EURASIA REGION

SOURCEBOOK

FOR

MINISTERIAL

DEVELOPMENT

Revised
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The Purpose of the *Eurasia Region Sourcebook for Ministerial Development*

The *Eurasia Region Sourcebook for Ministerial Development (*hereafter *Eurasia Sourcebook)* is designed to set out for all relevant district boards and all educational providers on the Eurasia Region our common understanding of the call and character of the ordained ministry in the Church of the Nazarene, as well as the minimum standards for educational preparation for ordination and ongoing education across the fields, districts or language groups (*Manual* 527.1). The *Eurasia Sourcebook* provides guidelines for all educational providers in revising existing approved Courses of Study leading to ordination in the Church of the Nazarene in Europe and devising new Courses of Study which are in harmony with the *Manual* and the *International Sourcebook on Developmental Standards for Ordination (*hereafter *International Sourcebook).* It also sets out the procedure for submission of courses for approval to the Regional Course of Study Advisory Committee (RCOSAC) and the criteria by which the RCOSAC will validate the courses of study submitted to it for approval.

The Church of the Nazarene recognises the diversity of worldviews and contexts within the Eurasia Region – and it is the desire of the church to see ministerial education developed in a way which is contextually appropriate for each individual setting. The variety of cultural contexts in the Eurasia Region makes one curriculum unsuited for all the areas within it. Thus, it is inappropriate to provide one model that would be transplanted to the various fields, districts or language groups. Nevertheless, the Church of the Nazarene also recognises the essential universal expectations for the educational and other development of ministers throughout the denomination regardless of where one lives and ministers. Each field, district or language group within the Eurasia Region is therefore responsible for the development of specific curricular requirements which meet the educational foundations for ministry in a way that reflects the resources, including the church's institutional education providers, and the wider cultural expectations for ministers in that area (*Manual* 527.2), provided always that the standards do not fall below the minima set out in the *Eurasia Sourcebook.* It is the responsibility of each field, district or language group on the region to ensure that the Course of Study they develop will provide programmes that are culturally relevant in content and delivery, and achieve the desired outcomes as set out in the *Eurasia Sourcebook*.

The Eurasia Sourcebook for Ministerial Development and the Manual

The *Manual* of the Church of the Nazarene establishes the requirement for each region to prepare a Sourcebook for Ministerial Development that will guide the process of the preparation and Lifelong Learning of Nazarene ministers. The *Eurasia Sourcebook* becomes an extension of the *Manual* valid for the Eurasia Region. The *International Sourcebook* is authorised by the *Manual* as the guide and statement of standards for the *Eurasia Sourcebook* (*Manual* 527.5). Therefore, the *Eurasia Sourcebook* is numbered sequentially as a continuation of the *Manual* starting with paragraph 539. The paragraph numbers, excluding extensions used for the designation of each section, correspond to the sections in the *International Sourcebook*. The paragraph number extensions used in the *Eurasia Sourcebook* may differ from those used in other regional sourcebooks because the number of explanatory paragraphs may vary from region to region.

The Standard for Ministerial Preparation

The *Eurasia Sourcebook* 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.

The Use of the *International Sourcebook*

The *Eurasia Sourcebook* is built upon the template of the *International Sourcebook* approved by the International Course of Study Advisory Committee, the General Board and the Board of General Superintendents. The *Eurasia Sourcebook* deals with the elements found in this document, namely the call, the educational preparation, the candidacy for ordination, and the lifelong learning of the minister. The resources within this book set the minimum expectation in each of these areas.

A fundamental principle established by the *International Sourcebook* is that in each regional field, district or language group the standards established by the region shall not be less than the minima listed. The *International Sourcebook* also recognises that in some world areas, not least on this region, the educational and societal expectations would require standards that considerably exceed the guidelines within the *International Sourcebook*. It is incumbent upon each educational provider and field, district or language group on the region to assure that these additional expectations are satisfied for the appropriate cultures or countries.

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

¶539:   THE CALL
¶540:   EDUCATIONAL PREPARATION

The Contextualisation of the Elements of the *Eurasia Sourcebook*

Each of the elements of the *Eurasia Sourcebook* may require different levels of contextualisation. The educational preparation, the role and responsibilities of the District Board of Ministerial Studies or the Board of Ministry*, and the provision and type of lifelong learning elements will probably require more cultural adaptation than the other elements. Areas in the Eurasia Region which are not serviced directly by the church's recognised educational providers are encouraged to adapt and develop the approved courses of study which exist in these institutions. The *Eurasia Sourcebook* contains details of Courses of Study on the Eurasia Region approved by the RCOSAC as meeting or exceeding the criteria. These may serve, therefore, as models of best practice on the Eurasia Region. Lifelong learning should be adapted not only culturally, but also individually. That is to say, the life and ministerial situations of each person should shape the design of the plan for Lifelong Learning. Geographic, historical, financial and cultural issues all impinge upon the nature of Lifelong Learning.

* *(See Appendix One for duties and responsibilities.)*

Validation

All Regional Sourcebooks and Courses of Study are validated through a process involving approval by the appropriate regional authority, International Course of Study Advisory Committee (ICOSAC), Office of the Ministry, the General Board, and the Board of General Superintendents. Details of the validation process as applied in the Eurasia Region are spelled out in Chapter 6.

539 **THE CALL TO THE MINISTRY**

"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 may be with Him and that He might send them out to preach and to have authority to drive out demons." Mark 3:13-15 (NIV)

539.1 The Church in Ministry

In the Church of the Nazarene, it is expected that all Christians will be involved in ministry. We believe that all Christians are called to take up the cross, the means of salvation and transformation, and follow the way of Jesus Christ. We believe that God has given spiritual gifts to all believers, confirmed by the inner witness of the Spirit in the community of faith, that enable them to be actively involved in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the Church.

The Church of the Nazarene believes that the gifts of ministry are given in the whole community of faith. It follows that ministry is not the responsibility of one omni-competent person but of the whole body of Christ through which God enables the Church to fulfil His mission in the world. All people in the community of faith are on a life-long journey which involves their transformation by the grace of God. The community of faith is the context in which they receive the nurture and grace of God. As persons who, through grace, are already new creatures in Christ, they are also being renewed and transformed by grace day-by-day, in their being, knowledge and actions, as they walk by faith.

539.2 The Special Call to Ministry

The Church, however, recognises that God calls and sends out messengers of the gospel. The Church, illuminated by the Holy Spirit recognise God's call on individuals to pastor, to take the gospel to another culture, to evangelise, to teach the truth of God, to care for people and to fulfil a myriad of different purposes and ministries which serve the Church and the world (*Manual* 400).

