Regional Sourcebook
for Ministerial Development

Church of the Nazarene
USA/CANADA REGIONAL COURSE OF STUDY ADVISORY COMMITTEE
2025

INTRODUCTION

Welcome to the *Sourcebook for Ministerial Development* for the USA/Canada Region Church of the Nazarene. If you are an **education provider**, this is the guide for you to create and operate an educational program for ministry that meets the International and USA/Canada Region's requirements of the Church of the Nazarene. If you are a **District Board of Ministry member**, this guide will assist you in overseeing the education of women and men pursuing a call to ordained ministry.

If you are a **local pastor or candidate for ordination**, a separate resource, the *Guide to Ministerial Preparation and Ordination*, has been provided to guide you in the process of preparing for ordination in the Church of the Nazarene. Both the *Guide* and the *Regional Sourcebook for Ministerial Development* can be accessed at usacanadaregion.org/clergy-development.

To guide each of the global mission regions of the Church of the Nazarene in the preparation and resourcing of Nazarene ministers, *Manual* 521.5 establishes that "All courses, academic requirements, and official administrative regulations shall be in a regional sourcebook developed by the region/language group in cooperation with Global Education and Clergy Development." Since this *Sourcebook for Ministerial Development* functions as an extension of the *Manual*, it begins with paragraph 561 in the *Sourcebook*, thus continuing the 500 series of Manual paragraphs on clergy development. The small gap in the numbering sequence between the 2023 *Manual* and the *Sourcebook* allows for possible expansion of this portion of the *Manual* (by action of the General Assembly) without necessitating a complete renumbering of *Sourcebook* paragraphs.

Notably, in recent years an overwhelming majority of districts on the USA/Canada Region have transitioned to a single District Board of Ministry. In view of this fact, references in this sourcebook to the District Board of Ministry encompass the applicable roles and responsibilities of the District Ministerial Studies Board and District Ministerial Credentials Board specified in the *Manual*.

In cooperation with Global Clergy Development, this USA/Canada Region *Sourcebook for Ministerial Development* was developed by the USA/Canada Regional Course of Study Advisory Committee and subsequently submitted for review to the International Course of Study Advisory

Committee as required by *Manual* 521.5 (see *Manual* 342, 346.6-346.7 for a description of the composition and duties of these advisory committees). The USA/Canada *Sourcebook* was subsequently endorsed by the International Course of Study Advisory Committee and approved by the General Board and Board of General Superintendents in February 2025. Following each General Assembly, revisions will be made to the USA/Canada *Sourcebook for Ministerial Development* reflecting actions of the General Assembly and submitted to Global Education and Clergy Development for review prior to release of the revision. Updates beyond those necessitated by actions of the General Asembly, including appropriate adaptations to cultural and societal changes, will be submitted to the International Course of Study Advisory Committee for review.

In this Sourcebook, references to paragraphs in the *Manual* will appear as follows: *Manual* xxx.x (where "x" is the paragraph number). Cross-references to paragraphs in the Sourcebook itself will generally appear alone (simply, xxx.x without *Sourcebook* preceding the paragraph number).

Questions about this *Sourcebook* or any of its directives should be directed to USA/Canada regional office (usacanadaregion@nazarene.org; 913.577.2830;17001 Prairie Star Parkway, Lenexa, Kansas 66219).

PART I:
Calling and Formation

CHAPTER ONE

■ 561 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).

● 561.1 The Calling and Gifting of All Believers for Ministry

All Christians are called to live each day as followers of Jesus, "to deny themselves and take up their cross" (Luke 9:23) as witnesses to and participants in God's redeeming work in and for the world. We believe God has given spiritual gifts to all believers that enable them, as a community of believers, to reach the lost and to minister the grace of God to all people. For these reasons, "all Christians should consider themselves ministers of Christ and seek to know the will of God concerning their appropriate avenues of service" (*Manual* 503).

The Church recognizes and affirms that a believer may have a distinct sense of divine calling to a vocation other than one that directly serves a particular expression of the Church. The Church further affirms such callings as integral to God's reconciling work in the world. They are not secondary to any other call of God nor do they diminish the general calling and Spirit-endowed gifting for ministry that rests upon all believers.

● 561.2 The Call to Ministry as Vocation

Some individuals have a distinct sense of divine calling to ministry within the Church. This calling carries with it a sense of being compelled to engage in ministry as a vocation undertaken in direct relationship to and under the direct authority of the Church. Fulfilling this calling may involve continued employment outside an individual's ministry endeavor in order to provide for personal and family needs. As one expression of "the Church of God" (*Manual* 17) around

the world, the Church of the Nazarene endeavors to offer both support and opportunity to women and men who sense a call to vocational ministry.

The call to vocational ministry is evidenced, in part, by a desire and readiness on the part of the called both to prepare and to be available for service in a ministry role. In response, the Church anticipates the spiritual, educational, and personal preparation needed for effective ministry.

The Church of the Nazarene recognizes two categories of ministry arising from such calling (*Manual* 503-504.3): the ministry of laypersons and the ministry of the clergy. An individual may, as a result of a process of discernment and with proper preparation and authorization, engage in ministry as a lay minister. A layperson may fulfill a variety of ministry responsibilities within the bounds of the provisions of the *Manual* (*Manual* 503.1-6). For other women and men, their sense of calling and the process of discernment lead toward service to the church as a member of the clergy, involving them in the processes outlined in Chapter Four.

The called individual and the Church together are to engage in a process of discernment to determine the category of ministry for which a person prepares and is deployed. In no circumstance should one category of ministry be chosen over another simply to reduce the effort, preparation, or accountability required.

● 561.2.1 The Church and the Calling to Ministry

In the Church of the Nazarene, formal recognition of calling to ministry offers pathways of support, preparation and service suited to the calling to which the individual gives witness, as follows:

a. *The Lay Minister*. The lay minister feels called to serve in ministry but not to become an ordained minister. Lay ministers are lay members of the church and may serve as full- or part-time staff members, paid or volunteer. Certificates of Lay Ministry are issued by a local church and lay ministry is viewed as a separate educational track that does not lead to ordination. The preparation program to be a lay minister is defined and supervised by Nazarene Discipleship International through Continuing Lay Training rather than by Global Clergy Development. See *Manual* 503.1-9 for additional information on lay ministry.

b. *The Local Minister.* The local minister feels called to serve in ministry and may pursue the preparations required for ordination. Like lay ministers, local ministers are lay members of the church and may serve as full- or part-time staff members, paid or volunteer, while continuing their preparations for ordination. A local minister is one who has been granted a Local Minister's License by the local church and who is preparing for ministry under the direction of the local church board and the District Board of Ministry.

c. *The Licensed Minister.* Licensed ministers are persons who have been granted a District Minister's License by their respective district assemblies and, by virtue of the same, are members of the clergy. Licensed ministers serving in an assigned ministry as defined by the *Manual* may administer the sacraments of Baptism and of the Lord's Supper in their own congregations and may, unless otherwise prohibited, officiate at marriages. Licensed ministers continue preparations for ordination under the advice and direction of the District Board of Ministry. In cases where a licensed minister is not pursuing ordination or is disqualified by reason of failing to complete preparations within the established time limit, a district license may be issued and renewed annually by action of the District Advisory Board and District Board of Ministry (*Manual* 524.4-524.5).

d. *The Ordained Minister.* Ordained ministers are members of the clergy who have completed the preparations for ministry, including the required years of service, and have been subsequently elected to ordination by the district assembly and ordained as elder or deacon. The Church of the Nazarene recognizes two orders of ordination: elder and deacon. An elder is an ordained minister with a call to preach as an imperative feature of his or her calling to vocational ministry (*Manual* 526). A deacon is an ordained minister with a call to vocational ministry that does not necessarily include a call to preach (*Manual* 525).

● 561.2.2 Theology of Ordination

"While affirming the scriptural tenet of the universal priesthood and ministry of all believers, ordination reflects the biblical belief that God calls and gifts certain men and women for ministerial leadership in the church. Ordination is the authenticating, authorizing act of the Church, which recognizes and confirms God's call to ministerial leadership as stewards and proclaimers of the gospel and the Church of Jesus Christ. Consequently, ordination bears wit-

ness to the Church universal and the world at large that this candidate evidences an exemplary life of holiness, possesses gifts and graces for public ministry, and has a thirst for knowledge, especially for the Word of God, and has the capacity to communicate sound doctrine." (Acts 13:1-3; 20:28; Romans 1:1-2; 1 Timothy 4:11-16; 5:22; 2 Timothy 1:6-7) [*Manual* 502].

● 561.3 Discernment of Calling

"We also affirm Christ calls some men and women to a specific and public ministry even as He chose and ordained His 12 apostles. 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)

While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off. (Acts 13:2-3 NIV)

Bearing witness to a distinct sense of divine calling involves both the individual and the church in a process that includes discernment, preparation, resourcing, mentoring, and accountability. Local church pastors, district leaders, and Nazarene college/university professors are in ideal positions to identify and nurture individuals experiencing God's call to vocational ministry. Through prayer, counseling, and mentoring, these representatives of the Church guide individuals in discerning and embracing their calling.

The opportunity to observe fruitfulness in ministry within the local church, alongside growth in competency, contributes significantly to the discernment process for both the called person and the Church (*Manual 523–523.1*). The local church, under the leadership of the pastor and the church board, is called to provide varied opportunities for service and to encourage those exploring a call to ministry.

● 561.4 Essential Partnerships of Clergy Formation

The local church is an essential partner with the called individual in confirming calling and discerning the specific expression of that calling. The Church, as the authorizing and authenticating voice, affirms the call of God by recognizing gifts and graces for vocational ministry and providing practical opportunities to develop them.

Credentialing for ministry formalizes and gives direction to this process by offering guidance in preparation and opportunities for supervised ministry experience. Education providers, dis-

tricts, and regional leadership collaborate with local churches in this process, ensuring transparency and intentional effort to support those called to ministry.

This partnership involves local churches, under the leadership of pastors and church boards, creating environments where called individuals can serve and grow. By working together, the church community and educational institutions help confirm the calling and provide mentoring, resourcing, and accountability for those in ministry formation.

CHAPTER TWO

■ 562 LIFELONG LEARNING: A MINISTRY ESSENTIAL

● 562.1 Lifelong Learning and Calling

Lifelong learning describes the practice of ongoing, intentional participation in experiences that further the development of the minister. The authenticity of a divine call to ministry is evidenced in the individual's desire and effort to be "rooted and built up in Christ" (Colossians 2:7), to grow and develop as a person, and to acquire and strengthen skills essential to effective ministry. Participation in lifelong learning is not only an indicator of calling, but also nurtures and invigorates calling, strengthening the minister for the unfolding opportunities and challenges of ministry.

Participation in the formal ministerial education required by the Church of the Nazarene involves the called individual in a program of prescribed learning. This phase of learning focuses on the minister's spiritual formation, character development, and a wide range of initial competencies for ministry. However, a deep sense of calling compels the minister not only to complete this education as a requirement for licensing and ordination, but to continue to be an active learner over a lifetime of ministry.

● 562.2 Expectations for Participation in Lifelong Learning

The Church of the Nazarene recognizes that the ministerial education required for licensing and ordination is not sufficient, by itself, to meet the changes and challenges a minister will encounter over a lifetime. For this reason, the Church of the Nazarene expects all members of the clergy who have completed the Course of Study (*Manual* 521.6)

- · To participate in 20 or more hours of lifelong learning annually;
- · To keep a record (including date, topic, and description) of each qualifying lifelong learning activity and the number of hours of actual participation in the activity; and
- · To report participation in lifelong learning at least annually to the district.

● 562.3 Lifelong Learning: A Shared Responsibility

The continuing development of ministers in the Church of the Nazarene is a responsibility shared among the following:

1) *The Minister.* Each minister is responsible to take the initiative to participate in lifelong learning with careful attention to continuing growth across all four areas of development: Content, Competency, Character, and Context (see 563.2).

2) *The Local Church.* In the case of ministers serving in local church assignments, the success of the minister's lifelong learning program is likely to be greater with the support of the congregation and church board. Such expressions of support include encouraging and granting time for lifelong learning and assisting with any expense involved. A local church's consideration of the minister's record of participation in lifelong learning at the time of the pastoral review or when electing a new pastor is also an important responsibility of the local church.

3) *The Board of Ministry.* The *Manual* specifies the role of the district's Board of Ministry (*Manual* 205.18) in providing opportunities for lifelong learning and in tracking the engagement of its ministers, assigned and unassigned, in lifelong learning. The Board of Ministry is to assist ministers who need help to establish a consistent program of lifelong learning. (*Manual* 521.6-521.7, 530.18)

4) *Education Providers.* Nazarene schools (see 566.4) providing ministerial education are to develop an educational approach that stimulates in students the desire to live as learners and that equips them with tools for ongoing personal development. Additionally, these providers are encouraged to create and offer lifelong learning opportunities to pastors.

5) *Denominational Leaders.* Nazarene ministers who are institutional, district, regional, and General church leaders play a key role in fostering participation in lifelong learning by modeling their own faithful participation and by encouraging others to do the same.

● 562.4 Pathways for Lifelong Learning

Informal education often comprises a large portion of the minister's participation in lifelong learning following completion of a validated Course of Study. Informal education includes conferences, webinars, seminars, and more. A listing of various types of informal education is provided in Appendix F.

Continued participation in formal education, such as a ministry-related accredited academic course or degree program, or a professional certification, is also an option for lifelong learning. Both kinds of learning enhance and expand the minister's current skill set, personal growth, and understanding of developments within the wider church and surrounding society.

