



*Asia-Pacific Region  
Sourcebook on Ordination  
& Ministerial Development*

**Church of the Nazarene  
Manual Extension**

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# INTRODUCTION

## **Purpose of the Asia-Pacific Region Sourcebook on Ordination**

This *Regional Sourcebook* is designed to assist educational providers and District Ministerial Studies Boards in setting out the minimal standards for ordination and ongoing education across the Asia-Pacific Region (*Manual 527.1*):

The variety of cultural contexts around the world makes one curriculum unsuited for all global areas. Each region of the world will be responsible for the development of specific curricular requirements for providing the educational foundations for ministry in a way that reflects the resources and the expectations of that global area (*Manual 527.2*).

The Church of the Nazarene on the Asia-Pacific Region recognizes the diversity of worldviews and contexts between and within the fields on the region—and it is the desire of the church to see ministerial training and education contextually appropriate for each individual field/setting. Thus, it is inappropriate to provide one model that would be expected to fit the various cultural contexts on each field. Nevertheless, the Church of the Nazarene on the Asia-Pacific Region also recognizes that there are essential universal expectations of ministers throughout the denomination as defined in Chapter Two.

## **Sourcebook on Ordination & Ministerial Development as a Regional Extension of the Manual**

All courses, academic requirements, and official administrative regulations shall be in a regional *Sourcebook on Ordination* developed by the region/language group in cooperation with Global Clergy Development. The *Sourcebook* shall be in compliance with the *Manual* and with the *International Sourcebook on Developmental Standards for Ordination*, produced by Global Clergy Development with the International Course of Study Advisory Committee (*Manual 527.5*).

## **Relationship to 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 educational providers (*Manual 345.7*). ICOSAC in turn serves as an advocate to the General Church to support activities and needs of the regional COSAC (*Manual 341*).

## **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:

- the requirements for each course of study for theological education are available to all education providers,
- that the individual courses of study offered by each institution meet the requirements of the ICOSAC,
- that any changes to the requirements are effectively communicated to and adopted by each educational provider, and
- 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 the *Manual 345.7*. The principal duties of the APRCOSAC are:

1. Develop a regional *Sourcebook on Ordination* outlining the minimum educational standards for ordination on the region. The regional *Sourcebook on Ordination* must

reflect minimum standards established in the *Manual* and elaborated in the *International Sourcebook on Developmental Standards for Ordination*;

2. Develop validation procedures for the ministerial educational programs of the region, verify that the programs meet the regional COSAC and ICOSAC minimum standards;
3. Collaborate with regional educational providers to interpret standards in ministerial education programs;
4. Review ministerial education program submissions for compliance with regional *Sourcebook and International Sourcebook* standards;
5. Endorse regional ministerial education programs to the International Course of Study Advisory Committee for adoption and approval.

### **Standard for Ministerial Preparation**

This *Asia-Pacific Region Sourcebook on Ordination & 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 Region Sourcebook on Ordination & 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:

- 539: The Call
- 540: Educational Preparation
- 541: District Ministerial Studies Board
- 542: Candidacy for Ordination or Certification
- 543: Lifelong Learning
- 544: Validation Procedures

### **Contextualization of Elements of the *Sourcebook on Ordination & Ministerial Development***

Each of the elements of the *Sourcebook on Ordination & Ministerial Development* has been contextualized for the Asia-Pacific Region. Further cultural adaptations are cared for by the context of the educational provider including Lifelong Learning. That is to say, 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 on Ordination* and curricula are validated through a process involving endorsements by the regional COSAC 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.

## CHAPTER ONE

### 539 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).

#### 539.1 The Church in 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 take up the cross, the means of salvation and transformation, and follow the way of Jesus Christ. We believe God has given spiritual gifts to all believers, which enable them to be involved actively in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the Church.

#### 539.2 The Special Call to Ministry

The Church, however, recognizes that God calls and sends out messengers of the gospel. The Church, illuminated and empowered by the Holy Spirit, recognizes God calls individuals to a lifetime of ministry (*Manual* 500). This call can be to pastor, to take the gospel to another culture (missionary), to evangelize (evangelist), to teach the truth of God (educator), to care for people (compassionate ministries) and a myriad of different purposes and ministries which serve the Church and the world, such as children's, youth and adult ministries.

#### 539.3 Three Types of Ministry

The Church of the Nazarene recognizes three types of ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment (*Manual* 532). An ordained deacon is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (*Manual* 531). A third category is the Certificate of Lay Ministry (*Manual* 503). Persons thus recognized are called to essential roles of ministry on behalf of the local church but do not feel called to the official and public work of the ministry and do not plan to devote full time to the ministry.

#### 539.4 The Church and the Minister's Call

We recognize the universal truth that the call to ministry comes from God rather than the church. Nevertheless the Sourcebook on Ordination needs to make clear the role of the church in stimulating the call among believers and the appropriate validation procedure before, during, and after the formal education of the minister. 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* 502.6).

When the church discovers a divine call, the church should recognize, endorse, and assist the candidate's entry into ministry (*Manual* 500).

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

### 540 EDUCATIONAL PREPARATION

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 is an essential part of spiritual development and character formation. It also makes accessible to the individual the rich resources of the Christian faith, enabling the minister to serve humankind and meet societal needs redemptively.

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

- The individuals themselves,
- Their families,
- Their local church,
- Their district leaders,
- The educational provider they choose,
- 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 however the Lord might direct.

#### 540.1 Desired Goals of Educational Preparation

Education for service will assist the minister in the process of “being,” “knowing,” and “doing”. Educational preparation for ordination enables an ordinand to begin ministry. Lifelong learning is required of every licensed minister (also see *APRSOOND* 543-543.4). The following educational goals are the desired results of the four curricular elements of ministerial preparation.

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 spirituality with an abiding sense of God’s call
- 3 existence as a person in relationship to the community of faith
- 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-Armenian holiness 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** the local congregation as needed and appropriate
- 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

## 540.2 Curricular Elements of Educational Preparation

There are four major elements of the educational preparation of ministers. **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 environment. These four elements must be embodied in each curriculum program leading to ordination.

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 (*Manual* 527.3).

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

**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 distinctive, 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 educational 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 (Manual 527.3).

### 540.3 Program Outcomes Statements

The outcomes statements are suggested by APRCOSAC as wording of an Asia-Pacific contextualization of *Manual 527.3*. The statements are intended to provide a base to assist educational providers and learners to put the outcomes into practical words. An educational provider may desire to write or adopt other statements in order to better fit the population of the learners in their context. The set of statements chosen must take into consideration each and every outcome predicted in the *Manual 527.3*.

#### **CONTENT Outcomes:**

Ability to describe the basic story of the Bible.

Ability to describe the basic content of the Old Testament, identify the principal people and events and their roles in Old Testament history.

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

Ability to demonstrate understanding of the basic principals of biblical interpretation.

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

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

Ability to explain scriptural holiness from the Wesleyan-Armenian holiness perspective.

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

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

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

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

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

Ability to explain the Nazarene position on speaking in tongues.

Ability to understand OT history, and summary of theological themes.

Ability to understand of NT background, literature and redemptive themes.

Ability to identify the literary structure and the main story line of the Old Testament.

Ability to list four major themes that run through the Pentateuch.