539.3 Three Types Ministries

The Church of the Nazarene recognises three types of ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment (*Manual* 532). An ordained deacon is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (*Manual* 531). A third category is that of the lay minister (*Manual* 408). People with this designation are called to minister but do not at the present time feel a special call to become an ordained minister.

539.4 The Church and the Minister's Call

We recognise the universal truth that the call to ministry comes from God rather than the church. Nevertheless, in its essence, at all levels and all of its expressions, the church has the role of stimulating the call. 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 proper steps should be taken for its recognition and endorsement, and all suitable help should be given to open the way for the candidate to enter the ministry (*Manual* 500).

Historically, the Church of the Nazarene has recognised 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 educational opportunities to equip those Christ has called. The one called is thus to be engaged in a lifetime learning endeavour. The local church, under the leadership of the minister and the church board, the district superintendent and the appropriate district boards, is encouraged to provide varied opportunities for service and to lead the congregation in mentoring the called person. The minister or a designated person may fulfil the role of personal mentor.

539.5   The Conception of Ministry

In the Church of the Nazarene, we understand the biblical picture of the Christian minister called of God to be multi-coloured. Like the colours of a portrait, diverse and apparently contrasting in isolation but blended on the canvas, New Testament ministry is composite in character, involving every aspect of the person's individual and communal life.

The primary aspects may be described in terms of 'being', 'knowing', and 'doing', which together encompass the whole person. Each of these aspects has a variety of expression. All three should be present in every minister, although some may be more evident, and some may be less evident, in each. Some may be present in more advanced form; others may be present in less developed form.

For the minister 'to be', the desired outcomes are expressed in:
1. loving God with all the heart, soul, mind, and strength and the neighbour as oneself, as expressed in Christian Holiness.
2. spirituality with an abiding sense of God's call.
3. existence as a person in relationship to others.
4. unquestioned integrity and honour.
5. passion for justice and compassion
6. self-discipline and self-control.
7. humility, gentleness and sensitivity to others.
8. passion for the lost and courage to proclaim and live the gospel.
9. prophetic wisdom and discernment.
10. vision and commitment.

For the minister 'to know', the desired outcomes are to have:
1. a thorough knowledge of the holy Scriptures and methods of interpretation.
2. a clear understanding of Christian theology and especially the place of Christian holiness within it.
3. a solid grasp of the history of the Christian church and its mission through the centuries.

4.   a knowledge of the Wesleyan theological heritage and traditions.
5.   a working 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.   a understanding of the dynamics of Christ-like 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 and of 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", the 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 honour 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.   evangelise 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.   organise the local congregation as needed and appropriate.
16.   assess the effectiveness of programmes and plans.
17.   acquire skills in information technology and other media essential for ministry and mission.
18.   pursue lifelong learning.

540 **EDUCATIONAL PREPARATION**

The Church of the Nazarene believes that 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.

540.1   Desired goals of Educational Preparation

Education for service will assist the ministry in the process of being, knowing and doing. Preparation for ordination enables an ordinand to begin ministry. Lifelong learning is required of every ordinand and licensed minister (see also 543-543.4). The following educational elements contain the desired outcomes of ministerial preparation.

540.2   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 the skills for ministry. Character refers to the personal qualities of the minister while Context deals with the historical and contemporary cultural setting of the ministry. Although the development of these four elements is not limited to the educational preparation, they must be embodied in each curriculum submitted for courses of study leading to ordination.

Although curriculum is often thought of only as academic programmes 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 minimum set of courses that provide educational foundations for ministry (*Manual* 527.3).

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

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 counselling, 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 partnership 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 relationships 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* 527.3)

540.3   Study Schemes for the desired outcomes

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

Regions should designate approximately ¼ of the units within the course of study as the first stage.

Candidates who have completed the first stage of the scheme of study should have been introduced to all components necessary for the scheme of study, and thus be eligible for the granting of the relevant district license (manual 530.1).

Successive stages of study build upon this coherent basis with the progressive development of content, competency, character and context.

540.4   Minimal Educational Requirements

The minimal educational requirements for the recommendation of a candidate for ordination are the equivalent of three years of full time ministerial study as defined in that specific local culture's academic context. (**Note: The RCOSAC institutions normally follow the ECTS pattern as determined through the Bologna Process: "In most cases workload ranges from 1500 to 1800 hours for an academic year" [ECTS User's Guide-2015]. The RCOSAC would expect a student on a full-time course of study to devote a minimum of about 1200 hours per year, or a minimum of 3600**

hours for the entire course of study, to reading, writing, revising, attending lectures or seminar presentations or other work directly related to the course of study. On a part-time course of study, the minimum total of 3600 student learning hours are distributed throughout the entire course of study. Explanations for any proposed deviations from these norms need to be given.)

Ministers who have completed the course of study need to have achieved the expectations set out below. The following grid arranges units according to the dominant classification in that unit. The minimal percentage of time allocated to each group of units is indicated, with the recognition that various world areas or regions may adjust these percentages upwards, utilising the undesignated percentage balance. All courses of study need to work out to one hundred percent. *(See Table 1.)*

These expectations and abilities may be developed through a variety of courses or structures. These structures must include a link with the local church. "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" *(Manual* 424.3*).*

Table 1: Course of Study

30%	Content
	Biblical
	Theological
	Historical
	Ministerial
25%	**Competency**
	Communication Skills
	Pastoral Skills
	Management Skills
	Leadership Skills
	Analytical Skills
10%	**Character**
	Ethical, Spiritual, Personal Growth
	Incarnational Leadership
	Commitment to God and Church
	Passion for the Lost
	Covenantal Life Style
10%	**Context**
	Information, System, Environments of Learning
	Pluralism: Religious, Historical, and Cultural
	Community Interface
	Social, Ethical, Legal, Judicial
	Church and Ministry
25%	**Undesignated**
	To be assigned as appropriate to the student and the setting

Minimal education Requirements:

These expectations and ability may be developed through a variety of courses or structures. These structures must include a partnership with eh local church as expression in Manual 527.3, 'Competency… Graduation from the course of study requires the partnering of the educational provider and a local church to direct student in ministerial practices and competency development.'

541   DISTRICT MINISTERIAL STUDIES BOARD OR DISTRICT BOARD OF MINISTRY

Districts may assign responsibilities for the administration of the course of study for the candidate to either a District Ministerial Studies Board or a District Board of Ministry (*Manual* 229-231.4). This Board is responsible to encourage pastors and lay persons on the district to qualify as teachers and/or mentors.

This Board is also responsible to evaluate the education of ministers who transfer to the district.

