framework of the 4-C’s: Content, Competency, Character and Context.

Typically, each regional outcome or ability statements is numbered in a way that correlates with one of the 4 Cs (for example, CN-1 is Ability Statement #1 in the Content area; CX-4 is Ability Statement #4 in the Context area). See the Regional Sourcebook for review. These statements also guide the APRCOSAC’s submission to ICOSAC. Worksheets may be provided by the APRCOSAC as Word documents created by the education provider. Each worksheet includes columns that indicate the APRCOSAC Standards, the Course Unit Number and Title that corresponds to the syllabus, the syllabus objective or outcome (if different) that corresponds to the APRCOSAC standard, and specific assignments that address student learning. The assignment must note only be defined but must contain a specific task description for the student, and an objective method to assess student learning.

Example:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Regional Outcomes for Graduation from the**  **Course of Study** | | **Course Unit Number & Title** | **Syllabus Objective  (if different from APRCOSAC)** | **Assessment\***  **(mandatory)** |
| **CN: CONTENT** | |  |  |  |
|  | *Interpretation of Scripture* |  |  |  |
| CN-1 | Ability to describe the development of the canon and the historical and theological influences resulting in contemporary translations. | BIB550 - Biblical Hermeneutics | Syllabus Objective #1 - describe the way in the Bible developed - from beginning to the various contemporary English versions |  |
|  | Assessment 1 - reading reports required of the sections of the (fill in the name) textbook including translation history.  Assessment 2 - weekly quizzes include quizzes on history of the bible and the definition of the term Canon |
|  | Assessment 5 – Final student essay prioritizing themes in scripture |
| CN-2 | Ability to identify the steps of historical, literary, and theological analysis used in exegesis | BIB550 - Biblical Hermeneutics | Objective #2 - describe a method of interpretation that incorporates the historical context, the literary structure and context, and theological content of a passage to arrive at the textual meaning, |  |
|  | Assessment 3 - weekly quizzes include quizzes on approaches to exegesis |
| Objective #3 - proceed step by step through the process of exegeting a passage of Scripture |  |
|  | Assessment 3 - weekly quizzes include the process of exegesis.  Assessment 4 – complete a 2000-word exegetical presentation |

\* The terms *Assignments* and *Assessments* are used interchangeably on the Asia-Pacific Region. Nevertheless, despite the term used, the Education Provider must specifically define the tasks to be carried out by the student and the methods by which student learning will be measured to assure their understanding of the necessary content, or guidance of a needed competency, or character formation, or cultural awareness, through the requisite student learning hours.

The worksheet must establish a clear link between each objective and a measurable assessment (assignment) in the syllabus. The numbering of assessments (assignments) should correspond to the numbering in each syllabus and include enough information to guide the reviewer through the worksheet without undue reliance upon the syllabus. For instance, an exam should include the material covered in the exam or a book review should include the title of the book.

# APPENDIX D: ICOSAC Instructions for Compiling a Program Summary

This Program Summary form follows and correlates with the COS Program Worksheet (see Appendix C). The COS Program Worksheet should be completed first since it serves to document the information provided in the ICOSAC Summary Form.

First, complete the **Heading** by filling in your World Mission **Region,** the **Program Title** for this submission, and the name of your group as the Education **Provider**.

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Program Summary** | | | | | | | | | | | |
| **Region:** | | **Provider:** | | | | | | | | | |
| **Program Title:** | | Regional Sourcebook  Outcome or Ability Locator | | | | | 4-C Distribution | | | | |
| **Program Component and (degree hours)** | **Description & Outcomes Summary** | **Content** | **Competency** | **Character** | **Context** |  | **Content** | **Competency** | **Character** | **Context** |  |

Then complete the **Columns**.

**Program Components:** Education providers will provide names and descriptions of the required program components. These are the significant, identifiable, required components of the program. They may include courses, field experience, internship, accountability groups, etc. In order to list all program components, it will be necessary to add blank lines before the heavy black line at the top of the Program Weighting Summary.

Please note: Education Course titles and numbers used in the Program Summary must match those used in the COS Program Worksheet. For accredited programs, the number of credits or degree hours for each course should be noted in parenthesis to assist in evaluating the student learning hours involved (567.1).

**Description & Outcomes Summary**: Concisely describe each component. Providers may abbreviate course descriptions in the Program Summary so long as the description captures the major elements of each course. Include the intended learner outcomes in the description.

**Regional Sourcebook Outcome or Ability Locator:** These are the program outcomes met by each component or course (e.g. CP1, CX8, CN2, CH2, etc.)

**Weighting (Content/Competency/Character/Context):** As discussed in 567.2, there are two possible methods of program summary. An Excel File containing the Method I template without courses listed is available to the education provider through Global Clergy Development. Both methods may also be completed in a Word document as illustrated in the examples provided below.

***Method I:***

Each program component has a total program weighting of 10 points. Assign a number to each of the 4 Cs based on the portion of the total contributing to learner development in Content, Competency, Character, and Context (see pages 17-18 or Manual 521.3 for definitions). It may be helpful to think of the number as the percentage of the component that develops the learner’s abilities in each of the 4 Cs (e.g., 1 is equal to 10%, 5 equals 50% and 10 equals 100%). Assign a total of exactly 10 points (100%) to each program component (567.2).

An Excel File containing the Method I template below without courses listed is available to the education provider through Global Clergy Development. If you use the Excel spreadsheet provided, the Program Weighting Summary will be calculated automatically. If you do not use the spreadsheet, you can calculate the totals as follows: **Total:** Add all of the numbers assigned to **Content** and place the total in the appropriate cell. Do the same for **Competency, Character, and Context. % Of Total Program:** Add the four numbers in the **Total** line. (The result should be 10 times the number of Program Components listed.) For the **Content % of Total Program,** divide the number in the Content Total cell by the total of the 4 Cs.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Program Summary** | | | | | | | | | | |
| **Region:** | | **Provider:** | | | | | | | | |
| **Program Title:** | | Regional Sourcebook  Outcome or Ability Locator | | | | | 4-C Distribution | | | |
| **Program Course and (degree hours)** | **Description & Outcomes Summary** | **Content** | **Competency** | **Character** | **Context** | **Content** | | **Competency** | **Character** | **Context** |
| BIBL1100. Introduction to Biblical Studies (3) | An introduction to the serious study of the Bible in its historical, cultural, and literary context. Students are introduced to the practice of biblical exegesis. | CN1-6 |  |  |  | 7 | | 1 | 1 | 1 |
| PHIL2020. Ethics (3) | This course is an inquiry into the nature of morality as it applies to a variety of personal and social issues. |  | CP5 | CH1-2 |  | 1 | | 3 | 5 | 1 |
| THEO2100. Introduction to Christian Theology (3) | A study of the essential doctrines of the Christian faith in systematic form. | CN8-10 |  |  |  | 7 | | 1 | 1 | 1 |
| THEO3640. Exploring Eastern Religious Traditions (3) | A historical and theological exploration of the dominant Eastern Religions. |  |  |  | CX5-7 | 1 | | 1 | 1 | 7 |
| BIBL4420.Hebrew Prophets: Isaiah (OT Exegesis example) (3) | An exegetical study of the prophets of the Old Testament. | CN1-2, 6 | CP12 |  |  | 6 | | 2 | 1 | 1 |
| BIBL4330.Pauline Epistles (NT Exegesis Example) (3) | An in-depth study of selected letters of Paul with the historical background provided by Acts. | CN3-4, 6 | CP1,12 |  | CX3 | 5 | | 2 | 1 | 2 |
| HEBR2110 Biblical Hebrew (Year of Biblical Language) (6) | A study of the basic elements of Biblical Hebrew. | CN1-5 | CP14 |  | CH5 | 6 | | 2 | 1 | 1 |
| HEBR2210 Biblical Hebrew II | A study of the advanced elements of Biblical Hebrew. | CN1-5 | CP14 |  | CH5 | 6 | | 2 | 1 | 1 |
| CHIS3610. History of the Christian Tradition / Christ, Councils, and Creeds (3) | A study of the historical development of Christianity from 150 C.E. to the middle ages. | CN10 |  |  | CX5 | 5 | | 1 | 1 | 3 |
| CHIS3410. History and Manual, Church of the Nazarene (3) | A study of the historical backgrounds and *Manual* of the Church of the Nazarene. | CN 7,9,12,13-14 |  |  | CX6 | 5 | | 1 | 1 | 3 |
| PHIL3080. Critical Reasoning (3) | An Introduction to the science of logic and reasoning, including both deductive and inductive reasoning processes. | CN8, 10 | CP1 |  |  | 4 | | 4 | 1 | 1 |
| PHIL3010 Ancient and Medieval Phil OR PHIL4520 Experiencing God: Philosophy of Religion (3) | PHIL3010 A chronological study of the foundations of Western thought from the early Greeks through the medieval period. | CN8, 10 | CP1 |  |  | 4 | | 4 | 1 | 1 |
| PRTH1710. Exploring Vocation and Call (1) | “An exploration of calling and vocation. |  |  | CH6-7 |  | 1 | | 1 | 7 | 1 |
| PRTH2400. Introduction to Christian Missions (3) | An introduction to the study of Christian missions. |  |  |  | CX1-5, 7-8 | 1 | | 1 | 1 | 7 |
| PRTH3230. Worship & Sacraments in the Church (3) | A study of the principles of Christian worship. |  | CP 8, 11,13 |  |  | 1 | | 7 | 1 | 1 |
| PRTH3710. Preaching (3) | A study of the preparation and delivery of sermons |  | CP7, 12-14 |  |  | 1 | | 7 | 1 | 1 |
| PRTH4710. Missional Growth and Health (3) | A study of church growth and development with special emphasis on church health. contemporary. |  | CP3, 8 |  | CX4,6, 8 | 1 | | 4 | 1 | 4 |
| THEO4550. Systematic Theology I (3) | An advanced systematic study of the Christian faith including theological methodology, revelation and inspiration, God, humanity, sin, theodicy, and holiness. | CN8-10, 12 |  |  | CH1 | 6 | | 1 | 1 | 2 |
| THEO4560 Systematic Theology II (3) | An advanced systematic study of the Christian faith Christology, soteriology, | CN7-8 |  |  |  | 7 | | 1 | 1 | 1 |
| THEO4570. Systematic Theology III (3) | An advanced systematic study of the Christian faith including pneumatology, Christian ethics, and eschatology | CN7-8, 10 | CP1 |  |  | 6 | | 2 | 1 | 1 |
| PRTH3770 Pastoral Care and Counseling (3) | This course will explore pastoral care including self-care and congregational care |  | CP6-9 |  | CH8 | 1 | | 6 | 1 | 2 |
| PRTH4960. Internship in Christian Ministry (3) | A practical course involving a ministry experience under the direction of the instructor and supervising ministry mentor. |  | CP3-4 | CH3-4 | CX1 | 1 | | 4 | 3 | 2 |
|  |  | **Content** | **Competency** | **Character** | **Context** | **Content** | | **Competency** | **Character** | **Context** |
|  | Total: |  |  |  |  | 83 | | 58 | 28 | 45 |
|  | *Prescribed Minimum:* |  |  |  |  | *30* | | *25* | *10* | *10* |
|  | % of Program Total: |  |  |  |  | 39 | | 27 | 13 | 21 |

***Method II:*** The only difference in the Program Summary presentation will be in the final column “4-C Distribution” (enlarged in illustration below). Instead of numbers 1-10, the descriptors Significant, Adequate, or Minimal will indicate the degree of emphasis. As in Method I, this approach should be supported by the objectives, assignments, and assessments of each course in the COS Program Worksheet.

|  |  |  |  |
| --- | --- | --- | --- |
| **Content** | **Competence** | **Character** | **Context** |
| *Significant*  *emphasis* | *Adequate emphasis* | *Adequate emphasis* | *Minimal emphasis* |
| *Adequate emphasis* | *Significant*  *emphasis* | *Significant*  *emphasis* | *Adequate emphasis* |

# APPENDIX E: Reporting for Reaffirmation of a Validated Course of Study Program

1. **Program Attributes and Quality Assurance**

* *Program Attributes*

Does this COS program meet or exceed regional sourcebook requirements, including meeting Student Learning Hour requirements and delivery of the program in a way that is sufficiently accessible to students? (Sourcebook 567.1, 567.3, 567.4, 567.5, 567.6)

1. Yes \_\_\_\_\_ No \_\_\_\_\_

* *Quality Assurance*Has the quality assurance plan upon which validation was granted been faithfully implemented from inception to the present?