Ability to describe the significance of the literary patterns and thematic emphases that appear in Genesis 1 and 2.

Ability to identify the unique features that distinguish Genesis 1 and 2.

Ability to trace the theme of the “promise to Abraham of land and descendants” through the patriarchal narrative.

Ability to appreciate the significance of God’s “reintroduction” of Himself to the people of Israel in the wilderness.

Ability to demonstrate understanding of the sources of theological reflection, its historical development, and its contemporary expressions.

Ability to integrate Scripture, Tradition, Reason and Experience for theological reflection.

Ability to articulate the Nazarene Articles of Faith.

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.

Ability to understand the basic theories in the art of communication, especially that which concerns preaching and teaching.

Ability to find key resources on crucial perspectives and developments in apologetics.

Ability to understand the primary concerns and objections to Christianity from a variety of global cultures, religions and non-theistic positions.

**COMPETENCY Outcomes:**

Ability to communicate effectively in writing with cultural relevance.

Ability to communicate effectively orally with cultural relevance.

Ability to prepare Biblical messages for effective and sound Bible preaching.

Ability to teach the Word of God.

Ability to plan, participate in, and guide others in worship.

Ability to present the Gospel in a clear and Biblical way.

Ability to support and carry out church planting.

Ability to express pastoral care to others including visiting the sick, conducting weddings, funerals, burials, baptisms, and dedications.

Ability to do basic Biblical counseling with wisdom.

Ability to determine directions and personnel for the building up of the Church.

Ability to organize and promote Christian education for all ages.

Ability to be a leader and to encourage other leaders.

Ability to carry out and/or support Christian marriage in all aspects and to counsel others in respect to polygamy.

Ability to administrate finances, to prepare reports and statistics.

Ability to be approved in a supervised ministerial practicum.

Ability to interpret OT & NT passages, and apply to personal and congregational life.

Ability to apply the NT message and the demands of the Gospel to life and ministry.

Ability to articulate and describe various genres found within the Pentateuch.

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

Ability to express humility and interdependence in all of one’s personal relationships

- through openness, righteousness, and honesty.
- Ability to love God with all one's heart, soul, mind, and strength, and to live out the experience of entire sanctification.
- Ability to communicate orally and visually according to the culture.
- Ability to preach Biblical sermon that applies to life.
- Ability to evangelize in public and private.
- Ability to communicate publicly through multiple methods (oral, written, media, etc.) with clarity and creativity for the sake of fostering meaning.
- Ability to write and speak clearly and in a grammatically correct manner in the modes of discourse used in the ministry.
- Ability to speak coherently and cogently in the modes of communication styles for the various ministry contexts.
- Ability to synthesize, analyze, reason logically for discernment, assessment, and problem solving,
- Ability to analyze the validity of arguments and to identify their presuppositions and consequences.
- Ability to think critically and communicate both gently and clearly the critical rationales of the Christian faith in a postmodern, pluralistic and multi-faith world.

**CHARACTER Outcomes:**

- Ability to take responsibility for one's own spiritual growth with the goal of becoming like Christ.
- Ability to find, understand and utilize resources for one's own spiritual growth in prayer, Bible study, and personal devotion.
- Ability to practice personal Christian ethics in faithful stewardship, in personal relationships, and in finances.
- Ability to teach and model sexual purity.
- Ability to demonstrate oneself consistently in public Christian ethics, in decision making, and in conducting oneself as a Christian in a pagan society.
- Ability to give value to the interrelated aspects (ethical, personal, social, and environmental) in the development of persons in any social structure.
- Ability to apply OT insights to one's life and spiritual formation.
- Ability to reflect theologically on life and ministry.
- Ability to express humility and interdependence in all of one's personal relationships.
- Ability to grow spiritually in their understanding of the intellectual aspects of their personal faith.

**CONTEXT Outcomes:**

- Ability to identify and describe the events, personalities, and main themes of national history in the context of world history and Asia-Pacific history.
- Ability to identify in current events some main trends in science, politics, and civil education.
- Ability to apply this current information to the ministries of the Church.
- Basic ability to analyze and describe community and church dynamics.
- Basic ability to identify characteristics of culture.
- Ability to support missionary and trans-cultural principles.
- Ability to distinguish between world views – Local, Biblical, and Western.

Ability to make an integrated presentation of divine creation.

Ability to interpret Christian positions that are relevant from the modern Asia-Pacific context regarding issues like magic, spiritism, demonic possession, ancestral veneration, divine cure, and medicine.

Ability to understand the relevance of OT to contemporary society in Asia – Pacific.

Ability to understand the relevance of Christ's ministry and message for contemporary society in Asia- Pacific.

Ability to explain and effectively use missiological and trans-cultural principles to retain meaning across contexts.

Ability to identify and apply principles of cross-cultural communication.

Ability to move from an intellectual understanding to a personal, transformational encounter with Christ.

#### **540.4 Study Schemes for the Desired Outcomes**

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 whether a student pursues educational preparation via the college and seminary path or the district-directed path.

Any scheme 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 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.

The first stage of the course of study is designated as approximately one fourth of the units of the instructional courses/modules in a validated curriculum *Manual* 530.1.

When members of the Church of the Nazarene acknowledge a call to a lifetime of ministry, they may be licensed as ministers by the district assembly provided they:

1. have held a local minister's license for one full year
2. have completed one-fourth of a validated course of study for ministers, or have passed the Nazarene history and polity courses and five additional courses in a validated course of study for ministers
3. have been recommended for such work by the church board of the local church of which they are members, to which recommendation shall be attached the Application for Minister's License carefully filled in
4. have given evidence of grace, gifts, and usefulness
5. 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
6. have promised to pursue immediately a validated course of study prescribed for licensed ministers and candidates for ordination
7. 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
8. in case of a previous divorce, the recommendation of the District Ministerial Credentials Board along with supporting documents will be given to the Board of General superintendents, which may remove this as a barrier to pursuing a license.

(30.1-30.3, 129.14, 205.6, 529.5)

Successive stages of study build upon this coherent basis with a progressive development of content, competency, character, and context.

### 540.5 Minimal Educational Requirements

The minimum educational requirement for the recommendation of a candidate for ordination is the minimum of three years of full-time ministerial preparation or its part-time equivalent. Each course of study must include an approved component of evaluated internship or supervised ministry. Ministers who have completed the course of study should be able to demonstrate abilities found in *Sourcebook* 540.3. The following grid arranges units according to the minimal percentage of time allocated to each group 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.

#### ***Minimal Educational Requirements***

<b>COURSE OF STUDY</b>	
<b>%</b>	<b>Overall Distribution of Program Outcomes</b>
30	Content
25	Competency
10	Character
10	Context
25	Undesignated—to be assigned as appropriate to the student and the setting

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* 527.3, "**Competency** . . . Graduation from a validated course of study requires the partnering of the educational 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 B. An example of a Program Summary showing proper distribution of the percentages can be found as Appendix C.

## CHAPTER THREE

### 541 DISTRICT MINISTRY BOARDS

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.

#### 541.1 District Ministerial Studies Board

The District Ministerial Studies Board is charged with administration of the educational program for the candidate (*Manual* 229-231.4). In developing districts (Phase 1 and Phase 2), the District Advisory Board (DAB) acts as the DMSB.