The District Ministerial Studies Board shall be responsible, in co-operation with approved providers, for the promotion of Lifelong Learning for ordained ministers and other staff ministers on the district.

541.1   District Ministerial Studies Board as Main Provider

In those districts/language areas where the primary educational provider is the District Ministerial Studies Board it shall establish classes or seminars in order to assist licensed ministers or other candidates in the pursuit of the desired outcomes of educational preparation. These outcomes are to be shown within the syllabi. The Board shall co-operate with the District Superintendent in assigning mentors who will encourage, aid and guide the candidates who are pursuing the courses of study.

All curriculum needs to be approved by the Regional Course of Study Advisory Committee. The District Ministerial Studies Board shall be responsible for evaluating candidates. The Board shall report the educational progress of the candidates to the District Ministerial Credentials Board, the District Superintendent, the District Advisory Board and the District Assembly. The District Ministerial Studies Board shall assess prior learning completed through other educational providers which have not been recognised by the Regional Course of Study Advisory Committee and decide the appropriate equivalencies.

The District Ministerial Studies Board shall, with the approval and the co-operation of the local minister, assist students to establish a training relationship with a local church.

541.2   Educational Institution as Main Provider

The District Ministerial Studies Board shall co-operate with the District Superintendent in assigning mentors to encourage, aid and guide the candidates who are enrolled in a Nazarene college/ university or extension programme. The District Ministerial Studies Board shall report the educational progress of the candidates to the District Ministerial Credentials Board, the District Superintendent, the District Advisory Board and the District Assembly.

The District Ministerial Studies Board shall, with the approval and the co-operation of the local minister, assist students to establish a training relationship with a local church.

541.3 Assessing transferring students

Ordination by the church is accepted on every region, however, student engaged in a validated course of study covered by one Regional sourcebook might transfer to a different region with a different course book prior to being ordained. The receiving District Boards of Ministerial Studies, Ministerial Credentials, or Boards of Ministry 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 544.2).

541.4 Certificate of Completion

The District Ministerial Studies Board shall recommend a candidate, to the Regional Course of Study Advisory Committee, for graduation who has successfully completed the educational preparation as described in Chapter Two of this document. The Regional Course of Study Advisory Committee shall issue a certificate of completion to the candidate at District Assembly. Such a certificate shall only be issued to a candidate recommended by the District Ministerial Studies Board.

Special NOTE: The Regional Course of Study Advisory Committee has produced a 'Basics' Handbook for District Boards of Ministerial Studies, Ministerial Credentials, or Boards of Ministry. It is intended to be a helpful guide for these boards in their work with ministerial candidates. Please refer to the 'Basics' Handbook for further information and details.

542 CANDIDACY FOR ORDINATION OR CERTIFICATION

542.1   Local Minister

The official process leading to ordination, whether as elder or deacon, begins with the local minister's license. The local church board, upon request of the candidate and the recommendation of the pastor, grants this license. The board should thoughtfully and prayerfully evaluate 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* 529).

542.2   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. 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 the recommendation of the District Superintendent. A local license cannot be renewed after two years without written approval of the District Superintendent, if the candidate has not completed at least two subjects per year in a validated course of study (*Manual* 529.3-529.4)

542.3   Qualities of the Local Minister

The candidate who has secured a local minister's license must be involved in the ministry work of the local church under the direction of the pastor or a designated person. The local minister should be above reproach in all areas of conduct and demonstrate the gifts, graces, and usefulness that evidence the call. The local minister should be engaged in the ministerial course of studies under the direction of the District Ministerial Studies Board. A local minister is subject to the privileges and restrictions of *Manual* 529.

542.4   Lay Minister

When a person is called to minister but does not feel called to the ordained work of the ministry, the local church board, upon recommendation of the minister, shall initially examine the lay minister as to personal experience of salvation, effective involvement in church ministries, and knowledge of the work of the church, and satisfy itself as to the lay minister's qualifications for such ministry. The local church board may issue a Certificate of Lay Ministry signed by the minister and the secretary of the church board, signifying that the holder of such is a lay minister of the Church of the Nazarene. This license does not lead toward ordination (*Manual* 503.3-503.8)

542.5   Renewal of Certificate of Lay Ministry

The Certificate of Lay Ministry may be renewed annually by action of the local church board provided the candidate has completed the required educational subjects. If a lay minister is called to serve under a district assignment, he or she is

reviewed and may be issued a certificate by the District Advisory Board upon recommendation of the district superintendent (*Manual* 503.4).

542.6 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 the first year of the course of study for ministers. The following four actions must be taken:

- The candidate must have the local church board's recommendation, signed by his or her minister, to the District Assembly, and filed with the appropriate district officer in advance of the District Assembly.
- The candidate must obtain the application for a District Minister's license and return the completed application at such time as prescribed.
- The candidate must provide the District Ministerial Studies Board with an up-to-date record of his or her studies.
- The candidate must appear before the District Ministerial Credentials Board when and where the board designates. No license can be given by the District Assembly without the favourable report and formal recommendation of this board.

542.7   Renewal of District License

The district minister's license is issued for one year. The candidate, even if serving as a minister, must not assume that the District Assembly will renew the license automatically. The licensed minister desiring the annual renewal of his or her license must re-apply (*Manual* 530.3). In addition, the candidate must have passed a minimum of two subjects in the prescribed ministerial course of study or have presented a satisfactory written explanation for failure to do so to the District Ministerial Credentials Board or Board of Ministry (*Manual* 530.3*)*. The District Ministerial Studies Board shall inform the District

Ministerial Credentials Board of the academic progress of the candidate (*Manual* 231.3).

542.8   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 that the District Ministerial Credentials Board is not obligated to recommend ordination upon completion of the educational programme 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 of the Assembly.

The district licensed ministerial candidate for ordination is expected to be thoroughly familiar with all the *Manual* stipulations concerning ordination (*Manual* 531-533.3). The candidate for ordination must meet the requirements of the educational programme, exhibit the appropriate gifts and graces, and be recognised and confirmed by the church.

The District Ministerial Credentials Board has the responsibility to assess the suitability of the candidate for the 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 that clearly meet suitable standards and demonstrate required qualities will be recommended for ordination.

The ordinands must participate in a public ordination service. The elders, deacons and the presiding general superintendent or designee will lay hands on the candidates and will ordain them. The candidates will thereby be invested with the authority of the ministerial office, charged with its obligations, and publicly presented with a certificate of ordination.

542.9   Recognition of Elder's Orders

Ordained ministers from other denominations desiring to have their ordination recognised by the Church of the Nazarene must meet the requirements of *Manual* 533, as well as pass an examination on the Nazarene *Manual*, the history of the Church of the Nazarene and the doctrine of holiness.