1. Yes \_\_\_\_\_ No \_\_\_\_\_

Provide a narrative noting any changes to any matters that have significance for the program attributes, impact the education provider’s ability to meet stated standards, and to sustain the quality assurance plan (can be a separate letter, see below)

1. **Ability Statements and Assessment**

Please note: A revised COSAC Worksheet may be required if the Education Provider cannot answer the following questions in the affirmative based on continuity with the original submission.

* *Intended Outcomes or Ability Statements*

Does each course unit syllabus included have outcomes stated for one or more of the 4 C’s? of Content, Competency, Character and Context (Sourcebook 567.4, 567.6)

1. Yes \_\_\_\_\_ No \_\_\_\_\_

* *Outcome to Assignment to Assessment Links Documented*

Does the RCOSAC have documentation that links assignments and assessments to outcome Statements in the same manner? (Sourcebook 567.6)

1. Yes \_\_\_\_\_ No \_\_\_\_\_
2. **Program Balance**

State the percentages assigned to each of the following areas originally and any change: (Sourcebook 567.4, 567.6)

1. Original Percentages Current Percentages
2. Content \_\_\_\_\_\_\_\_%. Content \_\_\_\_\_\_\_\_%.
3. Context \_\_\_\_\_\_\_\_% Context \_\_\_\_\_\_\_\_%
4. Competency \_\_\_\_\_\_\_\_% Competency \_\_\_\_\_\_\_\_%
5. Character \_\_\_\_\_\_\_\_% Character \_\_\_\_\_\_\_\_%

(Please attach an updated ICOSAC Program Summary)

Briefly explain any change in this Course of Study program since its most recent validation. Include changes to program balance percentages and other substantive changes in the curriculum as a whole, and/or changes in specific syllabi that change the original intent of the courses. Attach the explanation to this form.

1. **Holistic Spiritual Formation**

* *Class Formation*Are you continuing provision for spiritual formation inside or outside the classroom experience? (Sourcebook 567.4)

1. Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_

* *Experiential Formation*Are you continuing provision for ministerial formation outside the classroom experience? (Sourcebook 567.4)

1. Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_
2. **Provider/Church Partnership**

* *The Partnership Plan*

Have you maintained original documentation that shows how the districts and churches are involved as partners with the educational provider in the educational preparation of ministers in this submission? (Sourcebook 561.4, 563)

1. Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_

* *Partnership Implementation*

Have you maintained original documentation describing how the district/church and the provider will communicate with one another and with the student during partnership arrangements? (Sourcebook 561.4, 563)

1. Yes \_\_\_\_\_\_\_ No \_\_\_\_\_\_

Briefly describe the ways program supervision and accountability changed from the original submission, or any anticipated changes before submitting for future revalidation (can be separate letter):

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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We hereby request reaffirmation of the above-named program.

Respectfully submitted, RCOSAC Approval following review

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Applicant’s Name Reviewer Name(s)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Education Provider Title Reviewer(s) Affiliation with RCOSAC

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Institution REC Endorsement Signature

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date Submitted Date Reviewed

# APPENDIX F: Lifelong Learning Reporting and Administration

**[Appendix in progress]**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| APPENDIX G: Index of Referenced Manual Paragraphs | | | | | |
| MANUAL 17: *Sourcebook* 561.2 | |  | |  | | | |
|  | |  | |  | | | |
| **200s** | | | | |
| MANUAL 205.18: *Sourcebook* 562.3, 565 | |  | | MANUAL 234.1: *Sourcebook* 563.8 | | | |
|  | |  | |  | | | |
| MANUAL 229-234.1: *Sourcebook* 565.5 | |  | |  | | | |
|  | |  | |  | | | |
| **300s** | | | | |
| MANUAL 342: *Sourcebook* 560.2 | |  | |  | | | |
|  | |  | |  | | | |
| **500s** | | | | |
| MANUAL 500: *Sourcebook* 561.3 | |  | | MANUAL 523-523.1: *Sourcebook* 561.3, 564.1 | | | |
|  | |  | |  | | | |
| MANUAL 503: *Sourcebook* 561.1, 561.2 | |  | | MANUAL 523-523.7: *Sourcebook* 564.2 | | | |
|  | |  | |  | | | |
| MANUAL 503 1-6: *Sourcebook* 561.2 | |  | | MANUAL 523-527.2: *Sourcebook* 564.7 | | | |
|  | |  | |  | | | |
| MANUAL 504.3: *Sourcebook* 561.2 | |  | | MANUAL 524: *Sourcebook* 564.3 | | | |
|  | |  | |  | | | |
| MANUAL 510-510.7: *Sourcebook* 564.7 | |  | | MANUAL 524-524.4: *Sourcebook* 563.4 | | | |
|  | |  | |  | | | |
| MANUAL 519-519.1: *Sourcebook* 564.7 | |  | | MANUAL 524.1: *Sourcebook* 563.3; 564.3, 5; 565.5 | | | |
|  | |  | |  | | | |
| MANUAL 521.1: *Sourcebook* 560 | |  | | MANUAL 524.3: *Sourcebook* 564.3, 564.4 | | | |
|  | |  | |  | | | |
| MANUAL 521.2: *Sourcebook* 564.4, 564.5, 565.4 | |  | | MANUAL 524.4: *Sourcebook* 563.4 | | | |
|  | |  | |  | | | |
| MANUAL 521.3: *Sourcebook* 563.2 | |  | | MANUAL 525.3: *Sourcebook* 563.4, 564.5 | | | |
|  | |  | |  | | | |
| MANUAL 521.4: *Sourcebook* 565.2 | |  | | MANUAL 526.3: *Sourcebook* 563.4, 564.5 | | | |
|  | |  | |  | | | |
| MANUAL 521.5: *Sourcebook* 560.1, 563.8, 566.2 | |  | | MANUAL 229-234.1: *Sourcebook* 565 | | | |
|  | |  | |  | | | |
| MANUAL 521.6: *Sourcebook* 562.2, 563.4 | |  | | MANUAL 527: *Sourcebook* 564.6 | | | |
|  | |  | |  | | | |
| MANUAL 521.6-521.7: *Sourcebook* 562.3 | |  | | MANUAL 530: *Sourcebook* 562.3 | | | |
|  | |  | |  | | | |
| MANUAL 522: *Sourcebook* 563.6 | |  | | MANUAL 530.19: *Sourcebook* 564.5 | | | |
|  | |  | |  | | | |
| MANUAL 522.2: *Sourcebook* 563.8 | |  | |  | | | |
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**APPENDIX H:**Glossary of Terms

## EDUCATIONAL TERMS

***Academic****:* Pertaining to an institution, which provides training and/or education.

***Accreditation****:* The recognition of a program of study as meeting the requirements and standards of an external body, which has examined the program.

***APRCOSAC****:* Asia Pacific Region Course of Study Advisory Committee; a board representing pastors, district superintendents, educators, laymen, learners and other leaders nominated from the fields by the Field Strategy Coordinators and selected by the Regional Education Coordinator to broadly represent the geography and cultural diversity of Asia-Pacific to review the Asia-Pacific Region *Sourcebook for Ministerial Development* and evaluate courses of study intended to prepare ministers for ordination in Asia-Pacific.

***Articulation****:* The plan for academic credit or equivalency established between two levels of instruction of the educational system or two educational institutions or systems, which defines how learners may transit from one to the other.

***Asynchronous***: This term describes courses that have the teacher and student meeting at a different time typically through the internet. Students do learning outside of a classroom setting. Often, a learning management system is used.

***Bible College***: An institution for the preparation of ministers and Christian workers. Usually, a Bible College offers only certificate and diploma programs.

***Borderless Education*:** Borderless clergy education describes the commitment of the church to expand access to ministerial preparation by making validated Course of Study curricula from each region of the Church of the Nazarene available to all remaining regions within the guidelines established by the regional sourcebook. *Sourcebook* 563.5

***Certificate***: The credential provided for the completion of a Course of Study program.

***Certificate of Ministry***: A program designed to provide training for ministry that does not necessarily lead to ordination as a minister in the Church of the Nazarene.

***Class***: A gathering of learners under the guidance of a teacher.

***Continuing Education*:** Continuing education is education offered to adults beyond their first qualification (e.g., degree, diploma, or certificate). Education takes place throughout the lifetime of the individual.

***COSAC****:* Course of Study Advisory Committees set up to review the *Sourcebook for Ministerial Development* and validate ministerial courses of study on that region.

***Course****:* A unit of planned learning over a pre-determined amount of time in which the facilitator uses selected materials and varied methods to guide the learners toward intended learning outcomes. The subject matter and material presented together to form a study unit of a program. Individual courses may be offered through a wide variety of styles of teaching and through a variety of structures, which are usually called delivery systems.

***Course Delivery:*** The way in which the learners receive the course is called the delivery of the course. Variables of delivery include 1) how the hours of the course are organized, and 2) what means or media formats are used for exposing learners to the set of learning experiences and materials which constitute the course. Classes can be arranged intensively or long-term. Courses may be completed in a relatively short time. The structure for an intensive course typically meets from one to three weeks for several hours per day. A course can be taught over a longer period of time, such as a semester, with a course two or three days a week for several weeks. The time structure needs to be arranged to suit the learners and the teacher. The qualifications of the teacher in the class session will determine the level of instruction which can be provided. In addition to direct interaction, courses may also be delivered to individuals via the Internet, video, or correspondence as long as accountability, quality assurance, and mentoring also exist.

***Course of Study:*** A program of ministerial preparations and other formative activities that leads to ordination. Or the collection of courses that together lead to the completion of a certificate, a diploma, or a degree program.

***Credential*:** (See also License) A term that summarizes the process of examining, verifying, and recording an applicant’s license through the local church or district. *Sourcebook* 565.5.

***Course of Study (COS):*** The arrangement of studies and practicum that incorporate the four major categories of study (Content, Competency, Character, and Context) into an approved curriculum plan that meets denominational expectations and results in validation (see Curricular/Curriculum). *Manual* 521-522; *Sourcebook* 563.3, 567.

***Course Unit****:* A specific plan of instruction that serves as part of the program curriculum, often delivered through a series of classroom instruction or lectures, with accompanying assignments and assessments. class. Sourcebook 567.1

***Credit*:** The measure of *credit* does not reconcile well with the philosophy of outcomes-based education (OBE), as OBE systems focus on building learner capacities instead of the number of hours present in the learning setting. However, *credit* is still used as a unit to measure instructional input. Education providers track the progress of students through their programs by means of credits. Credits are awarded to students (full-time or part-time) who successfully achieve the intended learning outcomes through the educational components (such as modules, course units, placements, and any other component) of a Course of Study by attending as required and satisfying the criteria for assessment of meeting the intended learning outcomes. Credits are defined differently according to the level of each program of study and the country defining the units.

***Student Learning Hours:*** A student’s workload is the amount of time students typically need to complete all learning activities (such as lectures, seminars, tutorials, assignments, presentations, private study, formative assessment and examinations) required to achieve the expected learning outcomes in a formal context.

***Full-time equivalency:*** The minimum standard for ordination in the Church of the Nazarene is a minimum of three-years full-time study or its equivalent. This is defined as a minimum of 1200 student learning hours per year or 3600 student learning hours for the full Course of Study. Part-time students will have their student learning spread over a longer period.

