



*Africa Region
Sourcebook on Ordination
& Ministerial Development*

**Church of the Nazarene
Manual Extension**

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Introduction

Purpose of the Africa Region Sourcebook on Ordination

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

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

The Church of the Nazarene on the Africa Region acknowledges that – while there may be local variance – the worldview of various peoples in sub-Saharan Africa is similar in many points. For this reason, a single, unified curriculum for ministerial education is currently under development by the Africa Region Course of Study Advisory Committee (ARCOSAC), a curriculum that nonetheless will allow a degree of adaptation via electives to local contexts. Though the African context is in some ways distinct from other world regions, the Church of the Nazarene on the Africa Region also recognizes that there are essential universal expectations of ministers throughout the denomination as defined in Chapter Two.

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

The *Africa Region Sourcebook on Ordination & Ministerial Development* is an extension of the *Manual* and authorized by the *Manual* to be the guide and statement of standards for the Africa Region. It is based on the *International Sourcebook on Developmental Standards for Ordained Ministers* and as specified in the *Manual 527*.

Relationship to General Board and the General Church

The Africa Region Course of Study Advisory Committee (ARCOSAC) is amenable to the International Course of Study Advisory Committee (ICOSAC), which is related administratively to the General Board through Clergy Development.

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

Relationship to the Region

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

- the requirements for each course of study for theological education are available to all education providers,
- that the individual courses of study offered by each institution meet the requirements of the ICOSAC,
- that any changes to the requirements are effectively communicated to and adopted by each educational provider, and
- that each course of study is reviewed as per *Manual* requirements.

The duties of the Africa Region Course of Study Advisory Committee are specified in the *Manual* 345.7. The principal duties of the ARCOSAC are:

1. To develop the regional *Sourcebook on Ordination & Ministerial Development* (SOOMD) outlining the minimum educational standards for ordination on their region in the Church of the Nazarene. The regional SOOMD must reflect the minimum standards established in the *Manual* and elaborated in the *International Sourcebook on Developmental Standards for Ordination*;
2. To develop validated procedures for the ministerial educational programmes of their region, to verify the programmes meet the regional COSAC and ICOSAC minimum standards;
3. To collaborate with the regional educational providers to interpret these standards in ministerial education programmes;
4. To review ministerial education program submissions to compliance with regional *Sourcebook* and *International Sourcebook* standards;
5. To endorse regional ministerial education programmes to the International Course of Study Advisory Committee for adoption and approval.

Standard for Ministerial Preparation

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

Use of the Africa Region Sourcebook on Ordination & Ministerial Development

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

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

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

The meaning of various terms used throughout this *Sourcebook* are clarified in Appendix A, *Definition of Terms*.

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

Each of the elements of the *Sourcebook on Ordination & Ministerial Development* has been contextualized for the Africa Region. Further cultural adaptations are cared for by the context of the educational provider including Lifelong Learning. That is to say, the life and ministerial situations of each person should shape the design of the plan for continuing education. Geographic, financial, and cultural issues all impinge upon the nature of continuing education.

Validation of the Sourcebook on Ordination & Ministerial Development

The regional *Sourcebook on Ordination & Ministerial Development* and curricula are validated through a process involving approval by the regional Course of Study Advisory Committee, International Course of Study Advisory Committee, Clergy Development, the General Board, and the Board of General Superintendents. This process is spelled out in Chapter Six.

Chapter One

539 The Call

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

539.1 The Church in Ministry

The Church of the Nazarene on the Africa Region is both a sent and a sending church. All Christians are expected to be involved in ministry, to take up the cross, and to follow the way of Jesus Christ. We believe God has given spiritual gifts to all believers, which enable them to be involved actively in evangelism and ministry.

539.2 The Special Call to Ministry

The Church, however, recognizes that “Christ calls some men and women to a specific public ministry” (*Manual* 500). The Church, led by the Holy Spirit, will recognize the Lord’s call. This call can be to serve in pastoral ministry, missionary service, evangelism, education, chaplaincy, compassionate ministry, and other ministries which serve the Church and the world, including children’s, youth and adult ministries.

539.3 Three Categories of Ministry

The Church of the Nazarene recognizes three categories of ministry. An **ordained elder** is a person with a call to lifetime ministry with a preaching commitment (*Manual* 532). An ordained **deacon** is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (*Manual* 531). A **person with the Certificate of Lay Ministry** (*Manual* 503) is called to an essential role of ministry on behalf of the local church, but does not feel called to the official and public work of the ministry.

539.4 The Church and the Minister’s Call

We recognize the universal truth that the call to ministry comes from God rather than the church. The church has the responsibility to validate the call and to confirm the genuineness of that call by observing that the called person demonstrates fruitful ministry in the local church, and continues to show growth in competency (*Manual* 502.6).

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

The Church of the Nazarene recognizes the importance of Christ’s public ministry, that he proclaimed the Kingdom of God and equipped disciples for mission and ministry. From its inception, the church has committed itself to excellence in ministry and has provided training and educational opportunities to equip those Christ has called. The one called is to be engaged in a lifetime learning endeavor. The local church, under the leadership of the pastor and the church board, is encouraged to provide varied opportunities for service and mentor the called person. The pastor or designated person may fulfil the role of personal mentor.

Chapter Two

540 EDUCATIONAL PREPARATION

The Church of the Nazarene believes a call to the ministry is also a call to prepare. A significant part of the preparation is formal 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 an understanding of the historical and current context in which the minister is called to serve. Theological education is an essential part of spiritual development and character formation. It also makes accessible to the individual the rich resources of the Christian faith, enabling the minister to serve humankind and meet societal needs redemptively.

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

- The individuals themselves,
- Their families,
- Their local church,
- Their district leaders,
- The educational provider they choose,
- Their instructors,
- Their leaders at field, regional, and global levels.

Each partner in this divinely appointed undertaking should seek to support the individual in any way possible including: prayer, written and verbal encouragement, and however else the Lord might direct.

540.1 Desired Goals of Educational Preparation

Education for service will assist the minister in the process of “being,” “knowing,” and “doing”. Educational preparation for ordination enables an ordinand to begin ministry. Lifelong learning is required of every licensed minister (see *Manual* 527.6 and *ARSOOMD* 543-543.4). The following educational goals are the desired results of the four curricular elements of ministerial preparation.

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

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

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

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

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

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

540.2 Curricular Elements of Educational Preparation

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

Though curriculum is often thought of only as academic programs and course content the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students' past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that provide educational foundations for ministry (*Manual* 527.3).

The *Manual* describes each of these four educational elements and their value to the educational preparation of the minister in 527.3.

540.3 Program Outcomes Statements

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

CONTENT Outcomes:

- Ability to describe the basic story of the Bible
- Ability to describe the basic content of the Old Testament, identify the principal people and events and their roles in Old Testament history
- Ability to describe the basic content of the New Testament, identify the principal people and events and their roles in New Testament history
- Ability to demonstrate understanding of the basic principles of biblical interpretation
- Ability to identify and explain the main characteristics of the theological foundations of Christianity
- Ability to explain how the theological foundations of Christianity proceed from Scriptures
- Ability to explain scriptural holiness from the Wesleyan perspective
- Ability to identify and describe the events, personalities and main themes of the history of the Christian Church
- Ability to identify and describe the events, personalities and main themes of the history of the Christian Church in Africa
- Ability to describe Nazarene history in terms of events, personalities, and theology
- Ability to describe the events, personalities and theology in the history of the Church of the Nazarene in Africa and other indigenous churches
- Ability to explain the structure and mission of the Church of the Nazarene from both historical and current perspectives
- Ability to explain the Nazarene position on speaking in tongues

COMPETENCY Outcomes:

- Ability to communicate effectively in writing with cultural relevance
- Ability to communicate effectively orally with cultural relevance
- Ability to prepare Biblical messages for effective and sound Bible preaching
- Ability to teach the Word of God
- Ability to plan, participate in, and guide others in worship
- Ability to present the Gospel in a clear and Biblical way
- Ability to support and carry out church planting
- Ability to express pastoral care to others including visiting the sick, conducting weddings, funerals, burials, baptisms, and dedications
- Ability to do basic Biblical counselling with wisdom
- Ability to determine directions and personnel for the building up of the Church
- Ability to organize and promote Christian education for all ages
- Ability to act as a leader (lead) and to encourage other leaders
- Ability to administrate finances, to prepare reports and statistics
- Ability to be approved in a supervised ministerial practicum

CHARACTER Outcomes:

- Ability to take responsibility for one's own spiritual growth with the goal of becoming like Christ
- Ability to find, understand and utilize resources for one's own spiritual growth in prayer, Bible study, and personal devotion
- Ability to practice personal Christian ethics in faithful stewardship, in personal relationships, and in finances
- Ability to teach and model sexual purity
- Ability to demonstrate oneself consistently in public Christian ethics, in decision making, and in conducting oneself as a Christian in society
- Ability to carry out and/or support Christian marriage in all aspects and to counsel others in respect to polygamy
- Ability to give value to the interrelated aspects (ethical, personal, social, and environmental) in the development of persons in any social structure

CONTEXT Outcomes:

- Ability to identify and describe the events, personalities, and main themes of national history in the context of world history and African history
- Ability to identify in current events some main trends in science, politics, and civil education
- Ability to apply this current information to the ministries of the Church
- Basic ability to analyze and describe communities and churches
- Basic ability to identify elements of culture
- Ability to support missionary and trans-cultural principles
- Ability to distinguish between world views – African, Biblical, and Western
- Ability to make an integrated presentation of divine creation
- Ability to interpret Christian positions that are relevant from the modern African context regarding issues like magic, spiritism, demonic possession, ancestral veneration, divine cure, and medicine.

540.4 Study Schemes for the Desired Outcomes

Any scheme of study should be designed to assist the candidate to develop the principles expressed above. Any such scheme is merely the beginning point of a lifetime of formal and informal development. It is important that each scheme of study have a means of ensuring coherence within the curriculum and progression through the curriculum.

As indicated in the *Manual* 530.1, Africa Region designates approximately one fourth of the units within the course of study as the first stage (licensed minister). Successive stages of study build upon this coherent basis with a progressive development of content, competency, character, and context.

540.5 Minimal Educational Requirements

The minimum educational requirement for the recommendation of a candidate for ordination is three years of full-time ministerial preparation or its part-time equivalent.

Each course of study must include an approved component of evaluated internship/supervised ministry. Ministers who have completed the course of study need to have achieved the expectations set out below. The following grid arranges units according to the minimal percentage of time allocated to each group. Each institution on the region may designate the 25% labelled undesignated as needed in its context. All programs should equal one hundred percent.

Minimal Educational Requirements

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

These expectations and abilities may be developed through a variety of courses or structures. These structures must include a partnership with the local church as expressed in *Manual* 537.3, “**Competency** ... *Graduation from a validated course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.*”

ICOSAC instructions for completing a program summary are included as Appendix B. An example of a Program Summary showing proper distribution of the percentages can be found as Appendix C.

Chapter Three

541 District Ministry Boards

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

541.1 District Ministerial Studies Board

By the *Manual*, the District Ministerial Studies Board is charged with administration of the educational program for the candidate (*Manual* 229-231.4). In developing districts (Phase 1 and Phase 2), the District Advisory Board (DAB) acts as the DMSB. In some cases, the DMSB works in partnership with an educational provider to guide preparation toward ordination. The educational program should reflect the policies and procedures of the educational provider as well as the district.