543   LIFELONG LEARNING

543.1   Philosophy of Lifelong Learning

Lifelong learning should occur prior to, during and following formal education. Within the institutional programmes, the educational approach should stimulate the desire for ongoing education and provide the tools for personal development. Formal education is just another step in a life of educational pursuit. It is imperative for Nazarene ministers to value and to implement growth in skill and in knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but it is also foundational to ongoing personal growth, thus preventing stagnation in the spiritual, mental and skill development of the individual.

543.2   Purpose of Lifelong Learning

Lifelong learning enhances:
* the development of the minister;
* the development of a young minister in the congregation;
* edification of the church; and
* the relevant approach of the church to society.

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

543.3   Responsibility for Lifelong Learning

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

Minister's Responsibility

* Self-Evaluation: Conduct a self-evaluation to determine abilities and needs.
* Establishing Goals: Set realistic developmental goals for lifelong learning in light of the self-evaluation. These goals should address content, competency, character and context issues.
* Planning with leaders: Plan for personal development with church leadership.

The Church's Responsibility

* Local congregations: Local congregations should assist ministers with Lifelong Learning opportunities by providing funds for books, journals, conferences and classes, and by making release time available.
* Educational providers: Educational providers should also offer needed Lifelong Learning opportunities for existing church leadership.

543.4   Establishing a Regional or District Lifelong Learning Programme

Fields, districts or language groups should establish Lifelong Learning programmes for the enrichment of their ministers. This can be done by including learning opportunities in existing district, field or regional activities, by co-operating with an education provider or by arranging special learning events.

"Once a minister has fulfilled the expectations of the educational foundations for ministry, he or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her" (*Manual* 527.6).

The minimum expectation for Lifelong Learning is the equivalent of twenty hours of Lifelong Learning per year.

Provided that the minister gives appropriate evidence of critical reflection, these requirements may be fulfilled in a variety of ways:

- traditional classroom-based education approved by the region, field, district or language group.
- supervised independent study including mentoring sessions as well as approved literature review or research which is equivalent to 20 hours of private study. The appropriate district board must approve individual Lifelong Learning programmes in order to earn credit.
- attendance at lectures, seminars, discussion groups, reading, writing (of reports, reviews, critical reflections), or other forms of learning in any combination of activities directly related to the task of Lifelong Learning.
- a combination of the above.
- other activities deemed relevant by the RCOSAC which fall outside of the above categories.

Each district Board of Ministerial Credentials or Board of Ministry is responsible for keeping full and accurate records.

The centralised self-reporting system will ensure all ordained elders have a record of lifelong learning. If they do not comply, they will be called before their district board of ministry to explore the reasons they are not lifelong learners.

544 **V**ALIDATION **P**ROCEDURES

The path to validation of courses of study leading to ordination in the Church of the Nazarene on the Eurasia Region is designed to ensure that the cultural diversity on the Eurasia Region is fully recognised while guarding the essential integrity of the educational preparation for ordination by ensuring that appropriate standards of education are maintained in all programmes on the region.

544.1   Validation of the *Eurasia Sourcebook*

The *Eurasia Sourcebook* is developed by the Eurasia Region on the template of the *International Sourcebook.* It is submitted to the International Course of Study Advisory Committee (ICOSAC) for approval as required by *Manual* 527.5. The ICOSAC examines the Sourcebook and confirms that it upholds the minimum standards, purpose and philosophy as outlined in the *International Sourcebook*. The *Eurasia Sourcebook* is then recommended for approval to the Office of the Ministry for presentation to the General Board and Board of General Superintendents. It functions from that point as the official *Eurasia Sourcebook*.

The *Eurasia Sourcebook* must be re-evaluated by the Regional Course of Study Advisory Committee every four years following General Assembly. Any proposed revisions shall be submitted to ICOSAC. Revisions should reflect action of the General Assembly as well as respective cultural and societal changes.

544.2   Validation of Courses of Study on the Eurasia Region

Educational institutions or other educational providers within the Eurasia Region who wish to seek validation of their courses of study for ordination must submit their curricula to the Regional Course of Study Advisory Committee for approval. [Guidelines for developing new courses of study and presenting new and existing courses of study to the RCOSAC for validation are contained in **Appendix Three**.] Once a course of study has been approved, licensed ministers who satisfactorily complete an approved course of study shall be graduated from the course of study (*Manual* 527.1) by the District Assembly, which has granted their license.

The Regional Course of Study Advisory Committee will examine each course of study to confirm that

·   the course demonstrates coherence and progression.
·   the course meets the minimum requirement of three years full-time study or the equivalent in part-time study.
·   the elements of content, competency, character and context are addressed within the curriculum at least to the minimum level set out in the *Eurasia Sourcebook.*
·   appropriate cultural adaptations are incorporated within the curriculum.
·   the course syllabi show how the means of assessment measure the desired outcomes.

Upon approval by the RCOSAC, the Regional Educational Coordinator will present the course of study to the ICOSAC for approval (see **Appendix Four**, Form #2). Office of the Clergy Development, the General Board and the Board of General

Superintendents shall ratify the curriculum for validation. Approved courses of study on the Eurasia Region are contained in **Appendix Five** of the *Eurasia Sourcebook.*

544.3   Period of Validation

Initial validation of an approved course of study remains in effect for a period of ten years subject to mid-term reevaluation and reaffirmation by the Regional Course of Study Advisory Committee.

Courses of study should be re-evaluated periodically by each institution in consultation with the Regional Education Coordinator.

544.4   Reaffirmation of Courses of Study

Ministerial education providers who have received endorsement by their respective Regional Course of Study Advisory Committee and International Course of Study Advisory Committee shall apply for mid-term reaffirmation of their curriculum by their Regional Course of Study Advisory Committee approximately 5 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 to be provided to Regional Course of Study Advisory Committee.

The submission must include the approved ICOSAC summary form as well as the RCOSAC report form. Samples of both of these documents (Form #1 and #3) are found in **Appendix Four**.

The Regional Course of Study Advisory Committee shall then evaluate the program. If the regional authority approves the curriculum, then a report will be made to the International Course of Study Advisory Committee.

544.5   Revision of Approved Courses of Study

Educational providers on the Eurasia Region should normally re-evaluate their approved courses of study every five years in consultation with the Regional Education Coordinator, representatives of their constituency and other validators, if any. When a General Assembly action requires a change in ministerial curriculum, adjustments should be made to the course of study following the General Assembly and the revisions submitted to the RCOSAC for approval and submission to ICOSAC.

