

# EuNC On Mission

by  
Klaus Arnold

**2021**

**Nazarene Missions International**

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**GOSPEL OVER THE ANDES**

A HUNDRED YEARS OF THE CHURCH OF THE NAZARENE IN PERU

*by Roger Winans*

*Edited and Revised by R. Alfred Swain*

**THE GREENING**

*by R. Franklin Cook and Steve Weber*

**EUNC ON MISSION**

*by Klaus Arnold*

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by  
Klaus Arnold



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# EDITOR'S INTRODUCTION

The Church of the Nazarene has a rich heritage in higher education, and it stretches as far as the Church's reach around the world. There are now 51 Nazarene institutions of higher education globally, from graduate schools and seminaries to undergraduate, Bible colleges, and schools of nursing—and each is unique in its approach to delivering Christian higher education in its context. European Nazarene College (EuNC) is only one of those schools, but its story is compelling for any school facing change. *EuNC On Mission* is the latest in Nazarene Missions International's (NMI's) Classic Series of books. Two previous books have been written over the years, sharing the remarkable story of how EuNC came to be. Though brief reference is made to these two previous books, this book's focus is different. *EuNC On Mission* is about what the college has become because it kept its focus on its mission clear, adjusting to circumstances that dictated change but never forsaking its mission.

Dr. Klaus Arnold, former rector of EuNC, and now Director of Global Education and Clergy Development

for the Church of the Nazarene, authors this book with vast experience: as a former student of European Nazarene Bible College (ENBC), member of faculty, administrator, and rector. The school is in his blood, you might say. Who better to update us on how the college has developed over time?

As the cover implies, EuNC's story is like ripples on the water when something is thrown in that changes the still waters to waves that move ever outward. The changes that have occurred in EuNC have created a significant ripple-effect, circles of holy influence, carrying the best of EuNC to the furthest points of its educational region. As you will see, what began as one school for many nations has become one school in many nations.

Many who will read this book have asked the question of Chapter 1: "What happened to the school?" Hundreds of Nazarenes over the years have participated in Work and Witness trips to help the college campus upgrade its facilities to meet the demands of the day. Dozens of volunteers have given significant time—some years—to help meet the college community's needs when staffing was short or expertise needed. Many students from other Nazarene universities and colleges worldwide have done semester-abroad programs at EuNC, broadening their world view and sharing in a truly diverse and delightful learning community.

Each one who has allowed their lives to intertwine with the life of EuNC has contributed to what it has

become. Investments have been significant, and they have provided a legacy upon which EuNC could build. If you are one of those who gave, or worked, or studied so that EuNC could thrive, thank you! Your World Evangelism Fund giving, Alabaster offerings, bequests, your prayers, and labors of love; your partnership in whatever form it took, has made EuNC what it is. And the circles of holy influence continue to expand. Thank you!



**(Joint Work and Witness teams from Wichita, Kansas, USA,  
Netherlands, and Germany)**



**(Maurine Dickerson)**



**(Judy Radcliff)**

**Long-term Volunteers**



# PREFACE

There is no doubt that it is easier to evaluate historical developments with hindsight. Who could have imagined the present situation of European Nazarene Bible College (ENBC) in 1965, 1980, or even in 2000? – Nobody. However, although the exact developments could not have been predicted, two truths have not changed. First, throughout its history, the school's leaders believed that the college was in God's hands. He had brought the college into existence in miraculous ways, and He would lead and guide it. Second, the school's leadership and the denomination always believed in the importance of following God's guidance and direction. Whatever the plans for the future, must be brought before God and His direction must be sought.

As many things might have changed in almost 60 years – these truths have never changed. And that is why the school developed from a campus community in a German exclave, or German territory within the borders, of Switzerland into a fully decentralized school operating with no campus in seventeen different countries of Europe and the former Soviet Union.

The years mentioned above are chosen deliberately because they all mark significant events. In 1965 the school was founded, in 1980, the first NMI book on ENBC was published, and the second NMI publication followed in 2000. This third book on the history and development of European Nazarene College seeks to highlight how the school has been moving in more recent years beyond what it had been in terms of physical location, organization, methods, and methods and modes of teaching. However, it never moved beyond its original mission and vision of serving the Church of the Nazarene in preparing laypersons and clergy to fulfill the church's mission to make Christlike disciples in the nations.



