**Milestones and Mission: AP Strengths and Vision**

**Welcome –** historic gathering

**Appreciation**: John Moore, Philippine Field team (Thets, Jazz, Jenny) and APNTS

 Guests and resource persons who came (Bob, Kerry, Dan, Tammie)

**Reasons for this gathering**

* Since my tenure as Regional Director began 3 ½ years ago, all but one of the Presidents of our 13 educational institutions is new. Many of our schools additionally have new academic deans, and several of our Fields have new Field Education Coordinators.
* Our Regional strategic document has been finalized and is in the process of being implemented
* Increased collaboration and sharing of best practices, including discussion on Quality and Missional Reviews, matters of governance and delivery of education.
* Together we are better

**Milestones and Mission**

In its historical statement, the Manual of the Church of the Nazarene states; “Historically, Nazarene global ministry has centered around evangelism, compassionate ministry, and education.”

Further, its cites the example that “Education is an aspect of world ministry exemplified early by Hope School for Girls, founded in Calcutta by Mrs. Sukhoda Banarji in 1905 and adopted the following year by the Church of the Nazarene. Outside North America, Nazarenes have established schools for primary education and for specialized ministerial training.

Today there are graduate seminaries and theological colleges in Australia, Costa Rica, England, the Philippines, and the United States; liberal arts institutions in Africa, Brazil, Canada, Korea, Trinidad, and the United States; one teachers college in Papua New Guinea; two nursing schools in Papua New Guinea and India; and thirty-one undergraduate Bible/ theological institutions around the world. The church has prospered as these components of its mission have developed.”

In Article 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. Public schools have a mandate to educate all. They are limited, however, as to their scope and, in fact, are prohibited by court rulings from teaching the basic tenets of Christianity. 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, which often teach secular humanism and fall short of teaching principles of holy living. ”

Manual paragraph 400.1 Educational Mission Statement. 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 527.1. Fulfillment of Educational Foundations for Ordained Ministry. 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. A validated course of study, directed and supervised by the District Ministerial Studies Board, and college/seminary programs, developed by the educational institutions, may be used. They should cover the same general standards as outlined in the International Sourcebook on Developmental Standards for Ordination and the regional Sourcebook on Ordination.”

We have an educational mandate.

**Strengths**

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, exist to equip and empower the church to engage in the Mission of God as disciples of Jesus. In his most recent report to the Regional Advisory Council (RAC), our new Regional Education Coordinator (REC), Dr. John Moore reported that the Asia Pacific Region has approximately 7,000 students enrolled in twelve educational institutions and roughly 45 extension centers including Creative Access Areas. In total, he reported that we had 717 Licensed Ministers enrolled in the Course of Study.

Amongst the institutions, the following stand out in unique ways:

* Korea Nazarene University: Our largest liberal arts university in the denomination
* Asia Pacific Nazarene Theological Seminary: Making a difficult but necessary progress in shifting from an emphasis on residential to multi-site Regional graduate education with the objective of becoming the preferred institutional for cross-cultural education.
* Melanesia Nazarene Teachers College: Trains and deploys certified teachers with Bible college courses to remote villages, sharing the good news as they go.
* Nazarene College of Nursing: Continues to impact the Highlands of PNG with its excellent program and integrated courses, which prepare their nurses to establish discipleship groups and churches in the communities they will serve.
* Nazarene Theological College Australia/New Zealand: Has launched the CALD program (Culturally and Linguistically Diverse), enabling it to deliver online degreed COS courses, accredited through Sydney College of Divinity. The program is expanding beyond Fiji to other fields and districts.

These are but a few of the many things we have cause to celebrate. There are other 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 met.

As institutions, as educational providers, we have so much in common:

* A common theology and polity
* Recognition by the IBOE of the Church of the Nazarene
* We are learner (church) focused
* We’re going through major transition (Educational models, government requirements, leadership changes, financial challenges, etc.)

**Vision**

So how are we doing really?

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 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?

