**

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

**Church of the Nazarene**

***Manual Extension***

*Adopted February 1999  
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*Asia-Pacific Region Course of Study Advisory Committee   
(APRCOSAC)*

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# INTRODUCTION

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

This *Regional Sourcebook* is designed to assist educational providers and District Ministerial Studies Boards in setting out the minimal standards for ordination and ongoing education across the Asia-Pacific Region (*Manual* 529.1):

The variety of cultural contexts around the world makes one curriculum unsuited for all global areas. Each region of the world will develop 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* 530).

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

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

All courses, academic requirements, and official administrative regulations shall be in a regional *Sourcebook on Ordination* developed by the region/language group in cooperation with Global Clergy Development. This regional *Sourcebook* with necessary revisions shall be endorsed by the International Course of Study Advisory Committee and approved by Global Clergy Development, the General Board, and the Board of General Superintendents. The *Sourcebook* shall be in compliance with the *Manual* and with the *International Sourcebook on Developmental Standards for Ordination,* produced by Global Clergy Development with the International Course of Study Advisory Committee (*Manual* 529.5).

## Relationship to General Board and the General Church

The Asia-Pacific Region Course of Study Advisory Committee (APRCOSAC) is amenable to the International Course of Study Advisory Committee (ICOSAC), which is related administratively to the General Board through Global Clergy Development.

APRCOSAC serves as an advocate to the ICOSAC to support the activities and needs of the Asia-Pacific Region educational providers (Manual 346.7). ICOSAC in turn serves as an advocate to the General Church to support activities and needs of the regional COSAC (*Manual 342*).

## Relationship to the Region

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

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

The duties of the Asia-Pacific Region Course of Study Advisory Committee are specified in the *Manual* 346.7. The principal duties of the APRCOSAC are:

1. Develop a regional *Sourcebook on Ordination* outlining the minimum educational standards for ordination on the region. The regional *Sourcebook on Ordination* must reflect minimum standards established in the *Manual* and elaborated in the *International Sourcebook on Developmental Standards for Ordination;*
2. Develop validation procedures for the ministerial educational programs of the region, verify that the programs meet the regional COSAC and ICOSAC minimum standards;
3. Collaborate with regional educational providers to interpret standards in ministerial education programs;
4. Review ministerial education program submissions for compliance with regional *Sourcebook and International Sourcebook* standards;
5. Endorse regional ministerial education programs to the International Course of Study Advisory Committee for adoption and approval.

## The Purpose of Ministerial Preparation

The purpose for ministerial preparation is to equip people for effective ministry in the church of Jesus Christ, and more specifically, the Church of the Nazarene. Ministry, regardless of the level of involvement is ultimately the equipping and making of Christlike disciples, who make Christlike disciples. This purpose is no different to the local church Christian, those involved at the District level, or those involved in higher education. In partnership we join together to fulfill this Christ-mandated task—to make Christlike disciples who in turn make Christlike disciples.

The Asia Pacific Region has adopted the Emmaus Model as articulated by Allder and Ackerman (*The Emmaus Model: Discipleship, Theological Education, and Transformation*. Global Nazarene Publications, 2019: https://www.whdl.org/emmaus-model-discipleship-theological-education-and-transformation) as its approach to ministry preparation. This is a way of fulfilling the Asia Pacific Region’s strategic priority of “Cohesive Theological Education.” The two key features of this model are:

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Description automatically generated1. The ultimate outcome of such ministry preparation is to have a discipled disciple-maker growing in Christlikeness.

2. The lens through which all our education is to pass is “Christlikeness in and for mission”.

The integration of both character formation toward Christlikeness while being in mission is essential. The synthesis of these two elements are meant to be like two sides to one coin: we cannot have one without the other.

Note: *Capability* is used in this model in replacement of *Competency* because the context of ministry is always changing, so it is almost impossible to develop a list of tasks or abilities (competencies) that will be adequate. Capability, on the other hand, assumes the ability to adapt a competency for the immediate context to remain effective in ministry.

## Standard for Ministerial Preparation

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

## Use of the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development*

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

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

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

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

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

## Validation of the *Sourcebook on Ordination & Ministerial Development*

The regional Sourcebook on Ordination and curricula are validated through a process involving endorsements by the regional COSAC and ICOSAC and approval by Global Clergy Development, the General Board and the Board of General Superintendents. This process is spelled out in chapter six.

# CHAPTER ONE

## 541 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).

### 541.1 The Church in Ministry

The Church of the Nazarene on the Asia-Pacific Region is both a sent and a sending church. It is expected that all Christians will be involved in ministry. We believe all Christians are called to take up the cross, the means of salvation and transformation, and follow the way of Jesus Christ. We believe God has given spiritual gifts to all believers, which enable them to be involved actively in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the Church.

### 541.2 The Special Call to Ministry

We also affirm Christ calls some men and women to a specific and public ministry. When the church, illuminated by the Holy Spirit, recognizes such a divine call, the church endorses and assists the individual’s entry into a lifetime of ministry (*Manual* 500). This call can be to pastor, to take the gospel to another culture (missionary), to evangelize (evangelist), to teach the truth of God (educator), to care for people (compassionate ministries) and a myriad of different purposes and ministries which serve the Church and the world, such as children’s, youth and adult ministries.

### 541.3 Three Types of Ministry

The Church of the Nazarene recognizes three types of ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment (*Manual* 534). An ordained deacon is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (*Manual* 533). A third category is the Lay Minister (*Manual* 503.2). Persons thus recognized are called to essential roles of ministry on behalf of the local church but do not at the present time feel a special call to become an ordained minister.

### 541.4 The Church and the Minister’s Call

We recognize the universal truth that the call to ministry comes from God rather than the church. Nevertheless, the Sourcebook on Ordination needs to make clear the role of the church in stimulating the call among believers and the appropriate validation procedure before, during, and after the formal education of the minister. The church has the responsibility to validate the call and to confirm the genuineness of that call by observing that the called person demonstrates fruitful ministry in the local church and continues to show growth in competency (*Manual* 502.6).

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

Historically, the Church of the Nazarene has recognized the importance of the fact that Christ spent His public ministry proclaiming the Kingdom of God and equipping His disciples for mission and ministry. From its inception the church has committed itself to excellence in ministry and has provided training and educational opportunities to equip those Christ has called. The one called is to be engaged in a lifetime learning endeavor. The local church, under the leadership of the pastor and the church board, is encouraged to provide varied opportunities for service and lead the congregation in mentoring the called person. The pastor or designated person may fulfill the role of personal mentor.

# CHAPTER TWO

## 542 EDUCATIONAL PREPARATION

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

Education for ministry in the Church of the Nazarene includes both general and theological education. General education fosters a growing understanding of the historical and current context in which the minister is called to serve. Theological education is an essential part of spiritual development and character formation. It also makes accessible to the individual the rich resources of the Christian faith, enabling the minister to serve humankind and meet societal needs redemptively.   
  
We believe that ministerial preparation of any individual is a joint effort on the part of several partners/stakeholders in a process, which is ongoing. The partners are:

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

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

### 542.1 Desired Goals of Educational Preparation

Education for service will assist the minister in the process of “being,” “knowing,” and “doing”. Educational preparation for ordination enables an ordinand to begin ministry. Lifelong learning is required of every licensed minister (also see *APRSOOMD* 545-545.4). 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. acting in loving fellowship with the community of faith
4. unquestioned integrity and honor
5. compassion, patience and perseverance
6. self-discipline and self-control
7. humility, gentleness and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment

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

1. a knowledge of the Holy Scripture and methods of interpretation
2. an understanding of Christian theology and especially the place of Christian holiness within it
3. a grasp of the history of the Christian church and her mission through the centuries
4. a knowledge of the Wesleyan-Armenian holiness theological heritage and traditions
5. a knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms, and place of Christian worship in the community of faith
7. an understanding of Christian personal and social ethics

8 a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills

9 an understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management

10 an awareness of the brokenness of the human condition, both personal and societal

11 an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family

12 a grasp of the span of human history and culture, particularly of the minister’s own context

13 an awareness of cultural trends and influences in contemporary society including religious pluralism

14 a knowledge of the operation of the polity and practice of the Church of the Nazarene

15 an awareness of the legal framework in the society in which the congregation functions

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

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

### 542.2 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* 529.3).

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

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

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

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

**Context**—The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included (Manual 529.3).

### 542.3 Program Outcomes Statements

The outcomes statements are suggested by APRCOSAC as wording of an Asia-Pacific contextualization of *Manual* 529.3. The statements are intended to provide a base to assist educational providers and learners to put the outcomes into practical words. An educational provider may desire to write or adopt other statements in order to better fit the population of the learners in their context. The set of statements chosen must take into consideration each and every outcome predicted in the *Manual* 529.3.

**CONTENT Outcomes:**

CN-1 Ability to describe the basic story of the Bible.

CN-2 Ability to describe the content, genre, major characters, historical context, main events, and theological themes of the Old Testament.

CN-3 Ability to describe the basic content and theological themes of the New Testament, identify the principal people and events and their roles in New Testament history.

CN-4 Ability to explain the basic principles of biblical interpretation.

CN-5 Ability to identify and explain the main characteristics of the theological foundations of Christianity.

CN-6 Ability to explain how the theological foundations of Christianity proceed from the Scriptures.

CN-7 Ability to explain scriptural holiness from the Wesleyan-Armenian holiness perspective.

CN-8 Ability to identify and describe the events, personalities and main themes of the history of the Christian Church.

CN-9 Ability to identify and describe the events, personalities and main themes of the history of the Christian Church in Asia-Pacific.

CN-10 Ability to describe Nazarene history in terms of events, personalities, and theology.

CN-11 Ability to describe the events, personalities and theology in the history of the Church of the Nazarene and other indigenous churches in Asia-Pacific.

CN-12 Ability to explain the structure and mission of the Church of the Nazarene from both historical and current perspectives.

CN-13 Ability to explain the Nazarene position on speaking in tongues.

CN-14 Ability to summarize the sources of theological reflection, its historical development, and its contemporary expressions.

CN-15 Ability to demonstrate theological reflection that integrates the Wesleyan approach to Scripture, Tradition, Reason and Experience.

CN-16 Ability to explain the content and meaning of the Nazarene Articles of Faith.

CN-17 Ability to accurately identify and explain the main characteristics of the nature of God, Christ, the Holy Spirit, the Human Person, Sin, Salvation, the Christian Life, the Church and Sacraments, and Eschatology.

CN-18 Ability to explain the basic theories in the art of communication, especially those that concern preaching and teaching.

CN-19 Ability to assess relevant resources to respond to the primary concerns and objections to Christianity from a variety of global cultures, religions, and non- theistic positions.

CN-20 Ability to explain the core values of the Church of the Nazarene and its global and local implementation.

**COMPETENCY Outcomes:**

CP-1 Ability to communicate effectively with cultural and contextual relevance.

CP-2 Ability to prepare biblical messages for effective and sound preaching and teaching.

CP-3 Ability to plan, participate in, and guide others in worship.

CP-4 Ability to communicate the Gospel in biblical and relevant ways both in public and private settings.

CP-5 Ability to actively initiate and participate in church multiplication.

CP-6 Ability to express pastoral care through visiting the sick and conducting weddings, funerals, burials, baptisms, and dedications.

CP-7 Ability to offer biblical counsel and refer as needed and to equip others to do the same.

CP-8 Ability to determine direction and personnel to equip God’s people for works of service.

CP-9 Ability to organize, promote, and implement discipleship for all.

CP-10 Ability to lead and to discover, develop, and deploy leaders.

CP-11 Ability to teach and model a Christian understanding of marriage and provide counsel for other practices of marriage that are divergent from the New Testament teaching.

CP-12 Ability to ability to administrate finances and prepare reports.

CP-13 Ability to interpret and apply Scripture to personal and congregational life.

CP-14 Ability to teach the position of the Church of the Nazarene on the doctrine of holiness.

CP-15 Ability to synthesize, analyze, and reason logically for discernment, assessment, and problem solving.

CP-16 Ability to analyze the validity of arguments and to identify their presuppositions and consequences.

CP-17 Ability to think critically and communicate both gently and clearly the critical rationales of the Christian faith in postmodern, pluralistic, and multi-faith contexts.

**CHARACTER Outcomes:**

CH-1 Ability to find, understand and utilize resources for one’s own spiritual growth in prayer, Bible study, and personal devotion with the goal of becoming like Christ.

CH-2 Ability to love God and neighbor with all one’s heart, soul, mind, and strength, and to live out the experience of entire sanctification.

CH-3 Ability to practice personal Christian ethics in faithful stewardship, in personal relationships, and in finances.

CH-4 Ability to teach and model sexual purity.

CH-5 Ability to demonstrate Christian ethics consistently with integrity in public, decision making, and conducting oneself in today’s world.

CH-6 Ability to give value to all persons in all social contexts.

CH-7 Ability to reflect theologically on life and ministry.

CH-8 Ability to express humility, openness, ~~righteousness,~~ and honesty in all of one’s personal relationships.

**CONTEXT Outcomes:**

CX-1 Ability to identify and describe the events, personalities, social structures, and history that help shape the context in which we minister.

CX-2 Ability to apply this current information to the ministries of the Church.

CX-3 Ability to analyze and describe community and congregational dynamics.

CX-4 Ability to identify universal characteristics of culture and their role in a local context.

CX-5 Ability to use and develop missional and cross-cultural principles.

CX-6 Ability to compare between worldviews and values from the Bible, contemporary cultures, and the local context

CX-7 Ability to respond with a biblical perspective about issues relevant to the Asia- Pacific context including issues like magic, spiritism, demonic possession, ancestral veneration, divine cure.

CX-8 Ability to understand and relate the relevance of Christ's mission, ministry, and message for the context in which they find themselves.

CX-9 Ability to explain and effectively use missiological and cross-cultural principles to communicate the gospel in relevant ways in different contexts.

CX-10 Ability to identify and apply principles of cross-cultural communication.

CX-11 Ability to develop relationships within and across cultures with the purpose of communicating the gospel.

### 542.4 Study Schemes for the Desired Outcomes

This course of study has been organized as a series of measurable outcomes (abilities) listed under content, competency, character, and context. These are minimum outcomes that must be achieved regardless of the delivery of the validated course of study undertaken.

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

The first stage of the course of study is designated as approximately one fourth of the units of the instructional courses/modules in a validated curriculum *Manual* 532.1.

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

1. have held a local minister’s license for one full year;

2. have completed one-fourth of a validated course of study for ministers, have completed one-fourth of a validated course of study for ministers, and can demonstrate appreciation, comprehension, and application of the Manual and history of the Church of the Nazarene, and of the doctrine of holiness, by successfully completing the related portions of a validated course of study;

District Boards of Ministry have the option of granting a first-time District License to a candidate who can demonstrate appreciation, comprehension, and application of these before having completed these portions in the course of study.

Upon receipt of initial licensing, District Boards of Ministry are encouraged to work with the licensing candidate in developing a plan for completing specific coursework in the areas specified in 532.1 as early as possible, within the framework of the validated Course of Study program in which the individual is enrolled. Developing such a plan would be a condition of recommendation for licensing to the district assembly and attention to the plan a condition of any renewal of such license. In addition, it is recommended that every effort be made to assign the candidate, upon licensing, a theological/administrative mentor to assist the formation of the candidate serving as pastor.

3. have been recommended for such work by the church board of the local church of which they are members, to which recommendation shall be attached the Application for a District Minister’s License carefully filled in;

4. have given evidence of grace, gifts, and usefulness;

5. have been carefully examined, under the direction of the district assembly of the district within the bounds of which they hold their church membership, regarding their spiritual, intellectual, and other fitness for such work, including appropriate background checks as determined by the District Advisory Board;

6. have promised to pursue immediately a validated course of study prescribed for licensed ministers and candidates for ordination;

7. have had any disqualification, which may have been imposed by a district assembly, removed by an explanation in writing by the district superintendent and the District Advisory Board of the district where the disqualification was imposed; and provided further that their marriage relationship does not render them ineligible for a district license; and ;

8. in case of a previous divorce, the recommendation of the District Ministerial Credentials Board or District Board of Ministry along with supporting documents will be given to the Board of General superintendents, which may remove this as a barrier to pursuing a license.

### 542.5 Minimal Educational Requirements

The minimum educational requirement for the recommendation of a candidate for ordination is the minimum of three years of full-time ministerial preparation or its part-time equivalent. Each course of study must include an approved component of evaluated internship or supervised ministry. Ministers who have completed the course of study should be able to demonstrate abilities found in *Sourcebook* 542.3. The following grid arranges units according to the minimal percentage of time allocated to each group with the recognition that various world areas or regions may adjust these percentages upwards, utilizing the undesignated percentage balance.

All programs should equal one hundred percent.

***Minimal Educational Requirements***

|  |  |
| --- | --- |
|  | **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* 529.3, “***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

## 543 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.

### 543.1 District Ministerial Studies Board

The District Ministerial Studies Board is charged with administration of the educational program for the candidate (*Manual* 232-234.4). In developing districts (Phase 1 and Phase 2), the District Advisory Board (DAB) may act as the DMSB.

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

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

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

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

* Recognize and nurture God’s call to full-time public ministry in their lives.
* Keep a record of the names, locations, and progress of candidates with the Secretary of the DMSB.
* Maintain a close partnership with educational institutions or extension programs in their area.
* Schedule educational programs and courses on the district for licensed ministers to pursue the course of study toward ordination.
* Establish a resource center and library to make available resources to candidates in their preparation for ordination.
* Guide students in how to enter the programs to complete the course of study programs toward ordination.
* The Chair of the DMSB will assign Board members to supervise the candidate through their preparation toward ministry and ordination.
* Planning Lifelong Learning programs, workshops, or conferences for ministers and ministerial candidates.
* Act in harmony with the responsibilities outlined in the *Manual* (232-234.4)

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

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

### 543.2 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 *APRSOOMD* 546.2).

### 543.3 District Ministerial Credentials Board

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

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

### 543.4 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* 205.17). 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.

**543.5 Relation of Districts and Education Providers**

Regular communication between districts and educational providers is crucial for the development and credentialing of students. Every educational provider that has received official validation of its course of study shall distribute annually to the appropriate District Board of Ministerial Studies: (1) a list of the courses in their course of study and (2) a list of all students from that district, regardless of being enrolled in the course of study.

Education providers are in a unique position to report on the progress of students in the Course of Study along with observations related to their character and conduct. For this reason, regular communication between districts and educational providers is crucial for the development and credentialing of students preparing for ministry. To facilitate this communication, districts and education providers are to work together to assure any release of information about a student to the district by the provider meets all legal requirements. Additionally, education providers offering a validated course of study program shall distribute annually to the appropriate Board of Ministerial Studies a list of the courses in their Course of Study program(s).

# CHAPTER FOUR

## 544 CANDIDACY FOR ORDINATION OR CERTIFICATION

The Church of the Nazarene recognizes three levels of the ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment. An ordained deacon is a person with a call to a lifetime ministry that does not necessarily include a call to “preach.” A third category is the certified lay minister. People with this designation are called to minister but do not feel called to prepare for ordination. (*Manual* 531)

Upon completion of the course of study for ministers and the required internship the District Board of Ministerial Studies will graduate the candidate. However, the relationship to the District Board of Credentials continues, for it is their responsibility to assure the character qualifications of the candidate for the ministry and to make recommendation to the District Assembly. There are several steps in this process with the District Assembly and its Boards. These steps may happen at the same time as the learner’s educational formation. In fact, in some cases, a learner may be required to have taken one or more of these steps prior to beginning his or her ministerial education.

### 544.1 Local Minister

The first step in the official process leading toward ordination, whether elder or deacon is to secure a local license from the church board where you are a member. The local church board, upon request of the candidate and the recommendation of the pastor, grants this license. The board should evaluate thoughtfully and prayerfully the validity of the professed call of the applicant. Such evaluation should include the candidate’s Christian experience, reputation, conduct, spiritual stability, doctrinal soundness, and the evidence of those gifts and graces that belong to such a high calling (*Manual* 531). The church board should be just as careful not to reject an applicant without sufficient reason. Beginners in the ministry should be nurtured with wise counsel and loving patience.

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

Any member of the Church of the Nazarene who feels called to serve as a church planter, bi-vocational pastor, teacher, lay evangelist, lay song evangelist, stewardship minister, church staff minister, and/or other specialized ministry on behalf of the church, but who does not at the present time feel a special call to become an ordained minister, may pursue a validated course of study leading to a certificate in lay ministry. (*Manual* 503.2)

### 544.2 Renewal of Local Minister’s License

A local minister’s license may be renewed upon recommendation of the pastor and the local church board and approved by the district superintendent. The local minister is expected to continue preparation for service throughout his or her lifetime, working toward a district license and then ordination as an elder or deacon. If a locally licensed minister is called to serve under a district assignment, he or she is reviewed and may be issued a license by the District Advisory Board upon recommendation of the district superintendent (*Manual* 531.2). A local license cannot be ~~reviewed~~ renewed after two years without written approval from the district superintendent, if the candidate has not completed at least two subjects per year in a validated course of study (*Manual* 531.3-.4).

### 544.3 Qualities of the Local Minister

The candidate who has secured a local minister’s license must be involved in the ministry work of the local church under the direction of the pastor or a designated person. The Bible makes clear that the two primary issues confronting humankind are the use possessions, including money, and personal sexual conduct. The local minister should be above reproach in these areas and in all areas of conduct, and demonstrate the gifts, graces, and usefulness that evidence the call. The local minister should be engaged in a validated course of study under the direction of the DMSB. A local minister is subject to the privileges and restrictions of *Manual* 531.

### 544.4 District Licensed Minister

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

1. The candidate must have the local church board’s recommendation to the district assembly, the proper recommendation form signed by the pastor, and filed with the district secretary in advance of the district assembly.
2. The candidate must obtain the “Application for District Minister’s License” and return the completed application at such time as prescribed.
3. The candidate must provide the DMSB with an up-to-date record, supplied by the educational provider, of his or her studies. The DMSB may require an interview with the applicant. Exceptions to this requirement on Phase three districts may be made by the DMCB provided the candidate is pastoring an organized church, is enrolled in a validated course of study, annually fulfills the minimum requirements of two courses for the renewal of license, and the District Superintendent approves the exception. Where Phase One or Two districts are involved, the exception also requires the approval of the Field Strategy Coordinator.
4. The candidate must appear before the DMCB when and where the Board designates. No license can be given by the district assembly without the favorable report and formal recommendation of this board. The DMCB may request information about a candidate from the candidate’s education provider with the consent of the candidate and within the bounds of applicable laws.

### 544.5 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* 532.3). The DMSB shall inform the DMCB of the academic progress of the candidate (*Manual* 234.3).

### 544.6 Ordination

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

The district-licensed ministerial candidate for ordination is expected to be thoroughly familiar with all *Manual* stipulations concerning ordination (*Manual* 530-535.2). The candidate for ordination must meet the requirements of the validated educational program, exhibit the appropriate gifts and graces, and be recognized and confirmed by the church.

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

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

### 544.7 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* 535, 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.

The following six courses are required of all members of the clergy seeking recognition of their credentials, or of Nazarenes who graduated from institutions other than those sponsored by the Church of the Nazarene. These courses must be taught by an approved ordained minister in the Church of the Nazarene or a qualified Nazarene educator who is approved by the educational provider or district. Any exceptions must seek written approval by the APRCOSAC.

AD201 Nazarene Identity (History, Polity, Manual, Administration, Wesleyan

hermeneutic)

TH102 Doctrine of Holiness

TH203 Foundational Theology II (Wesleyan Theology II)

PT301 Pastoral Theology

PL203 Community Engagement

B102 Wesleyan Interpretation of Scripture

# CHAPTER FIVE

## 545 LIFELONG LEARNING

### 545.1 Philosophy of Lifelong Learning

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

### 545.2 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.

### 545.3 Responsibility for Lifelong Learning

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

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

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

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

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

B. Responsibility of the Church for Lifelong Learning

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

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

### 545.4 Establishing a Lifelong Learning Program

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

*Manual* 529.6 sets a minimum of 20 hours of lifelong learning:

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

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

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

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

It is also important to establish a record-keeping system on each district with the District Ministerial Studies Board or the District Advisory Board. While all ordained ministers are required to report on their lifelong learning in their district assembly report, it is essential that the regional *Sourcebook on Ordination & Ministerial Development* establish a record-keeping system for this work. See Appendix K for the Process of Ordination Chart and Appendix L for the form, Registration of My Call to Ministry. The Field Education Coordinator is tasked to oversee the development of effective record keeping practices on each district. In the absence of an identified Field Education Coordinator, this responsibility falls to the Board of Credentials Chair. Districts are encouraged to use the Life Long Learning Registry created by Global Clergy Development and found at <https://learning.nazarene.org/location>. District Superintendents are encouraged to familiarize themselves with all requirements and encourage pastors to fulfil the *Manual* requirements in this area.

# CHAPTER SIX

## 546 VALIDATION PROCEDURES

### 546.1 Validation of a Regional Sourcebook on Ordination & Ministerial Development

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

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

### 546.2 Validation of Courses of Study

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

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

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

When a licensed minister satisfactorily completes a validated course of study, the education provider shall issue a certificate of completion to the licensed minister. The licensed minister shall present the certificate of completion to the District Ministerial Studies Board responsible for considering recommendation to the district assembly for graduation from a validated course of study (*Manual* 529.2).

Cultural adaptations of each region’s program for providing educational foundations for ministry will be approved by Global Clergy Development and the International Course of Study Advisory Committee in consultation with the regional educational coordinator (*Manual* 530).

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.

### 546.3 Period of Validation

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

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

### 546.4 Changes in COS after APRCOSAC/ICOSAC Approval

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

### 546.5 Reaffirmation of Courses of Study

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

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

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

# APPENDIX A:

## DEFINITION OF TERMS

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

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

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

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

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

***Certificate***: The credential provided for the completion of a course of study program.

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

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

**Continuing Education:** Continuing education is education offered to adults beyond their first qualification (e.g., degree, diploma, or certificate). Education talks place throughout the lifetime of the individual.

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

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

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

***Course of Study:*** A program of ministerial preparations and other formative activities, that leads to ordination. Or, the collection of courses which together lead to the completion of a certificate, a diploma or degree programs.

***Credit*:** The measure of *credit* does not reconcile well with the philosophy of outcomes-based education (OBE) as OBE systems focus on building learner capacities instead of the number of hours present in the learning setting. However, *credit* is still used as a unit to measure instructional input. Education providers track the progress of students through their programs by means of credits. Credits are awarded to students (full-time or part-time) who successfully achieve the intended learning outcomes through the educational components (such as modules, course units, placements, and any other component) of a course of study by attending as required and satisfying the criteria for assessment of meeting the intended learning outcomes. Credits are defined differently according to the level of each program of study and the country defining the units. The following is a recommendation based on a growing international consensus:

***Credit value:*** The number of credits ascribed to each component is based on its weight in terms of the student learning hours. Each course unit or module is given credit points to indicate the amount of student learning through a variety of learning activities including attending classes, preparation of assignments, laboratory time, practical work on placements, revision and assessment activities. One credit is generally defined for degree purposes as one hour per week for a semester course of 15 weeks. The usual expectation is two hours of outside class activities for one hour in class activity. Most college/university courses are arranged to have three credits per semester. Distance education courses should be calculated based on the number of hours required to complete the course, including meeting times (including online or video) and all assignments. It usually takes about 120 credits to graduate from a diploma or degree program, and 30 credits to complete a one-year program. Courses that have a tariff of 120 credits expect a student to spend 1200 hours during the course of a 30 week academic year. More class time with less homework is normal for diploma level studies and a further increase of class time and lowering of homework is normal for certificate level study. Credit requirements will vary from system to system.

***Student Learning Hours:*** A student’s workload is the amount of time students typically need to complete all learning activities (such as lectures, seminars, tutorials, assignments, presentations, private study, formative assessment and examinations) required to achieve the expected learning outcomes in a formal context.

***Full-time equivalency:*** The minimum standard for ordination in the Church of the Nazarene is a minimum of three-years full-time study or its equivalent. This is defined as a minimum of 1200 student learning hours per year or 3600 student learning hours for the full course of study. Part-time students will have their student learning spread over a longer period.

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

***Deacon:*** An ordained deacon is a minister called of God to Christian ministry, whose gifts, graces, and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination, and who has been invested to perform certain functions of Christian ministry (*Manual* 533-533.4).

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

***Degree*:** A degree is an award conferred by an institution of higher education with external recognition normally on the satisfactory completion of a course of study leading to the award.

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

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

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

***Diploma Program*:** Diploma programs are normally not as rigid academically as degree programs. Diplomas are issued for work, which may begin at an education standard below the completion of secondary school but signify that the end result is equivalent to or superior to completion of secondary school. Quality work done in a diploma program may be transferable to a degree program. The Diploma in Theology at all Nazarene institutions in Asia-Pacific is designed to meet the education requirements for ordination as an elder, and all of the theological education requirements for a deacon. Various other diploma programs are offered which meet the need for other callings.

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

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

***Distance Education:*** Classes taught by remote connection to the professor and the sponsoring institution online by satellite, or some other delivery system. While living at a distance from the institution the learners is able to participate in the courses offered by that institution. Courses may be offered at alternative locations by teaching staff of the institution.

***District Board of Ministry:*** The District Board of Ministry oversees the preparation of candidates for ordination. This board assumes the duties of the District Ministerial Credentials Board and the District Ministerial Studies Board (see *Manual* 205.17, 228, 232-234.4).

***District-Licensed Minister:*** *O*ne 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* 532).

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

* personal experience of salvation and sanctification
* knowledge of the Bible and theology
* acceptance of the doctrines
* general rules and the Covenant of Christian Conduct of the Church of the Nazarene
* polity of the Church of the Nazarene
* gifts and graces
* intellectual, moral, and spiritual qualifications
* general fitness for ministry (*Manual* 229-231.10).

***District Ministerial Studies Board (DMSB):*** The DMSB consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It is to assist the district by providing and supervising an educational program for the preparation of ministers and lifelong learning for those who have completed the course of study for their ordination. The board shall monitor the academic progress of persons preparing for ministry and in lifelong learning programs. The board shall keep performance records of all course work done and report to the DMCB (*Manual* 232-234.4).

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

***Elder*:** An elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by the vote of a district assembly and by the solemn act of ordination, and thus has been fully invested to perform all functions of the Christian ministry (*Manual* 534).

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

***Extension Education*:** Full classes taught off-campus by a qualified instructor (certified Pastor/Teacher or Professor) under the auspices of an educational institution. Such a system may use local personnel on a part time basis to teach or to administrate programs. This is a type of program, which can provide on the job training for ministers, and enables the learner to continue in a job while in training.

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

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

**Formal Education**: Formal education is knowledge and/or skills acquired or mastered by means of participation in structured educational curricula under the care of qualified instructors.

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

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

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

***Internet:*** An increasing number of courses are available online. (The entire USA and Canada course of study is available through the Nazarene Bible College in Colorado Springs, Colorado, USA via Internet.) Permission to take specific Internet courses for credit in Asia-Pacific would need to be secured from your Distance Education provider.

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

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

***Local Minister*:** A local minister is a lay member of the Church of the Nazarene whom the local church board or the District Advisory Board has recognized with a lay ministry certificate, under the pastor’s or district superintendent’s direction and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness (*Manual* 531).

***Learning:*** The transformation of information into practice in the life and thought of an individual. It is the objective of the teaching, which hopes to bring about education and/or training.

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

***Lifelong Learning*** (formerly Continuing Education): Life-long learning is an individual’s involvement in educational activities and/or events throughout life. Such involvement may consist of non-formal, informal, and formal education.

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

***Mentoring:*** The relationship of trust and sharing between a more experienced person who acts as a guide and a less-experienced person being mentored who responds.

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

***Module:*** A module is a complete instructional unit containing all that is needed for the teaching of a course including syllabus, objectives, examinations, assignments, lecture notes, methodologies, overheads, bibliography, supplemental readings, etc.

**Multi-level Education**: Multi-level education is the articulation of educational activities or events to facilitate the cumulative element in formal and informal education.

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

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

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

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

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

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

***Research:*** Essential for all learners, it is the key to future learning on the part of the learner. Research requires that the student learn how to secure information. It is very effective for mature learners. It also permits the learner to explore areas of special interest to that student. An individual or a group of individuals can do research. It may involve taking an examination on the topic researched or more likely the writing of a paper on that topic. This method is a basic tool for the preparation of sermons and for discovery and analysis of the needs of a congregation.

**Self-Study:** An institutional self-study is an evaluation, appraisal or critical judgment by the institution itself of the quality of every significant aspect of the entire program and the clarity of the institutional mission and how the mission demonstrates “the church in education”. It is an objective evaluation that identifies weaknesses as well as strengths of the institution.

***Semester:*** A period of about 15 weeks which normally comprises half of a year of study at an institution. It is possible to incorporate three semesters into a year, thereby reducing the traditional four years for a degree or diploma program to two and two thirds years. This however can place a very heavy burden upon the teaching staff.

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

***Seminary:*** An institution for the preparation of ministers.

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

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

***Teaching Style:*** Often there are elements of several styles of teaching used in a course in order to get material across most effectively. The purpose of teaching is learning, and that takes place in the learner. The focus of the teacher must be upon assisting the student to learn.

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

***The 4 C’s:*** Four words beginning with the letter “**C**” which provide the categories for the outcomes intended from a ministerial course of study: Content, Capacity, Character and Context.

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

***Theological Education by Extension (TEE):*** A system of delivering training that relies primarily upon programmed learning with the guidance of a facilitator. Thus far this system has worked best for more basic levels of education.

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

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

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

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

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

**Virtual Education:** Virtual education is the practice of teaching students remotely through courses taught entirely online and where physical distance between the student and instructor and between students is not relevant to the instruction or learning.

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

## CREDENTIALING TERMS

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

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

***Active:*** Fulfilling an assigned role.

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

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

***Clergy:*** Elders, deacons, and licensed ministers.

***Good Standing:*** The status of a member of clergy who have no unresolved accusations pending, are not currently under discipline, and have neither surrendered nor resigned their credentials.

***Information:*** Facts learned from others.

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

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

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

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

## CREDENTIALING CODES

***LP: Local (Preacher) Minister.*** A local minister is a lay member of the Church of the Nazarene whom the local church board has licensed for ministry, under the pastor’s direction, and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness. He or she is entering into a process of lifelong learning.

***LM: Licensed Minister.*** A licensed minister is one whose ministerial calling and gifts have been formally recognized by the district assembly through the granting of a ministerial license. The district license authorizes and appoints the minister to a larger sphere of service and to greater rights and responsibilities than those pertaining to a local minister, normally as a step toward ordination as an elder or a deacon.

***DCN: Deacon (Ordained).*** An ordained deacon is a minister called of God to Christian ministry, whose gifts, graces, and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination, and who has been invested to perform certain functions of Christian ministry *Manual* 533.

***E: Elder (Ordained).*** An ordained elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by a vote of a district assembly and the solemn act of ordination.

***ER: Elder (Recognized).*** A recognized elder is an ordained elder from another evangelical denomination who has been recognized by the district assembly and has met the requirements for recognition as set forth in the *Manual* 535.

***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* ¶ 538. The codes have been designated by the General Secretary of the Church of the Nazarene and are to be used in reports to the General Secretary and in the listings of ministers in District Journals.

***A: Assigned.*** The status of a member of the clergy who is active in one of the roles listed in paragraphs 505-526. The assigned code may be associated with any credential except NC, No credential.

***U: Unassigned.*** The status of a member of the clergy who is in good standing but not presently active in one of the roles listed in paragraphs 505-528.

***F: Filed Credential.*** The status of the credential of a member of the clergy in good standing who, because of inactivity in the ministry, has voluntarily temporarily given up the rights, privileges, and responsibilities of being a member of the clergy by filing his or her credential with the general secretary. A person who files his or her credential remains a member of the clergy and may have the rights, privileges, and responsibilities of being a member of the clergy reinstated by requesting that his or her credential be returned, in accordance with 539.10. (539.3). 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* ¶ 538.

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

***RET: Returned Credential.*** The reinstatement to the rights, privileges, and responsibilities of being a member of the clergy to one who has filed his or her credential.

***RES: Restored Credential.*** The reinstatement to the rights, privileges, and responsibilities of being a member of the clergy to one whose credential is surrendered or removed.

