

# Eurasia Regional Sourcebook for Ministerial Development



*Church of the Nazarene*

**EURASIA REGIONAL COURSE OF STUDY ADVISORY COMMITTEE**

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## INTRODUCTION

### 560 PURPOSE OF THE REGIONAL SOURCEBOOK FOR MINISTERIAL DEVELOPMENT

The *Eurasia Regional Sourcebook for Ministerial Development* fully conforms to the *International Sourcebook on Ministerial Development* which represents the global voice of the Church of the Nazarene concerning matters related to the formation of those called to serve the mission of God as members of the clergy. The Church of the Nazarene values the diversity of worldviews and contexts among and within its six global regions and desires ministerial education to be contextually appropriate for each setting. The Church of the Nazarene also recognizes the importance of upholding and perpetuating a high standard for all Nazarene ministers so that the doctrine and practice of ministerial life in every region may be consistent with the holiness message.

This *Eurasia Regional Sourcebook for Ministerial Development* sets the threshold for ordination candidacy and for curricula developed to provide the educational foundations essential to effective, lifelong service by each minister (*Manual* 521.1). It sits alongside five other regional sourcebooks, which together reflect the value and contribution of the diversity that exists within the wider church.

#### 560.1 The Regional Sourcebook as an Extension of the Manual

The *Manual* of the Church of the Nazarene establishes the requirement for each region to prepare a sourcebook that will guide the process of preparing its ministers for effective service, including establishing lifelong learning as a practice of ministry.

This regional sourcebook has been developed in cooperation with Global Clergy Development and complies with the *Manual* and with the *International Sourcebook for Ministerial Development* produced by Global Clergy Development with the International Course of Study Advisory Committee (*Manual* 521.5).

Therefore, paragraph numbers in this sourcebook are numbered sequentially as a continuation of Part VI of the *Manual* (Ministry and Christian Service). Numbering of the paragraphs begins with a number determined by the International Course of Study Advisory Committee that reflects allowance for an appropriate gap to accommodate changes to the *Manual* due to actions of the General Assembly from time to time.

#### 560.2 Content of the Regional Sourcebook

The Eurasia Regional Sourcebook addresses the elements found in the *International Sourcebook on Ministerial Development*. Regional standards established meet or exceed the minimums listed in the International Sourcebook.

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

##### PART ONE

- 561 The Call
- 562 Lifelong Learning: A Ministry Essential
- 563 Educational Foundations for the Practice of Ministry
- 564 Certification, Licensing, and Ordination

565 District Boards of Ministry

## PART TWO

566 The Validation Process

567 Submission Guidelines for Course of Study Curricula

### **Relationship to the General Board and the General Church**

The *International Sourcebook on Ministerial Development* is prepared by the International Course of Study Advisory Committee (ICOSAC). The composition of ICOSAC substantially represents the global church and is appointed by the Board of General Superintendents (*Manual* 342). It is related administratively to the General Board through Global Clergy Development and serves as an advocate to the General Church to support activities and needs of regional COSACs.

### **Validation of Sourcebooks**

This sourcebook is validated through the process described in Chapter 6.

# **PART I:**

## **Calling and Formation**

### **CHAPTER ONE**

#### **561 THE CALL**

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

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

All Christians are called to live each day as followers of Jesus, “to deny themselves and take up their cross” (Luke 9:23) as witnesses to and participants in God’s redeeming work in and for the world. We believe God has given spiritual gifts to all believers that enable them, as a community of believers, to reach the lost and to minister the grace of God to all people. For these reasons, “all Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate avenues of service” (*Manual* 503).

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

##### **561.2 The Call to Ministry as Vocation**

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

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

The Church of the Nazarene recognizes two categories of ministry arising from such calling (*Manual* 503-504.3): the ministry of laypersons and the ministry of the clergy. An individual may, as a result of a process of discernment and with proper

preparation and authorization, engage in ministry as a lay minister. A layperson may fulfil a variety of ministry responsibilities within the bounds of the provisions of the *Manual* (Manual 503.1-6). Further guidelines for the ministry of laypersons are provided in Appendix G. For other women and men, their sense of calling and the process of discernment lead toward service to the church as a member of the clergy, involving them in the processes outlined in Chapter Four.

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

### **561.3 Discernment of Calling**

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

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

Bearing witness to a distinct sense of divine calling involves both the individual and the church in a process that includes discernment, preparation, resourcing, mentoring and accountability. The opportunity to observe fruitfulness in ministry in the local church and growth in competency contributes to the discernment process both for the called person and for the Church (*Manual* 523-523.1).

### **561.4 Essential Partnerships of Clergy Formation**

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

## CHAPTER TWO

### 562 LIFELONG LEARNING: A MINISTRY ESSENTIAL

#### 562.1 Lifelong Learning and Calling

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

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

#### 562.2 Expectations for Participation in Lifelong Learning

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

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

#### 562.3 Lifelong Learning: A Shared Responsibility

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

- 1) *The Minister.* Each minister is responsible to take the initiative to participate in lifelong learning with careful attention to continuing growth across all four areas of development: Content, Competency, Character, and Context (see 563.2).
- 2) *The Local Church.* In the case of ministers serving in local church assignments, the success of the minister's lifelong learning program is likely to be greater with the support of the congregation and church board. Such expressions of



support include encouraging and granting time for lifelong learning and assisting with any expense involved. A local church's consideration of the minister's record of participation in lifelong learning at the time of the pastoral review or when electing a new pastor is also an important responsibility of the local church.

- 3) *The Board of Ministry.* The *Manual* specifies the role of the district's Board of Ministry (*Manual* 205.18) in providing opportunities for lifelong learning and in tracking the engagement of its ministers, assigned and unassigned, in lifelong learning. The Board of Ministry is to assist ministers who need help to establish a consistent program of lifelong learning. (*Manual* 521.6-521.7, 530.18)
- 4) *Education Providers.* Nazarene schools (see 566.4) providing ministerial education are to develop an educational approach that stimulates in students the desire to live as learners and that equips them with tools for ongoing personal development. Additionally, these providers are encouraged to create and offer lifelong learning opportunities to pastors.
- 5) *Denominational Leaders.* Nazarene ministers who are institutional, district, regional, and General church leaders play a key role in fostering participation in lifelong learning by modelling their own faithful participation and by encouraging others to do the same.

#### **562.4 Pathways for Lifelong Learning**

Non-formal education often comprises a large portion of the minister's participation in lifelong learning following completion of a validated Course of Study. Non-formal education includes conferences, webinars, seminars, and more. A listing of various types of non-formal education is provided in Appendix F.