In developing districts, the District Advisory Board, acting as the DMSB to promote ministerial studies, should:

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

In Phase 3 districts, the District Ministerial Studies Board should assist candidates to:

- Recognize and nurture God's call to full-time public ministry in their lives.
- Keep a record of the names, locations, and progress of candidates with the Secretary of the DMSB.
- Maintain a close partnership with educational institutions or extension programs in their area.
- Schedule educational programs and courses on the district for licensed ministers to pursue the course of study toward ordination.
- Establish a resource center and library to make available resources to candidates in their preparation for ordination.
- Guide students in how to enter the programs to complete the course of study toward ordination.
- The Chair of the DMSB will assign Board members to supervise the candidate through their preparation toward ministry and ordination.
- Plan programs, workshops, or conferences for continuing education for ministers and ministerial candidates.
- Act in harmony with the responsibilities outlined in the *Manual* (229-231.4)

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

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

541.2 Assessing Transferring Students

Ordination by the church is accepted on every region. However, students engaged in a validated course of study covered by one regional *Sourcebook* might transfer to another location with a different regional *Sourcebook* prior to being ordained. The receiving DMSB or Board of Ministry and, where applicable, working with the educational provider, will make every effort to assess prior learning and assist candidates in completing the validated course of study in the receiving district. Ultimately, every candidate must meet the regional *Sourcebook* requirements of the ordaining district (See also ARSOOMD 544.2).

541.3 District Ministerial Credentials Board

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

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

541.4 District Board of Ministry

The *Manual* of the Church of the Nazarene has made provision for the duties of these two boards (DMCB and DMSB) to be combined into one Board of Ministry (*Manual* 203.17). For developing districts (Phase 1 and Phase 2) where there are not sufficient elders to form a board of ministry, the DAB might appoint members to the Board of Ministry from the list of ordained elders available anywhere on the field at the time of need and under the guidance of the Field Strategy Coordinator. The Field Strategy Coordinator may choose to permit the DAB to function as the District Board of Ministry.

Chapter Four

542 Candidacy for Ordination or Certification

Upon completion of the course of study for ministers and the internship program, as verified by the academic dean of the educational institution, the District Ministerial Studies Board (DMSB) recognizes the educational requirements as fulfilled. However, the candidate's relationship to the District Ministerial Credential's Board (DMCB) continues. The DMCB holds the responsibility to assure the character qualifications of the candidate for the ministry and to make a recommendation to the District Assembly. There are several steps in this process with the District Assembly and its Boards. Some of these steps may happen at the same time as the educational formation or be required prior to beginning ministerial education.

542.1 Local Minister

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

All candidates who receive a local license should register with the District Board of Ministerial Studies and begin a validated course of study. If the candidate is still young or in school, he or she should attempt to matriculate (graduate from high school) before starting the course of study.

Any member of the Church of the Nazarene who feels called to serve as a church planter, bi-vocational pastor, teacher, lay evangelist, lay song evangelist, stewardship minister, church staff minister, and/or other specialized ministry on behalf of the church, but who does not at the present time feel a special call to become an ordained minister, may pursue a validated course of study leading to a certificate in lay ministry. (Manual 503.1)

542.2 Renewal of Local Minister's License

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

542.3 Qualities of the Local Minister

The candidate who has secured a local minister's license must be involved in the ministry work of the local church under the direction of the pastor or a designated person. Two important issues confronting humankind are the use of possessions, including money, and personal sexual conduct. The local minister should be above reproach in these areas and in all areas of conduct, and demonstrate the gifts, graces, and usefulness that evidence the call. The local minister should be engaged in a validated course of study under the direction of the DMSB. A local minister is subject to the restrictions of *Manual 529.7*.

542.4 District Licensed Minister

To qualify as a district-licensed minister, the candidate must have held a local minister's license for one full year and have completed one-fourth of a validated course of study for ministers (*Manual 530.1*). The following four actions must be taken:

1. The candidate must have the local church board's recommendation to the district assembly, the proper recommendation form signed by the pastor, and filed with the district secretary in advance of the district assembly.
2. The candidate must obtain the "Application for District Minister's License" and return the completed application at such time as prescribed.
3. The academic dean of the educational provider furnishes to the DMSB an up-to-date official record of the candidate's studies. The DMSB may require an interview with the applicant. Exceptions to this requirement on Phase three districts may be made by the DMCB provided the candidate is pastoring an organized church, is enrolled in a validated course of study, annually fulfils the minimum requirements of two courses for the renewal of license, and the District Superintendent approves the exception. Where Phase one or two districts are involved, the exception also requires the approval of the Field Strategy Coordinator.
4. The candidate must appear before the DMCB when and where the Board designates. No license can be given by the district assembly without the favourable report and formal recommendation of this board.

542.5 Renewal of District License

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

542.6 Ordination

Ordination is the confirmation by the Church that the candidate demonstrates the gifts and graces that validate his or her call. Ordination is a privilege, not a right. The DMCB is not obligated to recommend ordination upon completion of the validated education program within the required 10 years from reception of the first district license (Manual 530.4) nor upon fulfillment of the minimal requirement of years of service (Manual 532.3) Election to ordination as elder or deacon is the prerogative of the District Assembly. Election to the order of elder or deacon is by two-thirds vote.

The district-licensed ministerial candidate for ordination is expected to be thoroughly familiar with all *Manual* stipulations concerning ordination (*Manual* 530-531.4). The candidate for ordination must meet the requirements of the validated educational program, exhibit the appropriate gifts and graces, and be recognized and confirmed by the church.

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

Ordinands must participate in a public ordination service. The elders and deacons will lay hands on the candidates and the presiding general superintendent or designee will ordain them. In this way, they will invest the ordinands with the authority of the ministerial office, charging them with its obligations and publicly presenting them with a certificate of ordination.

542.7 Recognition of Elder's Orders

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

Chapter Five

543 Lifelong Learning

543.1 Philosophy of Lifelong Learning

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

543.2 Purpose of Lifelong Learning

Lifelong learning enhances:

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

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

543.3 Responsibility for Lifelong Learning

While ministers have primary responsibility for their own continuing education, the church will also provide opportunities for them to fulfil this goal.

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

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

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

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

B. Responsibility of the Church for Continuing Education

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

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

543.4 Establishing a Lifelong Learning Program

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

Manual 527.6 states:

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

On the Africa Region, the criteria for valid lifelong learning hours are:

- 1) Subject matter pertinent to the development of the minister(s);
- 2) Participation in a course, seminar, workshop, conference, or book discussion group where collaborative learning takes place;
- 3) Supporting documentation that describes the learning experience.

Since failure for an ordained minister to fulfil the annual minimum of 20 lifelong learning hours necessitates that he or she appear before the District Ministerial Studies Board (*Manual 527.6*), it is important to establish a record-keeping system on each district. See Appendix A – “DMSB record of an ordained minister’s lifelong learning”—for a template.

Chapter Six

544 Validation Procedures

544.1 Validation of a Regional Sourcebook on Ordination & Ministerial Development

This *Sourcebook on Ordination & Ministerial Development* for the Africa Region was developed by ARCOSAC and submitted to ICOSAC for approval as required by *Manual 527.5*. It upholds the minimum standards, purpose, and philosophy as outlined in the *International Sourcebook on Developmental Standards for Ordained Ministers*. It is re-evaluated on a regular basis and reflects the action of the General Assembly as well as respective cultural and societal changes.

In order to accurately assess whether a course of study actually aims for each of the intended outcomes as prescribed in paragraph 540.3 of this *Sourcebook*, ARCOSAC has developed tools to continue the assessment and improvement of the courses of study. These tools are provided for educational providers to use before the review of their submission.

544.2 Validation of Courses of Study

Educational providers within the Africa Region desiring approval of their programs should submit their curricula to their Regional COSAC (ARCOSAC) for approval. Curriculum submitted must include the descriptions and objectives of each subject and show how content, competency, character, and context are addressed. The submission must include the approved program summary sheet as well as the ARCOSAC Report to ICOSAC form shown in Appendix D. For complete guidelines on what is required, see Appendix E.

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

When a licensed minister satisfactorily completes a validated course of study, the education provider shall issue a certificate of completion to the licensed minister. The licensed minister shall present the certificate of completion to the District Ministerial Studies Board responsible for considering recommendation to the district assembly for graduation from a validated course of study (*Manual 527.1*).

Cultural adaptations of each region's program for providing educational foundations for ministry will be approved by Clergy Development and the International Course of Study Advisory Committee in consultation with the regional education coordinator (*Manual 527.2*).

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

544.3 *Period of Validation*

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

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

544.4 *Changes in COS after ARCOSAC/ICOSAC Approval*

ARCOSAC recognizes that courses of study are in constant use and may require changes after they have been approved by ARCOSAC and ICOSAC. See Appendix F for procedures and parameters for possible changes to a course of study after it has been approved by ICOSAC.

544.5 *Reaffirmation of Courses of Study*

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

The reaffirmation process is designed to provide a brief review of the existing program, noting any changes, and to assist administrators in preparing for the next approval process. The reaffirmation process will include an abbreviated written analysis provided to ARCOSAC as outlined in ARCOSAC Questions for Reaffirmation included as Appendix H. See the Reaffirmation Report to ICOSAC in Appendix I.

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

Appendix A

***District Evaluation &
Classification of Ministers
Tracking Lifelong Learning***

Registration of a Call to Ministry

(Pastors fill this out with a person in the church who states that they have a call.)

Full Name: _____

Address: _____

City: _____ Country: _____

Contact #: _____ E-mail: _____

I feel called to minister in the following areas:

- | | | |
|----------------------------|--------------------|----------------|
| _____ Church Administrator | _____ Chaplain | _____ Educator |
| _____ Evangelist | _____ Christian Ed | _____ Music |
| _____ Missionary | _____ Pastor | _____ Unsure |
| _____ Song Evangelist | _____ Lay Minister | |

My local church is: _____

Local pastor's name: _____

Nazarene District: _____

Date: _____ Signature _____

Date: _____ Pastor's Signature _____

Copies filed with:

Called person:

Local pastor, church board:

District Ministerial Studies Board:

District Superintendent:

STEPS ON THE PATH TO ORDINATION

Acts 13:1-3 is one of the clearest New Testament examples of how God sets apart individuals for specific tasks. The Church individually and corporately— through the practice of prayer and other spiritual disciplines – is attentive to the voice of God. It is in this atmosphere that the Holy Spirit called Saul and Barnabas. God called individuals, but the Church together recognized the call, placing hands on them and sending them out.