The DMSB works in partnership with the educational structures on the region to provide the educational program and guide their candidates in preparation toward ordination. The educational program should reflect the policies and procedures of the educational provider as well as the district.

In developing districts, the District Advisory Board should promote ministerial studies by fulfilling the role of the DMSB as well as to:

- Seek ways to encourage, aid and guide candidates for ministry.
- Guide the candidate towards an appropriate educational program for ordination through extension or residential programs.
- Assist candidates in finding places of ministry.
- Encourage pastors to offer themselves in mentoring or teaching roles for new candidates on the district.
- Report to the District Assembly on the progress of ministerial candidates for ordination.
- Be familiar with the Manual and Regional Sourcebook for Ordination and provides copies for the District Advisory Board members.

In Phase 3 districts, the District Ministerial Studies Board 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 educational institutions or extension programs in their area.
- 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.
- Act in harmony with the responsibilities outlined in the *Manual* (229-231.4)

The Asia-Pacific Region is responsible to outline how these boards and their educational structures work together to provide the educational program for their candidates.

Where the primary provider of education is the DMSB, the responsibilities of this board need to be carefully outlined in harmony with the provisions of the *Manual*. Where regions or districts have chosen an educational structure as primary provider, the relationship of the education provider to the District Advisory Board, the DMSB, and the DMCB needs to be

developed by the region in harmony with the *Manual*.

### **541.2 Assessing Transferring Students**

Ordination by the church is accepted on every region. However, 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 educational provider, will make every effort to assess prior learning and assist candidates in completing the validated course of study in the receiving district. Ultimately, every candidate must meet the regional *Sourcebook* requirements of the ordaining district (See also *APRSOOND* 544.2).

### **541.3 District Ministerial Credentials Board**

The DMCB is charged with examining and evaluating all who apply for licensing and credentialing in the Church of the Nazarene. Before approving ministerial candidates with a district license or recommendation for ordination, the DMCB must meet with the candidate and his or her spouse to investigate the following areas:

- personal experience of salvation and sanctification
- knowledge of the Bible and theology
- acceptance of the doctrines
- polity of the Church of the Nazarene
- gifts and graces
- evidence of ministerial abilities
- intellectual, moral, and spiritual qualifications
- general fitness for ministry
- general rules and the Covenant of Christian Conduct of the Church of the Nazarene.

### **541.4 District Board of Ministry**

The *Manual* of the Church of the Nazarene has made provision for the duties of these two boards (DMCB and DMSB) to be combined into one Board of Ministry (*Manual* 203.17). For developing districts (Phase 1 and Phase 2) where there are not sufficient elders to form a board of ministry, the DAB might 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.



## CHAPTER FOUR

### 542 CANDIDACY FOR ORDINATION OR CERTIFICATION

The Church of the Nazarene recognizes three levels of the ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment. An ordained deacon is a person with a call to a lifetime ministry that does not necessarily include a call to “preach.” A third category is the certified lay minister. People with this designation are called to minister but do not feel called to prepare for ordination. (*Manual 529*)

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 to the District Board of Credentials continues, for it is their responsibility to assure the character qualifications of the candidate for the ministry and to make recommendation 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.

#### 542.1 Local Minister

The first step in the official process leading toward ordination, whether elder or deacon is to secure a local license from the church board where you are a member. The local church board, upon request of the candidate and the recommendation of the pastor, grants this license. The board should evaluate thoughtfully and prayerfully the validity of the professed call of the applicant. Such evaluation should include the candidate’s Christian experience, reputation, conduct, spiritual stability, doctrinal soundness, and the evidence of those gifts and graces that belong to such a high calling (*Manual 529*). The church board should be just as careful not to reject an applicant without sufficient reason. Beginners in the ministry should be nurtured with wise counsel and loving patience.

All candidates who receive a local license should register with the District Board of Ministerial Studies and begin a validated course of study.

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 503.1*)

#### 542.2 Renewal of Local Minister’s License

A local minister’s license may be renewed upon recommendation of the pastor and the local church board and approved by the district superintendent. The local minister is expected to continue preparation for service throughout his or her lifetime, working toward a district license and then ordination as an elder or deacon. If a locally licensed minister is called to serve under a district assignment, he or she is reviewed and may be issued a license by the District Advisory Board upon recommendation of the district superintendent (*Manual 529.2*). A local license cannot be reviewed after two years without written approval from the district superintendent, if the candidate has not completed at least two subjects per year in a validated course of study (*Manual 529.3-4*).

#### 542.3 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. The Bible makes clear that the 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 should be engaged in a validated course of study under the direction of the DMSB. A local minister is subject to the privileges and restrictions of *Manual 529*.

#### **542.4 District Licensed Minister**

To qualify as a district-licensed minister, the candidate must have held a local minister's license for one full year and have completed one-fourth of a validated course of study for ministers. The following four actions must be taken:

1. The candidate must have the local church board's recommendation to the district assembly, the proper recommendation form signed by the pastor, and filed with the district secretary in advance of the district assembly.
2. The candidate must obtain the "Application for District Minister's License" and return the completed application at such time as prescribed.
3. The candidate must provide the DMSB with an up-to-date record of his or her studies. The DMSB may require an interview with the applicant. Exceptions to this requirement on Phase three districts may be made by the DMCB 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.
4. The candidate must appear before the 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.

#### **542.5 Renewal of District License**

The district minister's license is issued for one year. To renew the license, the candidate must reapply. The candidate must not assume the district assembly will renew the license automatically, even if currently serving as an assigned minister. A minister's license may be renewed provided the candidate shall have passed a minimum of two subjects in the prescribed, validated course of study, or shall have presented a satisfactory written explanation to the DMCB (*Manual 530.3*). The DMSB shall inform the DMCB of the academic progress of the candidate (*Manual 231.3*).

#### **542.6 Ordination**

Ordination is the confirmation by the church that the candidate demonstrates the gifts and graces that validate his or her call. Ordination is a privilege and not a right. This means the DMCB is not obligated to recommend ordination upon completion of the validated educational program and the minimal requirement of years of service. Election to ordination as elder or deacon is the prerogative of the District Assembly. Election to the order of elder or deacon is by two-thirds vote.

The district-licensed ministerial candidate for ordination is expected to be thoroughly familiar with all *Manual* stipulations concerning ordination (*Manual 530-533.2*). The candidate for ordination must meet the requirements of the validated educational program, exhibit the appropriate gifts and graces, and be recognized and confirmed by the church.

The DMCB has the responsibility to assess the suitability of the candidate for ministry. The board shall personally and carefully examine the candidate on his or her fitness for ministry, spiritual and moral qualifications, financial integrity, and mental maturity. Only candidates who clearly exhibit these qualifications will be recommended for ordination.

Ordinands must participate in a public ordination service. The elders and deacons will lay

hands on the candidates and the presiding general superintendent or 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 publicly presenting them with a certificate of ordination.

#### **542.7 Recognition of Elder's Orders**

Ordained ministers from other evangelical denominations desiring to transfer their ordination to the Church of the Nazarene must meet the requirements of *Manual* 533, as well as demonstrate appreciation, comprehension, and application of the *Manual*, doctrine of holiness, and the history of the Church of the Nazarene by successfully completing the related portions of a validated course of study.

