

Milestones and Mission: AP Strengths and Vision

Introduction

Welcome to this second gathering of the Association of Nazarene Education Systems Asia-Pacific, known to many as ANESAP.

Before I forget, allow me to express my deep Appreciation to our REC, Dr. John Moore for coordinating this event, and to Rev. Larry West and his Sealands Field team for securing this location and hosting us onsite.

Amongst us are several guests whom you might not have met nor been introduced to, so allow me to introduce to you Dr. Dan Copp our IBOE Commissioner and Director of Nazarene Clergy Development, and Dr. Maggie Bailey, our consultant and specialist in Higher Education Board and Strategy Development.

Reasons for this gathering

Connection: Since our last gathering in the Philippines in February 2016, most of our Presidents, Deans and Field Education Coordinators are new to their current assignments. (By show of hands, who of you were at the 2016 meeting?). My hope is that we'll connect and dialogue with each other during these days together.

Collaboration: The hope is that there will be an increased collaboration and sharing of resources, best practices, discussion on Quality and Missional Reviews, matters of governance and delivery of education. While we've broached these topics before, even seen several MOUs signed, this concept of collaboration continues to be more of an expressed desire than a current reality.

Consideration: Trends in Global Education continue to change exponentially and we're not keeping up. Consequently I've commissioned a small committee to help with the Re-envisioning of Theological Education on the AP Region. Having met twice, our aim is to share with all the options we believe we face.

Conviction: We have an ongoing conviction that Together we are better.

Conforming (norming): We have a missional mandate from the Church we love.

Missional Mandate

In its historical statement, the Manual of the Church of the Nazarene states; "Nazarene strategic ministries have centered historically around evangelism, social ministry, and education. They flourish through the mutual cooperation of cross-cultural missionaries and thousands of local ministers and lay workers, who have indigenized Wesleyan principles within their respective cultures."

Further, it states "Nazarene Sunday schools and Bible studies have always been a part of congregational life and play significant roles in forming Christlike disciples. ...

Nazarene schools prepare people around the world for fuller participation in social, economic, and religious life."

Today there are 52 Nazarene institutions of higher education around the world, of which 13 are found on the Asia Pacific Region and for which we are stewards of its present and future.

In places where these strategic ministries have been nurtured and developed, the church has prospered. Where they have not, the church has struggled.

In Article of Faith #11, *The Church*, we read; “The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God.”

In the Covenant of Christian Conduct we read: “28.6. Education is of the utmost importance for the social and spiritual well being of society. Nazarene educational organizations and institutions, such as Sunday Schools, schools (birth through secondary), child care centers, adult care centers, colleges, and seminaries, are expected to teach children, youth, and adults biblical principles and ethical standards in such a way that our doctrines may be known. This practice may be instead of or in addition to public schools. The education from public sources should be complemented by holiness teaching in the home. Christians should also be encouraged to work in and with public institutions to witness to and influence those institutions for God’s kingdom.”

In Manual paragraph 400.1, the Educational Mission Statement for the Church of the Nazarene, we read: “Education in the Church of the Nazarene, rooted in the biblical and theological commitments of the Wesleyan and holiness movements and accountable to the stated mission of the denomination, aims to guide those who look to it in accepting, in nurturing, and in expressing in service to the church and world consistent and coherent Christian understandings of social and individual life. Additionally, such institutions of higher education will seek to provide a curriculum, quality of instruction, and evidence of scholastic achievement that will adequately prepare graduates to function effectively in vocations and professions such graduates may choose.”

Manual 529. States; “Ministerial education is designed to assist in the preparation of God-called ministers whose service is vital to the expansion and extension of the holiness message into new areas of evangelistic opportunity.”

Manual 529.1 continues; “The Church of the Nazarene provides a variety of educational institutions and programs around the world. The resources of some global areas allow more than one program to be developed to provide the educational foundations for ministry. Each student is expected to take advantage of the most appropriate validated course of study provided by the Church in his or her area of the world. When not possible, the Church will utilize as much flexibility in delivery systems as feasible to prepare every person called by God to ministry in the Church... .”

Finally Manual 502.1 states; “The Church of the Nazarene depends largely upon the spiritual qualifications, character, and manner of life of its ministers.”

Friends, these are great statements. We have a mandate from our church that vitally contributes to the development of Christlike disciples. This educational mandate tells us where we have come from, why we as educators occupy a place of prominence in the denomination, and why our task is of critical importance. Did you hear it? “The Church of the Nazarene depends largely upon the spiritual qualifications, character, and manner of life of its ministers.”