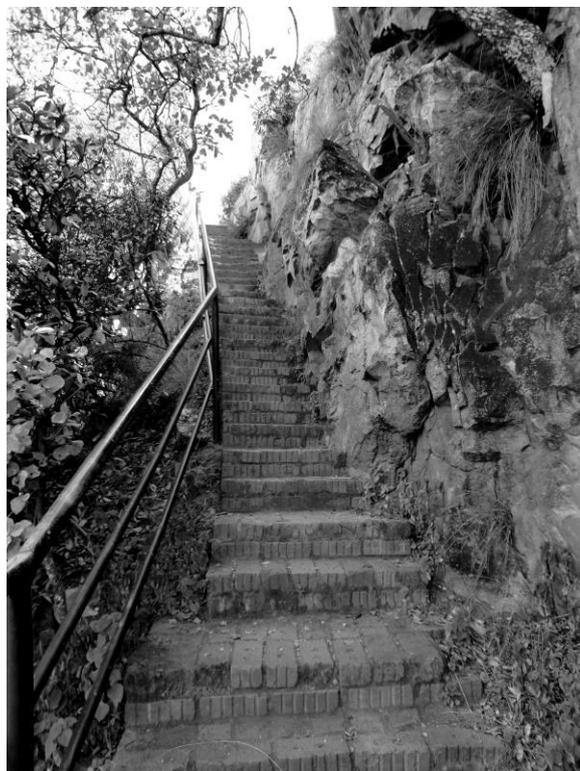
If you are reading this, then you likely are sensing a call to vocational ministry. This is a time-honored, sacred task not to be entered into lightly. There must a strong sense that this is the path God requires you take. Nothing but a firm conviction that this is what you *must* do will sustain you through the difficult times that all ministers face.

Your pastor will be an important mentor for you along the journey. Ask him or her for a copy of the latest edition of the Nazarene *Manual*. Read especially Part VI, “Ministry and Christian Service” where many more details are provided. The path to ordination is a long one, but the journey will be a fulfilling one as you grow in faith and in ministerial competency. Here are some of the key steps along the way:

1. *Listen closely to the voice of the Holy Spirit.* If you think God is calling you to vocational ministry, ask: “Lord, is this your voice that I am hearing? If so, here I am, Lord. I am ready to do your will, whatever that may be.”
2. *Talk to your pastor.* Explain that you believe God is calling you to vocational ministry. He or she will probably ask you to preach a sermon. Don't be discouraged if your first time preaching is shaky. By preaching, you will know if you sense that this is something you must do, and you will have the desire to improve, by the grace of God. You will also determine whether your call to vocational ministry includes preaching (elder track) or will be centered on other forms of service (deacon track).
3. *Request a local minister's license from your local church board.* Your pastor will set up a time when you can appear before the local church board. They will ask you some questions about your walk with the Lord and your call to ministry. Generally, this is a time for them to encourage you and pray with you, as you develop in ministry. After this interview, if successful, you will be issued with a local minister's license.
4. *Enroll in your district's course of study for ministers.* It is the responsibility of the District Board of Ministerial Studies to assure that an approved course of study for ministers is available. Districts will encourage you to enroll in the Nazarene University, Bible/Theological College or extension education program that serves as the educational provider for the district.
5. *Apply for your district license.* (See *Manual* 530.1 for requirements for receiving a district license). This may be granted after an interview with the Board of Ministerial Credentials. This is a time for district leaders to get to know you, discover your gifts and graces for ministry, probe your theological understanding, and assess your calling. The atmosphere should be supportive and collegial. See some of the sample questions that the Board might ask you in the next section of Appendix A of this *Sourcebook*, titled: “Questions for the DBMC to assess ministerial candidates.”

6. *Continue your educational journey, and engage in the practice of ministry, with the goal of ordination.* (See *Manual 532.3* for requirements for becoming an elder). After a prescribed number of years of ministerial practice plus the completion of all courses required, along with successful annual meetings with the DBMC for renewal of your district license, you will be a candidate for ordination as an elder or deacon. The Board of Ministerial Credentials recommends candidates for ordination to the District Assembly who by vote will approve (or not approve) the recommendation, electing to the order of elder or deacon. Ordination is done in a public service at the discretion of the presiding General Superintendent or his/her designee (*Manual 307.4*). Throughout the process, it is important to remember that ordination is a privilege and not a right.

Note: Though every effort is made by districts and education providers to properly archive all student records and transcripts, it is always in the best interest of the student to keep a personal portfolio, noting the names of courses taken, the name of the instructor and his/her signature, the names of two classmates with their signatures, and the location and dates of the course. While not an official transcript, such a portfolio can be useful in the event of records being destroyed by flood or other unforeseen events.



DISTRICT MINISTERIAL CREDENTIALS BOARD (DMCB)

Interview and issues

The interview

1. Before the applicant enters the room, work through the completed application and the issues to be addressed in preparation for the interview. See “*Sample Questions*” on next page, which can be used on the application.
2. Upon the applicant arrival:
 - a. Pray together
 - b. Discuss issues
3. Dismiss applicant as the DMCB discusses and makes a decision
4. Invite the applicant back to review findings and inform the applicant of the decision
5. Ask the applicant if they have any questions/recommendations for the DMCB
6. Pray a blessing for applicant and dismiss him or her.

Issues – The following are only guidelines. As the DMCB, you know best what areas of concern are on your district and with each candidate. Follow as the Holy Spirit leads.

YEAR 1: Issues

1. Call to ministry
2. Clear salvation experience
3. Personal relationship situation (Single, married, children, divorced, separated, polygamy, children outside marriage, etc.)
4. Spouse (and other family members) position about the call to ministry
5. Understanding of what it means to be a Nazarene Pastor
6. Understanding of entire consecration
7. Understanding of the nature of sin.

YEAR 2: Deeper issues

1. Current testimony – including recent spiritual growth and experience of entire sanctification
2. Relationships with family and colleagues/ note any changes
3. Challenges in this this past year and how they were met
4. Understanding of the gifts of the Holy Spirit? (Specifically prophesy, divine healing, tongues, etc.)
5. Understanding of Church of the Nazarene doctrine as distinct from other evangelicals
6. Mentoring relationships (both as mentor and mentee)
7. Progress in educational requirements
8. Continuing issues from the first year’s interview – any resolution/ changes

YEAR 3 and onward:

1. Re-clarifying issues that seemed problematic in previous years

2. Mentoring relationships (mentor and mentee)
3. Progress in the educational requirements for ordination

Issues for ordinands:

1. Current testimony – including relationship with God and others
2. Understanding of what it means to be an ordained elder in the Church of the Nazarene
3. Understanding under what circumstances credentials are to be surrendered



Sample questions for the DMCB to assess ministerial candidates

To the candidate

You will soon be meeting with the Board of Ministerial Credentials. In preparation for that meeting, please be prepared answer questions like these below.

Call and spiritual formation

1. How has God and the church encouraged you in your calling this past year? Have you gained greater clarity about your calling? If not, what efforts have you made to discern this?
2. What means of grace have you participated in on a regular basis this year? How have these assisted you in becoming more like Christ? Tell us about one spiritual struggle and one spiritual victory that you have experienced this year.
3. To whom are you accountable? Do you have a mentor? How specifically do you practice mutual accountability?
4. If you are married, or have a family, how are they adapting to your calling? If you are single, how are your closest relationships responding to your calling?

Doctrine and Scripture

1. Explain the doctrines of justification and sanctification in relation to sin and the two Greatest Commandments (Mark 12:28-32).
2. What do we mean when we say that Jesus Christ is the atonement for our sins? and - Where is this doctrine taught in the Bible?
3. The Church of the Nazarene allows for the water baptism of infants (young children) and older children and adults by immersion, pouring, or sprinkling. Explain how the ideas of covenant and grace apply as related to Nazarene beliefs about baptism. What is the meaning of infant dedication?
4. What is the meaning of the Lord's Supper? How frequently do you celebrate this sacrament? Who is eligible to take part in Holy Communion (Eucharist)?
5. What are spiritual gifts? What is the Church of the Nazarene's understanding of divine healing and speaking in tongues (languages). Do you share this view?
6. What is meant by the term "stewardship"? What does the Bible teach about giving to God and the church? What should the expectation of the giver be when contributing tithes and offerings?
7. In what ways do you encourage women to respond to the call to ordained ministry?
8. In what ways have you helped the local church where you serve connect with other Nazarene congregations on the district or with other churches in your community?

Ministry, learning and family

1. How do you share your faith in everyday life? Who are you discipling?
2. What are your strengths in ministry? What are your weaknesses? Who are you equipping in your local church to serve in areas where you are weak?
3. What is the name of the last book you read, other than the Bible or a book assigned by your ministerial course of study? When did you read it? Summarize the book in two sentences.
4. Have you ever consulted a witchdoctor or performed rituals related to your ancestors? Explain.
5. What debts do you currently owe? What is your plan to pay off these debts?
6. If married, have you ever been divorced or separated from your spouse? Explain.
7. What other hobbies or interests besides church related duties do you have? What do you do on a regular basis to develop your relationship with your spouse, children, or – if unmarried – to friends or family members?

DEFINITION OF TERMS

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

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

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

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

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

Certificate: The credential provided for the completion of a class, course or lower level program.

Certificate programs: Programs designed to meet a wide variety of needs. The academic level of the certificate program may vary considerably from institution to institution and program to program.

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

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

Continuing Education: See “Lifelong Learning.”

Continuing Education Unit (CEU): This was the designation used in older versions of the *Manual*. See below under “Lifelong Learning Hours” for an explanation of 2013-17 *Manual* language.

COSAC: One of the regional Course of Study Advisory Committees set up to review the *Regional Sourcebook on Ordination* and validate ministerial courses of study from the region.

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

Course Delivery: The way in which the learners receive the course is called the delivery of the course. Variables of delivery include 1) how the hours of the course are organized, and 2) what means or media formats are used for exposing learners to the set of learning experiences and materials which constitute the course. Classes can be arranged intensively or long-term. The structure for an intensive course will be contained within one or two weeks meeting multiple hours per day. Courses may be completed in a relatively short time. A course can be taught over a longer period of time, such as a semester, with a course two or three days a week for several weeks. The time structure needs to be arranged to suit the learners and the teacher. The qualifications of the teacher in the class session will determine the level of instruction which can be provided.

In addition to direct interaction, courses may also be delivered to individuals by internet, video or correspondence as long as accountability and mentoring are also existent.

Course of Study: A program of ministerial preparation that leads to ordination. Or, the collection of courses and other formational activities which lead to the completion of the requirements for certificate, diploma, and degree programs.

Credit: The measure of *credit* does not reconcile well with the philosophy of outcomes based education (OBE) as OBE systems focus on building learner capacities instead of the number of hours present in the learning setting. However, *credit* is still used as a unit to measure instructional input. Credits are defined differently according to the level of each program of study and the country defining the units. In a program leading to a degree, 45 hours “seat time” per 3 credit course is typical. For the diploma or certificate level, a 3 credit course requires 36 hours of “seat time.” Credit requirements will vary from system to system but degree programs typically require more graded work outside the classroom.

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

Deacon: An ordained deacon is a minister called of God to Christian ministry, whose gifts, graces, and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination, and who has been invested to perform certain functions of Christian ministry (*Manual* 531-531.4).

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

Degree: A credential issued by a university certifying that the person to whom the degree is issued has completed the specified post-secondary academic program.

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

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

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

Diploma Program: Diploma programs are normally not as rigid academically as degree programs. Diplomas are issued for work which may begin at an education standard below the completion of secondary school but signify that the end result is equivalent to or superior to completion of secondary school. Quality work done in a diploma program may be transferable to a degree program. The Diploma in Theology at all Nazarene

institutions in Africa is designed to meet the education requirements for ordination as an elder, and all of the theological education requirements for a deacon. Various other diploma programs are offered which meet the need for other callings.