## CHAPTER FIVE

### 543 LIFELONG LEARNING

#### 543.1 Philosophy of Lifelong Learning

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, which 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 to implement growth in skill and in knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but also it is also foundational to increased personal growth, thus preventing stagnation in the spiritual, mental, and skill development of the individual.

#### 543.2 Purpose of Lifelong Learning

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.

#### 543.3 Responsibility for Lifelong Learning

While ministers have primary responsibility for their own lifelong learning, the church will also provide opportunities for them to fulfill this goal.

A. Minister's Responsibility: The minister's responsibility is best assured by:

- 1 *Self-Evaluation*: Do a self-evaluation to determine abilities and needs. This procedure is based upon careful and prayerful self-examination and can 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 continues. 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 in skill. This is not to be discouraged, but rather is a mark of success in a mentoring relationship. The minister as 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.

#### B. Responsibility of the Church for Lifelong Learning

A minister's lifelong is the responsibility of the local church congregation as well as that of the district, field, and regional leadership. Local churches demonstrate faithful Christian stewardship by assisting their ministers with lifelong learning opportunities by providing funds for books, journals, conferences, and classes. The enriched ministry of their minister will uplift the congregation.

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

### 543.4 Establishing a Lifelong Learning Program

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.

*Manual 527.6* sets a minimum of 20 hours of lifelong learning:

Once a minister has fulfilled the requirements of a validated course of study for ministry, he or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her. A minimum expectation is 20 hours of lifelong learning each year or the equivalent determined by the region/language group and stated in their regional Sourcebook on Ordination.

Credit may be given for classes, workshops, conferences, approved involvement in literature or research (be it individual or group), and other activities deemed relevant by the region, field or district including an approved mentoring program. Auditing subjects offered by educational institutions is a valid means of fulfilling lifelong learning requirements. The district or appropriate regional body must approve individual lifelong learning programs to deem them eligible for credit.

On the Asia-Pacific Region, the criteria for a valid lifelong learning are:

- Subject matter pertinent to the development of the minister(s)
- Minimum number of lifelong learning hours (as indicated above)
- Supporting documentation that describes the learning experience.

It is also important to establish a record-keeping system on each district with the District Ministerial Studies Board or the District Advisory Board. While all ordained ministers are required to report on their lifelong learning in their district assembly report, it is essential that the regional *Sourcebook on Ordination & Ministerial Development* establish a record-keeping system for this work. See Appendix K for the Process of Ordination Chart and Appendix L for the form, Registration of My Call to Ministry.

## CHAPTER SIX

### 544 VALIDATION PROCEDURES

#### 544.1 Validation of a Regional *Sourcebook on Ordination & Ministerial Development*

This *Sourcebook on Ordination & Ministerial Development* for the Asia-Pacific Region was developed by APRCOSAC and submitted to ICOSAC for endorsement as required by *Manual 527.5*. It upholds the minimum standards, purpose, and philosophy as outlined in the *International Sourcebook on Developmental Standards for Ordination*. It will be re-evaluated every four years, and reflects the action of the General Assembly as well as respective cultural and societal changes.

In order to accurately assess whether or not a course of study actually aims for each of the intended outcomes as prescribed in paragraph 540.3 of this *Sourcebook*, APRCOSAC has developed tools to continue the assessment and improvement of the courses of study. These tools are provided for educational providers to use before the review of their submission.

#### 544.2 Validation of Courses of Study

Educational providers within the Asia-Pacific Region desiring approval of their programs should submit their curricula to their Regional COSAC (APRCOSAC) for endorsement. Curriculum submitted must include the descriptions and objectives of each subject and show how content, competency, character, and context are addressed. The submission must include the approved program summary sheet as well as the APRCOSAC Report to ICOSAC form shown in Appendix D.

For complete guidelines on what is required, please see Appendix E.

The APRCOSAC shall then evaluate the program. Submission to ICOSAC will include an extract from the APRCOSAC minutes showing the action in English concerning the submission. If the regional authority and ICOSAC endorses the curriculum, then ICOSAC through Global Clergy Development shall submit the curriculum for validation to the General Board and the Board of General Superintendents.

When a licensed minister satisfactorily completes a validated course of study, the education provider shall issue a certificate of completion to the licensed minister. The licensed minister shall 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 527.1*).

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 527.2*).

Approved courses of study are valid for the region covered by the regional *Sourcebook on Ordination*. *Sourcebooks* from other regions may vary in their contextualized requirements. Care should be taken to ensure that all *Sourcebook* requirements on the receiving district are met when students transfer from an approved course of study in one region to a course of study in another region. Approved courses of study on the region become a part of the *Sourcebook on Ordination* for that region. See the approved courses of study on the Asia-Pacific Region as [Appendix G](#).

#### 544.3 Period of Validation

Initial validation of an approved course of study remains in effect for a period of ten years, subject to mid-term re-evaluation and reaffirmation by APRCOSAC.

Courses of study should be re-evaluated periodically by each educational provider in consultation with the regional education coordinator. Also, when a General Assembly action requires a change in ministerial curriculum, submission of adjustments should be made following each General Assembly and the revision submitted to APRCOSAC and ICOSAC.

#### **544.4 Changes in COS after APRCOSAC/ICOSAC Approval**

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 F for procedures and parameters for possible changes to a course of study after it has been endorsed by ICOSAC.

#### **544.5 Reaffirmation of Courses of Study**

Ministerial education providers who have received endorsement by APRCOSAC and ICOSAC shall apply for mid-term reaffirmation of their curriculum by APRCOSAC approximately five years after they receive the initial approval.

The reaffirmation process is designed to provide a brief review of the existing program, noting any changes, and 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 H. See the Reaffirmation Report to ICOSAC in Appendix I.

APRCOSAC shall review the program. If the curriculum is endorsed, then a report will be made recommending that it be endorsed by ICOSAC.

## **APPENDIX A: DEFINITION OF 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 on Ordination and 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.

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

**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 *Regional Sourcebook on Ordination* 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. The structure for an intensive course will be contained within two weeks meeting several hours per day. Courses may be completed in a relatively short time. 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 Internet, video or correspondence as long as accountability and mentoring are also existent.

**Course of Study:** A program of ministerial preparations and other formative activities, that



leads to ordination. Or, the collection of courses which together lead to the completion of a certificate, a diploma or degree programs.

**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. Credits are defined differently according to the level of each program of study and the country defining the units. One credit is generally defined for degree purposes as 12 hours in class plus 24 hours of homework and passing examinations. Most college/university courses are arranged to have three credits per semester. Most distance education courses are arranged to have one and a half credits per module. It usually takes about 120 credits to graduate from a diploma or degree program, and 30 credits to complete a one-year program. More class time with less homework is normal for diploma level studies and a further increase of class time and lowering of homework is normal for certificate level study. Credit requirements will vary from system to system.

**Curriculum:** A program or plan for learning with all of its components and experiences, both formal and informal. The blueprint for learner teacher interaction by moving through a set of intended outcomes. The organization of the materials, concepts, texts, and subject matter to be used in a program of learning.

**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* 531-531.4).

**Decentralized Education:** A system of education which 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.

**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. The Diploma in Theology at all Nazarene institutions in Asia-Pacific is designed to meet the education requirements for ordination as an elder, and all of the

theological education requirements for a deacon. 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:** The District Board of Ministry oversees the preparation of candidates for ordination. This board assumes the duties of the District Ministerial Credentials Board and the District Ministerial Studies Board (see *Manual* 203.17, 226, 229-231.4).