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

#### **562.5 Qualifying Lifelong Learning Events and Activities**

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

Lifelong learning involves participating in opportunities that contribute significantly to develop and increase the abilities and understanding needed for effective ministry. Conferences, district training seminars, continuing education courses from educational institutions or professional groups, webcasts, reading a professional journal, and joining others in reading and discussing a book are examples of activities that qualify as lifelong learning. Such activities qualify whether accessed online or attended in person. On the other hand, the daily practice of ministry (such as pastoral care or sermon preparation), viewing an informative television program or listening to a

presentation at a community gathering normally would not qualify as professional development. (See <https://learning.nazarene.org/faqs>)

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

## **562.6 Reporting Participation in Lifelong Learning**

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

All ministers are to report their qualifying lifelong learning hours annually to their respective districts. Where feasible, ministers may record their participation in lifelong learning using the Lifelong Learning Registry. The Registry is available in a variety of languages and provides a convenient way for ministers to track their participation in lifelong learning. It also provides a way for districts to gauge the involvement of their ministers in lifelong learning. Ministers can access the Church of the Nazarene Lifelong Learning Registry at <http://learning.nazarene.org>.

## CHAPTER THREE

### 563 EDUCATIONAL FOUNDATIONS FOR THE PRACTICE OF MINISTRY

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

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

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

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

#### 563.1 The Formational Goals of Educational Preparation

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

*For the minister "to be", the desired outcomes are expressed in:*

1. loving God with all the heart, soul, mind, and strength and the neighbour as oneself as expressed in Christian holiness
2. spiritual vitality with an abiding sense of God's call
3. healthy and discerning relationship with one's own family, with the community of faith, and with the surrounding community
4. unquestioned integrity and honour
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 histories of the Christian church and her mission through the centuries and across the globe
4. a knowledge of the Wesleyan theological heritage and traditions
5. a knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms, and place of Christian worship in the community of faith
7. an understanding of Christian personal and social ethics
8. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills
9. an understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
10. an awareness of the brokenness of the human condition, both personal and societal
11. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
12. a grasp of the span of human history and culture, particularly of the minister's own context
13. an awareness of cultural trends and influences in contemporary society including religious pluralism, particularly considering the diversity of religious traditions on the Eurasia Region
14. a knowledge of the operation of the polity and practice of the Church of the Nazarene
15. an awareness of the legal and regulatory framework in the society in which the congregation functions

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

1. model a godly life and vital piety
2. think prayerfully about personal, familial and congregational development
3. act with integrity and honor in all relationships
4. respond to others with the love of God
5. lead the people of God in worship, mission and service
6. equip the saints for the work of ministry
7. preach the Word of God with clarity in a culturally appropriate fashion
8. teach by word and example
9. evangelize the lost, feed the flock
10. articulate clearly the mission of the congregation and the Church
11. minister to the brokenness of persons and society
12. communicate the truth in love
13. listen with care and discretion
14. facilitate the ministry of all the people of God at the local level
15. organize and administer the local congregation, ensuring appropriate compliance with regulatory frameworks
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

## 563.2 Curricular Elements of Educational Preparation

In the Church of the Nazarene, the educational preparation of ministers focuses on the four arenas of development described below (see *Manual* 521.3). These serve as primary elements in the design of each Course of Study curriculum. In actual fact, the full curriculum includes the character of the instructors, the relationship of the students and instructors, the environment, and the experiences of the student in life and in ministry.

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

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

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

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

## 563.3 The Course of Study

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

Validated Course of Study curricula may or may not belong to an accredited degree program. A roster of all validated Course of Study curricula and their respective education providers is available at <https://nazarene.org/course-study> or upon request from Global Education and Clergy Development ([gecd@nazarene.org](mailto:gecd@nazarene.org)).

#### **563.4 Minimum Educational Requirements for Licensing and Ordination**

In the Church of the Nazarene, the minimum educational requirement for ordination is three years of full-time ministerial preparation or its part-time equivalent, meeting the required 3600 Student Learning Hours as defined in Chapter Seven (567.1). This minimum requirement reflects the time and rigor necessary to develop the breadth of knowledge and skills required for effective, long-term ministry. Each Course of Study curriculum delivered in accordance with the quality assurance measures upon which it was validated meets this minimum education requirement. (See 566.4, 567.1-3)

Upon completion of a validated Course of Study and fulfilling the required years of holding a license and of assigned ministry, a licensed minister may be considered for ordination upon meeting all other requirements (*Manual* 524.4, 525.3, 526.3).

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

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

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

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

#### **563.6 Regional Utilization of Borderless Clergy Education**

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

The foregoing affirmations indicate

- that the church places value upon the voice of each region in matters related to the preparation of its clergy.

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

### **563.7 Regional Implementation of Borderless Clergy Education**

A validated Course of Study curriculum from another region can effectively resource an individual's educational preparation for ordination. However, care should be taken that the use of this resource does not marginalize, compete with, or circumvent the efforts of a region or district. Guidance is needed, and must involve all of the following in conversation: the student and his or her mentor, the district board of ministry, and the appropriate Eurasia Region education provider (566.4). It may also be helpful to engage with the previous educational provider that is outside the Eurasia Region.

Each of the following should be evaluated in discerning the way forward:

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

to the denomination at all levels. This requires intentional efforts to enlarge the capacities and opportunities for each individual, educationally and otherwise.

On the Eurasia Region, a district Board of Ministry will consult with the student and the district's regional education provider with the aim of reaching a joint determination as to whether a course of study from another region is to be utilized (563.8). Such a decision would be taken only if a course of study option is not available on the Eurasia Region because of issues of language or the availability of a suitable learning mode or platform.

For students who have begun a Course of Study on another region prior to arrival in Eurasia see section 565.3 in Chapter Five.

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

On this matter, the Eurasia Regional Sourcebook on Ministerial Development stands as the final arbiter in matters related to the use of off-region validated Course of Study curricula. All provisions of this Eurasia Regional Sourcebook align with the *International Sourcebook on Ministerial Development*, are endorsed by the ICOSAC, and have received the required approvals (*Manual* 521.5, 522.2). The support and accountability provided by district boards of ministry to students completing a validated Course of Study is vital to clergy education in the Church of the Nazarene and is guided by the regional sourcebook (*Manual* 234.1).

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



## CHAPTER FOUR

### 564 LICENSING AND ORDINATION

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

The individual, in prayerful examination and conversation with fellow believers and pastoral guidance, may determine that pursuing a Local Minister's License is the appropriate path forward. The granting of a Local Minister's License involves the individual in a season of discernment (561.3) as a lay member of the church. This path of preparation qualifies the individual to be considered as a candidate for ordination as described below or to continue ministry as a lay person.

The following paragraphs address the specific pathway towards ordination. For further information about the Ministry of Lay Persons, see Appendix G.