Definition of Terms

Lifelong Learning

Lifelong Learning is an approved programme of study which follows completion of the course of study for ordination. The minimum amount of lifelong learning per year is twenty hours.

Curriculum

Curriculum is a programme or plan for learning with all of its components and experiences, both formal and informal.

Deacon

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

Directed Study

Individual guidance to a student provided by a tutor recognised by an institutional education provider.

District Licensed Minister

A licensed minister is one whose ministerial calling and gifts have been formally recognised by the district assembly through the granting of a ministerial license, authorising 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* 530).

District Ministerial Credentials Board (DMCB) or Board of Ministry

This board consists of the district superintendent and elders elected by the district assembly. 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 to recognise the lay minister with district assignment beyond the local church as defined in *Manual* 503.3-503.8. This board is responsible to ascertain the following:

· personal experience of salvation and sanctification.
· knowledge of the Bible and theology.
· acceptance of the doctrines and general and special rules of the Church of the Nazarene.
· polity of the Church of the Nazarene.
· gifts and graces.
· intellectual, moral and spiritual qualifications.
· general suitability (*Manual* 226-228.10)

District Ministerial Studies Board (DMSB)

This board consists of the district superintendent and elders elected by the district assembly. It is to serve the district by providing and supervising an educational programme 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 programmes. The board shall keep performance records of all course work done and report to the DMCB (*Manual* 229-231.4).

District Board of Ministry (DBM)

Districts may decide to combine the District Ministerial Studies Board and District Ministerial Credentials Board into one District Board of Ministry.

Elder

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

Lay Minister

A lay minister is a person recognised by the local church who feels a call to serve the church but is not called to the ordained ministry and is undertaking a course of study.

Local 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, thus providing for the demonstration,
employment, and development of ministerial gifts and usefulness. Where a church is supplied by a person who does not have a district license, that person may be issued a local minister's license or the renewal of license by the District Advisory Board upon recommendation of the district superintendent (*Manual* 529).

Manual

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

LIFELONG LEARNING FOR ORDAINED MINISTERS
IN THE
CHURCH OF THE NAZARENE
EURASIA REGION

Guidelines for District Boards of Ministry
and
Information for Ministers

TO BE USED AND ADAPTED

Lifelong Learning for ordained ministers in the Church of the Nazarene is a shared responsibility between the minister, the appropriate district board and the Region. The Regional Course of Study Advisory Committee is issuing the following guidelines to help make Lifelong Learning a positive contribution to the strengthening of our ministry.

There are three sections to this. Section A is primarily designed for district Boards of Ministry to use and adapt as they see fit. Section B is an attempt at a user-friendly Question and Answer format addressed to individual ministers. It could also be used and adapted as a district board sees fit. Section C outlines a range of options that would potentially qualify for Lifelong Learning credit. This document is deliberately flexible without diminishing the significance of the choices for LL made by ministers and districts.

This document is offered in hope that it will be of value to you.

A.   Evaluating and Granting Lifelong Learning Credit

District Boards of Ministry (or the equivalent) and the District Superintendent are responsible for
- monitoring the fulfilment of LL expectations amongst assigned ordained ministers on the district,
- keeping a record of the LL completed by each assigned ordained minister on the district,
- reporting to the district assembly on the fulfilment of these requirements,
- monitoring, evaluation and recognition of LL

1. Lifelong Learning

While the manual stipulations are as set out below, the Eurasia Regional Advisory Committee strongly urges our ordained elders and deacons to commit to a deeper engagement in lifelong learning. We recognise the many pressures of ministerial work and practice but nevertheless believe that effective ministry demands continual refreshing and renewal.

1. The *Manual* 527.6 of the Church of the Nazarene stipulates a minimum of **20 hours** per year to fulfil the *Manual* requirement. This is normally understood as time spent in a formal classroom, seminar or lecture setting *in contact with* a teacher.
2. Learning hours may also include attendance at lectures, seminars, discussion groups, reading, writing (of reports, reviews, critical reflections), or other forms of learning in any combination of activities directly related to the task of Lifelong Learning.

3. Keeping track of Lifelong Learning for Ministers.

    a. Ministers should report annually to the district on the completion of Lifelong Learning.

    b. As part of the permanent record of each minister on the district, the District Secretary must keep a record of the lifelong learning during each assembly year. Unless otherwise directed.

B. Minister's Questions and Answers on Lifelong Learning

My district superintendent has been talking to us at our most recent ministers' gathering about Lifelong Learning. I know that some of my parishioners – teachers, nurses, police, shop managers – go on courses quite regularly. But what about ordained ministers? Could I ask some questions?

What is Lifelong Learning?
Lifelong Learning (LL) is continuing the practice of study after completion of the course of study for ordination.

I've just completed the Course of Study for ordination in the Church of the Nazarene. Why should I continue with a programme of lifelong learning?

At least two reasons. First, the denomination which confirmed your call from God by ordaining you to minister as elder or deacon in the Church of Christ expects you to do so. Second, it is a means of gaining knowledge, enhancing skills, developing character and understanding your context better in order to enable you to be a faithful servant of Christ to his people and in God's world. [See *Manual* 527.6]

Who is expected to be involved in Lifelong Learning?
If you are an assigned ordained minister in the Church of the Nazarene you are expected to be involved in lifelong learning.

What do you mean by 'accountability'?
All of us benefit from being accountable to someone else as a mentor or partner. Traditional forms of LL such as courses or seminars have a built in form of accountability. You may need to find a way to make yourself accountable to a colleague or mentor for non-traditional forms of LL.

And 'reflection'?
The value of LL can only be realised if you are able to reflect upon what you have learned, to react critically to it, and to make appropriate application to your own situation. Traditional forms of LL such as courses or seminars usually have some part of critical reflection. You may need to find a way to make yourself accountable to a colleague or mentor for non-traditional forms of LL.

What kind of lifelong learning do you encourage?
There are four elements of learning, which were also within your course of study for ordination. They are **Content, Competency, Character** and **Context.** We encourage you to ensure that in your LL patterns you seek to balance the 'being', 'knowing' and 'doing'.

Does every element of LL have to have all of these represented?
You should try to make sure that you have a sensible balance of these elements in the study you undertake. You would not want to devote the entirety of your LL working on an aspect of competency, for example, without some attention being given to character/spiritual development and reflection upon the context in which you are called to minister. And, of course, the abiding strength of your ministry will be enhanced by systematic attention to God's word and Christian theology.

How much is expected of me each year?
Lifelong Learning in the Church of the Nazarene is at minimum 20 hours per year for all ministers. Of course, that is nonsensical, any minister ordained will recognise the need to learn more rigorously as they encounter challenging situations in their practice.