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

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

Distance Education: Classes taught by remote connection to the professor and the sponsoring institution by internet, satellite, or another delivery system. A system of education which provides ways for learners at a distance from the institution to participate in the courses offered by that institution. Courses may be offered at alternative locations by teaching staff of the institution.

District Board of Ministry (DBM): The District Board of Ministry oversees the preparation of candidates for ordination. This board assumes the duties of the District Ministerial Credentials Board and the District Ministerial Studies Board (see *Manual* 203.17, 226, 229-31.4).

District-Licensed Minister: One whose ministerial calling and gifts have been formally recognized by the district assembly through the granting of a ministerial license, authorizing the minister for – and appointing him or her to – a larger sphere of service and to greater rights and responsibilities than those pertaining to a local minister, as a step toward ordination as an elder or a deacon (*Manual* 429).

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

- personal experience of salvation and sanctification
- knowledge of the Bible and theology
- acceptance of the doctrines
- lifestyle following general rules and the Covenant of Christian Conduct of the Church of the Nazarene
- polity of the Church of the Nazarene
- gifts and graces
- intellectual, moral, and spiritual qualifications
- general fitness for ministry (*Manual* 226-228.10).

For sample questions that the DMCB might use during an interview with a candidate, see Appendix N of this *Sourcebook*.

District Ministerial Studies Board (DMSB): The DMSB consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It is to assist the district by providing and supervising an educational program for the preparation of ministers and lifelong learning for those who have completed the course of study for their ordination. The board shall monitor the academic progress of persons preparing for ministry and in lifelong learning programs. The board shall keep performance records of all course work done and report to the DMCB (*Manual* 229-231.4). It shall also maintain records of annual lifelong learning hours completed by ordained ministers who hold their credentials on the district and meet with ordained ministers who fail to complete the required annual 20 lifelong learning hours for 2 years consecutively (*Manual* 527.6).

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

Elder: An elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by the vote of a district assembly and by the solemn act of ordination, and thus has been fully invested to perform all functions of the Christian ministry (*Manual* 532).

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

Extension Education: Full classes taught off-campus by a qualified instructor (certified pastor/teacher or professor) under the auspices of an educational institution. A delivery system for education and training which reaches out from a campus to provide benefits of the campus to learners at various other locations. Such a system may use local personnel on a part-time basis to teach or to administrate programs. This type of program can provide on-the-job training for ministers, and enables the learner to continue in a job while in training.

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

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

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

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

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

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

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

Local Minister: A local minister is a lay member of the Church of the Nazarene whom the local church board or the District Advisory Board has recognized with a lay ministry certificate, under the pastor's or district superintendent's direction and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness (*Manual* 529).

Learning: The transformation of information into practice in the life and thought of an individual. It is the objective of the teaching.

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

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

Mentoring: The relationship of trust and sharing between a more experienced person who acts as a guide and a less-experienced person (mentee) who responds.

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

Module: A complete sourcebook containing all that is needed for the teaching of a course including syllabus, objectives, examinations, assignments, lecture notes, methodologies, overheads, bibliography, supplemental readings, etc. A course may be divided into modules to simplify the offering of the course in various settings. Usually a course is broken into two modules.

Ordination: The solemn act of confirmation by the elders and deacons of the church, led by a General Superintendent or his/her designee (*Manual* 307.4) which initiates an ordinand as an elder or deacon.

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

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

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

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

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

Reading Course: A reading course is a directed study where the teacher assigns the learner a collection of readings. It needs to be accompanied by sessions where questions can be answered. This type of course needs to be highly structured with the teacher serving as a facilitator and guide to help the learner. It is accompanied by examination or a paper on the material read.

Research: Essential for all learners, it is the key to future learning on the part of the learner. Research requires that the student learn how to secure information. It is very effective for mature learners. It also permits the learner to explore areas of special interest to that student. Research can be done by an individual or a group of individuals. It may involve taking an examination on the topic researched or more likely the writing of a paper on that topic. This method is a basic tool for the preparation of sermons and for discovery and analysis of the needs of a congregation. Research may be conducted at any level but is particularly important in the pursuit of Bachelor's, Master's, and Doctoral degrees,

Semester: A period of about 15 weeks which normally comprises half of a year of study at an institution. It is possible to incorporate three semesters into a year, thereby reducing the traditional four years for a degree or diploma program to two and two-thirds years.

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

Seminary: An institution for the preparation of ministers.

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

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

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

The 4 C's: The categories for the outcomes intended from a ministerial course of study: Content, Competency, Character and Context.

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

Theological Education by Extension (TEE): A system of delivering training that relies primarily upon programmed learning with the guidance of a facilitator. This system works best for more basic levels of education.

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

Tutor: A teacher who provides individual instruction in a subject or for a course of study.

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

Validation: The examination, evaluation, and certification of a course or program of study by a recognized body for a particular purpose. The Commissioner of Education and International Board of Education (IBOE) are responsible to certify that the institutions carrying the name of the Church of the Nazarene are institutions which uphold Nazarene polity and practice. The Commissioner makes quadrennial tours of all institutions in part to examine institutions for such a report.

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

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

CREDENTIALING TERMS

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

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

Active: Fulfilling an assigned role.

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

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

Clergy: Elders, deacons, and licensed ministers.

Good Standing: The status of a member of clergy who has no unresolved accusations pending, is not currently under discipline, and has neither surrendered nor resigned his/her credentials.

Information: Facts learned from others.

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

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

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

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

CREDENTIALING CODES

LP: Local Minister. A local minister is a lay member of the Church of the Nazarene whom the local church board has licensed for the ministry, under the pastor's direction. A lay minister may receive a license from the district and be placed under the District Superintendent if that minister is placed in charge of a congregation.

LM: Licensed Minister. A licensed minister is one whose ministerial calling and gifts have been formally recognized by the District Assembly through the granting of a ministerial license. It is a step toward ordination as an elder or a deacon.

DCN: Deacon (Ordained). An ordained deacon is a minister who is called of God and whose gifts and usefulness have been demonstrated and enhanced by proper training and experience. He/she has been invested by the district and by the solemn act of ordination to perform certain functions of Christian ministry, including the administration of the sacraments of baptism and the Lord's Supper, officiating marriages, and (on occasion) may conduct worship and preach (*Manual* 531.2).

E: Elder (Ordained). An ordained elder is a minister who is called of God to preach, who administers the sacraments of baptism and the Lord's Supper, who may officiate marriages, and whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by a vote of a district assembly and the solemn act of ordination (*Manual* 532.1)

ER: Elder (Recognized). A recognized elder is an ordained elder from another denomination who has been recognized by the district assembly and has met the requirements for recognition as set forth in the *Manual* ¶ 533.

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

STATUS CODES

Persons who are involved in the work of the Church of the Nazarene are assigned a code which indicates their relationship to the district on which they hold membership. The following definitions are extracted from the *Manual* ¶ 536. The codes have been designated by the General Secretary of the Church of the Nazarene and are to be used in reports to the General Secretary and in the listings of ministers in District Journals.

A: Assigned. A licensed minister, deacon, elder, or lay/local minister who has been appointed as a pastor, is listed as assigned. The assigned code may be associated with any credential except NC, No credential.

U: Unassigned. A minister in good standing but not presently active full-time in a recognized assignment is classified unassigned. A lay pastor or local minister who is not assigned as a pastor is coded as unassigned.

F: Filed Credential. A minister in good standing who, because of inactivity in the ministry, has voluntarily temporarily given up the rights, privileges and responsibilities of being a member of the clergy by filing his or her credential with the General Secretary. The person may request that the credential be returned in accord with *Manual* 538.2. This code may only be associated with a person having a credential of elder, elder recognized, or deacon.

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

RMV: Removed. The status of the credential of clergy whose names have been removed from the roll of ministers in accordance with the provision of *Manual* 537.3.

SUR: Surrendered Credential. A minister who because of misconduct, accusations, confessions, result of action by a board of discipline, or voluntary action because of the above, or for any reason other than inactivity in the ministry, has turned in his or her credential. The surrendered credential code may only be associated with a person having a credential of elder, elder recognized, or deacon.

RET: Returned Credential. When a minister who has filed his or her credential desires the return of said credential for the purpose of return to active ministry, the returned credential code must be used.

RES: Restored Credential. When the reinstatement of a surrendered credential is granted by the district assembly as set forth in *Manual* ¶ 437 through 437.8, the restored credential code must be used.

RSG: Resigned. A minister in good standing who, for personal reasons, has decided that he or she no longer wishes to be considered as a minister, and gives up the rights, privileges and responsibilities of being members of the clergy to become a lay person on a permanent basis. The credential is filed with the General Secretary and may be reinstated in accordance with *Manual* ¶ 437.3.

RA: Retired Assigned. The retired assigned code is applied only to ministers (elder, elder recognized, deacon or licensed minister) who are granted the retired relationship while serving an active assignment. Retired assigned is a permanent relationship and carries with it the privilege of lifetime participation in the business of the district assembly in accord with *Manual* ¶ 433.1.

RU: Retired Unassigned. The retired unassigned code is reserved for use with ministers in good standing who are granted retired relationship while in an unassigned role. Ministers with a status of retired unassigned shall not have participation or voting privileges in the district assembly

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

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

DMSB Record of an Ordained Minister's Lifelong Learning

Name of ordained minister _____

District where currently assigned _____

Year ordained _____ District where ordained _____

Note: *Manual* 527.6 outlines the necessity of 20 lifelong learning hours annually. Approved activities that earn lifelong learning hours are conferences, seminars, workshops, online or face-to-face courses, or reading that involves a formal face-to-face or online group discussion component.

It is the responsibility of the ordained minister to regularly report his or her lifelong learning hours to the District Ministerial Studies Board. Typically, this report should include copies of an official certificate issued showing the number of lifelong learning hours earned in the course of the activity.

Date	Learning Activity	Location	Hours Completed
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Appendix B

Validation of Courses of Study

Fulfilling Educational Requirements for Ordination

Instructions from the International Course of Study Advisory Committee (ICOSAC) for Compiling a Program Summary

Instructions for Summary of Course Offerings

Heading:

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

Columns:

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

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

Weighting (Content/Competency/Character/Context): Each program component has a total program weighting of 10 points. Assign a number to each of the 4 Cs based on the portion of the total contributing to learner development in **Content, Competency, Character, and Context** (see p13 or *Manual* 426.3 for definitions). It may be helpful to think of the number as the percentage of the component that develops the learner's abilities in each of the 4 Cs (e.g., 1 is equal to 10%, 5 equals 50% and 10 equals 100%). Assign a total of exactly 10 points (100%) to each program component.

Additional Lines: In order to list all program components it will be necessary to add blank lines before the heavy black line at the top of the Program Weighting Summary.

Program Weighting Summary: If you use the Excel spreadsheet provided, the Program Weighting Summary will be calculated automatically. If you do not use the spreadsheet, you can calculate the totals as follows:

Total: Add all of the numbers assigned to **Content** and place the total in the appropriate cell. Do the same for **Competency, Character, and Context**.

% of Total Program: Add the four numbers in the **Total** line. (The result should be 10 times the number of Program Components listed.) For the **Content % of Total Program**, divide the number in the Content Total cell by the total of the 4 Cs.