#### 564.1 The Local Minister's License

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

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

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

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

## **564.2 Renewal of the Local Minister's License**

The local church board may renew a local minister's license for a period of one year provided the individual continues to witness to a clear sense of calling, to evidence gifts and abilities for ministry, and to demonstrate continued growth in Christ. The individual must also have completed at least two courses in a validated Course of Study and be recommended for renewal by the pastor (or the district superintendent, if the pastor is not ordained). In the event the local minister has not completed at least 2 courses in a validated Course of Study within the past 24 months, the license may be renewed only with the written approval of the district superintendent. If the local minister serves as pastoral supply, the District Advisory Board may issue or renew a local minister's license upon recommendation of the district superintendent. (*Manual* 523-523.7)

## **564.3 The District Minister's License**

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

- Have a local license for one full year.
- Have completed 25% of the credits of a validated Course of Study for ministers.
- Have the local church board's recommendation signed by the pastor.
- Have submitted an "Application for a District Minister's License" to the district board of ministry.

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

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

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

It is of utmost importance that the district board of ministry is aware of its responsibilities in the granting and renewing of district licenses and others matters related to ministerial credentials. When needed, training will be provided to the board. The RCOSAC shares a sense of responsibility together with other representatives of the region and the field to provide this training.

#### **564.4 Renewal of a District Minister's License**

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

- Hold a current district minister's license.
- Have completed with a passing grade at least two courses in a validated Course of Study in the past year. In the event the minister does not pass a course in a validated Course of Study, renewal shall be contingent upon approval of the district board of ministry and the (*Manual* 524.3)
- Have been recommended for renewal by the local church board upon the nomination of the pastor.
- Have submitted an "Application for a District Minister's License" by the deadline established by the district board of ministry.

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

#### **564.5 Ordination**

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

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

- *Completion of a validated Course of Study.* The board of ministry must verify that the minister has completed a validated Course of Study with a passing mark in all courses for the order of ministry, deacon or elder, for which the candidate seeks ordination. The "certificate of completion" issued by the education provider (*Manual* 521.2) serves as verification. The board of ministry will confirm such verification in its report to the district assembly.
- *Completion of required years of service.* The candidate must have served at least three years as an assigned minister. For those serving part-time as ministers, the required years of service should be proportionately extended.
- *Current status as an assigned minister.* The candidate must currently serve as an assigned minister.

- *A licensed minister for the required length of time.* The candidate must have been a district-licensed minister for no less than three years and be currently recommended for renewal of license.

These are the conditions that must be met before a board of ministry can exercise, at its discretion, the option of considering the minister for possible recommendation for ordination. Any recommendation should be based on careful examination of the candidate as to his or her fitness for ministry including doctrinal clarity, spiritual and moral qualifications, financial integrity, and mental and emotional maturity. Any recommendation must also confirm the following:

- That the candidate attests by “testimony and service” that his or her call to ministry “is primary to all other pursuits” (*Manual* 525.3, 526.3).
- That any disqualification by the district assembly has been removed in writing.
- That the candidate’s marital status does not “render [him or her] ineligible for a district license.” (*Manual* 524.1, 530.19)

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

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

## 564.6 Recognition of credentials from other denominations

Ordained ministers from other evangelical denominations desiring to transfer their ordination to the Church of the Nazarene must first meet the requirements of the *Manual* and this sourcebook. They must demonstrate appreciation, comprehension, and application of the Church of the Nazarene’s doctrines, history, and polity. In most cases, this will require the completion of the related portions of a validated Course of Study.

Credentialed but non-ordained ministers from other evangelical denominations desiring recognition for ministry in the Church of the Nazarene must meet the requirements of the *Manual* and their respective regional sourcebook for local or district-licensed ministers.

## 564.7 Additional Registrations, Certifications, or Commissions

The *Manual* stipulates that licensed ministers or elders serving in the role of ministry of evangelist or song evangelist must be registered, certified, or commissioned by action of the district assembly as outlined in *Manual* 510-510.7, 519-519.1. Specific guidance governing the registration, certification, or commissioning of these individuals can be found in Appendix J of this regional sourcebook.

Regionally required registrations, certifications, or commissions do not exempt any individual from meeting the requirements for ministerial licensing and ordination as described in *Manual* 523-527.2.

## CHAPTER FIVE

### 565 THE DISTRICT BOARD OF MINISTRY

A district assembly may elect the total number necessary to serve on both the District Ministerial Credentials Board and the District Ministerial Studies Board as a District Board of Ministry in order “to facilitate its efforts to prepare candidates for ordination and provide support and clergy development opportunities for its ministers.” (*Manual* 205.18; see also 229-234.1) The district’s board of ministry oversees the progress of ministers as they pass through the formal steps of preparation for ordination. The Board works in conjunction with the education provider, the minister, and the local church to evaluate the ministers’ progress, as well as to advise and guide the ministers through the process and to collaborate with the local church in the oversight of a Lay Ministry Course of Study. For further information about the Lay Ministry Course of Study, see Appendix G.

#### 565.1 Ministerial Studies

The board of ministry will assign a member or other person to supervise, evaluate, and report back the progress of ministers as they complete a validated Course of Study. The result of the evaluation leads to the following:

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

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

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

Coursework completed outside a validated Course of Study may be evaluated for its conformity with the curricular elements found in a validated Course of Study (*Manual* 521.4). It is advisable to make this evaluation in consultation with an education provider

having a Course of Study program currently validated by the Church of the Nazarene. Each evaluation should consist of the following:

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

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

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

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

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

Transfers between districts on the same region while completing a validated Course of Study;

Transfers between districts located on different regions while completing a validated Course of Study.

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

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

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

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

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

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

#### **565.5 Ministerial Credentials**

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

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

The board of ministry is further responsible to address each situation where an individual seeking district licensing has had a divorce in his or her background. Every divorce is considered a barrier to licensing and certainly to ordination. The process of removing this barrier should take place as soon as a person has been granted a local minister's license



or as soon as the situation comes to light thereafter. The process for removing this barrier is indicated in *Manual* 524.1(8).

# **PART II:**

## **The Validation Process**

### **CHAPTER SIX**

#### **566 VALIDATION: ACCOUNTABILITY TO A GLOBAL STANDARD OF MINISTERIAL DEVELOPMENT**

The Church of the Nazarene recognizes that calling to vocational ministry is, first and foremost, an initiative of the Holy Spirit. This initiative engages the Church indispensably with the individual, from discernment of calling, to preparation for ministry, to support and accountability throughout a lifetime of ministry. The engagement of the Church involves establishing avenues and standards of preparation without imposing conditions of calling based on educational background, economic capacity, language, culture, gender, or ethnicity. For this reason, any standard of preparation for ministry must account for these and similar factors in an equitable way. The avenue to accomplish this is through validation, a process that requires the global voice of the church.