I'm starting to get enthused. How do I gain access to Lifelong Learning opportunities?

You can obtain Lifelong Learning in a variety of ways. Some hints are given in the list attached to the 'Options for Lifelong Learning' set out below.

What would you recommend as Lifelong Learning?
We would support opportunities for LL at the post-secondary education at a level beyond basic lay training. Events designated by your district as LL opportunities, formal educational qualifications in theology or a cognate discipline (such as work towards a masters degree), or individual course units offered through one of the church's educational institutions are great opportunities.

Who determines if this is lifelong learning?
If you imagine discussing this with a peer from another organisation and it standing in good stead as genuine learning it may be valuable. You could also discuss this with professionals in other disciplines, other ministers, your Church Board, your District Board of ministry, your District Superintendent and your Education provider. All of us are willing to have a great conversation about quality education.

What criteria can I use to determine eligibility?
You can ask yourself if you can 'Yes' to the following questions:
- does the proposed opportunity provide a way of enhancing one or more of the 'four Components?
- does the proposed opportunity provide for critical reflection?
- is the proposed opportunity at a level beyond basic lay training?
- is the proposed opportunity taking me outside my usual missional duties?

If the answers to these questions are 'Yes', then it sounds like a good opportunity.

What events are excluded from LL?
You can probably already guess. But opportunities for Lifelong Learning which are not at the appropriate level or do not provide you with a means of critical reflection or do not enhance one or more of the four Components may not be the best choice, however valuable they might be in another context.

Who keeps track of my Lifelong Learning?
You are responsible as part of your calling to take ownership of lifelong learning. It will be part of your reports throughout your ministerial life, and others around you will encourage you to record this learning in a range of ways. Your district has a vested interest in your development and will find ways of supporting you.

If you do not report your LL for two consecutive years you will invited to a meeting with the District Board of Ministry and will be asked to explain why you do not value learning.

Will there be a permanent record of the Lifelong Learning credits I have completed?
Yes, a permanent record will be held by the District Secretary for the time you spend on any district and by the Global Church. Global Clergy Development is the ultimate repository of all records for ordained ministers in the Church of the Nazarene.

Who has access to these records?
Your District Superintendent, the District Board of Ministry and the Global Clergy Development will have access to these records.

C.   Options for Lifelong Learning

Introduction

You have responded to the call of God on your life to be a minister by preparing through education. The Church of the Nazarene has confirmed that call and has ordained you as an elder or deacon in the Church of God.

The denomination believes that your education should continue after the completion of the Course of Study for ordination. It expects you to continue in life-long learning by seeking opportunities to enhance your skills through Lifelong Learning.

The church is committed to providing appropriate opportunities and support for you to fulfil your commitment. Opportunities provided and approved by the church and its institutions will automatically be considered as Lifelong Learning.

The church also believes that Lifelong Learning may be completed through a range of non-traditional means. The means by which you fulfil the church's expectations are best determined by you in consultation with your Church Board and district leadership and the educational providers around you.

In order to give some guidance to you in determining the most effective way for you to complete these expectation, the following categories of opportunities and examples are given.

NAZARENE OPTIONS

1.   **Independent research and study.**
You may wish to conduct some independent research or study on a particular issue, book or topic. The key ingredient here will be critical reflection. Here are some examples:
   a.   Reading and reviewing one or more books.
      Example: You have found a book to which you might wish to give some careful attention. Although reading it would not be enough, reading and writing a critical review of the book to bring together your thoughts would. You should keep a rough count of the time spent in this activity.
   b.   Addressing a topic with a colleague.
      Example: You have been troubled by a particular passage of scripture. So, you contact one of your former tutors and ask him or her for some advise on a way to address the problem. After s/he has given advice, you arrange to come in for a chat on the topic or enter into a dialogue on the telephone or by e-mail. You should keep a rough count of the time spent in this activity.

2.   **Institution-based.**
You may wish to take advantage of the range of new course units available at your Nazarene education provider. Here are some examples:
   a.   Studying for a further award.
      Example: You may have graduated from EuNC with a Diploma. Now you wish to upgrade this to the BA Degree. Or you wish to work toward the MA or Postgraduate Diploma in Theology at NTC. These would meet LL requirements. The institution could advise you on the number of student learning hours for each course unit you take.
   b.   Auditing course units at a Nazarene education provider.
      Example: It is some time since you graduated from NTC or EuNC. But the colleges now offer intensive course units. You really aren't interested in earning further undergraduate credits. It would be possible, however, to audit one of these course units without completing the coursework. One of these audited course units would meet the requirements for LL.

3.   **Institution-based special events.**
You may wish to take advantage of the opportunities designed by the colleges and districts specifically for serving ministers. Here are some examples:
   a.   Summers schools and leadership conferences.
      Example: Field based theology conferences are held regularly. Professional Development Seminars. NTC schedules a four-day Summer School on an annual basis in May. Both of these events are a combination of workshops, lectures and spiritual retreat. They could meet LL.
   b.   District events.
      Example: One of the German districts recently asked all of its ministers to read the book by A R G Deasley, *Divorce and Re-Marriage in the Church.* Then they would come together for a day-long seminar based upon this book. This could meet the requirements for LL in one year.

4.	**Seminars and Lectures.**
You may wish to attend some of the special lecture series that take place in the colleges on a regular basis. Here are some examples:
a.	Lecture series
Example: NTC offers three different opportunities each year including the One Day Theology Conference on the first Saturday in June, The Didsbury Lectures during four evenings in October and the Drysdale Lecture on a topic in World Mission in the Spring Semester. Attendance at all these lectures could count as one of two LL units per annum provided there is appropriate evidence of critical reflection.
b.	Theology Conferences
Example: The Region has a theology conference every four years. Participation in one of these conferences could meet the LL requirements.
The colleges or districts offer ad hoc day-conferences on specific themes. Participation in one of these conferences could count as LL.

NON-NAZARENE OPTIONS
1.	**Further Study**
You may wish to further your education in a field not directly related to your pastoral ministry. Here are some examples:
a.	Earning another qualification in a cognate field.
Example: You are a bi-vocational minister and believe that training in your workplace would be a useful way to enhance your ministry.
b.	Earning another qualification in a non-cognate field.
Example: You would need to satisfy yourself that this enhances your ministry.

2.	**Other Ad Hoc Events**
A variety of day conferences, seminars and opportunities for LL are available. Some are exceptionally valuable; others are less so. Many of them cost significant sums of money some are free. All should be investigated carefully before a decision is made to participate.
	.