***RSG: Resigned.*** The status of the credential of a member of the clergy in good standing who, for personal reasons, has decided that he or she no longer wishes to be considered as a minister, and gives up the rights, privileges, and responsibilities of being a member of the clergy to become a layperson on a permanent basis.

A member of the clergy who is not in good standing may also resign his or her credential according to the provisions outlined in paragraph 538. (539.1, 539.5,)

***RA: Retired Assigned.*** The status of a retired member of the clergy who was assigned at the time retirement was requested.

***RU: Retired Unassigned.*** The status of a retired member of the clergy who was not assigned at the time retirement was requested.

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

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

# APPENDIX B:

## ICOSAC INSTRUCTIONS FOR COMPILING A PROGRAM SUMMARY

### Instructions for Summary of Course Offerings

Heading:

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

Columns:

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

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

Weighting **(Content/Competency/Character/Context):** Each program component has a total program weighting of 10 points. Assign a number to each of the 4 Cs based on the portion of the total contributing to learner development in **Content, Competency, Character, and Context** (see p13 or *Manual* 529.3 fordefinitions). 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.

**APRCOS PROGRAM (EXAMPLE): DIPLOMA IN THEOLOGY PROVIDER: NTCCA**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Course** | *Course name* | **Description and Outcomes Summaries** | **Credit** | **Contnt** | **Comp** | **Char** | **Contxt** |
| 1 | B101 | *Introduction to the Bible* | Students will study the nature, origin, inspiration, development, literary characteristics, and ethical content of the Bible. The course will show the value of understanding the Bible in its historical, geographical, linguistic, and literary setting. Students will be able to explain ways in which God intervenes in time and space, and how this worldview is supported by the inspired Scriptures. Students will be able to tell the meta-story of the Bible to non-believers. Students will apply underlying biblical principles of holy love in their lives as a godly example to others. | 3 | 4.0 | 2.2 | 2.2 | 1.6 |
| 2 | PL101 | *Formation of Spiritual Disciples* | Students will study spiritual disciplines using a Wesleyan worldview, with emphasis on the development of their prayer life, meditation, fasting, Bible study, service and worship. Student will develop personal discipleship processes and convictions that lead to more intimacy with the Father. Students must lead a small group through the development of similar practices. | 3 | 2.1 | 3.1 | 4.1 | 0.7 |
| 3 | B102 | *Wesleyan Interpretation of Scripture* | The ability for students to disciple someone who also disciples someone is the measure of ministry success. Students will demonstrate the ability to form a group from non-believers. This course covers a systematic approach to making Christlike disciples. Students will learn steps to discipleship, how to identify where persons are in their growth in Christ, and how to help people grow at each level. Practical application will be made in the classroom in small groups and in students’ faith community. Students will explain in what ways we are able to be like Christ and in what ways we are not able to be like Christ. Students will be able to compare and contrast at least two discipleship methods. Means and methods for creating a new discipleship pattern will be taught to students so they are able to adapt to their own context if a new model is appropriate. The student will be able to list key elements that a disciple is able to do.. | 3 | 4.7 | 2.2 | 1.8 | 1.3 |
| 4 | DS101 | *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 | 2.9 | 2.8 | 2.1 | 2.2 |
| 5 | B111 | *The Four Gospels* | This is a study of the four Gospels found in the New Testament. The student will study the literary, historical, social, and theological situations in which the Gospels were written. Attention will be given to each author’s point of view and what is the same and what is different about the descriptions of Jesus in Matthew, Mark, Luke, and John. Students will study the messages of the Gospels for the first Christians and their importance to modern readers. Students will master a basic outline of at least one Gospel. | 3 | 4.1 | 3.0 | 1.4 | 1.5 |
| 6 | CP101 | *Church Planting Skills* | This course covers skills normally used when planting new congregations. The prerequisite for this course is Formation of Spiritual Disciples (PL103). Students will be strengthened spiritually during this course to enable them to apply the other skills needed for planting churches. Students will gain basic mastery of important issues and skills including: biblical patterns for establishing a congregation, when does a group of people become a church, different ways to start local churches, how to excite (motivate) church members to serve on a team, finding people to make a team, growing prayer partners, defining a target area, making contacts, persons of peace, creating and growing small groups, growing local leaders, and contextual issues for each community. This class will also talk about different ways to work in urban (city) communities, rural communities, and villages. | 3 | 1.2 | 4.6 | 1.5 | 2.7 |
| 7 | TH101 | *Foundational Theology 1* | This course is a study of the doctrine (most important teachings) of the Christian faith. Students will master the basic sources and methods of theology needed for theological reflection with particular attention to application. Students will also master the basic Christian teachings about the Triune God, Scriptures, Creation, Humanity, and Sin from the Wesleyan-Arminian perspective. Time will be taken to compare and contrast Christian Theology with the majority religious view in the area of the school. | 3 | 5.2 | 1.8 | 1.7 | 1.3 |
| 8 | TH102 | *Doctrine of Holiness* | This course is a study of the doctrine and lifestyle of scriptural holiness as taught in the Bible, historically in the Christian Church, and finally as developed in the theology of John Wesley and the Holiness Movement, with a special focus on the Wesleyan distinctive of entire sanctification or Christian perfection. The student will be equipped to lead others (or themselves if needed) into the experience of entire sanctification. | 3 | 5.4 | 2.1 | 1.8 | 0.7 |
| 9 | AD201 | *Nazarene Identity* | This course teaches practical administration of the local church: how to bring people into membership with an emphasis on using the Covenant of Christian Conduct and Articles of Faith from the Manual, how a local church is organized, how ministry is facilitated, and the accountability structures that assist us to maintain integrity. The course includes how to use correct accounting procedures, making budgets, fund raising, using designated income, and expenses. A brief history of the Church of the Nazarene will be included, including the history of the denomination in the student’s own country. The course will cover the Local, District, and General structures, nature, and purpose as well as how they are funded. Students will role-play practice the various boards and positions found in our Nazarene government at the three levels (with a strong focus on the local level structures). Student will also role-play practice training others to take over various administrative tasks. The structures of the Church of the Nazarene will be compared with other church structures currently used around the world. | 3 | 3.9 | 3.7 | 1.3 | 1.1 |
| 10 | B201 | *OT Exegesis: Pentateuch* | The student will survey the first five books of the Old Testament (OT), with attention to their history, the type of literature, and what they tell us about God and humanity. The student will explain the broad challenges of interpreting these old texts and will be exposed to and study other similar writings from other cultures in the same time frame as the Pentateuch. The detailed study of the Pentateuch will establish a foundation for the study of other OT books. It will also develop the skills needed to interpret this part of Scripture for teaching and preaching. | 3 | 6.0 | 2.1 | 1.0 | 0.9 |
| 11 | CH201 | *Church History I* | Students will survey the history of the Christian Church with an emphasis on early Asian and Pacific church development and the spread of Christianity around the world. This will include major branches and movements from apostolic times through the 1500s and the stories of individuals, ideas, conflicts, and movements shaping the development of Christian doctrine and worship. Major world events will be referenced (contextualized when possible). Students will be able to tell the stories of the early church, in particular those about persons who emphasized holiness, and apply the lessons learned to their current setting. | 3 | 5.3 | 1.8 | 1.4 | 1.5 |
| 12 | PL201 | *Pastoral Life* | This course discusses the life of pastors, with their family, spouse, and their internal personal life. | 3 | 1.2 | 2.8 | 4.5 | 1.5 |
| 13 | B211 | *NT Exegesis:*  *Pauline Epistles* | T study of the letters of Paul, considering the background, structure, theology, and messages of the letters. This course may focus on selected letters or passages to provide examples of interpretation and application. | 3 | 4.2 | 3.2 | 1.8 | 0.8 |
| 14 | CO201 | *Communicating* | This course is an introduction to the processes and skills necessary for effective communication. The course also introduces students to the transactional process of public speaking and variety communication methods. Students will learn how to focus a topic by using question / response / discussion formats for communication rather than simply stating an idea. Students will also learn writing and speaking. They will be taught the principles of understanding and adapting to the audience, identifying the communication purpose, organizing discourse to accomplish that purpose, developing and supporting the main idea with specific data, and revising/practicing to prepare for multi-media communication to various audiences. | 3 | 1.6 | 5.1 | 1.4 | 1.9 |
| 15 | TH201 | *Foundational Theology* | This course is a continued study of the doctrine (most important teachings) of the Christian faith. Students will master the basic sources and methods of theology needed for theological reflection with particular attention to application. Specifically, students will master the doctrines of the Person and Work of Jesus Christ, Sin and Salvation, Holy Spirit, Church, Sacraments, Divine Healing, and the Last Things from the perspective of Wesleyan-Arminian theology. | 3 | 4.9 | 2.7 | 1.3 | 1.1 |
| 16 | PL202 | *Community Engagement* | Students will develop several methods and ways of **analyzing the community** where God places them. The analysis will guide ways to help build relationships between the church and community. The analysis will discover and classify the different elements that impact the life of the community. Students will **identify** the specific **needs** or issues in the community where the church is, that could facilitate a positive change while building relationships with their neighborhood. Students will demonstrate how to **prioritize** those **needs** or issues in order of urgency, capacity to address, and effectiveness in building relationships. Then students will show how to **apply appropriate solutions** to those priorities with a **goal of building relationships**. These should be some of the first things a new pastor does when assigned to a new church. This information will become very valuable in orienting and tailoring a community engagement plan that will benefit the individual, the church, and the community. | 3 | 1.6 | 3.2 | 1.9 | 3.3 |
| 17 | CR301 | *Introduction to the Religions of Asia and the Pacific* | Students will study a brief overview of Islam, Buddhism, Confucianism, Christianity, Shintoism, and Animism with an emphasis on students’ ability to understand the basic concepts of each religion. The overview will include their views on origin, morality, meaning, hopes, destiny, and worship practices especially during major life transitions. Teachers are expected to primarily focus most of their time on local religions and cults with the aim to build bridges to people who follow these religions. | 3 | 2.4 | 3.2 | 1.6 | 2.8 |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Course** | **Course name** | **Description and Outcomes Summaries** | **Credit** | **Contnt** | **Comp** | **Char** | **Contxt** |
| 18 | BT301 | *Biblical Theology of Leadership* | With a primary focus on the New Testament, using the methods of Biblical Theology, the student will examine God's call for leaders to the restoration of the image of God in persons and the restoration of creation, which He called "good." Students will exegete examples of servant leadership and compare and contrast discipleship and leadership. They will exegete positive and negative examples of leadership and evaluate the methods used by leaders in the New Testament to accomplish a range of activities. Students will compare and contrast these biblical examples with examples from their own cultural context of leadership. The biblical theological approach will then bridge into practical leadership issues that face ministers today. | 3 | 3.4 | 4.2 | 1.7 | 0.7 |
| 19 | B301 | *OT Exegesis:*  *Prophets* | An introductory study of the historical and sociological background, theology, and application of the Major and Minor Prophets of the Old Testament. | 3 | 3.3 | 3.6 | 1.7 | 1.4 |
| 20 | PT301 | *Introduction to Pastoral Theology* | This course unit is an introduction to practical theology for ministry. Students will study an overview of the Biblical and theological foundations of ministry with a focus on common aspects of ministry. Students will examine some of the complex and wide-ranging issues to which a pastor may respond. In addition, students will be able to list some of the social science support tools that aid in identifying deeper issues. | 3 | 1.0 | 5.0 | 2.4 | 1.3 |
| 21 | AP301 | *Introduction to Apologetics* | This course is designed to introduce students to the field of Christian apologetics. Attention will be given to the rationale for apologetics and its place in contemporary multi-religious society. Students will be introduced to different methodologies and character qualities needed in responding to questions about the Christian faith, practices, and community. How to discover local questions and sources of opposition and strategies for finding appropriate responses will be developed. Both classical and contemporary issues in apologetics are addressed briefly: the existence of God, the problem of evil and suffering, the authority of the Bible, the supremacy of Christ, the existence and purpose of humanity, current world views such as post-modernism (free thinker/agnostic which is the current western religion) and religions found close to the student. The answer of a good character will be emphasized. The use of visual arts and music as an apologetic tool will be explored. | 3 | 2.9 | 2.3 | 1.7 | 3.1 |
| 22 | B311 | *NT Exegesis:*  *General Epistles* | An exegetical and theological study of the books of the New Testament General Epistles of Hebrews, James, 1, 2 Peter, 1, 2, 3 John, and Jude. | 3 | 4.1 | 2.8 | 1.7 | 1.4 |
| 23 | CH301 | *Christian Education* | Students will study the principles, philosophies, objectives, methods, and importance of Christian education. Students will be exposed to different learning methods and identify the importance of their own education and the need to transmit what they have learned to others. | 3 | 2.1 | 3.6 | 1.4 | 2.9 |
| 24 | CH301 | *Church History 2* | Students will learn the stories of the development of Christianity from the 1500's to the present day with an emphasis on the history of the church in Asia and the Pacific, the impact of the Reformation and the reaction of the Counter Reformation, the continuing thread of holiness teaching up to the present day, Arminius and other influences on the Wesley brothers and Methodism, the history of the American Holiness Movement and the Church of the Nazarene. | 3 | 4.9 | 2.1 | 1.2 | 1.8 |
|  |  |  | Program Summary Weighting TOTAL: | 72 | 82.4 | 73.2 | 44.6 | 39.5 |
|  |  |  | ICOSAC PRESCRIBED MINIMUM %: |  | 30 | 25 | 10 | 10 |
|  |  |  | **APRCOSE % OF PROGRAM TOTAL:** |  | **34.3** | **30.5** | **18.6** | **16.5** |

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

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

***COSAC REPORT TO ICOSAC***

### 1. Program Balance

### State the percentages assigned to each of the following areas:

###### Content \_\_\_\_\_\_\_%

###### Competency \_\_\_\_\_\_\_%

###### Character \_\_\_\_\_\_\_%

###### Context \_\_\_\_\_\_\_%

(Please see attached 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**

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

» Yes \_\_\_\_\_ No \_\_\_\_\_\_

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

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## Program Availability

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

###### Yes \_\_\_\_\_ No \_\_\_\_\_\_

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

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## 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. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

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We recommend this program for endorsement by ICOSAC.

###### Yes \_\_\_\_\_\_ No \_\_\_\_\_\_

Members of APRCOSAC: (Type name and occupation)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APRCOSAC Chair APRCOSAC Member

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Regional Director RE

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

**DEFINING TERMS OF THE SUBMISSIONS TO APRCOSAC**

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

***Which courses of study must be validated by the APRCOSAC?*** Those which have as their goal to prepare men and women for **ordination** in the Church of the Nazarene.

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

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

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

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

**How is the APRCOSAC composed?**

David Ackerman (FEC Philippines/Micronesia)

Bruce Allder (REC Asia-Pacific)

Crisanto Colorado (DS Philippine Metropolitan Luzon)

Amos Enkawl (SEA CIC Country Coordinator)

Dick Eugenio (Academic Dean APNTS)

Steven Fairbanks, (FEC Sealands)

Roland Hearn (DS Australia North/West)

Mark Louw (RD Asia-Pacific)

Ishida, Manabu (President JNTS)

Park Eun Tae (Pastor, Korea National District))

Melvin Rigsby (Consultant Asia-Pacific)

Leilani Roqara (President SPNTC)

Rentsenchuluun Sambalkhundev (Pastor, Mongolia)

Wallace White Kintak (Principal NCN PNG)

***What is the validation process?*** After the course-of-study has been reviewed by the APRCOSAC it may be recommended for validation to the ICOSAC (International Course-of-Study Advisory Committee), which meets in February. Following acceptance by the ICOSAC the validation of the course-of-study continues to the General Board by way of Global Education and Clergy Development for final approval.

**The Validation Process**

**IBOE**

**APRCOSAC**

**ICOSAC**

**GECD**

## RGY SVCS

**GENERAL BOARD**

## RAL BOARD

**GLOBAL MISSION**

## LD MISSION

**ED PROVIDER/HUB**

**EXTENSION SYSTEM**

## MSB

**PASTOR**

**DMSB**

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

CHECKLIST OF COMPONENTS OF THE SUBMISSION

The educational provider should submit the following documents to the APRCOSAC:

1. All manuals, guides, and prospectus which describe the institutional context in which the course-of-study (program) functions.

2. Title page.

3. Table of contents

4. A narrative organized to communicate how the educational provider has satisfied each of the items on the COSAC REPORT TO ICOSAC form. The narrative should direct APRCOSAC to page numbers of other documentation necessary to answer the questions on the form and to verify that the course of study satisfies all of the *Manual* and *Sourcebook* requirements for ordination.

5. Syllabi (in English) for each component of the course of study based on the APRCOSAC Syllabus Outline and Explanations. Note: APRCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Asia-Pacific Region for Certificate, Diploma, and Degree Level courses. These may be selected, modified (if necessary) and used by other educational providers

6. Photocopies of all the pages of any other guides and manuals, which pertain to, the particular level course of study as indicated in number 4 above.

7. The Program Summary, which is a specifically designed spreadsheet (see Appendix C)

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

**1. Section One: Educational partnering and process**

Who participated in the writing of the curriculum plan? Please tell us who has been involved in the process of forming the ordination track. APRCOSAC encourages a broad base of participation in determining the courses, spiritual formation activities and internships/practicums. The “broad base” may include district superintendents, local pastors, laymen, current students, field leaders, as well as educators and cross-cultural workers. As much as possible what is to be avoided is a curriculum designed mostly by missionary educators, that day has passed. The new Nazarene paradigm calls for participatory voice in policy formation. The real test of the success of the course of study is the local church, not the classroom, so concerns voiced from the local level should be addressed in the curriculum plan. If that has not happened yet, APRCOSAC encourages it to happen now. Then, please report that was involved in the curriculum planning, and how you worked together.

**2. Section Two: The Program in General**

A. Focus on the learner: Please describe your learner population:

1) their academic entry level,

2) their particular needs for study

3) the objectives of the program of study

4) your policy for mature learners

5) location(s) and/or type in which this program functions (i.e. extension, distance, residential, combination, other)

B. Please present a simple listing of the courses.

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

D. The pace of delivering the program. What are the aspects of “time” in the delivery of this program? Examples, one week a month, over 3 years, or 2 semesters per year, over four years, etc.

1) If it does *not* require a minimum of 3 years as a full-time student to complete, please explain.

2) If it *cannot* be completed by a full-time student within six years please explain why not.

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

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

**3. Section Three: Spiritual Formation**

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

B. How is the spiritual formation of the instructors as well as their academic preparation taken into consideration?

**4. Section Four:**

**Program Balance** according to information given in the syllabi and the Program Summary:

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

Content \_\_\_\_\_\_\_\_%

Competency \_\_\_\_\_\_\_\_%

Character \_\_\_\_\_\_\_\_%

Context \_\_\_\_\_\_\_\_%

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

C. How are your assessment criteria correlated to educational activities or course requirements?

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

***What should the syllabus look like?***

APRCOSAC does not require that the syllabi be original or exclusive. There are ICOSAC approved syllabi on the Asia-Pacific Region for Certificate, Diploma, and Degree Level courses. These may be selected, modified (if necessary) and used by other educational providers. APRCOSAC recommends the following outline be used in preparation of course syllabi.

**1. Identification Items:**

A. PROVIDER: Name of Educational Provider. This may be an institution, ~~district board of ministerial studies~~, or an extension education system or network that has a Course of Study validated by the ICOSAC.

B. PROGRAM LEVEL: Certificate, Diploma, or Degree

* Certificate. The credential provided for the completion of a class, course or program of study, usually considered non-academic.
* Diploma. The credential issued by an institution to signify completion of a program of study. The term may be used generically for all certificates, diplomas and degrees, but usually *diploma* in the Asia-Pacific Nazarene context indicates a level of study at secondary level, previous to degree level.
* 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.

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

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

A. COURSE RATIONALE:

The Course Rationale describes the situation at hand of the learners. Then it addresses ***why*** the learners should have the course. The “ability statements” or “ministerial competencies” are the outcomes intended for the end of the whole program. They are a set of phrases, which indicate what the ideal Nazarene minister is, knows, and is able to do within the context in which they are found. These Program Outcomes Statements are ability statements and listed on pages 9-11 of this *Sourcebook*.

B. OUTCOMES: The ILO’s (Intended Learning Outcomes) are organized by the 4C’s.

* These are different from “objectives” as they are written in respect to the learner, i.e. what the learner should learn during the course. Objectives are written from the point of view of the instructor, i.e. what the course or the instructor will achieve. Outcomes need to 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 spreadsheet will be 5 for content, 2 for competency, 2 for character and 1 for context. Does that seem reasonable from a certificate-level NT survey course? Yes. Although the distribution of the 10 competency points is subjective and not mathematically fine-turned, it should make sense.
* “The purpose of the summary form is not to produce a mathematically exact document. Rather, the purpose is developmental. It helps the program designer see if the program addresses the curricular areas in the ways intended by the General Assembly. It also provides the APRCOSAC with some documentation about the intent of the program and the methods used to fulfill educational preparation of candidates.

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

C. PERCENTAGE DISTRIBUTION OF THE 4C’S:

* The minimum percentages per area are as follows:

Content 30%

Competency 25%

Character 10%

Context 10%

* The other 25% will reflect the contextualization of the course of study and will be distributed over the 4C’s
* The total should add up to 100%.

“The percentages refer most directly to the amount of learning time spent on each of the 4-C's. They are at best an estimate of the emphasis given within each course to each area and that is most objectively represented by time. The time element should also be supported by intended learning outcomes that are stated for each module.

“It may be possible that some modules have 0% in one of the areas but it would be somewhat unusual. For example, Church History module would help develop a pastor's sense of connection to the broader church (Character/Context--worldview), and an understanding of the historical development of doctrine (Competency--help make doctrine relevant to current culture). These examples my 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 not relevant.*

* a course in church administration would best be taught by someone who is presently or has experience in district leadership.
* for most academic institutions, the rule-of-thumb is that the instructor have a level of education one higher than the learners

B. TEXTBOOK:

What titles of educational resources are available for the reference of the instructor? What educational resources are available to the learners?

C. COURSE CONTENT/OUTLINE:

The length may vary greatly depending on the nature of the course.

D. SUGGESTED EDUCATIONAL ACTIVITIES:

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

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

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

E. COURSE REQUIREMENTS:

Example:

1. Class attendance and participation. Opportunity for certificate-level students to discuss and make conclusions in the presence of his/her instructor is important.

2. Construction and explanation of models and graphics including maps, drawings, and three-dimensional models to develop visual perception of new structures.

3. Oral test on the elements of the Christian worldview.

4. Explanation of Christian worldview to a new believer or non-believer.

1. One mid-term test over creation and first visual representations.

6. One final exam, including memorization of key Bible verses.

F. COURSE DURATION:

The APRCOSAC would like to know how long it would take to teach the course. The submission may specify seat hours to study hours, or any other measurement well described.

G. COURSE EVALUATION:

Include Evaluation Criteria and Whole Course Evaluation:

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

Example:

1. Class attendance and participation; 25%

2. Models and graphics 10%

3. Oral test 10%

4. Supervised presentation 10%

1. Mid-term test 15%
2. Final exam 30%

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

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

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

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

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

# APPENDIX F

# **CHANGES IN COS AFTER ICOSAC APPROVAL**

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

1. **Who keeps track of changes?**

Any changes in courses of study are to be monitored by the Academic Dean or functional equivalent of the educational provider.

1. **What is the role of the Academic Dean?**

The Academic Dean is the “custodian” of the courses of study for the educational provider. Several activities of this custodial image apply to the care taken of the course of study, and include the need to keep it:

clean (simple and clear)

up-to-date (remodeled, painted)

protected (preserved)

defended (sheltered from damage)

maintained (in good repair/well-adjusted)

polished

facilitated (responsible for the setting)

detailed (getting the details right makes it ‘whole’ and more likely to be a correct fit)

1. **What should *not* be changed?**

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

1. **What kind of changes needs to be submitted to APRCOSAC?**

Changes such as adding/substituting or dropping courses will be considered by the Academic Dean, recommended to the Curriculum or Administrative Committee of the educational provider and communicated in writing to the Regional Education Coordinator, the Chair and the Recording Secretary of the APRCOSAC, along with the rationale for the change(s).

1. **What kind of changes in the syllabi are encouraged and allowed?**

APRCOSAC encourages ***improvements in the syllabi*** as they are used repeated times and defines *improvement* in the syllabi in relation to:

* 1. **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;
  2. **Partnership:** closer **relationships** with the educational partners;
  3. **Integration or holism:** improvement in linking theory to practice, particularly linking Bible truth to life, “doing theology” or integrating faith, learning and living.

1. **How long does the approval last?** All courses of study are approved for ten years with a reaffirmation every 5 years through APRCOSAC and ICOSAC. This will include all syllabi that have been updated and/or approved during this five-year period and changes identified in the narrative/rationale.
2. **Who keeps track of the actual competencies for ministry in the lives of the candidates for ordination?** The districts by way of one board or another (District Advisory Board or District Ministerial Studies Board), which reports to the District Assemblies on the progress (or regress) towards ordination and Christlikeness of each candidate. Many practical aspects of this task are well defined in paragraphs of the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development* (See *Manual* 231-231.4).
3. **Who are the educational partners who are frequently mentioned in APRCOSAC documents?** These formal educational partners include the learners themselves, their local churches, their districts, their field and regional leaders, as well as the educational providers. Educational providers are the humans and structural carriers of the courses of study to the learners, so they include instruction in extension centers, satellite centers, residential institutions and uncentralized networks or webs of education.
4. **What happens in the process of ministerial formation of an individual when he/she moves from one education provider to another or from one district to another?** The best piece of advice APRCOSAC currently can give on this logistical dilemma is two-part; 1) that the candidate become aware of the ministerial competencies early on in his/her preparation for ministry by acquiring and studying the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development*, and 2) that the candidate/learner make and maintain a personal ministry file or portfolio.

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

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

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

1. PROGRAM CHANGES: Please list specific changes made to your curriculum since the original submission. Explain the reasons, which led you to make such modifications.
2. PROGRAM BALANCE. Please attach the current program summary and then state below the percentages assigned to each of the following areas:

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

1. CHANGES IN THE SYLLABI PREVIOUSLY SUBMITTED TO APRCOSAC:
2. Please list specific changes made to your curriculum since the original submission, and then explain the reasons, which led you to make such modifications***.***
3. 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: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. 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? \_\_\_\_\_\_\_\_\_\_\_\_\_\_*\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

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

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. PROVIDER/CHURCH PARTNERSHIP:
2. Curriculum Development:

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

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A2. Since the implementation of this course of study, what means of assessment in the field have been used to gather feedback on the course of study? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_B. Student Development:

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

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

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1. 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.

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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. \_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Other comments and suggestions for APRCOSAC to:

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

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

***APRCOSAC QUESTIONS TO DISTRICT MINISTERIAL BOARDS***

***TO PREPARE REAFFIRMATION REPORT TO ICOSAC***

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

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

1**. PROGRAM CHANGES:**

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

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2. **PROVIDER/CHURCH PARTNERSHIP:**

A. Curriculum Development:

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

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

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A3. What changes would the local church/district favor in relationship to the educational preparation of ministers? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

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B. Student Development:

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

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

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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. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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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. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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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.

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4. Other comments and suggestions for the Asia-Pacific Region Course of Study Advisory Committee (APRCOSAC): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

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

**REAFFIRMATION REPORT TO ICOSAC**

***1. Program Balance***

• State the percentages assigned to each of the following areas:

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

(Please see attached Program Summary)

• Program Changes: List specific changes made to your curriculum since the original submission?

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***2. Outcomes and Assessment***

• Intended Outcomes

Does each subject, module, or component included in the program have measurable and/or observable outcomes stated for each of the 4 Cs?

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

• Assessment/Outcomes Linkage Documented

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

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

• Educational Requirements

Has APRCOSAC verified this COS fulfills all *Manual* and regional *Sourcebook* requirements necessary for ordination?

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

***3. Provider/Church Partnership***

• The Partnership Plan/Curriculum Development & Revision

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

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

• Partnership Plan & Implementation/Student Development - Internship

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

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

## *Partnership Implementation/Communication*

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

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

***4. Spiritual Formation***

Is there provision for character formation outside the classroom experience?

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

***5. Program Depths and Availability***

• Program Depth

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

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

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

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• Program Availability

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

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

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

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AREAS FOR IMPROVEMENT: What progress has been made on the areas marked for improvement?

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PROGRAM CHANGES: List specific changes made to your curriculum since the original submission? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**We recommend this program for endorsement by ICOSAC.**

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

Members of APRCOSAC: (Type name and occupation)

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Respectfully submitted,

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

APRCOSAC Chair APRCOSAC Recording Secretary

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Regional Director REC

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***MANUAL***

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

Cultural differences and a variety of resources will require differing details in curriculum structures. However, all programs for providing educational foundations for the ordained ministry that seek approval by Global Education and Clergy Development should give careful attention to content, competency, character, and context. All courses involve all four elements in varying degrees. The purpose of an approved program of study is to contain courses that will help ministers fulfill the mission statement of the Church of the Nazarene as agreed upon by the Board of General Superintendents as follows:

“The mission of the Church of the Nazarene is to respond to the make Christlike disciples in the nations.”

“The primary objective of the Church of the Nazarene is to advance God’s Kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures.”

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

The validated course of study is described in the following categories:

* **Content**—Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives and the history and polity of the Church of the Nazarene must be included in these courses.
* **Competency**—Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas, courses providing skills in preaching, pastoral care and counseling, worship, biblical exegesis, effective evangelism, biblical stewardship of life resources, Christian education, and Church administration must be included. Graduation from the course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.
* **Character**—Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, and human development, the person of the minister, and marriage and family dynamics must be included.
* **Context**— The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included.

**Ministry in the Church of the Nazarene**

The Church of the Nazarene expects all lay people to be actively involved in God’s ministry through the church to the world. God has given all believers, including you, spiritual gifts, which enable you to be actively, and fruitfully involved in evangelism and ministry. All Christians are called to be involved in God’s ministry to the world through the church. All people are not gifted in the same way or for the same kind of ministry activity, but God calls all to the work of the ministry. **You don’t need special permission or credentials of any type, to use your spiritual gifts to minister through the church to the community.**

The Church grows stronger when you and other believers work together to serve God using your spiritual gifts. First, new believers are added to the congregation and, second, you and the believers around you are strengthened spiritually, becoming more mature in your faith and more like Christ in your attitudes and behavior. God’s purpose, to purify the Church and make it a Holy Temple of the Lord, can only be fulfilled by your active involvement together with all lay people using the gifts of the Spirit.

Lay people normally serve God in submission and accountability to a local congregation, using their gifts under the leadership of a pastor or pastors. Since lay people do most ministries in the church, you do not have to prepare for ordination or get a special license to serve in ministry as a Godly lay person. The Church functions best when all lay people are active in ministry under the leadership of the pastor or pastoral team.

God calls and gifts a few people, through the Holy Spirit, specifically to **lifelong ministry as clergy leaders** for the church. Within the Church of the Nazarene, these clergy leaders are expected to be ordained as an elder or deacon in order to fill a lifetime role. If you are called and gifted to be a lifelong clergy leader in ministry, you have a two-fold obligation to God, the Church, and yourself.

First, you have an obligation to demonstrate that special calling through fruitful action in local ministry. Before you can claim to be called to be a leader in ministry, your first step is to prove yourself to be competent and fruitful in ministry. Talk with your pastor and seek his/her help to become active in a place of ministry. You should submit in humility with a commitment to serve in any role the congregation and pastor give you. Your pastor will help you explore your gifts and abilities, and give you an assignment, which is appropriate to your spiritual development and current skill level. Your assignments will usually be in a ministry role under the care and supervision of one of the existing ministries of the local church in the community.

Second, you have an obligation to prepare yourself to be a leader by getting the tools needed for ministry and learning the skills of leadership in ministry. This means a lifetime commitment to practicing and refining ministry and leadership skills. The Church of the Nazarene expects those who serve as elders to follow a holy and ethical lifestyle. To help us keep those standards and develop skill, we have a Sourcebook for ministerial preparation. People who are called of God and active in local lay ministry can begin to follow the guidelines given in the Sourcebook. A person called to be an ordained clergy must have a minimum of one year as **a local licensed minister** before expecting to move to the next stage of preparation for ordination. You will need the help of your pastor to proceed to the next section of Sourcebook for ministerial preparation.

If your local church is not able to provide you with a ministry opportunity when you approach them in humility, submission and with a commitment to serve in any role they give you, you should contact the District Superintendent of your District for advice on how to proceed.

Here is a brief summary of the licensed roles that the Church of the Nazarene uses. There are two kinds, a Lay minister who serves in a specific ministry role for a year at a time and an Ordained Clergy who serves in various roles for their whole life.

**The Lay minister** - is a Christian who is willing to serve the church and be recognized as a lay minister for a specific ministry for a year at a time. (Manual 503 and following). Because they are serving in a specific ministry they should study a part of the course in Continuing Lay Training to gain skill for that ministry.

Here is the lay ministry license process.

A pastor sees someone who could serve in a specific way. The pastor recommends that person to the local church board who talks with them carefully to make sure they have a personal experience of salvation, effective involvement in church ministries, and knowledge of the work of the church. When the board is satisfied, it may issue to each lay minister candidate, a certificate signed by the pastor and the secretary of the church board. The pastor might recommend the lay minister each year and the church board may renew that certificate of lay ministry. To qualify for renewal, the lay minister must complete at least two subjects in the lay ministry educational program as outlined by the Continuing Lay Training program available at the local church. The lay minister shall report annually to the church board. A lay minister shall not be eligible to administer the sacraments of baptism and the Lord's Supper and shall not officiate at marriages.

**The Clergy** - The Church of the Nazarene recognizes two equal but different kinds of Ordained Clergy.

1. Deacon – Whose focus is service, ministry to poor, sick, in prison and needy in various ways, and other works of teaching, helping, and guiding etc. A deacon does not feel a call to the preaching ministry, (though they will preach from time to time). (Manual 533)
2. Elder – Whose focus is preaching - proclaiming the good news and public church leadership equipping the saints for ministry. (Manual 534)

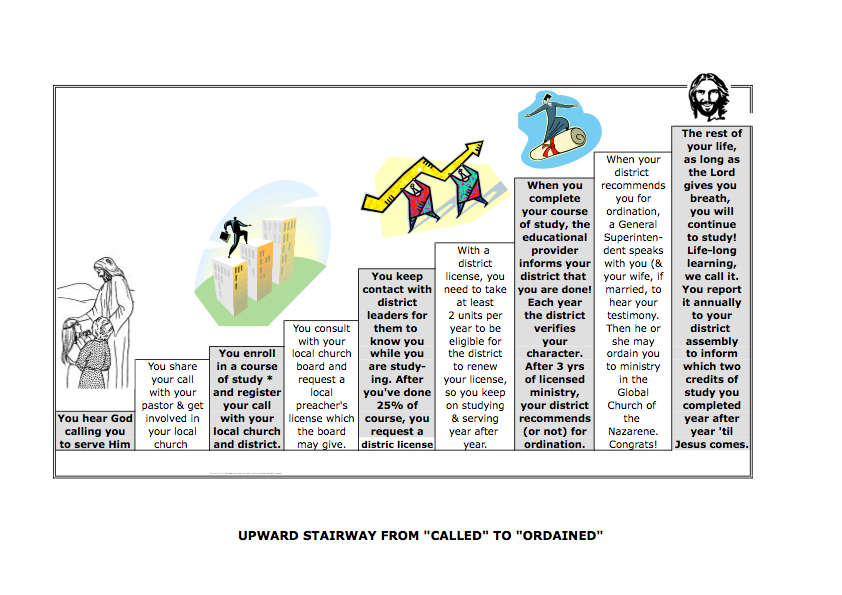
These two kinds of Clergy fill any of these roles.

Administrator - Chaplain - Deaconess - Educator - Evangelist - Minister of Christian Education - Minister of Music - Missionary - Pastor (several types) - Song Evangelist - Special Service

There are three steps in the Ordination process in the Church of the Nazarene. When you receive a local license you have started down the road to Ordination in the Church of the Nazarene. The steps are, Local License, District License, and Ordination. You can stop at any point before ordination and return to being a lay person. Once you are ordained you will be held to a very high standard. If you fail you can be restored through appropriate processes of recovery that will help you spiritually and recover the trust of the church.