My motivation for writing this book is grounded in a deep appreciation for the church's historic vision regarding the importance of education and preparing ministers and laypersons in their own contexts. I had the privilege of benefiting from the Nazarene educational system through attending European Nazarene College, Nazarene Theological Seminary in Kansas City (USA), and Nazarene Theological College in Manchester (United Kingdom). I had the honor

to spend thirty-one years of my life in direct relationship to the school: as a student, professor, administrator, and for fifteen years as Rector. Thus, I witnessed many of the developments of the college firsthand.

Klaus Arnold

Rector of EuNC from 2005-2020



# CHAPTER 1

## WHAT HAPPENED TO THE SCHOOL?

“Whatever happened to our school?” – This has probably been the most raised question since the residential campus program was discontinued in 2011, and the property and facilities sold in 2015. Some believed that the school had been closed and its ministry disbanded. Others felt that the school’s mission had been betrayed, or the labor and investment of many people across the decades were in vain. Many were sad and disappointed that the place where they had met people from all over the world, had lived and experienced God in special ways, and where they raised their families for some years, had been given up and sold to the town of Büsingen.

The sadness has been real for my family and me. Büsingen was the place where I had met my future wife, where we raised our kids, where we lived and served for 20 years. Here we became part of the story of persons from

around the world: North America, South America, Africa, Europe, Asia, and Australia. What a rich experience and a privilege! The pain and sadness of this loss were real – especially in our own lives!

What happened to our school? That is a good and important question. In this chapter, we want to trace God’s direction and leadership for the school that led to these far-reaching decisions, which had consequences for many people.

Actually, the question, “What happened to our school?” had been raised almost fifty years earlier. Before European Nazarene Bible College was founded in 1965 and the first class taught in January 1966, there had been two small Nazarene Bible colleges in Europe – one in Florence, Italy, and one in Frankfurt, Germany. The first two countries that the Church of the Nazarene entered in continental Europe after the Second World War were Italy (1948) and Germany (1958). In order to prepare future ministers, small Bible schools were founded in both countries, and students enrolled in part-time programs in the facilities of local churches. When contacts were made into other countries (the Netherlands and Denmark) and plans were drawn for the future, it became clear that it would be impossible to start schools in every country.

Questions were raised regarding faculty, holiness literature, adequate facilities, and a sustainable educational system. In 1965 the decision was made to start a central school for continental Europe – and European Nazarene

Bible College was founded in Büsingen. Although this was a very wise and visionary decision – not everybody was happy. Among the Nazarenes, both in Italy and Germany were some who felt “their school was taken away from them.” The question, “What happened to our school?” was very real to them.

It did not take long, however, until it became clear that this was the right decision. The first student body (January 1966) consisted of twelve students from five countries. By 1969, enrolment had increased to thirty-five from eleven countries. The college then played a crucial role in opening the work of the Church of the Nazarene in the Netherlands and Switzerland.

The General Superintendent in jurisdiction for Europe at the time was Dr. G.B. Williamson. He gave three directives:<sup>1</sup>

1. English to be the language of instruction.
2. Maintain strict international character.
3. Keep the blessing of God on the school.

These were sage guidelines. After World War Two, English became the primary second language taught in European schools. Holiness literature was not yet available in many other languages but English; therefore, the students could use resources that were already developed and ready for use. Faculty who were trained in the Nazarene tradition came primarily from the United

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1 Dudney, Bennett, *ENBC – Miracle in Büsingen*. Kansas City, MO: Nazarene Publishing House, 1980, p. 32

Kingdom and the United States. Significantly, English would provide a common language for life together. The intention was to affirm the different nationalities and cultures present without giving preference to any one of them. Since English was a foreign language for all of the continental European students, it could make possible an international spirit and community life. Throughout its existence, the college has stayed focused on fulfilling its original purpose.

God's guidance and blessings were apparent as the school developed. However, from early on, the disadvantages of one central location were evident as well: students, as well as most of the faculty, had to leave their countries, cultural contexts and study in a foreign language. Contextualization of the holiness message to the different cultures and languages was more difficult in this setting.

In the next chapter, we will deal with the more detailed history of the school. At this point, we want to highlight that the developments from the late 1980s until the late 2000s have been intense (the fall of the Iron Curtain, development of extension centers throughout Europe and the former Soviet Union, the global financial crisis, rising costs to maintain facilities, and lower enrolment at the campus). The college came to a point where the campus assets could become a liability for its future, hindering the school in fulfilling its mission. This begs the question of whether the transformation of the school from a residential

school for many nations to a fully decentralized school in many nations has helped to stay on mission?