Guidelines for Development and Submission of Courses of Study to RCOSAC

The following guidelines are intended to assist educational providers in designing new or revising existing courses of study for presentation to the Regional Course of Study Advisory Committee. Approvals of Courses of Study on the Eurasia Region are based on the evidence provided by the proposer.

A.   Setting the Context

The document submitted to the RCOSAC should put the proposed course of study in a context which will demonstrate engagement with denominational needs and wider implications for the long-term ministry of the denomination. It should include

1.   A brief description of the wider cultural setting. This refers to the national or transnational context in which the course of study will be offered.
     • What are the general standards in higher education in universities, colleges and other post-secondary education providers? (Give attention to the standard expectations for the quantification of the student learning for full-time students.)
     • What are the expectations for education of comparable professionals such as teachers?
     • Should ministers be expected to be better educated than other comparable professionals within this cultural context?
     • What are the expected outcomes to be learned in the appropriate cultural context?

2.   A brief analysis of the church setting including the Church of the Nazarene.
     • What are the standards of education for ministers in other churches in the same country or other contexts?
     • What is the context in which the denomination is functioning (rapidly growing church; well-educated persons offering themselves for ministry; long-standing and deep, or recent and shallow knowledge of and engagement with, Christian holiness teaching)?
     • What are the available resources in the denomination for meeting the needs of educating ministers?
     • What are the available resources outside the denomination that might be used to support education for Nazarene ministry? How well do they cohere with our evangelical Wesleyan Arminian theology?

3.   A description of the relationship with other educational providers and bodies on the Eurasia Region within the Church of the Nazarene.
     • Would support from other educational providers on the Eurasia Region be of assistance in offering and sustaining this course of study? If so, how might this be facilitated?
     • What evidence of support and cooperation from other providers can you offer?

   3.1   If the proposer is a District Ministerial Studies Board
           or a District Board of Ministry
           • What discussions have taken place with other educational providers in the Eurasia Region?
           • What model of existing courses of study has been chosen for the proposed course of study, if any?

   3.2   If the proposer is an institution
           • What relationships, if any, does the institution have with other providers in the Church of the Nazarene?
           • What constituency does the proposed course of study seek to serve?

- What discussions have taken place with District Boards of Ministry or District Ministerial Studies Board on the districts or fields for whom the course is intended?
- What relationship, if any, does the institution have with outside validators or accrediting bodies including universities and governmental agencies for higher education?
- What recognition (accreditation, validation) outside the ICOSAC will this course of study command in the educational context outside the denomination, if any?

B.   Developing a New Course of Study

1. Each proposal should include a statement on educational philosophy undergirding the proposed course of study. This statement should demonstrate how the educational philosophy of the denomination is articulated and embedded in the proposed course of study.

2. Each proposal should include a statement on the consultation process involved in the development of the new course with
   - other educational providers in the Church of the Nazarene on the Eurasia Region and elsewhere. This statement should also include an acknowledgement of any models of existing courses of study which served as a framework for the proposed course of study.
   - the Regional Education Coordinator. The REC should have been consulted on any new course of study before it comes to the RCOSAC
   - the constituency it is designed to serve.

3. Each proposal should include a full description of the design of the course of study which demonstrates
   - coherence throughout the curriculum. How do the various parts of the course of study fit together?
   - progression through the curriculum. How is genuine progress maintained from elementary to advanced study?
   - any cultural adaptations. This is essential if the course of study is based upon an existing model of a course of study from elsewhere on the Region or outside the Region.

4. Each proposed course of study should be presented in outline form demonstrating
   - how the course of study as a whole addresses content, competency, character and context.
   that the course is three years of full-time study in length or its equivalent in terms of 'student hours' rather than 'contact hours'. This is particularly important in courses of study that are delivered in part-time mode of study. (**Note: The RCOSAC institutions normally follow the ECTS pattern as determined through the Bologna Process: "In most cases workload ranges from 1500 to 1800 hours for an academic year" [ECTS User's Guide-2015]. The RCOSAC would expect a student on a full-time course of study to devote a minimum of about 1200 hours per year, or a minimum of 3600 hours for the entire course of study, to reading, writing, revising, attending lectures or seminar presentations or other work directly related to the course of study. On a part-time course of study, the minimum total of 3600 student learning hours are distributed throughout the entire course of study. Explanations for any proposed deviations from these norms need to be given.**)

5. Each proposal needs to give an outline statement on resources for the course including
   - teaching personnel. Proposals should include the qualifications of those who will be the teachers or mentors and by whom and on what basis they have been selected.
   - developers of syllabi. Proposals should indicate who is responsible for the development of syllabi on the course of study and for ensuring that all syllabi contribute to a coherent course of study.
   - information technology and communication resources. Proposals should indicate how students will have access to information resources, especially for non-residential courses of study.
   - plans for other resources. Proposals for non-residential courses should indicate what provisions have been made for group work and mentoring of candidates.

6. Each proposal must have adequate policies for assessment and quality assurance including
   - methods of assessment. What scheme of assessment is used to determine the successful completion of the intended learning outcomes for the course of study? policies for quality assurance. What policies are

in place to ensure that all candidates are treated fairly and equitably? Are these policies open to public scrutiny?

- procedures for quality assurance. What procedures are in place to ensure that the policies of the institution or other educational provider are followed? Who is ultimately responsible for quality assurance? What provision is made for ongoing review of the course of study?

7. Each proposal must include a plan for the sustainability of the course of study beyond its launch including
   - delivery cycles
   - plans for staff
   - budget

8. Each proposal should include a brief description (no more than 25 words – see **Appendix Four**, Form #1) of each unit, module or course in the course of study.

9. Each proposal must include a summary table (see **Appendix Four**, Form #1) of the percentage distribution of the 4 C's (content, competency, character, context,) across the programme. Included in this table must be the minimal standards of the International Course of Study (see Table on page 13).

C.   Re-affirmation and Revalidation of an Existing Validated Course of Study

Educational providers on the Eurasia Region already have courses of study which have been approved by the International Course of Study Advisory Committee. All providers who wish to continue to have validated courses of study are required to have their courses of study reaffirmed every five years and revalidated every ten years by the Eurasia Course of Study Advisory Committee. Re-affirmation of a course of study will require brief descriptions and rationale for any revisions to the approved course of study. The revalidation of a course of study will require the submission of full revised documentation.

1. Documentation for revalidation should be the result of a review of the approved course of study by the educational provider. The documentation should include
   - a statement on the process for review undertaken by the provider
   - a summary of the revisions to the approved course of study

2. Documentation should include a statement on the consultation processes with the constituency the course of study is designed to serve.