***Curriculum*:** An educational term that describes a prescribed plan for learning based on the overall scope of topical inquiry and sequencing of specific learning activities to obtain the overall goals and objectives of learning. The term may describe specific elements that guide the process of developing and teaching the plan, as well as its overall organization (see Course of Study). *Sourcebook* 563.3, 567

***Deacon:*** An ordained deacon is a minister called of God to Christian ministry, whose gifts, graces, and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination, and who has been invested to perform certain functions of Christian ministry (*Manual* 533-533.4).

***Decentralized Education*:** A system of education that operates with an office for record-keeping and with multiple locations for providing classes or other forms of education and training.

***Degree*:** A degree is an award conferred by an institution of higher education with external recognition normally on the satisfactory completion of a Course of Study leading to the award.

***Degree Program*:** Tertiary level programs of study, which are offered at a variety of levels, each, building upon the lower level. Bachelor, masters and doctoral programs must each meet the external academic requirements for the issue of that degree. Such programs are usually delivered on campuses through various types of courses–lecture, seminar, discussion, research and reading, and writing but may also be delivered at Distance Education Centers at which duly qualified educators and adequate library facilities may be available. The Bachelor of Theology programs offered at all Nazarene institutions in Asia-Pacific are designed to meet the educational requirements for ordination as an elder, and all the theological education requirements for a deacon.

***Delivery System*:** The system used to provide education opportunities to learners. The selection of a delivery system depends upon available resources and learners’ needs. Residential campus, day or night school, extension schools, intensives, correspondence, video classes, internet (online) studies, can all be incorporated into a system.

***Developmental Standards:*** Standards that guide the development of curricular requirements. *Manual* 521

***Diploma:*** The credential issued by an institution to signify completion of a program of study. The term may be used generically for all certificates, diplomas and degrees, but usually diploma indicates a level of study between that of certificate and degree.

***Diploma Program*:** Diploma programs are normally not as rigid academically as degree programs. Diplomas are issued for work, which may begin at an education standard below the completion of secondary school but signify that the end result is equivalent to or superior to completion of secondary school. Quality work done in a diploma program may be transferable to a degree program. Various other diploma programs are offered which meet the need for other callings.

***Directed Study*:** Personalized guidance for a learner by a qualified tutor. The study results in a pre-determined examination over the material studied.

***Discussion:*** A class to help learners understand a lecture or other material that has been presented. It provides opportunity for clarification and understanding of the information being discussed. The leader of the discussion must understand the issues being discussed. Discussion is best done in small groups.

***Distance Education:*** Classes taught by remote connection to the professor and the sponsoring institution online by satellite, or some other delivery system. While living at a distance from the institution the learners is able to participate in the courses offered by that institution. Courses may be offered at alternative locations by teaching staff of the institution.

***District Board of Ministry:*** A district board that oversees the progress of ministers preparing for ordination and that provides oversight regarding the status of the credential of each minister who is a member of the district. In matters related to the ordination process, the Board works in conjunction with the education provider, the minister, and the local church to evaluate the ministers’ progress, as well as to advise and guide the ministers through the process. *Manual* 229-234.1, *Sourcebook* 565

***District-Licensed Minister:*** *O*ne whose ministerial calling and gifts have been formally recognized by the district assembly through the granting of a ministerial license, authorizing the minister for, and appointing him or her to, a larger sphere of service and to greater rights and responsibilities than those pertaining to a local minister, as a step toward ordination as an elder or a deacon (*Manual* 532).

***District Ministerial Credentials Board (DMCB):*** The DMCB consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It has the responsibility to examine and evaluate all persons who have been properly presented to the district assembly for election to the order of elder, the order of deacon, or for the recognized lay minister beyond the local church. This board is responsible to investigate the following:

* personal experience of salvation and sanctification
* knowledge of the Bible and theology
* acceptance of the doctrines
* general rules and the Covenant of Christian Conduct of the Church of the Nazarene
* polity of the Church of the Nazarene
* gifts and graces
* intellectual, moral, and spiritual qualifications
* general fitness for ministry (*Manual* 229-231.10).

***District Ministerial Studies Board (DMSB):*** The DMSB consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It is to assist the district by providing and supervising an educational program for the preparation of ministers and lifelong learning for those who have completed the Course of Study for their ordination. The board shall monitor the academic progress of persons preparing for ministry and in lifelong learning programs. The board shall keep performance records of all course work done and report to the DMCB (*Manual* 232-234.4).

***Education*:** The process of instruction and training which brings about the development of an individual to the full potential of mind and ability.

***Education Provider*:** IBOE approved Nazarene institution of higher learning providing ministerial education. *Manual* 400; *Sourcebook*, 566.4.

***Elder*:** An elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by the vote of a district assembly and by the solemn act of ordination, and thus has been fully invested to perform all functions of the Christian ministry (*Manual* 534).

***Electronic Media*:** The tools of radio, television, video, computer and Internet, which can be utilized to provide instruction and stimulate learning among students.

***Essential Attributes:*** Criteria that identifies the breadth, depth, and formational capacity of a validated program, as well as a quality assurance strategy for the program and any in-country statutory standards. *Sourcebook* 567.4.

***Extension Education*:** Full classes taught off-campus by a qualified instructor (certified Pastor/Teacher or Professor) under the auspices of an educational institution. Such a system may use local personnel on a part time basis to teach or to administrate programs. This is a type of program, which can provide on the job training for ministers, and enables the learner to continue in a job while in training.

***Facilitator*:** A person who has the skills necessary to help a learner find their way in a personal study program. TEE (Theological Education by Extension) uses a facilitator to help the learner with programmed materials. Learners involved in Internet or computer classes often need a facilitator to help them with the technical aspects of the medium through which they are being instructed.

***Faculty*:** The teaching staff, facilities, learners and administration, which offer and take a particular program.

***Formal Education****:* Formal education is knowledge and/or skills acquired or mastered by means of participation in structured educational curricula under the care of qualified instructors.

***Hybrid***: A educational delivery system that combines in-classroom and online learning experiences.

***Hub*:** The administrative center of a Distance Education Program; may be a college, university, or the designated major center of an established and connected network of teaching centers.

***IBOE*:** The International Board of Education serves the general church as advocates for educational institutions in the Church of the Nazarene. The IBOE also provides guidance and oversight to ensure clarity of internal governance and commitment to the Church of the Nazarene, funds educational efforts, and provides a system of financial and organizational accountability/reporting for the sake of the denomination. *Manual* 402

***ICOSAC:*** The International Course of Study Advisory Committee relates administratively to the General Board through Global Clergy Development. The ICOSAC provides guidance and accountability for clergy education prior to ordination and following ordination through lifelong learning. Composition of ICOSAC substantially represents the global church. The Board of General Superintendents appoint individuals to the International Course of Study Advisory Committee to serve for the ensuing quadrennium. *Manual* 342

***Impact:*** How effective the processes of education are for achieving the vision and mission; often impact can only be determined after a period of time after the formal education has been completed and by consulting stakeholders (districts and churches).

***Intensive*:** A format for a class which provides instruction for several hours each day allowing the completion of the course in a short period of time ranging from one week to one month. Two three-credit courses can be completed this way in two weeks. Papers, examinations, readings and small group work can be handled separately from class time. This format is not suitable for all types of courses, particularly language courses.

***International Council for Evangelical Theological Education (ICETE):*** ICETE is a global community, sponsored by seven regional associations of theological schools, to enable international interaction and collaboration among all those concerned for the enhancement of evangelical theological education worldwide. <https://icete.info/about/mission-purpose-history/>

***Internet:*** An increasing number of courses are available online. (The entire USA and Canada Course of Study is available through the Nazarene Bible College in Colorado Springs, Colorado, USA via Internet.) Permission to take specific Internet courses for credit in Asia-Pacific would need to be secured from your Distance Education provider.

***Internship:*** The time which a learner spends working under the direction and supervision of a qualified person in the performance of the work for which the learner is preparing. Pastoral internship is spent under the direction of a pastor and of the institution providing the program of study. All ministerial students must meet the minimum internship credits prescribed in the Course of Study they are following.

***Lay Minister:*** Any member of the Church of the Nazarene who feels called to serve as a church planter, bi-vocational pastor, teacher, lay evangelist, lay song evangelist, stewardship minister, church staff minister, and/or other specialized ministry on behalf of the church but who does not at the present time feel a special call to become an ordained minister. A lay minister may pursue a validated Course of Study leading to a certificate in lay ministry. (*Manual* 503)

***License*:** (See also Credential) Certification of the credentialing process at the local church, district, and general church level that authorizes a person to preach and pursue lifelong ministry through the church. Licenses are subject to review and must be renewed yearly. *Manual* 523-524; *Sourcebook* 564

***Lifelong Learning:*** Lifelong learning describes the practice of ongoing, intentional participation in experiences that further the development of the minister. *Sourcebook* 562.1

***Local Minister*:** A local minister is a lay member of the Church of the Nazarene whom the local church board or the District Advisory Board has recognized with a lay ministry certificate, under the pastor’s or district superintendent’s direction and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness (*Manual* 531).

***Learning:*** The transformation of information into practice in the life and thought of an individual. It is the objective of the teaching, which hopes to bring about education and/or training.

***Lecture:*** Academic speech which intends to illicit change in the thoughts, attitudes, and behavior of the hearers.

***Lifelong Learning*** (formerly Continuing Education): Life-long learning is an individual’s involvement in educational activities and/or events throughout life. Such involvement may consist of non-formal, informal, and formal education.

***Manual, Church of the Nazarene (Manual)***: With the Bible as our supreme guide, illuminated by the Holy Spirit, the *Manual* serves as the official agreed-upon statement of faith, practice, and polity. *Manual* “Foreword”

***Mentoring:*** The relationship of trust and sharing between a more experienced person who acts as a guide and a less-experienced person being mentored who responds.

***Modular Course:*** A system of delivery that offers one or two subjects at a time with classes meeting several hours each week. This enables a subject to be completed in a short time. The purpose is to make it possible to use short-term teaching staff and to enable pastors to take a month break to complete a course. This system can be used exclusively by an institution offering at least eight or more brief terms a year, or in combination with traditional term or semester systems.

***Module:*** A module is a complete instructional unit containing all that is needed for the teaching of a course including syllabus, objectives, examinations, assignments, lecture notes, methodologies, overheads, bibliography, supplemental readings, etc.

***Multi-level Education***: Multi-level education is the articulation of educational activities or events to facilitate the cumulative element in formal and informal education.

***Online Education***: Uses the Internet to facilitate learning. This can be synchronous, with the teacher and students meeting at the same time; or asynchronous, which allows students to learn on their own times schedule and not simultaneously with a teacher.

***Ordination*:** Ordination is the authenticating, authorizing act of the Church, which recognizes and confirms God’s call to ministerial leadership as stewards and proclaimers of the gospel and the Church of Jesus Christ. Consequently, ordination bears witness to the Church universal and the world at large that this candidate evidences an exemplary life of holiness, possesses gifts and graces for public ministry, and has a thirst for knowledge, especially for the Word of God, and has the capacity to communicate sound doctrine. Ordination is available to men and women in the Church of the Nazarene. *Manual* 500-502; *Sourcebook* 564.5

***Outcomes Based Education (OBE):*** Designing an educational system focused on what is essential for all learners to be able to succeed at the end of their learning experiences. This means starting with a clear picture of what is important for successful ministry, then organizing curriculum, learning activities, and assessment to make sure this learning ultimately happens.

***Partnering:*** Collaboration between two entities towards a common cause or goal. In the case of partnering in ministerial education, the cause is the formation of a candidate for ministry and the partners include the candidate, their local church, district, educational provider, etc.