## **E**uNC – fully alive and well

A brief look at numbers will help to see that European Nazarene College is alive and well and fulfilling its mission. In 2010 the school had 30 persons studying at the campus. Quite a few of them were semester-abroad students from Nazarene universities in the United States. By 2020, the total enrolment was over 200 persons. Also, the student population has changed significantly. While in 2010 we had younger students, most of whom did not know yet what they wanted to do later in life, in 2020, the age group of 30-49 years of age made up 67% of the student body. Most of them were married, had already a career, and were involved in local church ministry – quite a few as pastors. For the majority of the students, the goal was to fulfill the requirements to become ordained ministers in the Church of the Nazarene.

Students did not need to leave their countries anymore. EuNC runs seventeen learning centers in the following countries: Albania and Kosova, Armenia, Bulgaria, two countries in Central Asia, Croatia, France, Germany, Hungary, Italy, the Netherlands, Portugal, Romania, Russia, Scandinavia, Spain, Ukraine, and Moldova, and a Digital Campus that offers courses in English for all the learning centers, where students can study in English.

More than that, each of these learning centers offers different programs in the language of the students. There is no need to study in a foreign language. However, since some students speak more than one language, they can take courses also at other learning centers if the courses are offered online and at a time that works for them. These different countries represent four of the seven fields of the Eurasia Region (Central Europe, Commonwealth of Independent States – the former Soviet Union, Northern Europe, and the Western Mediterranean field), and six time zones (from Portugal in the West to Central Asia in the East).

The mode of teaching is also diverse. Most of the courses are offered online (especially in the time of the COVID-19 pandemic). However, some learning centers offer their classes in a traditional format where students meet in a central location (usually local church buildings or district facilities). Others offer a *hybrid* form: while the courses are offered online, there are times when the students meet in person for specific class sessions. Still, others use multiple locations with video-conference equipment. The modes of teaching are adapted to the different contexts of the students.

The leadership of EuNC spent considerable time to ensure both quality control and contextual and cultural adaptation of the courses and programs. The curriculum committee is made up of qualified personnel from the different fields. Content specialists have created syllabus

templates for all courses for each learning center. The templates contain components that are the same for each learning center, yet they also have elements that can or even must be adapted to suit the different contexts. For example, the church history courses in Germany include a particular focus on the Reformation in Germany.

In contrast, the same course in Spain and Portugal has special foci on the history of the Roman Catholic Church during the same historical period. The countries in Eastern Europe will emphasize the history of the Orthodox Church in their respective countries. These variations make up about 25% of the course, while 75% will be the same in each learning center. In addition to the content, there are also different options for the assignments depending on the students' cultural context and situation. The student learning hours will be the same for all of the learning centers. Before a course can be taught, the teachers need to submit their adapted syllabi to the curriculum committee to be approved. In this way, the quality of the courses in the varied contexts is guaranteed. After each course, a course evaluation is submitted by the students, teachers, and learning centers. That is part of quality assurance but also helps continuously to improve the courses and the programs.

None of this would be possible had European Nazarene College not invested in a multilingual student information system where all students are registered, their records kept, and all the course information is stored. It is

a learning platform for online learning, building an online library system, and training all administrators, faculty, and students. The entire administration of the school is paperless. That helps to keep costs down for both personnel and facilities. Parts of the systems are made available by the Global Education and Clergy Development office of the denomination. For example, the Wesleyan-Holiness Digital Library (WHDL) is made available for free, providing resources in different languages online. This has been a great help also to fulfill the requirements for library resources by the accreditation agency.

These changes certainly affected European Nazarene College as an educational institution and its relationships to the different districts and local churches. Shortly after we had made the change to a fully decentralized school, people asked me where the school was located. When I was in Hungary, I answered, "In Hungary." When I was in Russia, I replied, "In Russia." In France, I said, "In France." The reactions were similar. First, there was a feeling of pride. "Oh, the school is not in Switzerland or Germany anymore; it is right here!" I affirmed that insight. At the same time, it also meant more responsibility and involvement of all the districts and local churches. The students are no longer sent somewhere; they remain in their home countries.

Since there is no campus experience for the students with its different student formation ministries, EuNC works closely with the districts and local churches to

guarantee student development and spiritual formation in this new setting. This means that each student has a personal mentor who comes alongside them in their studies and personal experiences. These persons come from the local churches and the districts and need to invest time in the students' lives. However, that also means that they are key players in the formation of the students. The districts have an important role and influence at this point. But that is actually a significant advantage of this new approach. The formation of ministers (lay and clergy) is not just the task of an educational institution but also of the whole church and the students: the local churches, the districts, the educational provider and other church entities. While this has been the intention and case before (at least theoretically), it becomes necessary for this system to work.