3. Documentation should include a full description of the design of the course of study which demonstrates
   - coherence throughout the curriculum.
   - progression through the curriculum.
   - any cultural adaptations which are built into the course.
   - integration of practice within the course of study

4. Documentation should demonstrate
   - how the course of study as a whole addresses content, competency, character and context.
     that the course is three years of full-time study in length or its equivalent in terms of 'student hours' rather than 'contact hours'. This is particularly important in courses of study that are delivered in part-time mode of study. (**Note: The RCOSAC institutions normally follow the ECTS pattern as determined through the Bologna Process: "In most cases workload ranges from 1500 to 1800 hours for an academic year" [ECTS User's Guide-2015]. The RCOSAC would expect a student on a full-time course of study to devote a minimum of about 1200 hours per year, or a minimum of 3600 hours for the entire course of study, to reading, writing, revising, attending lectures or seminar presentations or other work directly related to the course of study. On a part-time course of study, the minimum total of 3600 student learning hours are distributed throughout the entire course of study. Explanations for any proposed deviations from these norms need to be given.**)

5. Documentation should outline the resources available for the course including
    • teaching personnel.
    • information technology and communication resources.

6. Documentation should set out
    • methods and schemes of assessment.
    • policies and procedures for quality assurance.
    • policies and practices for the use of electronic resources in delivery of course units and tracking student progress.

7. Documentation should include a brief description (no more than 25 words) of each unit, module or course in the course of study.

8. Each proposal must include a summary table of the percentage distribution of the 4 C's (content, competency, character, context,) across the programme. Included in this table must be the minimal standards of the International Course of Study (see Table on page 13).

D.   Revising Approved Eurasia Sourcebook Courses of Study

Details of all proposed major revisions (intended learning outcomes for courses of study, delivery changes, assessment changes) to validated courses of study should be developed in consultation with the Regional Education Coordinator and submitted to the Regional Course of Study Advisory Committee at its next scheduled meeting.

Form #1

<table>
<tr><th colspan="7">Program Summary</th></tr>
<tr><td>Region:</td><td colspan="2">Program Title:</td><td colspan="4">Provider:</td></tr>
<tr>
<th>Program Component</th>
<th>Description & Outcomes Summary</th>
<th>Content*</th>
<th>Competency*</th>
<th>Character*</th>
<th>Context*</th>
</tr>
<tr>
<td>BS 113
New Testament Survey</td>
<td>An examination of the historical, literary, political, social, and religious setting of the N.T. An introduction to the major types of literature in the N.T. as well as major themes. Application of historical context to Biblical interpretation.</td>
<td>6</td><td>1</td><td>2</td><td>1</td>
</tr>
<tr>
<td>SOSC 233
Pastoral Care & Counseling</td>
<td>A study of the theory and practice of pastoral care and counseling in the local church. Components include:</td>
<td>2</td><td>5</td><td>2</td><td>1</td>
</tr>
<tr>
<td>Accountability Group</td>
<td>Required participation in small accountability group. Improve personal spiritual formation skills, group interaction, journal writing</td>
<td>1</td><td>2</td><td>5</td><td>2</td>
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<tr>
<td>Program Weighting Summary:</td>
<td></td>
<td>Content</td><td>Competency</td><td>Character</td><td>Context</td>
</tr>
<tr><td></td><td align="right">Total:</td><td>9</td><td>8</td><td>9</td><td>4</td></tr>
<tr><td></td><td align="right">Prescribed Minimum:</td><td>30</td><td>25</td><td>10</td><td>10</td></tr>
<tr><td></td><td align="right">% of Program Total:</td><td>30</td><td>27</td><td>30</td><td>13</td></tr>
</table>

* Each component has a total of 10 value points. Allocate a maximum of 10 points to the 4 C's to represent the weight given to each C.

Form #2

RCOSAC REPORT TO ICOSAC

Validation Date: _____ to _____   Region: _____

Educational Provider _____   Program Name: _____

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*
     Does each subject, module, or component included in the program have measurable and/or observable
     outcomes stated for each of the 4 C's? (See *Manual* 242.3. It is assumed that each specific course unit should
     normally contain some element of all 4 C's: Content, Competency, Character, and Context.)

        »   **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 Manual *and regional* Sourcebook *requirements necessary*
     for ordination?

        »   **Yes _____   No _____**

3.   **Provider/Church Partnership**

   • *The Partnership Plan*
     Is there written documentation that shows how the districts and churches are involved as partners with the
     educational provider in the educational preparation of ministers in this submission?

        »   **Yes _____   No _____**

   • *Partnership Implementation*
     Is there written documentation describing how the district/church and the provider will communicate with
     one another and with the student during partnership arrangements?

        »   **Yes _____   No _____**

4.   **Spiritual Formation**

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

» **Yes _____   No _____**

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

    » **Yes _____   No _____**

5.   Program Depth, Availability and Articulation

- *Program Depth*
  Does this program require a minimum of 3 years as a full-time student for completion?

    » **Yes _____   No _____**

If No, please explain.

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

    » **Yes _____   No _____**

If No, please explain.

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

    » **Yes _____   No _____**

If No, please explain.

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

We recommend this program for endorsement by ICOSAC.

    » **Yes _____   No _____**

Members of COSAC: (Type name and occupation)

_____   _____

_____   _____

_____   _____

_____   _____

Respectfully submitted,

_____   _____
COSAC Member   COSAC Member

_____   _____
Regional Director   Regional Education Coordinator

Date: _____

Form #3

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)

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 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 fulfils all Manual and regional sourcebook requirements necessary for ordination?

   » **Yes _____ No _____**

3. Provider/Church Partnership

- *The Partnership Plan*

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

   » **Yes _____ No _____**

- *Partnership Implementation*

   Is there written documentation describing how the district/church and the provider will communicate with one another and with the student during partnership arrangements?

   » **Yes _____ No _____**

4. **Spiritual Formation**
    Is there provision for character formation outside the classroom experience?

    » **Yes _____   No _____**

5. Program Depth and Availability

* *Program Depth*

    Does this program require a minimum of 3 years as a full time student for completion?

    » **Yes _____   No _____**

If No, please explain. _____
_____

* *Program Availability*

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

    » **Yes _____   No _____**

If No, please explain. _____
_____

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

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

We recommend this program for endorsement by ICOSAC.

    » **Yes _____   No _____**

Members of COSAC: (Type name and occupation)

_____   _____
_____   _____
_____   _____
_____   _____

Respectfully submitted,

_____   _____
COSAC Member   COSAC Member

_____   _____
Regional Director   Regional Education Coordinator

Date: _____