***Practicum:*** Courses that involve the learner in practical performance of a responsibility or task. The internship programs are structured collections of practicums relating to the work of a particular ministry. Learning by doing is an essential part of the training of any minister. A practicum is oriented to a specific individual, and is not done as a class activity.

***Program:*** The collection of subjects taken over a period of time, which lead to a credential.

***Quality Assurance:*** An education provider’s internal plan to ensure the integrity of the educational process for the duration of a Course of Study’s validation period. *Sourcebook* 567.3

***Quality Point:*** The quality point system is a mathematical system devised to calculate average marks of the various courses taken by a learner even when the courses have varied credit values. Points are granted according to the marks attained and are multiplied by the credit value of the course. Total Quality Points earned are divided by the total credits taken to get the average mark.

***Regional*:** Six global regions comprise the International the Church of the Nazarene: Africa, Asia Pacific, Eurasia, Mesoamerica, South America, and United States/Canada. *Manual* 346

***Regional Education Coordinator (REC):*** Leadership appointed by each region to facilitate the work of the Regional Course of Study Advisory Committee (RCOSAC), consult the International Course of Study Advisory Committee (ICOSAC) and contribute to the International Board of Education (IBOE). The REC also contributes with the RCOSAC to cultural adaptations of RCOSAC Sourcebooks which assists in borderless education. (Manual 356.6, 402, 522).

***RCOSAC*:** Regional Course of Study Advisory Committee. This committee is comprised of representatives of each region and its duties include developing a regional sourcebook for ministerial studies, maintaining validation and review procedures for clergy educational programs, collaborating with educational institutions, and endorsing programs to the ICOSAC for approval as validation Course of Study programs. *Manual* 346.7

***Reaffirmation:*** Regional process where educational providers have their validated Course of Study reviewed (with any noted changes) and reaffirmed approximately five years after initial validation or revalidation. *Sourcebook* 566.6

***Research:*** Essential for all learners, it is the key to future learning on the part of the learner. Research requires that the student learn how to secure information. It is very effective for mature learners. It also permits the learner to explore areas of special interest to that student. An individual or a group of individuals can do research. It may involve taking an examination on the topic researched or more likely the writing of a paper on that topic. This method is a basic tool for the preparation of sermons and for discovery and analysis of the needs of a congregation.

***Self-Study:*** An institutional self-study is an evaluation, appraisal or critical judgment by the institution itself of the quality of every significant aspect of the entire program and the clarity of the institutional mission and how the mission demonstrates “the church in education”. It is an objective evaluation that identifies weaknesses as well as strengths of the institution.

***Semester:*** A period of about 15 weeks which normally comprises half of a year of study at an institution. It is possible to incorporate three semesters into a year, thereby reducing the traditional four years for a degree or diploma program to two and two thirds years. This however can place a very heavy burden upon the teaching staff.

***Seminar:*** This type of course is for small groups of advanced learners. It gives opportunity for the combination of reading, research, lecture and discussion. All of the learners are expected to be involved in the preparation for the seminar and to present to the class papers, reports research, and lectures.

***Seminary:*** An institution for the preparation of ministers.

***Sourcebook*:** Sourcebooks provide guidelines for clergy education as an extension of the *Manual, Church of the Nazarene*. The International Sourcebook guides the development of each region’s sourcebook, assuring consistency globally while permitting appropriate regional adaptations. Validated regional sourcebooks provide information for educational providers and districts to guide the process of preparation for ordination, continuing education of Nazarene ministers, and the submission of Course of Study programs for validation. Handbooks define regional adaptations of sourcebooks for student and congregational use. *Manual* 521-522, *Sourcebook* 560.1, 566.2

***Spiritual Formation:*** The process of molding or transforming the “inner man” or spirit in the life of a person. Spiritual Formation includes education, but also involvement of the individual in the classical spiritual disciplines of worship, prayer, meditation, spiritual readings, fasting, sacraments, and in relational experiences like mentoring, accountability groups, retreats and camps.

***Student Learning Hours:*** Description of student engagement measured in the number of hours typically needed for prescribed intentional learning activities related to a particular course unit. Student Learning Hours (SLH) include attending lectures, seminars or classes, directed reading, independent reading, writing, revising, student presentations, lectures or seminar presentations, or any other activity (such as local church ministry) shown to be directly related to a course unit in a Course of Study program. *Sourcebook* 567.1

***Synchronous***: This term describes courses that have the teacher and student meeting at the same time. This meeting can be face-to-face or online.

***Teaching Staff:*** The academic personnel of an educational institution or educational structure.

***Teaching Style:*** Often there are elements of several styles of teaching used in a course in order to get material across most effectively. The purpose of teaching is learning, and that takes place in the learner. The focus of the teacher must be upon assisting the student to learn.

***Term:*** The period of time when courses meet at an educational institution. There are most frequently three terms to a year of study, but there can be as many as a term each month. Normally there is a break between terms.

***The 4 C’s:*** Four words beginning with the letter “**C**” which provide the categories for the outcomes intended from a ministerial Course of Study: Content, Capacity, Character, and Context.

***Theological College:*** An institution that specializes in the preparation of ministers and deacons. Such institutions usually offer at least diploma level programs.

***Theological Education by Extension (TEE):*** A system of delivering training that relies primarily upon programmed learning with the guidance of a facilitator. Thus far this system has worked best for more basic levels of education.

***Training:*** The provision of instruction for the acquisition of skills essential to the performance of a task or responsibility.

***Tutor:*** A teacher who provides individual instruction in a subject or for a Course of Study.

***University:*** An institution which offers accredited degree level instruction and research in more than one area of study.

***Validation:*** Approval of any regional course of study (curriculum plan) submitted by an educational provider, reviewed recommended for approved by the RCOSAC, further reviewed and endorsed for validation by the ICOSAC, and validated by The General Board and by the Board of General Superintendents. Each validated COS curriculum meets the minimum Student Learning Hours requirement and fulfills content and ministry-engagement criteria for the respective region. Validation periods may vary but do not exceed ten years from the date of the program’s most recent validation. *Sourcebook* 567

***Video Teaching:*** Courses are available on video. This provides quality lecture material from top teachers for viewing by groups or individuals. It is best when accompanied by a workbook and by a facilitator who can assist learners to find answers to their questions.

***Virtual Education*:** Virtual education is the practice of teaching students remotely through courses taught entirely online and where physical distance between the student and instructor and between students is not relevant to the instruction or learning.

**Vocation:** A term similar to “call” but applied specifically to clergy practice and leadership and often identified by specific roles of ministry often known as Assigned Ministry. *Manual* 504-520

***Year:*** The academic year begins with the opening of the institution for admission of learners to start the program of study offered.

## CREDENTIALING TERMS

For your convenience, a listing of various technical terms and codes are listed in the following pages. These terms are provided by the General Secretary’s office.

***Accusation***: A written document signed by at least two members of the Church of the Nazarene accusing a member of the Church of the Nazarene of conduct that, if proven, would cause a member to be subject to discipline under the terms of the *Manual*.

***Active:*** Fulfilling an assigned role.

***Belief:*** A conclusion reached in good faith based upon knowledge and information.

***Charges:*** A written document describing specifically the conduct of a member of the Church of the Nazarene that if proven would be the basis of discipline under the terms of the *Manual*.

***Clergy:*** Elders, deacons, and licensed ministers.

***Good Standing:*** The status of a member of clergy who have no unresolved accusations pending, are not currently under discipline, and have neither surrendered nor resigned their credentials.

***Information:*** Facts learned from others.

***Knowledge:*** The awareness of facts learned by the exercise of one’s own senses.

***Laity:*** Members of the Church of the Nazarene who are not clergy.

***Rehabilitation:*** The process of seeking to bring a minister who has been disciplined or has voluntarily surrendered the rights, privileges, and responsibilities of being a member of the clergy to a place of spiritual, emotional, mental and physical health and to a place of usefulness and constructive activity. Rehabilitation does not necessarily include the restoration of the rights, privileges, and responsibilities of being a member of the clergy.

***Suspension:*** A type of disciplinary action, which temporarily denies a member of the clergy the rights, privileges, and responsibilities of being a member of the clergy.

## CREDENTIALING CODES

***LP: Local (Preacher) Minister.*** A local minister is a lay member of the Church of the Nazarene whom the local church board has licensed for ministry, under the pastor’s direction, and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness. He or she is entering into a process of lifelong learning.

***LM: Licensed Minister.*** A licensed minister is one whose ministerial calling and gifts have been formally recognized by the district assembly through the granting of a ministerial license. The district license authorizes and appoints the minister to a larger sphere of service and to greater rights and responsibilities than those pertaining to a local minister, normally as a step toward ordination as an elder or a deacon.

***DCN: Deacon (Ordained).*** An ordained deacon is a minister called of God to Christian ministry, whose gifts, graces, and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination, and who has been invested to perform certain functions of Christian ministry *Manual* 525.

***E: Elder (Ordained).*** An ordained elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by a vote of a district assembly and the solemn act of ordination.

***ER: Elder (Recognized).*** A recognized elder is an ordained elder from another evangelical denomination who has been recognized by the district assembly and has met the requirements for recognition as set forth in the *Manual* 526.

***NC: No Credential.*** Any person who does not possess one of the above named ministerial credentials recognized by the Church of the Nazarene shall be coded NC, No Credential.

## STATUS CODES

Persons who are involved in the work of the Church of the Nazarene are assigned a code, which indicates their relationship to the district on which they hold membership. The following definitions are extracted from the *Manual* ¶ 530. The codes have been designated by the General Secretary of the Church of the Nazarene and are to be used in reports to the General Secretary and in the listings of ministers in District Journals.

**Assigned Ministry:** The church recognizes the following categories of service in which a district assembly may place an elder, deacon, or as circumstances warrant, a licensed minister: pastor, evangelist, missionary, teacher, administrator, chaplain, and special service. Ministerial training and ordination are normally required, or greatly desired, to fulfill these categories as an “assigned minister.”*Manual* 504 (See “Assigned”, *Manual* 530)

***A: Assigned.*** The status of a member of the clergy who is active in one of the roles listed in paragraphs 505-526. The assigned code may be associated with any credential except NC, No credential.

***U: Unassigned.*** The status of a member of the clergy who is in good standing but not presently active in one of the roles listed in paragraphs *Manual* 505-520.

***F: Filed Credential.*** The status of the credential of a member of the clergy in good standing who, because of inactivity in the ministry, has voluntarily temporarily given up the rights, privileges, and responsibilities of being a member of the clergy by filing his or her credential with the general secretary. A person who files his or her credential remains a member of the clergy and may have the rights, privileges, and responsibilities of being a member of the clergy reinstated by requesting that his or her credential be returned, in accordance with *Manual* 539.10. (531, 531.1). This code may only be associated with a person having a credential of elder, elder recognized, or deacon.

***DIS: Disciplined.*** The status of clergy who have been deprived of the rights, privileges and responsibilities of the clergy by disciplinary action.

***RMV: Removed.*** The status of the credential of clergy whose names have been removed by action of the district assembly from the roll of ministers who have filed, resigned, or surrendered their credential or have had their credential suspended or revoked in accordance with the provision of *Manual* ¶ 538.

***SUR: Surrendered Credential.*** A member of the clergy who, because of misconduct, accusations, confessions, result of action by a board of discipline, or voluntary action for any reason other than inactivity in the ministry has been relieved of the rights, privileges, and responsibilities of being a member of the clergy. The person whose credential is surrendered is a member of the clergy under discipline. The rights, privileges, and responsibilities of being a member of the clergy may be reinstated to this individual upon restoration to good standing and return of credential. The Surrendered credential code may only be associated with a person having a credential of elder, elder recognized, or deacon.

***RET: Returned Credential.*** The reinstatement to the rights, privileges, and responsibilities of being a member of the clergy to one who has filed his or her credential.

***RES: Restored Credential.*** The reinstatement to the rights, privileges, and responsibilities of being a member of the clergy to one whose credential is surrendered or removed.