● 562.5 Qualifying Lifelong Learning Events and Activities

It is true that the normal routines and responsibilities of ministry serve as learning experiences. However, activities, events, and experiences that qualify as reportable lifelong learning hours are those that meet the following standard:

> Lifelong learning involves participating in opportunities that contribute significantly to develop and increase the abilities and understanding needed for effective ministry. Conferences, district training seminars, continuing education courses from educational institutions or professional groups, webcasts, reading a professional journal, and joining others in reading and discussing a book are examples of activities that qualify as lifelong learning. Such activities qualify whether accessed online or attended in person. On the other hand, the daily practice of ministry (such as pastoral care or sermon preparation), viewing an informative television program or listening to a presentation at a community gathering normally would not qualify as professional development. (See https://learning.nazarene.org/faqs)

Each minister is entrusted with the responsibility of applying this standard and any further guidance provided by the minister's region or district.

● 562.5.1 Lifelong Learning Opportunities

A lifelong learning event does not have to be religious in nature; however, each learning opportunity in which a minister participates should contribute meaningfully to his or her overall development plan. A well-conceived lifelong learning plan will incorporate a balance of the following four elements:

Content – the biblical, theological, and historical knowledge necessary for ministry.
Competency – the development of skills for ministry.
Character – the strengthening and enriching of the minister as a person.
Context – the deepening of the understanding of the ministry environment.

● 562.6 Reporting Participation in Lifelong Learning

In the Church of the Nazarene, participation in a qualifying lifelong learning activity is generally measured in 60-minute hours instead of credits or continuing education units. For example, attendance at a 3-hour seminar would be reported as 3 lifelong learning hours. However, there are some types of qualifying lifelong learning activities that require a different formula. Consult Appendix F of this sourcebook for details. Appropriate adjustment to these formu-

lae may be incorporated into the regional sourcebook upon consultation with Global Clergy Development.

All ministers are to report their qualifying lifelong learning hours annually to their respective districts. Where feasible, ministers may record their participation in lifelong learning using the Lifelong Learning Registry. The Registry is available in a variety of languages and provides a convenient way for ministers to track their participation in lifelong learning. It also provides a way for districts to gauge the involvement of their ministers in lifelong learning. Ministers can access the Church of the Nazarene Lifelong Learning Registry at http://learning.nazarene.org.

CHAPTER THREE

■ 563 EDUCATIONAL FOUNDATIONS FOR THE PRACTICE OF MINISTRY

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 focuses on the study of the Bible, theology, and doctrine along with developing competency in ministry practice. The spiritual development and character formation of the minister is also a primary aim of theological education. Education for ministry makes the rich resources of the Christian faith more fully accessible to the minister and strengthens the minister's participation with the community of believers in evangelism and discipleship, and in redemptively meeting societal needs.

The Church of the Nazarene recognizes the success of these efforts involves the healthy partnership of local churches, districts, and education providers (see 561.4). Laying the educational foundations requires the engagement of the local church as a primary laboratory for developing and shaping women and men called to vocational ministry. Education providers and districts collaborate with the local church in the development of the called individual's character, theological understanding, and missional readiness. Preserving, nurturing, and leveraging this partnership is essential to the work of clergy formation on every region.

● 563.1 The Formational Goals of Educational Preparation

Education is an essential component of the preparation of the minister and of lifelong effectiveness in ministry. The formational aims of this education may be expressed in three developmental objectives: to be, to know, and to do. These three objectives also inform the four curricular elements of ministerial preparation (see 563.2):

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. spiritual vitality with an abiding sense of God's call
3. healthy and discerning relationship with one's own family, with the community of faith, and with the surrounding community
4. unquestioned integrity and honor
5. compassion, patience and perseverance
6. self-discipline and self-control
7. humility, gentleness and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment

For the minister "to know", the desired outcomes are to have:

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

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

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

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

For the minister "to do", desired outcomes are to:

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

● 563.2 Curricular Elements of Educational Preparation

In the Church of the Nazarene, the educational preparation of ministers focuses on the four arenas of development described below (see *Manual* 521.3). These serve as primary elements in the design of each Course of Study curriculum. In actual fact, the full curriculum includes the character of the instructors, the relationship of the students and instructors, the environment, and the experiences of the student in life and in ministry.

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, 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 education 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.

● 563.2.1 Course of Study Ability Statements

The capacity to demonstrate development in the four arenas of development (Content, Competency, Character, and Context) is demonstrated by the Course of Study Ability Statements (see Appendix I for a full list of Ability Statements).

● 563.3 The Course of Study

The array of studies and practicums that incorporate these four curricular elements into a curriculum designed to assist the formation of the individual for a lifetime of effective ministry is called the Course of Study. In the Church of the Nazarene, each licensed minister must complete a Course of Study curriculum that has been validated by the General Board and Board of General Superintendents (see Chapter Six). Individuals who complete one-fourth of a validated Course of Study curriculum have satisfied the educational requirements for the

granting of a district minister's license (*Manual* 524.1). Successive stages of study build upon this foundation with a progressive development in all four areas: content, competency, character, and context.

Most validated Course of Study curricula belong to an accredited degree program. However, a Course of Study curricula may be validated as a non-degree program of study. A roster of all validated Course of Study curricula and their respective education providers is available at https://nazarene.org/course-study or upon request from Global Education and Clergy Development (gecd@nazarene.org).

● 563.3.1 The Educational Level of the Course of Study

The Course of Study is a significant educational experience that requires time and effort to complete. For this reason, within the United States and Canada the educational options for preparing for ministry assume students have a high school diploma or equivalent. Consequently, the District Board of Ministry must be prepared to help candidates acquire the skills essential to their successful completion of the Course of Study.

● 563.3.2 Timely Completion of the Course of Study

From the granting of the first district license, a period of 10 years is allowed for the completion of a validated Course of Study. Exceptions to the 10-year limit may be granted by the District Board of Ministry subject to the approval of the general superintendent in jurisdiction. Individuals failing to complete the Course of Study within this timeframe or within the limits of any approved exception may be granted renewal of a district license but shall not be eligible for ordination (*Manual* 524.4).

● 563.4 Minimum Educational Requirements for Licensing and Ordination

In the Church of the Nazarene, the minimum educational requirement for ordination is three years of full-time ministerial preparation or its part-time equivalent. This minimum requirement reflects the time and rigor necessary to develop the breadth of knowledge and skills required for effective, long-term ministry. Each Course of Study curriculum delivered in accordance with the quality assurance measures upon which it was validated meets this minimum education requirement. (See 566.4, 567.1-3) Upon completion of a validated Course of Study and the required years of licensure and assigned ministry, a licensed minister may be considered for ordination upon meeting all other requirements (*Manual* 524.4, 525.3, 526.3).

In the event a licensed minister does not meet other qualifications for ordination or otherwise desires to continue as a licensed minister, the minister must meet the basic educational requirements for annual renewal of the license (*Manual* 524-524.4). Once the minister successfully completes a validated Course of Study, the minister is obligated to participate in lifelong learning as specified in *Manual* 521.6.

The candidate can meet the educational requirements by completing a degree program that embodies a validated Course of Study or by completing a validated non-degree program offered either by the IBOE school or by a District Training Center. Additionally, the candidate may pursue the Course of Study under the direction of a District Training Center, provided the district is following a validated Course of Study program in partnership with a Nazarene institution of higher learning (see 566.4 for more information on educational providers and course of study curricula).

● 563.5 Borderless Education: Global Access to Validated Course of Study Curricula

The Church of the Nazarene recognizes that resourcing each people group and language in any one region often exceeds the capacity of the region to make the necessary educational preparation available to them. Borderless clergy education describes the commitment of the church to expand access to ministerial preparation by making validated Course of Study curricula from each region of the Church of the Nazarene available to all remaining regions.

The possibility of borderless clergy education as a viable solution is strengthened by the process established for validating Course of Study curricula. The validation process not only represents a commitment by the Church of the Nazarene to a common standard in the educational preparation of its ministers, but also holds the church accountable to that standard. Furthermore, this process involves all six regions in the review of every Course of Study curriculum considered for validation (see Chapters Six and Seven). Validation is, in this sense, global, and provides a level of confidence to both students and boards of ministry using a validated Course of Study from another region.

● 563.6 Regional Utilization of Borderless Clergy Education

The Church of the Nazarene acknowledges the variety of cultural contexts around the world and expects each region of the world to develop "specific curricular requirements, providing the educational foundations for ministry in a way that reflects the resources and the expecta-

tions of that global area." The church also anticipates "cultural sensitivity and flexibility will characterize regional provisions" and allows for cultural adaptations of each region's program upon certain conditions (*Manual* 522).

The foregoing affirmations indicate
· that the church places value upon the voice of each region in matters related to the preparation of its clergy.
· that the preparation of individuals belonging to migrant populations presents each region with unique obligations and opportunities.
· that attending to regional concerns and priorities must be tempered by recognizing and responding to the unique challenges and needs of first-generation migrant populations in particular. Such a response may involve regional support in facilitating the use of validated Course of Study curricula from other regions, with appropriate measures to form a relationship of support and accountability with District Boards of Ministry.
· that cultural adaptation of a migrant population to its host culture is essential for long-term, effective ministry of its congregations across a range of cultures in a given locale.

● 563.7 Regional Implementation of Borderless Clergy Education

A validated Course of Study curriculum from another region can effectively resource an individual's educational preparation for ordination. However, care should be taken that the use of this resource does not marginalize, compete with, or circumvent the efforts of a region or district. Guidance is needed, and should involve all of the following in conversation: the student and his or her mentor, the District Board of Ministry, and an education provider (566.4). Each of the following should be evaluated in discerning the way forward:
· *Limited or non-existent regional validated Course of Study options.* Regional offerings may not exist or may not be the best option. Using Course of Study curricula from another region may be an appropriate solution particularly for individuals belonging to a first-generation migrant population.
· *Accessibility of the validated Course of Study to the student.* Accessibility takes into consideration the situation of the student with special attention to language, available modes or platforms of delivery, education level required, and cost.
· *Avenues for support and oversight.* Consideration must be given to the capacity of the education provider to support the student, assure quality evaluation and response, and incorporate the student into a learning community. Oversight involves avenues within reach of the district to monitor engagement and progress of the student, such

as engaging mentors familiar with the student's culture of origin. Helping the individual become proficient in the culture of arrival is also an important goal, and the educational processes of the culture of arrival should not be overlooked as a key resource in growing the student's capacity to live and minister in a new context.

· *Development trajectory.* Every effort is to be made to position students on an educational path that potentially expands their options for the future. Short-term objectives or successes enjoyed by the district or region must not override the priority of a healthy long-term ministry, both of the minister and of the congregation or ministry served. Additionally, the Church of the Nazarene is committed to developing and maximizing the contribution of the involved cultures to the denomination at all levels. This requires intentional efforts to enlarge the capacities and opportunities for each individual, educationally and otherwise.

● 563.7.1 Accessing Borderless Clergy Education Options

The USA/Canada Regional Office can assist District Boards of Ministry as they work with individuals needing a Validated Course of Study in a language not provided by the USA/Canada Region (usacanadaregion@nazarene.org).

● 563.8 The Role of the Regional Sourcebook in Borderless Education

On each region, the regional sourcebook on ministerial development stands as the final arbiter in matters related to the use of off-region validated Course of Study curricula. All provisions of the regional sourcebook must align with the International Sourcebook on Ministerial Development, be endorsed by the ICOSAC, and receive the required approvals (*Manual* 521.5, 522.2). The support and accountability provided by District Boards of Ministry to students completing a validated Course of Study is vital to clergy education in the Church of the Nazarene and is guided by the regional sourcebook (*Manual* 234.1).

A cohesive and consistent implementation of borderless clergy education is an essential element of each regional sourcebook, providing guidance to districts, students, and education providers (see 566.4). When implementation of borderless education is guided by the region through its sourcebook, there can be greater consistency in practice across districts and within a district when there are changes in district leadership. In addition, students benefit from an approach that values their voice and is attentive to the particulars of their situations. Providing guidance in the regional sourcebook also assists educational institutions to partner

well in clergy preparation in their home region and to function reliably as a partner both to districts in other regions and to their respective regions.

CHAPTER FOUR

■ 564 LICENSING AND ORDINATION

Some individuals may witness to a distinct sense of divine calling to ministry within the Church. The Church of the Nazarene recognizes two categories of ministry arising from such calling: lay ministry and ministry of the clergy (561.2-3). The church expresses its affirmation and oversight of individuals responding to the call of God in these categories of ministry by granting an appropriate recognition or credential as provided in the *Manual*.

● 564.1 The Local Minister's License

A local minister's license can be granted to a lay member of the Church of the Nazarene who "feels called of God to preach or to pursue lifetime ministry through the church" for a period of one year (*Manual* 523, 523.1). The normal process to receive a local minister's license is as follows.

- · The pastor of the local church recommends the candidate to the church board, having pre-qualified the applicant as described in 564.1.1. If the pastor is not ordained, the district superintendent must approve the recommendation.
- · The church board carefully evaluates the applicant's call to ministry, Christian experience, reputation, conduct, spiritual stability, doctrinal soundness, and God- given gifts and abilities for ministry.
- · The church board issues a local minister's license signed by the pastor and secretary of the church board.

The individual receiving a local minister's license remains a lay member of the church. However, the granting of a local license initiates a defined process of formation of the individual for a lifetime of ministry. In terms of credentialing, this process is designed to qualify the individual for district licensing and ordination. For this reason, upon granting of the local license, the District Board of Ministry should be notified and provide guidance to the local minister concerning the various available avenues of clergy preparation. This will include taking steps to create and maintain a record of the individual's progress in completing a validated Course of Study.