This is our educational mandate, the development of ministers of the Gospel of Jesus Christ for the equipping of God’s church for works of service (Eph. 4: 11).

We’re not just educational providers. We’re equippers of those who have been called by God to equip his church.

Regional Response

Since the establishment of the AP Region, and true to the aforementioned Nazarene emphasis on the importance of education in the role of establishing and developing the Church of the Nazarene around the globe, 13 educational institutions currently serve the diverse needs of this Region. These thirteen institutions with learners, faculty, staff and infrastructures, which you represent in this meeting, exist to equip and empower the church to engage in the Mission of God as disciples of Jesus, to Make Christlike Disciples in the Nations.

However, if we're to accomplish the outcomes described in the Manual statements, the days of competing visions within our denominational structures and amongst our faculty and administrators must come to an end.

We need to think deeply and seriously about the nature and purpose of theological education in terms of its major thrust – that of being education, of being an intellectual process.

Different approaches differently accent cognitive content, person and social context. Consequently, one of the major criticisms of TE has been that schools teach content to individuals in the context of their society, but that the cognitive content does not always touch the individuals or the contexts directly.

Consequently many have opted for educational models that center on personal formation or contextual awareness. In the COTN, the Manual describes our focus on what the minister is to Be, DO and KNOW as broken down in the 4Cs.

On the Asia-Pacific Region, the RAC has approved the nine Strategic Priorities of the Region. They are:

- Ongoing Discipleship
- Intentional Leadership Development
- Cohesive Education/Ministerial Preparation
- Communication that Connects
- Church Multiplication and Expansion
- District Development
- Member Care and Development
- Purposeful Compassion
- Operational Effectiveness

The priority of Cohesive Education/Ministerial Preparation is described as follows:

Cohesive Education/Ministerial Preparation is about the establishment of an integrated Nazarene educational system across the Region that facilitates the training and qualification of transformational Nazarene leaders, both clergy and lay. This system, which begins with discipleship in the local church, is to ensure that transformational ministerial preparation is accessible, applicable, affordable, and approved as a course of study leading to ordination for those pursuing a call to full-time ministry. To accomplish this, twenty-first century strategies of outcomes-based educational delivery, within the context of new communities of learning, must be utilized.

As part of its objective, ministerial preparation must provide the clergy and laity alike with tools to help them in new ways to overcome the apparent obstacles of bi-

vocationalism, language, distance, and culture. While the ways of time past were good, they need to be evaluated, as needed, and reformatted for the realities of today. Specifically, pastors need to be equipped and retooled to deal with the possibilities, problems, and paradigm shifts encompassed in this new age. Such training can take the form of vocation and continued education through classes, seminars, and workshops.

Understanding that World Evangelism Fund support of residential educational institutions is not a viable long-term solution, a sustainable educational system that works with the reality of an organic approach to church planting and evangelism needs to be developed and constantly updated. Such a reshaped educational approach will require Regional will, determination, and clear thinking by bringing together key stakeholders to work on a solution that honors the past while envisioning God's preferred future for the Church of the Nazarene.

Leadership Questions

We have much to celebrate with many positive signs around the Region that clearly illustrate that the educational mandate of delivering an integrated, accessible, affordable and approved Course of Study, leading to ordination and to facilitate clergy life-long learning is being addressed.

But how are we doing really?

The matter before us this week is a leadership challenge. According to Max De Pree, the first **leadership** responsibility is to **define reality**. In other words, as a **Leader** one **needs** to help people understand the situation as it is and then to take steps to introduce change as needed.

The questions that linger, that give me pause to reflect, are these:

- Can we be better? How? What? Which areas?
- What would need to change, be introduced or let go of to get quality education to every individual who sought it?
- Are we ready for increased enrollment? We need to be ready.
- How do we through education, help the denomination accomplish the unfinished agenda of moving from "global presence" to a "global community" of faith?
- How can we help each other with the major transitions we have in common?

If we don't wrestle with these questions, who will?

The reality that we all face is that the multiple intertwined elements of education is changing globally as a result of many factors, specifically as a result of technology and choices often based on economics and preferred learning styles. The result is that many in this room are struggling to survive in their current format, As a denomination, we moved to OBE education almost two decades ago, yet we continue to discover that our pedagogy and evaluation tools are still predominantly lecture oriented focusing on the formation of a parish model pastor and written to test content comprehension, with very little done to evaluate competency . Consequently, our churches on the districts continue to be led by parish pastors instead of missional leaders, with many districts wanting to train their own.