1. First step - **Local License**
   1. Local supervision
   2. Not yet clergy
   3. Local ministry (normally through the local church).
   4. Study at least ¼ of a validated Course of Study for ordination before qualifying for a District License.
   5. A validated course is one that has been through the Nazarene process to make sure that a minister who takes it has basic preparation for ordination.
2. Second step - **District License**
   1. District supervision
      1. By the District Studies board for the Course of Study
      2. By the District Credentials board for the person’s character and ministry gifts
      3. Person becomes a member of the Clergy.
   2. Local or District ministry
      1. A called person will constantly engage in ministry.
      2. The district monitors this for 3 years.
   3. The candidate finishes the course of study.
      1. The course of study might be offered,
         1. Locally
         2. District classes
         3. A Nazarene school, college or university
      2. The student is responsible to make sure they finish the course of study in ten years.
3. Third step – **Ordination**
   1. Done by a General Superintendent
   2. It is a life time Global recognition
   3. It must be maintained by active ministry and reporting.
4. Lifelong Learning
   1. Each year a minister studies an aspect of ministry for at least 20 hours.
      1. Through community research,
      2. Through Nazarene sponsored events / seminars
      3. Through reading books
      4. Other types of improvements.
   2. The minister reports what they learned and the number of hours to their District Assembly each year.
   3. This continues as long as the person is a minister.

***PROCESS OF ORDINATION CHART***



**REGISTRATION  
OF MY CALL TO MINISTRY**

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 MinisterMy local church is: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

My local pastor's name is:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

My Nazarene District is: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ My Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Pastor's Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Complete the form and print five copies.**

Keep one copy.

Send one copy to each of the following:

Your local pastor,

The District Ministerial Studies Board,

Your District Superintendent, and

The Office of the Asia-Pacific Regional Education Coordinator

# DISTRICT MINISTERIAL CREDENTIALS BOARD (DMCB) SAMPLE QUESTIONS FOR MINISTERIAL CANDIDATES

The following questions have been designed to assist members of the District Ministerial Credentials Board in the interview process of ministerial candidates during their preparation for ministry and when they have met the requirements for ordination in the Church of the Nazarene (*Manual* 532.3):

1. Before the applicant enters the room, the DMCB needs to work through the completed application and the questions to be asked in preparation for the interview.
2. Upon the applicant arrival:
   1. Pray together
   2. Ask the questions
3. Dismiss applicant as the DMCB discusses questions and answers. Make a decision
4. Invite the applicant back to review findings and inform the applicant of the decision
5. Ask the applicant if they have any questions/recommendations for the DMCB
6. Pray with applicant
7. Dismiss the applicant

YEAR 1: Key issues to address with new applicant

1. Describe your call to ministry.

2. What is salvation? Share your salvation experience.

3. How many spouses do you have?

4. What is your spouse’s position about your call to ministry? Of your children?

5. What does it mean to be a Nazarene Pastor?

6. Have you been divorced? Explain the reason and situation.

7. Describe your family life.

8. What does it mean to be entirely consecrated?

9. What does entire consecration precede?

10. Define sin.

YEAR 2: Deeper issues to explore with the candidate

1. Explain Entire Sanctification; and share your experience of it.

2. What is the Lord doing in your life right now?

3. How is your relationship with your family and leaders?

4. What are the challenges you've overcome in your church this past year?

5. Talk about your spiritual growth.

6. What is your understanding of the gifts of the Holy Spirit? (Specifically prophesy, divine healing, tongues, etc.)

7. What is the difference between the CotN and other evangelical churches?

8. What is your ambition and/or vision for the growth of the CotN in your country?

9. How many people are you mentoring?

10. How many churches are you involved in starting?

11. How are your studies going?

12. Reposing the questions that had weak responses after the first interview

YEAR 3 onward

1. Re-clarifying issues that seemed problematic the previous two years

2. How can we pray for you?

3. How is your church plant going?

4. Who are you discipling /mentoring?

5. What book are you reading/have you recently read?

OTHER QUESTIONS FOR MINISTERIAL CANDIDATES

1. Are you in complete harmony with the Polity and Government, the General Rules and the Covenant of Christian Conduct of the Church of the Nazarene?
2. Do you look forward to Sunday, or is it a “drag” for you?
3. Do you enjoy reading? What have you been reading recently?
4. Would you explain to us what you believe Entire Sanctification means, and would you please give us some specific scripture references to support your position?
5. How have you managed your personal finances? Are you behind in any of your financial obligations at this time? If so, how much? How much of your debt is credit card debt?
6. What is your spouse’s attitude toward your ministry?
7. Do you have any serious areas of conflict or disagreement with the Church of the Nazarene?
8. Tell us specifically how your church has grown under your leadership?
   1. How many have been born again?
   2. How many have been sanctified?
   3. How many have joined the church by Profession of Faith?
   4. Has your Sunday School increased in both average attendance and enrollment?
9. Do you enjoy preaching, and the rigors and discipline of the ministry, or is it a chore for you?
10. How do you react to criticism?
11. Do you see yourself as a member of a district and denominational “team”? If so, tell us how you feel you fit in the program?
12. Could you do some work in the secular field and still be in the will of God for your life? (I.e., could you do something else besides preaching and still be happy in the will of God?)
13. Have you paid your budgets in full?
14. What is your attitude toward our denominational budgets?
15. Why do you want to be ordained?
16. What do you perceive ordination to represent?
17. The General Assembly has taken a strong stand on the charismatic phenomenon of tongues speaking as the evidence of the infilling of the Holy Spirit or as an ecstatic prayer language. Are you in full agreement with this position?
18. Are there any questions you wish to ask this board?
19. The moral climate of the day, as well as the Scriptures (1 Thess. 4:3-5, *et al*) calls for pure lives above reproach. Is Internet pornography, or any other moral issue (TV, movies, sensual literature) a problem for you?
20. What is your feeling about planting a new church or giving some members from your church as a sponsor for a new church start?
21. Have you ever been convicted of a felony?

# DISTRICT MINISTERIAL CREDENTIALS BOARD (DMCB) SAMPLE QUESTIONS FOR ORDINATION INTERVIEW

1. What does it mean to be an ordained elder in the Church of the Nazarene?
2. Under what circumstances will you surrender your credentials?
3. Share briefly with us an up-to-date account of your relationship with Jesus Christ.
4. Share briefly with us about your call to the ministry.
5. What has been the greatest frustration you have experienced in your ministry?
6. What makes you excited about getting out of bed in the morning and being a pastor or an associate pastor?
7. Tell us about your devotional life and about how you keep your daily meeting with Jesus.
8. How often do you meet with an accountability partner?
9. Tell us a time during the past two weeks when you have spent quality time with your spouse and your children.
10. Let’s talk about your weekly schedule. (a) What day do you normally take as a day off? (b) When is the normal time each week that you attempt to reserve for sermon preparation?
11. What part of pastoral care (Shepherding the flock of God) do you like most and what part do you like least?
12. What part of church administration do you like the least?
13. Share with us from the Word of God how you would respond to a person who came to you and said, “Can you tell me how to become born again? (saved)
14. Tell us about someone you have been mentoring during this past year.
15. What is your response to someone who says, “I believe the speaking in unknown tongues is the evidence that you have been filled with the Holy Spirit?”
16. What is your feeling about how churches are assessed budgets for World Mission, Pensions, Education, and the District?
17. What books have you been reading during the past six months?
18. Do you enjoy preaching? How would you classify yourself as a preacher?
19. Would you explain to us what you believe about why entire sanctification is needed, how it is provided and what happens to a person who is entirely sanctified? Please give us specific scripture references to support your position.
20. Are you in complete harmony with the polity, the government, the articles of faith, the general rules, and The Covenant of Christian Conduct of the Church of the Nazarene?
21. Who manages the finances in your house? Are you behind in any of your financial obligations at this time? How much of your debt is credit card debt?
22. The moral climate of the day, as well as the Scriptures (I Thess. 4:3-5 et al) call for pure lives above reproach. Is Internet pornography or any other moral issue (TV, movies, sensual literature) a problem for you?
23. What methods of evangelism have you led your church to utilize during the past twelve months?
24. Please tell us what you perceive ordination to represent?
25. Are there any questions you wish to ask this board?

*ASIA-PACIFIC REGION EXAMPLE CURRICULUM*

*The following curriculum has been designed as an example to educational providers. The curriculum is designed for diploma level and may be adapted to the learning context of a district or academic institution. Educational providers are invited to review this curriculum and adopt or adapt it to help develop their own validated curriculum. Educational providers will still need to prepare their own curriculum submission but may use this as the basis for their own work. Educational providers may use this as a model of the structure for their own curriculum submission.*

# **1. Educational Partnering and Process**

## 1.1 Authors

This example curriculum was created and edited through effort of numerous parties, including local churches, districts, and fields. The final editors of this curriculum were the members of the Asia-Pacific Regional Course of Study Advisory Committee. The membership of this committee has changed throughout the development of this curriculum. Each of the committee members is actively involved in the education of ministers for ministry. The current members of the A-P RCOSAC are listed above p. 39.

## 1.2 Summary Statement

**1.2.1. Purpose**

The Asia-Pacific Region has developed this curriculum in response to a growing need across the Region of having a simple and relevant Course of Study. There are places on the Region where the church is growing rapidly, leaving a shortage of ministers. In other places, institutions of higher education are adapting their curriculum to be more outcomes based. There are locations in Creative Access Areas where there are no Nazarene schools for ministry preparation. There is need in many places for a Course of Study that can be adopted or adapted so that the Church of the Nazarene can fulfill its purpose of making Christlike disciples in the nations of Asia-Pacific and beyond.

**1.2.2. Basic Philosophy**

This material is designed to be adopted or adapted as needed by districts, schools, and fields on the Asia-Pacific Region. The curriculum has an activity and congregational focus, using a fully outcome-based pedagogy, and a wide range of delivery and teaching methods. Mini-cohorts and mentors help develop students’ character and integration with the local church. In every class, students are engaged with themselves, other students, a local church, and the community. The educational goals of the curriculum are built on activities linked to what a minister should be, know, and do, the Program Outcomes of the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development*, (APRSOOMD), and the Regional Priorities.

Every class has multiple types of outcomes being implemented so that students experience an integrated approach to learning in every course. The skills of research, observation, analysis, teamwork, and community relations are purposefully interwoven into the fabric of every class. Course writers are encouraged to include creative use of music and art. Songs, drawings, video, and audio will complement the lessons. Students will be given opportunities to produce their own art and music from time to time. Course materials will be translated into as many languages as possible and put into audio and video format in areas where many students are illiterate.

This submission for validation follows the criteria and outline set out in the Appendices in the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development*. It is intended to serve as an example submission for educational institutions who will be developing their own submissions for validation.

**1.2.3. Module Development**

The full curriculum is still in development. The completed structure of the curriculum and syllabi are part of this document. Writers have been recruited to complete handbooks of course content and lesson plans. This material will be made available to educational providers as it is completed. The goal is to provide teachers and students with a packet of resources that can be used and adapted for different cultures and learning contexts. This material can be found at [www.equippingforservice.org](http://www.equippingforservice.org).

## 1.3. The History of the Asia-Pacific Region Example Course of Study

In 2013, Rev. Mark Louw, the new Regional Director, formed a new Regional Course of Study Advisory Committee (RCOSAC) and commissioned it to work on developing a new curriculum for the Asia-Pacific Region Church of the Nazarene (APR).

The APR covers the geographical area from Japan in the north, south to Australia and New Zealand, as far west as Myanmar, and as far east as the islands of Micronesia, Fiji, and Samoa. This vast area includes an amazing range of cultures, languages, educational levels, and geographical areas.

The new curriculum is intentionally outcome based and activity focused. Its aim is to create a curriculum that gives confidence to beginning ministers so that they can handle the day-to-day expectations and needs of a local congregation in the context of the *Manual* of the Church of the Nazarene. The focus is on the regular, daily, and monthly activities of a minister.

In order to function regionally, the curriculum focuses on the ability of students to research their own context and engage in their own community. Content is delivered that will assist students in analyzing and interpreting their context so that they are aware of the theoretical foundations of their analysis. Students are introduced to resources that will enable them to develop skills to adjust and adapt on a constant basis.

Regional Director Mark Louw and the regional leadership emphasize church planting in the Region. A class on Church Planting Skills was included in the new curriculum to focus on this regional priority and to give practical expression and a practical laboratory for the theoretical foundations.

The participation of local churches in the initial data collection was an important part of reviewing and updating what the candidate for ordination should be, know, and do in the process of becoming a responsible minister. Once defined**,** these activities and abilities statements became the foundation for the Program Outcomes and Activity Outcomes that were blended into each individual course to create the 24 courses contained in the AP region Courses of Study example.

# **2. The Program in General**

## 2.1. Learners

The Asia-Pacific Region is vast with numerous cultures, languages, and nations. Christianity is a minority religion in most places. Although the region has thirteen institutions that prepare men and women for ministry, these schools cannot reach everywhere on the region. They are not always able to supply enough future ministers. Some nations do not even have a formal educational institution. De-centralized theological education is increasing, and many districts are holding their own courses. They need a validated curriculum to use so their students can be ordained in the Church of the Nazarene. This curriculum is intended to be used in two ways. First, it can be used as submitted here for those fields where there is no institution for theological education, yet students must complete a validated course of study that is contextually relevant. Second, some institutions are in the development stage or lack the resources to prepare complete validation submissions. This curriculum can be adopted as is or adapted by an institution as the core for its own curriculum.

## 2.2. Course List

There are 16 **core courses** that express the essential content that every ordained minister needs. These are represented in the bold print below and are the first 16 courses listed. The remaining 8 courses are recommended but may be adapted to the needs of a particular educational context. For a full degree program, many other courses could be added to meet the needs of accreditation. The syllabus for each course can be found later in this submission and on our website (hyperlinked below for each course).

|  |  |  |
| --- | --- | --- |
| Number | Course ID | Course Name |
| **1** | **B101** | [**Introduction to the Bible**](http://equippingforservice.org/welcome/regional-course-of-study/courses/introduction-to-the-bible/) |
| **2** | **PL101** | [**Formation of Spiritual Discipline**](http://equippingforservice.org/welcome/regional-course-of-study/courses/formation-of-spiritual-discipline/) |
| **3** | **B102** | [**Wesleyan Interpretation of Scripture**](http://equippingforservice.org/welcome/regional-course-of-study/courses/interpretation-of-scripture/) |
| **4** | **DS101** | [**Discipleship**](http://equippingforservice.org/welcome/regional-course-of-study/courses/discipleship/) |
| **5** | **B111** | [**NT Exegesis: The Four Gospels**](http://equippingforservice.org/welcome/regional-course-of-study/courses/the-four-gospels/) |
| **6** | **CP101** | [**Church Planting Skills**](http://equippingforservice.org/welcome/regional-course-of-study/courses/church-planting-skills/) |
| **7** | **TH101** | [**Foundational Theology 1**](http://equippingforservice.org/welcome/regional-course-of-study/courses/foundational-theology-1/) |
| **8** | **TH102** | [**Doctrine of Holiness**](http://equippingforservice.org/welcome/regional-course-of-study/courses/doctrine-of-holiness/) |
| **9** | **AD201** | [**Nazarene Identity**](http://equippingforservice.org/welcome/regional-course-of-study/courses/nazarene-polity-%E2%80%A6ion-and-finances/) |
| **10** | **B201** | [**OT Exegesis: Pentateuch**](http://equippingforservice.org/welcome/regional-course-of-study/courses/ot-exegesis-pentateuch/) |
| **11** | **CH201** | [**Church History 1**](http://equippingforservice.org/welcome/regional-course-of-study/courses/church-history-1/) |
| **12** | **PL201** | [**Pastoral Life**](http://equippingforservice.org/welcome/regional-course-of-study/courses/pastoral-life/) |
| **13** | **B211** | [**NT Exegesis: Pauline Epistles**](http://equippingforservice.org/welcome/regional-course-of-study/courses/1-thessalonians/) |
| **14** | **CO201** | [**Communicating Christ**](http://equippingforservice.org/welcome/regional-course-of-study/courses/communicating-christ/) |
| **15** | **TH201** | [**Foundational Theology 2**](http://equippingforservice.org/welcome/regional-course-of-study/courses/foundational-theology-2/) |
| **16** | **PL202** | [**Community Engagement**](http://equippingforservice.org/welcome/regional-course-of-study/courses/community-engagement/) |
| 17 | CR301 | [Intro to the Religions of Asia and the Pacific](http://equippingforservice.org/welcome/regional-course-of-study/courses/asia-pacific-religions-cults-and-sects/) |
| 18 | BT301 | [Biblical Theology of Leadership](http://equippingforservice.org/welcome/regional-course-of-study/courses/biblical-theology-leadership/) |
| 19 | B301 | [OT Exegesis: Prophets](http://equippingforservice.org/welcome/regional-course-of-study/courses/wisdom-literature/) |
| 20 | PT301 | [Intro to Pastoral Theology](http://equippingforservice.org/welcome/regional-course-of-study/courses/pastoral-theology/) |
| 21 | AP301 | [Intro to Apologetics](http://equippingforservice.org/welcome/regional-course-of-study/courses/apologetics/) |
| 22 | B311 | [NT Exegesis: General Epistles](http://equippingforservice.org/welcome/regional-course-of-study/courses/james-1-john-1-peter/) |
| 23 | CE301 | [Christian Education](http://equippingforservice.org/welcome/regional-course-of-study/courses/education/) |
| 24 | CH301 | [Church History 2](http://equippingforservice.org/welcome/regional-course-of-study/courses/church-history-2/) |

## 2.3. Non-Academic Components

Because this curriculum is not associated with any educational provider, it is up to the provider to offer spiritual nurture. Instructors, whether they be at a district extension education site or in a formal classroom at an institution, are encouraged to make spiritual growth a high priority in each course. All courses include emphasis on prayer and Scripture reading, along with a variety of other spiritual disciplines. In many contexts, this curriculum will be used in local churches where students will be active in various ministries. Thus, this curriculum intends to bridge formal theological training with local church ministry.

## 2.4. Pace of Delivery

It will be up to the local provider to determine the schedule for this curriculum. In some settings, such as a district extension site, one course may be offered at a time because the students will have fulltime obligations such as family or employment. In other settings, such as in an educational institution, students may take several courses at once. The assessment items and projects in the curriculum have been designed for both possibilities, where students could be doing complementary assignments at the same time. Teachers may have to adapt this as needed. The full curriculum is made of 24 courses that can be completed in three years of full-time study.

## 2.5. Academic Weight

This curriculum is intentionally flexible in delivery and time expectations because it will be used in a variety of settings. The courses are designed with a variety of learning experiences, with an emphasis on simplicity and accessibility. Most courses have three to four assessment items. All courses include a journaling assignment to engage the students in prayer and Scripture reading. There are a variety of journaling assignments used (see Section 7 below). The reading of textbooks will depend on their availability in local languages. Effort has been made to use Nazarene materials when available. The vision for this curriculum is to locate and use open materials that can be provided freely to students. Courses reference the [Wesleyan Holiness Digital Library](http://www.whdl.org) whenever possible.

We want our regional modules to be self-contained. That is, every handbook should contain all the materials necessary for a student to complete the course. The core content will be in the handbook itself. Public domain materials will be used when available to make translation and copying easier. Across Asia-Pacific, many students do not have extensive library resources. There are few if any resources in their local languages. Materials associated with this curriculum should use simple international English to help translators.

## 2.6. Learning Methods

The curriculum has these **Core Principles**:

**2.6.1. Prayer and Scripture**

Prayer is an essential activity for every Christian, pastor, teacher, and layperson. Prayer must be constantly included in the educational process, including classroom and personal study time. In the classroom, prayer can be modeled not just as an introduction to the session, but as an active part of the activities, teamwork, and discussions. Students can study historical prayers, explore different ways to pray, and be encouraged to develop their own discipline of prayer. The Bible is the central resource for the curriculum. Students will read and study all parts of the Bible. They will learn to discern its message for today and explore ways to apply it to life and ministry.

**2.6.2. Activity Focus**

Students will engage in some of these pastoral activities in each class. These are described in more detail at the end of this submission.

*Accountability*; Administration; *Continuing Education*; Counsel – Listen; *Dealing Biblically with the Spirit World*; Discipline – Personal and Family; *Disciple*; Evangelize; *Fasting*; Impact Community; *Leadership*; Ministry; *Personal Spiritual Development (Holiness)*; Prayer; *Preach*; Ritual; *Sabbath*; Small groups.

We will engage the students in these pastoral activities while in the classroom and use those activities as bridge points or opportunities to learn content. Students develop capability in these activities through engagement in ministry during the learning process. Many of the courses are cross-disciplinary. For example, the theology of preaching is discussed as the student preaches. Communication theory is taught while evaluating the student’s sermon. Sociology and learner focus pedagogy are discussed while the student is developing lesson plans. Major projects are often outside the classroom environment and done in teams.

**2.6.3. Congregational Focus**

The role of the minister strongly influences activities needed in the classroom. In Ephesians, Paul lays out five different types of ministers: apostles, evangelists, prophets, shepherds, and teachers. Each of these has a different set of activities and types of ministries with the same goal of equipping of the Body of Christ for the work of ministry.

Our goal is to train students to disciple others who can then disciple others. The teacher needs to see the students demonstrate that ability—often—during their classes. We need to build the expectation and confidence into the students that equipping through discipleship is their role.

**2.6.4. Four Engagements**

We want our students to engage in four ways in every single course to help them make disciples. The form these take will vary greatly from class to class. These will be the focus of the learning outcomes for each course.

With themselves

With other students

With a worshipping community

With the larger non-Christian community.

The following is a more detailed description of these engagements:

**With themselves.** Students need to grow in, character, understanding, confidence, and skill. Each class should help students see clear evidence of their own growth as they fulfil the educational outcomes of that class. This will show them that their understanding and skill level are growing and give them confidence in their continued ministry.

**With other students.** Learning to function in teams and to lead teams is a crucial skill for pastors. Teams will normally be cohorts structured so that the leadership constantly rotates. Often a team will be a cohort but not always. In fact, at times, it will be helpful to put the students in new groups to help them understand the dynamics of changing personnel. Leadership skills, teamwork skills, issues of hard work, integrity, timelines, trust, and roles (and others) will be dealt with within each of the courses. Students will have many opportunities to improve and identify and build strengths and grow in weaknesses. By practicing these skills in every class and having some form of feedback on their progress, students will have the opportunity to grow well in areas of teamwork and leadership. It is important that every teacher briefly remind students why they are being formed into teams and what they are expected to learn from the team process.

**With a worshipping community.** Students must be a part of a worshiping Christian community to properly develop as a minister. Projects assigned in the course must be accomplished within a local church / congregation / church plant. This means that students will need to work with their pastor to have opportunities to minister in their local congregation. If students are pastors, they can work with their local church board. At times the students themselves must develop a ministry, outreach or opportunity with the encouragement and support of their local congregation. Members of the congregation should be aware of the students’ study and be willing to encourage and help them progress and develop. Students will develop the crucial skill of engaging others in ministry and working within a congregational structure to develop ministries. This skill will be important for the long-term success of their ministry. They will need to develop healthy attitudes toward criticism and input. They will need to learn to look past the emotional content of criticism and find ways to improve themselves. They will also need to learn how to deal with destructive people who may try to manipulate, embarrass, or demean them in the presence of others. It is impossible to encounter the wide possible range of attitudes in one or two times of ministry with a congregation. It is crucial that students engage with the congregation in every course so that they deal with a wide range of both opportunities and obstacles.

**With the larger non-Christian community.** Community engagement is a crucial skill for ministers. The ability to meet people in poverty and distress, business people, community leaders, government officials, wealthy individuals, people without a title but with strong influence in the community, the sick, prisoners, and other ordinary individuals will enable the pastor to preach the gospel to the whole community. Each course will have some project for students in the community. They will engage people from different social and economic backgrounds. This builds the students’ confidence as they move into new ministry settings and begin to understand how the whole community functions. They will begin to understand how influential people in a community can help make (or oppose) good changes. They will also begin to develop the skills of community assessment and development.

**2.6.5 Cohort and Mentor**

**Cohort**. Students will be formed into small groups of three or four to study together both in class and, if possible, outside of class. We call this type of group a cohort. If possible, students will stay with their cohort for the whole time they are in the Course of Study. In some cases, they will be assigned a new cohort each time they attend a class.

This cohort will function in several ways:

*As a study group*. Students will meet before class and make sure that each of them has been able to complete the pre-class assignments.

*As an accountability group*. Students will pray for each other and function as a spiritual growth and accountability group.

*As a classroom team*. When teams are formed in the classroom, the cohort will be the primary team structure. At times, the teachers will want to mix members of teams so that other perspectives and personal interactions can be experienced.

*As a discussion group.* One of the keys to a quality education is the ability to ask questions and discuss issues and ideas with other people. This cohort will give a natural group where these discussions can take place.

A*s a coaching / mentoring group for active ministry*. Students will be engaged in active ministry as they take courses. Getting feedback, coaching, and mentoring are keys to growing in leadership, grace, and personal confidence. Some mentoring or coaching needs to come from experienced pastors who can give guidance, but some needs to come from peers who are walking a similar journey and can often more easily identify with the problems and needs.

**Coach / Mentor**. Students should have an assigned mentor / coach who will meet with each as they journey through the Course of Study. This person will help them connect to ministry in their local area. If the student is a member of the Church of the Nazarene, the mentor will guide him or her through the Nazarene steps toward ordination and provide feedback, coaching and guidance as he or she progresses in ministry. When possible, this person should be an ordained elder or deacon in the Church of the Nazarene. For non-Nazarenes who might be taking our Course of Study, this should be an ordained minister from their own group.

It should be part of the enrolment process to make sure the cohorts and coach / mentors are identified. There should be a mechanism at each educational provider to make sure that these structures stay in place and continue to function. A person from the institution should be checking on the mentor / coaches and making sure that meetings with the students are happening at least once every three months. Cohorts that have a change in members should be reformed with new members at the next class session. A report form can be provided to ensure periodic accountability.

**Importance of Mentoring**:Teachers and administrators must be aware of the importance of guided learning and character transformation. It is important that teachers be encouraged not only to mentor students in the topics of the course (content, competency, and context), but to remind students constantly of the goal of becoming like Christ (character). Offering personal examples, stories, integrity, and honesty to students will have a profound affect upon students’ growth. There are several ways teachers can create a mentoring situation:

* 1. **Journaling Assignment**: Students can meet with a mentor at least twice during the course to discuss their spiritual progress through this assignment.
  2. **Modeling**: Teachers should offer themselves as examples and model honesty, humility, and obedience to the Bible as the Word of God.
  3. **In-class Prayer and Devotions**: Every class meeting should begin with prayer and a brief devotion. Students can be encouraged to pray in small groups. Students can be given opportunity to lead the class in prayer and devotions.
  4. **Identifying a Mentor**: Students should be encouraged to find a mentor. This can be their pastor or a mature Christian in their church or community. In some situations, the teacher may need to step in and help students with this. This mentoring relationship can be carried through to other courses and be nurtured throughout the Course of Study.

## 2.7 Assessment

## Each educational provider is expected to provide its students will clear expectations for completing the intended outcomes of each course. Clear grading rubrics will be useful in this regard. Students must demonstrate beginning proficiency in the Program Outcomes (see *Sourcebook* 542.3) in order to be recognized as ready for ordination. In this curriculum, this should be indicated by a passing grade. For non-degree situations, students may receive simply a pass or fail grade. Educational providers who grant a formal award or degree may need to give an earned letter or number grade. The following is one example of such a grading policy:

Excellent (90-100%): High distinction, excellent work, completed on time, few technical errors, in depth insights, original and creative work, accurate, student goes beyond expectations, demonstrated leadership in the class sessions and activities

Good (80-89%): Distinction, above average work, completed on time, accurate, student meets expectations, minor errors in technique, some originality but insights are mostly obvious and general

Average (60-79%): Meets basic requirements, answers are accurate but brief, little creativity, many technical errors, engagement in materials has been minimal but student shows understanding of the contents and the abilities of the assignments.

Passing (50-59%): Work is basic but passable, evidence that student understands content and has applied methods, can fulfil all activities without concern for grammar and presentation. Student may have missed many sessions but has demonstrated the outcomes to the teacher. Student could still pass an interview for ordination as a minister in the Church of the Nazarene. This grade may indicate that student needs further follow up and mentoring in the course topic.

Failure (49% and below)

Course must be repeated for credit towards ordination. Missing assignments, unacceptable work for a minister in the Church of the Nazarene.

***3. Spiritual Formation***

## 3.1. Character Formation

The goal of this curriculum is to merge character formation with academic development. In some curriculums, character formation is given low priority, but in this curriculum, it is placed at the center. Not only is this seen in the balance of the 4 C’s in each course, particularly with the “Activity Statements,” but in the assessments. Students are required to keep a spiritual journal for every course. This journal offers students opportunity to read the Bible through during their studies and to pray on a regular basis. In some courses, students are required to meet in small groups for prayer and accountability or to meet with a mentor. Students are encouraged and, in many places required to be involved in local churches and ministries. There is opportunity for students to find and use spiritual mentors. The curriculum is intended to be flexible for use in both extension education and institutional learning. If it is used in extension education, the burden will be on the local church or district center to encourage spiritual development both during the class time and outside. If it is used in an institution, the institution is encouraged to add other components of character formation such as chapel services, small groups, and one-on-one discipling with an instructor or other person. The committee is confident that this curriculum will complement many settings and encourage spiritual growth of students.

## 3.2. Spiritual Formation of Instructors

The obligation for the continued spiritual and academic growth of instructors will be placed on the entity overseeing the curriculum usage. In some cases, this will be District Ministerial Studies Boards, district leaders, or local and qualified pastors. In other cases, it will be an educational institution that will need to meet standards for accreditation. Minimally, the teachers should be ordained ministers in good standing with significant experience in ministry and engaged in continuing education. In some cases, highly qualified lay people who have expertise in a particular topic may be used as teachers. Wherever this curriculum is used, instructors will be encouraged to be well prepared for classes. The standards will need to be monitored by educational institutions and district leadership.

# **4. Program Balance**

## 4.1. Percentage

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Program Component** | | | **Description & Outcome Summary** | **Credits** | **CN %** | **CP%** | **CH%** | **CX%** |
| 1 | B101 | Introduction to the Bible | A study of the nature, origin, inspiration, development, literary characteristics, and ethical content of the Bible. | 3 | 40 | 22 | 22 | 16 |
| 2 | PL101 | Formation of Spiritual Disciplines | A study spiritual disciplines using a Wesleyan worldview, with emphasis on the development of their prayer life, meditation, fasting, Bible study, service and worship. | 3 | 21 | 31 | 41 | 7 |
| 3 | B102 | Wesleyan Interpretation of Scripture | A study of the methods and tools of biblical interpretation and their application to various literary types found in Scripture. | 3 | 47 | 22 | 18 | 13 |
| 4 | DS101 | Discipleship | A systematic approach to making Christlike disciples will enable students to learn steps to discipleship, how to identify where persons are in their growth in Christ, and how to help people grow at each level. | 3 | 29 | 28 | 21 | 22 |
| 5 | B111 | The Four Gospels | A study of the literary, historical, social, and theological aspects of the four Gospels. | 3 | 41 | 30 | 14 | 15 |
| 6 | CP101 | Church Planting Skills | A study of church planting methods with an emphasis on spiritual preparation and skill development. | 3 | 12 | 46 | 15 | 27 |
| 7 | TH101 | Foundational Theology 1 | A study of the core doctrines of the Christian faith, including the Triune God, Scriptures, Creation, Humanity, and Sin from the Wesleyan-Arminian perspective. | 3 | 52 | 18 | 17 | 13 |
| 8 | TH102 | Doctrine of Holiness | A study of the doctrine and lifestyle of holiness as taught in the Bible, historically in the Christian Church, and finally as developed in the theology of John Wesley and the Holiness Movement, with a special focus on the Wesleyan distinctive of entire sanctification or Christian perfection. | 3 | 54 | 21 | 18 | 7 |
| 9 | AD201 | Nazarene Identity | A study of the history and polity of the Church of the Nazarene, with attention given to practical administration of the local church, the Articles of Faith and Covenant of Christian Conduct, and accountability structures to assist integrity. | 3 | 39 | 37 | 13 | 11 |
| 10 | B201 | OT Exegesis Pentateuch | A survey of the first five books of the Old Testament, with attention to their history, the type of literature, and what they tell us about God and humanity. | 3 | 60 | 21 | 10 | 9 |
| 11 | CH201 | Church History 1 | A survey of the history of the Christian Church from the apostolic age to the Reformation, with an emphasis on early Asian and Pacific church development and the spread of Christianity around the world. | 3 | 53 | 18 | 14 | 15 |
| 12 | PL201 | Pastoral Life | This course discusses the life of pastors, with their family, spouse, and their internal personal life. | 3 | 12 | 28 | 45 | 15 |
| 13 | B211 | NT Exegesis Pauline Epistles | A study of the letters of Paul, considering the background, structure, theology, and messages of the letters. This course may focus on selected letters or passages to provide examples of interpretation and application. | 3 | 42 | 32 | 18 | 8 |
| 14 | CO201 | Communicating Christ | An introduction to the processes and skills necessary for effective communication, the transactional process of public speaking, and a variety communication methods. | 3 | 16 | 51 | 14 | 19 |
| 15 | TH201 | Foundational Theology 2 | A continued study of the doctrines of the Person and Work of Jesus Christ, Sin and Salvation, Holy Spirit, Church, Sacraments, Divine Healing, and the Last Things from the perspective of Wesleyan-Arminian theology. | 3 | 49 | 27 | 13 | 11 |
| 16 | PL202 | Community Engagement | A study of methods and ways of analyzing the community and building relationships between the church and community. | 3 | 16 | 32 | 19 | 33 |
| 17 | CR301 | Intro to the Religions of Asia & Pacific | A study of Islam, Buddhism, Confucianism, Christianity, Shintoism, and Animism with an emphasis on students’ ability to understand the basic concepts of each religion. | 3 | 24 | 32 | 16 | 28 |
| 18 | BT301 | Biblical Theology of Leadership | An examination of God’s call for leaders to be restored into the image of God through the lens of biblical theology, with a primary focus on the New Testament. | 3 | 34 | 42 | 17 | 7 |
| 19 | B301 | OT Exegesis OT Prophets | A study of the historical and sociological background, theology, and application of the Prophets of Israel and Judah. | 3 | 33 | 36 | 17 | 14 |
| 20 | PT301 | Intro to Pastoral Theology | An introduction to a practical theology of ministry, with an overview of the biblical and theological foundations of ministry with a focus on common aspects of ministry. | 3 | 10 | 50 | 24 | 13 |
| 21 | AP301 | Intro to Apologetics | An introduction to the rationale for apologetics and its place in contemporary multi-religious societies. | 3 | 29 | 23 | 17 | 31 |
| 22 | B311 | NT Exegesis General Epistles | An exegetical and theological study of the books of the General Epistles. | 3 | 41 | 28 | 17 | 14 |
| 23 | CE301 | Christian Education | A study of the principles, philosophies, objectives, methods, and importance of Christian education. | 3 | 21 | 36 | 14 | 29 |
| 24 | CH301 | Church History 2 | A study of the development of Christianity from the 1500's to the present day with an emphasis on the history of the church in Asia and the Pacific, the impact of the Reformation and the reaction of the Counter Reformation, the continuing thread of holiness teaching up to the present day, Arminius and other influences on the Wesley brothers and Methodism, the history of the American Holiness Movement and the Church of the Nazarene. | 3 | 49 | 21 | 12 | 18 |
|  |  |  | **Curriculum Total** | 72 | **34** | **31** | **19** | **16** |
|  |  |  | *Prescribed Minimum* |  | 30 | 25 | 10 | 10 |
|  |  |  |  |  |  |  |  |  |

## 4.2. Measurable Outcomes

The Program Outcomes from the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development* and Activity Statements from are linked to specific assignments in each course. Satisfactory completion of all assignments throughout the curriculum will ensure that students meet the basic educational requirement for ordination. It can be assured that students are being trained and developed in all of the 4 C’s.

## 4.3. Linkage to Educational Activities

The Program Outcomes from the *Asia-Pacific Region Sourcebook on Ordination & Ministerial Development* form a central role in the curriculum.