Additionally, the pastor agrees to provide continuing guidance and mentoring to the local minister in order to establish good practices and habits for future ministry. This mentoring should also include a broad engagement in ministry with expanding responsibilities as may be warranted by the individual's progress in the formational process.

More information about the local minister's license along with downloadable forms and guides related to the licensing process is available in *The Guide to Ministerial Preparation and Ordination* and at http://usacanadaregion.org/clergy-development/tools-for-the-local-church.

● 564.1.1 Suitability of the Applicant

The local church is the primary laboratory where the call of God is observed and nurtured. For this reason, actions of the local church and its leadership regarding licensing are to be undertaken with prudent and prayerful attention. The ongoing partnership of the local church with the District Board of Ministry assures the integrity of the credentialing process.
In this partnership, there are two special responsibilities related to determining an applicant's suitability for licensing that rest primarily with the local church board. However, the District Board of Ministry should attend to these responsibilities in the event the local church board fails to do so. These responsibilities are as follows:

1. To submit to the district office a *Request for Verification of Credentialing History* (see link below). This action is required of the church board at the time of its initial consideration* of any individual seeking ministerial licensing. The credentialing history request should be forwarded to the Office of the General Secretary which shall verify whether any Nazarene ministerial credential was held previously by the applicant. This process serves as an additional measure of protection to local church boards and to District Boards of Ministry in their efforts to assure the safety of children and youth served by the local church. Any concerns arising from the verification are to be promptly communicated to the local church pastor by the district. *Request for Verification of Credentialing History* form: https://formsonline.nazarene.org/AppNet/UnityForm .aspx?key=UFKey

   "Initial consideration" refers most frequently to a church board's consideration of an individual's first-ever application for a local minister's license. However, it is possible that someone new to the congregation may already hold a local minister's license or even a district minister's license. In this case, "initial consideration" means the first local licensing consideration by the church board of this

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particular individual since that individual became a member of that local church. Supporting documentation should be part of each licensee's record held by the District Board of Ministry."

2. To conduct a criminal background check on the applicant, use a vendor or service that can provide a background check that is nationwide in its scope.

Pending the results of the credentialing history verification and of the criminal background check (see the final paragraph of *Manual* 523.1), the pastor may invite the person sensing a call to the ministry to apply for a local minister's license or, as the case may be, to apply for renewal of license or recommendation for district licensing.

The District Board of Ministry is to assure that the verification and background check described above have been conducted on all those it enrolls in the Course of Study and those it recommends to the district assembly for licensing. The same is true for those seeking recognition of ordination. Supporting documentation should be part of each licensee's record held by the District Board of Ministry.

● 564.2 Renewal of the Local Minister's License

The local church board may renew a local minister's license for a period of one year provided the individual continues to witness to a clear sense of calling, to evidence gifts and abilities for ministry, and to demonstrate continued growth in Christ. The individual must also have completed at least two courses in a validated Course of Study and be recommended for renewal by the pastor (or the district superintendent, if the pastor is not ordained). In the event the local minister has not completed at least 2 courses in a validated Course of Study within the past 24 months, the license may be renewed only with the written approval of the district superintendent. If the local minister serves as pastoral supply, the District Advisory Board may issue or renew a local minister's license upon recommendation of the district superintendent. (*Manual* 523-523.7)

● 564.3. The District Minister's License

The next step in the formal process leading toward ordination is the district minister's license. The district minister's license "appoints the minister to a larger sphere of service and to greater rights and responsibilities" for a period of one year (*Manual* 524 and 524.3) To qualify for a district minister's license, the individual must meet all of the following requirements.

· Have a local license for one full year
· Have completed one-fourth of a validated Course of Study for ministers.

- Have the local church board's recommendation signed by the pastor.
- Have submitted an "Application for a District Minister's License" to the District Board of Ministry.

The District Board of Ministry, having confirmed the suitability of the applicant (see 564.1.1) and having reviewed an up-to-date record (including, preferably, an official transcript) of the candidate's progress in the Course of Study, will consider the application and evaluate the local minister in the following areas (*Manual* 524.1):
- Level of appreciation, comprehension, and application of the *Manual*, the history of the Church of the Nazarene, and the doctrine of holiness consistent with the individual's progress to date toward completion of a validated Course of Study
- Evidence of God-given gifts and abilities for ministry
- Spiritual, intellectual, and other fitness for the work of the ministry
- Favorable results of a background check
- A commitment to completing a validated Course of Study in a timely manner

A good interview explores the candidate's personal life, maturity, spiritual growth, professional competence, theological understanding, family life, and experience in ministry. The interview should indicate the candidate's fitness for district licensing.

Upon removal of any disqualifications or barriers (*Manual* 524.1[7] and 524.1[8]) and recommendation of the District Board of Ministry, the district assembly may vote to issue the district license. The minister's license will indicate whether the minister is pursuing election to the order of elder or to the order of deacon.

More information about the district minister's license along with downloadable forms and guides related to the licensing process is available in *The Guide to Ministerial Preparation and Ordination* and at the Global Clergy Development website: http://nazarene.org/licensing-and-ordination.

a. Renewal of a District Minister's License

A minister's license is valid for one year. Renewal is not automatic, and the licensed minister must not assume that the district assembly will initiate the procedures necessary for renewal. To qualify for the renewal of a district license, the minister must meet all of the following requirements.
- Hold a current district minister's license.

- Have completed at least two courses in a validated Course of Study in the past year. In the event the minister does not pass a course in a validated Course of Study, renewal shall be contingent upon approval of the District Board of Ministry and the presiding general superintendent. (*Manual* 524.3)
- Have been recommended for renewal by the local church board upon the nomination of the pastor.
- Have submitted an "Application for a District Minister's License" by the deadline established by the District Board of Ministry.

Upon positive recommendation of the Board of Ministry, the district assembly may vote to renew the district license.

● 564.4.1 Long-Term District Licensure

In some cases, a minister may choose to request a district license not leading to ordination (*Manual* 524, 524.4). In those instances, the minister should consult with the District Board of Ministry for proper direction.

b. Ordination

Ordination is the confirmation by the church that the minister demonstrates the gifts and graces for ministry, exemplifies Christlikeness in conduct and character, and possesses the initial competencies necessary for effective and responsible service to the church as a minister of the gospel. A minister may be ordained deacon or elder upon recommendation of the District Board of Ministry, election to ordination by the district assembly, and approval of the presiding general superintendent.

A minister may be considered for ordination upon meeting the following conditions (*Manual* 525.3, 526.3):
- *Completion of a validated Course of Study*. The Board of Ministry must verify that the minister has completed a validated Course of Study with a passing mark in all courses for the order of ministry, deacon or elder, for which the candidate seeks ordination. The "certificate of completion" issued by the education provider (*Manual* 521.2) serves as verification. The Board of Ministry will confirm such verification in its report to the district assembly.
- *Completion of required years of service*. The candidate must have served at least three years as an assigned minister. "The three years of assigned ministry must accrue without any lapse in assignment lasting longer than the total number of months of assigned minis-

try accumulated prior to the lapse. The three years must also accrue without any lapse in district licensing" (*Manual* 525.3, 526.3). For those serving part-time as ministers, the required years of service should be proportionately extended (*Manual* 525.3, 526.3).

· *Current status as an assigned minister.* The candidate must currently serve as an assigned minister.

· *A licensed minister for the required length of time.* The candidate must have been a district-licensed minister for no less than three consecutive years and currently recommended for renewal of license.

These are the conditions that must be met before a Board of Ministry can exercise, at its discretion, the option of considering the minister for possible recommendation for ordination. Any recommendation should be based on careful examination of the candidate as to his or her fitness for ministry including doctrinal clarity, spiritual and moral qualifications, financial integrity, and mental and emotional maturity. Any recommendation must also confirm the following:

· That the candidate attests by "testimony and service" that his or her call to ministry "is primary to all other pursuits" (*Manual* 525.3, 526.3).

· That any disqualification by the district assembly has been removed in writing.

· That the candidate's marital status does not "render [him or her] ineligible for a district license" (*Manual* 524.1, 530.19).

An individual recommended for ordination by the District Board of Ministry is eligible for the following:

· **Election by the district assembly.** The district assembly must approve the recommendation by election of the minister to the order of elder or order of deacon. This election requires a two-thirds vote. (*Manual* 525.3, 526.3)

· **Ordination by the general superintendent.** The general superintendent, at his or her discretion, may ordain a minister as elder or deacon, providing the minister has been recommended for and elected to ordination. He or she may appoint another to perform the ordination if necessary. Ordinands must participate in a public ordination service. The elders and deacons who are present will lay hands on the ordinands and the general superintendent (or his or her 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.

c. Recognition of Credentials from Other Denominations

Ordained ministers desiring to transfer their ordination to the Church of the Nazarene must first meet the requirements of the *Manual* and this sourcebook. They must demonstrate appreciation, comprehension, and application of the Church of the Nazarene's doctrines, history, and polity. In most cases, this will require the completion of the related portions of a validated Course of Study.

Credentialed but non-ordained ministers desiring recognition for ministry in the Church of the Nazarene must meet the requirements of the *Manual* and their respective regional sourcebook for local or district-licensed ministers.

d. Additional Registrations, Certifications, Commissions, or Endorsements

The *Manual* stipulates that licensed ministers or elders serving in the role of ministry of evangelist or song evangelist must be registered, certified, or commissioned by action of the district assembly as outlined in *Manual* 510-510.7, 519-519.1. Additional guidance governing the registration, certification, or commissioning of these individuals is provided at usacanadaregion.org/renewal-ministries. Regionally required registrations, certifications, or commissions do not exempt any individual from meeting the requirements for ministerial licensing and ordination as described in *Manual* 523-527.2.

Some chaplaincy settings require that the minister be endorsed by the minister's denomination. Ecclesiastical endorsement of ministers serving as military chaplains in the United States of America is provided at the discretion of the Military Chaplain Endorser in accordance with guidelines established by the U.S. Department of Defense with due regard for all applicable *Manual* provisions. For more information and to contact the military chaplain endorser, visit usacanadaregion.org/clergy-development/chaplaincy/military. Ministers serving the military forces of Canada are encouraged to contact the Canada National Office of the Church of the Nazarene for guidance related to endorsement or its equivalent.

Ecclesiastical endorsement of ministers serving as civilian chaplains may also be required in some chaplaincy settings. Such endorsement is provided by the Global Clergy Development Office. Further information is available at usacanadaregion.org/chaplaincy. Requests for civilian chaplaincy endorsement may be emailed to chaplaincy@nazarene.org.

Ordained ministers serving primarily or exclusively as chaplains, military or civilian, and who have been approved by their district superintendent are assigned ministers. (*Manual* 507)

CHAPTER FIVE

■ 565 THE DISTRICT BOARD OF MINISTRY

A district assembly may elect the total number necessary to serve on both the District Ministerial Credentials Board and the District Ministerial Studies Board as a District Board of Ministry in order "to facilitate its efforts to prepare candidates for ordination and provide support and clergy development opportunities for its ministers." (*Manual* 205.18; see also 229-234.1).

The district's Board of Ministry oversees the progress of ministers as they pass through the formal steps of preparation for ordination. The Board works in conjunction with the education provider, the minister, and the local church to evaluate the ministers' progress, as well as to advise and guide the ministers through the process.

● 565.0.1 Qualification of Board of Ministry Members

In selecting nominees for this board, care should be exercised to assure a board composed of mature ministers willing to work with educational providers. They should themselves be educationally qualified to assume the responsibilities of being educators. They should hold high standards for the ministry and exemplify those standards. It is essential that they be willing to maintain a continuous, personal interest in the educational progress of their candidates within the context of the preparation and credentialing processes established by the Church of the Nazarene and stipulated in this sourcebook.

● 565.0.2 Duties of the District Board of Ministry Chair

So far as the educational preparation of candidates for ordination is concerned, the duties of the District Board of Ministry chair are as follows:

1. To become familiar with the current *Manual,* with this *Sourcebook on Ordination,* and with *The Guide to Ministerial Preparation and Ordination*. The *Sourcebook* is an official extension of the *Manual* and outlines administrative procedures related to the Course of Study. *The Guide to Ministerial Preparation and Ordination* guides candidates and those who advise them through the process of preparing for credentialed ministry within the Church of the Nazarene.

2. To arrange with the district superintendent a system of funding board expenses, including providing *Sourcebooks* and *Guidebooks,* as well as clerical and travel expense.

3. To see that each member of the board has copies of the *Manual, the Regional Sourcebook for Ministerial Development,* and *The Guide to Ministerial Preparation and Ordination.*

4. To work with the secretary of the board in preparing the annual report for the District Assembly and Journal.

● 565.1 Ministerial Studies

The Board of Ministry will assign members to supervise and evaluate the progress of ministers as they complete a validated Course of Study. The result of the evaluation leads to the following:

- Encouragement, counsel, and guidance of the minister toward timely completion of a validated Course of Study program, including approval of any leave of absence or other adjustments to the pace of study due to extenuating circumstances;
- Verification that a licensed minister has completed at least two courses in a validated Course of Study during the previous year.
- Assurance that an individual applying for a first district minister's license has completed at least one-fourth of a validated Course of Study.
- Confirmation of completion of a validated Course of Study and recommendation to the district assembly for graduation from the Course of Study. (565.4)
- Maintenance of the minister's permanent record of studies, and transfer of the records upon receipt of the minister's transfer of credential by the minister's new district.