Friends, the task before us is not a small one.

Can you imagine how Moses, Joshua, and the Apostles felt when they received their respective assignments?

Ex 3: 10 "So now, go. I am sending you to Pharaoh to bring my people out of Egypt."

GO TAKE THIS ENSLAVED PEOPLE OF MINE AND LIBERATE THEM FROM THE BONDAGES AND OPPRESSION THAT THEY HAVE BEEN SUFFERING.

V12 "I will be with you"

Joshua 1: 2-5 "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan river into the land I am about to give them – to the Israelites. I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates – all the Hittite country – to the Mediterranean Sea in the west. No one will be able to stand against you all the days of your life."

GO TAKE THIS NATION OF NOMADS IN THE DESERT AND TURN THEM INTO NATION BUILDERS

V 5.b. "As I was with Moses, so I will be with you; I will never leave you nor forsake you."

Matt 28: 18-20 "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.'"

GO INTO THE WORLD AND EXTEND MY KINGDOM

v. 20.b. "And surely I am with you always, to the very end of the age."

Three commissions, three promises of His presence

Some of you might feel that you've been given similar responsibilities where the mindsets of the people with whom you work and the culture wherein you work, and the attitudes that students often bring to their learning environment resembles the mindsets of these enslaved, exiled, nomadic, oppressed people. Take courage my friends, His promise is the same: I will never leave you nor forsake you.

We are a sent people, a missional people. We are God's people, his children, here as educators to learn how education is transforming itself globally, and to reflect on the best way forward for education across the Region.

We are Christian, Holiness and Missional, we're Nazarene. We've been around for a long time, and with that we've adopted a way of life and methodology that has become our identity, something that people who want comfort cling to, but something we cannot.

In the book, *The Leadership Jump* by Jimmy Long, he identifies two areas of primary concern for the Church.

1. *The Leadership Dilemma*. Here the challenge is related to the needed transference of leadership from existing to emerging leaders.
2. *The Church's Dilemma*, referencing specifically the change in culture from modernity to emerging/post-modern culture and differing generational traits and gaps.

The reality however remains that institutionally we've not believed these dilemmas to be true, and have consequently not intentionally addressed them. Now in many instances we've lost touch with the world that we've been sent into, a VUCA world (Volatile, uncertain, complex and ambiguous).

The challenge before us as a church is this, how do we adjust to this VUCA world while still retain our Nazarene DNA: our core values, our doctrine, our strategic ministry focus (Holiness Evangelism, Social Engagement, Education) in this VUCA world?

How do we do this with students who have changed with their times; deeply impacted by the influence of technology in their lives and the accessibility of information and an audience. These millennials no longer desire to sit and be lectured to, they want to learn through experience, they want to participate, they want to make a difference, and they want to have choices and a voice in how that's done.

Through our current TE models, we prepare men and women for ministry. How we prepare them impacts how effective they will be in this VUCA world. In looking at our graduates, are we content with how the average ones are doing? Can these leaders help our people navigate the challenges of today, not because they have learned Bible, Theology, about the issues of the day, but because they've also been provided with methodologies to address the challenges and still land on the side of Christ?

During our Think Tank gatherings, we've been discussing the importance of Critical Contextualization. Failure by our graduates to understand contemporary culture and address the issues of culture correctly will result in one of the following outcomes: rejection of the Gospel, superficial acceptance of the Gospel but an underground retention of old beliefs, or syncretism.

How we equip, evaluate and deploy contextually adaptive ministers in today's world are therefore matters of critical reflection.

For six years now I have been wondering why are we not growing, or growing so slowly in the Asia-Pacific Region?

Could it be that we are not producing effective reflective practitioners for this unknown new world because we're still relying on old methods and models to form ministers for a world that no longer exists, that we're preparing them for chartered (familiar) territory, while the world becomes more and more uncharted (unfamiliar) for the church.

My friends, reality and the research that you will hear about in these days is telling us that what once worked no longer works, no matter how hard we try or how professional we become. We must adapt or die.