SAMPLE PROGRAM SUMMARY

PROGRAM SUMMARY
FIELD: Some Africa Field

PROGRAM TITLE: DIPLOMA IN THEOLOGY

PROVIDER: Hypothetical Theological School

Course	Course name	Description and Outcomes Summaries	Credit	Content	Comp	Char	Context
BS 113	Introduction to the Old Testament	A study of the nature, origin, inspiration, development, literary characteristic and ethical content of the Old Testament. The course seeks to show the value of understanding the Old Testament in its historical, geographical, linguistic and literary setting.	3	7	1	1	1
BS 123	Introduction to the New Testament	A study of the nature, origin, inspiration, development, literary characteristic and ethical content of the New Testament. The course seeks to show the value of understanding the New Testament in its historical, geographical, linguistic and literary setting.	3	6	2	1	1
BS 153	Biblical Theology	An introduction to the theology of both the Old and New Testaments with the aim of providing tools that will equip students with a life task of discovering the progressive revelation of God. Several themes will be looked at with special attention to fulfillment, redemption, law, covenant, grace, salvation, judgment, church, holiness and the Kingdom of God.	3	6	2	1	1
BS 273	Interpretation of Scripture	A Study of the methods and tools of Biblical interpretation and their application to various literary types found in Scripture. The student is motivated to be a good student of the Bible.	3	5	3	1	1
CT 213	Christian Theology I	A study of the doctrine of the Christian faith in their inter-relatedness as integral parts of the whole, examined in the light of their Biblical foundations, historical development, philosophical presupposition and practical applications. Special attention is given to the doctrines of God, Scriptures, Creation, Man, Sin and the Trinity.	3	5	1	3	1
CT 223	Christian Theology II	A study of the doctrine of the Christian faith in their inter-relatedness as integral parts of the whole, examined in the light of their Biblical foundations, historical development, philosophical presupposition and practical applications. Special attention is given to the person and work of the Holy Spirit and the Christian experience of sanctification.	3	5	1	3	1
CT 233	Theology and Practice of Missions	The Biblical and theological bases of mission will be studied in depth, and special attention given to the work of the Trinity, the missionary mandate, method, and motive, with an emphasis on the principles of cross-cultural ministry. Contemporary issues concerning the modern mission will be discussed. The response of the Church of the Nazarene to the mission mandate is examined.	3	5	2	1	2
CT 323	Doctrine of Holiness	A study of the doctrine and lifestyle of Christian holiness as taught in Scripture and developed in Wesleyan theology, with special focus of the Wesleyan distinctive of entire sanctification or Christian perfection.	3	5	2	2	1
CT 473	Christian Ethics	A study of moral principles and values and the specific moral choices to be made by the individual in his relationship to God and to others. Emphasis is placed upon the issues relevant to the African context.	3	2	2	5	1
CH 143	Church History I	A survey of the history of the Christian Church from apostolic times through the 1500s, including the study of individuals, ideas, conflicts and movements shaping to development of Christian doctrine.	3	5	3	1	1
CH 243	Church History II	A survey of the history of the Christian Church from the 1500s to the present era, including the study of individuals, ideas, conflicts and movements shaping to development of Christian doctrine.	3	5	3	1	1

SAMPLE PROGRAM SUMMARY

CH 463	History & Government of the Church of the Nazarene	An examination of the historical development of the Church of the Nazarene and the church's pattern of organization and administration.	3	2	6	1	1
PT 153	Spiritual Formation	A study of the spiritual disciplines with emphasis on the development of prayer life, meditation, fasting, Bible study, service and worship	3	1	2	6	1
PT 163	Introduction to Christian Education	The course is the basic introduction to the field of Christian Education. It has its foundation in two primary areas; Christian theology and education. Therefore, we will be exploring the principles, concepts, philosophy and objectives of Christian education from the perspective of the total work of the local church. The manual guidance for the ministries of Christian education is used. The course analyzes the Sunday School and Christian Service Training approaches and other resources can be used for the development of the congregation.	3	5	3	1	1
PT 243	Worship and Celebration	A study of Christian Worship including the history of and the elements of worship such as the use of time and seasons, color art, Scripture and the sacraments.	3	2	6	1	1
PT 313	Evangelism and Church Growth	A two part course. The practice, policy and methods of church planting and church growth in various settings with special attention to the sociological, anthropological and ethnic influences. The second part of the course will build the bridge between church growth and evangelism and will teach the student personal evangelism techniques and give tools for evangelistic ministry in the local church.	3	1	5	2	2
PT 323	Pastoral Theology	An overview of the life and work of the pastor. Attention is given to the call, the Biblical and philosophical foundations in the role of shepherding, the <i>Manual</i> and <i>Sourcebook</i> requirements, and principles of counseling in a local church setting.	3	1	6	2	1

SAMPLE PROGRAM SUMMARY

Course	Course name	Description and Outcomes Summaries	Credit	Content	Comp	Char	Context
PT 333	Preaching God's Word	A study of principles and sermon development and delivery. Attention is given to topical, textual and expository sermons, and to planning for the Christian calendar.	3	2	5	1	2
PT 373	Internship	This is the integration of academic study with practical involvement under adequate supervision. The program continues for four years with increasing involvement of the student in various aspects of the local church. It emphasizes not only the acquisition of skills in the church but also the development of the person of the minister himself.	3	1	5	3	1
PT 473	Church Administration and Accounting	A study of the goals and methodology of ecclesiastical administration with a special emphasis on the understanding and development of structures, and on the church's interaction with the larger society. The course includes work involving correct accounting procedures including the designing of program related budgets, fund raising and applied disbursements.	3	1	5	2	2
PT 483	Development of Personal Relationship	A study of the principles involved in the development of healthy relationships, with attention to the factors influencing leadership and management in a church setting. Issues of personal, physical, psychological and community health will also be discussed.	3	2	5	2	1
BS 252	Pentateuch	A study of the historical and theological content of the first five books of the Old Testament namely; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Special emphasis will be placed on human origins, the story of the ancestors from Egypt to Canaan; the covenant, law, promise, and the relationship of the Pentateuch to the New Testament.	3	5	3	1	1
SH 123	English I	A study and application of the English language with emphasis on correct grammar and vocabulary development in writing and speaking skills. Consideration is given to the techniques and skills of writing composition including the writing of theme papers, reports and articles with an emphasis on study and research methods.	3	3	5	1	1
SH 133	English II	A study of various types of literature including Christian literature. Emphasis will be placed upon written materials and the skills of communication including public speaking, Bible reading, organization, production and presentation of speeches.	3	3	5	1	1
SH 273	Introduction to Philosophy and Logic	A basic introduction to philosophy, what it is, what role it plays in society and history and theology. Consideration is given to the principles of reasoning, methods of argument and formal and informal fallacies.	3	5	2	1	2
SH 333	African Traditional Religions	A survey of traditional African religions, their beliefs, customs, rituals and practices are critiqued from an evangelical perspective and is combined with an examination of the current issues facing the church in Africa today.	3	4	1	1	4

SAMPLE PROGRAM SUMMARY

BS 343	Life and Teaching of Jesus Christ	A study of the life and teachings of Jesus Christ based on a comparative examination of the four gospels. Attention is given to the particular perspectives and distinctive features of Matthew, Mark, Luke and John.	3	4	3	2	1
SH 151	Marriage and Family in the African Context	A study of the nature of marriage and family, its forms, cultural and religious practices, its functions etc. Special attention will be given to the biblical principles concerning God's design for marriage and family; the basic needs, roles, duties of husband and wife; the place, value, discipline and instruction of children; the spiritual growth and witness of the family to Church and society. Emphasis is placed on principles for maintaining sound marital accord and developing health relations within the home and family.	3	3	1	4	2
PT 333	Pastoral Care and Counseling	The study of principles, practices and methods of Pastoral counseling in helping people with spiritual, personal, physical, psychological and emotional problems. Emphasis will be placed on methods of healing, sustaining, guiding and reconciling those who are hurt both at his local church and community.	3	2	4	2	2
CT 243	Life, Teachings and Theology of John Wesley	A reflective overview of life, teachings and theology of John Wesley. Special focus is on highlighting the practical theological dynamics of Wesley's life and work and suggesting possible implications for contemporary attempts to recover Wesley's theology as a practical discipline.	3	5	1	3	1
PT 375	Integrative Seminar	A one week intensive held at NTCCA campus for all graduating students and its extension program. The course attempts through case studies, theoretical ministry contexts and involvement by learner and teacher to bring an integrative approach to the practice of ministry and the learning that has taken place in the academic environment of NTCCA and its extension program.	0	2	4	2	2
		Program Summary Weighting TOTAL:	90	109	102	57	42
		ICOSAC PRESCRIBED MINIMUM %:		30	25	10	10
		NTCCA % OF PROGRAM TOTAL:		35.2	32.9	18.4	13.5

GUIDELINES FOR PREPARATION AND SUBMISSION OF COURSES OF STUDY FOR VALIDATION

DEFINING TERMS OF THE SUBMISSIONS TO ARCOSAC (Africa Region Course-of-Study Advisory Committee)

What is a “course-of-study” (COS)? A COS is the collection of courses that leads to the completion of the requirements for a certificate, diploma or degree — in other words, a program.

Which courses of study must ARCOSAC validate?

The ARCOSAC must validate all COS that have as their goal to prepare men and women for **ordination** in the Church of the Nazarene.

Who may submit courses-of-study? Courses-of-study for ordained ministry in the Church of the Nazarene may be submitted to the ARCOSAC by

- District Boards of Ministerial Studies,
- De-centralized or extension systems of education, or
- Residential institutions of the Church of the Nazarene in Africa.

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

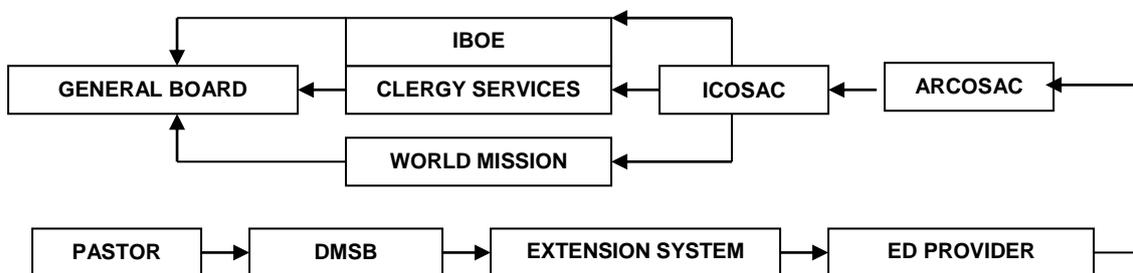
What level is required of the courses-of-study? They may be any of the three levels: certificate, diploma or degree.

How is the ARCOSAC composed?

The ARCOSAC is made up of a small group of educators and administrators working in the various Nazarene institutions of higher education in Africa. It is convened annually by the Regional Education Coordinator (REC).

What is the validation process? After the course-of-study has been reviewed by the ARCOSAC, it may be recommended for validation to the ICOSAC (International Course-of-Study Advisory Committee), which meets annually. Following acceptance by the ICOSAC, the validation of the course-of-study continues to the General Board by way of Clergy Services for final approval.