● 565.2 Assessing Educational Preparation Completed Outside a Validated Course of Study

The Church of the Nazarene recognizes that some individuals called to ministry as members of the clergy may have completed coursework that was not part of a validated Course of Study curriculum. From the moment an individual receives a local minister's license, every effort should be made by the District Board of Ministry to guide the individual to adjust their program of study by enrolling in a validated Course of Study. Since Course of Study curricula are validated *as a whole* rather than by individual courses, the individual is best served by selecting and completing a specific validated Course of Study curriculum.

Coursework completed outside a validated Course of Study may be evaluated for its conformity with the curricular elements found in a validated Course of Study (*Manual* 521.4). It is

advisable to make this evaluation in consultation with an education provider having a Course of Study program currently validated by the Church of the Nazarene. Each evaluation should consist of the following:

565.2.1   A review of the student's transcripts, if obtainable, to assure the work was completed at a passing level.

565.2.2   A review of all available course syllabi and applicable portions of academic catalogs, noting any correlations between course objectives and the abilities and formational aims expressed in the regional sourcebook and upon which Course of Study curricula is validated.

565.2.3   Attentiveness to the level of the theological and doctrinal cohesion of the coursework completed with a Wesleyan understanding as expressed in the Church of the Nazarene's Articles of Faith. When the doctrinal positions espoused in the non-Nazarene program of study conflict with our Nazarene Wesleyan-Holiness identity, the student's understanding and personal theological and doctrinal views in these areas should be carefully evaluated in conversation with the student in order to ascertain whether additional coursework or mentoring, or both, is necessary.

565.2.4   A review of a portfolio of the student's work, when it is feasible to collect such a portfolio.

Upon completion of this evaluation, a District Board of Ministry, having determined what coursework from the non-validated program meets Course of Study standards, may allow this qualifying coursework to apply toward completion of the educational requirements for licensing and ordination. Such allowance applies only to specific courses completed by the student and submitted for review. Additionally, this action shall be contingent upon the student enrolling in a validated Course of Study to complete the educational requirement for credentialed ministry in the Church of the Nazarene.

● 565.3 Assessing Educational Preparation of Ministers Transferring Prior to Ordination

The transfer of individuals to another district prior to ordination requires special attention by the receiving district and by the licensed minister. Decisions affecting completion of a validated Course of Study and ordination should be made in good faith and with a view to fulfilling the call of God and advancing the mission of the Church. Such decisions depend in large mea-

sure on the status of the individual's progress toward completing a validated Course of Study and the complexities of the transfer; specifically,

> 565.2.5   Transfers between districts after having completed a validated Course of Study, whether located on the same region or different regions;
>
> 565.2.6   Transfers between districts on the same region while completing a validated Course of Study;
>
> 565.2.7   Transfers between districts located on different regions while completing a validated Course of Study.

Normally, a District Board of Ministry will offer the option for licensed ministers to complete a validated Course of Study through their original education provider if they have completed a majority of the coursework for that program. In no case will a minister's completed work in a validated Course of Study be disregarded or its value discounted by the District Board of Ministry.

When a minister transfers to another district prior to ordination but after completing a validated Course of Study, the Board of Ministry of the receiving district will recognize the minister's completion of the Course of Study in accordance with 565.4.

● 565.4 Acknowledging Completion of a Validated Course of Study

Every validated Course of Study curriculum reflects the voice of the global church and has been shaped through a rigorous process at both the regional and international levels of the church. Each curriculum has also received the approval of the General Board and the Board of General Superintendents.

Completion of a validated Course of Study program with a passing mark is a major accomplishment on the part of the minister and of those who have instructed, mentored, guided, and encouraged the minister throughout the journey. To acknowledge this, the education provider is to provide the licensed minister with a certificate of completion (*Manual* 521.2). This accomplishment may not signal that a minister is ready for ordination or that the minister has integrated all that has been learned to the satisfaction of the Board of Ministry. On the other hand, the minister has fulfilled one very important requirement for ordination: completion of a validated Course of Study.

In light of this achievement, a District Board of Ministry should, in good faith, recommend to the district assembly the minister's graduation from the Course of Study and celebrate this

accomplishment with the student. The student, however, should be made aware that success-ful completion of a validated Course of Study curriculum may not by itself fulfill what may be required by the Board of Ministry in order to continue as a licensed minister or to be consid-ered for ordination.

If a candidate does demonstrate a deficiency in knowledge or understanding, contextual awareness, competency, or character expected of those licensed for ministry and seeking or-dination, the District Board of Ministry may require additional remedial work such as read-ing, coursework, meetings, or other assignments. This work would be included as part of the assessment, interviewing, and credentialing process, and would not invalidate the candidate's graduation from a validated Course of Study. The candidate may also report the additional work as lifelong learning.

● 565.5 Ministerial Credentials

The District Board of Ministry also examines and evaluates applicants for district license, renewal of district license, and election as an elder or deacon (*Manual* 229—234.1). Refer to section 564.1.1 for guidelines regarding the suitability of a ministerial applicant. Any recom-mendation for licensing or ordination is to be based on careful consideration of the following:

565.5.1   The minister's personal experience of salvation and sanctification

565.5.2   The minister's knowledge of the Bible and theology

565.5.3   The minister's acceptance of the doctrines of the Church of the Nazarene

565.5.4   The minister's acceptance of the Covenant of Christian Character and the Cove-nant of Christian Conduct

565.5.5   The minister's acceptance of the polity of the Church of the Nazarene

565.5.6   Evidence of gifts, graces, and ministerial abilities in the life of the minister

565.5.7   The minister's intellectual, moral, and spiritual qualifications

565.5.8   The minister's general fitness for ministry

The Board of Ministry is further responsible to address each situation where an individual seeking district licensing has had a divorce in his or her background. Every divorce is consid-ered a barrier to licensing and certainly to ordination. The process of removing this barrier should take place as soon as a person has been granted a local minister's license or as soon as the situation comes to light thereafter. The process for removing this barrier is indicated in *Manual* 524.1(8).

Boards are directed to handle the divorce barrier process with the utmost discretion and compassion for the candidate.

In cases where the District Board of Ministry is to interview a district licensed minister recently transferring to the district, the board will confirm the minister's suitability for candidacy by assuring that the verification of credentialing history and criminal background check have been previously conducted or will initiate these actions (see 564.0).

● 565.6 Mentorships and Internships

When practical and wise, the Board of Ministry should foster (1) a supervisory relationship between a candidate-pastor and a more experienced, ordained pastor as a form of coaching, or (2) internships in local churches in order to provide significant, strategic development opportunities to licensed ministers not serving as pastors.

The minister should respond to opportunities to mentor future ministers and to nurture the call to ministry of those who have obvious gifts and graces for ministry or who are hearing the call of God to Christian ministry (*Manual* 502.5).

● 565.7 The Role of the District Board of Ministry in Lifelong Learning

Manual 521.6 stipulates that ministers, assigned and unassigned, whether licensed ministers who have been graduated from the Course of Study or ordained ministers, should complete at least 20 lifelong learning hours each year.

The *Manual* further stipulates the ongoing engagement of the District Board of Ministry in nurturing a culture of lifelong learning among its ministers, and specifies the scope of that engagement as follows:

1. By cooperating with the district superintendent in promoting and providing lifelong learning opportunities. The board is encouraged to develop such opportunities in cooperation with Nazarene higher education institutions dedicated to ministerial preparation (*Manual* 233.6).

2. By monitoring the level of participation of its ministers in lifelong learning events. The board is responsible to review such activity annually and to come alongside those ministers completing less than the 20 hours required for each of two consecutive years in order to assist them in developing a well-balanced program of lifelong learning and finding qualifying opportunities given their setting and capacities, financial, familial, and otherwise (*Manual* 521.6).

Guidelines for reporting lifelong learning activity and obtaining lifelong learning records are available from the Global Clergy Development website or by contacting its office (learning@ nazarene.org) . Additional information about Lifelong Learning is referenced in Chapter Two of this *Sourcebook*.

PART II:
The Validation Process

CHAPTER SIX

■ 565 VALIDATION: ACCOUNTABILITY TO A GLOBAL STANDARD OF MINISTERIAL DEVELOPMENT

The Church of the Nazarene recognizes that calling to vocational ministry is, first and foremost, an initiative of the Holy Spirit. This initiative engages the Church indispensably with the individual, from discernment of calling, to preparation for ministry, to support and accountability throughout a lifetime of ministry. The engagement of the Church involves establishing avenues and standards of preparation without imposing conditions of calling based on educational background, economic capacity, language, culture, gender, or ethnicity. For this reason, any standard of preparation for ministry must account for these and similar factors in an equitable way. The avenue to accomplish this is through validation, a process that engages the global voice of the church.

Validation not only provides candidates a level of confidence in the integrity and intentionality of the educational program but also assures boards of ministry of the scope of the candidate's educational preparation for ministry.

● 566.1 The Validation Process for Course of Study Curricula

The validation process begins with the USA/Canada Regional Course of Study Advisory Committee (RCOSAC). The RCOSAC is responsible to evaluate and approve each Course of Study curriculum submitted by education providers on the region. Approved curricula is then submitted to the International Course of Study Advisory Committee (ICOSAC). The ICOSAC provides an opportunity for review by representatives from each region who evaluate each submission and assure its compliance to the global standards of ministerial development articulated in *International Sourcebook on Ministerial Development*. Validation requires endorsement

of each Course of Study curriculum by ICOSAC and the subsequent approval of the General Board and Board of General Superintendents.

● 566.2 The Validation Process for Regional Sourcebooks

The USA/Canada regional sourcebook must be submitted to ICOSAC for endorsement as required by *Manual* 521.5. Upon confirmation by ICOSAC that the regional sourcebook complies with the *International Sourcebook on Ministerial Development*, ICOSAC will endorse the regional sourcebook for validation by the General Board and the Board of General Superintendents.

The USA/Canada sourcebook must be reviewed and updated within one year of each General Assembly to assure continued compliance with *Manual* provisions. The updated sourcebook must be submitted to Global Clergy Development for review. Substantive changes to the regional sourcebook beyond what are required to assure continued compliance with *Manual* provisions must be submitted to ICOSAC for review and endorsement for validation by the General Board and the Board of General Superintendents.

Revisions in policy and procedures to the USA/Canada sourcebook require a simple majority action by the USA/Canada RCOSAC and validation by the ICOSAC. Editorial changes to the RCOSAC sourcebook and related forms and appendices required between meetings of these two bodies must also be reviewed by Global Clergy Development. A current version of the USA/Canada sourcebook and related forms and appendices will be maintained on the Global Clergy Development website and on the regional website.

● 566.3 Validation of Course of Study Curricula

Education providers within the USA/Canada Region desiring approval for a Course of Study curricula for which they are seeking validation must submit their curricula to the USA/Canada RCOSAC for endorsement. Each Course of Study curriculum is to be submitted in accordance with the submission guidelines described in the following chapter (567-567.6).
- Upon favorable review by the RCOSAC, Course of Study curricula shall be evaluated by ICOSAC as described in the following chapter (567.6).
- Endorsement for validation by ICOSAC shall be reported to the General Board through Global Clergy Development.
- A Course of Study curricula is validated upon favorable vote of the General Board and the Board of General Superintendents.

Approved Course of Study curriculum in the USA becomes part of the USA/Canada source-book. Normally, validation of a course of study curriculum is for a period of ten (10) years from the date of its approval by the General Board, contingent upon a favorable outcome at Reaffirmation at the five (5) year point. (566.5)

Validation is awarded to a Course of Study curriculum as a whole rather than to each of the courses comprising the curriculum. Every Course of Study curriculum validated by the Church of the Nazarene is validated globally and available as a resource to each region as described above in Chapter 3.

● 566.4 Validation, Quality Assurance, and Administrative Oversight of Course of Study Curricula

In the Church of the Nazarene, an education provider is a Nazarene institution of higher learning in accountable relationship with the Church of the Nazarene through the International Board of Education. RCOSAC and ICOSAC endorsement of a Course of Study curriculum for validation is contingent upon approval of a quality assurance plan guided by the education provider across all delivery modalities. The education provider is also responsible for meeting the related administrative requirements: submission of Course of Study curricula for validation, reaffirmation, and revalidation, as well as obtaining necessary approvals for any substantive changes to the curricula or to its quality assurance plan (567.3) during the validation period.

In most situations, a Course of Study curriculum belongs to a single education provider. However, RCOSAC endorsement of a Course of Study curriculum for validation can be considered when submitted by a collective of education providers mutually committed to a plan for quality assurance and for meeting the administrative responsibilities for the curriculum. See the following chapter for more information on submission guidelines, quality assurance, and the administrative requirements related to validation.

● 566.5 Validation Categories and Terms for Course of Study Curricula

The Church of the Nazarene recognizes that contexts, capacities, and missional needs and strategies vary significantly across the six regions into which the Church of the Nazarene is organized. For these reasons, RCOSAC may endorse a Course of Study curricula for one of three categories of validation:

a. *Provisional Validation.* In exceptional cases, a Course of Study curriculum may be awarded provisional validation to allow for its continued development simultaneous with its deployment as a program that meets the educational requirements for ordination. Provisional validation shall be for a period of time not to exceed 3 years from the date approved by the General Board. Development shall continue in consultation with an ICOSAC-appointed advisory committee to assure that agreed developmental benchmarks are met within specified timeframes. A provisional validation may be renewed upon recommendation of the ICOSAC.

b. *Initial Validation.* Initial validation is a 10-year validation awarded to a Course of Study curriculum that has not been validated previously or to a curriculum that has been substantially revised since its initial validation. In the case of programs first receiving a provisional validation, the 10-year period begins from the date the curriculum's first provisional validation was first awarded.

c. *Revalidation.* Revalidation is a 10-year validation awarded to a Course of Study curriculum previously awarded initial validation, providing the curriculum was reaffirmed at the mid-point of the validation period and that its revisions at the time of revalidation are not so substantial as to constitute it a new curriculum.