Historic Response

In the early 1920's, JB Chapman clearly communicated the fact that Nazarene colleges are inseparable from the church: *I will say that we must make our schools strong on scholarship and adequate in equipment and must turn out educated people who are not only spiritually right but intellectually correct and scholastically strong ... This leaves but one kind of school for us to consider, and that is the college. We shall have to provide for academy students at our college for some time to come, and we shall always make our Bible department the most prominent of all, but we must build a few strong colleges. My thought is that our colleges will fill the whole demand and that we shall do well to adopt this as our policy ... And that we encourage such of our schools as cannot reasonably*

expect to become colleges to cease operation as soon as they can, for they must sooner or later die.

In a response to the question: What Are Obstacles To Growth In The Church Of The Nazarene? Dr. Floyd Cunningham responded with an excellent historical reflection on possible reasons. He said:

The Church of the Nazarene has educated and then lost a lot of creative and talented individuals who could not readjust to local ways of “doing church” and who are preaching holiness, planting churches and building congregations outside of the Church of the Nazarene. So I ask, too, where have we gone wrong? A strong superintendency, as I see it, and as I compare it to other denominations, is that it inadvertently prevents local ingenuity. Other denominations with a more congregational polity, including Baptists and many Pentecostals, are less controlling. Simply put, fewer permissions are necessary to start a church. Even laypersons can start a Baptist church without going through protocols. On fewer occasions might they hear, “you can’t do that; that is against policy,” or “we will have to see what the *Manual* says,” or “you will need to get permission for that.” Ironically, we Nazarenes have had to put it into our *Manual* permission to depart from the *Manual*! We have to formally give people permission to be creative or free. It is permission coming from the top rather than a built-in way of doing things. This cuts against directly against today’s “post-modern” world, which revolts against that kind of authoritative structure, but I wonder if it also works against the gospel. People seem to be too uninspired and too discouraged to be contextual or creative. I do not think that this was simply built into the thinking of once-mission fields by missionaries; I believe it is more systemic than that. Students go back from their education eager to try new ideas, to do things differently, and perhaps they challenge leadership’s way of doing things, and are considered proud or discontents, and marginalized.

In Asian and many other hierarchically oriented cultures, people do not take initiative. They wait until the top boss has told them what to do. There is a built-in fear of not following the proper ways of doing things. Many times, the proper ways of doing things are the way things have always been done. This mentality carries over easily into a hierarchical church like the Church of the Nazarene. Laypeople wait for directives from pastor; pastors wait for directives from superintendents; district superintendents wait for directives from above. They have to be told over and over again that they are free – again, they are “given permission” to be free rather than having this woven into the fabric of the gospel. I believe that this is disempowering from a Pentecostal as well as sociological point of view.

Another way in which we are stifling creativity is related, and that is we are overly programmatic. We tend to want to transplant what is working in one culture (usually in the West) in the East. Experts in church growth or leadership or evangelism are brought over to tell Asians how to do it. In reality something like “leadership” is incredibly cultural. Our “default” is to turn to Western educators and successful pastors. Because of Asian politeness they listen. I overheard ridicule by Filipinos toward one foreign missionary who held seminars in the Philippines on how to do conversational evangelism with Filipinos. How can he tell Filipinos how to relate to, how to talk to Filipinos? Yet

he holds these seminars, and Filipinos come because of the supposed expertise of the foreigner.

In *Spirituality and History*, pp. 75-79, Roman Catholic historian Philip Sheldrake describes four stages in the development in spiritual traditions that I believe adequately describes the cycles of our denominational life. The first stage is “**emergence**,” which includes both the origins and expansion of the church. This corresponds to the holiness movement of the nineteenth century and the first generation of the Church of the Nazarene, in which our sense was more that we were doing something so great in the Kingdom of God that it could not really be denominationally contained. We were going to “Christianize Christianity.” By the second generation, our expansion was less spontaneous and more planned – merging with the second stage that Sheldrake describes, “**maintenance and stability**.” Religious movements (such as the religious orders in the Roman Catholic Church) form a Rule. Life in the religious group is routinized. Both leaders and followers conform. The handbook of rules grows fatter. This is where the Church of the Nazarene was by the 1950s. This leads to stage three: “**breakdown**.” The original reason for the movement that led to the organization is lost. In the history of religious orders, discontented monks attempted to get back to the primitive or original reason for their order’s founding, and, to do so, paradoxically, formed new orders. The new orders, inevitably, history shows, followed the same pattern.

The same is true, I believe with denominations. Wesley started a movement within the Church of England, not a denomination. But, inevitably, after Wesley’s death, his followers started a denomination. The nineteenth century holiness people, convinced that this same Methodist church had left its moorings, founded a movement. The movement led to a denomination. And so on.