***RSG: Resigned.*** The status of the credential of a member of the clergy in good standing who, for personal reasons, has decided that he or she no longer wishes to be considered as a minister, and gives up the rights, privileges, and responsibilities of being a member of the clergy to become a layperson on a permanent basis.

A member of the clergy who is not in good standing may also resign his or her credential according to the provisions outlined in paragraph 538. (539.1, 539.5,)

***RA: Retired Assigned.*** The status of a retired member of the clergy who was assigned at the time retirement was requested.

***RU: Retired Unassigned.*** The status of a retired member of the clergy who was not assigned at the time retirement was requested.

***DR: Dropped.*** The dropped code is reserved for designation of a minister who has been removed but does not turn in their credential.

***NR*: Not Renewed**. Used with licensed ministers whose district license has not been renewed.

# APPENDIX I: APRCOSAC Questions to Education Providers to Prepare Reaffirmation Report to ICOSAC

Education Provider \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Program Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**PROGRAM CHANGES:** Please list specific changes made to your curriculum since the original submission. Explain the reasons that led you to make such modifications.

**PROGRAM BALANCE.** Please attach the current program summary and then state below the percentages assigned to each of the following areas:

Content \_\_\_\_\_\_\_\_%   
Competency \_\_\_\_\_\_\_\_%   
Character \_\_\_\_\_\_\_\_%   
Context \_\_\_\_\_\_\_\_%

**CHANGES IN THE SYLLABI PREVIOUSLY SUBMITTED TO APRCOSAC:**

Please list specific changes made to your curriculum since the original submission, and then explain the reasons that led you to make such modifications***.***

As an education provider, do the teachers/facilitators regularly use the syllabi, which accompanied the submission of your Course of Study? Yes\_\_\_\_\_ No \_\_\_\_

Explanation of response: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Do your instructors/facilitators understand the difference between content based vs. Outcomes Based Education (OBE) teaching methodology? Yes\_\_\_\_\_ No \_\_\_\_

If the answer is no, what remedial actions have been/do you intend to take to correct the situation? \_\_\_\_\_\_\_\_\_\_\_\_\_\_*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

What do you observe to be the level of application on the part of your teachers/ facilitators of Outcomes Based Education (OBE)? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**PROVIDER/CHURCH PARTNERSHIP:**

**Curriculum Development:**

A1. What role is the local church/district playing in the ongoing development of the curriculum? Please comment. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A2. Since the implementation of this Course of Study, what means of assessment in the field have been used to gather feedback on the Course of Study? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A3. What changes would the districts and local churches favor in relationship to the educational preparation of ministers? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**B. Student Development:**

B1. What relationship/communication/connection (interaction)/support is in place between the education provider, the districts/churches, and the learner during their educational preparation for ministry? Please specify: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B2. What ministry opportunities are being given for the learner to partner in ministry at the local district level and in a local church (i.e. internship program) to provide experience needed for their development as an efficient and effective minister of the gospel? Please specify: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**SPIRITUAL FORMATION:**

A. Do you as education provider observe that there has been an improvement in the spiritual formation of the ministerial students through this Course of Study? Please specify.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B. Is there a greater understanding on the part of the teachers/facilitators of the importance of enhancing spiritual formation as well as head learning? Please comment. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Other comments and suggestions for APRCOSAC**:

A. Our shared process of how we in Asia-Pacific are preparing our ministers-in-training. \_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B. Information to be shared with the ICOSAC as it relates to our goal to improve ministerial training globally. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

# APPENDIX J: APRCOSAC Questions to District Ministerial Boards to Prepare Reaffirmation Report to ICOSAC

District Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Education Provider: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Program Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1**. PROGRAM CHANGES:**

Please list specific changes recommended by the district in the curriculum. Explain the reasons that led you to make such recommendations. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. **PROVIDER/CHURCH PARTNERSHIP:**

A. **Curriculum Development:**

A1. What role is the local church/district playing in the ongoing development of the curriculum? Please comment.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A2. Since the implementation of this Course of Study, what means of assessment in the local church/district has been used to gather feedback on the Course of Study?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A3. What changes would the local church/district favor in relationship to the educational preparation of ministers?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A4. Is the district keeping track (documentation/portfolio) of the progress of each student in ministerial preparation? Yes \_\_\_ No \_\_\_ Please specify.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B. **Student Development:**

B1. What relationship/communication/connection (interaction)/support is in place between the education provider, the districts/churches, and the learner during their educational preparation for ministry? Please specify:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B2. What ministry opportunities are being given for the learner to partner in ministry at the local district level and in a local church (i.e. internship program) to provide experience needed for their development as an efficient and effective minister of the gospel? Please specify:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

C. **Student Assignment:**

In the final year of the student’s studies, what plans have been made to place the student in a ministry assignment? Please specify.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3**. SPIRITUAL FORMATION:**

A. Have you as a district observed that there has been an improvement in the spiritual

formation of the ministerial student/s through this Course of Study? Please specify. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

B. What is the district doing to expose the student to ministry opportunities during the periods outside of class time to enhance spiritual formation? Please specify.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. Other comments and suggestions for the Asia-Pacific Region Course of Study Advisory Committee (APRCOSAC): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

# APPENDIX K: Reaffirmation Report to ICOSAC

Validation Date: \_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_ Region: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Education Provider \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Program Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**1. Program Balance**

State the percentages assigned to each of the following areas:

Content \_\_\_\_\_\_\_\_%   
Competency \_\_\_\_\_\_\_\_%   
Character \_\_\_\_\_\_\_\_%   
Context \_\_\_\_\_\_\_\_%

(Please see attached Program Summary)

Program Changes: List specific changes made to your curriculum since the original submission.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**2. Outcomes and Assessment**

**Intended Outcomes**

Does each subject, module, or component included in the program have measurable and/or observable outcomes stated for each of the 4 Cs?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_

**Assessment/Outcomes Linkage Documented**

Does APRCOSAC have written documentation that shows the linkage of assessment/activity to Intended Outcomes?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_

**Educational Requirements**

Has APRCOSAC verified this COS fulfills all *Manual* and regional *Sourcebook* requirements necessary for ordination?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_

**3. Provider/Church Partnership**

**The Partnership Plan/Curriculum Development & Revision**

Is there written documentation that shows how the districts and churches are involved as partners with the education provider in the educational preparation of ministers by providing input to the development or revision of the contents in this submission?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_

**Partnership Plan & Implementation/Student Development - Internship**

Is there written documentation that shows how the districts and churches are involved as partners with the education provider in the educational preparation of ministers by providing a place where they can learn the practical aspects of pastoral ministry through internship or supervised ministry in this submission?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_\_

**Partnership Implementation/Communication**

### Is there written documentation describing how the student’s home (sending) district/church and the provider will communicate with one another and with the student during partnership arrangements while they are enrolled in the Course of Study?

### Yes \_\_\_ No \_\_\_\_\_\_

**4. Spiritual Formation**

Is there provision for character formation outside the classroom experience?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_\_

**5. Program Depths and Availability**

**Program Depth**

Does this program require a minimum of three years as a full-time student or its part time equivalent for completion?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_\_

If No, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

• **Program Availability**

Is the program offered in such a manner that it could be completed within six years?

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_\_

If No, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

AREAS FOR IMPROVEMENT: What progress has been made on the areas marked for improvement?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

PROGRAM CHANGES: List specific changes made to your curriculum since the original submission. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**We recommend this program for endorsement by ICOSAC.**

**Yes** \_\_\_\_\_ **No** \_\_\_\_\_\_

Members of APRCOSAC: (Type name and occupation)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Respectfully submitted,

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APRCOSAC Chair APRCOSAC Recording Secretary

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Regional Director REC

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

# APPENDIX L: Guidelines for Preparation and Submission of Courses of Study for Revalidation

#### **DEFINING TERMS OF THE SUBMISSIONS TO APRCOSAC**

***What is a “course-of-study”?*** The collection of courses that lead to the completion of the requirements for a certificate, diploma or degree — in other words, a program.

***Which courses of study must be validated by the APRCOSAC?*** Those which have as their goal to prepare men and women for **ordination** in the Church of the Nazarene.

***Who may submit courses-of-study?*** Courses-of-study for ordained ministry in the Church of the Nazarene may be submitted to the APRCOSAC by a recognized education provider in the Church of the Nazarene.

***What level is required of the courses-of-study?*** They may be any of the four levels: certificate, diploma, bachelors, or masters.

***How is the APRCOSAC composed?***

The committee is made up of the Regional Education Coordinator and Representatives from across the region serve on this committee. The Regional Director is also an ex officio member and may be present for any meeting.

**What is the validation process?**

After the course-of-study has been reviewed by the APRCOSAC it may be recommended for validation to the ICOSAC (International Course-of-Study Advisory Committee), which meets in February. Following acceptance by the ICOSAC the validation of the course-of-study continues to the General Board by way of Global Education and Clergy Development for final approval.

**The Validation Process**

**IBOE**

**APRCOSAC**

**ICOSAC**

**GECD**

RGY SVCS

**GENERAL BOARD**

RAL BOARD

**GLOBAL MISSION**

LD MISSION

**PASTOR**

**DMSB**

**EDUC PROVIDER**

***What are the components of the submission?*** The COSAC REPORT TO ICOSAC form (see Appendix D) was designed by ICOSAC for members of the APRCOSAC to conduct a point-by-point review of each Course of Study. It details the questions APRCOSAC must answer positively prior to submitting a Course of Study to ICOSAC. It is the responsibility of the education provider to provide documents that supply the information that will enable APRCOSAC to answer the questions. The following checklist is to assist education providers in preparation of the Course of Study documents for submission to the APRCOSAC:

CHECKLIST OF COMPONENTS OF THE SUBMISSION

The education provider should submit the following documents to the APRCOSAC:

1. All manuals, guides, and prospectus which describe the institutional context in which the course-of-study (program) functions.

2. Title page.

3. Table of contents

4. A narrative organized to communicate how the education provider has satisfied each of the items on the COSAC REPORT TO ICOSAC form. The narrative should direct APRCOSAC to page numbers of other documentation necessary to answer the questions on the form and to verify that the Course of Study satisfies all of the *Manual* and *Sourcebook* requirements for ordination.

5. Syllabi (in English) for each component of the Course of Study based on the APRCOSAC Syllabus Outline and Explanations. Note: APRCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Asia-Pacific Region for Certificate, Diploma, and Degree Level courses. These may be selected, modified (if necessary) and used by other education providers

6. Photocopies of all the pages of any other guides and manuals, which pertain to, the particular level Course of Study as indicated in number 4 above.

7. The Program Summary, which is a specifically designed spreadsheet (see Appendix D)

***What are the recommendations of APRCOSAC for writing the narrative?*** In order for the narrative portion to include all of the information that is needed to answer the questions to ICOSAC, APRCOSAC encourages education providers to consider the following:

**1. Section One: Educational partnering and process**

Who participated in the writing of the curriculum plan? Please tell us who has been involved in the process of forming the ordination track. APRCOSAC encourages a broad base of participation in determining the courses, spiritual formation activities and internships/practicums. The “broad base” may include district superintendents, local pastors, laymen, current students, field leaders, as well as educators and cross-cultural workers. As much as possible what is to be avoided is a curriculum designed mostly by missionary educators, that day has passed. The new Nazarene paradigm calls for participatory voice in policy formation. The real test of the success of the Course of Study is the local church, not the classroom, so concerns voiced from the local level should be addressed in the curriculum plan. If that has not happened yet, APRCOSAC encourages it to happen now. Then, please report that was involved in the curriculum planning, and how you worked together.