**Purpose of Program Outcomes**

* The key learning outcomes in preparation for ordination that ensure the fulfillment of *Manual* requirements.

**Purpose of Activity Statements**

* The means by which the Program Outcomes are accomplished.
* These are the activities that ministers should be, know, and do.
* The expectation is that graduating students will have a beginning knowledge and skill in these activities.

**Purpose of Course Outcomes**

* Students fulfill the intended outcomes through being engaged with themselves, other students, the church, and the community.
* They demonstrate that students are developing in character, content, competency, and context.

**Purpose of the Assignments**

* It is important that the outcomes are measurable and evident in order to prepare students for ordination.
* Completing the assignments are designed to help teachers assess whether or not students are involved in the activities and are completing the outcomes.

The following diagram shows the inter-relationships:

**Program Outcomes**

**Activity Statements**

Cohorts &

Individuals

Class Sessions

& Mentoring

**Course Outcomes**

**Various Assignments**

Every Program Outcome and Activity Statement is connected to a class activity or assignment, as demonstrated in the syllabi. In many cases, more than one activity or course touches upon the same Program Outcome or Activity Statement. What is shown in the syllabi is the most significant expression of these outcome statements. Because of the unique design of this curriculum, many courses combine multiple traditional “disciplines” (Bible, theology, and ministry) that are often separated in older systems. This cross-disciplinary combination incorporates many Program Outcomes and Activity Statements into the same course. The curriculum should be viewed as a whole first, with many parts contributing to this whole.

# **5. Linkage**

This curriculum is designed to be a complete and stand-alone Course of Study for ordination as elder or deacon in the Church of the Nazarene. It may be adopted as written by various fields, districts, or educational institutions. Or, it may be adapted to be used within degree, diploma, or certificate programs of educational institutions. It is designed to be an “example” curriculum that educational institutions can use to help develop their own course of study. If used in an educational institution, the curriculum can be used to meet the requirements for accreditation of government agencies.

***6. Master Plan for Bible Reading Schedule***

It is important that students in this Course of Study read the Bible through at least once during their program of study. In order to encourage this, a schedule has been developed that is implemented in regular reading and journaling assignments in each course as follows:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  | ***Course Title*** | ***Bible Reading-OT*** | ***Bible Reading-NT*** |
| 1 | B101 | Introduction to the Bible | Genesis 1 - 36 | Matthew 1 - 13 |
| 2 | PL101 | Formation of Spiritual Disciplines | Genesis 37 - Exodus 19 | Matthew 14 - 28 |
| 3 | B102 | Wesleyan Interpretation of Scripture | Exodus 20 - Leviticus 15 | Mark 1 - 8 |
| 4 | DS101 | Discipleship | Leviticus 16 - Numbers 12 | Mark 9 – 16 |
| 5 | B111 | The Four Gospels | Numbers 13 - 36 | Luke 1 - 11 |
| 6 | CP101 | Church Planting Skills | Deuteronomy 1 - 34 | Luke 12 - 24 |
| 7 | TH101 | Foundational Theology 1 | Joshua 1 - Judges 21 | John 1 - 12 |
| 8 | TH102 | Doctrine of Holiness | Ruth 1 - 1 Samuel 31 | John 13 - 21 |
| 9 | AD201 | Nazarene Identity | 2 Samuel 1 – 1 Kings 16 | Acts 1 - 6 |
| 10 | B201 | OT Exegesis: Pentateuch | Job 1 - 42 | Acts 7 - 14 |
| 11 | CH201 | Church History 1 | 1 Chronicles 1 – 2 Chronicles 20 | Acts 15 - 21 |
| 12 | PL201 | Pastoral Life | 2 Chronicles 21 – Esther 10 | Acts 22 - 28 |
| 13 | B211 | NT Exegesis: Pauline Epistles | 1 Kings 17 - 2 Kings 25 | Romans 1 – 8 |
| 14 | CO201 | Communicating Christ | Psalm 1 - 72 | Romans 9 - 16 |
| 15 | TH201 | Foundational Theology 2 | Psalm 73 - 150 | 1 Corinthians 1 - 16 |
| 16 | PL202 | Community Engagement | Proverbs 1 – Song of Solomon 8 | 2 Corinthians 1 - 13 |
| 17 | CR301 | Intro to the Religions of Asia & Pacific | Isaiah 1 - 35 | Galatians 1 - Philippians 4 |
| 18 | BT301 | Biblical Theology of Leadership | Isaiah 36 - 66 | Colossians 1 - 2 Thessalonians 3 |
| 19 | B301 | OT Exegesis: OT Prophets | Jeremiah 1 - 30 | 1 Timothy 1 - Philemon |
| 20 | PT301 | Intro to Pastoral Theology | Jeremiah 31 – Lamentations 5 | Hebrews 1 - 13 |
| 21 | AP301 | Intro to Apologetics | Ezekiel 1 – 23 | James 1 - 2 Peter 3 |
| 22 | B311 | NT Exegesis: General Epistles | Ezekiel 24 – 48 | 1 John - Jude |
| 23 | CE301 | Christian Education | Daniel 1 – Amos 9 | Revelation 1 - 12 |
| 24 | CH301 | Church History 2 | Obadiah - Malachi 4 | Revelation 13 - 22 |

## *7. Spiritual Journaling*

Each course in the curriculum has a Bible reading and journaling assignment. These can be changed or alternated as needed in the various courses. The variety of approaches engage and teach students in different spiritual disciplines. Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. Teachers may require different amounts of journaling. Recommended is at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.

**Option One**: *Scripture Reading Focus*

As part of the Scripture reading, students will keep a journal and answer these questions: “How does God speak to me or my family today through his word? How does this reading help me to love others?”

**Option Two**: *Prayer Focus*

The focus of the Scripture reading will be on encountering the Holy Spirit through prayer. In addition to reading the Scripture noted above, students will spend at least one hour per week in prayer. Each week, students should choose one different issue in which God is changing them and choose one different person for whom to intercede before God and make these two things the focus of the prayer time.

**Option Three**: *Fasting Focus*

The focus of the Scripture reading and prayer is on fasting. Students will choose one mealtime per week. Instead of cooking and eating during that time, students will spend the time in prayer and fasting (if students are unable to fast food because of medical reasons, please talk to the instructor about other types of fasts). At the end of each week, students will reflect on how God is growing them to be more like Christ.

**Option Four**: *Accountability Focus*

The focus of the Scripture reading and prayer is on our accountability before God. As students read and pray, they should consider this question: “What is God asking me to change in my life in order to be more like his image as revealed in Jesus Christ?” Because this question may lead to personal or embarrassing information, students may be more general in the reflections they write in their journal so as not to reveal something to teachers that is meant only for God. Students may also meet with a mentor to discuss their response to the question. Students may also write out a prayer of confession as part of their reflections.

**Option Five**: *Action Focus*

The focus of the Scripture reading and prayer is on students’ response to God’s call to love others. Sometime during each week, in response to what God is speaking to them, students can determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. Students will report their experience and what God taught them through this experience.

# Syllabi

## 1 – B101Introduction to the Bible

***Course Description and Purpose***

*A study of the nature, origin, inspiration, development, literary characteristics, and ethical content of the Bible.*

The course will show the value of understanding the Bible in its historical, geographical, linguistic, and literary setting. Students will be able to explain ways in which God intervenes in time and space, and how this worldview is supported by the inspired Scriptures. Students will be able to tell the large story of the Bible to non-believers. Students will apply underlying biblical principles of holy love in their lives as a godly example to others.

***Course Rationale***

Many people have not read the whole Bible or been exposed to the wide range of stories found in it. This survey course introduces outlines that will help students grasp the flow of the story through Scripture and give them a basic launching point for further study. It also emphasizes devotional methods so that Scripture is not just an object of study but an interaction with the loving God who created them. Students will identify ways that God intervenes in time and space to reveal Himself to build faith and provide assurance by noting and experiencing how prayer is a key element in that experience. The same types of experiences build a connecting bridge between the people of God today and those in the biblical stories.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Recognize God’s sovereignty in one’s life and respond with obedience to God’s leading through study of the Bible.
  2. *Content Processing with Peers*: Demonstrate a basic understanding of the Bible by retelling and describing the key story line to others.
  3. *Ministry Capability Development*: Identify the message and culture of the Bible and apply it to persons in the local church and community.
  4. *Application in Mission and Community*: Retell the story of the Bible to a person in the community in such a way that the person can retell the story to others.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-1 | ACC-1, DIS-2, DIS-4, PRA-1 |
| 2 | 2, 4 | CN-1, CN-2, CN-3 | DIS-3, LEA-1 |
| 3 | 3 | CP-13 | PRE-3, PRE-5, PRE-6 |
| 4 | 4 | CX-6 | ACC-7, ICO-4, PRE-13 |

Balance:

|  |  |
| --- | --- |
| Content | 40% |
| Competency | 22% |
| Character | 22% |
| Context | 16% |

***Course Texts***

*Key texts:*

The Bible in a modern translation in the student’s first language.

Fringer, Rob. *Engaging the Story of God* (Frameworks for Lay Ministry). Global Nazarene Publications, 2018. Available online at <https://whdl.org/engaging-story-god-frameworks-lay-leadership>.

Tibi, Stéphane. Studymap of the Bible: <http://www.studymaps.org>.

Varughese, Alex, ed. *Discovering the Bible*. Beacon Hill Press of Kansas City, 2006.

*Additional Learning Resources:*

Varughese, Alex, ed. *Discovering the New Testament*. Beacon Hill Press of Kansas City, 2004.

Varughese, Alex, ed. *Discovering the Old Testament.* Beacon Hill Press of Kansas City, 2003.

*Telling the New Testament Story of God*. RIIE Course Module. Kansas City: Clergy Services, 2005.

*Telling the Old Testament Story of God*. RIIE Course Module. Kansas City: Clergy Services, 2002.

*Tracing the Story of the Bible*. RIIE Course Module. Kansas City: Clergy Services, 2005.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

McCumber, William E.[*The Bible Speaks to Me About My Beliefs*](https://www.whdl.org/node/3321)

Earle, Ralph. [*How We Got Our Bible*](https://www.whdl.org/node/3313)

Earle, Ralph. [*The Story of the New Testament*](https://www.whdl.org/node/687)

Winchester, Olive. *The* [*Story of the Old Testament*](https://www.whdl.org/node/276)

***Course Assessments***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Genesis 1 - 36 and Matthew 1 - 13. As part of the Scripture reading for each week of the course, students will keep a journal. In this journal, answer these questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral testimony in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Discussion Questions**: Students will work in cohorts to discuss topics and questions raised during the major sections of the class. Groups will create a written record of their discussions to be submitted at the end of the course (oral learners may meet with the instructor to recount the discussions at different times in the course). The questions may cover the following general topics:

a. Creation and Fall

b. The Beginning of God’s Plan through the Patriarchs

c. Covenant Made and Lost

d. The Hope for New Covenant

e. The Life, Ministry and Teachings of Jesus

f. The Growth of the Church

g. The Completion of God’s Plan

1. **Bible History and Culture Presentation**: Each student will choose a historical or cultural issue related to studying the Bible and give a presentation on this topic. This presentation should have three parts: 1) A brief description of the topic in the ancient world of the Bible, 2) a description of what the Bible says about the topic choosing one or more key passages, and 3) how this topic relates to the student’s current ministry and community context. When possible, this presentation should be made to a Sunday school class or small group in the church. If this is not possible, then the presentation can be made during a class session. Students should give to the teacher a detailed outline of the presentation (a copy of his or her presentation notes), a 300 word (one page) reflection of the experience, and a simple evaluation response from those who heard the presentation. Suggested topics include (see instructor for other ideas):

* Nomadic life of the Patriarchs
* Various Religions of Ancient Canaan
* Ancient Egypt during the time of Moses
* Idolatry
* The Assyrian Empire
* The Babylonian Empire
* Political strife in Palestine
* Immorality
* The Intertestamental Period
* The Romans Empire during the First Century
* Various Jewish Parties during Jesus’ Day
* Life in the Roman Empire in the Mediterranean Region
* Honor and shame in the Ancient World

1. **Bible Studymap**: Students will use the Studymap of the whole Bible to teach someone in the community the basic story line and outline of the Bible. As an alternative to using the Studymap, students may also create their own outline or picture of the story of the Bible. Students must ask the community person if he or she understood the story of the Bible and ask to repeat it. The student will write a 300 word (one page) reflection on this exercise or give an oral class report.

***Course Evaluation***

Bible Reading and Prayer Journal 20 %

Discussion Questions 25 %

Bible History and Cultural Presentation 30 %

Studymap Sharing 25 %

***Course Outline***

1. Session 1: Introduction to the Bible
2. Session 2: How to Study the Bible
3. Session 3: Introduction to the Old Testament
4. Session 4: The Pentateuch: Creation and Fall
5. Session 5: The Pentateuch: The Patriarchs
6. Session 6: Exodus and Desert Wandering
7. Session 7: The Historical Books
8. Session 8: The Ministry of the Prophets
9. Session 9: Exile and Restoration
10. Session 10: The Wisdom Literature
11. Session 11: Poetry
12. Session 12: The Intertestamental Period and Introduction to the New Testament
13. Session 13: The Gospels
14. Session 14: The Johannine Literature
15. Session 15: The Acts of the Apostles
16. Session 16: The Letters of Paul
17. Session 17: The General Epistles
18. Session 18: Revelation
19. Session 19: Using the Bible in Today’s Church
20. Session 20: The Bible in Ministry

## 2 – PL101 Formation of Spiritual Disciplines

***Course Description***

*A study of spiritual disciplines using a Wesleyan worldview, with emphasis on the development of students’ prayer life, meditation, fasting, Bible study, service and worship.*

Students will develop personal discipleship processes and convictions that lead to more intimacy with God. Students must lead a small group through the development of similar practices.

***Course Rational***

The spiritual life of a minister is key to his or her ministry. This course will help expand students’ ability to use a wide range of methods to grow and help others to also grow in Christian Maturity. Students should take this course early in their studies as a foundation for other courses in the curriculum.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Embrace the call to the journey of transformation, owning it as their own call to holiness and Christlikeness.
  2. *Content Processing with Peers*: Demonstrate a growing understanding of the biblical and theological foundations for spiritual formation.
  3. *Ministry Capability Development*: Define, explain, and teach the personal and corporate spiritual disciplines and devotional skills.
  4. *Application in Mission and Community*: Determine and respond to God’s leading in being Christlike to those in one’s community.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 4 | CP-13, CH-1 | DIS-1, DIS-4, FAS-1, HOL-1, PRA-1 |
| 2 | 2 | CN-14 | ACC-6, FAS-2, FAS-3, FAS-4, DIS-3, DPF-1, HOL-8, PRA-2, PRA-2, SAB-1 |
| 3 | 2 | CP-9 | CED-1, CED-5, |
| 4 | 3 | CH-2, CH-8 | ACC-2, DIS-1, PRA-1 |

Balance:

|  |  |
| --- | --- |
| Content | 21% |
| Competency | 31% |
| Character | 41% |
| Context | 7% |

***Course Texts***

*Key Texts:*

Leclerc, Diane, and Mark Maddix. *Spiritual Formation: A Wesleyan Paradigm*. Kansas City: Beacon Hill Press, 2011.

Tracy, Wesley, E. Dee Freeborn, Janine Tartaglia-Metcalf, Morris A. Weigelt. *The Upward Call: Spiritual Formation and the Holy Life.* Kansas City: Beacon Hill Press, 1993.

*Practicing Wesleyan-Holiness Spiritual Formation*. RIIE Course Module. Kansas City: Clergy Services, 2002.

*Additional Learning Resources:*

Freeborn, E. Dee, and Morris A. Weigelt. *Living the Lord's Prayer: The Heart of Spiritual Formation*. Kansas City: Beacon Hill Press, 2001.

Hinson, William H. *The Power of Holy Habits: A Discipline for Faithful Discipleship*. Nashville: Abingdon, 1991. ISBN: 978-0687332007

William Greathouse. *Wholeness in Christ*. Kansas City: Beacon Hill Press of Kansas City, 1998.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

Tracy, Wesley. [*The Wesleyan Way to Spiritual Formation: Christian Spirituality in the Letters of John Wesley*](https://whdl.org/wesleyan-way-spiritual-formation-christian-spirituality-letters-john-wesley)

***Course Assessments***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Genesis 37 - Exodus 19 and Matthew 14 - 28. The focus of the Scripture reading and prayer time for this course is on fasting. Students will choose one mealtime per week of the course. Instead of cooking and eating during that time, students will spend the time in prayer and fasting (if students are unable to fast food because of medical reasons, please talk to the instructor about other types of fasts). There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Discussions**: Students will work in small groups to discuss the spiritual disciplines, what the Bible says about formation, and insights discovered during the course. Many of these questions can be found at the end of each chapter of *The Upward Call* or will be provided by the instructor. The group will report their ideas to the whole class at different points. Each student should take notes on the discussions and submit these at the end of the course in the form of a journal.
3. **Intercessory Prayer and Response for Community**: At the beginning of the course, students will make a list of at least ten unsaved friends, family, or community members and regularly pray for these people throughout the course. As God leads, develop a plan for how to plant the seeds of the gospel in the lives of these people. This may include service projects of love and compassion, invitation, or testimony. Before the end of the course, determine one tangible act of obedience to God in regard to this list of names. Identify at least one passage in the Bible about this response and how this response models Jesus Christ. Report the result in the journal from above.
4. **Personal Rule of Life**: Students will do a personal assessment of how God is growing them spiritually by identifying: 1) What spiritual disciplines am I attracted to? 2) What spiritual disciplines can I introduce in my life? 3) Where do I feel God is leading me to grow? 4) What kind of balance do I need in my life? These questions will be answered in the form of spiritual journaling with four separate entries completed by the end of the course.

***Course Evaluation***

Bible Reading and Prayer Journal 20 %

Group Discussion Journal 30 %

Intercessory Project Journal 25 %

Personal Rule of Life Journal 25 %

***Course Outline***

Unit 1: Foundations for Spiritual Formation

1. What Is Spiritual Formation?

2. Who Needs Transformation?

3. Three Key Questions

4. Devastated by Sin

5. What Is God Like?

6. What’s So Special About Jesus?

Unit 2: Transforming Grace

7. Transforming Moment: A New Start with a New Heart

8. Sanctifying Grace: The Transforming Moment

9. Sanctification: The Transforming Journey

Unit 3: The Personal Spiritual Disciplines

10. Three Ways to Read the Bible

11. Prayer: Adoration, Praise, and Thanksgiving

12. Prayer: Confession, Intercession, and Petition

13. Journaling as a Spiritual Discipline

14. Fasting and the Disciplines of Abstinence

Unit 4: The Spiritual Disciplines of Community

15. Formative Christian Worship

16. The Sacramental Means of Grace

17. Companions on the Spiritual Journey

18. Faith Mentors and Soul Friends

Unit 5: The Spiritual Disciplines of Service

19. The Spiritual Disciplines of Service

20. Wesleyan-Holiness Spirituality: An Overview

## 3 – B102 Wesleyan Interpretation of Scripture

***Course Description***

*A study of the methods and tools of biblical interpretation and their application to various literary types found in Scripture.*

Students will learn to make careful observations, interpret the historical and literary contexts, and come to understand the key themes of a passage. Students will be able to list points of similarity and difference between the biblical situation and the contemporary situations of their local congregation or cultural context. They will be equipped to teach others to use the same methods. Tools, and methods will be emphasized that are effective in contexts that have limited access to study materials in a local language.

***Course Rational***

One of the significant challenges we face today is taking the message of the Bible and making it relevant and understandable to contemporary cultures and contexts far removed from the cultures of the Bible. The message of the Bible is transforming but it must be interpreted accurately. Students at all levels can learn basic skills to help them make more accurate interpretations without imposing their own ideas. Culture sometimes can be a major influence on this process. All of ministry hinges upon reading God’s word.

This course will guide the students in developing sound interpretive techniques. It will expose the students to the awareness of the nature of the Bible and the history of the transmission of the biblical texts, both OT and NT. Basic exegetical procedures will be presented and students will have the opportunity to follow a step by step process of exegesis leading to a paper, sermon, or Bible study.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Accept the Bible as God’s written word to us and respond in obedient faith.
  2. *Content Processing with Peers*: Demonstrate an understanding of the theory and practice of biblical interpretation from a Wesleyan perspective.
  3. *Ministry Capability Development*: Demonstrate knowledge and skill in interpreting the Bible and applying it to a ministry context.
  4. *Application in Mission and Community*: Determine what the Bible says about loving one’s neighbor and demonstrate this through tangible acts of love.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 4 | CP-13, CH-1 | ACC-1, DIS-4, PRA-1 |
| 2 | 2 | CN-2, CN-3, CN-4, CN-6, CN-8 | PRE-13 |
| 3 | 3 | CN-2, CN-3, CN-4, CN-15 | DIS-14, PRE-2, PRE-10 |
| 4 | 3 | CN-15, CP-13, CX-6 | MIN-10, PRE-2 |

Balance:

|  |  |
| --- | --- |
| Content | 47% |
| Competency | 22% |
| Character | 18% |
| Context | 13% |

***Course Texts***

*Key Texts:*

Bible in student’s language.

*Additional Learning Resources:*

Callen, Barry, and Richard Thompson. *Reading the Bible in Wesleyan Ways: Some Constructive Proposals*. Kansas City: Beacon Hill Press, 2004.

Duvall, J. Scott, and J. Daniel Hays. *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan, 2012.

Fee, Gordon. *How to Read the Bible for All Its Worth*. Grand Rapids: Zondervan, 2014.

Gorman, Michael J. *The Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (revised and expanded). Peabody, Mass: Hendrickson, 2009.

*Interpreting Scripture*. RIIE Course Module. Kansas City: Clergy Services, 2004.

*“*[*Report of the Scripture Study Committee to the 28th General Assembly*](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiqi5n9p6LZAhXIvLwKHeKkBsUQFggmMAA&url=http%3A%2F%2Fdidache.nazarene.org%2Findex.php%2Fvolume-13-1%2F892-didache-v13n1-01-scripturestudycommitteereport-king1&usg=AOvVaw0dPOJVo3N_t8tX6z4_I8lz)*.”*

*These resources are available at the Wesleyan Holiness Digital Library (*[*www.whdl.org*](http://www.whdl.org)*):*

Dunning, H. Ray, and Neil Wiseman. [Biblical Resources for Holiness Preaching, From Text to Sermon](https://whdl.org/biblical-resources-holiness-preaching-text-sermon).

Fringer, Rob. *Engaging the Story of God* (Frameworks for Lay Ministry). Global Nazarene Publications, 2018. Available online at <https://whdl.org/engaging-story-god-frameworks-lay-leadership>.

***Course Assessments***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Exodus 20 - Leviticus 15 and Mark 1 - 8. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week of the course, in response to what God is peaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. Students may give a short oral report in the cohort small group during the class meeting time about their experience.
2. **Group Work**: There will be weekly discussions or exercises that students can do in small groups during class time. Students will be provided opportunity to report back to the class after their discussions.
3. **Exegetical Project**: Each student will work on a major exegetical project during the course where she or he will focus on a specific passage (chosen in consultation with the instructor) of 5-15 verses (or a specific and manageable section).
   1. Steps of Exegesis: Students will follow steps that will explore the various contexts of the passage (historical, literary, cultural), literary features of the passage (genre, grammar, characters, key words), and the theological message. The steps will conclude in applying the message to the students’ lives and their context of ministry. The teacher can collect students’ work during the course to make sure they are understanding the material. Most of these steps can be less than a page of writing and given in the form of notes. In oral settings, teachers should work with students to record their studies and insights during the learning process.
   2. Exegetical Presentation: The steps of exegesis will be put together into a coherent written presentation of 1200 words (five pages). As an alternative, students can give a 20-minute oral presentation to the whole class during the last few class meetings. This presentation will discuss the following aspects of the selected passage:
4. The historical and cultural context (one page)
5. The literary context, keywords, and structure of the passage (one page)
6. Specific details about the grammar and syntax of the passage (one page)
7. The theological themes and messages of the passage for the original context (one page)
8. The message and application of this message for the student’s ministry context today (one page)
9. **Application Project**: Based on the exegetical work in #3 above, each student will prepare a public presentation of the message of the passage. This presentation should be relevant to the student’s ministry context. The student may choose from the following types of presentations:
   1. Sermon: Following good form that is culturally relevant, present the message of the passage in a worship setting, making careful connection to the gospel of Jesus Christ.
   2. Bible Study: Present the message in a study format with a clear lesson plan, including appropriate discussion questions to which the group can respond.
   3. Sunday School Lesson: This can be prepared for a specific age level. The material must be presented in a way that will understandable to that age level. Appropriate learning aides should also be prepared or described, such as handouts, charts, crafts, etc.

In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting. If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.

***Course Evaluation***

Bible Reading and Prayer Journal 10%

Class Discussion Participation 10%

(can be graded on a complete/incomplete basis)

Steps of Exegesis (3% each) 30%

Exegetical Presentation 25%

Application Project 25%

***Course Outline:***

1. The Bible as God’s Word
2. A Theology of Interpretation
3. How We Got the Bible
4. Working with Translations
5. Interpretation from Bible Times to the Reformation
6. Interpretation in the Nineteenth and Twentieth Centuries
7. Wesleyan Interpretation
8. Inductive Bible Study
9. Historical Context
10. Cultural Context
11. Literary Context
12. Word Studies
13. Analyzing the Relationships of Words
14. Literary Genres and How to Interpret Them
15. Finding the Message of a Passage
16. Application
17. How to Prepare Bible Studies
18. How to Prepare Sermons
19. The Role of the Holy Spirit
20. The Bible and the Mission of God

## 4 – DS101 Discipleship

***Course Description***

*A systematic approach to making Christlike disciples will enable students to learn steps to discipleship, how to identify where persons are in their growth in Christ, and how to help people grow at each level.*

The ability for students to disciple someone who also disciples someone is the measure of ministry success. Students will demonstrate the ability to form a group from non-believers. Practical application will be made in the classroom in small groups and in students’ faith community. Students will explain in what ways we are able to be like Christ and in what ways we are not able to be like Christ. Students will be able to compare and contrast at least two discipleship methods. Students will learn ways to develop disciples within their own context. This course is foundational for the Church Planting course.

***Course Rational***

Making Christlike disciples is at the core of the mission of the Church of the Nazarene. Many systems have been designed to help with this process. Courses that try to do an overview of various methods do not go deep enough for the student to understand why the system actual works. It is necessary to examine a model with enough depth to understand it well and then allow students to branch out and modify, adopt, or create a different method as necessary.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Discover what it means to be a disciple of Jesus and make a firm commitment to become like Him.
  2. *Content Processing with Peers*: Summarize what the Bible teaches about discipleship and how to apply this knowledge in ministry settings.
  3. *Ministry Capability Development*: Assess the need for discipleship in a local church and develop a plan for meeting this need.
  4. *Application in Mission and Community*: Assess the need for evangelism and discipleship in the local community and create a plan for how a local church can meet this need.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 3 | CH-1 | ACC-1, CED-1, DIS-2, HOL-2, PRA-1, PRA-3 |
| 2 | 2 | CN-12, CN-20 | ACC-3, CON-1, DIS-1, DIS-5, DIS-9, HOL-7 |
| 3 | 4 | CX-5, CX-8, CP-9 | DIS-7, DPF-1, LEA-7 |
| 4 | 4 | CX-5, CX-8, CP-9 | DPF-3, EVA-5 |

Balance:

|  |  |
| --- | --- |
| Content | 29% |
| Competency | 28% |
| Character | 21% |
| Context | 22% |

***Course Texts***

*Key Texts:*

The Bible

Maddix, Mark, and Jay Akkerman. *Missional Discipleship: Partners in God's Redemptive Mission*. Kansas City: Beacon Hill Press, 2013.

Putman, Jim. *Real-Life Discipleship: Building Churches that Make Disciples*. Colorado Springs: NavPress, 2010.

Zweigle, Grant. Video: “We Make Disciples.” Available online at <https://www.whdl.org/we-make-disciples>.

*Additional Learning Resources:*

See resources available at <http://www.thediscipleshipplace.org>.

*These resources are available at the Wesleyan Holiness Digital Library (*[*www.whdl.org*](http://www.whdl.org)*):*

González, David, and Patricia Picavea. *High Voltage: Discipleship Lessons for Youth.*

Stevens, Woody. *Wesleyan Foundations of the Master's Plan.*

Bartle, Neville. *Following Jesus.*

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Leviticus 16 – Numbers 12 and Mark 9 - 16. The focus of the Scripture reading for this course will be on encountering the Holy Spirit through prayer. In addition to reading the Scripture noted above, students should spend at least one hour per week in prayer. Each week, students should choose one different issue in which God is changing them and choose one different person for whom to intercede before God and makes these two things the focus of the prayer time. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Discipleship Discovery**: Students will work in small groups to discuss what discipleship is and what it takes to make disciples. The key resource for this is the Bible, but other course materials and textbooks can be used as secondary resources. Each group will prepare a class presentation of their findings.
3. **Spiritual Gifts Inventory and Reflection**: Students will discover their spiritual gifts and reflect on how God can use these in making disciples. A spiritual gifts inventory/test can be used for this exercise (examples are available on the internet, such as https://gifts.churchgrowth.org/spiritual-gifts-survey/). This can be shared in a small group, a written paper, or in a class presentation.
4. **Discipleship Plan**: Students will work in pairs (preferably) to interview people in a local church; this can include the pastor, board members, or other lay people in the fellowship (use appropriate care when meeting with children or youth, with another adult present). Students need to assess the spiritual needs of the church and if any discipleship program is addressing those needs. Students should also go out into the community and interview at least five people (students, residents, business owners, people in the markets). This can include one family member. Based on this experience, students will develop a plan for how the church can implement a discipleship program to help its members mature into Christlikeness and reach its community. Each group will prepare a written report of their discipleship plan. As an alternative, each group can give an oral presentation of their plan.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Discipleship Discovery 25 %

Spiritual Gifts Inventory 15 %

Discipleship Plan 50 %

***Course Outline***

* + 1. Personal Preparation: A heart to make disciples
    2. What is a disciple?
    3. Jesus’ Call to Make Disciples
    4. World Evangelization and Missions
    5. Prevenient Grace and God’s Work Before Salvation
    6. The Call to “Go”: Ways to Share the Gospel
    7. Calling Someone to Decision
    8. “Baptizing” and incorporating new believers in the church
    9. “Teaching” and helping new disciples grow
    10. Three keys to making disciples
    11. How to be an intentional leader
    12. A closer look at a relational environment
    13. A closer look at the reproducible process
    14. Sharing: Being intentional with the spiritually dead and spiritual infants
    15. Connect: Helping spiritual children grow
    16. Minister: Helping Young Adults help others
    17. Disciple: Being intentional with spiritual parents
    18. One necessary tool: a small-group curriculum
    19. How discipleship is part of the ministry of the Church of the Nazarene
    20. Developing a local discipleship program

## 5 – B111 Four Gospels

***Course Description***

*A study of the literary, historical, social, and theological aspects of the four Gospels.*

Attention will be given to each author’s point of view and what is the same and what is different about the descriptions of Jesus in Matthew, Mark, Luke, and John. Students will study the messages of the Gospels for the first Christians and their importance to modern readers. Students will understand a basic outline of at least one Gospel.

***Course Rational***

The four Gospels are unique in literature. They have many interesting features that keep scholars debating. However, for the beginning student, it is important to know how to interpret the Gospels for life and ministry by studying their inspiration, stories, and application. The course seeks to ensure that new ministers have the tools necessary to model, teach and preach accurately from the Gospels.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Respond with personal commitment to the call to discipleship as recorded in the New Testament Gospels.
  2. *Content Processing with Peers*: Demonstrate an understanding of what the four Gospels teach about Jesus.
  3. *Ministry Capability Development*: Relate the major themes and events of Jesus’ life and ministry to the present context.
  4. *Application in Mission and Community*: Apply the teachings of Jesus to the local community in a way that will bring positive change and commitment.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CP-13 | ACC-1, DIS-1, PRA-1 |
| 2 | 2, 3 | CN-1, CN-3 | DBS-2, DBS-5, DIS—5, LEA-1, PRE-2, PRE-3, PRE-5, SAB-2, SMG-1 |
| 3 | 4 | CP-2, CP-13 | CED-2, PRE-1, PRE-13 |
| 4 | 4 | CX-8 | DIS-14 |

Balance:

|  |  |
| --- | --- |
| Content | 41% |
| Competency | 30% |
| Character | 14% |
| Context | 15% |

***Course Texts***

*Key Texts:*

Bible in student’s language.

The Jesus Film available at [http://www.jesusfilm.org](http://www.jesusfilm.org))

*Additional Learning Resources:*

Blomberg, C. L. *Jesus and the Gospels: An introduction and Survey* (2nd ed.). Nashville: Broadman & Holman, 2009.

Brower, Kent. *Holiness in the Gospels*. Kansas City: Beacon Hill Press, 2005.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Numbers 13 – 36 and Luke 1 - 11. The focus of the Scripture reading and prayer time for this course is on our accountability before God. As students read and pray, they should consider this question: “What is God asking me to change in my life in order to be more like His image as revealed in Jesus Christ?” Because this question may lead to personal or embarrassing information, students may be more general in the reflections they write in their journal so as not to reveal something to teachers that is meant only for God. Students may also meet with a mentor to discuss their response to the question. Students may also write out a prayer of confession as part of their reflections. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Parable Study**: Students will work in groups (or individually in some cases) to discuss the meaning and application of one of the parables of Jesus. Students should use good interpretive methodology from previous courses for this study (historical, literary, cultural contexts, textual observations). The study should identify the key theme or themes of the parable and how it applies to the students’ life and ministry context. The final result will be shared either in a short paper or oral presentation.
3. **Small Group Presentation**: Students will work in small groups (work may be done individually in some cases) to discuss, research in the Gospels, and then give a presentation to the class on one of the major topics of Jesus’ teaching or ministry. Students should identify how the topic speaks to people in the community. Topics could include the kingdom, ethics, freedom from disease or evil spirits, discipleship, spiritual disciplines, and so forth. Each student should participate in the discussion, research, and presentation.
4. **Application Project**: Students will select one story from the Four Gospels about an important life event of Jesus, then prepare a public presentation of the message of the passage. This presentation should be relevant to the student’s ministry context. Students may choose from the following types of presentations:
   1. Sermon: Following good form that is culturally relevant, present the message of the passage in a worship setting, making careful connection to the gospel of Jesus Christ.
   2. Bible Study: Present the message in a study format with a clear lesson plan, including appropriate discussion questions to which the group can respond.
   3. Sunday School Lesson: This can be prepared for a specific age level. The material must be presented in a way that will understandable to that age level. Appropriate learning aides should also be prepared or described, such as handouts, charts, crafts, etc.

In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting (church or community). If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.

***Course Assessment***

Bible Reading and Prayer Journal 15 %

Parable Study 25 %

Small Group Presentation 20 %

Application Project 40 %

***Course Outline***

1. What are the Gospels?
2. The Similarities and Differences of the Gospels
3. The Political Background
4. The Religious Background
5. The Socio-Economic Background
6. Modern Approaches to the Study of the Gospels
7. Jesus as a Teacher
8. The Gospel of Matthew
9. The Gospel of Mark
10. The Gospel of Luke
11. The Gospel of John
12. The Historical Jesus
13. The Birth and Childhood of Jesus
14. The Beginnings of Jesus’ Ministry
15. Jesus’ early ministry in Galilee
16. Jesus’ later ministry in Galilee
17. Jesus’ Additional teachings in Matthew, Luke and John
18. Jesus’ Judean Ministry
19. The Passion, Crucifixion, and Resurrection
20. The Mission of the Church to Make Disciples

## 6 – CP101 Church Planting Skills

***Course Description***

*A study of church planting methods with an emphasis on spiritual preparation and skill development.*

This course covers skills normally used when planting new congregations. The prerequisite for this course is *Formation of Spiritual Disciples (PL103).* Students will be strengthened spiritually during this course to enable them to apply the other skills needed for planting churches. Students will gain basic mastery of important issues and skills including: biblical patterns for establishing a congregation, when does a group of people become a church, different ways to start local churches, how to excite (motivate) church members to serve on a team, finding people to make a team, growing prayer partners, defining a target area, making contacts, persons of peace, creating and growing small groups, growing local leaders, and contextual issues for each community. This class will also talk about different ways to work in urban (city) communities, rural communities, and villages.