**District-Licensed Minister:** One 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* 530).

**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* 226-228.10).

**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* 229-231.4).

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

**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* 532).

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

**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.

**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.

**ICOSAC:** The International Course of Study Advisory Committee, which meets annually to validate ministerial courses of study, which have been recommended by the regional COSAC's.

**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.

**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)

**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* 529).

**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:** This refers to the current edition of the Manual of the Church of the Nazarene.

**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.

**Ordination:** The solemn act of confirmation by the elders and deacons of the church, led by a General Superintendent, which sets an individual apart as an elder or deacon to perform various religious rites and ceremonies.

**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 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.

**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.

**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.

**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:** Accreditation or validation is the process of evaluation that concludes with a judgment as to whether an educational institution or a program (course of study) has met a set of pre-determined educational standards or criteria. The key element in this process is externality. Such a process is normally and most effectively carried out by a group of peers empowered to conduct such a review including persons external to the institution and program (course of study).

**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.

**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* 531.

**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* 533.

**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* ¶ 536. 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.

**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 505-526.

**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 538.2. (537, 537.2, 537.8). 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 from the roll of ministers in accordance with the provision of *Manual* ¶ 537.3.

**SUR: Surrendered Credential.** A minister who because of misconduct, accusations, confessions, result of action by a board of discipline, or voluntary action because of the above, or for any reason other than inactivity in the ministry, has turned in his or her 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 537.4. (537.1, 537.8).

**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 B:

### ICOSAC INSTRUCTIONS FOR COMPILING A PROGRAM SUMMARY

#### Instructions for Summary of Course Offerings

##### Heading:

Fill in your World Mission **Region**, the **Program Title** for this submission, and the name of your group as the Education **Provider**.

##### Columns:

**Program Component:** These are significant, identifiable, required components of the program. They may include courses, field experience, internship, accountability groups, etc.

**Description & Outcomes Summary:** Concisely describe each component. Include the intended learner outcomes in the description.

**Weighting (Content/Competency/Character/Context):** 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 p13 or *Manual 527.3* 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.

##### Additional Lines:

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.

##### Program Weighting Summary:

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.



## APPENDIX D:

FIELD:

PROGRAM (EXAMPLE): DIPLOMA IN THEOLOGY

PROVIDER: NTCCA

	Course	Course name	Description and Outcomes Summaries	Credit	Contnt	Comp	Char	Contxt
1	BS 113	Introduction to the Old Testament	A study of the nature, origin, inspiration, development, literary characteristic and ethical content of the Old Testament. The course seeks to show the value of understanding the Old Testament in its historical, geographical, linguistic and literary setting.	3	7.0	1.0	1.0	1.0
2	BS 113	Introduction to the New Testament	A study of the nature, origin, inspiration, development, literary characteristic and ethical content of the New Testament. The course seeks to show the value of understanding the New Testament in its historical, geographical, linguistic and literary setting.	3	6.0	2.0	1.0	1.0
3	BS 153	Biblical Theology	An introduction to the theology of both the Old and New Testaments with the aim of providing tools that will equip students with a life task of discovering the progressive revelation of God. Several themes will be looked at with special attention to fulfilment, redemption, law, covenant, grace, salvation, judgement, church, holiness and the Kingdom of God.	3	6.0	2.0	1.0	1.0
4	BS 273	Interpretation of Scripture	A Study of the methods and tools of Biblical interpretation and their application to various literary types found in Scripture. The student is motivated to be a good student of the Bible.	3	5.0	3.0	1.0	1.0
5	CT 213	Christian Theology I	A study of the doctrine of the Christian faith in their inter-relatedness as integral parts of the whole, examined in the light of their Biblical foundations, historical development, philosophical presupposition and practical applications. Special attention is given to the doctrines of God, Scriptures, Creation, Man, Sin and the Trinity.	3	5.0	1.0	3.0	1.0
6	CT 213	Christian Theology II	A study of the doctrine of the Christian faith in their inter-relatedness as integral parts of the whole, examined in the light of their Biblical foundations, historical development, philosophical presupposition and practical applications. Special attention is given to the person and work of the Holy Spirit and the Christian experience of sanctification.	3	5.0	1.0	3.0	1.0
7	CT 223	Theology and Practice of Missions	The Biblical and theological bases of mission will be studied in depth, and special attention given to the work of the Trinity, the missionary mandate, method, and motive, with an emphasis on the principles of cross-cultural ministry. Contemporary issues concerning the modern mission will be discussed. The response of the Church of the Nazarene to the mission mandate is examined.	3	5.0	2.0	1.0	2.0
8	CT 323	Doctrine of Holiness	A study of the doctrine and lifestyle of Christian holiness as taught in Scripture and developed in Wesleyan theology, with special focus of the Wesleyan distinctive of entire sanctification or Christian perfection.	3	5.0	2.0	2.0	1.0
9	CT 473	Christian Ethics	A study of moral principles and values and the specific moral choices to be made by the individual in his relationship to God and to others. Emphasis is placed upon the issues relevant to the Asia-Pacific context.	3	2.0	2.0	5.0	1.0
10	CH 143	Church History I	A survey of the history of the Christian Church from apostolic times through the 1500s, including the study of individuals, ideas, conflicts and movements shaping to development of Christian doctrine.	3	5.0	3.0	1.0	1.0
11	CH 143	Church History II	A survey of the history of the Christian Church from the 1500s to the present era, including the study of individuals, ideas, conflicts and movements shaping to development of Christian doctrine.	3	5.0	3.0	1.0	1.0
12	CH 463	History & Govnmnt of the CON	An examination of the historical development of the Church of the Nazarene and the church's pattern of organization and administration.	3	2.0	6.0	1.0	1.0
13	PT 153	Spiritual Formation	A study of the spiritual disciplines with emphasis on the development of prayer life, meditation, fasting, Bible study, service and worship	3	1.0	2.0	6.0	1.0
14	PT 163	Introduction to Christian Education	The course is the basic introduction to the field of Christian Education. It has its foundation in two primary areas; Christian theology and education. Therefore, we will be exploring the principles, concepts, philosophy and objectives of Christian education from the perspective of the total work of the local church. The manual guidance for the ministries of Christian education is used. The course analyzes the Sunday School and Christian Service Training approaches and other resources can be used for the development of the congregation.	3	5.0	3.0	1.0	1.0
15	PT 243	Worship and Celebration	A study of Christian Worship including the history of and the elements of worship such as the use of time and seasons, colour art, Scripture and the sacraments.	3	2.0	6.0	1.0	1.0
16	PT 313	Evangelism and Church Growth	A two part course. The practice, policy and methods of church planting and church growth in various settings with special attention to the sociological, anthropological and ethnic influences. The second part of the course will build the bridge between church growth and evangelism and will teach the student personal evangelism techniques and give tools for evangelistic ministry in the local church.	3	1.0	5.0	2.0	2.0
17	PT 323	Pastoral Theology	An overview of the life and work of the pastor. Attention is given to the call, the Biblical and philosophical foundations in the role of shepherding, the <i>Manual</i> and <i>Sourcebook</i> requirements, and principles of counselling in a local church setting.	3	1.0	6.0	2.0	1.0