The USA/Canada RCOSAC shall determine in consultation with the education provider whether a program is to be submitted to ICOSAC for initial validation or revalidation. RCOSAC may also ask the ICOSAC to consider endorsement of a given curriculum for provisional validation.

● 566.6 Reaffirmation of Courses of Study

Reaffirmation is the periodic re-evaluation of each educational provider's validated Course of Study curricula and is conducted by the USA/Canada RCOSAC upon the education provider's submission of the Reaffirmation application. Reaffirmation must take place no more than five (5) years after the program's initial or most recent validation. Every effort will be made to coordinate the reaffirmation schedule with an educational institution's accreditation schedule to reduce workload.

The reaffirmation process should assist administrators in preparing for the next validation process. The reaffirmation process will include an abbreviated written analysis to be provided to RCOSAC and reported by the RCOSAC to the ICOSAC on the proper form (see Appendix E) along with the minute record of the RCOSAC meeting at which the reaffirmation was granted.

The Regional Education Coordinator (REC), in consultation with the USA/Canada RCOSAC, shall notify the educational provider when a validated program is to be reaffirmed, providing sufficient time to complete the curriculum review and application prior to the scheduled meeting of the RCOSAC. Global Clergy Development will provide this information to the REC. The communication with the provider is the responsibility of the REC/RCOSAC

For the education provider, reaffirmation involves a review of the validated curriculum to include:
- documented feedback from students, local churches, and districts served as well as instructors;
- identified and submitted changes to the curriculum, since the course was last validated;
- updates to the evaluation worksheet (see Appendix C), with changes highlighted related to the correlation between the education provider's program component and the regional sourcebook since the most recent validation of the curriculum;
- the completed ICOSAC Summary Form (see Appendix D);
- an explanation of any substantive changes in the program since the most recent validation. Additionally, the change must demonstrate faithfulness to the expected outcomes of the curriculum, and
- substantiated effectiveness of the quality assurance measures upon which the program was most recently validated.

Reaffirmation forms are available in Appendix E or from the USA/Canada Regional Education Coordinator.

CHAPTER SEVEN

■ 567 SUBMISSION GUIDELINES FOR COURSE OF STUDY CURRICULA

The validation process involves the equitable evaluation of Course of Study curricula submitted to RCOSAC and, upon endorsement by RCOSAC, to ICOSAC. Education providers are to submit curricula in accordance with the submission guidelines below and any additional guidelines required of their RCOSAC.

Each validated COS curriculum represents a minimum of three years of full-time ministerial preparation or its part-time equivalent. This three-year time frame is measured in terms of Student Learning Hours as described in 567.1. Additionally, each validated Course of Study is designed around four curricular elements: content, competency, character, and context (563.2). To be validated, a minimal proportion of time must be allocated to each component, and the proportioning of these elements must be evident in the Course of Study curriculum *as a whole*.

Educational providers on the USA/Canada Region desiring approval for a program for which they are seeking validation must submit their curricula to the USA/Canada RCOSAC for approval at least two months prior to its annual meeting. Please contact the USA/Canada Regional Education Coordinator for dates of submission deadlines or for further guidance on the process outlined below.

The program submission must include:
- Education Provider Application for Validation (form 01a in the files is not the form to use but provides some information that may be helpful to you)
- Submission cover letter with narrative, including
  - General orientation to provider
  - General orientation to program—such as online/hybrid/face-to-face, non-degree/undergrad/graduate
  - Confirmation of validation desired (initial validation or revalidation)
  - Clarification on how student learning hours are calculated by the provider and the minimum total student hours required by the curriculum

o Any other comment
- COS Program Summary (Abilities and 4C Weighting)
- COS Program Evaluation Worksheet
- Excerpt from Provider's Academic catalog, if applicable (related description of Program seeking validation)
- Syllabi for all courses comprising the submission for validation (Note: *Syllabi for courses belonging to other disciplines in the liberal arts setting are excluded unless, in the judgement of the provider, inclusion may help the review by RCOSAC and ICOSAC*)

Syllabi must contain descriptions and objectives of each subject along with detailed descriptions of how content, competency, character, and context are addressed in the course. Syllabi must also show a clear connection of assessment procedures and learning activities to the ability statements (see Chapter 3).

● 567.1 Student Learning Hours

The Church of the Nazarene recognizes a wide range of factors influence educational programs and opportunities on each region, including government regulations, accreditation requirements, funding (government and private) of expenses for students as well as program expenses for education providers, market pressures, and more.

In the Church of the Nazarene the minimum educational requirement for the recommendation of a candidate for ordination is three years of full-time ministerial preparation or its part-time equivalent. This three-year time frame is measured in terms of Student Learning Hours, and every validated Course of Study curriculum must meet or exceed this standard.

While national standards vary and may exceed these minima, the standard expected by the ICOSAC is that each full-time equivalent year will engage the student in learning for 1200 Student Learning Hours or 3600 Student Learning Hours for the whole Course of Study, with an appropriate variation either for four-year degree programs with a liberal arts component or for intensity within graduate instruction. Student Learning Hours include any activity that is directly related to the particular course unit: attending lectures, seminars or classes, directed reading, independent reading, writing, revising, student presentations, lectures or seminar presentations, or any other activity shown to be directly related to the course unit. Additionally, formational activity required by the curriculum and assessed by the Education Provider (such as participation in a mentoring component, local church formal internship, and so on) should

be included in the learning hours total whether or not such formational activity is required for the completion of an accredited degree program.

NOTE: Any appropriate mode of delivery may be used to meet these standards. A deviation from these norms proposed by an education provider must be approved by RCOSAC.

Each RCOSAC should determine how to define this equivalency within the national contexts in which education on its Region is offered, and approvals should be given with due regard for the demonstrated fulfillment of that minimum national standard. The following tables suggest equivalencies based upon the standards set by the International Council for Evangelical Theological Education (2019). These equivalencies should assist RCOSACs and education providers in demonstrating how a curriculum meets or exceeds the Student Learning Hours minimum standard. Variations may be established between the RCOSACs and ICOSAC in advance to guide expectations for curriculum evaluation prior to the education provider's submission. Other variations proposed by the education provider must meet approval by both the RCOSAC and ICOSAC.

Credits expressed in Student Learning Hours

10 Student Learning Hours = 1 UK Credit
25-30 Student Learning Hours = 1 ECTS* *European Credit Transfer System
40-45 Student Learning Hours = 1 Credit Carnegie* Credits *Typical North and South America model

One Year of full-time equivalent study expressed in Student Learning Hours

1200 Student Learning Hours = 120 UK Credits
1200 Student Learning Hours = 40-48 ECTS
1200 Student Learning Hours = 26-30 Carnegie* Credits *Typical North and South America model

Three Years of full-time equivalent study expressed in Student Learning Hours

3600 Student Learning Hours = 360 UK Credits
3600 Student Learning Hours = 120-144 ECTS Credits
3600 Student Learning Hours = 80-90 Carnegie* Credits *Typical North and South America model

● 567.2 Representation of Curricular Elements

The Course of Study is an integrated program in which the four curricular elements (content, competency, character, and context) are represented across the range of course units covering the various areas of study listed. Each submission must provide an analysis of *each course unit* in terms of the degree to which each of the four curricular elements are addressed. The analysis should also represent the degree to which each of the four elements is evident in the curriculum as a whole. One or both of the following methods of representing this analysis may be permitted by a region.

Method I

This method regulates the attention given to the four curricular elements across all course units based on a required minimum percentage per element. The percentage of any given element shown in the table below may be adjusted *upwards* utilizing the undesignated percentage balance, subject to the satisfaction of the education provider's RCOSAC prior to review by the ICOSAC. In every case, the total proportional allocations for all Courses of Study should equal one hundred percent.

COURSE OF STUDY Curricular Elements

30%   **CONTENT**

Biblical

Theological

Historical

Ministerial

25%   **COMPETENCY**

Communication Skills

Pastoral Skills

Management Skills

Analytical Skills

Leadership Skills

10%   CHARACTER

Ethical, Spiritual, and Personal Growth

Incarnational Leadership

Commitment to God and Church

Passion for the Lost

Covenantal Lifestyle

10%   CONTEXT

Information, Systems, and Environments of
Learning

Pluralism (Religious, Historical, and Cultural)

Community Interface

Social, Ethical, Legal, and Judicial

Church and Ministry

25%   *UNDESIGNATED* — *additional areas of study of ministerial preparation as may be determined by the region, the education provider, and as may be required by accrediting bodies.*

Method II

This method requires the attention given to each of the four curricular elements for each course be expressed in terms of the degree of emphasis: Significant, Adequate, or Minimal. As in Method I, this approach should be supported by the objectives and assignments of each course. See Appendix B for instructions and sample documents.

SAMPLE	Character	Competence	Content	Context	Assignments
COURSE A	Significant emphasis	Adequate emphasis	Adequate emphasis	Minimal emphasis	Assign 1 Assign 2
COURSE B	Adequate emphasis	Significant emphasis	Significant emphasis	Adequate emphasis	Assign 1 Assign 2

● 567.3 Quality Assurance

A quality assurance plan must be included with each submission, and each Course of Study curriculum must be delivered in accordance with the quality assurance plan upon which it was validated. The purpose of a quality assurance plan is to ensure the integrity of the educational process for the duration of the validated period (see 563.4). Reaffirmation and/or revalidation of a Course of Study will be contingent upon evidence that the education provider continues to implement the plan and to demonstrate ongoing commitment to quality assurance. The plan must be actionable, with oversight responsibilities clearly outlined and assigned. Additionally, each quality assurance plan should

- · identify mechanisms for collecting and processing student and stakeholder feedback,
- · establish standards to sustain quality across all delivery modalities, and
- · support accountability to recognized accrediting bodies, where applicable.
- · Identify the process for periodic review of its effectiveness.

● 567.4 Essential Attributes of Course of Study Submissions to ICOSAC

A RCOSAC-approved Course of Study curriculum may be considered for endorsement by the ICOSAC for validation providing the submission satisfies the following:

a. Demonstrates program **breadth** across "the 4 Cs" (Content, Competency, Context, and Character) in accordance with proportions described above and with regional expectations.

b. Demonstrates program **depth** by illustrating how the curriculum engages the student in the minimum required Student Learning Hours (567.1).

c. Demonstrates the program's **formational capacity** (holistic and integrative aspects), including supervised local church ministry experience, mentoring, spiritual formation practices, etc.

d. Articulates a **defined and sustainable quality assurance plan** (567.3).

e. Identifies applicable **in-country statutory standards** impacting the program (development, delivery, etc.)

● 567.5 Documentation Required for Submission of Course of Study Curricula to ICOSAC

The submission must also include a narrative corresponding to each of the categories above along with a summary of the provider's context and supported modes for delivering the Course of Study. Accompanying supporting documentation is to include a representation of the compliance of the curriculum to the allocations of the four curricular elements (567.2) and a syllabus for each course unit. Each syllabus should indicate how the Intended Learning Outcomes developed for the course are delivered and assessed in the course unit and inform the entire curriculum. A checklist of all documents to be submitted is provided in Appendix A.

● 567.6 Evaluation of Course of Study Curricula Submissions for Endorsement for Validation

The USA/Canada RCOSAC will evaluate Course of Study curriculum submissions thoroughly, including review of course syllabi, assignments, assessments, and other components that contribute substantively to the development of the minister. Approval of a Course of Study curriculum should indicate that the range of Intended Learning Outcomes are delivered and assessed across the entire curriculum. Such approval constitutes recommendation by the RCOSAC of the curriculum to the ICOSAC for its review and possible endorsement to the General Board and Board of General Superintendents for validation.

Endorsement of a Course of Study curriculum by the RCOSAC will include an extract from the RCOSAC minutes showing the action concerning the submission along with other documents as specified (see Appendix A). If the RCOSAC and ICOSAC endorse the curriculum, then ICOSAC through Global Clergy Development shall submit the curriculum for validation to the General Board and the Board of General Superintendents.

To assure the credibility of curriculum-related recommendations to the General Board and Board of General Superintendents, the USA/Canada RCOSAC will follow the ICOSAC's rubric to each Course of Study curriculum submission in determining whether to endorse the curriculum for validation:

a. **Evidence a transparent and collaborative process** reflecting the partnership of the local church, districts, and education providers in ministerial preparation.

b. **Provide specifics regarding quality assurance measures** including the commitments of the education provider (see 566.4) to deliver the program in ways that preserve the content and standards of instruction (including learning hours) upon which the program was evaluated and recommended for validation.

c. **Provide a process for receiving ongoing feedback** from key partners (local church, district, education provider) to improve the program.

d. **Exhibit coherence** – i.e. the program "holds together" and the path of progression through the Course of Study curriculum is comprehensible to students, districts boards, and instructors.

e. **Exhibit consistency with the *International Sourcebook on Ministerial Development*.**

f. **Be "translatable"** – i.e. while the program may be designed for a particular region, it can be understood, etc. by other regions.

g. **Exhibit alignment with the approved regional sourcebook**. In this way, ICOSAC confirms the work of the RCOSAC according to the criteria already agreed.