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

The validation process in this region begins with the Eurasia Regional Course of Study Advisory Committee (RCOSAC). The RCOSAC is responsible to evaluate and approve each Course of Study curriculum submitted by education providers on the Eurasia region in accordance with the *Eurasia Regional Sourcebook on Ministerial Development*. Approved curricula is then submitted to the International Course of Study Advisory Committee (ICOSAC). The ICOSAC provides opportunity for review by representatives from each region who evaluate each submission and assure its compliance to the global standards of ministerial development articulated in *International Sourcebook on Ministerial Development*. Validation requires endorsement of each Course of Study curriculum by ICOSAC and the subsequent approval of the General Board and Board of General Superintendents.

##### **566.2 The Validation Process for the Eurasia Regional Sourcebook**

In keeping with *Manual* 521.5, this regional sourcebook has been endorsed by ICOSAC and approved by Global Education and Clergy Development, the General Board, and the Board of General Superintendents.

In accordance with requirements of the *International Sourcebook for Ministerial Development*, the Eurasia regional sourcebook is reviewed and updated within one year of each General Assembly to assure its continued compliance with *Manual* provisions. Updates are reviewed by Global Clergy Development, and substantive changes beyond what is required to assure compliance with *Manual* provisions must be endorsed by ICOSAC and receive the required approvals (*Manual* 521.5).

### **566.3 Validation of Course of Study Curricula**

Education providers within the Eurasia region desiring approval for their Course of Study curricula must submit their curricula to the RCOSAC for endorsement. Each Course of Study curriculum is to be submitted in accordance to the submission guidelines described in the following chapter (567-567.6).

Upon favourable review by the RCOSAC, Course of Study curricula shall be evaluated by ICOSAC as described in the following chapter (567.6). Endorsement for validation by ICOSAC shall be reported to the General Board through Global Clergy Development. A Course of Study curricula is validated upon favourable vote of the General Board and the Board of General Superintendents.

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

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

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

In most situations, a Course of Study curriculum belongs to a single education provider. However, ICOSAC endorsement of a Course of Study curriculum for validation can be considered when submitted by a collective of education providers mutually committed to a plan for quality assurance and for meeting the administrative responsibilities for the curriculum. See the following chapter for more information on submission guidelines, quality assurance, and the administrative requirements related to validation.

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

The Church of the Nazarene recognizes that contexts, capacities, and missional needs and strategies vary significantly across the six regions into which the Church of the Nazarene is organized. For these reasons, ICOSAC may endorse a Course of Study curricula for one of three categories of validation:

- a. *Provisional Validation.* In exceptional cases, a Course of Study curriculum may be awarded provisional validation to allow for its continued development simultaneous with its deployment as a program that meets the educational requirements for ordination. Provisional validation shall be for a period of time not to exceed 3 years from the date approved by the General Board. Development shall continue in consultation with an ICOSAC-appointed advisory committee to assure that agreed developmental benchmarks are met within

specified time-frames. A provisional validation may be renewed upon recommendation of the ICOSAC.

- b. *Initial Validation.* Initial validation is a 10-year validation awarded to a Course of Study curriculum that has not been validated previously or to a curriculum that has been substantially revised since its initial validation. In the case of programs first receiving a provisional validation, the 10-year period begins from the date the curriculum's first provisional validation was awarded.
- c. *Revalidation.* Revalidation is a 10-year validation awarded to a Course of Study curriculum previously awarded initial validation, providing the curriculum was reaffirmed at the mid-point of the validation period and that its revisions at the time of revalidation are not so substantial as to constitute it a new curriculum.

The RCOSAC shall determine in consultation with the education provider whether a program is to be submitted to ICOSAC for initial validation or revalidation. The RCOSAC may also ask the ICOSAC to consider endorsement of a given curriculum for provisional validation.

#### **566.6 Reaffirmation of Courses of Study**

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

The reaffirmation process involves a review of the validated curriculum that

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

The reaffirmation process should assist administrators in preparing for the next validation process. The reaffirmation process will include an abbreviated written analysis to be provided to RCOSAC and reported by the RCOSAC to the ICOSAC on the proper form (see Appendix E) along with the minute record of the RCOSAC meeting at which the reaffirmation was granted.

## CHAPTER SEVEN

### 567 SUBMISSION GUIDELINES FOR COURSE OF STUDY CURRICULA

The validation process involves the equitable evaluation of Course of Study curricula submitted to RCOSAC and, upon endorsement by RCOSAC, to ICOSAC. Education providers are to submit curricula in accordance with the submission guidelines below and any additional guidelines required of their RCOSAC.

Each validated COS curriculum represents a minimum of three years of full-time ministerial preparation or its part-time equivalent. This three-year time frame is measured in terms of Student Learning Hours as described in 567.1. Additionally, each validated Course of Study is designed around four curricular elements: content, competency, character, and context (563.2). To be validated, a minimal proportion of time must be allocated to each component, and the proportioning of these elements must be evident in the Course of Study curriculum as a *whole*.

#### 567.1 Student Learning Hours

The Church of the Nazarene recognizes a wide range of factors influence educational programs and opportunities on each region, including government regulations, accreditation requirements, funding (government and private) of expenses for students as well as program expenses for education providers, market pressures, and more.

In the Church of the Nazarene the minimum educational requirement for the recommendation of a candidate for ordination is three years of full-time ministerial preparation or its part-time equivalent. This three-year time frame is measured in terms of Student Learning Hours, and every validated Course of Study curriculum must meet or exceed this standard.

While national standards vary and may exceed these minima, the standard expected by the ICOSAC is that each full-time equivalent year will engage the student in learning for 1200 Student Learning Hours or 3600 Student Learning Hours for the whole Course of Study, with an appropriate variation either for four-year degree programs with a liberal arts component or for intensity within graduate instruction. Student Learning Hours include any activity that is directly related to the particular course unit: attending lectures, seminars or classes, directed reading, independent reading, writing, revising, student presentations, lectures or seminar presentations, or any other activity shown to be directly related to the course unit. Additionally, formational activity required by the curriculum and assessed by the Education Provider (such as participation in a mentoring component, local church formal internship, and so on) should be included in the learning hours total whether or not such formational activity is required for the completion of an accredited degree program.

The Eurasia RCOSAC shall determine how to define this equivalency within the national contexts in which education is offered, and approvals should be given with due regard for the demonstrated fulfilment of that minimum national standard. The following tables suggest equivalencies based upon the standards set by the International Council for Evangelical Theological Education (2019). These equivalencies assist the RCOSAC and

education providers in demonstrating how a curriculum meets or exceeds the Student Learning Hours minimum standard. Variations may be established between the RCOSAC and ICOSAC in advance to guide expectations for curriculum evaluation prior to the education provider's submission. Other variations proposed by the education provider must meet approval by both the RCOSAC or ICOSAC.