## APPENDIX D:

	Course	Course name	Description and Outcomes Summaries	Credit	Contnt	Comp	Char	Contxt
18	PT 333	Preaching God's Word	A study of principles and sermon development and delivery. Attention is given to topical, textual and expository sermons, and to planning for the Christian calendar.	3	2.0	5.0	1.0	2.0
19	PT 373	Internship	This is the integration of academic study with practical involvement under adequate supervision. The program continues for four years with increasing involvement of the student in various aspects of the local church. It emphasizes not only the acquisition of skills in the church but also the development of the person of the minister himself.	3	1.0	5.0	3.0	1.0
20	PT 473	Church Administration and Accounting	A study of the goals and methodology of ecclesiastical administration with a special emphasis on the understanding and development of structures, and on the church's interaction with the larger society. The course includes work involving correct accounting procedures including the designing of program related budgets, fund raising and applied disbursements.	3	1.0	5.0	2.0	2.0
21	PT 483	Development of Personal Relationship	A study of the principles involved in the development of healthy relationships, with attention to the factors influencing leadership and management in a church setting. Issues of personal, physical, psychological and community health will also be discussed.	3	2.0	5.0	2.0	1.0
22	BS	Pentateuch	A study of the historical and theological content of the first five books of the Old Testament namely; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Special emphasis will be placed on human origins, the story of the ancestors from Egypt to Canaan; the covenant, law, promise, and the relationship of the Pentateuch to the New Testament.	3	5.0	3.0	1.0	1.0
23	SH 123	English I	A study and application of the English language with emphasis on correct grammar and vocabulary development in writing and speaking skills. Consideration is given to the techniques and skills of writing composition including the writing of theme papers, reports and articles with an emphasis on study and research methods.	3	3.0	5.0	1.0	1.0
24	SH 133	English II	A study of various types of literature including Christian literature. Emphasis will be placed upon written materials and the skills of communication including public speaking, Bible reading, organization, production and presentation of speeches.	3	3.0	5.0	1.0	1.0
25	SH 273	Introduction to Philosophy and Logic	A basic introduction to philosophy, what it is, what role it plays in society and history and theology. Consideration is given to the principles of reasoning, methods of argument and formal and informal fallacies.	3	5.0	2.0	1.0	2.0
26	SH 333	Asia-Pacific Traditional Religions	A survey of traditional Asia-Pacific religions, their beliefs, customs, rituals and practices are critiqued from an evangelical perspective and is combined with an examination of the current issues facing the church in Asia-Pacific today.	3	4.0	1.0	1.0	4.0
27	BS	Life and Teaching of Jesus Christ	A study of the life and teachings of Jesus Christ based on a comparative examination of the four gospels. Attention is given to the particular perspectives and distinctive features of Matthew, Mark, Luke and John.	3	4.0	3.0	2.0	1.0
28	SH	Marriage and Family in the Asia-Pacific Context	A study of the nature of marriage and family, its forms, cultural and religious practices, its functions etc. Special attention will be given to the biblical principles concerning God's design for marriage and family; the basic needs, roles, duties of husband and wife; the place, value, discipline and instruction of children; the spiritual growth and witness of the family to Church and society. Emphasis is placed on principles for maintaining sound marital accord and developing health relations within the home and family.	3	3.0	1.0	4.0	2.0
29	PT	Pastoral Care and Counselling	The study of principles, practices and methods of Pastoral counselling in helping people with spiritual, personal, physical, psychological and emotional problems. Emphasis will be placed on methods of healing, sustaining, guiding and reconciling those who are hurt both at his local church and community.	3	2.0	4.0	2.0	2.0
30	CT	Life, Teachings and Theology of John Wesley	A reflective overview of life, teachings and theology of John Wesley. Special focus is on highlighting the practical theological dynamics of Wesley's life and work and suggesting possible implications for contemporary attempts to recover Wesley's theology as a practical discipline.	3	5.0	1.0	3.0	1.0
31	PT	Integrative Seminar	A one week intensive held at NTCCA campus for all graduating students and its extension program. The course attempts through case studies, theoretical ministry contexts and involvement by learner and teacher to bring an integrative approach to the practice of ministry and the learning that has taken place in the academic environment of NTCCA and its extension programme.	0	2.0	4.0	2.0	2.0
			Programme Summary Weighting TOTAL:	90	109	102	57	42
			ICOSAC PRESCRIBED MINIMUM %:		30	25	10	10
			<b>NTCCA % OF PROGRAM TOTAL:</b>		<b>35.2</b>	<b>32.9</b>	<b>18.4</b>	<b>13.5</b>

## APPENDIX D:

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

Region: \_\_\_\_\_

Educational Provider \_\_\_\_\_

Programme Name: \_\_\_\_\_

### COSAC REPORT TO ICOSAC

#### 1. Program Balance

State the percentages assigned to each of the following areas:

- » Content \_\_\_\_\_%
- » Competency \_\_\_\_\_%
- » Character \_\_\_\_\_%
- » Context \_\_\_\_\_%

(Please see attached Programme 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 educational 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 educational 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 \_\_\_\_\_

APPENDIX D:

4. Spiritual Formation

1. 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 \_\_\_\_\_

2. 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 programme 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. \_\_\_\_\_

• Program Articulation

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

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

AREAS FOR IMPROVEMENT: We have identified the following areas for programme improvement. \_\_\_\_\_

We recommend this program for endorsement by ICOSAC.

» Yes \_\_\_\_\_ No \_\_\_\_\_

Members of APRCOSAC: (Type name and occupation)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

APRCOSAC Chair

\_\_\_\_\_

APRCOSAC Member

\_\_\_\_\_

Regional Director

\_\_\_\_\_

REC

## APPENDIX E:

### GUIDELINES FOR PREPARATION AND SUBMISSION OF COURSES OF STUDY FOR VALIDATION

#### DEFINING TERMS OF THE SUBMISSIONS TO APRCOSAC

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

**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

- District Boards of Ministerial Studies,
- Systems of education by extension, or
- Residential institutions of the Church of the Nazarene in Asia-Pacific.

The body submitting the course-of-study is called the “educational provider”.

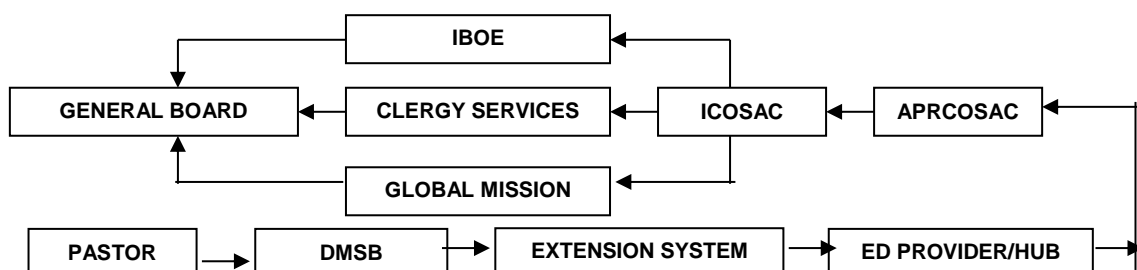
**What level is required of the courses-of-study?** They may be any of the three levels: certificate, diploma or degree.