The Validation Process



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

CHECKLIST OF COMPONENTS OF THE SUBMISSION	
The educational provider should submit the following documents to the ARCOSAC:	
<input type="checkbox"/>	1. All manuals, guides, and prospectus which describe the institutional context in which the course-of-study (program) functions
<input type="checkbox"/>	2. Title page
<input type="checkbox"/>	3. Table of contents
<input type="checkbox"/>	4. A narrative organized to communicate how the educational provider has satisfied each of the items on the COSAC REPORT TO ICOSAC form. The narrative should direct ARCOSAC to page numbers of other documentation necessary to answer the questions on the form and to verify that the course of study satisfies all of the <i>Manual</i> and <i>Sourcebook</i> requirements for ordination.
<input type="checkbox"/>	5. Syllabi (in English) for each component of the course of study based on the ARCOSAC Syllabus Outline and Explanations. Note: ARCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Africa Region for Certificate, Diploma, and Degree Level courses. These may be selected, modified (if necessary) and used by other educational providers
<input type="checkbox"/>	6. Photocopies of all the pages of any other guides and manuals that pertain to the particular level course of study as indicated in number 4 above.
<input type="checkbox"/>	7. The Program Summary, a specifically designed spreadsheet (see "Sample Program Summary" in Appendix B of this <i>Sourcebook</i> .)

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

1. Section One: Educational partnering and process

Who participated in the writing of the curriculum plan? Please tell us who has been involved in the process of forming the ordination track. ARCOSAC encourages a broad base of participation in determining the courses, spiritual formation activities and internships/practicum. The "broad base" may include district superintendents, local pastors, laypersons, current students, field leaders, as well as educators and missionaries. The Nazarene paradigm calls for participatory voice in policy formation. The real test of the success of the course of study is the local church, not the classroom, so concerns voiced from the local level should be addressed in the curriculum plan. If that has not happened yet, ARCOSAC encourages it to happen now. Then, please report who was involved in the curriculum planning, and how you worked together.

2. Section Two: The Program in General

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

3. Section Three: Spiritual Formation

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

4. Section Four: Program Balance according to information given in the syllabi and the Program Summary:

- A. What is the percentage assigned to each of the following areas:
- | | |
|------------|--------|
| Content | _____% |
| Competency | _____% |
| Character | _____% |
| Context | _____% |
- B. Does each subject, module or component included in the program have measurable and/or observable outcomes stated for each of the 4 C’s?
- C. How are you assessment criteria correlated to educational activities or course requirements?

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

What should the syllabus look like? ARCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Africa Region for certificate, diploma, and degree level courses. These may be selected, modified (if necessary) and used by other educational providers. ARCOSAC recommends the following outline be used in preparation of course syllabi.

1. Identification Items:

- A. PROVIDER: Name of Educational Provider. This may be an institution, district board of ministerial studies, decentralized or extension education system or network.
- B. PROGRAM LEVEL: Certificate, Diploma, or Degree
- Certificate. The credential provided for the completion of a class, course or program of study, usually considered non-academic.
 - Diploma. The credential issued by an institution to signify completion of a program of study. The term may be used generically for all certificates, diplomas and degrees, but usually *diploma* in the Africa Nazarene context indicates a level of study at secondary level, previous to degree level.
 - Degree: A credential issued by a post-secondary or university-level educational provider certifying that the person to whom the degree is issued has completed the specified academic program.
- C. COURSE TITLE: The name of the course should describe the unit with accuracy.
- D. COURSE NUMBER: The numbering should have a pattern which students and other users can learn. The numbering should be explained in the student handbook and in the narrative.
- E. COURSE DESCRIPTION: Three or four lines in length describing the course.

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

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

- A. COURSE RATIONALE: The Course Rationale describes the situation at hand of the learners. Then it addresses **why** the learners should have the course. The “ability statements” or “ministerial competencies” are the outcomes intended for the end of the whole program. They are a set of phrases that indicate what the ideal Nazarene minister is, knows, and is able to do within the context in which they are found. These Program Outcomes Statements are ability statements, and listed on pages 11-12 of this *Sourcebook*.
- B. OUTCOMES: The ILO’s (Intended Learning Outcomes) are organized by the 4 C’s.
- These are different from “objectives” as they are written in respect to the learner, i.e. what the learner should learn during the course. Objectives are written from the point of view of the instructor, i.e. what the course or the instructor will achieve. Outcomes need to be written with careful attention to the verbs so that they are achievable and **measurable**. Each outcome should be accounted for, either measured or tested, in an evaluation during or at the end of the course.
 - Completing this phrase “At the end of the course, the learner will be able to:” helps us to write in terms of the student.

- If they are organized under the 4 C's, it makes it very easy to calculate the following item, the "percentage distribution of the 4C's".

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

Content – 5 outcomes

To identify major themes of the New Testament

To recognize major personalities and events of the New Testament

To quote by heart the selected verses from the Bible

To know the order of the New Testament books

Competency – 2 outcomes

To teach a parable or a NT story to children

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

Character – 2 outcomes

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

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

Context – 1 outcome

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

The distribution of the 4 C's in this example is 5-2-2-1.

- Ten (10) competency points are to be attributed to each course, each component of the course of study. These are also recorded on the Program Summary. In this example, the point values to be entered in the Program Summary spread sheet will be 5 for content, 2 for competency, 2 for character and 1 for context. Does that sound reasonable for a certificate-level NT survey course? Yes. Although the distribution of the 10 competency points is subjective and not mathematically fine-tuned, it should make sense.

- "The purpose of the summary form is not to produce a mathematically exact document. Rather, the purpose is developmental. It helps the program designer see if the program addresses the curricular areas in the ways intended by the General Assembly. It also provides the ARCOSAC with some documentation about the intent of the program and the methods used to fulfill educational preparation of candidates.

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

- Mike Vail

C. PERCENTAGE DISTRIBUTION OF THE 4C'S:

- The minimum percentages per area are as follows:

Content		30%
Competency	25%	
Character		10%
Context		10%

- The other 25% will reflect the contextualization of the course of study and will be distributed over the 4C's
- The total should add up to 100%.
- "The percentages refer most directly to the amount of learning time spent on each of the 4-C's. They are at best an estimate of the emphasis given within each course to each area and that is most objectively represented by time. The time element should also be supported by intended learning outcomes that are stated for each module.

"It may be possible that some modules have 0% in one of the areas but it would be somewhat unusual. For example, Church History module would help develop a pastor's sense of connection to the broader church (Character/Context--worldview), and an understanding of the historical development of doctrine (Competency--help make doctrine relevant to current culture). These examples may be a little weak but you may get some ideas about how content courses impact the competency, character and context areas ... While the curriculum outcomes are well defined, the teacher must have some flexibility in how they help students accomplish the outcomes. Teachers need to understand the outcomes, the content, and various ways to create environments in which students can learn. The measure of quality is how well the students accomplish the intended outcomes." - Mike Vail

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

- A. INSTRUCTOR QUALITIES: Briefly describe what qualities the educational provider will be looking for when choosing an instructor for the course.

Examples:

- for a practicum on prayer, the instructor should be a known veteran in prayer who can teach the learner by praying beside him/her; the academic background of the instructor is less relevant.
- a course in church administration would best be taught by someone who is presently or has experience in district leadership.
- for most academic institutions, the rule-of-thumb is that the instructor have a level of education one higher than the learners

- B. TEXTBOOK: What titles of educational resources are available for the reference of the instructor? What educational resources are available to the learners?

- C. COURSE CONTENT/OUTLINE: The length may vary greatly depending on the nature of the course.

- D. SUGGESTED EDUCATIONAL ACTIVITIES:

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

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

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

E. COURSE REQUIREMENTS:

Example:

1. Class attendance and participation. Opportunity for certificate-level students to discuss and make conclusions in the presence of his/her instructor is important.
2. Construction and explanation of models and graphics including maps, drawings, and three-dimensional models to develop visual perception of new structures.
3. Oral test on the elements of the Christian worldview.
4. Explanation of Christian worldview to a new believer or non-believer.
5. One mid-term test over creation and first visual representations.
6. One final exam, including memorization of key Bible verses.

F. COURSE DURATION: The ARCOSAC would like to know how long it will take to teach the course. The submission may specify seat hours to study hours, or any other measurement well described.

G. COURSE EVALUATION: Include Evaluation Criteria and Whole Course Evaluation:

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

Example:

- | | |
|--|-----|
| 1. Class attendance and participation; | 25% |
| 2. Models and graphics | 10% |
| 3. Oral test | 10% |
| 4. Supervised presentation | 10% |
| 5. Mid-term test | 15% |
| 6. Final exam | 30% |

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

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

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

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

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

Changes in a Course of Study after ICOSAC Approval

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

1. **Who keeps track of changes?** Any changes in courses of study are to be monitored by the Academic Dean or functional equivalent of the educational provider.
2. **What is the role of the Academic Dean?** The Academic Dean is the caretaker of the courses of study for the educational provider. Several activities of this image apply to the care taken of the course of study, and include the need to keep it:
 - clean (simple and clear)
 - up-to-date (remodeled, painted)
 - protected (preserved)
 - maintained (in good repair/well-adjusted)
 - detailed (getting the details right makes it 'whole' and more likely to be a correct fit)
3. **What should *not* be changed?** The program outcomes (the 4 C's) need to remain intact and in balance across each course of study.
4. **What kind of changes need to be submitted to ARCOSAC?** Changes such as adding/substituting or dropping courses will be considered by the Academic Dean, recommended to the Curriculum or Administrative Committee of the educational provider and communicated in writing to the Regional Education Coordinator, the Chair and the Recording Secretary of the ARCOSAC, along with the rationale for the change(s).
5. **What kind of changes in the syllabi are encouraged and allowed?** ARCOSAC encourages ***improvements in the syllabi*** as they are used repeated times and defines *improvement* in the syllabi in relation to:
 - A. **Learner focus:** i.e. materials, methods or topic choices which have **greater relevance** to the student population than previously chosen ones, a closer fit to the context and contextualization;
 - B. **Partnership:** closer **relationships** with the educational partners;
 - C. **Integration or holism:** improvement in linking theory to practice, particularly linking Bible truth to life, "doing theology" or integrating faith, learning and living.
6. **How long does the approval last?** All courses of study are approved for ten years with a reaffirmation every 5 years through ARCOSAC and ICOSAC. This will include all syllabi that have been updated and/or approved during this five-year period and changes identified in the narrative/rationale.
7. **Who keeps track of the actual competencies for ministry in the lives of the candidates for ordination?** The districts by way of one board or another (District Advisory Board or District Ministerial Studies Board) which reports to the District Assemblies on the progress (or regress) towards ordination and Christlikeness of each candidate. Many practical aspects of this task are well defined in paragraphs of the *Africa Region Sourcebook on Ordination & Ministerial Development* (See *Manual* 231-231.4).
8. **Who are the educational partners who are frequently mentioned in ARCOSAC documents?** These formal educational partners include the learners themselves, their local churches, their districts, their field and regional leaders, as well as the educational providers. Educational providers are the human and structural carriers of the courses of study to the learners, so they include instruction in extension centers, satellite centers, residential institutions and un-centralized networks or webs of education.

What happens in the process of ministerial formation of an individual when he/she moves from one education provider to another or from one district to another? At the time of the revision of this *Sourcebook*, the AROCOSAC had begun a process of unifying the curricula for ministerial education across the Africa region. Upon completion, this should significantly simplify the moving of a student between educational providers. Nonetheless, all students are encouraged to maintain a personal ministry file or portfolio, listing all courses taken, who the instructors were, location of the course, dates and times of courses, and containing the signature of the instructor who gave the course.