Another area of close collaboration with the local churches and the districts has to do with facilities. The school does not own any buildings anymore. When students meet or teacher-training takes place, this is usually done in local churches or district centers. This means extra efforts in time and facility-management for the churches and districts. However, it also means that the facilities are used more often and for multiple ministry purposes.

It took some time for each entity involved to learn this new approach and their respective responsibilities. Besides the work, time, and investment of other resources, it has

also helped bring together the school with the districts and the local churches. EuNC has become visible on all the districts, and the districts' and local churches' in the school's life has grown significantly.

## **W**hat has changed, and what has not?

European Nazarene College has developed from a residential school for many nations to a school without walls in many nations. Quite a change. However, while some things have changed, many have not.

When one reviews the first “missionary book” about European Nazarene College from 1980 and looks at the “dreams”<sup>2</sup> shared, it becomes evident that God has answered prayer and guided the school in wonderful ways. Some of the dreams were connected to the campus, while others focused on the long-term mission of the school: achieving full financial support from European sources, having a European faculty led by a European rector, developing extension centers in the various countries, and having 15,000 selected volumes in the library.<sup>3</sup> These dreams were not shared just to build a great college in Europe, but rather to fulfill the church's mission. As Bennett Dudney formulated it, “We see the years ahead as even more important, and feel the need of the prayers of

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2 Dudney, Bennett, *ENBC – Miracle in Büsingen*. Kansas City, MO: Nazarene Publishing House, 1980, p. 85

3 Ibid.

God's people as ENBC endeavors to meet the challenge of providing trained, Spirit-filled workers for the growing church in Europe."<sup>4</sup>

While the circumstances and the location of European Nazarene College have changed, the mission has not! How were the above-mentioned dreams fulfilled in the last forty years? The European districts have picked up their responsibility; educational budgets from the districts equal almost 20% of the school's total income (besides the support of the learning centers through personnel, facilities, and administrative assistance). Fundraising in Europe will become more critical in the future, and plans are underway to make this happen.

A European faculty is not just a dream anymore. Over 60% of the college faculty are European, many of which are graduates of EuNC. Of the last four rectors (presidents) of the school since 1990, three have been European (Jeanine van Beek, Klaus Arnold, Mária Gusztinné-Tulipán). The concept of extension centers (or learning centers) has been implemented—centers where the learning is taking place in the students' contexts, cultures and languages.

The library's goals have been far exceeded: EuNC has almost 30,000 volumes in the different locations throughout Europe and all the languages of the students. One further word about the campus. During the last year of the residential program, the expenditures for the

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4 Dudley, 1980, p. 11

campus were almost half-a-million dollars US per year, and many of the buildings required renovation. What had been an important asset of the school for the first forty-five years of its existence was in danger of becoming a liability that could have stopped the school's mission. Through the sale of the campus, a fund was established to help fulfill the mission. In this way, the campus is still a blessing to European Nazarene College. Of course, there are still expenses for office space. However, in this new reality, the costs for administrative offices of the general administration of the school are less than eighteen thousand dollars US annually.

The school has changed – and yet it hasn't. An excellent illustration for that is the foreword to the first book about the school, by Dr. V.H. Lewis, general superintendent in jurisdiction in 1980. What he wrote there is still the same. Nothing has changed. "European Nazarene Bible College is essential to our work and future as it trains youth to take the places of ministry and leadership in their respective countries. From [the school], the work is spread by its graduates throughout the lands. No investment of our time, energy, talent, and money brings greater dividends. It is exciting! It is alive! It is growing! It is of God! We rejoice!"<sup>5</sup>

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5 Dudney, 1980, p. 10

# CHAPTER 2

## HOW IT ALL BEGAN

When the decision was made to start an all-European college in 1963-1964, the Board of General Superintendents appointed Dr. O.J. Finch to visit Europe to do some research on the project. He spoke to several church leaders in various countries and visited different possible sites. He reported back to the Board of General Superintendents:

1. An international school using the English language as the core language of instruction is both possible and feasible.
2. That such a school, if possible, should be located in Switzerland.
3. That, for the present, the scope of the curriculum should ... prepare men and women for ordination in the Church of the Nazarene and others for special

assignments in Christian service.<sup>6</sup>

The Board of General Superintendents approved the project, and the property search began. It soon became apparent that Swiss laws would not allow for an organization that had not been registered in Switzerland to purchase property. Since the full story has been published in an earlier book<sup>7</sup>, it will suffice to summarize the main points of finding the location of Büsingen along the border of Switzerland and Germany.