***Course Rationale***

Starting new local churches is the most effective way of bringing people to know and follow Christ. Church planting is the most integrative of all the activities of a local church. The spiritual formation of a student is a key element in helping people actually establish new congregations. Church planting skills should be built on the foundation of a deep walk with Christ. This course could be taught over several years in conjunction with a local church or district plan for starting churches. Establishing a new congregation from nothing to a fully organized church requires a very broad range of abilities. Normally, this requires a team effort supported both by a coach and an existing local church. Only a few persons have been gifted with the abilities to do this solo, and it is notable that both Jesus and Paul used teams. Thus, most of the necessary skills focus around the building of various teams to support the efforts of establishing a new congregation. At the same time, there is a broad range of outcomes that apply and will be fulfilled in students’ lives as they practically engage in church planting.

Since establishing a new congregation normally takes between 1 year to 4 years, this course is not designed to always accomplish that task, but to introduce students to the wide range of issues and give them beginning practice in those skills. It may be possible for some institutions to partner with a local church or district to help the student over a period of years to establish a new congregation.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Formation through involvement in a team (cohort) that brings Scripture, prayer, and shared experiences to group times.
  2. *Content Processing with Peers*: Be able to develop strategies and plans that are contextually appropriate for planting new churches with a team.
  3. *Ministry Capability Development*: Identify and develop community engagement points for cultivation and motivate a small team to participate.
  4. *Application in Mission and Community*: Through a process of group discernment, be involved in one of the community engagement points identified in point 3.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-2, | PRA-1, ACC-1, DIS-4 |
| 2 | 2 | CP-4, CP-10, CH-2, CX-3, CX-11 | CED-3, CED-4, EVA-5, ICO-2 |
| 3 | 2,3 | CP-4, CP-5, CP-8, CP-9, CX-3, CX-9 | ADM-2, ADM-5, CED-3, DIS-15, EVA-1, EVA-2, EVA-5, LEA-5, SMG-3 |
| 4 | 2,3 | CP-8, CP-9, CP-10, CX-9 | DIS-5, DIS-15, EVA-3, LEA-8, SMG-3 |

Balance:

|  |  |
| --- | --- |
| Content | 20% |
| Competency | 45% |
| Character | 10% |
| Context | 25% |

***Course Texts***

Key Texts:

Allen, Roland. *The Spontaneous Expansion of the Church: And the Causes That Hinder It*. Eugene, Oregon: Wipf & Stock, 1997.

Garrison, David. *Church Planting Movements: How God Is Redeeming a Lost World*. WIGTake Resources LLC, 2004.

Ott, Craig, and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Grand Rapids:  Baker, 2011.

White, David. *Your Church Can Multiply.*Philippine Challenge, Inc., 2000.  <http://missionarytraining.org/main/chmult.htm>

*Additional Learning Resources:*

Arn, Win and Charles Arn. *The Masters Plan for Making Disciples.* Kansas City, MO: Nazarene Publishing House, 1982.

Bustle, Louie E. *Church Growth.* Kansas City, MO: Beacon Hill Press, 1990. Bustle, Louie E. *New Solutions.* Nashville, TN: Choice Books, 1992.

Coleman, Robert E. *The Master Plan of Evangelism.* Tarrytown, NY: Fleming H. Revell Company, 1991.

Hesselgrave, David J. *Planting Churches Cross-Culturally.* Grand Rapids, MI: Baker Book House, 1980.

Scott, Jon & Margaret, Chambo, Filimao, et al. *From Jesus Film to Viable Church*. Florida, South Africa: Africa Nazarene Publications, 2003.

Sullivan, Bill M. *Starting Strong New Churches*. Kansas City, MO: Nazarene Publishing House, 1997.

Toler, Stan and Bustle, Louie. *Each One Win One*. Kansas City, MO: Beacon Hill Press, 2006.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Deuteronomy 1 – 34 and Luke 12 – 24. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week, in response to what God is speaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. Students will then write at the close of the week at least one paragraph of 200 words reporting their experience and what God taught them through this experience. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Local Community Consultation**: Teams of two students (preferably) will research a community by gathering stories and histories from community members. These stories will include at least (as a minimum) two businesses, two homes, and one local official of some type. Students will also observe the community and make notes about the type of community it is, what features or characteristics it has, what the majority culture is and what minority cultures are present, what places of worship are present, what the spiritual atmosphere seems to be, and if there is any evidence of need for a new church. A written or oral report will be given to the class. If oral, half (½) of the report will be delivered by each of the team members and the report must be at least 20 minutes long. A time of reflection and input from the class is to be given for immediate feedback. If written, each student will take responsibility for a different section of the report, the report must be about 2,000 word (eight pages double spaced).
3. **Church Planting Plan**: Using the same team of two people as before, and based on the community research done, students will plan to help motivate their local church to start a new church in that community. They will need to make specific plans: Who would you talk to? What activities would you promote? How would you help them see the burden for the lost in that area? What potentials would you emphasize? How would you gather a prayer team to help you? The project can be given orally or in writing. A written or oral report will be given to the class. If oral, half (½) of the report will be delivered by each of the team members and the report must be at least 20 minutes long. If written, each student will take responsibility for a different section of the report, the report should be about 1,000 words (four pages double-spaced).

***Course Assessment***

Bible Reading and Prayer Journal 15 %

Local Community Consultation 35 %

Church Planting Plan 50 %

***Course Outline***

1. Overcoming Barriers and Enemies of Evangelism
2. First Encounters with God and Cultural Values
3. The Church on Mission and Ministry
4. Keys for Church Growth
5. Evangelism Methods
6. Multiplying Churches and Pastors and Three Health-Enhancing Habits
7. 21 Strategic Principles
8. Spiritual Growth in Devoted Disciples
9. “Addition Can Never Keep Up with Multiplication”
10. Reaching our Neighbors
11. Impart Vision to Your Church
12. Mobilize a Team
13. Set a Goal and Write Plans
14. Confirm the Target Village and Make Contacts
15. Start Outreach Bible Studies (OBS) and Nurture the New Believers
16. Form a Fellowship
17. Continue Nurture and Outreach
18. Formally Organize the New Church
19. Ongoing Activities in Church Planting
20. Church Planting Movement Principles

## 7 – TH101 Foundational Theology 1

***Course Description***

*A study of the core doctrines of the Christian faith, including the Triune God, Scriptures, Creation, Humanity, and Sin from the Wesleyan-Arminian perspective.*

Students will master the basic sources and methods of theology needed for theological reflection with particular attention to application. Time will be taken to compare and contrast Christian Theology with the majority religious views in the area of the students.

***Course Rational***

Introduction to Theology covers origins and the implications for humanity. Theology is closely tied to worship and is actually the work of the whole Body of Christ. If our worship is correct, our theology will also be correct. In the same way, if our theology is wrong or off course, our worship will be false or misdirected. The main purpose of theology for beginning ministers is to help them guide their congregation into healthy and holy lives. In most areas of Asia-Pacific, the existence of God is not as much a question as what kind of God He is in contrast to other concepts that are common in an area.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Evaluate their theological convictions about the Triune God, Scripture, creation, humanity and sin, and connect these in their personal life and ministry.
  2. *Content Processing with Peers*: Demonstrate a robust and cohesive affirmation of the important doctrines above in their teaching and preaching.
  3. *Ministry Capability Development*: Connect the doctrines above to the contemporary situation of their local church and community.
  4. *Application in Mission and Community*: Communicate the doctrines above effectively to their members and to everyone in their local community.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CN-14, CN-15, CH-7 | ACC-3, DIS-3, DIS-4, PRA-1 |
| 2 | 2 | CN-5, CN-17 | DIS-9, DIS-13, PRE-4, PRE-7 |
| 3 | 3 | CP-3 | CON-1, MIN-3, PRE-9, PRE-13 |
| 4 | 4 | CN-6, CX-7 | DBS-3, HOL-8 |

Balance:

|  |  |
| --- | --- |
| Content | 52% |
| Competency | 18% |
| Character | 17% |
| Context | 13% |

***Course Textbooks***

*Key Texts:*

Moore, Frank. *Coffee Shop Theology*. Beacon Hill Press, 1998.

Powell, Samuel M. *Discovering Our Christian Faith: An Introduction to Theology*. Kansas City: Beacon Hill Press, 2008.

Wynkoop, Mildred. *A Theology of Love: The Dynamic of Wesleyanism*, 2nd edition. Kansas City: Beacon Hill Press, 2015.

*Additional Learning Resources:*

*Investigating Theology I*. RIIE Course Module. Kansas City: Clergy Services, 2002.

Lyons, George, Al Truesdale, J. Wesley Eby. *Dictionary of the Bible and Christian Doctrine in Everyday English* 2nd ed. Kansas City: Beacon Hill Press, 2004.

*Available at the Wesleyan Holiness Digital Library* [*www.whdl.org*](http://www.whdl.org)*:*

Dunning, H. Ray, and William M. Greathouse. *An Introduction to Wesleyan Theology*. Kansas City: Beacon Hill Press.

Purkiser, W. T., Richard S. Taylor, Willard H. Taylor. *God, Man, and Salvation: A Biblical Theology*. Kansas City: Beacon Hill Press.

Wiley, H. Orton. *Christian Theology*, Vols. 1-3. Kansas City: Beacon Hill Press.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Joshua 1 - Judges 21 and John 1 - 12. The focus of the Scripture reading for this course will be on encountering the Holy Spirit through prayer. In addition to reading the Scripture noted above, students will spend at least one hour per week in prayer. Each week, students should choose one different issue in which God is changing them and choose one different person for whom to intercede before God and makes these two things the focus of the prayer time. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Reporting**: Students will regularly meet in small groups to reflect on questions from the day’s topic. Each student will be asked to report to the large group something that his or her small group talked about. These questions may focus on topics such as theological words, concepts, biblical foundations, ideas or quotations from theologians, and understanding among church people.
3. **Worship Service**: Students will plan and organize a worship service for the triune God for a local church in their context. This should include relevant music, Scripture readings, prayer (provide basic content of prayer), and sermon (provide title, Scripture passage, and basic outline). The worship service should fit the context and mission of this church.
4. **Theological Contextualization Report**: In an essay of 1,500 words (four pages), students will compare the doctrine (teachings) about God as taught in this class to the doctrine of God as found in one of the local belief systems. This may involve interviews from people in the community, visiting a place of worship, or research in written resources (printed or internet). Note to teacher: This exercise can be presented orally as a class presentation or to a group in the church.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Small Group Reporting 30 %

Worship Service 30 %

Theological Contextualization Report 30 %

***Course Outline***

The teacher may need to arrange the topics according to the needs of the culture and religion their students are encountering on a regular basis.

1. Introduction to Theology
   1. Sources
   2. Methods
   3. How do we know? Epistemology (the study of how we know things): its function, focus, and the practice in the local Church
2. The Person of God
   1. Trinity
   2. Relational God
   3. Attributes
   4. Creator God
   5. Self-revealing God
   6. Application to the Christian Life...
3. Scripture
   1. Inspiration
      1. In what way is the Holy Spirit in these particular words?
      2. How did the Holy Spirit use humans as writers?
   2. Reliability
      1. Source of Truth (Demaray, FF Bruce, McDowell, Wiley).
      2. Historical reliability of the Resurrection of Jesus (William Lane Craig).
      3. Historical reliability of Luke / Acts (William M. Ramsay)
   3. Source of Authority
4. Humanity
   1. What are Persons / Humans?
   2. What does it mean that humans are created in the image of God?
   3. What is implied in the creation of Family and community?
   4. Ethics (universal moral qualities)
   5. Free / Determined will / Love in relation to Choice
   6. Role of Reason
   7. Unique Attributes
5. Sin
   1. The Fall
   2. The effects of the fall on the whole of humanity
   3. The effects of the fall on the rest of creation
   4. Biblical concepts of Sin contrasted with morality in other world views.

## 8 – TH102 Doctrine of Holiness

***Course Description***

*A study of the doctrine and lifestyle of holiness as taught in the Bible, historically in the Christian Church, and finally as developed in the theology of John Wesley and the Holiness Movement, with a special focus on the Wesleyan distinctive of entire sanctification or Christian perfection.*

The student will be equipped to lead others (or themselves if needed) into the experience of entire sanctification.

***Course Rational***

The Wesleyan doctrine of entire sanctification, along with the supporting concepts of Arminius, forms a different theological hermeneutic than typically found in Reformed theology. It is a different worldview and not simply a re-definition of terms. It is extremely important that the student be exposed to this hermeneutic as well as to the experience that emerges from it. It is required for ordained ministers in the Church of the Nazarene to testify to the experience of Entire Sanctification. Preparation for those ministers cannot ignore the need of students to be clearly led into this experience and learn how to clearly lead others as well.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Demonstrate a Christ-like character of love in relationship with God and in dealing with others.
  2. *Content Processing with Peers*: Explain and articulate the doctrine of holiness to peers and friends using Scripture, tradition, reason and experience.
  3. *Ministry Capability Development*: Integrate the message of holiness in the ministries of the church, especially in communal worship, counseling, and mentoring.
  4. *Application in Mission and Community*: Exemplify and embody the Scriptural message of holiness in relation to one’s social and ministerial contexts.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-2 | ACC-1, ACC-2, DIS-4, FAS-1, HOL-1 |
| 2 | 2, 3, 5 | CN-6, CN-7, CN-10, CN-15, CP-14 | DIS-6, DIS-9, DIS-13, PRE-7, PRE-8 |
| 3 | 4 | CN-13 | DIS-7, DIS-14, PRE-9 |
| 4 | 2, 4 | CN-20 | ADM-4, HOL-4, PRA-1, PRE-11 |

Balance:

|  |  |
| --- | --- |
| Content | 54% |
| Competency | 21% |
| Character | 18% |
| Context | 7% |

***Course Textbooks***

*Key texts:*

LeClerc, Diane. *Discovering Christian Holiness: The Heart of Wesleyan-Holiness Theology*. Kansas City: Beacon Hill Press, 2009.

Greathouse, William. *Wholeness in Christ*. Kansas City: Beacon Hill Press, 1998.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

Bartle, Neville. *Holy God, Holy People*.

Board of General Superintendents. “Core Values: Christian, Holiness, Missional.”

Dunning, H. Ray, and Neil Wiseman. *Biblical Resources for Holiness Preaching, From Text to Sermon*.

Lyons, George. *Holiness in Everyday Life*.

Lyons, George. *More Holiness in Everyday Life*.

Palmer, Phoebe. *The way of holiness: with notes by the way*.

*Additional Learning Resources:*

Arminius, James. *The Works of James Arminius - Vol. 1 Nine Theological Questions*. <http://wesley.nnu.edu/arminianism/the-works-of-james-arminius/volume-1/nine-theological-questions/>; <http://wesley.nnu.edu/arminianism/the-works-of-james-arminius/>

“Becoming Holy People.” RIIE Course Module. Kansas City: Clergy Services, 2004.

Calvin, John. “TULIP.” <https://en.wikipedia.org/wiki/Calvinism#Five_points_of_Calvinism>

Drury, Keith. *Holiness for Ordinary People.* Kansas City: Beacon Hill Press of Kansas City, 1992.

Greathouse, William M. *The Fullness of the Spirit*. Kansas City: Beacon Hill Press of Kansas City, 1986.

Horton, Stanley M. *What the Bible Says about the Holy Spirit*. Springfield, Missouri: Gospel Publishing House, 2007.

Maddox, Randy L. *Responsible Grace: John Wesley’s Practical Theology*. Nashville: Kingswood Series, Abingdon Press, 1994.

Moore, Frank*. Breaking Free from Sin’s Grip.* Kansas City: Beacon Hill Press of Kansas City, 2001.

Purkiser, W.T. *Conflicting Concepts of Holiness: Issues in Holy Living*. Kansas City: Beacon Hill Press of Kansas City, 1972.

Purkiser, W.T. *The Gifts of the Spirit*. Kansas City: Beacon Hill Press of Kansas City, 1975.

Wesley, John. *A Plain Account of Christian Perfection*; Paraphrase, by David Phillips. For full edition, see *The Works of John Wesley* (1872 ed. by Thomas Jackson), vol. 11, pp. 366-446. Online version available at the Wesley Holiness Digital Library <http://www.whdl.org/plain-account-christian-perfection-paraphrase>.

Wesley, John. Compilation of various articles and books available at <http://wesley.nnu.edu/john-wesley/>

***Course Requirements***

When possible, students may be formed into groups of three for the whole class. These teams / groups will form discussion groups that examine Biblical examples and various other discussion points. The group will rotate responsibilities, one opens in prayer for each of the team, one leads the discussion, and one reports to the class.

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Ruth 1 – 1 Samuel 31 and John 13 - 21. The focus of the Scripture reading and prayer time for this course is on fasting. Students will choose one mealtime per week. Instead of cooking and eating during that time, students will spend the time in prayer and fasting (if students are unable to fast food because of medical reasons, please talk to the instructor about other types of fasts). There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Team Participation**: Students will discuss in small groups various topics relevant to the doctrine of holiness, including:
   1. The role of the Holy Spirit in the sanctification process
   2. Bearing the fruit of the Spirit
   3. The gifts of the Spirit and the Nazarene position on speaking in tongues
   4. How to share about holiness to others and lead them to entire sanctification
   5. Sharing their testimony of entire sanctification and growth in grace
   6. Sharing and accountability for spiritual development as it relates to what has been discussed in class.
3. **Drawing**: Students will draw a line (or diagram, picture, or Studymap) of life (grace of holiness continuum) designed to teach youth or adult learners in a Church of the Nazarene membership class. This will be an in-class exercise without notes (quiz). Scripture references will need to be provided for each component. The diagram(s) will depict the following:
   1. God’s prevenient pursuing grace before a person comes to Christ in salvation.
   2. The crisis (event) experience of the first work of grace in its various descriptions: regeneration, justification, adoption, redemption, reconciliation, initial sanctification. Give at least two Scripture verses (or passages) for each of these six descriptions of the first work of grace.
   3. Progressive sanctification (or growth in grace). Cite at least two Scriptures.
   4. The crisis (event) of entire sanctification, with cleansing, entire consecration, and the witness of the Spirit, and give at least four Scripture verses (or passages)
   5. Progressive sanctification following entire sanctification (more growth in grace, accessing the ‘means of grace’ for living the holy life), and the life of love made perfect.
   6. Final sanctification (or glorification). Cite two Scriptures.

The student will explain the drawing to the instructor or to a designated instructor’s assistant.

1. **Sermon**: Students will prepare a 10-minute sermon on how to experience entire sanctification or growth in holiness of heart and life. This presentation should be relevant to the student’s ministry context. Students will preach this sermon in class. After each sermon, the class members will provide helpful feedback to the preacher.
2. **Interview**: Students will be tested on their knowledge of the doctrine of holiness (written or oral exam). This exam can be fashioned like an interview before a District Ministerial Credential Board.
   1. List terms used for Entire Sanctification and their meaning.
   2. List key people in history who taught Entire Sanctification, choose one and describe his or her contribution.
   3. Explain the characteristics of the carnal mind with Scriptural examples.
   4. List individuals from the Bible who walked in faith and pick one to explain how his or her faith was made complete.
   5. Explain the difference between holiness through our own effort and holiness by faith.
   6. Explain the concept of perfect love or Christian Perfection.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Team Participation 25 %

Drawing 20 %

Sermon 20 %

Interview 25 %

***Course Outline***

1. Why We Believe in Holiness

a. An Introduction

b. Biblical Perfection

c. Our Sin Problem

d. God’s Grace Response

2. What We Believe about Holiness

a. Coming to Terms with the Terms: Regeneration—Justification—Sanctification

b. Entire Sanctification, defined

c. Preparation of Grace

d. History Behind the Holiness Message: John Wesley

e. More Readings from John Wesley’s Writings

f. Holiness Movement

3. How We Experience Holiness

a. Objections and Obstacles to an Instantaneousness Second Work of Grace

b. Hindrances to Holiness

4. Living as Holy People filled by the Holy Spirit

a. The New Testament Imperative

b. Our Testimony before the World

c. Holiness and Mission

## 9 – AD201 Nazarene Identity

***Course Description***

*A study of the history and polity of the Church of the Nazarene, with attention given to practical administration of the local church, the Articles of Faith and Covenant of Christian Conduct, and accountability structures to assist integrity.*

The course includes how to use correct accounting procedures, making budgets, fund raising, using designated income, and expenses. A brief history of the Church of the Nazarene will be included, including the history of the denomination in the student’s own country. The course will cover the Local, District, and General structures, nature, and purpose as well as how they are funded. Students will role-play practice the various boards and positions found in our Nazarene government at the three levels (with a strong focus on the local level structures). Student will also role-play practice training others to take over various administrative tasks. The structures of the Church of the Nazarene will be compared with other church structures currently used around the world.

***Course Rational***

Administration is a weekly experience for pastors. They may write a research paper a few times during their ministry, but they will turn in expenses, run meetings, count members, and turn in reports every week, month, and year for their whole ministry. Many pastors prefer to teach and preach, but the Church of the Nazarene places the administrative burden directly on the pastor. The only staff member at most small churches is the pastor. They are often the most highly educated member of their congregation. Members expect them to be able to handle administration with integrity and skill. The way a pastor handles administration often sets the trust level of a congregation in other areas as well. Many local church conflicts can be avoided by using well-run transparent systems.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Live and lead with moral integrity and in accordance with the tenets of doctrinal affirmations and code of conduct of the Church of the Nazarene.
  2. *Content Processing with Peers*: Explain the history and polity of the Church of the Nazarene to the members of the congregation and those who are interested about the denomination.
  3. *Ministry Capability Development*: Apply the ethos and policies of the Church of the Nazarene in ministerial responsibilities such as preaching, administration, counseling, and managing resources.
  4. *Application in Mission and Community*: Integrate the doctrinal affirmations and denominational emphases of the Church of the Nazarene in all the missional endeavors of the local congregation.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-3 | ADM-9, DIS-4, MIN-1, PRA-1 |
| 2 | 2 | CN-10, CN-11, CN-12, CN-16 | ADM-4, ADM-7, DIS-10 |
| 3 | 3, 4 | CN-13, CP-8, CP-10, CP-12, CP-14 | ACC-5, ADM-1, ADM-5, ADM-6, ADM-8, RIT-2 |
| 4 | 5 | CN-20, CX-5 | CED-3, LEA-5, PRA-2, RIT-1 |

Balance:

|  |  |
| --- | --- |
| Content | 39% |
| Competency | 37% |
| Character | 13% |
| Context | 11% |

***Course Textbooks***

*Key Texts:*

Cunningham, Floyd T. Expressing a Nazarene Identity: Frameworks for Lay Leadership. Global Nazarene Publications, 2018. Available online: <https://www.whdl.org/sites/default/files/publications/EN_expressing_a_nazarene_identity-rev20180412_0.pdf>

*Manual*, 2017-21, Church of the Nazarene

Studymap, Articles of Faith. Available online: <https://www.whdl.org/studymaps-articles-faith-church-nazarene>

*Additional Learning Resources:*

Cunningham, Floyd T. *Our Watchword and Song: The Centennial History of the Church of the Nazarene.* Kansas City: Beacon Hill Press, 2009.

*Nazarene Exploring Nazarene History and Polity, rev 6*. RIIE Course Module. Kansas City: Clergy Services, 2002.

***Course Requirements***

Students can be divided into small groups of three. For some activities, groups of 7 people can role play a church board.

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read 2 Samuel 1 - 1 Kings 16 and Acts 1 - 6. The focus of the Scripture reading for this course will be on encountering the Holy Spirit through prayer. In addition to reading the Scripture noted above, students will spend at least one hour per week in prayer. Each week, students should choose one different issue in which God is changing them and choose one different person for whom to intercede before God and makes these two things the focus of the prayer time. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Team Discussions:** Students will be divided into teams to role play the activities of a local church board, including nomination, election, reporting, preparation for the annual meeting, and moving the board to a decision. This activity will demonstrate also the student’s ability to budget for a project and move a board to a decision. Teams will also discuss the application of the “Covenant of Christian Conduct” to their local context and what issues are most pressing in living holy lives in their community.
3. **SWOT Analysis** (Strengths, Weaknesses, Opportunities, Threats): Students can work with a local pastor, their own pastor, or with their own church if they are a pastor, to complete this analysis of a local church. Students will then write a 500 word (two page) report or give a 15 minutes class presentation about the findings and their experience.
4. **Teaching Studymap**: Students will teach a group of children, youth, or adults the Nazarene Articles of Faith using the Studymap (or students may create their own graphic). The student must ask another church worker to use a simple evaluation tool on the effectiveness of the student’s lesson.
5. **Community Project**: The teams will develop a project to be done in the local community where the class is located. This project should emphasize one of the core values of the Church of the Nazarene, such as a service project, compassionate ministry, or evangelism. This project will be the subject of a role play (above) with the Church Board. The team will carry out the project before the end of the class. Teams can join with other teams if they want to do a larger project.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Team Discussions 20 %

SWOT Analysis 20 %

Church Budget 20 %

Community Project 30 %

***Course Outline***

Topics include (can be ordered to follow the outline in the *Manual*):

1. A history of the denomination
2. The global Church of the Nazarene
3. Articles of Faith
4. The Covenant of Christian Conduct and the Covenant of Christian Character.
5. The steps for bringing in a member into membership.
6. The student's ability to correctly access the Manual description for various offices and list those responsibilities.
7. The process for nomination and election
8. The overall structure of the Church of the Nazarene
9. The responsibilities of a District
10. The three basic types of church governments used around the world: Episcopal, Presbyterian, Congregational.
11. Accountability to others / Spiritual and Financial (Tithing)
12. Vision
13. Officers
14. Mentoring
15. Team formation
16. Ritual
17. Budgets and reports
18. Statistics and reports

## 10 – B201 OT Exegesis Pentateuch

***Course Description***

*A survey of the first five books of the Old Testament, with attention to their history, the type of literature, and what they tell us about God and humanity.*

The detailed study of the Pentateuch will establish a foundation for the study of other OT books. It will also develop the skills needed to interpret this part of Scripture for teaching and preaching. The student will explain the broad challenges of interpreting this part of the Bible and will be exposed to and study other similar writings from other cultures in the same time frame as the Pentateuch.

***Course Rational***

This foundational section of Scripture has many stories of faith that illustrate the way salvation works. Most of our foundational theology comes from these books. This class will help beginning ministers teach and handle these inspired stories with integrity so they can make proper application to a congregation and community.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Identify the key themes of the Pentateuch and experience these themes through personal spiritual growth.
  2. *Content Processing with Peers*: Analyze what the Pentateuch teaches about holiness and apply it to contexts today.
  3. *Ministry Capability Development*: Relate the major themes and events of the Pentateuch to the church in the students’ context.
  4. *Application in Mission and Community*: Determine relevant ways the Pentateuch applies to the local community and make a plan for how the gospel of Jesus Christ fulfills the message of the Pentateuch.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 2 | CN-1 | CED-1, DIS-4, PRA-1 |
| 2 | 3, 4 | CN-1, CN-2, CN-7 | DBS-4, DIS-13, PRE-9, PRE-11, SAB-2 |
| 3 | 3, 4 | CN-2, CP-2 | DIS-14, PRE-2, PRE-3, PRE-4 |
| 4 | 3, 4 | CN-4 | DIS-14, ICO-4, MIN-7 |

Balance

|  |  |
| --- | --- |
| Content | 60% |
| Competency | 21% |
| Character | 10% |
| Context | 9% |

***Course Textbooks***

*Key Texts:*

Bible in student’s language.

*Additional Learning Resources:*

*The Pentateuch.* Nazarene Theological Institute Africa Region.

Blenkinsopp, Joseph. *The Pentateuch: An Introduction to the First Five Books of the Bible*. Doubleday, 1992.

Fretheim, Terence E. *The Pentateuch: Interpreting Biblical Texts Series*. Abingdon Press, 1996.

Hamilton, Victor P. *Handbook on the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. Baker Academic, 2015.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read 1 Kings 17 - 2 Kings 25 and Acts 7 - 14. The focus of the Scripture reading for this course will be on encountering the Holy Spirit through prayer. In addition to reading the Scripture noted above, students will spend at least one hour per week in prayer. Each week, students should choose one different issue in which God is changing them and choose one different person for whom to intercede before God and makes these two things the focus of the prayer time. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Inductive Bible Study**: Within the first few weeks of class, students will complete an inductive study of Genesis 12-50. This study will be done by completing the following steps:
   1. Step 1: Read through the entire book of Genesis without stopping to analyze or take notes (students may also use an audio Bible to listen to Genesis). The purpose is to get an overview of the book. Look for the major events and people involved in the book. Notice the difference of topics/themes between chapters 1-11 & chapters 12-50.
   2. Step 2: Read through the entire book of Genesis again. During this second reading, read chapters 12-50 more carefully. Write down observations as you read, asking yourself these questions – Who? When? Where? What? Why? How? Create a short title of no more than three words for each chapter. The title should capture the main idea of the chapter. Do NOT use titles already written in your Bible but determine your own chapter titles.
   3. Step 3: Review Gen 12-50 again in order to note the major divisions of this section. Develop 3-6 major book division titles of less than 6 words each. Be sure to indicate which chapters each division title is covering. Develop one overall theme or title for chapters 12-50. This should be related to the major divisions, but as an overview of the book. Again, both the division titles and overall theme should be your own work, not that of some other author or editor.
   4. Step 4: Read/review the book one more time to evaluate your titles, then construct a chart or outline of chapters 12-50 that Includes the overall theme or title, the major book divisions, and the chapter titles under each major division.
3. **Small Group Theology Presentation**: Students will work together in small groups to discuss the theology of holiness found in the Pentateuch and explain how it is important for today. Ideas should be supported with citations from the Pentateuch. Students will give a class presentation on this topic with two parts. The first part will address the situation “back then” in the Pentateuch, and the last part should show how this topic is important to the student’s ministry context, both church and community.
4. **Application Project**: Students will prepare a public presentation that develops a story and a theme of the Pentateuch and how salvation in Jesus Christ relates to this story. This presentation should be relevant to the student’s ministry context. Students may choose from the following types of presentations:
   1. Sermon: Following good form that is culturally relevant, present the message of the passage in a worship setting, making careful connection to the gospel of Jesus Christ.
   2. Bible Study: Present the message in a study format with a clear lesson plan, including appropriate discussion questions to which the group can respond.
   3. Sunday School Lesson: This can be prepared for a specific age level. The material must be presented in a way that will understandable to that age level. Appropriate learning aides should also be prepared or described, such as handouts, charts, crafts, etc.

In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting (church or community). If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.

***Course Evaluation***

Bible Reading and Prayer Journal 20 %

Inductive Bible Study 20 %

Small Group Theology Presentation 20 %

Application Project 40 %

***Course Outline***

1. Overview of the Old Testament
2. Overview of Pentateuchal Studies
3. Creation and Fall
4. Recreation and the Flood
5. Abraham
6. Isaac and Jacob
7. Joseph
8. Slavery in Egypt and Exodus
9. Covenant on Mt. Sinai
10. Tabernacle and Worship
11. God’s Self-Revelation
12. Holiness in the Pentateuch
13. Failure to Believe and Wilderness Wandering
14. Preparation for the Conquest
15. Covenant Renewal
16. Preaching and Teaching from the Pentateuch
17. Class Presentations
18. Class Presentations (as needed)

## 11 – CH201 Church History 1

***Course Description***

*A survey of the history of the Christian Church from the apostolic age to the Reformation, with an emphasis on early Asian and Pacific church development and the spread of Christianity around the world.*

This study will include major branches and movements and the stories of individuals, ideas, conflicts, and movements shaping the development of Christian doctrine and worship. Major world events will be referenced (contextualized when possible). Students will be able to tell the stories of the early church, in particular those about persons who emphasized holiness, and apply the lessons learned to their current setting.

***Course Rational***

History as a whole tends to give perspective to the various current crises we are facing today. The historical study of the church in Asia and the Pacific has not been developed. This course will encourage students to research and develop insights into the history of the church in Asia and the Pacific. Pastors need stories that are old as well as new to help connect the congregation with the wider Body of Christ. History helps support theology, mission, and worship by connecting the past with the present. History can often serve as an introduction into previous cross-cultural adaptations of the gospel that might be helpful in the present. Beginning pastors are able to see a wider picture of the Body of Christ through history and this can give them direction and perspective as they follow the calling Jesus has for them.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Imitate Christ by imitating historical figures in their spiritual maturity, obedience to God, god-like character, Scriptural rootedness, and passion for the work of the kingdom.
  2. *Content Processing with Peers*: Explain major historical figures and events, along with their impacts on today’s church and theological scene.
  3. *Ministry Capability Development*: Evaluate the state of their own local churches today, and initiate renewal wherever they are needed.
  4. *Application in Mission and Community*: Innovate mission strategies that are relevant to today’s society and in accordance with the ethos of the Church of the Nazarene.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-7 | FAS-1, HOL-9, PRA-1 |
| 2 | 2 | CN-5, CN-8, CN-9, CP-16 | ADM-3, FAS-3, PRE-6, PRE-9 |
| 3 | 3 | CN-14 | DIS-8, ICO-5, MIN-9, PRE-10 |
| 4 | 4 | CN-11, CX-1 | DBS-3, ICO-7, MIN-8, RIT-3 |

Balance:

|  |  |
| --- | --- |
| Content | 53% |
| Competency | 18% |
| Character | 14% |
| Context | 15% |

***Course Textbooks***

*Key Texts:*

Shelley, Bruce L. *Church History in Plain Language*. Nashville: Thomas Nelson, 2013.

*Examining Our Christian Heritage 1, rev 3*. RIIE Course Module. Kansas City: Clergy Services, 2003.

*Additional Learning Resources:*

Dowley, Tim, ed. *A Lion Handbook of the History of Christianity*. Revised edition. Oxford, England: Lion Publishing, 1990.

Philip Jenkins, *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia*. 2009

*The following is available from the Wesleyan Holiness Digital Library* [*www.whdl.org*](http://www.whdl.org)*:*

Greathouse, William M. *From the Apostles to Wesley: Christian Perfection in Historical Perspective*.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read 1 Chronicles 1 – 2 Chronicles 20 and Acts 15 - 21. The focus of the Scripture reading and prayer time for this course is on fasting. Students will choose one mealtime per week. Instead of cooking and eating during that time, students will spend the time in prayer and fasting (if students are unable to fast food because of medical reasons, please talk to the instructor about other types of fasts). There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Historical Encounters Notebook**: Students will work together in small groups (if possible, or individually) to complete a series of short exercises and discussions on the following topics from the early church until the end of the Middle Ages. The group should prepare a simple notebook of their discussions and discoveries:
   1. List at least 10 influential historical persons, when they lived and why they are significant.
   2. List the major church councils and the key topic discussed in them.
   3. The geographical spread of Christianity map.
   4. The development of different worship practices.
   5. The rise of Islam and its impact on the church.
   6. Contextualization of Christianity as it spread throughout the world.
3. **Historical Person Report**: Students will write a 750 word (three page) essay reflection that covers an important figure in church history (students may choose one of the persons from the list in Exercise #2.a. above). Students will choose one person from church history from the time of the early church through the Medieval period. Students may use whatever resources are available to them (textbooks, internet, local library). In this essay, address the following questions:
4. What person did you choose?
5. What are the basic facts of his or her life?
6. In what way did he or she change the course of church history?
7. How does knowledge of his or her life affect you today in your place of ministry?

In some settings and if there is opportunity, students may give an oral report of their study.

1. **Community Discovery**: In groups of two, students will develop contact points within the community that create interaction with unbelievers using the history of the community as a bridge point. The students will interview at least four (4) people from their local community to learn the history of their local community or how people came to live there. As a form of follow up, students should investigate the history of the Christian church in their community, when Christianity arrived and how it has been received. While interviewing people, the student will demonstrate intentionally bridge building and modeling strong and honest relationships with non-believers. Students will write a 750 word (three page) report and reflection on their experience. This history will be shared if possible with the local Church / congregation and with the class.