### **Credits expressed in Student Learning Hours**

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

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

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

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

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

## **567.2 Representation of Curricular Elements**

The Course of Study is an integrated program in which the four curricular elements (content, competency, character, and context) are represented across the range of course units covering the various areas of study listed. Each submission must provide an analysis of *each course unit* in terms of the degree to which each of the four curricular elements are addressed. The analysis should also represent the degree to which each of the four elements is evident in the curriculum as a whole. One or both of the following methods of representing this analysis may be permitted. However, the common practice in the Eurasia Region is the first method.

### **Method I**

This method regulates the attention given to the four curricular elements across all course units based on a required minimum percentage per element. The percentage of any given element shown in the table below may be adjusted *upwards* utilizing the undesignated percentage balance, subject to the satisfaction of the education provider's RCOSAC prior to review by the ICOSAC. In every case, the total proportional allocations for all Courses of Study should equal one hundred percent.

COURSE OF STUDY Curricular Elements	
<b>30%</b>	<b>CONTENT</b> Biblical Theological Historical Ministerial
<b>25%</b>	<b>COMPETENCY</b> Communication Skills Pastoral Skills Management Skills Analytical Skills Leadership Skills
<b>10%</b>	<b>CHARACTER</b> Ethical, Spiritual, and Personal Growth Incarnational Leadership Commitment to God and Church Passion for the Lost Covenantal Lifestyle
<b>10%</b>	<b>CONTEXT</b> Information, Systems, and Environments of Learning Pluralism (Religious, Historical, and Cultural) Community Interface Social, Ethical, Legal, and Judicial Church and Ministry

**25% UNDESIGNATED** – additional areas of study of ministerial preparation as may be determined by the region, the education provider, and as may be required by accrediting bodies

#### Method II

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

SAMPLE	Character	Competence	Content	Context	Assignments
COURSE A	<i>Significant emphasis</i>	<i>Adequate emphasis</i>	<i>Adequate emphasis</i>	<i>Minimal emphasis</i>	Assign 1 Assign 2
COURSE B	<i>Adequate emphasis</i>	<i>Significant emphasis</i>	<i>Significant emphasis</i>	<i>Adequate emphasis</i>	Assign 1 Assign 2

### 567.3 Quality Assurance

A quality assurance plan must be included with each submission, and each Course of Study curriculum must be delivered in accordance with the quality assurance plan upon which it was validated. The purpose of a quality assurance plan is to ensure the integrity of the educational process for the duration of the validated period (see 563.4). Re-affirmation and/or revalidation of a Course of Study will be contingent upon evidence that the education provider continues to implement the plan and to demonstrate ongoing commitment to quality assurance.

The plan must be actionable, with oversight responsibilities clearly outlined and assigned. Additionally, each quality assurance plan should

- identify mechanisms for collecting and processing student and stakeholder feedback,
- establish standards to sustain quality across all delivery modalities,
- support accountability to recognized accrediting bodies, where applicable, and
- Identify the process for periodic review of its effectiveness.

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

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

- Demonstrates program **breadth** across “the 4 Cs” (Content, Competency, Context, and Character) in accordance with proportions described above and with regional expectations.
- Demonstrates program **depth** by illustrating how the curriculum engages the student in the minimum required Student Learning Hours (567.1).



- c. Demonstrates the program's **formational capacity** (holistic and integrative aspects), including supervised local church ministry experience, mentoring, spiritual formation practices, etc.
- d. Articulates a **defined and sustainable quality assurance plan** (567.3).
- e. Identifies applicable **in-country statutory standards** impacting the program (development, delivery, etc.)

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

The submission must also include a narrative corresponding to each of the categories above along with a summary of the provider's context and supported modes for delivering the Course of Study. Accompanying supporting documentation is to include a representation of the compliance of the curriculum to the allocations of the four curricular elements (567.2) and a syllabus for each course unit. Each syllabus should indicate how the Intended Learning Outcomes developed for the course are delivered and assessed in the course unit and inform the entire curriculum. A checklist of all documents to be submitted is provided in Appendix A.

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

The Eurasia RCOSAC will evaluate Course of Study curriculum submissions thoroughly, including review of course syllabi, assignments, assessments, and other components that contribute substantively to the development of the minister. Approval of a Course of Study curriculum should indicate that the range of Intended Learning Outcomes are delivered and assessed across the entire curriculum. Such approval constitutes recommendation of the curriculum to the ICOSAC for its review and possible endorsement to the General Board and Board of General Superintendents for validation.

Endorsement of a Course of Study curriculum by the RCOSAC is to include an extract from the RCOSAC minutes showing the action concerning the submission along with other documents as specified (see Appendix A). If the RCOSAC and ICOSAC endorse the curriculum, then ICOSAC through Global Clergy Development shall submit the curriculum for validation to the General Board and the Board of General Superintendents.

To assure the credibility of curriculum-related recommendations to the General Board and Board of General Superintendents, ICOSAC applies the following rubric to each Course of Study curriculum submission in determining whether to endorse the curriculum for validation:

- a. **Evidence a transparent and collaborative process** on the RCOSAC level, reflecting the partnership of the local church, districts, and education providers in ministerial preparation.
- b. **Provide specifics regarding quality assurance measures** including the commitments of the education provider (see 566.4) to deliver the program in ways that preserve the content and standards of instruction (including learning hours) upon which the program was evaluated and recommended for validation.

- c. **Provide a process for receiving ongoing feedback** from key partners (local church, district, education provider) to improve the program.
- d. **Exhibit coherence** – i.e. the program “holds together” and the path of progression through the Course of Study curriculum is comprehensible to students, districts boards, and instructors.
- e. **Exhibit consistency with the *International Sourcebook on Ministerial Development*.**
- f. **Be “translatable”** – i.e. while the program may be designed for a particular region, it can be understood, etc. by other regions.
- g. **Exhibit alignment with the approved regional sourcebook.** In this way, ICOSAC confirms the work of the RCOSAC according to the criteria already agreed.



# **APPENDICES**

## **(in process)**

Appendix A: Checklist for Submission of COS Curricula for Validation  
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Appendix D: RCOSAC COS Submission Report to ICOSAC  
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### **APPENDIX A**

#### **Checklist for Submission of Course of Study Curriculum for Validation**

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

- 1) A cover letter providing a brief description of the program/degree submitted for validation or reaffirmation.
- 2) The Application for Program Validation form (Appendix B) or, for reaffirmation of a validated COS curriculum, the Report for Reaffirmation (Appendix E) indicating key information for validation, or reaffirmation. (*Sourcebook* 566.5-566.6)
- 3) A narrative describing:
  - a) your educational provider's context;
  - b) the various modes of delivery;
  - c) specific elements of the criteria below including adequate supervision;
  - d) formational capacity;
  - e) quality assurance plans;
  - f) statutory standards.