**How is the APRCOSAC composed?**

Melvin Rigsby (REC)  
David Phillips (FSC)  
Larry West (FSC)  
Roland Hearn (Elder-Australia)  
Priscilla Parrett (President-CM)  
Mark Eugenio (DS-Philippines)  
Kafoa Muaror (FEC-South Pacific)  
Wan Lop (Layman-Thailand)  
Roland Daoust (Layman-Vietnam)

**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 Clergy Services for final approval.

#### The Validation Process



## APPENDIX E:

**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 educational provider to provide documents, which supply the information that will enable APRCOSAC to answer the questions. The following checklist is to assist educational providers in preparation of the course of study documents for submission to the APRCOSAC:

### CHECKLIST OF COMPONENTS OF THE SUBMISSION

The educational 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 educational 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 educational 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 C)

**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 educational 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

A. 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)

B. Please present a simple listing of the courses.

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C. Describe the non-academic regular features of your learning community, like chapel services, prayer meetings, drama club, outreach projects, etc.

D. 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.

E. Does the academic weight of the components of program seem appropriate to the learner population? Class time? Too much? Too little?

F. Are the methods of learning and materials used by the learners appropriate to them?

### 3. Section Three: Spiritual Formation

A. Is there provision for character formation outside the classroom experience? (These may be listed in the Program Summary – spreadsheet.)

B. 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:

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

Content	_____%
Competency	_____%
Character	_____%
Context	_____%

B. Does each subject, module or component included in the program have measurable and/or observable outcomes stated for each of the 4 C's?

C. How are you 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?

### ***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 educational providers. APRCOSAC recommends the following outline be used in preparation of course syllabi.

#### 1. Identification Items:

A. PROVIDER: Name of Educational Provider. This may be an institution, district board of ministerial studies, or an extension education system or network.

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.

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- Degree: A credential issued by a post-secondary or university-level educational 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.
2. **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 10-13 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 C's in this example is 5-2-2-1.



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- 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 sound reasonable from a certificate-level NT survey course? Yes. Although the distribution of the 10 competency points is subjective and not mathematically fine-tuned, 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-C's 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 educational provider will be looking for when choosing an instructor for the course.

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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:

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.
5. One mid-term test over creation and first visual representations.
6. One final exam, including memorization of key Bible verses.

### F. COURSE DURATION:

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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%
5. Mid-term test	15%
6. 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 parent's 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

## **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 educational provider.

### **2. What is the role of the Academic Dean?**

The Academic Dean is the “custodian” of the courses of study for the educational 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)

### **3. What should *not* be changed?**

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

### **4. 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 educational 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).

### **5. 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:

- A. **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;
  - B. **Partnership:** closer **relationships** with the educational partners;
  - C. **Integration or holism:** improvement in linking theory to practice, particularly linking Bible truth to life, “doing theology” or integrating faith, learning and living.
6. **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.

7. **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).

### **8. 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 educational providers. Educational 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 uncentralized networks or webs of education.

### **9. 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.

**APPENDIX G:**  
**EDUCATIONAL PROVIDERS &**  
**APPROVED COURSES OF STUDY**  
**ON THE ASIA-PACIFIC REGION**

<b><i>Educational Provider</i></b>	<b><i>Course of Study</i></b>	<b><i>Date COS Approved by ICOSAC</i></b>	<b><i>Date due to APRCOSAC Reaffirmation</i></b>	<b><i>Date due to APRCOSAC Resubmission</i></b>	<b><i>Comments</i></b>
<b><i>Asia-Pacific Nazarene Theological Seminary</i></b> Ortigas Ave Extension, Kaytikling Rd, Taytay 1920 Rizal, PHILIPPINES	<b><i>Master of Divinity</i></b>	<b><i>October 2005</i></b>			
<b><i>Indonesia Nazarene Theological College</i></b> P.O. Box 7, Yogyakarta 55001, INDONESIA	<b><i>Associate of Arts in Theology</i></b>	<b><i>October 2006</i></b>			
<b><i>Japan Nazarene Theological Seminar</i></b> 4-7-6 Aobadai, Meguroku, Tokyo 153-0042, JAPAN					
<b><i>Korea Nazarene University</i></b> Wolbong Ro 48, Seobuk-gu, Cheona-si, Chungcheongnam 331-718, KOREA					
<b><i>Philippine Nazarene College (formally known as Luzon Nazarene Bible College)</i></b> P.O. Box 14, 2600 Baguio City, PHILIPPINES	<b><i>Christian Leadership Diploma</i></b>	<b><i>October 2005</i></b>			
<b><i>Melanesia Nazarene Bible College</i></b> P.O. Box 376, Mt. Hagen, WHP 281, PAPUA NEW GUINEA	<b><i>Diploma of Ministry</i></b>	<b><i>October 2005</i></b>			

**APPENDIX G:**

<b><i>Educational Provider</i></b>	<b><i>Course of Study</i></b>	<b><i>Date COS Approved by ICOSAC</i></b>	<b><i>Date due to APRCOSAC Reaffirmation</i></b>	<b><i>Date due to APRCOSAC Resubmission</i></b>	<b><i>Comments</i></b>
<p><b><i>Nazarene Theological College</i></b>            40 Woodlands Drive,            Thornlands,            Queensland 4164,            AUSTRALIA</p>	<p><b><i>Bachelor of Ministry</i></b></p> <p><b><i>Advanced Diploma of Ministry</i></b></p> <p><b><i>Christian Ministry Training Award</i></b></p>	<p><b><i>September 2003</i></b></p> <p><b><i>September 2003</i></b></p> <p><b><i>September 2003</i></b></p>			
<p><b><i>South Pacific Nazarene Theological College</i></b>            G.P.O. Box 16973,            Suva,            FIJI ISLANDS</p>	<p><b><i>Diploma of Ministry</i></b></p> <p><b><i>Bachelor of Theology</i></b></p>	<p><b><i>October 2006</i></b></p> <p><b><i>October 2006</i></b></p>			
<p><b><i>Southeast Asia Nazarene Bible College</i></b>            P.O. Box 15,            Mae Taeng,            Chiang Mai 50150            THAILAND</p>	<p><b><i>Diploma in Pastoral Ministries</i></b></p>	<p><b><i>October 2005</i></b></p>			
<p><b><i>Taiwan Nazarene Theological College</i></b>            100 Sheng Ching Road, Kuan Tu Li,            Peitou 112,            TAIWAN            REPUBLIC OF CHINA</p>					
<p><b><i>Visayan Nazarene Bible College</i></b>            P.O. Box 261,            St. Mary's Drive,            Apas            6000 Cebu City,            PHILIPPINES</p>	<p><b><i>Christian Leadership Diploma</i></b></p>	<p><b><i>October 2005</i></b></p>			

**APPENDIX H:**

**APRCOSAC QUESTIONS TO EDUCATIONAL PROVIDERS TO PREPARE  
REAFFIRMATION REPORT TO ICOSAC**

Educational Provider \_\_\_\_\_ Date \_\_\_\_\_

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

1. PROGRAM CHANGES: Please list specific changes made to your curriculum since the original submission. Explain the reasons, which led you to make such modifications.
2. 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 \_\_\_\_\_%

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

- A. Please list specific changes made to your curriculum since the original submission, and then explain the reasons, which led you to make such modifications.
- B. As an educational provider, do the teachers/facilitators regularly use the syllabi, which accompanied the submission of your course of study? Yes \_\_\_\_\_ No \_\_\_\_\_

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

- C. 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? \_\_\_\_\_

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

**4. 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 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? \_\_\_\_\_

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### B. Student Development:

B1. What relationship/communication/connection (interaction)/support is in place between the educational 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: \_\_\_\_\_  
\_\_\_\_\_

### 5. SPIRITUAL FORMATION:

A. Do you as educational 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. \_\_\_\_\_  
\_\_\_\_\_

### 6. Other comments and suggestions for APRCOSAC to:

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

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



*APPENDIX I:*

**APRCOSAC QUESTIONS TO DISTRICT MINISTERIAL BOARDS  
TO PREPARE REAFFIRMATION REPORT TO ICOSAC**

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

Educational Provider: \_\_\_\_\_ Program Name \_\_\_\_\_

**1. PROGRAM CHANGES:**

Please list specific changes recommended by the district in the curriculum. Explain the reasons, which led you to make such recommendations.