Two of the early church leaders in Germany, Jerald Johnson and Richard Zanner, had visited Innsbruck, Austria, to find out if it was possible to hold a European youth meeting there. On their way back to Frankfurt, Germany, they drove along the border of southern Germany since they had heard something about the area around Schaffhausen, Switzerland being different. Schaffhausen is the only Swiss county located north of the Rhine River, while the rest of Switzerland is located south of the river, which serves as a natural border between Switzerland and Germany.

Johnson and Zanner drove from Schaffhausen east along the river and passed a sign which read “Büsingens.” It was unusual because the color of that sign was yellow, like the city signs in Germany, while the city signs in

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6 Church of the Nazarene, *General Board Proceedings ... 1966*, pp. 83-84. Excerpts from Dr. G.B. Williamson's report. Quoted from Dudley, p. 27

7 Jerald Johnson, *Let's Go Dutch*. Kansas City, Nazarene Publishing House, 1971, pp. 11-22. Reed, Donald, Wood, Elton, van Beek, Jeanine, *Upon This Rock*. Kansas City: Nazarene Publishing House, 1972, pp. 103-112 and Dudley, pp. 27-32

Switzerland are white, yet they had not passed a border control. No one had stopped them to ask for their passports which was standard at the time when one crossed the border from one country to the next. They decided to stop in the town of Büsingen at a hotel-restaurant on the main street to eat and to find out more about this odd experience. They were informed that the town of Büsingen was a German town entirely surrounded by Switzerland. Because of the peculiar circumstances, the two countries had agreed on a treaty that regulated the situation: Politically, Büsingen was German; however, economically, it belonged to Switzerland. There was free access from Büsingen to Switzerland. Since it was German territory and the Church of the Nazarene was registered in Germany, it was possible to purchase property in this town. Both men found this interesting and bought a local newspaper to find out about property in the area.

When they had returned to Frankfurt, they reported their findings to leaders in Italy and Scandinavia, and to Dr. G. B. Williamson, general superintendent in jurisdiction at that time. Zanner called the number in one of the newspaper ads and found out that it was the hotel-restaurant where they had eaten in Büsingen. The property seemed to be ideal since it already had a kitchen, a dining hall, apartments, and rooms that could be used for faculty, students, and offices, as well as a ball-room that could be turned into a chapel and used for instruction. The decision was made to purchase the property. Renovations happened in 1965, the school was registered in the same year, and the first classes were held on 10 January 1966.

# Development of the Büsingen Campus (1965-1989)

Dr. G.B. Williamson appointed John B. Nielson as the first rector in June 1965. During that first summer, Nielson chose faculty, staff, recruited students, and developed a curriculum while the buildings were renovated. Quite an assignment! Besides the Nielson's, there were two more teachers, and a couple that served as cooks and property manager. The school started then with twelve regular students, two correspondence students, and five part-time students.<sup>8</sup>

Adjacent property north of the original campus became available and was purchased in the following years. In the early 1970s and 1980s, two new buildings were built. One became the apartment building for faculty and married students. The other housed a new library and chapel. In the basement was a student lounge, and rooms and apartments were arranged on the second and third floors. It was now possible to house about 50 students (and families) and faculty. It soon became necessary to rent apartments for faculty off-campus to have enough space available for the students. Because of that growth, two additional properties were purchased in the late 1990s and early 2000s that would house the reception, offices, and more apartments.

During the first twenty-five years, the college also developed academically. Although at the heart of the curriculum, ministerial preparation remained at the

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8 Dudney, pp. 32-33

core, a significant development took place in the mid-1970s. An agreement was made between MidAmerica Nazarene College and European Nazarene Bible College that allowed the school to offer an accredited Bachelor of Arts program. That was a strategic decision to enable graduates to continue their studies. Because of that, many of the present leaders and teachers were able to earn graduate and post-graduate degrees at other schools that became necessary for taking up teaching and leadership roles. Since the school was one of the first to offer an internationally accredited degree in the English language, it also attracted students from outside of the Church of the Nazarene. Especially missionary organizations showed interest in having their leaders trained at an international school in the English language. Other schools caught up later and worked with institutions in the United States and South Africa to offer international degrees.