**2. Section Two: The Program in General**

* 1. Focus on the learner: Please describe your learner population:
     1. their academic entry level,
     2. their particular needs for study
     3. the objectives of the program of study
     4. your policy for mature learners
     5. location(s) and/or type in which this program functions (i.e. extension, distance, residential, combination, other)
  2. Please present a simple listing of the courses.
  3. Describe the non-academic regular features of your learning community, like chapel services, prayer meetings, drama club, outreach projects, etc.
  4. The pace of delivering the program. What are the aspects of “time” in the delivery of this program? Examples, one week a month, over 3 years, or 2 semesters per year, over four years, etc.
     1. If it does *not* require a minimum of 3 years as a full-time student to complete, please explain.
     2. If it *cannot* be completed by a full-time student within six years, please explain why not.
     3. Describe how the minimum of 3600 hours of learning engagement is accomplished. List the formal, nonformal, and informal components that engage students in preparation.
  5. Does the academic weight of the components of program seem appropriate to the learner population? Class time? Too much? Too little?
  6. Are the methods of learning and materials used by the learners appropriate to them?

**3. Section Three: Spiritual Formation**

1. Is there provision for character formation outside the classroom experience? (These may be listed in the Program Summary – spreadsheet.)
2. How is the spiritual formation of the instructors as well as their academic preparation taken into consideration?

**4. Section Four:**

Program Balance according to information given in the syllabi and the Program Summary:

1. What is the percentage assigned to each of the following areas?

Content \_\_\_\_\_\_\_\_%

Competency \_\_\_\_\_\_\_\_%

Character \_\_\_\_\_\_\_\_%

Context \_\_\_\_\_\_\_\_%

1. Does each subject, module or component included in the program have measurable and/or observable outcomes stated for each of the 4 C’s?
2. How are your assessment criteria correlated to educational activities or course requirements?

**5. Section Five**: Linkage and / or articulation: what is the relationship of this program to others of the same educational institution? Of the same field? To other institutions on the Asia-Pacific region?

**6. Section Six: Quality Assurance:**

1. Describe how the program of study is reviewed and by whom, for example, external accrediting agencies.
2. Describe how the program is delivered and the qualifications of the teachers.
3. Describe how the impact is measured by the stakeholders.
4. Describe the review processes.

***What should the syllabus look like?***

APRCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Asia-Pacific Region for Certificate, Diploma, and Degree Level courses. These may be selected, modified (if necessary), and used by other education providers. APRCOSAC recommends the following outline be used in preparation of course syllabi.

**1. Identification Items:**

A. PROVIDER: Name of Education Provider. This may be an institution or an extension education system or network that has a Course of Study validated by the ICOSAC.

B. PROGRAM LEVEL: Certificate, Diploma, or Degree

* Certificate. The credential provided for the completion of a class, course or program of study, usually considered non-academic.
* Diploma. The credential issued by an institution to signify completion of a program of study. The term may be used generically for all certificates, diplomas and degrees, but usually *diploma* in the Asia-Pacific Nazarene context indicates a level of study at secondary level, previous to degree level.
* Degree: A credential issued by a post-secondary or university-level education provider certifying that the person to whom the degree is issued has completed the specified academic program.

C. COURSE TITLE: The name of the course should describe the unit with accuracy

D. COURSE NUMBER: The numbering should have a pattern which students and other users can learn. The numbering should be explained in the student handbook and in the narrative.

E. COURSE DESCRIPTION: Three or four lines in length describing the course.

1. **Directional Items: Who are the learners and where do we intend to take them? Defining and describing the beginning and the end product**

“One way that I like to think about the learning-instruction process is to remind myself that we first have educational content and second, a group of students with unique characteristics, learning styles, learning preferences, and cultural expectations. Between these two (content and students) a gap exists, and a teacher must step into the gap and create an environment where the gap is closed by adapting the educational materials to meet the learning needs of the students--help the students successfully interact with the content. Mike Vail

A. COURSE RATIONALE:

The Course Rationale describes the situation at hand of the learners. Then it addresses ***why*** the learners should have the course. The “ability statements” or “ministerial competencies” are the outcomes intended for the end of the whole program. They are a set of phrases, which indicate what the ideal Nazarene minister is, knows, and is able to do within the context in which they are found. These Program Outcomes Statements are ability statements and listed on pages 9-11 of this *Sourcebook*.

B. OUTCOMES: The ILO’s (Intended Learning Outcomes) are organized by the 4C’s.

* These are different from “objectives” as they are written in respect to the learner, i.e. what the learner should learn during the course. Objectives are written from the point of view of the instructor, i.e. what the course or the instructor will achieve. Outcomes need to be written with careful attention to the verbs so that they are achievable and **measurable**. Each outcome should be accounted for, either measured or tested, in an evaluation during or at the end of the course.
* Completing this phrase “At the end of the course, the learner will be able to:” helps us to write in terms of the student.
* If they are organized under the 4 C’s, it makes it very easy to calculate the following item, the “percentage distribution of the 4C’s”.

Example: At the end of this certificate level course, the learner will have the ability

**Content – 5 outcomes**

To identify major themes of the New Testament

To recognize major personalities and events of the New Testament

To quote by heart the selected verses from the Bible

To know the order of the New Testament books

**Competency – 2 outcomes**

To teach a parable or a NT story to children

To make a collection of choruses and hymns with NT story themes

**Character – 2 outcomes**

To read the whole NT and keep track of the pace of the reading

To choose a NT as a theme and goal for 3 months

**Context – 1 outcome**

To present a short drama in a small group acting out a story from the NT in a present-day setting

The distribution of the 4 Cs in this example is 5-2-2-1.

* Ten (10) competency points are to be attributed to each course, each component of the Course of Study. These are also recorded on the Program Summary. In this example, the point values to be entered in the Program Summary spreadsheet will be 5 for content, 2 for competency, 2 for character and 1 for context. Does that seem reasonable from a certificate-level NT survey course? Yes. Although the distribution of the 10 competency points is subjective and not mathematically fine-turned, it should make sense.
* “The purpose of the summary form is not to produce a mathematically exact document. Rather, the purpose is developmental. It helps the program designer see if the program addresses the curricular areas in the ways intended by the General Assembly. It also provides the APRCOSAC with some documentation about the intent of the program and the methods used to fulfill educational preparation of candidates.

“The whole process of completing this type of report requires a great deal of judgment on the part of the designer, and trust between the designer and the APRCOSAC. Assigning the 10 points among the 4-Cs should be based on time and emphasis within the actual learning experience but frankly, someone could misrepresent the program by arbitrarily manipulating the numbers. We do not believe that anyone wants to misrepresent their program. The summary sheet will provide a standardized way of representing what the educational designers intend for candidates to experience.” Mike Vail

C. PERCENTAGE DISTRIBUTION OF THE 4C’S:

* The minimum percentages per area are as follows:

Content 30%

Competency 25%

Character 10%

Context 10%

* The other 25% will reflect the contextualization of the Course of Study and will be distributed over the 4C’s
* The total should add up to 100%.

“The percentages refer most directly to the amount of learning time spent on each of the 4-C's. They are at best an estimate of the emphasis given within each course to each area and that is most objectively represented by time. The time element should also be supported by intended learning outcomes that are stated for each module.

“It may be possible that some modules have 0% in one of the areas, but it would be somewhat unusual. For example, Church History module would help develop a pastor's sense of connection to the broader church (Character/Context--worldview), and an understanding of the historical development of doctrine (Competency--help make doctrine relevant to current culture). These examples may be a little weak, but you may get some ideas about how content courses impact the competency, character and context areas.

“While the curriculum outcomes are well defined, the teacher must have some flexibility in how they help students accomplish the outcomes. Teachers need to understand the outcomes, the content, and various ways to create environments in which students can learn. The measure of quality is how well the students accomplish the intended outcomes.” Mike Vail

**3. Procedural Items:**

**How do we intend to get there? Qualifying and quantifying the means to achieve the ends.**

A. INSTRUCTOR QUALITIES:

Briefly describe what qualities the education provider will be looking for when choosing an instructor for the course.

Examples:

* for a practicum on prayer, the instructor should be a known veteran in prayer who can teach the learner by praying beside him/her; the academic background of the instructor is not relevant.
* a course in church administration would best be taught by someone who is presently or has experience in district leadership.
* for most academic institutions, the rule-of-thumb is that the instructor have a level of education one higher than the learners

B. TEXTBOOK/LEARNING RESOURCES:

What titles of educational resources are available for the reference of the instructor? What educational resources are available to the learners?

C. COURSE CONTENT/OUTLINE:

The length may vary greatly depending on the nature of the course.

D. SUGGESTED EDUCATIONAL ACTIVITIES:

* the kind of activities should correspond to the level of the program and to the age of the students
* suggestions to choose from will help the instructor to be flexible

“If I were teaching a module that is primarily content, I would have a variety of ways that I can approach the subject and reach the intended outcomes. I can have students read texts and write reports or give oral presentations that show mastery of specific content. I might start with several case studies and have students analyze those studies, introducing needed supplemental readings (content) that help students at appropriate times in the analysis process. I might send students to participate in short internships or field experiences with practicing ministers and then have the students analyze and report on those experiences in light of learned classroom content. With all of these approaches, whether academic or highly experiential, the measure of success is whether the students reached the intended outcomes of the module. The quality measure is how well the students mastered the intended outcomes.

“The model for the syllabus may be dictated by the outcomes and the content of the module. Transmission of information within a literate society is most effectively done through reading and listening. If these are done outside of class, the class time can be spent on more interpersonal, relational, exploratory, and synthesizing activities that require the physical presence of a group of learners. Class discussions, small group activities, relation building, application of content and skills all require that the student interact with a group. These activities also build character, give examples of context issues, and hone skills. They also allow the instructor more evaluative insight into how well individuals and groups of students are mastering intended outcomes. We all know students who have mastered the lecture-art of sleeping with their eyes open.” Mike Vail

E. COURSE REQUIREMENTS:

Example:

1. Class attendance and participation. Opportunity for certificate-level students to discuss and make conclusions in the presence of his/her instructor is important.

2. Construction and explanation of models and graphics including maps, drawings, and three-dimensional models to develop visual perception of new structures.

3. Oral test on the elements of the Christian worldview.

4. Explanation of Christian worldview to a new believer or non-believer.

1. One mid-term test over creation and first visual representations.

6. One final exam, including memorization of key Bible verses.

F. COURSE DURATION:

The APRCOSAC would like to know how long it would take to teach the course. The submission may specify seat hours to study hours, or any other measurement well described.

G. COURSE EVALUATION:

Include Evaluation Criteria and Whole Course Evaluation:

* Identify what the learning activities will be and consider and specify the percentage of the final grade attributed to each activity.

Example:

1. Class attendance and participation; 25%

2. Models and graphics 10%

3. Oral test 10%

4. Supervised presentation 10%

1. Mid-term test 15%
2. Final exam 30%

* The evaluation methods should correspond directly to the ILO’s; each ILO should be measured in some way.
* “The evaluation of **content outcomes** is well understood by educators. The tendency is to rely on paper-and-pencil tests but don't just ask "fact questions." Require students to synthesize various facts and apply them in new ways that show a thorough grasp of the content. Evaluating character, competency and context outcomes requires more imagination.

“For **competency [outcomes]** you may wish to design some role-playing scenarios and observe the students as they play out these roles. For pastoral care, one possible scenario might be--a mother and father are in a hospital waiting room where they have just taken their four-year-old daughter who was struck by a car and is currently in a coma. How will you work with the family and answer the question, "Why did God allow this to happen to our daughter?" Let other students play the parents during this scenario. You and the other students should take notes about the effectiveness of the "minister" in dealing with the parents’ pain and not just answering the "question." The debriefing time after you stop the scenario can be very informative.

“Additionally, [to measure **competency outcomes**] the student may accumulate portfolio of ministry tasks they have performed--leading worship, preaching, pastoral visits, teaching discipleship sessions, evangelistic opportunities, etc. Each ministerial task in the portfolio should include a description, dates, names of supervisors, student's evaluation of the task, and a brief note from the supervising minister.