Sheldrake, however, offers hope, a fourth stage: “**renewed flexibility**,” *that I’m going to call ADAPTABILITY*. His example of this is Vatican II. In that Council the Roman Catholic Church discarded practices once seemed sacrosanct to the people – veils for women in the church, meatless Fridays, black-robed nuns. It offered Catholics throughout the world the opportunity to worship more freely with guitars and folk music, to hear the mass in their own language, to read the Bible.

However suitable to the times, church structures are meant to serve the Spirit, and the Spirit must never be forced to serve structures. Nazarene church historian Mendel Taylor believed that whenever a movement began to inhibit the free-flowing river of God’s grace, the Spirit opened another channel through which to flood the dry ground. His point was that the Church of the Nazarene was raised up to be such a channel of God’s grace, and his implicit question was: Will it ever be?

Conclusion

So here we are, gathered to consider reality and what “**Renewed Flexibility / Adaptability**” looks like for us, and for those whom we are forming and transforming. While we certainly value fellowship, the hope is that by the end of these days together that we would have been encouraged, been able to connect and listen to each other to consider how we should journey into this uncharted territory, where the world before us is nothing like the world behind us, and acknowledging that we ourselves have been tasked to lead our people into territory that they’ve not been equipped or prepared for.

So here's our challenge; Are we on track to sustain an enrollment of 2,776 new learners in ministerial training by 2021 and 7288 by 2029, while at the same time still producing proud, loyal, Christlike Nazarene leaders for the current and future world, or are we just producing leaders for a world that no longer exists?

This is why we are here, not necessarily to develop a universal one size fits all, but to reflect on our current paradigms and models, and consider a system that is adaptable enough for each context, allowing each local context to focus on the main thing, forming Christian leaders.

Great though the task may appear, fear not. As God was with Moses, Joshua, Nehemiah, and the Apostles, so he is with us. Just as they were called to lead the people into territory they had not been prepared for as Shepherd, Warrior, Cupbearer and laypersons, so we are here to lead our people, a new generation of millennials and post-millennials whom we do not understand into territory that is unknown to us.

Let us boldly embark upon this second leg of the journey, turning that which holds us and our students back, knowing that we journey not alone, but as part of a dynamic educational system.

One institution alone cannot accomplish this objective. We must do it together. It is out of this necessity that we collaborate as the Association of Nazarene Education Systems Asia Pacific (ANESAP), a concept raised in the first sentence of our Educational priority: Cohesive Education/Ministerial Preparation is about the establishment of an integrated Nazarene educational system across the Region that facilitates the training and qualification of transformational Nazarene leaders, both clergy and lay.

Could it be that the Association of Nazarene Education Systems Asia Pacific (ANESAP) becomes an interdependent educational community committed to making quality Christian Holiness education accessible to every church leader in Asia Pacific with a primary emphasis in ministerial development?

Together we are better!

Together we can accomplish more.

Together in Christ, we shall stand when the winds of change resistance and destruction blow hard against us.

Thank you for making time to be here.

Thank you for your devotion to the Lord Jesus and these respective assignments that His church has called you into. You are deeply loved and appreciated.

With, in and through Christ all things are possible.

Your brother in Christ,

Mark

ASSOCIATION OF NAZARENE EDUCATION SYSTEMS ASIA-PACIFIC

We are better together

Across the Region, **we** have and continue to need Holiness educational systems in place that facilitate the training and qualification of Nazarene leaders in all fields of service of which a minimum of 2,776 need to be actively enrolled in ministerial training by 2021 and 7288 by 2029. One institution alone cannot accomplish this objective. We must do it together. It is out of this necessity that we collaborate as the Association of Nazarene Education Systems Asia Pacific (ANESAP), a concept raised in the first sentence of our Educational priority: Cohesive Education/Ministerial Preparation is about the establishment of an integrated Nazarene educational system across the Region that facilitates the training and qualification of transformational Nazarene leaders, both clergy and lay.

The question might be posed; what's in a name? Why ANESAP?

In this name, I believe we find HOPE, VISION and MISSION.

Could it be that the Association of Nazarene Education Systems Asia Pacific (ANESAP) becomes an interdependent educational community committed to making quality Christian Holiness education accessible to every church leader in Asia Pacific with a primary emphasis in ministerial development?