Document how the program includes 3600 Student Learning Hour plan for full time study. Note any percentage given to other courses that augment student learning in liberal arts and sciences if part of this plan. (*Sourcebook 567.1*)

When submitting reaffirmation, or a continuing validation of a pre-existing program after the initial validation, please include a description how the program has changed since initial submission. (*Sourcebook 566.5*)

The educational provider's academic leader should sign the letter and include contact information. (*Sourcebook 567.4, 567.5*)

- 4) A completed Evaluation Worksheet (Appendix C) in a Word Document demonstrating:
  - a) The breadth of the program including all coursework pertaining to the submission (required and elective courses) and each course relationship to the 4-C curriculum through course's objectives and/or intended learning outcomes, assignments, and assessments. (*Sourcebook 567.2*)
  - b) The depth of the program by listing degree hours, or learning hours, pertaining to each class and collectively to the program/degree. (*Sourcebook 567.1*)
- 5) ICOSAC Program Summary Form (Excel File) showing the numeric weighting of the 4-Cs in the program (Appendix D). Include specific regional intended learning outcomes corresponding to each of the 4-C classifications, or degree of emphasis. (*Sourcebook 567.2*)
- 6) A syllabus for each course unit, ordered by the course title and number, showing appropriate objectives, assignments, and assessments in each class. Each syllabus should indicate how the course addresses the RCOSAC outcomes or ability statements through the unit's own goals or outcomes (if different), assigned learning activities, and assessments of the goals/outcomes in the course unit. Include all courses that comprise the entire curriculum. (*Sourcebook 567.5*)
- 7) Supporting documentation including a catalogue, or other official documentation, which demonstrates adequate supervision of the program including:
  - a) Quality assurance plan including standards, collection of data or artefacts, assessment, and reporting/accountability. Include a schedule for regular implementation. (*Sourcebook 567.30*)
  - b) Degree audit sheet or similar documentation and a narrative describing how the education provider uses the document to supervise student learning. (*Sourcebook 567.4*)
  - c) Specific formational components in the program including spiritual formation and ministerial supervision. (*Sourcebook 567.4*)
  - d) Specific national or regional standards that govern the educational provider. Indicate pages if referenced in the catalogue. (*Sourcebook 567.4*)
  - e) Narrative of your partnership with Districts and Local Congregations including feedback into program. (*Sourcebook 567.6*)

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

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

Item	Description	✓
Application Cover Letter	Narrative signed by education provider's academic leader, including contact information	
Application Form (Appendix B or E)	Complete all elements with signature	
Narrative of Submission	Note program changes if not an initial validation, including specific information about how the program meets the required 3600 student learning hours	
COS Curriculum Worksheet (Appendix C)	Word Document to fill in or replicate in same format	
ICOSAC Program Summary (Appendix D)	Use ICOSAC form to indicate weighting or degree of emphasis across the 4 Cs	
Support Documentation	Identify each document in relation to the following:	
	<ul style="list-style-type: none"> <li>Quality Assurance Plan</li> </ul>	
	<ul style="list-style-type: none"> <li>Degree Audit</li> </ul>	
	<ul style="list-style-type: none"> <li>Formational Components</li> </ul>	
	<ul style="list-style-type: none"> <li>National or Regional Standards</li> </ul>	
	<ul style="list-style-type: none"> <li>Partnerships with Churches and Districts</li> </ul>	
Supplemental Documentation	Additional information that may help the RCOSAC or ICOSAC in review	

## **APPENDIX B**

### **Application for Program Validation to RCOSAC/ICOSAC**

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

- **Program Depth**

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

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

- **Program Availability**

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

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

- **Program Quality Assurance**

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

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

#### **2. RCOSAC Outcomes or Ability Statements linked to Assignments and Assessment**

- **Intended Outcomes or Ability Statements**

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

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

- **Outcome to Assignment to Assessment Links Documented**

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

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

Please see attached RCOSAC Worksheet (Appendix C)

### 3. Program Balance

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

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

Please see attached ICOSAC Program Summary Form (Appendix D)

### 4. Holistic Formation

- *Class Formation*

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

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

- *Experiential Formation*

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

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

### 5. Provider/Church Partnership

- **The Partnership Plan**

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

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

- **Partnership Implementation**

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

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

If No to any category, please explain.

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We hereby request reaffirmation of the above-named program.

Respectfully submitted,

RCOSAC Approval following review

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Applicant's Name

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Reviewer Name(s)

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Education Provider Title

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RCOSAC Affiliation

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Institution

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REC Endorsement Signature

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Date Submitted

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Date Reviewed

**APPENDIX C**  
**Course of Study Program Validation Submission Worksheet**

This appendix is still being developed by the RCOSAC

## APPENDIX D

### ICOSAC Course of Study Program Summary Form

An Excel File containing the Method I template below without courses listed is available to the education provider through Global Clergy Development. Method II provides a short example based on the same courses using a different assessment process.

#### Method I

Educational providers will provide program course names and descriptions, identify the outcomes or abilities each course addresses, and indicate (using a scale of 1-10) how each course emphasizes one or more of the 4-C categories. The total for each course must include a distribution that totals to the number 10, to assure correct percentages (567.2). This form follows and correlates with the COS Program Worksheet (see Appendix C). The COS Program Worksheet should be completed first since it serves to document the information provided in the ICOSAC Summary Form. Please note: Educational Providers may abbreviate course descriptions in the Program Summary so long as the description captures the major elements of each course. However, course titles and numbers used in the Program Summary must match those used in the COS Program Worksheet. For accredited programs, the number of credits or degree hours for each course should be noted to assist in evaluating the student learning hours involved (567.1).