Educational Providers and Approved Courses of Study on the Africa Region

Africa Nazarene University (ANU)

PO Box 53067-00200

Nairobi, KENYA

- ✓ Bachelor of Theology
- ✓ Bachelor of Arts Christian Ministries

Southern Africa Nazarene University

- Faculty of Theology (SANU)

PO Box 121

Siteki, SWAZILAND

- ✓ Bachelor of Theology
- ✓ Diploma in Theology

Nazarene Theological College (NTC-SA)

PO Box 3083

2040 Honeydew

SOUTH AFRICA

- ✓ Bachelor of Theology
- ✓ Diploma in Theology
- ✓ Certificate in Ministry
- ✓ MET (extension certificate)

Institut Théologique Nazaréen/

Nazarene Theological Institute (ITN/NTI)

BP 5675

Fann, Dakar

SENEGAL

- ✓ Diploma in Theology
- ✓ Certificate in Christian Ministry
- ✓ Certificate in Biblical Studies
- ✓ Certificate in Compassionate Ministries
- ✓ Certificate in Lay Ministries

Nazarene Bible College - East Africa (NBCEA)

PO Box 20025

City Square 00200

Nairobi, KENYA

- ✓ Diploma in Theology
- ✓ Certificate in Christian Ministries

Nazarene Theological College of Central Africa (NTCCA)

PO Box 30713

Lilongwe, MALAWI

- ✓ Diploma in Theology
- ✓ Diploma in Ministry
- ✓ Certificate in Ministry

Seminario Nazareno de Cabo Verde (SNCV)

CP 134

Mindelo, CAPE VERDE

- ✓ Diploma in Theology

Seminario Nazareno em Moçambique (SNM)

Institute Biblico Nazareno (IBNAL)

CP 2317

Maputo, MOZAMBIQUE

- ✓ Diploma in Theology
- ✓ Certificate in Biblical Studies
- ✓ Certificate in Lay Ministries
- ✓ Certificate in Pastoral Ministries

***Creative Leadership Institute (CLI)**

PO Box 8974

Addis Ababa, ETHIOPIA

- ✓ Diploma in Theology

*Pending IBOE recognition

Dates for scheduled revalidations/ reaffirmations

All programs for the school should be done in the same year.

Year	Validation/ revalidation	Reaffirmation
2015	ITN/NTI, NTCCA, NBCEA, <i>Sourcebook</i>	
2016	Unified Curriculum, NTC-SA	
2017	ANU, SANU	
2018		<i>Sourcebook</i>
2019		
2020		
2021		Unified Curriculum, NTC-SA
2022	<i>Sourcebook</i>	
2023		ANU, SANU
2024		
2025		
2026	Unified Curriculum, NTC-SA	<i>Sourcebook</i>

Note: The Unified Curriculum is for the diploma and certificate levels. If the Unified Curriculum is approved by the ARCOSAC, ICOSAC and the General Board, the schools using it will do the reaffirmation as a group (contacting all stakeholders, revising, etc.) once every five years. Only the institutions offering a Bachelors will need to do the process individually for that degree.

Validation Date: _____ to _____

Region: _____

Educational Provider _____

Program Name: _____

COSAC REPORT TO ICOSAC (Validation/Revalidation)

1. Program Balance

State the percentages assigned to each of the following areas:

- » Content _____ %
- » Competency _____ %
- » Character _____ %
- » Context _____ %

(Please, see attached Program Summary)

2. Outcomes and Assessment

- *Intended Outcomes*

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

» Yes _____ No _____

- *Assessment/Outcomes Linkage Documented*

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

» Yes _____ No _____

- *Educational Requirements*

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

» Yes _____ No _____

3. Provider/Church Partnership

- *The Partnership Plan/Curriculum Development & Revision*

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

» Yes _____ No _____

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

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

» Yes _____ No _____

- *Partnership Implementation/Communication*

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

» Yes _____ No _____

4. Spiritual Formation

• *Student*

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

» Yes _____ No _____

• *Instructor*

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

» Yes _____ No _____

5. Program Depth, Availability and Articulation

• *Program Depth*

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

» Yes _____ No _____

If No, please explain. _____

• *Program Availability*

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

» Yes _____ No _____

If No, please explain. _____

• *Program Articulation*

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

» Yes _____ No _____

If No, please explain. _____

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

We recommend this program for endorsement by ICOSAC.

» Yes _____ No _____

Members of ARCOSAC: (Type name and occupation)

Respectfully submitted this _____ day of _____, _____

ARCOSAC Chair

Regional Director

ARCOSAC Member

REC

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

Educational Provider _____ Date _____

Program Name: _____

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

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

- » Content _____%
- » Competency _____%
- » Character _____%
- » Context _____%

3. CHANGES IN THE SYLLABI PREVIOUSLY SUBMITTED TO ARCOSAC:

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

B. As an educational provider, do the teachers/facilitators regularly use the syllabi which accompanied the submission of your course of study? Yes _____ No _____

Explanation of response: _____

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

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

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

4. PROVIDER/CHURCH PARTNERSHIP:

A. Curriculum Development:

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

A2. Since the implementation of this course of study, what means of assessment in the field have been used to gather feed-back on the course of study?

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

B. Student Development:

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

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

5. SPIRITUAL FORMATION:

A. Do you as educational provider observe that there has been an improvement in the spiritual formation of the ministerial students through this course of study? Please specify. _____

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

6. Other comments and suggestions for ARCOSAC to:

6.1 Our shared process of how we in Africa are preparing our ministers-in-training.

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

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

District Name _____ Date _____

Educational Provider: _____ Program Name _____

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

2. PROVIDER/CHURCH PARTNERSHIP:

A. Curriculum Development:

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

- A2. Since the implementation of this course of study, what means of assessment in the local church/district has been used to gather feed-back on the course of study?

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

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

B. Student Development:

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

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

C. Student Assignment:

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

3. SPIRITUAL FORMATION:

A. Have you as a district observed that there has been an improvement in the spiritual formation of the ministerial student/s through this course of study? Please specify. _____

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

4. Other comments and suggestions for the Africa Region Course of Study Advisory Committee (ARCOSAC): _____

Appendix C

Priorities of the Africa Region

AFRICA REGIONAL PRIORITIES

PART 1 - INTRODUCTION

PREFACE:

Four years ago, in 2006, Dr Eugenio Duarte initiated a process that got Africa talking about her future. These dialogues led us to review the ministry of the Church of the Nazarene in Africa, to seek God's will for the Church afresh, and to develop a new mission and vision statement.

The *Africa Regional Priorities – “Multiplying Disciples Multiplying Churches”* document is the end product of four years of several formal and informal consultation meetings, e.g. field leadership and holiness meetings, education meetings, Nazarene Compassionate Ministry conferences, Nazarene Education and Discipleship summits, regional leadership conference, and formal and informal conversations with clergy and laity.

The *Africa Regional Priorities* document attempts to capture the heart of the Church of the Nazarene in Africa, refocusing our roles and ministries. It is hoped that it will rekindle the passion of the Church to make Christlike disciples in Africa with a deep commitment to multiply disciples and multiply churches.

We acknowledge and rejoice in the fact that Africa is a very diverse continent. It is for this reason we do not present this document as a manual to do the ministry, but rather as a foundation on which each field or district can build according to the needs and differences of their context. We recognize that this is an ongoing process and we are looking forward to your feedback and contributions from the fields as we all work to implement these plans in our churches and in our homes.

We pray that we will all "strive to excel in gifts that build up the Church." (1 Corinthians 14:12)

ASSUMPTIONS:

- 1) All strategic and tactical plans developed to accomplish our core objectives will flow naturally out of the personal and corporate Wesleyan holiness revival anticipated in our vision statement. For this reason continuous revival and spiritual renewal is not just one of multiple objectives but the starting point of all that we do to accomplish our mission and vision.
- 2) Children and youth will be prioritized at all levels of the Africa Region Strategy.
- 3) All fields, services, and ministries will develop a short and long term tactical plan appropriate to their assignments that will facilitate the accomplishment of the Africa Regional Priorities.

VISION AND MISSION STATEMENTS:

Vision: To realize personal and corporate Wesleyan holiness revival resulting in the growth and multiplication of churches where disciples are making disciples in Africa and throughout the world.

Mission: To make Christlike disciples in Africa

PART 2 - FOUNDATIONAL OBJECTIVE

HOLINESS REVIVALISM

A spiritual environment on the Africa Region will exist, where God is given freedom to bring ongoing, holiness revival to our churches and spiritual renewal to our leaders and members.

- 1) **Awareness of Need** – We will rekindle interest in, passion for, and practice of biblical holiness (both heart and life) through living, preaching, and teaching.
 - a) Through the living and the proclamation of biblical Holiness.
 - i. Obedience to everything in the Word of God.
 - ii. Teaching, rebuking, correcting, and training in righteousness.
 - b) Through every zone and/or district holding a minimum of one self-sustained Holiness Summit annually.
 - c) Through every church holding a revival service annually.
- 2) **Prayer** – We will develop a prayer focus throughout the Region that God will create an environment of Godly sorrow, leading to honest confession and real repentance, resulting in the renewal of His Church throughout the continent of Africa.
 - a) Through the fostering of an extraordinary prayer lifestyle in the leadership and membership of the CON in Africa.
 - b) Through corporate prayer with emphasis on family prayer, small group prayer, and congregational prayer.
 - c) Through a life of spiritual discipline with emphasis on prayer and fasting.
- 3) **Confession and Repentance** – We will provide a call to action by giving every leader and member the opportunity and challenge to respond to God's conviction of sin.
 - a) Through the proclamation of biblical Holiness with the purpose of providing an opportunity and calling to confess and repent.
 - b) Through a return to the centrality of the altar.
- 4) **Covenantal Relationship** – We will challenge our leaders and members to commit themselves to spiritual renewal through an extended focus on the need for and challenge to a covenant relationship with God and His Church.
- 5) **Accountability** – We will hold every leader and member accountable for their covenant with God within their family, their church and other personal discipleship relationships.
 - a) Through the establishment of Wesleyan accountability groups.
 - b) Through mutual accountability within both the church and family structure.
 - c) Through the accountability structure as outlined in the Manual of the Church of the Nazarene.
- 6) **Organizational Activities** – We will complete all action required by organizational entities.
 - a) Through systems of accountability.
 - b) Through the revision of education and training strategies to prioritize the doctrine and practice of biblical heart and life holiness.
 - c) Through the commission of NED to resource all membership with holiness materials.

PART 3 - CORE OBJECTIVES

EVANGELISM

Nazarene members in Africa will be held accountable to have learned the concepts and developed the lifestyle of personal evangelism.

Nazarene churches will have planted and nurtured a minimum of one new church with a goal of 25% of our churches involved in church multiplication movements that produce a multitude of 4th generation churches.