***Course Assessment***

Bible Reading and Prayer Journal 10%

Small Group Reports 5%

Course Content Evaluation 30%

Group Skit 10%

Community Discovery 25%

Historical Person Report 20%

***Course Outline***

1. Introduction to the History of Christianity

2. The Spread of Christianity

3. Early Church Doctrine and Persecution

4. Development of the Canon and Creeds

5. Ministry and Expansion of the Early Church

6. The Formation of the Papacy and Eastern Christianity

7. Early Middle Ages

8. Interaction of Church and Culture

9. Tensions Within the Church

10. The Rise of Scholarship

11. The Gospel and Culture Interact—East and West

12. Late Middle Ages

## 12 – PL201 Pastoral Life

***Course Description***

*This course discusses the life of pastors, with their family, spouse, and their internal personal life.*

**Understanding Marriage in the Asia-Pacific Region** - A study of the nature of marriage and family, its forms, cultural and religious practices, its functions, etc., in the country where the student lives. The course will cover 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. The cultural expectations will be compared and contrasted with the Biblical expectations.

**Family Care**- Students will study principles for maintaining strong healthy relationships with their spouse (if married) and developing healthy relations within the home and family. Student will learn how to help their spouses (or potential spouses) to implement principles, practices and methods to help families with spiritual, personal, physical, psychological and emotional problems. Emphasis will be placed on methods of healing, sustaining, guiding and reconciling those who are hurt in both local church and community. Attention will be given to single ministers and how they remain healthy and balanced as an individual.

**Balance** – Students will study how pastors deal with bi-vocational issues, relationships / friendships within the local church, time management issues, the pastor in community, the balance between building relationships with the congregation and retaining enough personal privacy to maintain family life. Potential issues to address include: having a spouse on a board or in a ministry position, handling funds with integrity, the pastor who runs a business, how to deal with the ethics and appearances, relating to government positions / public servants / politics and political opinions.

Learning will center on activities and requirements with the goal of modeling healthy Christian family relationships to the church and the community.

***Course Rational***

In some areas of Asia-Pacific, teaching pastoral counseling is not permitted unless taught by a licensed professional. At the same time, family issues are a constant area of counseling by a pastor. This course attempts to meet the needs of a pastor for counseling resources by focusing on the person and family of pastors and dealing with life issues they will normally deal with. In this way, the essence and tools of good pastoral counseling can be given to the student without the label of “counseling” being attached to it. At the same time, the pastor’s own life skills will be improved giving him or her a better chance at long term success and reducing the stress of pastoral life.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Develop a plan for their own spiritual care and how this relates to family, marriage, and ministry.
  2. *Content Processing with Peers*: Identify and analyze the stresses within marriage, family, and ministry and how to apply biblical principles to these.
  3. *Ministry Capability Development*: Determine how to balance the demands of work, ministry, and family and how to model this to others.
  4. *Application in Mission and Community*: Discover God’s plan for marriage and the family as seen in the Bible and how to apply this to cultures today.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 6 | CH-1, CH-4, CH-5 | ACC-1, DIS-4, DPF-1, DPF-2, PRA-1 |
| 2 | 2 | CP-7 | ACC-3, ACC-7, CON-1, CON-5, DIS-15 |
| 3 | 4, 5 | CH-3 | ACC-2, CON-2, CON-3, CON-6 |
| 4 | 3 | CP-11, CH-8, CX-1 | CON-4, DPF-3 |

Balance:

|  |  |
| --- | --- |
| Content | 12% |
| Competency | 28% |
| Character | 45% |
| Context | 15% |

***Course Textbooks***

*Key Texts:*

Frisbie, David and Lisa. *Managing Stress in Ministry*. Kansas City: Beacon Hill Press, 2014.

Parrott, Les. *Keeping Love in the Family: How to Achieve Better Family Relationships*. Kansas City: Beacon Hill Press, 1987.

Pettitt, Jim, Roger Hahn, Larry Morris, David And Lisa Frisbie, Donald Harvey, Jan M Harvey, Roy Rotz, Victor M Parachin, Jeanette Downs Pettitt. *Making A Marriage: 7 Essentials for a Strong Relationship*. Kansas City: Beacon Hill Press, 2007.

Thomas, Gary L. *Sacred Marriage: What If God Designed Marriage to Make Us Holy More Than to Make Us Happy?* Zondervan, 2015.

Turnbill, Bob and Yvonne. *Teammates: Building Your Marriage to Complete, Not Compete*. Kansas City: Beacon Hill Press, 2005.

Williams, Gene, and Donald Harvey. *Living in a Glass House: Surviving the Scrutiny of Ministry and Marriage*. Kansas City: Beacon Hill Press, 2002.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read 2 Chronicles 21 – Esther 10 and Acts 22 - 28. The focus of the Scripture reading and prayer time for this course is on our accountability before God. As students read and pray, they should consider this question: “What is God asking me to change in my life in order to be more like His image as revealed in Jesus Christ?” Because this question may lead to personal or embarrassing information, students may be more general in the reflections they write in their journal so as not to reveal something to teachers that is meant only for God. Students may also meet with a mentor to discuss their response to the question. Students may also write out a prayer of confession as part of their reflections. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Role Play**: Students will take turns in role playing counseling situations in families of their context. Questions and scenarios will be provided, with options for dealing with these situations. This may include birth, death, marital issues, important life moments, relationship reconciliation, and other possibilities. The Bible and various theories will be used as references for this exercise.
3. **Marriage in the Bible**: In a 1000 word spoken or written presentation, determine the timeless truths for a husband and wife in the following passages: Genesis 12 to 22, Abram and Sari; Genesis 29 – 32 Jacob, Leah and Rachel; Hosea 1-3; Malachi 2:13-17, Ephesians 5, 1 Peter 3. Identify at least five principles found in your study that lead to a strong family. End your study with making application to your local context, identifying any cultural challenges facing strong marriages in your community.
4. **Marriage Interview**: Interview a Christian (if possible) couple who has been married more than 20 years to discover what they believe is the reason for their long-lasting marriage and report the findings to the class orally or in a 500 word (two page) report.
5. **Pastor Interview**: Interview a pastor about the challenges in ministry, the impact ministry has on family, and how to maintain a balanced life. Write a 500 word (two page) reflection paper on this interview, identifying potential conflicts between needs and ministry demands and how to bring balance family and ministry expectations.
6. **Budget**: Develop an annual family budget for your family (or a personal budget if you are single). The budget should be realistic according to your present or future ministry context, considering your income and actual expenses. Include all types of income and expense including things traded (farm products, handmade items, trades, etc.) and cash. Identify your debts and how you will pay for those. Include your giving to others. The goal is to learn good stewardship and financial matters.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Small Group Role Play 10 %

Marriage in the Bible 20 %

Marriage Interview 20 %

Pastor Interview 20 %

Budget 20 %

***Course Outline***

1. Unit 1: Introduction to Biblical Counseling
   * 1. Marriage in My Culture.
     2. Creation of Marriage
     3. Holiness and Marriage
     4. Reasons to Marry and reasons to be single.
2. Unit 2: Pastoral Counseling through the Ages
3. Marriage in early Roman and Jewish times.
4. The Bible and my culture.
5. Biblical definitions of Marriage
6. Applications
7. Unit 3: Modern Methodologies
   * 1. Diagnosing the Problem
     2. How to communicate well
     3. Conflict management in marriage and other relationships.
     4. Stress and Physical Health
     5. Counseling patterns – example Bitterness
     6. Premarital counseling
8. Unit 4: Biblical Patterns for Family
   * 1. Biblical duties for family members
     2. Compare and Contrast Biblical patterns. What does our culture tell us do?
9. Unit 5: Modern Challenges to Family in Context
   1. How is your culture pushing marriage in non-Biblical ways?
   2. Coaching your children to be God centered

6. Unit 6: Personal Finances and Budgeting: God, Money and Work.

1. Work, Luck and Planning
2. Make a family budget and a family schedule
3. Ethics in Finances and work

7. Unit 7: Maintaining Balance in the Pastoral Ministry

* + 1. Bi-vocational pastor
    2. Dealing with Government officials
    3. Personal friends and family life
    4. Your spouse in ministry with you

8. Unit 8: Personal Soul Care

## 13 – B201 NT Exegesis Pauline Epistles

***Course Description***

*A study of the letters of Paul, considering the background, structure, theology, and messages of the letters. This course may focus on selected letters or passages to provide examples of interpretation and application.*

Paul’s letters reveal much about the early church and provide important foundation for Christian theology. Students will learn sound principals of exegesis. Methods for bridging the message from the ancient text to the current culture of the students will be modeled by the teacher then demonstrated by the students. Historical issues will be examined closely. Special attention will be given to passages that deal with holiness.

***Course Rational***

Exegesis leading to local application is a key skill for a pastor and the foundation of all teaching and preaching. The thirteen canonical letters written by the Apostle Paul are foundational for Christian theology. Selected passages will be examined more closely. The course may also focus upon specific letters of Paul.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Apply key ideas from Paul’s letters in one’s personal life, leading to transformation into Christ’s likeness.
  2. *Content Processing with Peers*: Identify Paul’s theology about God, Jesus Christ, the Holy Spirit, sin, salvation, and the mission of the church to reach the lost.
  3. *Ministry Capability Development*: Model Paul’s teaching about ministry and the training of laity in the church to fulfill the mission of God.
  4. *Application in Mission and Community*: Determine appropriate methods from Paul’s ministry and teachings for making contacts in the community.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-4 | ACC-1, CED-1, DIS-4, PRA-1 |
| 2 | 2 | CN-1, CN-3, CN-4, CN-6, CN-7 | LEA-10, PRE-2, PRE-3, PRE-6 |
| 3 | 3 | CN-4, CP-2, CP-13 | DIS-3, DIS-14, PRE-11, PRE-13 |
| 4 | 4 | CP-1 | ICO-2, MIN-1, PRE-13 |

Balance:

|  |  |
| --- | --- |
| Content | 42% |
| Competency | 32% |
| Character | 18% |
| Context | 8% |

***Course Textbooks***

Key Texts:

A Bible in the student’s first language.

Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Grand Rapids: Eerdmans, 2000.

*Additional Learning Resources:*

Any of the commentaries in the New Beacon Bible Commentary series from Beacon Hill Press of Kansas City.

Available at the Wesleyan Holiness Digital Library [www.whdl.org](http://www.whdl.org):

Howard, Richard E. *Newness of Life: A Study in the Thought of Paul*.

*Beacon Bible Expositions, Volumes 6 - 10: Romans Through Titus*.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Job 1 – 42 and Romans 1 – 8. In this journal, answer these personal questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Inductive Book Study:** Students will work in small groups to complete an inductive study of one of Paul’s letters studied in this course (students can do this individually if needed). Teachers may assign different letters to different groups. Students will be given time during class meetings to work together on this project. Students will use the following methodology learned in other courses:
   1. Step 1: Read through the entire book of the Bible without stopping to analyze or take notes (students may also use an audio Bible to listen to this book). The purpose is to get an overview of the book.
   2. Step 2: Read through the entire book again. During this second reading, write down at least 10 questions as you read, asking yourself these questions – Who? When? Where? What? Why? How? Note verses that talk about the following topics: sin, salvation, Christ, descriptions of God, exhortation and expected responses from the audience.
   3. Step 3: Reread the entire book again. Create a short title of no more than three words for each chapter. The title should capture the main idea of the chapter. Do NOT use titles already written in your Bible but determine your own chapter titles. Note the major divisions of the book. Develop 3-6 major book division titles of less than 6 words each. Be sure to indicate which chapters each division title is covering. Develop one overall theme or title for the whole book. This should be related to the major divisions, but as an overview of the book. Again, both the division titles and overall theme should be your own work, not that of some other author or editor.
   4. Step 4: Read/review the book one more time to evaluate your titles, then construct a chart or outline of the book based on your work above, including the overall theme or title, the major book divisions, and the chapter titles under each major division.
   5. Step 5: Develop a list of at least one question from each major section (or at least one per paragraph from “d” above). Design these questions for purpose of small group discussion in a Bible study in your ministry setting.
   6. Step 6: Each student should determine at least one change they will make in their life based on the study of this Bible book and share this with the group.
3. **Application Project:** Students will prepare a public presentation on the message of one passage from the Letters of Paul. This presentation should be relevant to the student’s ministry context. Students may choose from the following types of presentations:
   1. Sermon: Following good form that is culturally relevant, present the message of the passage in a worship setting, making careful connection to the gospel of Jesus Christ.
   2. Bible Study: Present the message in a study format with a clear lesson plan, including appropriate discussion questions to which the group can respond.
   3. Sunday School Lesson: This can be prepared for a specific age level. The material must be presented in a way that will understandable to that age level. Appropriate learning aides should also be prepared or described, such as handouts, charts, crafts, etc.

In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting (church or community). If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.

1. **Community Impact:** Work in groups of 2 or 3 to determine a compassionate need within the community. Find the biblical basis for a compassionate ministry outreach based on the three books studied in this course. Develop a strategy and plan and, if possible, implement the project during the course. Students may also work through a local church or community outreach.

***Course Assessment***

Bible Reading and Prayer Journal 10 %

Inductive Book Study 30 %

Application Project 30 %

Community Project 30 %

***Course Outline***

1. Paul’s Early Life of Persecution
2. Damascus Road Experience
3. First Missionary Journey
4. Second Missionary Journey
5. Third Missionary Journey
6. Trial, Arrest, and Final Years
7. Romans
8. 1, 2 Corinthians
9. Galatians
10. Ephesians
11. Philippians
12. Colossians
13. 1, 2 Thessalonians
14. 1, 2 Timothy
15. Titus
16. Philemon
17. Holiness in Paul’s Letters
18. Paul’s Letters for Today

## 14 – CO201 Communicating Christ

***Course Description***

*An introduction to the processes and skills necessary for effective communication, the transactional process of public speaking, and a variety of communication methods.*

Students will learn how to focus a topic by using question / response / discussion formats for communication rather than simply stating an idea. Students will also learn writing and speaking skills. They will be taught the principles of understanding and adapting to the audience, identifying the communication purpose, organizing discourse to accomplish that purpose, developing and supporting the main idea with specific data, and revising, practicing, and preparing multi-media communication to various audiences.

This course is a learn-by-doing experience. Students will receive feedback throughout the composing process and the planning-to-speak process, and then will deliver and publish final products. All the assignments are sequential and developmental, growing out of typical ministry opportunities. The course serves in the important task of training others to communicate the word of God faithfully. The course will offer the steps to follow in order to prepare and present various types of sermons.

***Course Rationale***

Effective communication is one of the most important tasks of pastoral ministry in delivering God’s Word. This task is considered foundational to fulfilling the calling of God to the ordained ministry. The Apostle Paul illustrated the importance of proclamation in his charge to Timothy: “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage, with great patience and careful instruction” (2 Tim 4:2).

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

1. *Character formation:* Ability to express humility, a teachable spirit, honesty and integrity in personal relationships as well as in the communicate process.
2. *Content processing with peers:* Understand the process in developing focused and contextual presentations, whether they be sermons, teaching sessions or informal conversations.
3. *Ministry Capability Development:* Prepare sermons that are relevant to a particular context and follow sound communicative theory.
4. *Ministry in Mission and Community:* Be able to prepare and deliver sermons or lessons in a variety of contexts.

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH4, CH8 | PRA1: CED1, EVA2, |
| 2 | 2 | CN18, CP17, CX10 | ICO4, PRE1, DPF3, LEA9, PRE1, PRE13, PRE14, PRE15 |
| 3 | 1,3 | CP1, CP2 | DIS7, DIS14, PRE12, PRE14 |
| 4 | 1,2,3 | CP1, CP2, CP15 | DIS7, DIS14, PRE12, PRE14 |

Balance

|  |  |
| --- | --- |
| Content | 16% |
| Competency | 51% |
| Character | 14% |
| Context | 19% |

***Course Textbooks***

*Key Texts:*

Boone, Dan. *Preaching the Story that Shapes Us*. Beacon Hill Press, 2008.

Graham, Billy, Janine Tartaglia-Metcalf, Eugene H. Peterson, Maxie Dunnam, William H. Willimon, Elizabeth Achtemeier, John A. Huffman, David Busic, Haddon W. Robinson, Dr. James Earl Massey, Darius Salter, Hesselgrave, David J. *Communicating Christ Cross-culturally*. Zondervan, 1991.

Marva, Dawn. *The Pastor’s Guide to Effective Preaching*. Beacon Hill Press, 2013.

Salter, Darius L. *Preaching as Art: Biblical Storytelling for a Media Generation*. Beacon Hill Press, 2013.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

H. Ray Dunning and Neil Wiseman. *Biblical Resources for Holiness Preaching*, From Text to Sermon.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Psalm 1 - 72 and Romans 9 - 16. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week, in response to what God is speaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Reporting**: At the close of each lesson, small groups will discuss questions relevant to the topic addressed. These topics may include how to communicate within the church and to unbelievers outside the church. Students will take turns leading the small group, being the recorder, and presenter to the class. The instructor and class can determine the topics of these discussions together.
3. **Sermons**: Students will prepare two sermons using the guidelines discussed in this course. The basis for the sermons will be from the Scripture readings for this course. Students will be required to use good methodology in the preparation. Students will then preach the sermons to a live audience, either in a local church, ministry setting, or if necessary, as a class presentation. Students are encouraged to used available technology to enhance the communication process. These sermons will be reviewed by selected congregational members as well as peers. Students may use different media as part of their sermon. Students will write a reflection about or present an oral report of their experience.

***Course Evaluation***

Bible Reading and Prayer Journal 10 %

Small Group Reporting 25 %

Sermons

Sermon 1 30 %

Sermon 2 35 %

***Course Outline***

1. Session 1 Why Communicate Christ Cross-Culturally?
2. Session 2 Communicating in a Christlike Way
3. Session 3 Living in a World That Is Multicultural
4. Session 4 Understanding the Basics of Culture
5. Session 5 The Gospel Culture and Communication
6. Session 6 Understanding the Process of Communication
7. Session 7 Why and Where Communication Goes Wrong
8. Session 8 Developing effective writing skills (articles, blogs, etc)
9. Session 9 Understanding Worldview
10. Session 10 Aspects of Communication—Cognitive, Linguistic, and Behavioral
11. Session 11 Aspects of Communication—Social, Media, and Motivational
12. Session 12 Developing effective speaking skills (Sermons, podcasts, etc).
13. Session 13 Case Studies and Practical Applications of Communication Insights
14. Session 14 Session Reconciliation, Social Justice, and Celebration of One Gospel
15. Session 15 Multimedia Communication Tools and their uses (Students learn how to use different multimedia as tools for effective and more engaging communication.)
16. Session 16 Introduction to Audio Production
17. Session 17 – 19 Hands on practice
18. Session 20 – Project presentation

## 15 – TH201 Foundational Theology 2

***Course Description***

*A continued study of the doctrines of the Person and Work of Jesus Christ, Sin and Salvation, Holy Spirit, Church, Sacraments, Divine Healing, and the Last Things from the perspective of Wesleyan-Arminian theology.*

Students will master the basic sources and methods of theology needed for theological reflection with particular attention to application.

***Course Rational***

The goal of theology must be transformation into the likeness of Jesus Christ through the power and presence of the Holy Spirit ultimately leading to mission in the world. Jesus called his disciples to make other disciples in multiplication. As the church grows and multiplies, it is crucial that all believers know the truth of the gospel and are able to explain the gospel in compelling ways. Pastors are a crucial link in this process and are often the best educated in their churches in the gospel message. This course advances knowledge of the gospel by digging deeper into theology and helping students be more effective in ministry in their local contexts.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Evaluate their theological convictions about the Jesus Christ, sin and salvation, Holy Spirit, church and the last things, and connect these in their personal life and ministry.
  2. *Content Processing with Peers*: Demonstrate a robust and cohesive affirmation of the important doctrines above in their teaching and preaching.
  3. *Ministry Capability Development*: Connect the doctrines above to the contemporary situation of their local church and community.
  4. *Application in Mission and Community*: Communicate the doctrines above effectively to their members and to everyone in their local community.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-7 | DIS-4, PRA-1 |
| 2 | 2, 3 | CN-5, CN-6, CN-7, CN-15, CN-17, CP-16 | DIS-9, DIS-13, PRE-8 |
| 3 | 4 | CN-14, CP-14, CP-15 | DIS-15, MIN-2, PRE-7, RIT-1 |
| 4 | 5 | CX-9 | MIN-3, PRE-9, RIT-3 |

Balance:

|  |  |
| --- | --- |
| Content | 49% |
| Competency | 27% |
| Character | 13% |
| Context | 11% |

***Course Textbooks***

*Key Texts:*

Students will bring a Bible to class.

Kärkkainen, Veli-Matti. *Christ and Reconciliation.* Grand Rapids: Eerdmans, 2013.

Villanueva, Federico G. and Steven Pardue, eds. *Jesus Among the Nations: Christology in Asian Perspective.* Manila: OMF, 2017.

*Additional Learning Resources:*

*Investigating Christian Theology 2*. RIIE Course Module. Kansas City: Clergy Services, 2003.

Lodahl, Michael. *The Story of God: A Narrative Theology*. Kansas City: Beacon Hill Press, 2008.

Maddix, Mark A. *Essential Beliefs: A Wesleyan Primer*. Kansas City: Beacon Hill Press, 2016.

Maggay, Melba Padilla. Editor*. The Gospel in Culture: Contextualization Issues through Asian Eyes*. Manila: OMF Literature, 2013.

Truesdale, Al. *Global Wesleyan Dictionary of Theology*. Kansas City: Beacon Hill Press, 2013.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

Dunning, H. Ray, and William M. Greathouse. *An Introduction to Wesleyan Theology*

Purkiser, W. T., Richard S. Taylor, Willard H. Taylor. *God, Man, and Salvation: A Biblical Theology*.

Wiley, H. Orton. *Christian Theology*, Vols. 1-3. Kansas City: Beacon Hill Press.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Psalm 73 – 150 and 1 Corinthians 1 - 16. As part of the Scripture reading for each week, students will keep a journal. In this journal, answer these personal questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Activities**: The teacher can assign different topics for students to discuss in small groups for each unit. The topics can include: the nature of sin, atonement in Christ, the power and presence of the Holy Spirit, the nature and mission of the church, fulfillment of all things in Christ. One discussion should focus upon the message and applications of the following Scriptures: the “I am” statements of Christ in John; Ephesians 4:11-16; Philippians 2:5-11. Students should be encouraged to have support for their discussions from the Bible and reading materials. Regular oral reports should be given to the rest of the class after each discussion time. Students will rotate reporting to the class what their group discussed.
3. **Glossary of Theological Terms and Concepts**: Create a glossary of theological words and phrases that are taught in each lecture and the required readings during the whole course. The glossary should be in the student’s local language.
4. **Sermon or Bible Study**: Prepare a sermon outline or Bible study lesson on the Second Coming of Christ. The sermon or lesson should identify the intended audience and be designed to speak to a need of this audience. It should show clear connection to the Bible and provide relevant illustrations.
5. **Theological Essay**: Write a 1,500 word (six page) essay on the topic of the atonement of Christ *or* the mission of the Church. The paper should be supported by references from the Bible, textbooks, or other available resources. Before completing the paper, the student should prayer walk in their community. For the conclusion of the paper, the student should give a section of how the topic of the paper applies to issues or beliefs within the student’s context. This project can also be done as an oral presentation of 15 minutes.

***Course Evaluation***

Bible Reading and Prayer Journal 10 %

Small Group Activities 10 %

Glossary of Theological Terms and Concepts 10 %

Sermon or Bible Study 15 %

Theological Essay 25 %

***Course Outline***

1. The problem: humanity's rebellion against God (DIS-11)
   1. Original sin: rebellion in the garden
   2. What is an “act of sin”?
   3. Sin in relation to the community
   4. Punishment and forgiveness
2. The solution: Jesus Christ and God's plan of salvation
   1. Christology: The person and work of Christ (PRE-39)

* Jesus as the “God-man”
* Popular images of Jesus: life-giver, mediator, loved one, and leader
* Prophet, priest, and king
* Models of the atonement: penal satisfaction, moral influence, Christus Victor
  1. Soteriology: God’s transforming grace (DIS-12)
* Prevenient grace
* Repentance and faith
* Justification, regeneration, adoption, redemption, reconciliation and initial
* sanctification
* Sanctification: progressive (growth in grace) and entire
* Mutual accountability and the life of holiness

1. The kingdom of God, the Holy Spirit and the church (MIN-1, MIN-2)
   1. The kingdom of God

* What is the “kingdom of God”?
* Should a follower of Christ be involved in government?
  1. Pneumatology: the doctrine of the Holy Spirit
* Who is the Holy Spirit?
* The fruit and the gifts of the Spirit
* The witness of the Spirit vs the gifts of the Spirit. (how do we know we are forgiven or cleansed)?
  1. The church: advancing God's kingdom in the power of the Spirit
* What is the church? How is the church related to the kingdom of God?
* Preaching the Bible
* Sacraments: The meaning of baptism and Eucharist (the Lord’s Supper)
* The priesthood of all believers: men and women together in ministry
* Holistic ministry: the church meeting the needs of the whole person
* *Missio Dei*: The missionary nature of the church
  1. Special issues in ministry
* Confronting the darkness: spiritual warfare and deliverance
* Divine healing
* The prosperity message
* Financial integrity
* Overcoming addictions
* Christian view of sexuality (homosexuality)

1. Eschatology: the triumph of God's kingdom
   1. second coming and resurrection

* Premillennial, postmillennial and amillennial views
* The danger of some types of “prophecy”
* Resurrection and the goodness of the human body
  1. judgment, punishment and reward
* Hell: unending, conscious torment, or final destruction?
* Heaven: living in the new creation

## 16 – PL202 Community Engagement

***Course Description***

*A study of methods and ways of analyzing the community and building relationships between the church and community.*

The analysis will discover and classify the different elements that impact the life of the community. Students will identify the specific needs or issues in the community where the church is, that could facilitate a positive change while building relationships with their neighborhood. Students will demonstrate how to prioritize those needs or issues in order of urgency, capacity to address, and effectiveness in building relationships. Then students will show how to apply appropriate solutions to those priorities with a goal of building relationships. These should be some of the first things a new pastor does when assigned to a new church. This information will become very valuable in orienting and tailoring a community engagement plan that will benefit the individual, the church, and the community.

***Course Rational***

Community Engagement is a core expression of love for others by a pastor. Many pastors lack the skills and attitudes necessary to deal with community leaders or to understand their community in a broad perspective. Some pastors spend forty hours in study and no hours at all with the unsaved community around them; at times this comes from fear of people. This course is designed to help give tools to reduce the fear and give confidence and joy to the beginning pastors as they reach their community.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

1. *Character formation:* Develop a consistency between public and private life in ethics and decision making as spiritual formation continues.
2. *Content processing with peers:* Develop tools of analysis and engagement with church and community for effective analysis of contemporary context. Use Biblical stories to illustrate engagement.
3. *Ministry capability development:* Ability to apply biblical principles within the secular environment and to encourage positive living amongst community leaders.
4. *Application in mission and community:* Identify and engage in acts of compassion while developing a team to engage in similar acts of compassion.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-2, DIS-4, PRA-2 | ACC-1, ICO-1, |
| 2 | 1, 2 | CN-12, CP-1, CP-4, CP-8, CH-2, CH-6, CX-3 | ADM-2, ADM-6, |
| 3 | 1, 2 | CX-9, CX-11 | EVA-2, EVA-3, EVA-4, EVA-5, |
| 4 | 1, 2 | CX-5 | ACC-2, CED-3, CON-4, DIS-1, DIS-14, ICO-2, ICO-3, ICO-4, ICO-5, ICO-6, ICO-7, LEA-2, LEA-6 |

Balance:

|  |  |
| --- | --- |
| Content | 22% |
| Competency | 35% |
| Character | 22% |
| Context | 21% |

***Course Textbooks***

Key Texts:

Green, Mike. *ABCD: When People Care Enough to Act*. S.l.: Inclusion, 2007. Print. Handouts and resources directly related to the text: <http://www.mike-green.org/wksphandout.php>

Leth, Carl. *The Heart of Holiness: Compassion and the Holy Life*. Kansas City: Beacon Hill Press, 2015.

Nees, Thomas G. *Compassion Evangelism: Meeting Human Needs*. Kansas City: Beacon Hill Press, 1996.

*Additional Learning Resources:*

<http://www.ccda.org/>

<http://communitiesofshalom.org/>

<https://www.youtube.com/user/CommunitiesofShalom/videos?view=0&shelf_id=0&sort=dd>

<http://www.nazarenestrengths.org/>

Teacher should resource effective community survey tools and methods such as available in Community Health Evangelism Program Trainings. <http://www.chenetwork.org>

Collins, James C. *Good to Great: Why Some Companies Make the Leap ... and Others Don't*. New York, NY: Harper Business, 2001. Print.

Rath, Tom, and Barry Conchie. *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow*. N.p.: n.p., n.d. Print.

***Course Requirements***

1. **Bible Reading and Prayer Journal:** Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Psalm 107 - Proverbs 16 and 2 Corinthians 1 - 13. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week, in response to what God is peaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. Students will then write at the close of the week at least one paragraph of 200 words reporting their experience and what God taught them through this experience.
2. **Community Project**: Students will work in teams to prepare and implement a community impact project. This project will involve several steps:
   1. Assessment: Teams will observe then list and describe all the obvious needs and services (social services, community assistance programs, worship locations, business types, government services of various types, others) or resources to which they are exposed on their campus or in the community where they currently live. Where possible, the team will document the list with a series of photographs.
   2. Strategic Plan: The team will group the data in logical ways, then analyze the data for gaps in services, overlapping or missing functions, then prioritize potential opportunities for the community and risks to the community. Students will develop a ministry plan to impact one of the needs of the community.
   3. Biblical and Theological Basis: Meditate on the community from a Biblical perspective together with your team. Together write 500 words that describe the community as God sees it through the team’s eyes. Using a second 500 words describe what the Holy Spirit is leading the team to do in your community. Create a strategic plan with levels of priority.
   4. Implementation: Plan specific steps and time lines for implementation of the project. Implement your number one priority and others if time allows.
   5. Evaluation: After the project has been completed, the team will write up a 500 word evaluation of how they feel the project went, what can be improved, what impact the project had in the community, and any personal reflections on the experience.

All data collected and the other steps listed in this course will become the student’s personal guidebook for repeating these steps in another community.

***Course Evaluation***

Journal 5 %

Community Project

Assessment 20 %

Strategic Plan 20 %

Biblical & Theological Basis 20 %

Implementation 20 %

Evaluation 15 %

***Course Outline***

1. What is community engagement and who is doing it?
2. Know your context
3. Understanding the data
4. Finding and Mobilizing Assets
5. The Gift Exchange
6. Learning what people care enough to act on
7. Learning what people care enough to act on, part 2
8. Community Assessment
9. Developing People and Programs
10. Building Relationships
11. Community Partnerships
12. Community Partnerships 2
13. How to form a strategic plan
14. Getting Started Lecture 1
15. Getting Started Lecture 2
16. Getting Started Lecture 3
17. Spectrum of Self Interest
18. Inclusion
19. Developing and Leading a Team (DS-2, DS-16)
20. Share

## 17 – CR301 Introduction to Religions of Asia & Pacific

***Course Description***

*A study of Islam, Buddhism, Confucianism, Christianity, Shintoism, and Animism with an emphasis on students’ ability to understand the basic concepts of each religion.*

The overview will include views in these belief systems about origin, morality, meaning, hopes, destiny, and worship practices especially during major life transitions. Teachers are expected to focus most of their time on religions and cults from the student’s context with the aim to build bridges to people who follow these religions.

***Course Rational***

Christians in an area with a majority non-Christian religion often do not know or understand the practices of the people around them. Few have ever dialogued with their neighbors to discover points of contact. This course should help students discover points of contact and dialogue that will attract people to the person of Christ.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Practice the essence of Christianity in their lives, as a consequence of a deeper appreciation of the Christian distinctive in contrast to other religions.
  2. *Content Processing with Peers*: Compare and contrast the Christian faith and practice with the tenets of other faiths, and respond to questions of other faiths to Christianity.
  3. *Ministry Capability Development*: Develop ministerial innovations that addresses the questions and needs of people in the church, particular those who came from other religions.
  4. *Application in Mission and Community*: Communicate the truth of Christianity in love to adherents of major and minor religions in their local setting.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-6 | ACC-3, DBS-1, PRA-1 |
| 2 | 2, 3 | CN-19, CP-16 | DBS-2, DBS-3, DBS-5, PRA-3, PRE-4 |
| 3 | 5 | CP-17 | DIS-5, ICO-4, MIN-7, PRE-17 |
| 4 | 4 | CP-4, CX-1, CX-6, CX-7 | EVA-2, ICO-7 |

Balance:

|  |  |
| --- | --- |
| Content | 24% |
| Competency | 32% |
| Character | 16% |
| Context | 28% |

***Course Textbooks***

*Key Texts:*

*World Religions from a Christian Perspective*. Walk Thru the Bible.

Greeson, Kevin. *The Camel: How Muslims are Coming to Faith in Christ*. Wigtag, 2010.

McCroskey, Robert D. *Understanding Your Muslim Neighbor: Moving from Fear to Love*. Kansas City: Beacon Hill Press, 2017.

McDermott, Gerald. *World Religions: An Indispensable Introduction*. Thomas Nelson, 2011.

Smith, Huston. *The World's Religions*. Harperone, 2008.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Isaiah 1 - 35 and Galatians 1 - Philippians 4. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week, in response to what God is peaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Quizzes** over the various belief systems discussed throughout the course, including:
   1. Animism
   2. Atheism
   3. Buddhism
   4. Communism
   5. Confucianism
   6. Christianity
   7. Islam
   8. Shintoism
3. **Research Project, Team Project**: 30-minute verbal (or 1,500 word written) team report to the class. Interview six church members about what they believed before coming to Christ and do a team report that compares and contrasts the member’s beliefs with the major beliefs of the religion they converted from. Include the reason they came to Christ.
4. **Culture Research** **Project**: Choose one of the following topics that is relevant to the student’s ministry context and write a 1,500 word report (oral or written) that discusses: 1) the definition and description of the topic, 2) what the Bible says about the topic, 3) how the good news of Jesus Christ addresses that topic, and 4) how the Church of the Nazarene can make an impact in the ministry context in relation to that topic. Possible topics include:
   1. Demon possession or the spiritual world
   2. Idolatry
   3. Secularism or humanism
   4. Post-modernism
   5. Animism
   6. Or a special topic in consultation with instructor.
5. **Gospel Presentation**: Work in teams of at least two people and write a 250 word (one page) strategy of how to share the gospel in the students’ religious context and present it to a not-yet-believer from this context. Write a 250 word (one page) reflection of how the presentation went. An oral presentation of the results may be given instead of a paper.

***Course Evaluation***

Journal 10 %

Quizzes 30 %

Research Project 20 %

Culture Research 20 %

Gospel Presentation 25 %

***Course Outline***

1. Introduction to the Study of Religion
2. Knowing One’s Context
3. Overview of various religions
4. Animism
5. Atheism
6. Buddhism
7. Communism
8. Confucianism
9. Christianity
10. Islam
11. Shintoism
12. Humanism and Secularism
13. What the Bible teaches about other Religions
14. How to Respond to Various Religions
15. Presenting the Gospel to Other Religions

## 18 – BT301 Biblical Theology of Leadership

***Course Description***

*An examination of God’s call for leaders to be restored into the image of God through the lens of biblical theology.*

Students will study examples of servant leadership and compare and contrast discipleship and leadership. They will examine positive and negative examples of leadership and evaluate the methods used by leaders in the Bible to accomplish a range of activities. Students will compare and contrast these biblical examples with examples from their own cultural context of leadership. The biblical theological approach will then bridge into practical leadership issues that face ministers today.