Region:		Educational Provider:				
Program Title:		4-C Distribution				
Program Course and (degree hours)	Description & Outcomes Summary		Content	Competency	Character	Context
BIBL1100. Introduction to Biblical Studies (3)	An introduction to the serious study of the Bible in its historical, cultural, and literary context. Students are introduced to the practice of biblical exegesis.		7	1	1	1

PHIL2020. Ethics (3)	This course is an inquiry into the nature of morality as it applies to a variety of personal and social issues.		1	3	5	1
THEO2100. Introduction to Christian Theology (3)	A study of the essential doctrines of the Christian faith in systematic form.		7	1	1	1
THEO3640. Exploring Eastern Religious Traditions (3)	A historical and theological exploration of the dominant Eastern Religions.		1	1	1	7
BIBL4420. Hebrew Prophets: Isaiah (OT Exegesis example) (3)	An exegetical study of the prophets of the Old Testament.		6	2	1	1
BIBL4330. Pauline Epistles (NT Exegesis Example) (3)	An in-depth study of selected letters of Paul with the historical background provided by Acts.		5	2	1	2
HEBR2110 Biblical Hebrew I (Year of Biblical Language) (6)	A study of the basic elements of Biblical Hebrew.		6	2	1	1
HEBR2210 Biblical Hebrew II	A study of the advanced elements of Biblical Hebrew.		6	2	1	1
CHIS3610. History of the Christian Tradition / Christ, Councils, and Creeds (3)	A study of the historical development of Christianity from 150 C.E. to the middle ages.		5	1	1	3
CHIS3410. History and Manual, Church of the Nazarene (3)	A study of the historical backgrounds and <i>Manual</i> of the Church of the Nazarene.		5	1	1	3
PHIL3080. Critical Reasoning (3)	An Introduction to the science of logic and reasoning, including both deductive and inductive reasoning processes.		4	4	1	1
PHIL3010 Ancient and Medieval Phil OR PHIL4520 Experiencing God: Philosophy of Religion (3)	PHIL3010 A chronological study of the foundations of Western thought from the early Greeks through the medieval period.		4	4	1	1
PRTH1710. Exploring Vocation and Call (1)	"An exploration of calling and vocation.		1	1	7	1

PRTH2400. Introduction to Christian Missions (3)	An introduction to the study of Christian missions.		1	1	1	7
PRTH3230. Worship & Sacraments in the Church (3)	A study of the principles of Christian worship.		1	7	1	1
PRTH3710. Preaching (3)	A study of the preparation and delivery of sermons		1	7	1	1
PRTH4710. Missional Growth and Health (3)	A study of church growth and development with special emphasis on church health. contemporary.		1	4	1	4
THEO4550. Systematic Theology I (3)	An advanced systematic study of the Christian faith including theological methodology, revelation and inspiration, God, humanity, sin, theodicy, and holiness.		6	1	1	2
THEO4560 Systematic Theology II (3)	An advanced systematic study of the Christian faith Christology, soteriology,		7	1	1	1
THEO4570. Systematic Theology III (3)	An advanced systematic study of the Christian faith including pneumatology, Christian ethics, and eschatology		6	2	1	1
PRTH3770 Pastoral Care and Counselling (3)	This course will explore pastoral care including self-care and congregational care		1	6	1	2
PRTH4960. Internship in Christian Ministry (3)	A practical course involving a ministry experience under the direction of the instructor and supervising ministry mentor.		1	4	3	2
			<b>Content</b>	<b>Competency</b>	<b>Character</b>	<b>Context</b>
	Total:		83	58	28	45
	<i>Prescribed Minimum:</i>		30	25	10	10
	% of Program Total:		39	27	13	21

## **Method II**

In this method, the attention given in each course of the program to each of the four curricular elements is expressed in terms of the degree of emphasis: Significant, Adequate, or Minimal. As in Method I, this approach should be supported by the objectives, assignments, and assessments of each course in the COS Program Worksheet. Note the space provided (far right column) to highlight select assignments that support the narrative weighting of each course.

<b>SAMPLE</b>	<b>Content</b>	<b>Competence</b>	<b>Character</b>	<b>Context</b>	<b>Assignments</b>
BIBL1100. Introduction to Biblical Studies (3)	<i>Significant emphasis</i>	<i>Adequate emphasis</i>	<i>Adequate emphasis</i>	<i>Minimal emphasis</i>	Survey Exams of Old and New Testament  Small Exegetical Paper teaches Bible study skills
PRTH3710. Preaching (3)	<i>Adequate emphasis</i>	<i>Significant emphasis</i>	<i>Significant emphasis</i>	<i>Adequate emphasis</i>	Four sermons submitted for analysis  Reading/discussion on the life of the Preacher to develop character

## **APPENDIX E**

### **Reporting for Reaffirmation of a Validated Course of Study Program**

#### **1. Program Attributes and Quality Assurance**

- *Program Attributes*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

- *Quality Assurance*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

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

#### **2. Ability Statements and Assessment**

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

- *Intended Outcomes or Ability Statements*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

- *Outcome to Assignment to Assessment Links Documented*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

#### **3. Program Balance**

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

» Original Percentages

Current Percentages

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

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

(Please attach an updated ICOSAC Program Summary)

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

#### 4. Holistic Spiritual Formation

- *Class Formation*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

- *Experiential Formation*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

#### 5. Provider/Church Partnership

- *The Partnership Plan*

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

»  
 » Yes \_\_\_\_\_ No \_\_\_\_\_

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- *Partnership Implementation*

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

» Yes \_\_\_\_\_ No \_\_\_\_\_

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

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We hereby request reaffirmation of the above-named program.

Respectfully submitted,

RCOSAC Approval following review

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Applicant's Name

---

Reviewer Name(s)

---

Education Provider Title

---

Reviewer(s) Affiliation with RCOSAC

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Institution

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REC Endorsement Signature

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Date Submitted

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Date Reviewed

**APPENDIX F**  
**Lifelong Learning Reporting and Administration**

**[Appendix in progress]**

## APPENDIX G

### MINISTRY OF LAYPERSONS

The Ministry of Lay Persons is a dynamic expression of the Christian commitment to living as followers of Jesus, embodying the scriptural mandate to "deny themselves and take up their cross." (Luke 9:23) In line with this calling, all Christians are considered ministers of Christ, endowed with spiritual gifts by God to actively engage in God's redeeming work in and for the world. As articulated in the *Manual* 503, believers are encouraged to discern their unique avenues of service and seek to know the will of God in fulfilling their ministry.

It is recognized and affirmed by the Church that individuals may feel a distinct divine calling to vocations outside direct service to a specific church expression. (See Chapter 1, paragraph 561.1) Such callings are viewed as integral to God's sustaining and reconciling work in the new creation, not subordinate to any other divine call. And such callings are integral expressions of the universal calling and Spirit-endowed gifting for ministry bestowed upon all believers. The Ministry of Lay Persons thus stands as a testament to the diverse and essential contributions of each believer in the broader mission of the Church.

The church is encouraged to stimulate and equip lay persons in relevant areas of training or education that best helps them to develop in their area(s) of ministry and to continue to explore and discern their purpose and call as lay persons or towards other expressions/offices of ministry.