“**Character development** must be evaluated over time. The supervising minister's comments from the portfolio tasks (above) will give hints about the character of the student. Look for evidence in the student's writing of homework assignments and journal entries; interview the student's pastor or members of his or her congregation, if he or she is pastoring now. Have a faculty member or supervisor observe the student as he or she practices ministry.

“A good way to test **context** understanding is to observe students as they participate in ministry activities or interact with people. Do the students properly interpret the context clues that allow for interpersonal communication? Present the students with case studies that require an understanding of culture to properly analyze the case study. Look for current events or news stories and hold classroom discussions about the social, political and religious context that influence the people, situation and observer/reporter of the event. Present the class with real or contrived ministry opportunities (problem-solving) and ask them to formulate plans to solve the ministry challenge that include dealing with the culture and context of the ministry.” Mike Vail

# APPENDIX M: **Changes in COS after ICOSAC Approval**

APRCOSAC recognizes that courses of study are in constant use and, as living documents, may require changes after they have been endorsed by ICOSAC. APRCOSAC offers the following guidelines regarding such issues:

1. **Who keeps track of changes?**

Any changes in courses of study are to be monitored by the Academic Dean or functional equivalent of the education provider.

1. **What is the role of the Academic Dean?**

The Academic Dean is the “custodian” of the courses of study for the education provider. Several activities of this custodial image apply to the care taken of the Course of Study, and include the need to keep it:

clean (simple and clear)

up-to-date (remodeled, painted)

protected (preserved)

defended (sheltered from damage)

maintained (in good repair/well-adjusted)

polished

facilitated (responsible for the setting)

detailed (getting the details right makes it ‘whole’ and more likely to be a correct fit)

1. **What should *not* be changed?**

The program outcomes (the 4C’s) need to remain intact and in balance across each Course of Study.

1. **What kind of changes needs to be submitted to APRCOSAC?**

Changes such as adding/substituting or dropping courses will be considered by the Academic Dean, recommended to the Curriculum or Administrative Committee of the education provider and communicated in writing to the Regional Education Coordinator, the Chair and the Recording Secretary of the APRCOSAC, along with the rationale for the change(s).

1. **What kind of changes in the syllabi are encouraged and allowed?**

APRCOSAC encourages ***improvements in the syllabi*** as they are used repeated times and defines *improvement* in the syllabi in relation to:

* 1. **Learner focus:** i.e. materials, methods or topic choices which have ***greater relevance*** to the student population than previously chosen ones, a closer fit to the context and contextualization;
  2. **Partnership:** closer **relationships** with the educational partners;
  3. **Integration or holism:** improvement in linking theory to practice, particularly linking Bible truth to life, “doing theology” or integrating faith, learning and living.

1. **How long does the approval last?** All courses of study are approved for ten years with a reaffirmation every 5 years through APRCOSAC and ICOSAC. This will include all syllabi that have been updated and/or approved during this five-year period and changes identified in the narrative/rationale.
2. **Who keeps track of the actual competencies for ministry in the lives of the candidates for ordination?** The districts by way of one board or another (District Advisory Board or District Ministerial Studies Board), which reports to the District Assemblies on the progress (or regress) towards ordination and Christlikeness of each candidate. Many practical aspects of this task are well defined in paragraphs of the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development* (See *Manual* 231-231.4).
3. **Who are the educational partners who are frequently mentioned in APRCOSAC documents?** These formal educational partners include the learners themselves, their local churches, their districts, their field and regional leaders, as well as the education providers. Education providers are the humans and structural carriers of the courses of study to the learners, so they include instruction in extension centers, satellite centers, residential institutions and decentralized networks or webs of education.
4. **What happens in the process of ministerial formation of an individual when he/she moves from one education provider to another or from one district to another?** The best piece of advice APRCOSAC currently can give on this logistical dilemma is two-part; 1) that the candidate become aware of the ministerial competencies early on in his/her preparation for ministry by acquiring and studying the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development*, and 2) that the candidate/learner make and maintain a personal ministry file or portfolio.

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# APPENDIX O: **Ministry in the Church of the Nazarene**

***Manual* 521.3. General Curriculum Areas for Ministerial Preparation**. Though curriculum is often thought of only as academic programs and course content the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students’ past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that provide educational foundations for ministry. Cultural differences and a variety of resources will require differing details in curriculum structures. However, all programs providing educational foundations for the ordained ministry that seek approval by Global Education and Clergy Development should give careful attention to content, competency, character, and context. The purpose of a validated Course of Study is to contain courses that include all four elements in varying degrees and that will help ministers fulfill the mission statement of the Church of the Nazarene as agreed upon by the Board of General Superintendents as follows:

The mission of the Church of the Nazarene is “to make Christlike disciples in the nations.”

The primary objective of the Church of the Nazarene is to advance God’s Kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures.

The critical objectives of the Church of the Nazarene are “holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature”. (Foreword, Preamble to the Church Constitution, 19)

A validated Course of Study is described in the following categories:

* Content—Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.
* Competency—Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas, courses providing skills in preaching, pastoral care and counseling, biblical exegesis, worship, effective evangelism, biblical stewardship of life resources, Christian education, and Church administration must be included. Graduation from a validated Course of Study requires the partnering of the education provider and a local church to direct students in ministerial practices and competency development.
* Character—Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the person of the minister, and marriage and family dynamics must be included.
* Context—The minister must understand both the historical and contemporary context and must interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included.

**What is Ministry?**

The Church of the Nazarene believes all believers can be actively involved in God’s ministry through the church to the world. God has given all believers spiritual gifts that enable them to be actively and fruitfully involved in evangelism and ministry. All Christians are called to be involved in God’s ministry to the world through the church. All are not gifted in the same way or for the same kind of ministry activity, but God calls all to serve in His kingdom. **You don’t need special permission or credentials of any type, to use your spiritual gifts to minister through the church to the community.**

The Church grows stronger when you and other believers work together to serve God using your spiritual gifts. First, new believers are added to the congregation. Second, you and the believers around you are strengthened spiritually, becoming more mature in your faith and more like Christ in your attitudes and behavior. God’s purpose of purifying the Church and making it a Holy Temple for Him can only be fulfilled by your active involvement together with others using the gifts of the Spirit.

Lay people normally serve God in submission and accountability to a local congregation, using their gifts under the leadership of a pastor or pastors. Since lay people do most ministries in the church, you do not have to prepare for ordination or get a special license to serve in ministry as a Godly lay person. The Church functions best when all lay people are active in ministry under the leadership of the pastor or pastoral team.

God calls and gifts a few people, through the Holy Spirit, specifically to **lifelong ministry as clergy leaders** for the church. Within the Church of the Nazarene, these clergy leaders are expected to be ordained as an elder or deacon in order to fill a lifetime role. If you are called and gifted to be a lifelong clergy leader in ministry, you have a two-fold obligation to God, the Church, and yourself.

First, you have an obligation to demonstrate that special calling through fruitful action in local ministry. Before you can claim to be called to be a leader in ministry, your first step is to prove yourself to be competent and fruitful in ministry. Talk with your pastor and seek his/her help to become active in a place of ministry. You should submit in humility with a commitment to serve in any role the congregation and pastor give you. Your pastor will help you explore your gifts and abilities, and give you an assignment, which is appropriate to your spiritual development and current skill level. Your assignments will usually be in a ministry role under the care and supervision of one of the existing ministries of the local church in the community.

Second, you have an obligation to prepare yourself to be a leader by getting the tools needed for ministry and learning the skills of leadership in ministry. This means a lifetime commitment to practicing and refining ministry and leadership skills. The Church of the Nazarene expects those who serve as elders to follow a holy and ethical lifestyle. To help us keep those standards and develop skill, we have a Sourcebook for ministerial preparation. People who are called of God and active in local lay ministry can begin to follow the guidelines given in the Sourcebook. A person called to be an ordained clergy must have a minimum of one year as **a local licensed minister** before expecting to move to the next stage of preparation for ordination. You will need the help of your pastor to proceed to the next section of Sourcebook for ministerial preparation.

If your local church is not able to provide you with a ministry opportunity when you approach them in humility, submission and with a commitment to serve in any role they give you, you should contact the District Superintendent of your District for advice on how to proceed.

Here is a brief summary of the licensed roles that the Church of the Nazarene uses. There are two kinds, a Lay minister who serves in a specific ministry role for a year at a time and an Ordained Clergy who serves in various roles for their whole life.

**The Lay minister** - is a Christian who is willing to serve the church and be recognized as a lay minister for a specific ministry for a year at a time. (Manual 503 and following). Because they are serving in a specific ministry, they should study a part of the course in Continuing Lay Training to gain skill for that ministry.

Here is the lay ministry license process.

A pastor sees someone who could serve in a specific way. The pastor recommends that person to the local church board who talks with them carefully to make sure they have a personal experience of salvation, effective involvement in church ministries, and knowledge of the work of the church. When the board is satisfied, it may issue to each lay minister candidate, a certificate signed by the pastor and the secretary of the church board. The pastor might recommend the lay minister each year and the church board may renew that certificate of lay ministry. To qualify for renewal, the lay minister must complete at least two subjects in the lay ministry educational program as outlined by the Continuing Lay Training program available at the local church. The lay minister must report annually to the church board. A lay minister will not be eligible to administer the sacraments of baptism and the Lord's Supper and cannot officiate at marriages.

**The Clergy** - The Church of the Nazarene recognizes two equal but different kinds of Ordained Clergy: deacon and elder.

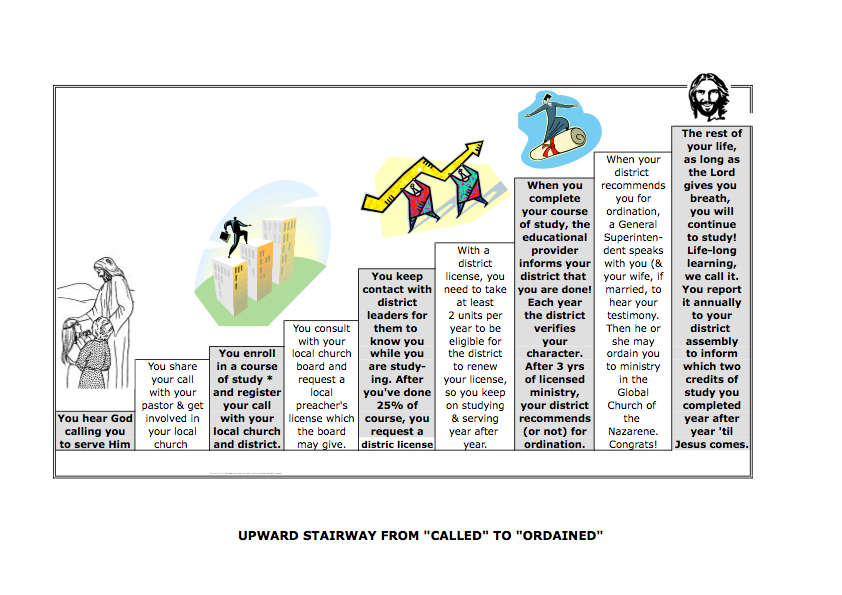
These two kinds of Clergy fill any of these roles.

Administrator - Chaplain - Deaconess - Educator - Evangelist - Minister of Christian Education - Minister of Music - Missionary - Pastor (several types) - Song Evangelist - Special Service

There are three steps in the Ordination process in the Church of the Nazarene. When you receive a local license, you have started down the road to Ordination in the Church of the Nazarene. The steps are Local License, District License, and Ordination. You can stop at any point before ordination and return to being a layperson. Once you are ordained you will be held to a high standard. If you fail, you can be restored through appropriate processes of recovery that will help you spiritually and recover the trust of the church.