***Course Rational***

Like any other institution, leadership is important in the church, but in this context leadership must reflect biblical values and priorities. Leadership is a form of empowering for service and the servant model is the template given by Christ. This unit will identify the spiritual gift of leadership and calling that occurs among believers that must be recognized and developed. All believers need to be discipled and empowered for ministry. Those with leadership gifts should be identified as a result of effective discipleship. Leaders are first discipled and then disciple others. Leaders who are not actively discipling others cannot be effective leaders.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

1. *Character Formation*: Develop personal formation through exploring the life of leaders in the Bible.
2. *Content Processing with Peers*: Explore the strengths and weaknesses of leaders by examining biblical and contemporary examples of leaders.
3. *Ministry Capability Development*: Develop a philosophy of leadership.
4. *Application in Mission and Community*: Apply biblical leadership principles in the local church.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-1, CP-4, | ACC-1, CED-1, PRA-1, HOL-3, |
| 2 | 2 | CX-7, | ADM-1, ADM-2, LEA-6, LEA-10 |
| 3 | 3 | CN-2, CN-6, CP-12, | ACC-2, ACC-3, ADM-3, CON-1, CON-5, LEA-1, LEA-9, LEA-11, MIN-2, PRE-5, SMG-2 |
| 4 | 3 | CP-10, CH-3, CH-4 | CED-3, EVA-2, EVA-4, LEA-4, LEA-7, LEA-8 |

Balance:

|  |  |
| --- | --- |
| Content | 30% |
| Competency | 40% |
| Character | 20% |
| Context | 10% |

***Course Textbooks***

*Key Texts*:

The Bible, certain passages chosen for further study during the course

Maxwell, John C. *The 21 Irrefutable Laws of Leadership*. Nashville: Thomas Nelson, 1998.

Stowe, Eugene L. *The Ministry of Shepherding: A Study of Pastoral Practice*. Available at [www.whdl.org](http://www.whdl.org).

*Additional Learning Resources:*

Berkley, James D. *Leadership Handbook of Management and Administration*. Grand Rapids: Baker, 1997.

Bowling, John C. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. Kansas City: Beacon Hill Press, 2000.

Fairbanks, E. LeBron. *Leading Decisively! Leading Faithfully!: Reflections and Markers*. Boardserve LLC, 2016.

Gunter, Nina G., and Gay Leonard. *Holy Leadership in a Hectic World*. Kansas City: Beacon Hill Press, 2009.

McKenna, David L. *Wesleyan Leadership in Troubled Times: Confronting the Culture, Challenging the Church*. Kansas City: Beacon Hill Press, 2002.

Tidball, Derek. *Ministry by the Book: New Testament Patterns for Pastoral leadership*. Nottingham, England: Apollos, 2008.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Isaiah 36 - 66 and Colossians 1 - 2 Thessalonians 3. Those who are married should do some or all of the reading with his or her spouse and/or family. As part of the Scripture reading for each week, students will keep a journal. In this journal, answer these personal questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Presentation:** Deliver a 20-minute presentation that compares and contrasts a biblical leader with a contemporary leader in your context. Explore biblical concepts of leadership that may or may not be revealed in your chosen leaders. A time of discussion with the class will then reflect on the ideas of your presentation.
3. **A theology of your Christian leadership:** develop a theology of leadership and show how this can apply in your context. Include how you can gather a team to be a part of the mission of the church in your context and what your role will be. Show how leadership development can be a part of this. A strong biblical basis needs to be articulated and what values you want expressed through the activity of leadership.

***Course Evaluation***

Bible Reading and Prayer Journal 20%

Presentation 35%

A theology of your Christian leadership 45%

***Course Outline***

1. Leadership in the OT (Moses): Servant of Yahweh
2. Leadership in the OT (Kings of Israel): Obedience and spiritual life
3. Leadership in the OT (Nehemiah): Vision casting and practical expression
4. Perspectives on leadership (leadership theories) – looking through a variety of lens (Exploring the options )
5. Perspectives on leadership (leadership theories) – continued
6. Models in Matthew – modelling wisdom and holding steady
7. Models in Mark – people with a message
8. Models in Luke – being sent, God’s calling
9. Leadership in the early church (Acts) – community formation
10. Leadership and Church Planting (Paul)
11. Leadership and the Infant Church (Paul)
12. Leadership and the maturing Church (Paul) Spiritual giftedness
13. Leadership and the Aging Church (Paul)
14. Insights from Hebrews and James – modelling and mentoring
15. Insights Peter & John
    1. Empowering others to service
    2. Ministry of encouragement-
16. Strengths in Leadership
17. Leadership Character
18. Dysfunction in Leadership
19. Leadership Accountability
20. Leadership and Management

## 19 – B301 OT Exegesis Old Testament Prophets

***Course Description***

*An introductory study of the historical and sociological background, theology, and application of the Major and Minor Prophets of the Old Testament.*

This course focuses upon the Old Testament texts of Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Particular attention is paid to the prophets Isaiah, Jeremiah, Ezekiel and Daniel. This subject moves on from introduction to more detailed expositional study.

***Course Rational***

Old Testament prophetic literature contains some of history's most profound messages in response to the social-cultural issues of ancient Israel and Judah. The church of today faces many of the same types of issues. Understanding this literature is important for addressing issues that the church faces today. These books also provide background for the New Testament theology. Since a thorough grounding in biblical literature is foundational for those who minister, practical application and relevance for preaching and teaching ministries are given special attention.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Apply biblical study to personal spiritual formation and to ministry responses including preaching and teaching.
  2. *Content Processing with Peers*: Identify the theological motifs and understand ethical implications contained in the Old Testament prophetic literature.
  3. *Ministry Capability Development*: Explain the message of a passage from the Prophets in such a way that it leads to the spiritual growth of a group of people.
  4. *Application in Mission and Community*: Identify and explain relevant ways that the Prophets speak to needs within the students’ cultural context.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CN-1, CP-13 | DIS-4, PRA-1 |
| 2 | 2 | CN-2, CX-6 | PRE-2, PRE-11, SMG-5 |
| 3 | 3 | CN-4, CP-2, CP-13 | CED-1, DIS-14, PRE-13, PRE-14 |
| 4 | 2 | CH-6, CX-6 | DIS-14 |

Balance:

|  |  |
| --- | --- |
| Content | 33% |
| Competency | 36% |
| Character | 17% |
| Context | 14% |

***Course Texts***

*Key Texts:*

The Bible in the student’s primary language.

Bullock, C. Hassell. *An Introduction to the Old Testament Prophetic Books.* Chicago*:* Moody, 2007.

*Additional Learning Resources*:

Heschel, Abraham. *The Prophets*. Hendrickson, 2007.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Jeremiah 1-30 and 1 Timothy 1 - Philemon. The focus of the Scripture reading and prayer time for this course is on our accountability before God. As students read and pray, they should consider this question: “What is God asking me to change in my life in order to be more like His image as revealed in Jesus Christ?” Because this question may lead to personal or embarrassing information, students may be more general in the reflections they write in their journal so as not to reveal something to teachers that is meant only for God. Students may also meet with a mentor to discuss their response to the question. Students may also write out a prayer of confession as part of their reflections. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.

(Outcomes CED-1, DIS-4, PRA-1)

1. **Small Group Discussions**: On a regular basis throughout the course, students will meet in small groups to do inductive study of selected passages from the Prophets and discuss key topics raised by these passages and how these topics relate to their lives, ministry context, and community. The small groups will report on a regular basis to the whole class. Students should take notes from their discussions to submit as part of a “Prophets Journal” that can become the basis for future Bible studies or sermons.
2. **Application Project**: Students will select one passage from the Prophets and prepare a public presentation of the message of the passage. This presentation should be relevant to the student’s ministry context. Students may choose from the following types of presentations:
   1. Sermon: Following good form that is culturally relevant, present the message of the passage in a worship setting, making careful connection to the gospel of Jesus Christ.
   2. Bible Study: Present the message in a study format with a clear lesson plan, including appropriate discussion questions to which the group can respond.
   3. Sunday School Lesson: This can be prepared for a specific age level. The material must be presented in a way that will understandable to that age level. Appropriate learning aides should also be prepared or described, such as handouts, charts, crafts, etc.

In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting (church or community). If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.

***Course Evaluation***

Journal 20 %

Small Group Discussions 33 %

Application Project 45 %

***Course Outline***

1. Introduction to OT Prophecy
2. Unit 1: Early Israelite Prophecy
3. Unit II: Neo-Babylonian Prophets
4. Amos
5. Hosea
6. Micah
7. Isaiah
8. Holiness in Isaiah
9. Unit III: Neo-Babylonian Period
   * 1. Zephaniah
     2. Nahum
     3. Habakkuk
     4. Jeremiah
     5. Ezekiel
     6. Obadiah
10. Unit IV: Persian Period
11. Daniel
12. Haggai
13. Zechariah
14. Joel
15. Malachi
16. Unit V: Prophets of Unknown Dates
17. Joel
18. Jonah
19. Course Conclusion: Prophecy Then and Now

## 20 – PT301 Introduction to Pastoral Theology

***Course Description***

*An introduction to a practical theology of ministry, with an overview of the biblical and theological foundations of ministry with a focus on common aspects of ministry.*

Students will examine some of the complex and wide-ranging issues to which a pastor may respond. In addition, students will be able to list some of the social science support tools that aid in identifying deeper issues.

***Course Rationale***

Every action ministers take is in response to their faith in God. They work from a theological framework that tells them what they should or should not be doing. In the early church, many theological debates centered around the statements used in worship, or the actions taken during the celebration of the Lord’s Supper. At the same time, while most pastors are not professional counselors, they are often called to advise in difficult circumstances. Some of the tools of psychology and social science are helpful to identify and separate the real issue that needs addressing from the symptoms that arise from that issue. Helping students think with a biblical worldview about each of the issues facing them will enable them to sort out useful tools from those that might actually be damaging.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Reflect on Scripture and experience, relate it to God’s call, and identify changes persons needs to make to become more Christlike in their personal and ministry life.
  2. *Content Processing with Peers*: Articulate a theology of pastoral ministry that fits both the context and the student’s individual personality and circumstance.
  3. *Ministry Capability Development*: Establish resources for the use in pastoral ministry in the context of the student’s own setting and a plan for further development
  4. *Application in Mission and Community*: Apply a theology of ministry through a small group that fits the context.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-5 | CED-1, DIS-4, HOL-1, PRA-2, ACC-2, SAB-1 |
| 2 | 2 | CP-6, CP-7 | CON-4, CON-5, ICO-6 |
| 3 | 2, 3 | CP-8, CH-7 | ADM-1, ADM-2, LEA-1, MIN-2, MIN-4 |
| 4 | 2, 3 | CP-3, CP-7, CP-8, CP-11, CX-2 | ADM-5, CON-3, LEA-8, RIT-1, RIT-2, LEA-8 |

Balance:

|  |  |
| --- | --- |
| Content | 13% |
| Competency | 50% |
| Character | 24% |
| Context | 13% |

***Course Texts***

*Key Texts:*

Maddix, Mark, and Diane Leclerc, eds. *Pastoral Practices: A Wesleyan Paradigm*. Beacon Hill Press, 2013.

Petersen, Bruce L. *Foundations of Pastoral Care*. Kansas City: Beacon Hill, 2006.

Rowell, Jeren. *Thinking, Listening, Being: A Wesleyan Pastoral Theology*. Kansas City: Beacon Hill Press, 2014.

RIIE Module, *Shepherding God’s People.*

RIIE Module, *Christian Ministry.*

*TP 302 Pastoral Care Teacher Handbook*, Nazarene Theological Institute, Church of the Nazarene, Africa Region.

*Additional Learning Resources:*

Clinebell, Howard.  *Basic Types of Pastoral Care & Counseling: Resources for the ministry of Healing & Growth*. (1984) Abingdon Press: Nashville, TN.

Hulme, William E. *The Pastoral Care of Families: Its Theology and Practice*. (1962) Abingdon Press: Nashville, TN.

Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. (1983) HarperCollins Publishers: New York.

Petersen, Bruce L. *Foundations of Pastoral Care*. (2007) Beacon Hill Press: Kansas City.

***Course Requirements***

1. **Bible Reading and Prayer Journal:** Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Jeremiah 31 – Lamentations and Hebrews 1 - 13. The focus of the Scripture reading and prayer time for this course is on our accountability before God. As students read and pray, they should consider this question: “What is God asking me to change in my life in order to be more like His image as revealed in Jesus Christ?” Because this question may lead to personal or embarrassing information, students may be more general in the reflections they write in their journal so as not to reveal something to teachers that is meant only for God. Students may also meet with a mentor to discuss their response to the question. Students may also write out a prayer of confession as part of their reflections. Identify areas for selfcare and personal family care. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Small Group Presentation to Class:** Throughout the course, students will be divided into groups of at least three persons to discuss different topics related to pastoral theology. Students will take turns in being the leader, recorder, and presenter. The topics may vary, depending on the course content. A 20 minute presentation by the group is to be made to the class on one of the following:
3. What is the role of the pastor from a biblical and theological perspective?
4. Explain how the Christian life of accountability is shown in relational integrity, leadership integrity, and financial integrity, toward God, church leaders and in other relationships.
5. List and explain the top ten character traits a pastor should have as it relates to pastoral ministry.
6. Explain how some laws have historically impacted congregations and compare those impacts with modern examples.
7. Pastoral Care: How should a pastor help people in the church deal with loss, grief, sickness, conflict, and marital or relational issues?

1. **Theology of Pastoral Ministry:** Using Christ as a model, develop a personal “theology of pastoral ministry” with discipleship at its core. Identify a person or small group in your context and develop a plan for discipleship and pastoral care with this group. Present this in a 1000-word essay or an oral presentation.

***Course Evaluation***

Bible Reading and Prayer Journal 20%

Small group presentation to class 35%

Theology of Pastoral Ministry 45%

***Course Outline***

(Topics and content may need some reorganization for cultural and contextual application):

Introduction: A Wesleyan way to Pastor

1. The History of Pastoral Theology
   1. The Role of Theological Reflection in Ministry – Ephesians 4:11.
   2. The Application of Theological Reflection in Ministry and the Sacraments
2. Preaching in the Wesleyan Spirit
3. Pastoral Care
   1. Soul Care
   2. Pastoral Counseling
   3. Care for Self and Others
   4. Communicating care through the spiritual disciplines.
   5. Care through Presence
   6. Care for families
4. Ministering to with those who are grieving
5. Servant Leadership and Administration in Wesleyan Framework
6. Discipleship and Hospitality
7. Evangelism and Inclusion
8. Wesleyan Contextualization

## 21 – AP301 Introduction to Apologetics

***Course Description***

*An introduction to the rationale for apologetics and its place in contemporary multi-religious societies*.

Students will be introduced to different methodologies and character qualities needed in responding in a Christian and Wesleyan way to questions about the Christian faith, practices, and community. How to discover local questions and sources of opposition and strategies for finding appropriate responses will be developed. Both classical and contemporary issues in apologetics are briefly addressed: the existence of God, the problem of evil and suffering, the authority of the Bible, the supremacy of Christ, the existence and purpose of humanity, current world views such as post-modernism (free thinker/agnostic which is the current western religion), and religions found close to the student. The importance of a good character will be emphasized. The use of visual arts and music as an apologetic tool will be explored.

***Course Rational***

When Christians dialog with others, many questions are raised. Some come from a moral rejection and some from competing worldviews that challenge the very basis of Christianity. A Christian should not respond from pride by using answers as a weapon to prove they are right. However, the example of Jesus shows us that many people need clear answers to difficult questions so they can consider His claims. Apologetic answers allow a Christian to use the belt of truth, breastplate of righteousness, etc., to reply with integrity and Christian grace to those who sincerely search for the truth. Respect flowing from holy love for our neighbor must inform all our best responses. At the same time, the positive expression of the arts can be a means of communicating the Christian worldview to contemporary cultures. For example, painting that celebrates beauty and wholeness communicates the goodness of God in creation. Music that penetrates the heart and imagination can change the perspective of a hostile individual. The course may require flexibility and creative teaching methodology. It will be important that students engage in their community.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Embody the truths of Christianity in their life and practice, so that people may see them as living examples of their teachings.
  2. *Content Processing with Peers*: Articulate responses to specific and common questions about the Christian faith and toward Christianity by alluding to Scripture, tradition, reason, and experience.
  3. *Ministry Capability Development*: Develop methods to communicate the Christian faith in response to questions directed to specific faith affirmations and equip their members to be able to respond to these questions.
  4. *Application in Mission and Community*: Respond to various issues in their context, such as poverty, health, magic, spiritism, ancestral worship, etc.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-5 | CED-1, DBS-1, DIS-4, EVA-1, EVA-2, EVA-5, PRA-1 |
| 2 | 2, 3 | CN-5, CN-14, CN-19, CP-16 | EVA-3, EVA-4, ICO-5, PRA-3 |
| 3 | 4 | CX-1, CX-6 | CED-3, DIS-6, MIN-7 |
| 4 | 5 | CP-17, CX-7, CX-10 | DBS-2, DBS-3, DBS-5, ICO-7 |

|  |  |
| --- | --- |
| Content | 29% |
| Competency | 23% |
| Character | 17% |
| Context | 31% |

Balance:

***Course Texts***

*Key Texts:*

Greeson, Kevin. *The Camel: How Muslims Are Coming to Faith in Christ*. 2010.

Truesdale, Al. *With Cords of Love: A Wesleyan Response to Religious Pluralism*. Kansas City: Beacon Hill Press, 2006.

Zacharias, Ravi. *Walking from East to West: God in the Shadows*. 2010.

*Additional Learning Resources:*

Bruce, F.F. *The New Testament Documents: Are They Reliable?* Paperback – April 2, 2003

Cioccolanti, Steve. *From Buddha to Jesus: An Insider's View of Buddhism & Christianity (Comparative World Religions)*. Steve Cioccolanti. Kindle Edition.

Medearis, Carl. *Speaking of Jesus: The Art of Not-Evangelism*. David C. Cook, 2011.

McDowell, Josh. *The New Evidence That Demands a Verdict*: Evidence I & II Fully Updated in One Volume to Answer the Questions Challenging Christians in the 21st Century. Nov 21, 1999

Ramsay, William M. *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*. 1914 (Available on Internet Archive)

Strobel, Lee. Any of the following books or others:

*The Case for a Creator*. 2004.

*The Case for Christ*. 2016.

*The Case for Faith*. 2014.

Zacharias, Ravi. *Jesus Among Other Gods: The Absolute Claims of the Christian Message.* Or other books. See www.rzim.org.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Ezekiel 1 – 23 and James 1 - 2 Peter 3. As part of the Scripture reading for each week, students will keep a journal. In this journal, answer these personal questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” Entries should be made at least weekly for semester courses or daily for intensives. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Interviews**: Survey at least eight people from the following kinds of beliefs (as available): Christian, free-thinker agnostic, and other religions in your area. Ask the following basic questions: “Do you believe God exists? Why or why not?” Write down their responses and reply to each of the responses. Reflect on the interviews and offer a 500 word (two page) reflection on the unique message of the gospel of Jesus Christ and how a Christian could respond to these beliefs.
3. **Uniqueness of the Bible**: Write a 250 word (one page) response to this statement: “The Bible is no different than any other religious book.”
4. **Religious Service Report**: Attend a religious service from two different religions in your community and write a 250 word (one page) reflection of your experience. Students may work together in teams of at least two on this experience and report. Interact with at least one person from this service.
5. **Church Outreach Model**: Develop an outreach model for a local church in your context how to share the gospel to people of other religions of your area. This might be through a special program, compassionate ministry outreach, youth or children’s event, or other way that is culturally appropriate. An interview with a local pastor can be part of this report.

***Course Evaluation***

Journal 10 %

Interviews 25 %

Uniqueness of the Bible 20 %

Religious Service Report 25 %

Church Outreach Model 20 %

***Course Outline***

1. Introduction and Methodology
2. Origin – where did everything come from?
   1. Christian
   2. Islam
   3. Buddhism
   4. Hindu
   5. Confucianism
   6. Classical Questions of Existence
      1. God
      2. The Universe
      3. Humans
3. Meaning – why are we here or what is our purpose in life?
4. Freedom/Deterministic and Materialist Systems
5. Morality – what is good and evil?
6. Problem of Evil and Suffering
   1. Why this question is unique to Christianity
   2. The answer of Islam,
   3. The answer of Buddhism
   4. The answer of Hinduism
7. Biblical Authority and Reliability
8. Destiny
   1. Christian Hope
   2. Hindu Hope
   3. Muslim Hope
   4. Buddhist Hope
9. Uniqueness of Christ
10. Responding to other religions questions
11. Post-modern, agnostic and atheistic objections
12. Reason and Faith
13. Contextual Issues
14. Church Growth Strategies
15. Conclusion

## 22 – B311 NT Exegesis General Epistles

***Course Description***

*An exegetical and theological study of the books of the New Testament General Epistles of Hebrews, James, 1, 2 Peter, 1, 2, 3 John, and Jude*.

These letters offer a unique perspective to the development and theology of the early church that is non-Pauline. Students will develop more skill in interpreting the Bible by studying these books. Students will learn to identify the key themes, background, and application of these letters. Particular attention will be paid to what these books teach about holiness. Students will be able to explain and practice how faith must be reflected in both the quality of relationships and deeds of compassion without regard to the social status of the person who receives our attention. The relevance of the concerns of these early Christian communities such as identity, unity, behavior and spiritual warfare will be explored.

***Course Rational***

The early church developed in various contexts. Many of these contexts can be known and others are implied. These letters deal with many topics that are still relevant to the church today. These letters contain theology of second-generation Christians. We can gain a look at how the early church understood the person, life, death, and resurrection of Jesus. We can also see their struggles to understand their faith and find unity in a pagan environment. Through it all, we can see the commitment of the early believers and solid faith in the Lordship of Jesus Christ.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Model new insights about Jesus Christ gained by a careful reading and interaction with the Bible and the General Epistles.
  2. *Content Processing with Peers*: Evaluate and apply truths that emerge from the interpretation of the General Epistles.
  3. *Ministry Capability Development*: Relate the themes of each epistle to both personal and ministry contexts in going from text to proclamation.
  4. *Application in Mission and Community*: Develop a plan for community outreach based upon the leading of the Holy Spirit through study of the General Epistles.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1, 2 | CH-1 | ACC-4, CED-1, DIS-2, DIS-4, PRA-1 |
| 2 | 2, 5 | CN-3, CN-4, CH-1 | DIS-14, PRE-2, PRE-3, PRE-6, SMG-3 |
| 3 | 3, 4 | CN-4, CN-6, CN-7, CP-2, CP-13 | CED-1, PRE-11, PRE-13, PRE-15 |
| 4 | 5 | CX-7 | ICO-2, ICO-4 |

Balance:

|  |  |
| --- | --- |
| Content | 41% |
| Competency | 28% |
| Character | 17% |
| Context | 14% |

***Course Textbooks***

Key Texts:

The Bible in a modern translation in the student’s first language.

Additional Learning Resources:

Anderson, Kevin L. *Hebrews*: *A Commentary in the Wesleyan Tradition* (New Beacon Bible Commentary). Kansas City: Beacon Hill, 2013.

Powers, Daniel. *1 & 2 Peter / Jude: A Commentary in the Wesleyan Tradition* (New Beacon Bible Commentary). Kansas City: Beacon Hill, 2010.

Serrao, C. Jeanne Orjala. *James: A Commentary in the Wesleyan Tradition* (New Beacon Bible Commentary). Kansas City: Beacon Hill, 2011

Williamson, Rick. *1, 2, & 3 John: A Commentary in the Wesleyan Tradition* (New Beacon Bible Commentary). Kansas City: Beacon Hill, 2010.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Ezekiel 24 - 48 and 1 John – Jude. The focus of the Scripture reading and prayer time for this course is on students’ response to God’s call to love others. Sometime during each week, in response to what God is peaking to them about, students should determine one tangible way to express love to others. This may be a family member, a neighbor, friend, co-worker, or stranger. There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.

1. **Inductive** **Book Study**: Students will work in small groups to complete an inductive study of one of the New Testament books studied in this course (students can do this individually if needed). Students will be given time during class meetings to work together on this project. Students will use the following methodology learned in other courses:
2. Step 1: Read through the entire book without stopping to analyze or take notes (students may also use an audio Bible to listen to this book). The purpose is to get an overview of the book. Students may need to do this outside of class time if the book is long.
3. Step 2: Read through the entire book again. During this second reading, write down at least 10 questions as you read, asking yourself these questions – Who? When? Where? What? Why? How? Note verses that talk about the following topics: sin, salvation, Christ, descriptions of God, exhortation and expected responses from the audience.
4. Step 3: Reread the entire book again. Create a short title of no more than three words for each chapter. The title should capture the main idea of the chapter. Do NOT use titles already written in your Bible but determine your own chapter titles. Note the major divisions of the book. Develop 3-6 major book division titles of less than 6 words each. If a section is large, divide it into smaller paragraphs. Be sure to indicate which chapters each division title is covering. Develop one overall theme or title for the whole book. This should be related to the major divisions, but as an overview of the book. Again, both the division titles and overall theme should be your own work, not that of some other author or editor.
5. Step 4: Read/review the book one more time to evaluate your titles, then construct a chart or outline of the book based on your work above, including the overall theme or title, the major book divisions, and the chapter titles under each major division.
6. Step 5: Develop a list of at least one question from each major section (or at least one per paragraph from “d” above). Design these questions for purpose of small group discussion in a Bible study in your ministry setting.
7. Step 6: Each student should determine at least one change they will make in their life based on the study of this Bible book and share this with the group.

The group will submit to the instructor a copy of the completed inductive study.

1. **Preaching Application**: The student will develop an expository holiness sermon based on a passage from one of the New Testament books studied in this course. The sermon should be designed for a specific audience, preferably one that the student serves or will serve in the future. It should be age appropriate if it is designed for children or youth. The teacher may give different options for sermon outlines and design (story format, topical format, exegetical format). In appropriate settings, arrangements should be made early on for the student to give the presentation in an actual ministry setting (church or community). If this is not possible, class sessions can be arranged to give each student opportunity to practice and give the presentation to the class. When possibly and appropriate, the audience will be given a simple response sheet to complete that will show the student’s effectiveness in making the message of the passage clear.
2. **Community Impact**: Work in small groups to determine a compassionate need within the community. Find the biblical basis for a compassionate ministry outreach based on the New Testament books studied in this course. Develop a strategy and plan and, if possible, implement the project during the course. Students may also work through a local church or community outreach.

***Course Evaluation***

Journal 20 %

Inductive Bible Study 20 %

Holiness Sermon 35 %

Community Impact 25 %

***Course outline***

1. Introduction to the General Epistles
2. Hebrews
3. James
4. 1 Peter
5. 2 Peter
6. 1 John
7. 2 John
8. 3 John
9. Jude
10. Preaching and Teaching from these Books in the Local Church

## 23 – CE301 Christian Education

***Course Description***

*A study of the principles, philosophies, objectives, methods, and importance of Christian education.*

Students will be exposed to different learning methods and identify the importance of their own education and the need to transmit what they have learned to others.

***Course Rational***

Christian education seeks to equip leaders for lives of Christian service, in the pursuit of knowledge and the development of Christian character. How people learn tends to be universal and cross-cultural, but how people teach tends to be deeply cultural and not always effective. This course will help challenge and improve pastors’ view of the way people learn and make them more effective in teaching others how to teach as well as in their own teaching and preaching.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Recognize what the Bible says about education and how to implement this in family, life, and ministry.
  2. *Content Processing with Peers*: Determine best teaching methodologies and content for a given context.
  3. *Ministry Capability Development*: Discover and implement ways to “teach” believers in discipleship as Jesus commanded in Matthew 28:19-20.
  4. *Application in Mission and Community*: Determine good teaching methodologies that impact people in the community.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-6 | ACC-1, DIS-3, PRA-1 |
| 2 | 3 | CN-18 | DIS-5, DIS-7, LEA-9, HOL-3 |
| 3 | 2 | CP-9, CX-3 | ADM-5, CED-2, CON-3, DIS-12, DIS-14, HOL-6, MIN-5, MIN-6, SMG-4 |
| 4 | 4 | CP-1, CH-6, CX-3, CX-4, C-10 | DIS-15, LEA-8, SMG-5 |

Balance:

|  |  |
| --- | --- |
| Content | 21% |
| Competency | 36% |
| Character | 14% |
| Context | 29% |

***Course Texts***

*Key Texts:*

Blevins, Dean, and Mark Maddix. *Discovering Discipleship: Dynamics of Christian Education*. Kansas City: Beacon Hill Press, 2010.

*Providing Christian Education for All Ages*, rev. 7. RIIE Course Module. Kansas City: Clergy Services, 2002.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

*A Philosophy of Education for the Church of the Nazarene*.

Harper, Albert F., and Sanner, A. Elwood. *Exploring Christian Education*.

Maddix, Mark. *Christlike Character in Christian Higher Education*.

Nazarene Theological Institute. T*P-203: Christian Education*.

Purkiser, W.T. *Toward a Definition of Christian Education*.

Wiley, H. Orton. *Christian Education*.

Williamson, Gideon B. *Interdependence of Christian Education and Evangelism*.

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Daniel 1 – Amos 9 and Revelation 1 - 12. As part of the Scripture reading for each week, students will keep a journal. In this journal, answer these personal questions, “How does God speak to me or my family today through His word? How does this reading help me to love others?” There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Teach**: Plan and teach a Sunday School Lesson or Bible study lesson in a local ministry on the topic of making disciples. The lesson should be designed to speak to the ministry context where the student serves or intends to serve. Employing some of the various teaching methods, students will prepare a lesson plan for typical age groups in a local church (children, youth, and adult) based on the information covered in this course. Students will then teach the lesson to one of these age groups in a local church. Students will hand in a written copy of their study. Several people in the local church will need to complete a simple evaluation form for the instructor. Students are encouraged to use media and creative teaching methods if appropriate and available during the presentation.
3. **Report on Christian Education**: Each student will orally present to the class in about 20 minutes their understanding of the vital importance of Christian Education in the church, using methods as well as content learned in class and course materials. Students should highlight how making Christlike disciples is the goal of Christian Education and what this involves in the local church. The presentation should be fashioned as much as possible for implementation in a local church in which the student is involved or will be involved in the future.
4. **Teacher Interview**: Interview someone who teaches in the community (can be any age level) about the methods he or she finds most effective in their teaching. Respond to this interview by reviewing this teacher’s methods in light of various discussions in this course. How can the gospel of Jesus Christ impact teaching methodology? Prepare a 500 word (two page) review of this experience.

***Course Evaluation***

Journal 10 %

Small Group Discussions 20 %

Teach a Lesson 30 %

Report on Christian Education 20 %

Teacher Interview 20 %

***Course Outline***

1. Lesson 1: Introduction to Christian Education
2. Lesson 2: Definitions and Contexts of Christian Education
3. Lesson 3: Old Testament Education
4. Lesson 4: New Testament Education
5. Lesson 5: History of Christian Education
6. Lesson 6: Important Information About Learning
7. Lesson 7: Developmentalism
8. Lesson 8: Physical and Intellectual Growth
9. Lesson 9: Developmental Approach to Christian Education
10. Lesson 10: Basic Questions for Teaching
11. Lesson 11: Educational Philosophy for Teaching
12. Lesson 12: Christian Teaching for Transformation
13. Lesson 13: Curriculum Design and Lesson Writing
14. Lesson 14: Book, Look, and Took
15. Lesson 15: Lesson Planning
16. Lesson 16: Curriculum Scope and Sequence
17. Lesson 17: Curriculum Evaluation
18. Lesson 18: Structures and Programs of Christian Education
19. Lesson 19: Recruiting and Developing Workers
20. Lesson 20: Dismissing Workers
21. Lesson 21: Use of Media in Christian Education

## 24 – CH301 Church History 2

***Course Description***

*A study of the development of Christianity from the 1500's to the present day with an emphasis on the history of the church in Asia and the Pacific, the impact of the Reformation and the reaction of the Counter Reformation, the continuing thread of holiness teaching up to the present day, Arminius and other influences on the Wesley brothers and Methodism, the history of the American Holiness Movement and the Church of the Nazarene.*

***Course Rational***

The story of history is more important to a pastor than the names and dates of history. Names and dates give us the title and when but do not give us the “why” behind the persons who are mentioned. The story gives the why and allows pastors to connect that story with the story of their current ministry and congregation. Many brief stories are preferred as a method of teaching history, especially when the stories connect and the students begin to grasp the overall story and where they fit into it.

***Intended Course Outcomes through Engagements***

Students will show growth in the following ways:

* 1. *Character Formation*: Imitate Christ by imitating historical figures in their spiritual maturity, obedience to God, god-like character, Scriptural rootedness, and passion for the work of the kingdom.
  2. *Content Processing with Peers*: Explain major historical figures and events, along with their impacts to today’s church and theological scene.
  3. *Ministry Capability Development*: Evaluate the state of their own local churches today, and initiate renewal wherever it is needed based on the example of historical figures.
  4. *Application in Mission and Community*: Innovate mission strategies that are relevant to today’s society and in accordance with the ethos of the Church of the Nazarene.

Connection to Ordination Preparation:

|  |  |  |  |
| --- | --- | --- | --- |
| **Learning Outcome** | **Assessment** | **Program Outcome** | **Activity Statement** |
| 1 | 1 | CH-7 | ACC-1, DIS-4, PRA-1 |
| 2 | 2 | CN-8, CN-9, CN-10, CN-14, CP-14 | ADM-3, ADM-4, DIS-8, PRE-8, PRE-10 |
| 3 | 3 | CX-1, CX-2 | FAS-3, HOL-9, MIN-8, RIT-1 |
| 4 | 4 | CN-11 | ICO-5, ICO-6, RIT-2, RIT-3 |

Balance:

|  |  |
| --- | --- |
| Content | 49% |
| Competency | 21% |
| Character | 12% |
| Context | 18% |

***Course Texts***

*Key Texts:*

*Examining Our Christian Heritage 2, Rev. 2*. RIIE Course Module. Kansas City: Clergy Services, 2004.

Crutcher, Timothy J. *John Wesley: His Life and Thought*. Kansas City: Beacon Hill Press, 2015.

*These resources are available at the Wesleyan Holiness Digital Library (www.whdl.org):*

Chapman, J. B. *A History of the Church of the Nazarene.*

Cunningham, F. T. *Expressing a Nazarene Identity: Frameworks for Lay Leadership*

Greathouse, William M. *From the Apostles to Wesley: Christian Perfection in Historical Perspective*.

Greathouse, William M. and H. Ray Dunning, *An Introduction to Wesleyan Theology.*

***Course Requirements***

1. **Bible Reading and Prayer Journal**: Students should read through the Bible as designated in the *Master Plan for Bible Reading* in the Course of Study. For this course, students will read Obadiah – Malachi 4 and Revelation 13 - 22. The focus of the Scripture reading and prayer time for this course is on fasting. Students will choose one mealtime per week. Instead of cooking and eating during that time, students will spend the time in prayer and fasting (if students are unable to fast food because of medical reasons, please talk to the instructor about other types of fasts). There should be at least five entries in the journal of at least one paragraph of 200 words each entry. The entries can be scattered across a semester, be daily for intensive modules, or in follow up to modular class meetings. As an alternative, students may give a short oral report in the cohort small group during the class meeting time, sharing how God is developing them through reading the Bible.
2. **Timeline**: Tell the story, in chronological order, of the history of the Church since the Reformation, including the most significant people, events, and dates. This can be either an oral presentation in class or a written paper.
3. **The Wesleyan Movement**: Working in small groups, determine the key teachings of the movement started by John and Charles Wesley that continues today through the Church of the Nazarene. Prepare an oral report to the class on what these themes are and how they impact the ministry in your context.
4. **The Church in Asia**: Write a 750 word (three page) report about the challenges the church in the student’s context faces. Identify any historical reasons for this challenge. Offer at least one idea for how to overcome this challenge

***Course Evaluation***

Journal 10 %

Content Evaluations 20 %

Timeline 20 %

The Wesley Movement 25 %

The Church in Asia 25 %

***Course Outline***

Unit 1: Christianity in the Reformation Era—1500-1650

1. Background of the Reformation: Renaissance and Humanism
2. Martin Luther
3. Reformation Leaders and Groups
4. Protestant Worship and Ministry, and Great Britain
5. Protestant Groups’ Continued Development
6. Roman Catholicism Moves Forward
7. Roman Catholicism in America and Asia

Unit 2: Christianity in the Modern Era—1650-1900

1. Enlightenment and Pietism
2. Protestant Beginning in America
3. Wesley and the Beginnings of Methodism
4. Revivalism and the Holiness Movement
5. The Protestant Missionary Movement and Its Impact in Asia
6. Christianity Around the World and the 19th- Century European Church
7. Western Church Life and Eastern Orthodoxy

Unit 3: Christianity in the 20th and 21st Centuries

1. Developments in the Late 19th and Early 20th Centuries
2. Missions, Ecumenism, and Theology ....16-1 Lesson 17:
3. Church and State, and Pentecostalism .17-1 Lesson 18:
4. Arrival and growth of the Church of the Nazarene in Asia Pacific
5. The future of Asian and Pacific Christianity: Creating our own story

# ACTIVITY STATEMENTS

## Definitions and Outcomes of Activity Statements

The following are the activities that the AP RCOSAC has identified as most commonly needed by ministers who are studying for ordination in the Church of the Nazarene on the Asia-Pacific Region. These activities should be developed in the life of each ordained minister in order to accomplish the ability statements (Program Outcome Statements) found in the APRSOOMD (542.3).