APPENDICES

APPENDIX A: Checklist for Submission of Course of Study Curriculum for Validation

APPENDIX B: Application for Program Validation to RCOSAC/ICOSAC

APPENDIX C: COS Program Validation Submission Worksheet

APPENDIX D: ICOSAC Course of Study Program Summary Form

APPENDIX E: Reporting for Reaffirmation of a Validated Course of Study Program

APPENDIX F: Lifelong Learning Reporting and Administration

APPENDIX G: Index of Referenced *Manual* paragraphs

APPENDIX H: Glossary of Terms

APPENDIX I: Ability Statements

APPENDIX A

Checklist for Submission of Course of Study Curriculum for Validation

The education provider seeking validation for a Course of Study (COS) Curriculum should submit the following items electronically to the Regional Education Coordinator for RCOSAC review:

1) A cover letter providing a brief description of the program/degree submitted for validation or reaffirmation.

2) The Application for Validation form (or, for reaffirmation of a validated COS curriculum, the Report for Reaffirmation) indicating key information for validation, or reaffirmation. Sourcebook 566.5-566.6

3) A narrative describing your educational provider's context and modes of delivery. Also summarize specific elements of the criteria below including adequate supervision, formational capacity, quality assurance plans, and statutory standards. The educational provider's academic leader should sign the letter and include contact information. Sourcebook 567.4, 567.5

   a) When submitting reaffirmation, or a continuing validation of a pre-existing program after the initial validation, please include a description how the program has changed since initial submission. *Sourcebook* 566.6

   b) Document how the program includes 3600 Student Learning Hour plan for full time study (note any percentage given to other courses that augment student learning in liberal arts and sciences if part of this plan) *Sourcebook* 567.1

4) A completed Evaluation Worksheet (Word Document) demonstrating:

   a) The breadth of the program including all coursework pertaining to the submission (required and elective courses) and each course relationship to the 4-C curriculum through course's objectives and/or intended learning outcomes, assignments, and assessments. *Sourcebook* 567.2

   b) The depth of the program by listing degree hours, or learning hours, pertaining to each class and collectively to the program/degree. *Sourcebook* 567.1

5) ICOSAC Program Summary Form (Excel File) showing the numeric weighting of the 4-Cs in the program. Include specific regional intended learning outcomes corresponding to each of the 4-C classifications, or degree of emphasis. S*ourcebook* 567.2

6) A syllabus for each course unit, ordered by the course title and number, showing appropriate objectives, assignments, and assessments in each class. Each syllabus should indicate how the course addresses the RCOSAC outcomes or ability statements through the unit's own goals or outcomes (if different), assigned learning activities, and assessments of the goals/outcomes in the course unit. Include all courses that comprise the entire curriculum. *Sourcebook* 567.5

7) Supporting documentation including a catalog, or other official documentation, which demonstrates adequate supervision of the program including:

   a) Quality assurance plan including standards, collection of data or artifacts, assessment, and reporting/accountability. Include a schedule for regular implementation. *Sourcebook* 567.3

   b) Degree audit sheet or similar documentation and a narrative describing how the education provider uses the document to supervise student learning. *Sourcebook* 567.4

   c) Specific formational components in the program including spiritual formation and ministerial supervision. *Sourcebook* 567.4

   d) Specific national or regional standards that govern the educational provider (indicate pages if referenced in the catalog) *Sourcebook* 567.4

   e) Narrative of your partnership with Districts and Local Congregations including feedback into program *Sourcebook* 567.6

Applicants should provide electronic versions of the cover letter, Application Form, detailed narrative, Evaluation Worksheet, Program Summary Form (Excel), Syllabi, and Supporting Documentation. Submit electronic copies of syllabi either in Word or PDF format.

Upon successful review, the RCOSAC will refer the submission to the International Course of Study Advisory Committee (ICOSAC). Applicants may receive request for modifications prior to, or following, the submission to ICOSAC. Final approval for validation of the COS Curriculum rests with the General Board of the Church of the Nazarene and Board of General Superintendents, based on ICOSAC recommendation.

Item	Description	✔
Application Cover Letter	Narrative signed by education provider's academic leader, including contact information	
Narrative of Submission	Note program changes if not an initial validation, including specific information about how the program meets the required 3600 student learning hours	
Application Form	Complete all elements with signature	
COS Cuuriculum Worksheet	Word Document to fill in or replicate in same format	
ICOSAC Program Summary	Use ICOSAC form to indicate weighting or degree of emphasis across the 4 Cs	
Support Documentation	Identify each document in relation to the following: · Quality Assurance Plan	
	· Degree Audit	
	· Formational Components	
	· National or Regional Standards	
	· Partnerships with Churches and Districts	
Supplemental Documentation	Additional information that may help the RCOSAC or ICOSAC in review	

APPENDIX B

Application for Program Validation to RCOSAC/ICOSAC

1. Essential Attributes: Program Depth, Availability and Quality Assurance

- **Program Depth**

  Does this program require a minimum of 3600 Student Learning Hours for a full-time student for completion or its part-time equivalent? (Sourcebook 567.1)

  * **Yes** _____ **No** _____

- **Program Availability**

  Is the program offered consistently and delivered in such a manner that it is accessible to students and could be completed within three years full-time or longer on a part-time basis? (Sourcebook 563.4)

  * **Yes** _____ **No** _____

- **Program Quality Assurance**

  Is explanation given of the educational provider's context, the program's supervision, quality assurance, and meeting national standards where needed? (Sourcebook 567.3, 567.4, 567.5, 567.6)

  * **Yes** _____ **No** _____

2. RCOSAC Outcomes or Ability Statements linked to Assignments and Assessment

- **Intended Outcomes or Ability Statements**

  Does each course unit syllabus include outcomes stated for one or more the 4 C's, Content, Competency, Character and Context (Sourcebook 567.4, 567.6)

  * **Yes** _____ **No** _____

- **Outcome to Assignment to Assessment Links Documented**

  Does the RCOSAC have documentation that links assignments and assessments to outcome statements? (Sourcebook 567.6)

  * **Yes** _____ **No** _____

  Please see attached RCOSAC Worksheet (Appendix C)

3. Program Balance

State the percentages assigned to each of the following areas corresponding to ICOSAC
Guidelines: (Sourcebook 567.4, 567.6)

* Content _____%
* Context _____%
* Competency _____%
* Character _____%

Please see attached ICOSAC Program Summary Form (Appendix D)

4. Holistic Formation

- **Class Formation**

  Is there provision for spiritual formation inside or outside the classroom experience, i.e.
  chapel attendance, small group focus groups, mentoring, journaling, etc.? (Sourcebook
  567.4)

  * **Yes** _____ **No** _____

- **Experiential Formation**

  Is there provision for ministerial formation outside the classroom experience such as a
  ministry internship or supervision during ministry? (Sourcebook 567.4)

  * **Yes** _____ **No** _____

5. 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? (Sourcebook 561.4, 563)

  * **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?
  (Sourcebook 561.4, 563)

  * **Yes** _____ **No** _____

If No to any category, please explain.

_____

_____

_____

_____

_____

We hereby request reaffirmation of the above-named program.

Respectfully submitted,   RCOSAC Approval following review

_____   _____
Applicant's Name   Reviewer Name(s)

_____   _____
Education Provider Title   RCOSAC Affiliation

_____   _____
Institution   REC Endorsement Signature

_____   _____
Date Submitted   Date Reviewed

APPENDIX C

Course of Study Program Validation Submission Worksheet

The Course of Study Worksheet demonstrates how a syllabus for a course unit relates to and fulfills the regional Course of Study Outcomes or Ability Statements. Upon review, the RCO-SAC and ICOSAC should be able to clearly identify how each course unit addresses the regional outcomes or ability statements, how the assignments students must complete part of their student learning hours relate to the outcomes or abilities as, and how assessments are used to assure student learning. Educational Providers will note the outcomes/ability statements are organized by subject matter within the framework of the 4-C's: Content, Competency, Character and Context.

Typically, each regional outcome or ability statements is numbered in a way that correlates with one of the 4 Cs (for example, CN-1 is Ability Statement #1 in the Content area; CX-4 is Ability Statement #4 in the Context area). See the Regional Sourcebook for review. These statements also guide the RCOSAC's submission to ICOSAC. Worksheets may be provided by the RCOSAC as Word documents created by the educational provider. Each worksheet includes columns that indicate the RCOSAC Standards, the Course Unit Number and Title that corresponds to the syllabus, the syllabus objective or outcome (if different) that corresponds to the RCOSAC standard, specific assignments that address student learning, and final assessments.

Example:

Regional Outcomes for Graduation from the Course of Study		Course Unit Number & Title	Syllabus Objective (if different from RCO-SAC) Assignments (Mandatory Listing)	Assessments
CN: CONTENT				
	Interpretation of Scripture			
CN-1	Ability to identify the literary structure, the theological concepts and main story line of the Old Testament.	BIB550 - Biblical Hermeneutics	Syllabus Objective #1 - describe the way in the Bible developed - from beginning to the various contemporary English versions	
			Assignments -1 Required (fill in the name) textbook readings include history of bible translation and contemporary translations.	Assessment 1 - reading reports required of the sections of the (fill in the name) textbook including translation history. Assessment 2 - weekly quizzes include quizzes on history of the bible and the definition of the term Canon
			Assignments-2 Video Lectures on major theological themes in the Old & New Testament	Assessment 5 – Final student essay prioritizing themes in scripture

CN-2	Ability to describe the historical and cultural contexts of the major sections of the Old Testament.	BIB550— Biblical Hermeneutics	Objective #2—describe a method of interpretation that incorporates the historical context, the literary structure and context, and theological content of a passage to arrive at the textual meaning,	
			Assignment—1: Required (fill in the name) textbook readings that describe approaches to exegesis.	Assessment 3 - weekly quizzes include quizzes on approaches to exegesis
			Objective #3—proceed step by step through the process of exegeting a passage of Scripture	
			Assignment—3 Class video lecture with worksheet, on process of exegesis	Assessment 3— weekly quizzes include the process of exegesis. Assessment 4—complete a 2000-word exegetical presentation

Regardless, the worksheet must establish a clear link between each objective, corresponding assignments, and assessments in the syllabus.

- *Assignments* define what the Education Provider assigns to assure understanding of the necessary content, or guidance of a needed competency, or character formation, or cultural awareness, through the requisite student learning hours.
- *Assessments* define methods for evaluating student learning.

Assignments and Assessments numbering should correspond to numbering in each syllabus and include enough information to guide the reviewer through the worksheet without undue reliance upon the syllabus. For instance, an exam should include the material covered in the exam if not clearly identified in the assignment or a book review should include the title of the book if not clearly identified in the assignment.

APPENDIX D

ICOSAC Course of Study Program Summary Form

An Excel File containing the Method I template below without courses listed is available to the education provider through Global Clergy Development. Method II provides a short example based on the same courses using a different assessment process.

Method I

Educational providers will provide program course names and descriptions, identify the outcomes or abilities each course addresses, and indicate (using a scale of 1-10) how each course emphasizes one or more of the 4-C categories. The total for each course must include a distribution that totals to the number 10, to assure correct percentages (567.2). This form follows and correlates with the COS Program Worksheet (see Appendix C). The COS Program Worksheet should be completed first since it serves to document the information provided in the ICOSAC Summary Form. Please note: Educational Providers may abbreviate course descriptions in the Program Summary so long as the description captures the major elements of each course. However, course titles and numbers used in the Program Summary must match those used in the COS Program Worksheet. For accredited programs, the number of credits or degree hours for each course should be noted to assist in evaluating the student learning hours involved (567.1).

Program Summary											
Region:		Provider:									
Program Title:		Regional Sourcebook Outcome or Ability Locator					4-C Distribution				
Program Course and (degree hours)	Description & Outcomes Summary	Content	Competency	Character	Context		Content	Competency	Character	Context	

Course	Description								
BIBL1100. Introduction to Biblical Studies (3)	An introduction to the serious study of the Bible in its historical, cultural, and literary context. Students are introduced to the practice of biblical exegesis.	CN1-6				7	1	1	1
PHIL2020. Ethics (3)	This course is an inquiry into the nature of morality as it applies to a variety of personal and social issues.		CP5	CH1-2		1	3	5	1
THEO2100. Introduction to Christian Theology (3)	A study of the essential doctrines of the Christian faith in systematic form.	CN8-10				7	1	1	1
THEO3640. Exploring Eastern Religious Traditions (3)	A historical and theological exploration of the dominant Eastern Religions.				CX5-7	1	1	1	7
BIBL4420.Hebrew Prophets: Isaiah (OT Exegesis example) (3)	An exegetical study of the prophets of the Old Testament.	CN1-2, 6	CP12			6	2	1	1
BIBL4330.Pauline Epistles (NT Exegesis Example) (3)	An in-depth study of selected letters of Paul with the historical background provided by Acts.	CN3-4, 6	CP1, 12		CX3	5	2	1	2
HEBR2110 Biblical HebrewI (Year of Biblical Language) (6)	A study of the basic elements of Biblical Hebrew.	CN1-5	CP14		CH5	6	2	1	1
HEBR2210 Biblical Hebrew II	A study of the advanced elements of Biblical Hebrew.	CN1-5	CP14		CH5	6	2	1	1

Course	Description									
CHIS3610. History of the Christian Tradition / Christ, Councils, and Creeds (3)	A study of the historical development of Christianity from 150 C.E. to the middle ages.	CN10			CX5	5	1	1	3	
CHIS3410. History and Manual, Church of the Nazarene (3)	A study of the historical backgrounds and *Manual* of the Church of the Nazarene.	CN 7, 9, 12, 13-14			CX6	5	1	1	3	
PHIL3080. Critical Reasoning (3)	An Introduction to the science of logic and reasoning, including both deductive and inductive reasoning processes.	CN8, 10	CP1			4	4	1	1	
PHIL3010 Ancient and Medieval Phil OR PHIL4520 Experiencing God: Philosophy of Religion (3)	PHIL3010 A chronological study of the foundations of Western thought from the early Greeks through the medieval period.	CN8, 10	CP1			4	4	1	1	
PRTH1710. Exploring Vocation and Call (1)	"An exploration of calling and vocation.			CH6-7		1	1	7	1	
PRTH2400. Introduction to Christian Missions (3)	An introduction to the study of Christian missions.				CX1-5, 7-8	1	1	1	7	
PRTH3230. Worship & Sacraments in the Church (3)	A study of the principles of Christian worship.		CP 8, 11,13			1	7	1	1	
PRTH3710. Preaching (3)	A study of the preparation and delivery of sermons		CP7, 12-14			1	7	1	1	