1. First step - **Local License**
   1. Local supervision
   2. Not yet clergy
   3. Local ministry (normally through the local church).
   4. Study at least ¼ of a validated Course of Study for ordination before qualifying for a District License.
   5. A validated course is one that has been through the Nazarene process to make sure that a minister who takes it has basic preparation for ordination.
2. Second step - **District License**
   1. District supervision
      1. By the District Studies board for the Course of Study
      2. By the District Credentials board for the person’s character and ministry gifts
      3. Person becomes a member of the Clergy.
   2. Local or District ministry
      1. A called person will constantly engage in ministry.
      2. The district monitors this for 3 years.
   3. The candidate finishes the Course of Study.
      1. The Course of Study can be offered through a validated course of study provided by a Nazarene educational institution.
      2. Students are responsible to make sure they finish the Course of Study in ten years.
3. Third step – **Ordination**
   1. Done by a General Superintendent
   2. It is a lifetime global recognition
   3. It must be maintained by active ministry and reporting.
4. Lifelong Learning
   1. Each year a minister studies an aspect of ministry for at least 20 hours.
      1. Through community research,
      2. Through Nazarene sponsored events / seminars
      3. Through reading books
      4. Other types of improvements.
   2. The minister reports what they learned and the number of hours to their District Assembly each year.
   3. This continues as long as the person is a minister.

## PROCESS OF ORDINATION CHART



# APPENDIX P: Registration of My Call to Ministry

Full Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

City: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Country: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Contact #: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ E-mail: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_I feel called to minister in the following areas:

\_\_\_\_\_ Church Administrator \_\_\_\_\_ Chaplain \_\_\_\_\_ Educator \_\_\_\_\_ Evangelist \_\_\_\_\_ Christian Ed \_\_\_\_\_ Music \_\_\_\_\_ Missionary \_\_\_\_\_ Pastor \_\_\_\_\_ Unsure \_\_\_\_\_ Song Evangelist \_\_\_\_\_ Lay MinisterMy local church is: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

My local pastor's name is:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

My Nazarene District is: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ My Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Pastor's Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Complete the form and print five copies.**

Keep one copy.

Send one copy to each of the following:

Your local pastor,

The District Ministerial Studies Board,

Your District Superintendent, and

The Office of the Asia-Pacific Regional Education Coordinator

# APPENDIX Q: Interview Questions

### DISTRICT MINISTERIAL CREDENTIALS BOARD (DMCB) SAMPLE QUESTIONS FOR MINISTERIAL CANDIDATES

The following questions have been designed to assist members of the District Ministerial Credentials Board in the interview process of ministerial candidates during their preparation for ministry and when they have met the requirements for ordination in the Church of the Nazarene (*Manual* 532.3):

1. Before the applicant enters the room, the DMCB needs to work through the completed application and the questions to be asked in preparation for the interview.
2. Upon the applicant's arrival:
   1. Pray together
   2. Ask the questions
3. Dismiss the applicant as the DMCB discusses questions and answers. Make a decision
4. Invite the applicant back to review the findings and inform the applicant of the decision
5. Ask the applicant if they have any questions/recommendations for the DMCB
6. Pray with applicant
7. Dismiss the applicant

YEAR 1: Key issues to address with new applicant

1. Describe your call to ministry.

2. What is salvation? Share your salvation experience.

3. How many spouses do you have?

4. What is your spouse’s position about your call to ministry? Of your children?

5. What does it mean to be a Nazarene Pastor?

6. Have you been divorced? Explain the reason and situation.

7. Describe your family life.

8. What does it mean to be entirely consecrated?

9. What does entire consecration precede?

10. Define sin.

YEAR 2: Deeper issues to explore with the candidate

1. Explain Entire Sanctification; and share your experience of it.

2. What is the Lord doing in your life right now?

3. How is your relationship with your family and leaders?

4. What are the challenges you've overcome in your church this past year?

5. Talk about your spiritual growth.

6. What is your understanding of the gifts of the Holy Spirit? (Specifically prophesy, divine healing, tongues, etc.)

7. What is the difference between the CotN and other evangelical churches?

8. What is your ambition and/or vision for the growth of the CotN in your country?

9. How many people are you mentoring?

10. How many churches are you involved in starting?

11. How are your studies going?

12. Reposing the questions that had weak responses after the first interview

YEAR 3 onward

1. Re-clarifying issues that seemed problematic the previous two years

2. How can we pray for you?

3. How is your church plant going?

4. Who are you discipling /mentoring?

5. What book are you reading/have you recently read?

OTHER QUESTIONS FOR MINISTERIAL CANDIDATES

1. Are you in complete harmony with the Polity and Government, the General Rules and the Covenant of Christian Conduct of the Church of the Nazarene?
2. Do you look forward to Sunday, or is it a “drag” for you?
3. Do you enjoy reading? What have you been reading recently?
4. Would you explain to us what you believe Entire Sanctification means, and would you please give us some specific scripture references to support your position?
5. How have you managed your personal finances? Are you behind in any of your financial obligations at this time? If so, how much? How much of your debt is credit card debt?
6. What is your spouse’s attitude toward your ministry?
7. Do you have any serious areas of conflict or disagreement with the Church of the Nazarene?
8. Tell us specifically how your church has grown under your leadership?
   1. How many have been born again?
   2. How many have been sanctified?
   3. How many have joined the church by Profession of Faith?
   4. Has your Sunday School increased in both average attendance and enrollment?
9. Do you enjoy preaching, and the rigors and discipline of the ministry, or is it a chore for you?
10. How do you react to criticism?
11. Do you see yourself as a member of a district and denominational “team”? If so, tell us how you feel you fit in the program?
12. Could you do some work in the secular field and still be in the will of God for your life? (I.e., could you do something else besides preaching and still be happy in the will of God?)
13. Have you paid your budgets in full?
14. What is your attitude toward our denominational budgets?
15. Why do you want to be ordained?
16. What do you perceive ordination to represent?
17. The General Assembly has taken a strong stand on the charismatic phenomenon of tongues speaking as the evidence of the infilling of the Holy Spirit or as an ecstatic prayer language. Are you in full agreement with this position?
18. Are there any questions you wish to ask this board?
19. The moral climate of the day, as well as the Scriptures (1 Thess. 4:3-5, *et al*) calls for pure lives above reproach. Is Internet pornography, or any other moral issue (TV, movies, sensual literature) a problem for you?
20. What is your feeling about planting a new church or giving some members from your church as a sponsor for a new church start?
21. Have you ever been convicted of a felony?

### DISTRICT MINISTERIAL CREDENTIALS BOARD (DMCB) SAMPLE QUESTIONS FOR ORDINATION INTERVIEW

1. What does it mean to be an ordained elder in the Church of the Nazarene?
2. Under what circumstances will you surrender your credentials?
3. Share briefly with us an up-to-date account of your relationship with Jesus Christ.
4. Share briefly with us about your call to the ministry.
5. What has been the greatest frustration you have experienced in your ministry?
6. What makes you excited about getting out of bed in the morning and being a pastor or an associate pastor?
7. Tell us about your devotional life and about how you keep your daily meeting with Jesus.
8. How often do you meet with an accountability partner?
9. Tell us about a time during the past two weeks when you have spent quality time with your spouse and your children.
10. Let’s talk about your weekly schedule. (a) What day do you normally take as a day off? (b) When is the normal time each week that you attempt to reserve for sermon preparation?
11. What part of pastoral care (Shepherding the flock of God) do you like most and what part do you like least?
12. What part of church administration do you like the least?
13. Share with us from the Word of God how you would respond to a person who came to you and said, “Can you tell me how to become born again? (saved)
14. Tell us about someone you have been mentoring during this past year.
15. What is your response to someone who says, “I believe the speaking in unknown tongues is the evidence that you have been filled with the Holy Spirit?”
16. What is your feeling about how churches are assessed budgets for World Mission, Pensions, Education, and the District?
17. What books have you been reading during the past six months?
18. Do you enjoy preaching? How would you classify yourself as a preacher?
19. Would you explain to us what you believe about why entire sanctification is needed, how it is provided and what happens to a person who is entirely sanctified? Please give us specific scripture references to support your position.
20. Are you in complete harmony with the polity, the government, the articles of faith, the general rules, and The Covenant of Christian Conduct of the Church of the Nazarene?
21. Who manages the finances in your house? Are you behind in any of your financial obligations at this time? How much of your debt is credit card debt?
22. The moral climate of the day, as well as the Scriptures (I Thess. 4:3-5 et al) call for pure lives above reproach. Is Internet pornography or any other moral issue (TV, movies, sensual literature) a problem for you?
23. What methods of evangelism have you led your church to utilize during the past twelve months?
24. Please tell us what you perceive ordination to represent?
25. Are there any questions you wish to ask this board?

# APPENDIX R: APRCOSAC Report to ICOSAC

Validation Date: \_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_ Region: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Education Provider \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Program Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**1. Program Balance**

State the percentages assigned to each of the following areas:

Content \_\_\_\_\_\_\_%

Competency \_\_\_\_\_\_\_%

Character \_\_\_\_\_\_\_%

Context \_\_\_\_\_\_\_%

(Please see attached Program Summary)

**2. Outcomes and Assessment**

**Intended Outcomes**

Do most subjects, modules or components included in the program have measurable and/or observable outcomes stated for each of the 4 C’s?

Yes \_\_\_\_\_ No \_\_\_\_\_

**Assessment/Outcomes Linkage Documented**

Does COSAC have written documentation that shows the linkage of assessment/ activity to Intended Outcomes?

Yes \_\_\_\_\_ No \_\_\_\_\_

**Educational Requirements**

Has COSAC verified this COS fulfills all current Manual and regional sourcebook requirements necessary for ordination?

Yes \_\_\_\_\_ No \_\_\_\_\_

**3. Provider/Church Partnership**

**The Partnership Plan/Curriculum Development & Revision**

Is there written documentation that shows how the districts and churches are involved as partners with the education provider in the educational preparation of ministers by providing input to the development or revision of the contents in this submission?

Yes \_\_\_\_\_ No \_\_\_\_\_

**The Partnership Plan & Implementation/Student Development - Internship**

Is there written documentation that shows how the districts and churches are involved as partners with the education provider in the educational preparation of ministers by providing a place where they can learn the practical aspects of pastoral ministry through internship or supervised ministry in this submission?

Yes \_\_\_\_\_ No \_\_\_\_\_

**Partnership Implementation/Communication**

Is there written documentation describing how the students’ home (sending) district/church and the provider will communicate with one another and with the student during partnership arrangements while they are enrolled in the Course of Study?

Yes \_\_\_\_\_ No \_\_\_\_\_\_

**4. Spiritual Formation**

**Student**Is there provision for character formation outside the classroom experience (i.e. chapel attendance, small focus groups, mentoring, journaling, portfolio composition, etc.)?

Yes \_\_\_\_\_ No \_\_\_\_\_\_

**Instructor**   
Is there evidence that the spiritual qualities as well as the academic qualifications of the instructors are being considered in order to provide for incarnational supervision or teaching?

Yes \_\_\_\_\_ No \_\_\_\_\_\_

5**. Program Depth, Availability and Articulation**

**Program Depth**

Does this program require a minimum of three years as a full-time student or its part time equivalent for completion?

Yes \_\_\_\_\_ No \_\_\_\_\_

If No, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Program Availability**

Is the program offered in such a manner that it could be completed within six years?

Yes \_\_\_\_\_ No \_\_\_\_\_\_

If No, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Program Articulation**

Is explanation given as to how this program articulates with other programs of the education provider or other education providers of the field or region?

Yes \_\_\_\_\_ No \_\_\_\_\_\_

If No, please explain. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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AREAS FOR IMPROVEMENT: We have identified the following areas for program improvement.

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We recommend this program for endorsement by ICOSAC.

Yes \_\_\_\_\_\_ No \_\_\_\_\_\_

Members of APRCOSAC: (Type name and occupation)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Respectfully submitted this \_\_\_\_\_ day of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APRCOSAC Chair APRCOSAC Secretary

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Regional Director Regional Education Coordinator