**Activity Outcomes**

You can click on each of the activities below for the ***definition*** of each term. The definitions were used as the basis for the discussion over outcome statements. We have also included the outcome statements below. The outcomes are implementing outcomes that should guide the formation of specific lessons.

[Accountability](http://equippingforservice.org/welcome/regional-course-of-study/activities/accountability/), [Administration](http://equippingforservice.org/welcome/regional-course-of-study/activities/administration/), [Continuing Education](http://equippingforservice.org/welcome/regional-course-of-study/activities/continuing-education/), [Counsel – Listen](http://equippingforservice.org/welcome/regional-course-of-study/activities/counsel-listen/), [Dealing Biblically with the Spirit World](http://equippingforservice.org/welcome/regional-course-of-study/activities/dealing-biblically-with-the-spirit-world/), [Discipline – Personal and Family](http://equippingforservice.org/welcome/regional-course-of-study/activities/discipline-personal-and-family/), [Disciple](http://equippingforservice.org/welcome/regional-course-of-study/activities/disciple/), [Evangelize](http://equippingforservice.org/welcome/regional-course-of-study/activities/evangelize/), [Fasting](http://equippingforservice.org/welcome/regional-course-of-study/activities/fasting/), [Impact Community](http://equippingforservice.org/welcome/regional-course-of-study/activities/impact-community/), [Leadership](http://equippingforservice.org/welcome/regional-course-of-study/activities/leadership/), [Ministry](http://equippingforservice.org/welcome/regional-course-of-study/activities/ministry/), [Personal Spiritual Development (Holiness)](http://equippingforservice.org/welcome/regional-course-of-study/activities/personal-spiritual-development/), [Prayer](http://equippingforservice.org/welcome/regional-course-of-study/activities/prayer/), [Preach](http://equippingforservice.org/welcome/regional-course-of-study/activities/preach/), [Ritual](http://equippingforservice.org/welcome/regional-course-of-study/activities/ritual/), [Sabbath](http://equippingforservice.org/welcome/regional-course-of-study/activities/sabbath/), [Small groups](http://equippingforservice.org/welcome/regional-course-of-study/activities/small-groups/).

These outcome statements occur frequently and extensively throughout the curriculum and are balanced with the 4 C’s of content, competency, character, and context. The reason for the large number is to demonstrate the breadth needed for the preparation of ministers. In older forms of curriculum, many of these activities are assumed but never clearly stated. This curriculum purposefully states the intended outcomes so that both teachers and students can be guided in the formation and preparation for the ordained ministry.

### Accountability

**Definition**:

Accountability is the process where individuals or groups mutually submit what they are doing to the guidance and direction of others for the purpose of reaching a common goal. Accountability is established by mutually agreed limits and expectations based on truthful and complete understanding of the problems and rewards. The process involves first understanding the goals, and then setting mutually agreed responsibilities and mutually agreed ways of reporting. Finally, consequences for failure need to be defined.

**Characteristics**:

***Be***:

available

accessible

transparent

team player

user friendly

communicative

***Know***:

understanding of failure

participatory decisions making

conflict and personality differences

***Do***:

records

reports

journals

recalls

engages in dialogue

**Outcomes**:

1. Demonstrate a Christ-like character of submission, integrity and love in all relationships. ACC-1
2. Explain and demonstrate how the Christian life of accountability is shown in relational integrity, leadership integrity, and financial integrity toward God, church leaders, within marriage, and in other relationships. ACC-2
3. Explain how Christ’s submission to the Father is the example for submission within human relationships. ACC-3
4. Explain how loving obedience to Christ is the necessary response of faith in Christ. ACC-4
5. Explain the accountability and reporting structures in the local, district, and general church. ACC-5
6. Explain Biblical models of stewardship and accountability and how these compare and contrast with local contexts. ACC-6
7. Explain how the difference between Biblical understanding of forgiveness, restitution, and trust compare and contrast with local cultural understandings and the impact on the accountability relationship. ACC-7

### Administration

**Definition**:

Administration enables the Body of Christ to function smoothly so that all its parts work together in love protected from temptations and guided by the Holy Spirit. Administration ensures justice so that all parts of the body are cared for, no part is excluded, and the voices of each part are heard. Administration helps accomplish the Vision of God for a local congregation or Christian organization using the gifts God has given to them.

Are we trying to define administration as the responsibilities as it rests with the pastor or as the sum of the board members? We are focusing on the Pastor's administration.

**Characteristics**:

***Be***:

responsible

accountable

***Know***:

knows the Manual

knows how to report

understands the needs

knows how to supervise

knows the community laws

knows how to chair meetings

understands role and responsibilities of board members

***Do***:

trains

directs

informs

teaches

verifies

oversees

organizes

delegates

nominates

communicates

manages funds

manages projects

manages personnel

participates in planning

prepares and reviews budgets

insures smooth running operations

**Outcomes**:

1. Identify and demonstrate ways to be Christlike in administering a local church. ADM-1
2. Explain and demonstrate how a minister leads in love while balancing the demands of administration, leading with vision, following those in authority, and the shepherding concerns of the church. ADM-2
3. Explain the development of authority and structures from the early church (New Testament) until modern times. ADM-3
4. Tell the story of the history of the Church of the Nazarene and consider its mission, message, governance, and its place in the larger Christian story. ADM-4
5. Demonstrate how to teach and equip the members of the congregation with the knowledge and tools needed to fulfill the mission of the church using the resources of all levels, boards, and auxiliaries with good stewardship and reporting procedures. ADM-5
6. Demonstrate how to train financial systems, identify key elements of profit / loss and balance statements, develop a budget together with a church board and lead the board in special projects. ADM-6
7. Explain the Manual provisions that guide a local congregation through a church year, including the annual meeting of the church and various auxiliary organizations. ADM-7
8. Demonstrate how to train a local church treasurer and church board secretary to report monthly and annually to the church board and congregation. ADM-8
9. Demonstrate how to prayerfully discover God's purpose and vision for a particular congregation at this time and in this place. ADM-9

### Continuing Education

**Definition**:

Continuing education It is an attitude of learning, a desire to understand, be well informed, and know or find out the answers. It is an opportunity to get a new perspective on issues, to step aside and see things from a new point of view, and to grow to new heights of understanding and maturity. It provides time and space to adapt to changes in workplace and community expectations and to explore new ideas and opinions and reflect on the future. Continuing education optimizes the work of the church through the development of its human resources.

Pastors are advocates of change and should know what impacts their community and church, prioritize the issues, and actively offer appropriate solutions to them. Pastors must learn skills that can be used to assess needs after they complete the Course of Study.

**Characteristics**:

***Be***:

grow in love

good listener

develop maturity

a life-long learner

develop motivation

know your strengths

develop God’s call to ministry

***Know***:

cultivate learning skills

know something about everything

knows where to find new information

***Do***:

develop people

edify the church

develop the team

build community

instill enthusiasm

develop new skill set

develop existing skills

keep people informed

develop ministry skills

expand interpersonal skills

improve management skills

become a trainer of trainers

improve communication skills

enhance the potential of the flock

improve the quality of work habits

understand local laws and regulations

develop a list of educational resources

**Outcomes**:

1. Develop the mind of Christ through growing closer to God, studying God’s Word, the needs of the cultural context, and ways to help others grow spiritually. CED-1
2. Identify the themes and teaching methods Jesus used and be able to use them in the church and community. CED-2
3. Demonstrate how to evaluate and prioritize church and community issues in light of social and environmental aspects in order of urgency. Actively collaborate with local officials, demonstrating an awareness of their roles, and seek to bring appropriate solutions that make the church a positive asset in bringing remedy or relief. CED-3
4. Demonstrate active collaboration with local officials, demonstrating an awareness of their roles, and seek to bring appropriate solutions that make the church a positive asset in bringing remedy or relief. CED-4
5. Develop a long-term plan for personal ministry development that would benefit the local church and community. CED-5

### Counsel – Listen

**Definition**:

Counseling is to help people to adjust to changes and transitions in life. It also helps and assists people to deal with daily conflict. It is one of the ways for Christians to show care, love, and support to one another through listening and counsel. Showing care may require some knowledge of theories or understanding about psychological development of humans. The Word of God is still the core to help people come out of or to know how to adjust to their life situation.

**Characteristics**:

***Be***:

good listener

bears the fruit of the Spirit

not presumptive

sensitive observer

***Know***:

Biblical principles

Local laws and customs

Conflict resolution

***Do***:

Clear communication

Emotional control

Ask good questions

**Outcomes**:

1. Demonstrate the character qualities of Christ essential in creating an effective counseling relationship built on biblical foundations. CON-1
2. Demonstrate an awareness and sensitivity to the wide range of communication methods characteristic of effective Christian counseling techniques, e.g. reflective listening and questions, mirroring, emotional awareness, transformative grace, and appropriate confrontation. Pastors should be able to give clear expression to one's own emotional struggle in the midst of difficult situations. CON-2
3. Demonstrate the ability to identify and equip church members who are gifted in the area of Biblical counseling and delegate counseling cases to them. CON-3
4. Demonstrate the ability to provide pre-marital, marital, loss and grief counseling. CON-4
5. Understand the biblical foundation of counseling and to explain the importance of knowing how to counsel people using the resources of the body of Christ. CON-5
6. Explain the limits of counseling and that only God's power can change people's hearts. CON-6

### Dealing Biblically with the Spirit World

**Definition**:

The Bible describes the reality of the spirit world and how evil powers battle against God’s people (Ex.7:10,22; Jdg. 6:31; Dan. 10:13; Eph. 6:12). Evil will take different forms in different cultures. In some places, this may be seen in traditional religions, witch craft, the occult, or various pagan practices. In other places, evil may be more subtle in media, addictions, or gangs. Pastors need to be equipped to battle against the forces of evil in whatever form they may occur.

**Characteristics**:

***Be***:

Spiritually prepared

Listens to the Holy Spirit

***Know***:

The biblical basis for spiritual warfare (the armor of God)

Local cultural issues

Local religious practices

How to distinguish evil powers from normal human circumstances

***Do***:

Prayer and fasting

Appropriate confrontation using Biblical methods.

**Outcomes**:

1. Model Christ through personal victory over sin and confidence in dealing with the spirit world. DBS-1
2. Identify and interpret accurately biblical passages appropriate for responding to the spirit world. DBS-2
3. Explain how the Church has historically and biblically responded to the spirit world and other religions. DBS-3
4. Explain contrasts between ancient pagan views of the spirit world (idolatry, worship practices and worldviews) and the presentation of God in the Old and New Testaments. DBS-4
5. Explain how to distinguish between demonic or spirit activity in distinction to physical or psychological phenomena. Explain the most common ways that demonic activities are expressed in your culture / context. Train people to adequately respond to the spirit world while clearly understanding of the role of prayer and fasting. DBS-5

### Disciple

**Definition**:

Discipleship is a relationship expressed by following Christ rather than a list of things to do and to accomplish, even though there will be a list of obedient outcomes, actions and behaviors that flow out of this relationship. It is a process of helping believers to mature, define their relationship with the Lord, and determine their life direction in the will of God. Persons who are discipling others will: 1) be fruitful, 2) have a kingdom perspective, 3) increase in faith in the Lord, 4) be a living sacrifice, 5) increase in patience, wisdom and humility, 6) persevere, 7) increase in reliance on the Lord through prayer, and 8) deepen their understanding of the Word of God. Persons who are being discipled will: 1) be confident about their born again experience, 2) have a strong desire to share the gospel with others, 3) understand that faith is just the beginning step of this journey of spiritual growth and not the end of it, 4) love the Word of God, 5) increase in faith in the Lord, 6) be willing to deny themselves on a daily basis, 7) be devoted to and willing to obey God’s will, 8) be committed, 9) have a kingdom perspective on people, church and ministry, 10) increase in the fruit of the Spirit, patience, wisdom, and humility, and 11) love for others.

**Characteristics**:

***Be***:

Faithful

Humble

Lifelong

Focused

Devoted

Christlike

Available

Teachable

Mentor and mentored

***Know***:

Understand the teaching of Jesus

Bible study

***Do***:

Follows the teachings of Jesus

Denies oneself

Carries one’s cross

Accountable

Fellowship

Evangelizing and making converts

Spends time with mature believers

Spends time with not-yet and new believers

**Outcomes**:

1. Identify the qualities of a disciple as Christ taught and determine ways in one’s personal life to apply these qualities. DIS-1
2. Testify each week to love by putting the needs of someone else ahead of their own. DIS-2
3. Model spiritual disciplines for individuals and small groups including: prayer, devotional reading, fasting, solitude, and public worship. DIS-3
4. Use the reading of God's Word to foster spiritual growth and for personal devotions. DIS-4
5. Explain the essential concepts of discipleship: what is a disciple, how to be a disciple, why would a person become a disciple, and how to make more disciples. DIS-5
6. Write and then share their conversion/spiritual journey narrative. DIS-6
7. Identify holiness materials useful to congregations including classical Christian literature, audio, video (or other media) to assist their regular spiritual growth. DIS-7
8. Tell several stories of persecution in history, personal tragedy, and Christian responses. DIS-8
9. Describe the difference between a “works salvation” and the obedience that proceeds from faith. DIS-9
10. Teach others the Nazarene Articles of Faith and clearly explain either orally or in writing a Wesleyan-Arminian understanding of the Nazarene Articles of Faith. DIS-10
11. Identify some of the major themes found within the Pentateuch and apply them to the needs of a local community. DIS-11
12. Envision and describe the type of Christian education most appropriate for a local church and plan the equipping and development of leaders, teachers, and helpers. DIS-12
13. Explain how sin affects humanity, i.e., the condition of humanity since falling into sin, and how God’s grace in Christ brings new life. Explain what effects of sin are cured through entire sanctification. Demonstrate how to lead a person to the experience of entire sanctification. DIS-13
14. Prepare, organize, and deliver a biblically sound lesson or sermon using culturally sensitive techniques and skills. DIS-14
15. Describe the importance of discipling children and youth and develop a plan for this in the local church. DIS-15

### Discipline Personal and Family

**Definition**:

Pastors must be disciplined and good stewards of their time and finances. Pastors must be able to guide their families and be faithful in relationships. The Bible identifies godliness with pastoral ministry (1, 2 Timothy, Titus). Pastors must be Christlike in all they do. This is a good witness to others, especially not-yet-believers.

**Characteristics**:

***Be***:

A disciple

Spiritually mature

Accountable

Integrity

Imitate Christ

***Know***:

What the Bible teaches on family

Various spiritual disciplines

***Do***:

Identify and balance priorities

Lead yourself and family to follow Christ

**Outcomes**:

1. Demonstrate Christlikeness by developing and practicing an effective system for personal spiritual growth and holistic personal care, and articulate the importance of accountability for these. Demonstrate an activity that prioritizes discipling the whole family. If married, have family devotions and plan for family to be involved in ministry activities. DPF-1
2. Develop personal, financial priorities with a mentor and develop a plan with a mentor that balances family and ministry expectations. DPF-2
3. Explain how local family expectations impact or shape ministry in one’s culture, how one’s words and actions impact others’ feelings of self-worth, and demonstrate a practical application that shows the Biblical understanding of the importance of the spouse and family. DPF-3

### Evangelize

**Definition**:

Jesus calls all of his followers to make disciples. Some will be called to be evangelists and be gifted with evangelism, but all believers must share their faith in Jesus. Church members look to the pastor as a model and for training them how to evangelize. The local church is the hub and training point for evangelism. Evangelism is essential to church growth. Evangelism can take many forms and use many methods. Pastors need to study their context to use appropriate methods for their situation.

**Characteristics**:

***Be***:

Fearless

Compassionate

Sensitive and good listener

Discerning

Passion for unsaved

Christlike

***Know***:

Methods

The gospel message

Culturally appropriate answers

***Do***:

Clear communication

Story telling

Pray

**Outcomes**:

1. Demonstrate Christlikeness by bearing witness to salvation in Christ to a non-believer with passion and urgency. EVA-1
2. Demonstrate praying for not-yet-believers, developing contact points with them, and intentionally building and modeling strong and honest relationships with them, and teaching others to do the same. EVA-2
3. Explain how to create church outreach models that interact with not-yet-believers, including holistic approaches that consider the physical and emotional needs within the community. EVA-3
4. Demonstrate how to communicate evangelistically and to be engaged with and equip others in personal and congregational evangelism. EVA-4
5. Demonstrate at least 5 culturally and age appropriate patterns for presenting salvation to non-believers in their community, including using stories and theology from the Bible and using language that is easy to understand and appropriate to all ages. EVA-5

### Fasting

**Definition**:

Fasting is a form of prayer whereby persons remove something from their lives. It is prayer not protest. Fasting can be many forms of self-denial beyond not eating food. Fasting helps keep the flesh under submission to God and can bring spiritual victory. It keeps the temptation for consumerism under control. Fasting is a key principle in the Bible, taught in both the Old and New Testaments and by Christ himself. Fasting from food can be healthy for the body and mind.

For Christians, fasting is an expression of love for God rather than love for the world. It is an outworking of the fruit of the Spirit of self-control. At times, it makes a distinction between the world’s worship of idols and a Christian’s service to Christ. Fasting is more than self-denial; it is acting in mercy and righteousness.

**Characteristics**:

***Be***:

Free from the World

Attuned to God’s work

***Know***:

Fasting in history

The biblical principles and texts for fasting

***Do***:

Fast and pray

**Outcomes**:

1. Fast and pray for a designated time, in imitation of Christ’s experience in the desert. Explain how their life has changed because of fasting. FAS-1
2. Articulate the biblical basis for fasting, what it is (and is not), and why should we fast. FAS-2
3. Explain various types of fasts, when and how to fast, and the history of fasting in the church with examples. FAS-3
4. Develop a plan to lead the church into healthy understanding and practice of fasting. FAS-4

### Impact Community

**Definition**:

The church is a spiritually called-out people intended by Christ to have a positive impact on their community. It is a dynamic organism. All the activities of a local church should bring positive and life-changing transformation to the community. The pastor should lead the church to impact their community through friendships, evangelistic outreach, official relationships, and various programs, using culturally relevant and life-changing methods.

**Characteristics**:

***Be***:

Strategic

Creative

Evangelistic

Empowering

Compassionate

Positive outlook

***Know***:

Culturally aware

Community dynamics

***Do***:

Productive

Catalyst for change

Clear communication

Effective in relationship building

Connect to community and government agencies

**Outcomes**:

1. Demonstrate a tangible act of compassion that impacts the community and demonstrates holiness as love in action as Jesus described in Matthew 25. ICO-1
2. Identify various tangible ways the church can connect with the community. Identify vocational training opportunities the church can initiate in a given context in partnership with the community leaders. ICO-2
3. Explain the basic steps toward individual or community disaster relief or compassionate ministries, if possible, in cooperation with other organizations or other ministries, use Scriptural examples and themes when possible. ICO-3
4. Tell several Biblical stories where the people of God made a positive or negative impact in the community. ICO-4
5. Tell the story of historical examples of the interaction of meeting human needs and sharing the gospel and explain how to balance them. ICO-5
6. Describe the mutual impact of Christianity and the following: Islam, Buddhism, Tribal / Pagan Religions, and Hinduism. ICO-6

### Leadership

**Definition**:

Leaders see the destination and help the community arrive. Leadership is crucial in the local church. The church looks to the pastor for spiritual guidance and administration on the path to Christlike discipleship. The pastor may be a key person in the community. There are many forms of leadership, but Jesus is the most important model for a pastor to follow. Leadership heading toward discipleship involves every aspect of ministry. One’s personality and cultural setting determine the way that a leader influences, but many universal skills can also be learned and developed with practice.

**Characteristics**:

***Be***:

Mentor

Integrity

Courageous

Team builder

***Know***:

Leadership types

Personal strengths and weaknesses

***Do***:

Careful planning

Mentoring others

Strategic planning

Clear communication

Correction and guidance

**Outcomes**:

1. Identify how Christ was a leader and demonstrate ways to apply this leadership in students’ lives. LEA-1
2. Demonstrate the role of the team in leadership development and how to develop trust between the team members using personal integrity. Explain how to show each person in a team how important they are to the team. LEA-2
3. Demonstrate to a mentor that the students’ interpersonal relationships reflect the life and teachings of Jesus Christ, including forgiveness, honesty, loving the neighbor, and respect for other. LEA-3
4. Explain how the biblical description of the body of Christ relates to teams; how a Wesleyan perspective of spiritual gifts and the fruit of the Spirit impact the function of a team, the role of VMOST (Vision, Mission, Objectives, Strategies and Tactics) for a team, impact of social media, and historical examples of teams. LEA-4
5. Demonstrate the ability to conceive and articulate purpose, mission, and vision, and to develop strategic plans in a local church. LEA-5
6. Demonstrate that the students are mentoring someone now. LEA-6
7. Explain the benefits of mentoring from a biblical and theological perspective, the goals and purpose, the selection process for mentoring (prayer, issues such as gender and age); and the difference between formal and informal mentoring. Explain the role of evaluating and accountability in the mentoring relationship and the difference between a friend and a mentor. LEA-7
8. Demonstrate how to identify tasks as opportunities for team development. Develop and articulate a strategy for team creation, team endurance, and team termination. LEA-8
9. Identify and explain the essence of effective communication, variety of ways our communication can be misunderstood, and how this impairs good communication, currently and historically, and the impact of emotion on communication. LEA-9
10. Explain how it is important for Christian leaders to correct and reprove in love as taught in the Bible when someone does wrong even when it goes against their local culture. LEA-10

### Ministry

**Definition**:

Ministry is a stewardship of the gifts and direction God gives a believer. At the heart of ministry is service to others for this life and the next. Ministry is the expression of the life of Christ in the context in which a believer is living. The moment people follow Christ they enter into ministry. It is the responsibility of every believer to entrust and equip one another for ministry. Leaders of the flock are especially called to entrust and equip others to use their gifts, to help them hear the voice of God, and to understand and use the gifting that the Holy Spirit has given to them. Entrusting in the setting of a local church means to build up the body of Christ by giving encouragement for service, telling truth to counter lies, strengthening weaknesses, and clarifying direction. As a result, believers come to know and do God's purpose and direction in their lives. Equipping in the setting of a local church means developing the character, skills, and knowledge each saint needs to walk in the way God calls.

**Characteristics**:

***Be***:

Servant

Teachable

Personal integrity

Sensitive to needs

A model to others

***Know***:

Identify spiritual gifts

Strategies and methods

Know the community and its needs

***Do***:

Share a clear testimony

Plan events for outreach

Trust others to serve

Connect people to opportunities for service

**Outcomes**:

1. Demonstrate Christlike servanthood through a ministry activity. MIN-1
2. Explain the essence of Christian ministry and how the Biblical theology of stewardship, spiritual gifts, and the Body of Christ applies to ministry activities. MIN-2
3. Formulate a theological rationale for leading a missional church. MIN-3
4. Compare and contrast ministry practices from a Wesleyan theological perspective with those of one other Christian theology. MIN-4
5. List several and then implement one approach to Christian education developed in the last thirty years which is consistent with good theology, psychology and sociology. MIN-5
6. Demonstrate how to equip at least one person to implement the gifting God has given them in both the local congregation and his or her daily life context. MIN-6
7. Compare and contrast the cultural background and the understanding of the universe presented in the Old Testament with the local culture, in the context of ministry and evangelism. Compare and contrast different ministry practices used by local congregations in different cultural contexts. MIN-7
8. Tell historical stories of how ministry has changed in the history of the church or locally in a contextual way to the community and church and make local application. MIN-8
9. Identify and model how to use spiritual gifts and natural abilities in a ministry context. MIN-9

### Personal Spiritual Development (Holiness)

**Definition**:

God calls all people to holiness. Those who respond in obedience will experience transformation in their thinking and living into the image of Jesus. The call of the gospel is to crucify the old person, taking up our cross, and following Jesus. The Bible, Manual and many authors talk about this life of faith in many ways (see Nazarene Manual Article X). Sanctification is a crisis of full submission by faith to the cleansing and indwelling of the Holy Spirit. This cleansing is clearly witnessed by the Spirit in the Believer. Sanctification is a life-long process of God’s revelation of our weaknesses needs and applying that growing knowledge daily in loving obedience. Spiritual growth takes the formation of a wide range of spiritual disciplines. Pastors must understand the biblical doctrine of holiness, live it in their own lives, and teach others how to grow into Christlikeness.

**Characteristics**:

***Be***:

Loving

Christlike

Entirely sanctified

Bearing Fruit of the Spirit

***Know***:

Biblical doctrine

What the church has taught throughout the ages

***Do***:

Live out holiness

Teach others what it means to be holy

Lead others to the experience of entire sanctification

**Outcomes**:

1. Identify spiritual development practices that speak most to the students in their own spiritual growth. Explain that what the Holy Spirit has shown them will need to change in their own lives to make them more like Christ (PS 139). HOL-1
2. Explain the kenosis passage (Philippians 2:5-11) as it relates to our “imitation of Christ”. HOL-2
3. List and explain the top ten character traits a pastor should have as it relates to pastoral ministry. HOL-3
4. Prepare a testimony about their personal experience of entire sanctification and deliver it in a non- academic environment. Students who are uncertain of their current experience should clearly identify where they understand themselves to be in that journey, and what steps they are taking to embrace the experience of heart holiness. HOL-4
5. Develop a system that focuses on the development of the spiritual character of the leaders of the church. Utilize existing ministry forms or adopt new ones (such as Sunday school administration and oversight, teacher education, curriculum planning and assessment, small group facilitation and training, and family nurture and formation, etc.) by which individuals, families, and congregations may be formed into Christlikeness. HOL-5
6. Develop yearly lessons for Sunday School or small group and a yearly preaching plan about the character traits a pastor and/or a church must have (love, forgiveness, humility, courage, etc.). Teach the developed lessons to at least one age-group. HOL-6
7. Identify key people and events in relation to Jesus’ ministry in the Gospels and explain how these model the types of responses Christians today should or should not have in becoming like Christ. HOL-7
8. Explain the differences between a Wesleyan practice of spiritual development and Calvinistic, Roman Catholic, and Lutheran practices. HOL-8
9. List ten persons from church history who displayed Christlikeness and show how these character qualities can be used to form a model for contemporary Christians to follow. HOL-9

### Prayer

**Definition**:

Prayer is uniquely designed by the triune God based on His desire for humans to be able to communicate with Him. It is created in every human’s nature in order for everyone to know Him and to know the world through Him. Because of the fall of humanity, people who do not have a personal relationship with God tend to pray to the wrong god or deny the existence of prayer. A true and heartfelt prayer happens when a genuine relationship between God and humanity is established. It brings out repentance, forgiveness, freedom and life. It is not idle, ritual or ceremonial, though it can be used in ritual and ceremonies. Prayer brings out the action that the Lord has communicated with the individual in full obedience. It should not be limited as only a punctual activity but more of a lifestyle. It is worship, spiritual breathing, continuous life sustaining, walking with the Lord. It involves both opening hearts to the Lord and listening to Him as well. It is both a channel for transformation and a process to transform lives.

**Characteristics**:

***Be***:

With a loving heart (Lk.6:28)

Unconditionally (Mt.5:44)

With a forgiving heart (Mk.11:25)

With a righteous heart (Mt.23:14, Mk.12:40)

With faith (Mt.21:22, Mk.11:24)

With a humble heart

Faithful in prayer (Rm 12:12)

***Know***:

Spirit prays for us (Rm.8:26)

Scripture teachings on prayer

Types of prayers

For whom to pray

***Do***:

Lifelong (Lk.5:16, 6:12)

Early in the morning (Mk.1:35)

Unceasing (1 Thes.5:17)

Pray for everyone (1Tim.2:1)

Not giving up (Lk.18:1)

Always (Lk.18:1; Rm1:10)

Do not keep on babbling (Mt.6:7)

Not on the street(Mt.6:6)

Pray with obedience (Mt.26:39, 42, 44)

Watchful (Lk.22:46; Col.4:3)

At all times (Rm1:10)

With all kinds of prayers (Eph.6:18)

Pray for Saints (Eph. 6:18)

Pray for everything (Phi.4:6)

**Outcomes**:

1. Model the prayers of Christ and His relationship to the Father through a strong passion for a life of prayer shown by devoting time to prayer and keeping a prayer journal, including a list of lost people for whom God has made them responsible. PRA-1
2. Explain different types of prayers, including the difference between a Biblical prayer and prayers from other religions, such as Buddhism, Taoism, Confucianism, and folk religions, etc. Explain speaking in tongues from a Nazarene perspective. Explain various life situation prayers and be able to list various kinds of historical prayers. PRA-2
3. Explain why we need to pray and the difference between occasional prayer and unceasing prayer. Explain how to teach their congregation to pray, using OT and NT examples to produce passion in prayer. PRA-3

### Preach

**Definition**:

The highest priority for pastors is proclaiming the message of the Bible in relevant and clear ways. Without preaching, believers cannot be built up and non-believers will not hear the gospel. Preaching can take many forms, be given in many locations and situations, and use various styles, but at the heart of it must be proclaiming the good news of Jesus Christ. Preaching involves the synthesis of many areas of study. Those in pastoral ministries must be knowledgeable of the Bible, theology, history, methods of communication, and students of their local context.

**Characteristics**:

***Be***:

Clear communicator

Live the message that is proclaimed

Student of the Bible

***Know***:

Biblical theology

Systematic theology

History of the church

Methods of interpretation

Communication styles

Student of context

***Do***:

Relevant application

Story telling

**Outcomes**:

1. Identify the methods Jesus used to preach the gospel and use some of these to preach a sermon. PRE-1
2. Interpret the Bible within its historical and cultural contexts, recognize different literary genres in the Bible and how to interpret them in appropriate ways, identify the message and key theological concepts for the original audience, and apply the message through a sermon to contemporary audiences in contextually relevant ways. PRE-2
3. Tell the story of the Bible including important dates, people, and events, in order to show the human problem and God’s answer in Jesus Christ. PRE-3
4. Compare and contrast the teaching of the book of Genesis regarding the nature of God, humanity, sin, and creation, with local beliefs about creation and sin. PRE-4
5. Describe the key themes and methods of Jesus’ teaching, how this affected people, how they responded to his ministry, and how this can be applied to preaching today. PRE-5
6. Describe how the early church grew, the key themes of early Christian preaching, the methods used to spread the gospel, and how these are relevant today. PRE-6
7. Explain a Wesleyan-Arminian understanding of the Trinity, humanity as created in the image of God and fallen into sin, salvation in the person and work of Jesus Christ, the sanctifying work of the Holy Spirit, the inspiration and authority of the Bible, and the mission and ministry of the church. PRE-7
8. Explain various perspectives of holiness and its application to the Christian life from a variety of theological perspectives, e.g. Reformed, Roman Catholic, Eastern Orthodox. PRE-8
9. Identify several terms used to express experiential holiness, know their historical or Biblical context, and express their individual strengths and weaknesses in reference to the cultural context in which the students will most often find themselves. PRE-9
10. Tell the story of the expansion of Christianity during different points in history, noting key ideas, persons, dates, and locations. Explain how holiness has been a key theme of the church throughout the ages. Connect the growth of the church and development of theology to the student’s current context of ministry. PRE-10
11. Identify how holiness was experienced in the Bible and how this applies in the cultural context in which the student will most often find themselves. PRE-11
12. Describe how the student’s preaching has impacted or changed that student’s own life. PRE-12
13. Explain how God communicated his word to humanity as recorded in the Bible and the place of preaching in this. PRE-13
14. Demonstrate 5 different ways to organize and deliver a sermon for a culturally appropriate length of time and explain how to call people to respond in obedience or change in response to the truth of the sermon. PRE-14
15. Explain how to use culturally appropriate stories to illustrate the key points of a sermon. PRE-15
16. Develop a one year preaching plan in line with the Christian calendar and seasons. PRE-16
17. Demonstrate how to communicate orally and visually while adapting to the worldview, culture, sociological dynamics and trends of your audience. PRE-17

### Ritual

**Definition**:

Rituals are the ceremonies used by the Body of Christ to show how people connect to God and the Body of Christ during the significant events and decisions in a person's life. Key rituals in the church accompany rites of passage, including birth, death, marriage, baby dedication and or baptism. Rituals also confirm decisions: salvation, baptism, membership, graduation, call to ministry, ordination, election or appointment to an office or responsibility. Rituals are important teaching opportunities and help people grow in grace and retell the gospel story. Key to this is the regular practice of the Lord’s Supper. The use of the Bible during rituals anchors them in the history of God’s people.

**Characteristics**:

***Be***:

Worship

***Know***:

Biblical basis for rituals

Rituals in Nazarene Manual

Various rituals and when to use them

***Do***:

Creativity

Counseling

Public relations

Reading publicly

Worship leading

Event organization

Working knowledge about Cultural and governmental laws (marriage, funeral)

**Outcomes**:

1. Use various rituals to point to the person and work of Christ and explain how these impact the student and the church. RIT-1
2. Explain and demonstrate several techniques for administrating various rituals (weddings, funerals, baptisms, and communion must be included) including theological, cultural issues and legal implications. Demonstrate public reading or memorized scripture quotation during a ritual. RIT-2
3. Analyze various historical forms of Christian worship and devotion and consider how to apply relevant forms within today's cultural context. RIT-3
4. Use various rituals to point to the person and work of Christ and explain how this impacts students and the church. RIT-4

### Sabbath

**Definition**:

Sabbath has been part of creation since the beginning. Worship is a crucial part of Sabbath. Sabbath allows people to take their hands off doing and to rest in God’s presence. Taking one day a week to rest one’s mind and body allows for spiritual and physical renewal. Sabbath provides an image for the sanctified life where one has ceased the struggle again sin. Pastors can get busy not only with ministry, but family and outside work if they are bi-vocational. Sabbath preserves one from burnout and builds strength for the demands of ministry.

**Characteristics**:

***Be***:

Worship

***Know***:

Biblical basis for Sabbath

***Do***:

Take one day a week for rest

**Outcomes**:

1. Model how Jesus took time to be with the Father by taking a weekly defined time of rest and communion with God. SAB-1
2. Explain the biblical and theological foundations and benefits of Sabbath. Explain the difference between a legalistic understanding of Sabbath and the grace that is available to us in a Sabbath time. SAB-2

### Small Groups

**Definition**:

Small groups allow more intimate and personal opportunities for spiritual growth. Jesus developed a small group of disciples and called them apostles for the special purpose of leadership and multiplication. The earliest church met in small groups. Small groups can take many forms, meet in many different locations, and cover many topics. Every church will have small groups (Sunday School, home groups, youth groups, and so forth). Pastors who can develop small groups will strengthen the fellowship and evangelism of their churches.

**Characteristics**:

***Be***:

Personable

Disciple maker

***Know***:

Types of small groups

Wesley and small groups

Biblical basis for small groups

***Do***:

Prepare Bible studies

Organize and prepare groups

**Outcomes**:

1. Identify how Jesus trained disciples, the personal qualities he wanted in these disciples, and how he wanted the disciples to make more disciples, and demonstrate personal growth in these areas. SMG-1
2. Demonstrate leading a small group and developing leaders for five different types of small groups, using a balance of activities in a culturally appropriate length of time and frequency of meeting. SMG-2
3. Explain potential conflicts that threaten a healthy small group and church and how to deal with these potential conflicts in a family or small group (such as: becoming too self-focused, gossip, exclusiveness, lack of clearly defined start and end dates, loss of purpose, power struggles between groups, thinking that just talking makes the group important, disconnected from the mission of the congregation). SMG-3
4. Explain the teaching theory, concepts and methods at work within each of the small groups. SMG-4
5. Demonstrate how to develop lessons for a small group that enable them to apply God’s word and grow spiritually. SMG-5