Course	Description	Content	Competency	Character	Context		Content	Competency	Character	Context	
PRTH4710. Missional Growth and Health (3)	A study of church growth and development with special emphasis on church health. contemporary.		CP3, 8		CX4,6, 8		1	4	1	4	
THEO4550. Systematic Theology I (3)	An advanced systematic study of the Christian faith including theological methodology, revelation and inspiration, God, humanity, sin, theodicy, and holiness.	CN8-10, 12			CH1		6	1	1	2	
THEO4560 Systematic Theology II (3)	An advanced systematic study of the Christian faith Christology, soteriology,	CN7-8					7	1	1	1	
THEO4570. Systematic Theology III (3)	An advanced systematic study of the Christian faith including pneumatology, Christian ethics, and eschatology	CN7-8, 10	CP1				6	2	1	1	
PRTH3770 Pastoral Care and Counseling (3)	This course will explore pastoral care including self-care and congregational care		CP6-9		CH8		1	6	1	2	
PRTH4960. Internship in Christian Ministry (3)	A practical course involving a ministry experience under the direction of the instructor and supervising ministry mentor.		CP3-4	CH3-4	CX1		1	4	3	2	
		Content	Competency	Character	Context		Content	Competency	Character	Context	

					Content	Competence	Character	Context	
Total:					83	58	28	45	
Prescribed Minimum:					*30*	*25*	*10*	*10*	
% of Program Total:					39	27	13	21	

Method II

In this method, the attention given in each course of the program to each of the four curricular elements is expressed in terms of the degree of emphasis: Significant, Adequate, or Minimal. As in Method I, this approach should be supported by the objectives, assignments, and assessments of each course in the COS Program Worksheet. Note the space provided (far right column) to highlight select assignments that support the narrative weighting of each course.

SAMPLE	Content	Competence	Character	Context	Assignments
BIBL1100. Introduction to Biblical Studies (3)	*Significant emphasis*	*Adequate emphasis*	*Adequate emphasis*	*Minimal emphasis*	Survey Exams of Old and New Testament Small Exegetical Paper teaches Bible study skills
PRTH3710. Preaching (3)	*Adequate emphasis*	*Significant emphasis*	*Significant emphasis*	*Adequate emphasis*	Four sermons submitted for analysis Reading/discussion on the life of the Preacher to develop character

APPENDIX E

Reporting for Reaffirmation of a Validated Course of Study Program

1. Program Attributes and Quality Assurance

Program Attributes

Does this COS program meet or exceed regional sourcebook requirements, including meeting Student Learning Hour requirements and delivery of the program in a way that is sufficiently accessible to students? (Sourcebook 567.1, 567.3, 567.4, 567.5, 567.6)

Yes _____ No _____

Quality Assurance

Has the quality assurance plan upon which validation was granted been faithfully implemented from incepetion to the present?

Yes _____ No _____

Provide a narrative noting any changes to any matters that have significance for the program attributes, impact the schools ability to meet stated standards, and to sustaint the quality assurance plan (can be a separate letter, see below)

2. Ability Statements and Assessment

Please note: A revised COSAC Worksheet may be required if the Educational Provider cannot answer the following questions in the affirmative based on continuity with the original submission.

· *Intended Outcomes or Ability Statements*

Does each course unit syllabus included have outcomes stated for one or more the 4 C's? of Content, Competency, Character and Context (Sourcebook 567.4, 567.6)

Yes _____ No _____

· *Outcome to Assignment to Assessment Links Documented*

Does the RCOSAC have documentation that links assignments and assessments to outcome Statements in the same manner? (Sourcebook 567.6)

Yes _____ No _____

3. Program Balance

State the percentages assigned to each of the following areas originally and any change: (Sourcebook 567.4, 567.6)

	Original Percentages		Current Percentages	
» Content	_____%.	Content	_____%.
» Context	_____%	Context	_____%
» Competency	_____%	Competency	_____%
» Character	_____%	Character	_____%

(Please attach an updated ICOSAC Program Summary)

Briefly explain any change in this Course of Study program since its most recent validation. Include changes to program balance percentages and other substantive changes in the curriculum as a whole, and/or changes in specific syllabi that change the original intent of the courses. Attach the explanation to this form.

4. Holistic Spiritual Formation

· *Class Formation*

Are you continuing provision for spiritual formation inside or outside the classroom experience? (Sourcebook 567.4)

Yes _____ No _____

· *Experiential Formation*

Are you continuing provision for minsterial formation outside the classroom experience? (Sourcebook 567.4)

Yes _____ No _____

5. Provider/Church Partnership

· *The Partnership Plan*

Have you maintained original 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? (Sourcebook 561.4, 563)

»Yes _____ No _____

· *Partnership Implementation*

Have you maintained original documentation describing how the district/church and the provider will communicate with one another and with the student during partnership arrangements? (Sourcebook 561.4, 563)

»Yes _____ No _____

Briefly describe the ways program supervision and accountability changed from the original submission, or any anticipated changes before submitting for future revalidation (can be separate letter):

_____

_____

_____

_____

We hereby request reaffirmation of the above-named program.

Respectfully submitted,   RCOSAC Approval following review

_____   _____

Applicant's Name   Reviewer Name(s)

_____   _____

Education Provider Title   Reviewer(s) Affiliation with RCOSAC

_____   _____

Institution   REC Endorsement Signature

_____   _____

Date Submitted   Date Reviewed

APPENDIX F

Lifelong Learning Reporting and Administration

The Church of the Nazarene is committed to nurturing among its clergy a culture of participation in lifelong learning. On the part of the District Board of Ministry, this endeavor involves efforts to foster participation in lifelong learning by presenting or promoting opportunities on the district, regional, and general church levels. On the part of the minister, participation may also include participating in ministry-related learning opportunities offered by institutions and organizations in their communities or by various professional organizations.

Unless otherwise directed by regional or district policy, the Church of the Nazarene permits its ministers to self-report participation in lifelong learning by voluntarily applying the following guideline for what qualifies as a lifelong learning event. Nazarene ministers are to complete at least 20 hours of lifelong learning each year.

REPORTING

What qualifies as a Lifelong Learning event?

A reportable lifelong learning event is one that contributes significantly to increasing the knowledge and skill of the minister for the sake of increased effectiveness in ministry. A qualifying learning event is one that normally occurs in addition to the usual routines and responsibilities of the minister. See f

Guidelines for Reporting Special Learning Events

Reporting the number of hours of participation in lifelong learning events is straightforward for most events and activities, such as conferences, seminars, webinars, and the like. Other lifelong learning events are more challenging to quantify. Participation in the following lifelong learning activities or events is to be reported in accordance with specific guidelines

- *Reading a book*

    As a general rule, report 2 lifelong learning hours for every 75 pages read. This standard helps to keep the focus on the input received rather than on individual reading speed. In this way, readers of the same resource receive the same number of learning hours.

- *Reading a book with a peer-learning group*
  Report 2 lifelong learning hours for every 75 pages read plus discussion time with those also reading the book. Reading a book and discussing its message and meaning for ministry with several peers, increases the learning value of the experience. Peer group discussion can be held in-person or by using other technology.
- *Preparing to present a workshop or seminar*
  Report 1 hour for every 3 hours of reading and research to preparing to teach the class for the first time or for new reading and research intended to substantially enhance a class you have taught previously. The aim of this guideline is to give "credit" for time spent on content development rather than on the administration, delivery, and evaluating assessments.
- *Viewing a webinar or other video/audio recording*
  Report the actual time spent viewing a webinar or other video/audio recording that qualifies as a reportable lifelong learning event. Enter the date viewed and not the date the webinar or other recording was created.
- *Attending a conference or seminar*
  Report the actual time of engagement in sessions of the conference that qualify as a reportable lifelong learning event. A portion of the time for meals may be reported if the meal(s) included a presentation that qualifies as a reportable lifelong learning event (such as a keynote speaker).
- *Completing coursework in a ministry-related degree program or certification*
  Report 20 hours of lifelong learning and include program information in the description, and record the start and stop dates for the academic year in which coursework was taken. The description
- *Participating in an educational and/or mission trip*
  Experiencing different cultures and contexts with a missional aim can be a valuable lifelong learning experience. Recognizing that such trips vary widely in many respects, the general rule is to report 50% of the total "task-engagement hours". Travel time, discretionary time, etc. would not be included in calculating task-engagement hours.

Two Ways to Report Participation in Lifelong Learning

- REPORT ONLINE
  Where feasible, ministers are encouraged to use the Lifelong Learning Registry to report participation in lifelong learning. The Registry is a web-based online tool available

in multiple languages. The Registry keeps track of each minister's entries and district superintendents and other district and regional leaders can review each minister's participation in lifelong learning.

· REPORT MANUALLY

In settings where accessing the Registry is not possible or is not available in the user's language, the district Board of Ministry is responsible for providing guidance to its ministers on ways to report their participation in lifelong learning.

District Administration of Lifelong Learning

In addition to planning and promoting lifelong learning opportunities for its ministers, each district is responsible for evaluating annually each minister's participation in lifelong learning. This means that each district is responsible to:

· *Implement a reporting system* to collect information on its ministers' participation in lifelong learning. The report should provide the date(s) of the event, type of event (conference, webinar, book, other), name or topic of the event along with a short description, the sponsor of the event, and the number of learning hours.

· *Review annually the participation of each minister lifelong learning.* This review should include an evaluation of both the total number of learning hours over the church year just ending and the kinds of learning activities in which the minister engaged.

· *Provide guidance to ministers who have not met the minimum threshold for lifelong learning hours completed or need to otherwise strengthen their engagement in lifelong learning.* Beyond meeting the minimum of 20 hours annually, some ministers may need to expand the range of topics or types of activities, or may need to exercise greater discretion theologically in selecting the lifelong learning opportunities in which they engage.

Where feasible, districts are encouraged to utilize the Lifelong Learning Registry. The Registry is a tool that enables ministers with access to the internet to track their participation in lifelong learning and enables district superintendents and boards of ministry to carry out the responsibilities described.

Any district superintendent who has established his or her own Lifelong Learning Registry account may request district-level administrative rights in order to better utilize the capabilities of the Registry. Regional leaders may be granted region-level rights. All such requests should be made to learning@nazarene.org.

Those with district-level and region-level administrative rights to the Lifelong Learning Registry will be able to

1. *Create an Event Code* for district-sponsored or district-supported lifelong learning events. When the 4- to 6-digit code is applied by ministers participating in that lifelong learning event, the event description is added automatically and the minister need only provide the number of hours of his or her actual participation.

2. *Download and evaluate reports* of the lifelong learning activity of all ministers on the district/region who have created a Lifelong Learning account and reported their participation in various events. Both summary and detailed reports can be downloaded. The aim of such reports is to provide encouragement, direction, and support to ministers in creating and pursuing a plan for ongoing engagement in lifelong learning. Region-level rights provide access to region-level data on participation in lifelong learning by those who have established accounts on the Registry and who use them to report their lifelong learning experiences.