#### Lay Minister

When a person is called to minister as part of a specific church related ministry, but does not feel called to the ordained work of the ministry, the local church board, upon recommendation of the minister, shall initially examine the lay minister as to personal experience of salvation, effective involvement in church ministries, and knowledge of the work of the church, and satisfy itself as to the lay minister's qualifications for such ministry. The local church board shall issue a Local License signed by the minister and the secretary of the Church Board, signifying that the holder of such is a lay minister of the Church of the Nazarene. (*Manual* 503.4-503.9)

The position of the lay minister is distinct from the active layperson in the church and the members of the clergy even when there is overlap. In order to help clarify the differences and to help persons determine the category of ministry best suited to him or her, the following distinctions may be helpful.

1. A lay minister is a person with **"a distinct sense of divine calling to ministry..."**, undertaken in direct relationship to and under the direct authority of the Church." (*Sourcebook* 561.2) Such a ministry goes beyond the tasks and responsibilities lay persons fulfil within the Church. The lay minister may serve the church in various capacities as outlined in *Manual* paragraphs 503.1 and 503.2.
2. The responsibility of the lay minister is limited to **a specifically defined area of ministry "under the pastor's direction"** (523) and does not include "the larger sphere of service" and the "greater rights and responsibilities" (524) of the clergy.
3. In certain situations - determined by the District Superintendent and the District Advisory Board – **a lay minister may be appointed as a pastor and will be called lay-pastor.**

4. Becoming a lay minister is not without preparation through studies. **Every lay minister is enrolled in “a validated course of study** leading to a certificate of lay ministry.” (503.1, 503.5)
5. The lay minister may acknowledge **God’s call to a specific church related ministry for a particular season of life**, yet not express a call to “a lifetime of ministry.” (524.1)

### **Lay Ministry Course of Study**

In the Eurasia Region, the Lay Ministry Course of Study shall consist of 1800 student learning hours. Submissions for a validated Lay Ministry Course of Study (shaped collaboratively by the education provider and district) must be approved by the RCOSAC.

Such a Course of Study will include at least 900 student hours, covering core courses from the Ordination Course of Study in the areas of introductions to biblical studies; introductions to theology; spiritual formation; Nazarene history, identity and polity. The remaining 900 student learning hours shall be composed of specialized study units which address the specific calling of the lay minister; these may be drawn from within or beyond the ordination course of studies.

Upon completion of the lay ministry course of study, the lay minister shall receive a Certificate of Lay Ministry signed by the Board of Ministerial Studies and the local Church Board.

The local church and lay minister should then agree on an appropriate pattern of intentional lifelong learning relevant to the context and areas of ministry in which the lay minister serves.

### **Implementation steps for Lay Ministry Course of Study**

1. The educational provider collaborates with the district (District Superintendent, District Ministerial Credentials/Studies Board) in designing a Lay Ministry Course of Study for validation as outlined in the regional sourcebook. This can be done by using the modules/classes already offered by the educational provider or creating new learning activities. In the development of such a curriculum the educational provider functions as a consultant.
2. The educational provider submits the Lay Ministry Course of Study (listing how the 1800 student learning hours are distributed over various learning activities) for each district/field to ROCSAC for validation. This validated Lay Ministry Course of Study will be an appendix to the existing validated course of study for ordained ministry already approved by RCOSAC.
3. The educational provider and the districts/fields collaborate in the delivery of the validated Lay Ministry Course of Study in an integrated way with the existing Course of Study for ordained ministry.
4. The district/field articulates the opportunities for a lay minister in the district. This will create the room for the development and recognition of lay ministry in each district and encourage persons to move into this direction.

### **Certificate of Lay Ministry**

The Certificate of Lay Ministry shall be issued upon the completion of a validated course of study (503.2, 503.6), and indicates the accomplishment of the educational requirements for lay ministry. This certificate shall be awarded at the end of a course of study and signifies the individual's readiness and qualification for lay ministry.

### **Local License for Lay Ministers**

This local license, given by the Church Board, is renewable annually (503.4-503.5), and linked to ongoing service and continued education. The license is a form of authorization that allows the individual to engage in lay ministry roles within the specified period. The renewal process is also dependent on progression of studies in the validated Lay Ministry Course of Study.(503.5) While the certificate signifies the completion of a course of study, the license authorizes and permits ongoing lay ministry service, with a renewal requirement to ensure continued education and suitability for ministry roles.

## APPENDIX H

### Index of Referenced Manual Paragraphs

MANUAL 17: *Sourcebook* 561.2

#### 200s

MANUAL 205.18: *Sourcebook* 562.3, 565

MANUAL 234.1: *Sourcebook* 563.8

MANUAL 229-234.1: *Sourcebook* 565.5

#### 300s

MANUAL 342: *Sourcebook* 560.2

#### 500s

MANUAL 500: *Sourcebook* 561.3

MANUAL 523-523.1: *Sourcebook* 561.3, 564.1

MANUAL 503: *Sourcebook* 561.1, 561.2

MANUAL 523-523.7: *Sourcebook* 564.2

MANUAL 503 1-6: *Sourcebook* 561.2

MANUAL 523-527.2: *Sourcebook* 564.7

MANUAL 504.3: *Sourcebook* 561.2

MANUAL 524: *Sourcebook* 564.3

MANUAL 510-510.7: *Sourcebook* 564.7

MANUAL 524-524.4: *Sourcebook* 563.4

MANUAL 519-519.1: *Sourcebook* 564.7

MANUAL 524.1: *Sourcebook* 563.3; 564.3, 5; 565.5

MANUAL 521.1: *Sourcebook* 560

MANUAL 524.3: *Sourcebook* 564.3, 564.4

MANUAL 521.2: *Sourcebook* 564.4, 564.5, 565.4

MANUAL 524.4: *Sourcebook* 563.4

MANUAL 521.3: *Sourcebook* 563.2

MANUAL 525.3: *Sourcebook* 563.4, 564.5

MANUAL 521.4: *Sourcebook* 565.2

MANUAL 526.3: *Sourcebook* 563.4, 564.5

MANUAL 521.5: *Sourcebook* 560.1, 563.8, 566.2

MANUAL 229-234.1: *Sourcebook* 565

MANUAL 521.6: *Sourcebook* 562.2, 563.4

MANUAL 527: *Sourcebook* 564.6

MANUAL 521.6-521.7: *Sourcebook* 562.3

MANUAL 530: *Sourcebook* 562.3

MANUAL 522: *Sourcebook* 563.6

MANUAL 530.19: *Sourcebook* 564.5

MANUAL 522.2: *Sourcebook* 563.8

## **APPENDIX I:**

### **Glossary of Terms**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

**APPENDIX J:**  
**Additional Registrations, Certifications, or Commissions**

Currently the Eurasia Region has not developed guidance for the registration, certification, or commissioning of Evangelists or Song Evangelists. Such guidance may be developed in future as fields or districts request such processes be implemented, and will be included in this appendix.