---

---

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**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 educational 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

*APPENDIX I:*

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 J:

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

Region: \_\_\_\_\_

Educational Provider \_\_\_\_\_

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

## REAFFIRMATION REPORT TO ICOSAC

### 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 educational 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 educational 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 \_\_\_\_\_

## APPENDIX J:

### 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 K:

### MANUAL

**527.3 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 for providing educational foundations for the ordained ministry that seek approval by Global Clergy Development should give careful attention to content, competency, character, and context. All courses involve all four elements in varying degrees. The purpose of an approved program of study is to contain courses 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 respond to the 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."

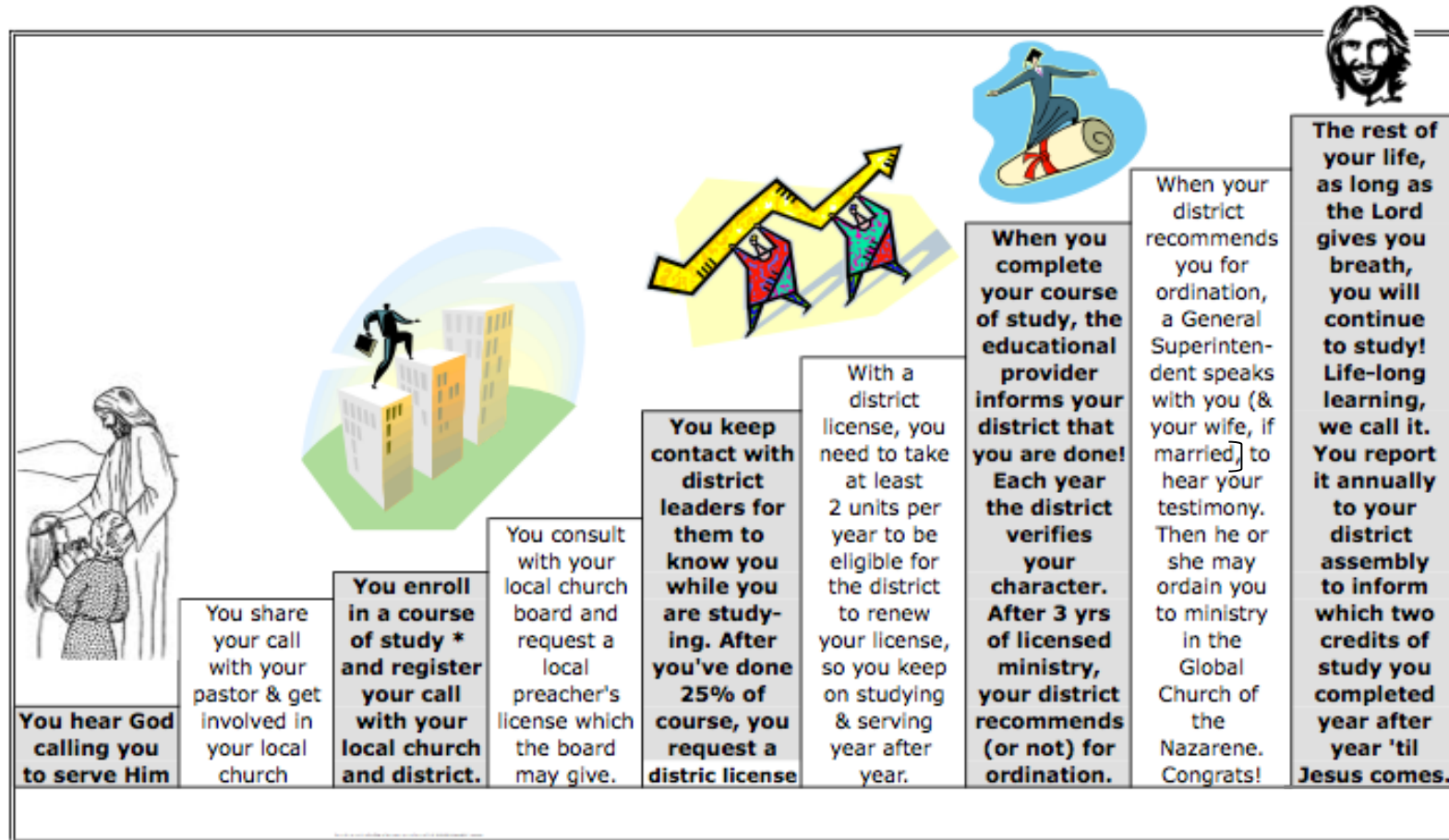
"The critical objectives of the Church of the Nazarene are 'holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their up building in holiness and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature'" (*Manual*, Foreword).

The 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, worship, biblical exegesis, effective evangelism, biblical stewardship of life resources, Christian education, and Church administration must be included. Graduation from the course of study requires the partnering of the educational 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, and 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.

Appendix L:

**PROCESS OF ORDINATION CHART**



**UPWARD STAIRWAY FROM "CALLED" TO "ORDAINED"**

*Appendix M:*

**REGISTRATION  
OF MY CALL TO MINISTRY**

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

Address: \_\_\_\_\_

City: \_\_\_\_\_ Country: \_\_\_\_\_

Contact #: \_\_\_\_\_ E-mail: \_\_\_\_\_

I feel called to minister in the following areas:

<input type="checkbox"/> Church Administrator	<input type="checkbox"/> Chaplain	<input type="checkbox"/> Educator
<input type="checkbox"/> Evangelist	<input type="checkbox"/> Christian Ed	<input type="checkbox"/> Music
<input type="checkbox"/> Missionary	<input type="checkbox"/> Pastor	<input type="checkbox"/> Unsure
<input type="checkbox"/> Song Evangelist	<input type="checkbox"/> Lay Minister	

My 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 N:*

**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 arrival:
  - a. Pray together
  - b. Ask the questions
3. Dismiss applicant as the DMCB discusses questions and answers. Make a decision
4. Invite the applicant back to review 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.



## *Appendix N:*

### 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?

## Appendix N:

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?
  - a. How many have been born again?
  - b. How many have been sanctified?
  - c. How many have joined the church by Profession of Faith?
  - d. 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?

## *Appendix P:*

### **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 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.

## *Appendix P:*

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?