3. *Maintain the roster of ministers* on the district that have established accounts on the Lifelong Learning Registry. Maintenance includes noting any ministers now deceased, transferring to other districts, retired, or inactive. Requests for assistance with merging duplicate accounts or removing inactive users may be sent to learning@nazarene.org

APPENDIX G

Index of Referenced Manual Paragraphs

MANUAL 17: *Sourcebook* 561.2

200s

MANUAL 205.18: *Sourcebook* 562.3, 565

MANUAL 229-234.1: *Sourcebook* 565, 565.5

MANUAL 234.1: *Sourcebook* 563.8

MANUAL 233.6: *Sourcebook* 565.7

MANUAL 234.1: Sourcebook 563.8

300s

MANUAL 342: *Sourcebook* Introduction

MANUAL 346.6-346.7: *Sourcebook* Introduction

500s

MANUAL 500: *Sourcebook* 561.3

MANUAL 502: *Sourcebook* 561.2

MANUAL 502.5: *Sourcebook* 565.6

MANUAL 503: *Sourcebook* 561.1

MANUAL 503-504.3: *Sourcebook* 561.2

MANUAL 503.1-6: *Sourcebook* 561.2

MANUAL 503.1-9: *Sourcebook* 561.2

MANUAL 507: *Sourcebook* 564.4

MANUAL 510-510.7: *Sourcebook* 564.4

MANUAL 519-519.1: *Sourcebook* 564.4

MANUAL 521.2: *Sourcebook* 564.4, 565.4

MANUAL 521.3: *Sourcebook* 563.2

MANUAL 521.4: *Sourcebook* 565.2

MANUAL 521.5: *Sourcebook* Introduction, 563.8, 566.2

MANUAL 521.6: *Sourcebook* 562.2, 562.3, 563.4, 565.7

MANUAL 521.6-521.7: *Sourcebook* 562.3

MANUAL 522: *Sourcebook* 563.6

MANUAL 522.2: *Sourcebook* 563.8

MANUAL 523-523.1: *Sourcebook* 561.3, 564.1

MANUAL 523-523.7: *Sourcebook* 564.2

MANUAL 523-527.2: *Sourcebook* 564.4

MANUAL 523.1: *Sourcebook* 564.1

MANUAL 524: *Sourcebook* 564.3, 564.4

MANUAL 524-524.4: *Sourcebook* 563.4

MANUAL 524.1: *Sourcebook* 563.3; 564.3, 564.4; 565.5

MANUAL 524.3: *Sourcebook* 564.3

MANUAL 524.4: *Sourcebook* 563.3, 563.4, 564.4

MANUAL 524.4-524.5: *Sourcebook* 561.2

MANUAL 525: *Sourcebook* 561.2

MANUAL 525.3: *Sourcebook* 563.4, 564.4

MANUAL 526: *Sourcebook* 561.2

MANUAL 526.3: *Sourcebook* 563.4, 564.4

MANUAL 530.18: *Sourcebook* 562.3

MANUAL 530.19: *Sourcebook* 564.4

APPENDIX H:

Glossary of Terms

Assigned Ministry: The church recognizes the following categories of service in which a district assembly may place an elder, deacon, or as circumstances warrant, a licensed minister: pastor, evangelist, missionary, teacher, administrator, chaplain, and special service. Ministerial training and ordination are normally required, or greatly desired, to fulfill these categories as an "assigned minister." *Manual* 504 (See "Assigned", *Manual* 530)

Board of Ministry. A district board that oversees the progress of ministers preparing for ordination and that provides oversight regarding the status of the credential of each minister who is a member of the district. In matters related to the ordination process, the Board works in conjunction with the education provider, the minister, and the local church to evaluate the ministers' progress, as well as to advise and guide the ministers through the process. *Manual* 229-234.1, *Sourcebook* 565

Borderless Education: Borderless clergy education describes the commitment of the church to expand access to ministerial preparation by making validated Course of Study curricula from each region of the Church of the Nazarene available to all remaining regions within the guidelines established by the regional sourcebook. *Sourcebook* 563.5

Credential: (See also License) A term that summarizes the process of examining, verifying, and recording an applicant's license through the local church or district. *Sourcebook* 565.5

Course of Study (COS): The arrangement of studies and practicum that incorporate the four major categories of study (Content, Competency, Character, and Context) into an approved curriculum plan that meets denominational expectations and results in validation (see Curricular/Curriculum). *Manual* 521-522; *Sourcebook* 563.3, 567

Course Unit: A specific plan of instruction that serves as part of the program curriculum, often delivered through a series of classroom instruction or lectures, with accompanying assignments and assessments. class. Sourcebook 567.1

Curricular/Curriculum: An educational term that describes a prescribed plan for learning based on the overall scope of topical inquiry and sequencing of specific learning activities to obtain the overall goals and objectives of learning. The term may describe specific elements that guide the process of developing and teaching the plan, as well as its overall organization (see Course of Study). *Sourcebook* 563.3, 567

Developmental Standards: Standards that guide the development of curricular requirements. *Manual* 521

Education Provider: IBOE approved Nazarene institution of higher learning providing ministerial education. *Manual* 400; *Sourcebook*, 566.4,

Essential Attributes: Criteria that identifies the breadth, depth, and formational capacity of a validated program, as well as a quality assurance strategy for the program and any in-country statutory standards. *Sourcebook* 567.4

IBOE: The International Board of Education serves the general church as advocates for educational institutions in the Church of the Nazarene. The IBOE also provides guidance and oversight to ensure clarity of internal governance and commitment to the Church of the Nazarene, funds educational efforts, and provides a system of financial and organizational accountability/reporting for the sake of the denomination. *Manual* 402

ICOSAC: The International Course of Study Advisory Committee relates administratively to the General Board through Global Clergy Development. The ICOSAC provides guidance and accountability for clergy education prior to ordination and following ordination through lifelong learning. Composition of ICOSAC substantially represents the global church. The Board of General Superintendents appoint individuals to the International Course of Study Advisory Committee to serve for the ensuing quadrennium. *Manual* 342

International Council for Evangelical Theological Education (ICETE): ICETE is a global community, sponsored by seven regional associations of theological schools, to enable international interaction and collaboration among all those concerned for the enhancement of evangelical theological education worldwide. https://icete.info/about/mission-purpose-history/

License: (See also Credential) Certification of the credentialing process at the local church, district, and general church level that authorizes a person to preach and pursue lifelong min-

istry through the church. Licenses are subject to review and must be renewed yearly. *Manual 523-524; Sourcebook 564*

Lifelong Learning: Lifelong learning describes the practice of ongoing, intentional participation in experiences that further the development of the minister. *Sourcebook 562.1*

Manual, Church of the Nazarene (Manual): With the Bible as our supreme guide, illuminated by the Holy Spirit, the *Manual* serves as the official agreed-upon statement of faith, practice, and polity. *Manual* "Foreword"

Ordination: Ordination is the authenticating, authorizing act of the Church, which recognizes and confirms God's call to ministerial leadership as stewards and proclaimers of the gospel and the Church of Jesus Christ. Consequently, ordination bears witness to the Church universal and the world at large that this candidate evidences an exemplary life of holiness, possesses gifts and graces for public ministry, and has a thirst for knowledge, especially for the Word of God, and has the capacity to communicate sound doctrine. Ordination is available to men and women in the Church of the Nazarene. *Manual 500-502; Sourcebook 564.5*

Quality Assurance: An education provider's internal plan to ensure the integrity of the educational process for the duration of a Course of Study's validation period. *Sourcebook 567.3*

Regional: Six global regions comprise the International the Church of the Nazarene: Africa, Asia Pacific, Eurasia, MesoAmerica, South America, and United States/Canada. *Manual 346*

Regional Education Coordinator (REC): Leadership appointed by each region to facilitate the work of the Regional Course of Study Advisory Committee (RCOSAC), consult the International Course of Study Advisory Committee (ICOSAC) and contribute to the International Board of Education (IBOE). The REC also contributes with the RCOSAC to cultural adaptations of RCOSAC Sourcebooks which assists in borderless education. (Manual 356.6, 402, 522).

RCOSAC: Regional Course of Study Advisory Committee. This committee is comprised of representatives of each region and its duties include developing a regional sourcebook for ministerial studies, maintaining validation and review procedures for clergy educational programs, collaborating with educational institutions, and endorsing programs to the ICOSAC for approval as validation Course of Study programs. *Manual 346.7*

Reaffirmation: Regional process where educational providers have their validated Course of Study reviewed (with any noted changes) and reaffirmed approximately five years after initial validation or revalidation. *Sourcebook 566.6*

Sourcebook: Sourcebooks provide guidelines for clergy education as an extension of the *Manual, Church of the Nazarene*. The International Sourcebook guides the development of each region's sourcebook, assuring consistency globally while permitting appropriate regional adaptations. Validated regional sourcebooks provide information for educational providers and districts to guide the process of preparation for ordination, continuing education of Nazarene ministers, and the submission of Course of Study programs for validation. Handbooks define regional adaptations of sourcebooks for student and congregational use. *Manual 521-522, Sourcebook 560.1, 566.2*

Student Learning Hours: Description of student engagement measured in the number of hours typically needed for prescribed intentional learning activities related to a particular course unit.Student Learning Hours (SLH) include attending lectures, seminars or classes, directed reading, independent reading, writing, revising, student presentations, lectures or seminar presentations, or any other activity (such as local church ministry) shown to be directly related to a course unit in a Course of Study program. *Sourcebook 567.1*

Validation: Approval of any regional course of study (curriculum plan) submitted by an educational provider, reviewed recommended for approved by the RCOSAC, further reviewed and endorsed for validation by the ICOSAC, and validated by The General Board and by the Board of General Superintendents. Each validated COS curriculum meets the minimum Student Learning Hours requirement and fulfills content and ministry-engagement criteria for the respective region. Validation periods may vary but do not exceed ten years from the date of the program's most recent validation. *Sourcebook 567*

Vocation: A term similar to "call" but applied specifically to clergy practice and leadership and often identified by specific roles of ministry often known as Assigned Ministry. *Manual 504-520*

APPENDIX 1:

Ability Statements

USA/Canada Regional Course of Study Advisory Committee
Updated Ability Statements
(46 Ability Statements - 2025)

CONTENT: 15

Old Testament

CN1 Ability to identify the literary structure, the theological concepts and main story line of the Old Testament.

CN2 Ability to describe the historical and cultural contexts of the major sections of the Old Testament.

New Testament

CN3 Ability to identify the literary structure, theological concepts and main storyline of the New Testament.

CN4 Ability to describe the historical and cultural contexts of the New Testament, including an ability to proclaim and affirm from Scripture pastoral leadership of women within the Church.

Interpretation of Scripture

CN5 Ability to describe the development of the canon and the historical and theological influences resulting in contemporary translations.

CN6 Ability to exegete a passage of Scripture using contextual, literary, and theological analysis.

Theology (General)

CN7 Ability to articulate the Nazarene Articles of Faith.

CN8 Ability to demonstrate an understanding of theological reflection, including its sources, its historical development, and its Wesleyan contemporary expressions.

Doctrine of Holiness

CN9 Ability to articulate the doctrine of holiness from a Wesleyan perspective.

CN10 The ability to affirm and practice biblical justice as a characteristic and aim of God that is lived out in church and society though respect, inclusion, and equality of all persons, and to lead congregations toward reconciliation and harmony in renouncing any existing form of racial and ethnic indifference or oppression.

Church History

CN11 Ability to tell the story of Christian history and the development of creeds and major doctrines.

CN12 Ability to describe the mission and practice of the Church throughout its history.

The History and Polity of the Church of the Nazarene

CN13 Ability to identify the formative influences, major events (including the rise of the American Holiness Movement), and male and female figures in the history of the Church of the Nazarene.

CN14 Ability to affirm the historic place of women in leadership at every level within the church by clearly articulating the theological and practical support of women to use their God-given calling and spiritual gifts.

CN15 Ability to identify the directives of the Manual of the Church of the Nazarene that pertain to the organization and ministry of the local, district, and general church.

COMPETENCY: 14*
(with one ministry emphasis)

Oral and Written Communication

CP1 Ability to communicate publicly through multiple methods (oral, written, media, etc.) with clarity, and creativity, utilizing gender inclusive language.

Management, Leadership, Finance, and Church Administration

CP2 Ability to oversee ministry using management skills including servant leadership, conflict resolution, administration, and team building.

CP3 Ability to cultivate, cast and strategically implement vision.

CP4 Ability to lead congregations in the biblical stewardship of life resources.

Analytical Thinking

CP5 Ability to reason logically for discernment, assessment, and problem solving.

Congregational Care and Counseling

CP6 Ability to provide pastoral and spiritual care for individuals and families, discerning when referral to professional counseling is required.

Effective Evangelism and Discipleship

CP7 Ability to lead evangelistically through preaching, modeling and equipping others.
CP8 Ability to lead in discipling and assimilating new converts into the Church.

Christian Education

CP9 Ability to describe and apply knowledge of human development in leading people to Christian maturity.
CP10 Ability to envision and implement Christian education in the local church.

Worship

CP11 Ability to envision, order, and participate in contextualized, theologically grounded worship and to develop and lead appropriate services for special occasions (i.e. wedding, funeral, baptism, and Lord's Supper).

MINISTRY EMPHASIS (Preaching/Chaplain)

CP12 Ability to prepare, and deliver biblically sound sermons using appropriate techniques and skills demonstrating cultural sensitivity.
CP13 Ability to develop sermons in various forms (evangelistic, pastoral care, doctrinal teaching, lectionary, etc.).
CP14 Ability to assess the strengths and weaknesses of current homiletical models in light of enduring theological and contextual perspectives.

CHARACTER: 9

Personal Growth

The development of a portfolio for assessing personal growth in character. This portfolio would include periodic self-assessment and assessment by significant others. These assessments would evaluate the minister in the "BE" categories.

Christian Ethics

CH1 Ability to apply theological and philosophical ethics to nurture faithful living in the Christian community.

CN2 Ability to develop a Wesleyan moral vision to guide faithful action in complex contexts.

CH3 Ability to practice a moral pastoral leadership, informed by philosophical and theological ethics.

Spiritual Formation

CH4 Ability to pursue holy character (Christlikeness) by practicing faith formation and the classic Christian disciplines as means of grace.

CH5 Ability to locate, understand, and use resources for individual and corporate spiritual formation.

Person of the Minister

CH6 Ability to articulate his or her call from God to ministry as affirmed by the Church.

CH7 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth.

CH8 Ability to practice holistic stewardship of the minister's personal life in the areas of friendships, family and marriage, singleness, sexuality, Sabbath-keeping, finances and social media.

CH9 Ability to practice mutual submission and just, egalitarian, and equitable relationships between women and men both in church contexts and in one's personal life.

CONTEXT: 8

Anthropology and Cross-Cultural Communication

CX1 Ability to understand, appreciate, and work sensitively with cultures and sub-cultures in the identity and mission of the church.

CX2 Ability to identify and apply the principles of cross-cultural communications.

Contemporary Context and Social Environment

CX3 Ability to discern social and cultural realities (including the power dynamics of gender, age, ethnicity, race, and privilege) and to create ministry settings anchored in mutuality and solidarity.

CX4 Ability to analyze and describe congregations and communities.

Historical Context

CX5 Ability to place the ministry context in light of the large schemes of world and national history.

CX6 Ability to analyze and describe the ministry context in light of its local history.

Missions

CX7 Ability to understand and articulate the biblical, historical, and theological bases for Christian mission

CX8 Ability to describe basic missiological principles and to apply them to the development of ministry in the local church.