If I were to write a Statement of Purpose for ANESAP, it might be articulated as follows:

The Association of Nazarene Education Systems Asia Pacific (ANESAP) is a network of formal and non-formal learning communities across the Region whose primary purpose is to facilitate preparation for life and ministry in the world.

ANESAP believes that quality preparation for ministry is in the interest of all stakeholders in the Church of the Nazarene including those responding to God's call, their local churches, district leaders, educational providers, the Global church departments, as well as other individuals and institutions who are led by God to invest of their resources in preparing people for ministry. Therefore, ANESAP actively partners with these stakeholders in this great task of equipping Nazarenes to carry out the components of the Great Commission in the spirit of the Great Commandment, and, in so doing, propagating the Gospel across the Asia Pacific.

ANESAP is committed to the development of a strong Wesleyan-Arminian Holiness church throughout Asia Pacific by focusing on the role and sufficiency of the Holy Spirit in the life of every believer, teaching doctrinal clarity, encouraging spiritual formation, emphasizing discipleship training, promoting the development and empowerment of leaders with an emphasis on teacher education, and deliberate instruction in and increased attention to Christian stewardship which will result in considerable growth towards self-supporting educational systems.

ANESAP will deliberately broaden the educational programs of the region by means of contextualized educational resources in varying delivery systems, vocational training, lay leadership development, certificate, diploma, and degree level ordination

tracks, continuing ministerial education, faculty development, liberal arts for lay and ministerial learners, and primary and secondary education.

ANESAP will empower local leaders and give them expression, and foster articulation of programs across the region in order to make appropriate education accessible for all learners to proceed in their studies to the highest potential.

ANESAP will also promote and encourage the development of the necessary infrastructures by each educational provider for the provision and implementation of these programs.

ANESAP will facilitate servant leadership and life-long learning through the expansion of knowledge, the formation of Christ-like character, and the acquisition of skills for holy living and transformation of communities.

ANESAP Core Values and Goal Statements might be viewed as follows:

The Association of Nazarene Education Systems Asia Pacific (ANESAP) is committed to the following:

1. Working together
 - a. Working together as a collaborative body of educational providers to promote, encourage, and establish educational systems that will develop large numbers of qualified laity and clergy for ministry to the world.
 - b. Assisting in the improvement and development of relationships between all stakeholders of education in Asia Pacific including the individual, local church, district, field, region, and global church.
 - c. The development of healthy partnerships between education in Asia Pacific, the church and society.

2. Quality Education
 - a. Promoting and maintaining the highest quality of education possible at all levels of education (e.g. certificate, diploma and degree).
 - b. Keeping the learner as the primary focus of all education and training in the Church of the Nazarene in Asia Pacific.
 - c. A faculty development plan for all educational providers

3. Accessibility of Education
 - a. Making theological education accessible to all those called to ministry through a variety of manners, depending on the country or field a student is on. Some will have access to residency or extension programs at one of the 13 schools on the AP region, while others should be able take courses via the Internet delivery systems. Our schools must develop delivery systems that reach all those desiring to be educated for ministry.
 - b. Assisting in the development of liberal arts and sciences education programs.

4. Self Sustainability

- a. Developing financially self-sustaining educational providers throughout the Asia Pacific Region.
 - b. Encouraging each educational provider to offer vocational training for bi-vocational pastors and laity.
5. Transparency
 - a. Maintaining and promoting financial integrity within each educational provider.
6. Excellence
 - a. The promotion and development of strong library resources for all educational providers.
 - b. Promoting and monitoring the adaptation of all theological education courses of study of each educational provider into outcomes based standard education.
 - c. Encouraging each educational provider to plan, develop and maintain in good repair all physical facilities necessary for the provision and expansion of quality education.
7. Holiness
 - a. Maintaining and promoting the Wesleyan-Arminian holiness doctrine and Christ-like lifestyle in all teaching, training and mentoring with an emphasis on the “core values” of the church.
8. Innovation & Creativity
 - a. Encouraging the use of new technologies and innovative delivery systems.
9. Leadership Development
 - a. Developing, empowering, and transferring leadership within the church throughout the Asia Pacific.
 - b. Developing and promoting evangelism and discipleship training through each educational provider in collaboration with the local church, district, field, and region.
10. Life Long Learning
 - a. Assisting the districts in offering Continuing Education Units (CEU's).
 - b. Partnering with the Region in hosting Pastors and Leaders Conferences (PALCON's) and Holiness Summits.