- 1) **Equipping** – We will develop and implement reproducible systems for training and mentoring leaders and members on personal evangelism and church multiplication principles.
 - a) Through the teaching and implementation of Africa Region Strategic Principles, especially those directly related to our evangelism objective:
 - i. Embedding into every believer the missional biblical core value in doctrine and in practice.
 - ii. Development of disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privileges.
 - iii. Development of a living, healthy church that operates in a manner that is appropriate for the culture or context in which it exists, avoiding an inward focus in its ministry activities, moving outward to its community of neighbors and friends.
 - iv. Expect and affirm a movement of God with systems of multiplication for expanding and equipping the Church, such as experienced by the New Testament Church in the Book of Acts.
 - b) Through the teaching and living of a compassionate lifestyle.
 - i. Development of a church that is obedient to God’s call to minister God’s love to the whole person.
 - ii. “It is our mission to love and value people as they are loved and valued by God, who seeks to bring peace, justice and salvation from sin through Christ. It is our mission to have compassion upon and to care for those in need. It is our mission to oppose social systems and policies that devalue or disempower people.” (BGS, Core Values)
 - c) Through teaching the principles of personal and public evangelism, church multiplication, and the movement of new believers into a discipleship relationship.
- 2) **Mobilizing** – We will accomplish rapid reproduction of disciples and local churches through personal evangelism, saturation evangelism, and the intentional multiplication of churches that multiply churches using reproducible methodologies.
 - a) Through Pre-Evangelism we will saturate our communities with the Gospel message through all forms of public evangelism (i.e. through the use of Gospel tracts, the Jesus film, public preaching events, and other mass evangelism methodologies) to develop an awareness of God and the need for Him.
 - b) Through Personal Evangelism.
 - i. Living a Christlike lifestyle, being salt to the world.
 1. Leaders and members to nurture the relationships of their everyday friends and acquaintances.
 2. Demonstrate compassionate attitude and lifestyle as lived by Christ and the early Christian Church.
 3. Pray with those who are lost and hurting, as we meet the need.
 4. Lifestyle of prayer interceding for the lost with a passion to move others toward Christ.
 - ii. Sharing the Good News, being light to the world.
 - iii. Calling the lost to commit to Christ.
 - iv. Introducing the newly converted to discipleship fundamentals.

- c) Through Church Multiplication we will expect, affirm, and facilitate a movement of God with systems of multiplication for expanding and equipping the Church, such as experienced by the New Testament Church in the Book of Acts.
 - i. Through the development of Bible studies and fellowships in the homes and marketplace venues of leaders and members, where they have led their friends and acquaintances to a decision to become a disciple of Christ.
 - ii. Through the maturation of Bible studies and fellowships into fully functioning local churches where worship of Christ and involvement in His Mission is taking place.
 - iii. Through an expectation and commitment for every church to plant and mature a church that will be a part of this multiplication system.
 - d) Through Intentionality to Reach All we will evangelize all people with special attention given to unreached and Gospel-resistant people groups, assuring that all have maximum opportunity to respond to the call of full salvation.
- 3) **Incorporating** – We will facilitate the immediate movement of a newly converted believer into a discipleship relationship and into a community of believers, who are worshipping Christ and participating in His mission.
- 4) **Organizational Activities** – We will complete all action required by organizational entities.
- a) Through systems of accountability
 - i. Develop a culture of accountability within all levels of leadership to actively participate in personal and corporate evangelism.
 - ii. Develop appropriate accountability tools for all levels of leadership for reporting on a regular basis on both personal and corporate evangelism activities.
 - 1. Mutual accountability between the RMT members and the RD.
 - 2. DSs reporting to Field Strategy Coordinators (FSCs) with mutual accountability.
 - 3. Pastors reporting to DSs with mutual accountability.
 - b) Through the commission of NED to resource all membership with evangelism materials.

DISCIPLESHIP

The identity of the Church of the Nazarene in Africa will be that every believer be a disciple and a disciple-maker, teaching and obeying everything in God's word.

- 1) **Equipping** – We will develop and implement reproducible systems for training and mentoring leaders and members in how to make a disciple.
 - a) Through the teaching and implementation of Africa Region Strategic Principles.
 - b) Through teaching the basic principles involved in making a disciple.
- 2) **Initial Discipleship** – We will urgently integrate new believers into the Christian faith and local church fellowship.
 - a) Through the natural relationship that exists between the new convert and the spiritual parent we will intentionally move the new convert closer to Christlikeness.
 - b) Through the intentional integration of the new convert, coming out of a mass evangelism effort, into an adoptive parent relationship which intentionally moves the new convert closer to Christlikeness.
 - c) Through church fellowship.
 - i. Achieve rapid incorporation of new believers.
 - ii. Public declaration of faith including water baptism and personal witness to friends.
 - iii. Personal and Corporate study and application of the Word of God.
 - iv. Corporate worship of Christ.

- d) Through the integration of the new believer into an established Wesleyan accountability group within the community of believers.
 - e) Through the integration of faith and family through the study and application of the Word of God.
 - i. Through the encouragement of all believers to incorporate personal and family devotions into their lifestyle and practice.
 - ii. Through the promotion of the vision that every Nazarene home is a nursery for holiness champions.
- 3) **Spiritual Formation** – We will mature the believer towards Christlikeness.
- a) Through the initiation of long-term relationships where everyone is being discipled and is discipling another.
 - b) Through the teaching and implementation of Africa Region Strategic Principles, especially those directly related to our discipleship objective:
 - i. Embedding into every believer the Christian, holiness, and missional biblical core values in doctrine and in practice.
 - ii. Development of disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privileges.
 - iii. Training of disciples to obey everything in God’s Word.
 - iv. Teaching disciples to be God-dependent and others-focused.
 - v. Development of disciples in a manner that is appropriate for the culture or context in which it exists.
 - c) Through teaching and living out stewardship principles with a holistic understanding that God owns everything and requires an accounting of what has been given.
 - d) Through the teaching and living of a compassionate lifestyle.
 - i. Development of a disciple that is obedient to God’s calling to minister God’s love to the whole person.
 - ii. “It is our mission to love and value people as they are loved and valued by God, who seeks to bring peace, justice and salvation from sin through Christ. It is our mission to have compassion upon them and to care for those in need. It is our mission to oppose social systems and policies that devalue or disempower people.” (BGS, Core Values)
 - iii. Leaders and members will move corporately into their community, identifying the needs and responding in a self-sustained effort to be Christ to the community in which they live. When members have demonstrated commitment toward a need, and have discovered inability to meet the need with available resources, then compassionate projects with outside funds may be considered.
 - e) Through the integration of faith and family through the study and application of the Word of God.
 - i. Encouragement of all believers to incorporate personal and family devotions into their lifestyle and practice.
 - ii. Promotion of the vision that every Nazarene home is a nursery for holiness champions.
 - f) Through the establishment and participation in Wesleyan accountability groups (of the approximate size of 3-12 members).
 - g) Through church fellowship.
 - i. Personal and Corporate study and application of the Word of God.
 - ii. Corporate worship of Christ.
 - h) Through dynamic, Christian, compassionate, missional fellowship of local churches within geographical proximity.

- 4) **Disciple Multiplication** – We will intentionally move the lost to saving faith and the new believer towards Christlikeness.
 - a) Developing trusting relationships.
 - b) Bringing persons to a saving knowledge of Jesus Christ.
 - c) Teaching obedience to the Word of God, including discipling others.
- 5) **Organizational Activities** – We will complete all action required by organizational entities.
 - a) Through systems of accountability.
 - i. Develop a culture of accountability within all levels of leadership to be a disciple and disciple-maker.
 - ii. Develop appropriate accountability tools for all levels of leadership for reporting on a regular basis on both personal and corporate discipleship activities.
 1. Mutual accountability between the RMT members and the RD.
 2. DSs reporting to FSC with mutual accountability.
 3. Pastors reporting to DSs with mutual accountability.
 - b) Through the commission of NED to resource all membership with discipleship materials.
 - c) Through the commissioning of African theologians and Bible scholars to research and educate the membership on issues of high Africa priority, i.e., reconciliation, corruption, polygamy, tribalism, and the like.

EDUCATION

We will have Holiness educational systems in place that facilitate the training and qualification of Nazarene leaders in all fields of service of which a minimum of 15,000 are actively enrolled in ministerial training.

- 1) **Clergy Development** – We will make quality Christian holiness clergy education and development accessible to those newly called to ministry and to existing ministers to prepare them for a lifetime of effective ministry.
 - a) Through the teaching and implementation of Africa Region Strategic Principles throughout all levels of the Africa Region educational systems, especially emphasizing the following:
 - i. Embedding into every believer the Christian, holiness, and missional biblical core values in doctrine and in practice.
 - ii. Developing disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privileges.
 - b) Through ministerial preparation of our laity with an intentional effort in developing women clergy.
 - c) Through lifelong learning.
- 2) **Leadership Development** – We will broaden the base of leadership through continued preparation, involvement, and empowerment of an increasing number of servant leaders.
 - a) Through the teaching and implementation of Africa Region Strategic Principles throughout all levels of the Africa Region educational systems, especially emphasizing the following:
 - i. Embedding into every believer the Christian, holiness, and missional biblical core values in doctrine and in practice.
 - ii. Developing disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privileges.
 - b) Through the discipleship of believers.

- c) Through providing preparation for and in ministry (lay and clergy) through formal and informal educational opportunities at all stages of development and maturity.
 - d) Through the mentoring of lay leaders.
 - i. Identify, develop, and mentor potential leaders through their testimony of a call to ministry and the gifting that they demonstrate through service in the local church.
 - ii. Provide internship opportunities.
 - e) Through specialized leadership training for organizational needs, such as:
 - i. Regional Mission Team Members
 - ii. District Superintendents
 - iii. Theologians
- 3) **Professional/Vocational Development** – We will provide quality and accessible Christ-centered education that would equip and empower the children of God to become that which He has called them to be.
- a) Through the introduction of the Christian, holiness, and missional biblical core values of the Church of the Nazarene.
 - b) Through intentional effort in developing disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privilege.
 - c) Through intentional emphasis on stewardship as a lifestyle that teaches that what you have and receive is the result of God’s confidence in you to use your earthly wealth for the expansion of His Kingdom.
- 4) **Organizational Activities** – We will complete all action required by organizational entities.
- a) Through systems of accountability that develop the appropriate accountability tools for all levels of leadership for reporting on a regular basis on all educational activities.
 - b) Through the review and revision of ANESA Comprehensive Plan to accomplish the educational core objective established in the Africa Region Strategy 2010.
 - c) Through the commissioning of African theologians and Bible scholars to research and educate clergy and leadership on issues of high Africa priority, i.e., reconciliation, corruption, polygamy, tribalism, and the like.

Strategic Principles of the Africa Region

- 1) Embed into every believer the Christian, holiness, and missional biblical core values in doctrine and in practice.
- 2) Develop disciples with an extraordinary prayer life, who give the mission of Christ priority over their personal rights, comforts, and privileges.
- 3) Train every believer to be a disciple maker, who obeys everything in God’s Word, being God-dependent and others-focused.
- 4) Develop a living, contextualized church that moves to the people, utilizing a synchronous approach to mission.
- 5) Accomplish rapid reproduction of disciples and local churches through saturation evangelism and the intentional multiplication of churches that multiply churches using reproducible methodologies.
- 6) Achieve rapid incorporation of new believers through dynamic, Christian, compassionate, missional fellowship, training them to be mission-focused and strategy-centered in their ministry practices.
- 7) Expect and affirm a movement of God with systems of multiplication for expanding and equipping the Church, such as experienced by the New Testament Church in the Book of Acts.

Maintain a leadership focus, where every leader is mentoring leaders to be equipped and deployed into the mission of the Church.