Given this background, what are we as a Region doing about it?

As mentioned earlier, the Regional priorities just affirmed by the RAC are in the process of being implemented. 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 expounded 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.

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 2,000 need to be actively enrolled in ministerial training. This objective cannot be accomplished by one institution alone. We must do it together. It is out of this necessity that we are here today 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
	1. 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.
	2. 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.
	3. The development of healthy partnerships between education in Asia Pacific, the church and society.
2. Quality Education
	1. Promoting and maintaining the highest quality of education possible at all levels of education (e.g. certificate, diploma and degree).
	2. Keeping the learner as the primary focus of all education and training in the Church of the Nazarene in Asia Pacific.
	3. A faculty development plan for all educational providers
3. Accessibility of Education
	1. Making theological education accessible to all those called to ministry.
	2. Assisting in the development of liberal arts and sciences education programs.
4. Self Sustainability
	1. Developing financially self-sustaining educational providers throughout the Asia Pacific Region.
	2. Encouraging each educational provider to offer vocational training for bi-vocational pastors and laity.
5. Transparency
	1. Maintaining and promoting financial integrity within each educational provider.
6. Excellence
	1. The promotion and development of strong library resources for all educational providers.
	2. Promoting and monitoring the adaptation of all theological education courses of study of each educational provider into outcomes based standard education.
	3. 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
	1. 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
	1. Encouraging the use of new technologies and innovative delivery systems.
9. Leadership Development
	1. Developing, empowering, and transferring leadership within the church throughout the Asia Pacific.
	2. 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
	1. Assisting the districts in offering Continuing Education Units (CEU’s).
	2. Partnering with the Region in hosting Pastors and Leaders Conferences (PALCON’s) and Holiness Summits.

CONCLUSION

The educational DNA of the church goes back to Jesus himself who said, “Go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you”.

Without the teaching, discipling work of the Church, there will be no church in the future. This is your work. This is our work. We need to work together regardless the challenges and complexities of our contexts

Together we are better!
Together we can accomplish more.

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

Thank you for your devotion to the Lord Jesus and these respective assignments that His church has called you into. With, in and through Christ all things are possible.

AMEN!

Mission statement

Regional Priorities

ANESAP

Is there a common vision for our Bible Colleges and Seminaries across the Asia-Pacific Region and even globally? If so, what is it?

The days of competing visions within our denominational structures and amongst our facility 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.

One of the major criticism 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. CCCC.

Four Areas of Contextualization from a study entitled Ministry in Context: The Third Mandate Program of the Theological Education Fund (1971)

1. Missiological Contextualization: Is the seminary seeking to develop a style of training which discuses upon the urgent issues of renewal and reform in the churches and upon vital issues of human development and justice in its particular situation?
2. Structural contextualization: Is the school seeking to develop a form and structure appropriate to the specific needs of its culture and in its particular social, economic, and political situation?
3. Theological contextualization: Is the seminary seeking to do theology in a way appropriate and authentic to its situation? Does it offer an approach to theological training that seeks to relate the gospel more directly to urgent issues of ministry and service in the world? Does it move out of its own milieu in its expression of the gospel?
4. Pedagogical contextualization: Is the seminary a school seeking to develop a type of theological training which in its approach attempts to understand the educational process as a liberating and creative effort? Does it attempt to overcome the besetting dangers of elitism and authoritarianism in both the methods and the goals of its program to release the potential of a servant ministry? Is it sensitive to the widespread gap between the academic and the practical?

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.*

MQR

**How can this ministry be accessed by pastors and lay persons alike**?

Theological education can be accessed in a variety of manners, depending on the country or field a student is on. Some have access to residency programs for their degree at one of the 13 schools on the AP region. Others can take courses on the internet. However, access is far too limited to far to many for the educational desires of the region to be accomplished. Our schools must develop delivery systems that reach all those desiring to be educated for ministry.

AFFORDABLE, ACCESSIBLE, QUALITY EDUCATION