## **T**he fall of the Iron Curtain and its consequences for EuNC (1989-2011)

The fall of the Iron Curtain in 1989 initiated a drastic change for the school. Until that time students were recruited primarily from Western Europe: Portugal, Spain, Italy, France, the Netherlands, Denmark, Germany, and Switzerland. International students outside of Europe were always welcome. Through the relationship to mission organizations, the college often had students from the continent of Africa. For each of these countries, it was not too difficult to get student visas. Until the fall of 1989, it was not possible for people to move freely from Western Europe to Eastern Europe or from Eastern Europe to

Western Europe. Through the center of Europe ran the so-called Iron Curtain that separated the democratic West with its free-market system from the communist East.

New opportunities arose when the countries in Eastern Europe opened up for the gospel. The Church of the Nazarene started work in various former communist countries like Romania, Hungary, Russia, Ukraine, Armenia, Bulgaria, Albania and even in Central Asia. However, with these new opportunities came also new challenges. Many of these countries have a rich Christian history, but mostly Eastern Orthodox. Some of the countries are predominantly Muslim. Besides the socio-political and religious differences to Western Europe, these countries cover a vast area. While limited to Western Europe the church entered one country after another slowly; now that the East was open, the church entered several countries quite rapidly. It was a time of unexpected and far-reaching change. In addition, in Western Europe, English has been a common second language in almost all countries; in Eastern Europe this was not the case. For many in those countries to the East, English was the “language of the enemy.” Church leaders and the college were confronted with how best to train and equip Christian leaders in these different settings.

At this unparalleled time, not only was the first European elected as rector of the school but the first woman rector, Dr. Jeanine van Beek. Jeanine was a citizen of the Netherlands and had served prior to this new assignment as the principal of the Séminaire Théologique Nazaréen d’Haiti. She spoke four of the European languages fluently: Dutch, French, English, and German.

And, she had not been a stranger to the school. In the early 1970s, she had taught at European Nazarene Bible College and served as its academic dean before taking on the Haiti assignment.

During her tenure as rector, the first extension centers in Eastern Europe were started. The goal was that students could remain in their countries of origin. Teachers from the campus and other Nazarene schools worldwide came to teach courses in several of the contexts of the former Soviet Union (which then became known as Commonwealth of Independent States, CIS) and other Eastern European nations. Teachers were translated by local leaders. The programs offered through the extension centers aimed to fulfill the ordination requirements in the Church of the Nazarene. Those students who did well academically and had a desire to continue their studies learned English and came to the campus in Büsingen to add a couple of more years before graduating with the Bachelor's degree.

One of the outcomes of this new development was that quite a few of these students would meet their future spouses on the campus. Now, that was not a problem as such; however, many of them would not return to their home countries but remain in the West. Their church leaders were not particularly happy about this development, which was later accompanied by a hesitancy to send their students to the campus in Büsingen.

Nevertheless, the extension program became so successful that by the end of Dr. van Beek's tenure, there were extension centers in several Eastern European countries, the CIS, and Western European districts. Many

factors contributed to the growth of the extension centers: people who felt called to the ministry already had a career and a family; many of them involved in local ministry, and often they could not afford to move to Büsingen for four years. Some of them even had degrees in other areas of study. The learning centers were ideal to serve this group of students.

In 2001, the college changed its name to European Nazarene College (EuNC). This change had taken several years to realize and was accepted in the hope that the new name would reflect the institution's educational profile more accurately.

Understanding that the rapidly changing European and CIS environment demanded a drastic change in how EuNC provided theological education for ministry, the school started a seven-year self-change project in the autumn of 2004. During that time (2005), the second European rector took office, Klaus Arnold. Together with the academic dean, Antonie Holleman (from the Netherlands), a new strategy developed out of this project called *Moving Forward*. The plan reaffirmed the mission and vision statement of EuNC and outlined the organizational priorities for the future: to be one multicultural and multinational school with one campus and administrative center; to establish many teaching locations in various European and CIS countries; to aim at high mobility of faculty and students between the campus and the multiple locations, all with the goal of exposing them to the best of residential and extension education.

As EuNC implemented the strategy, it adapted its

academic and administrative structures to better support a multi-site school with one overall faculty and student network, living and studying in different countries. It was decided that there should be one curriculum with room for contextualization within the various European and CIS cultures. During the final year of the strategic plan's timeline, 2010-2011, the school found itself in a different position than anticipated. Even though all objectives had been realized, EuNC was confronted with unforeseen developments. There was a significant drop in student enrolment at the campus (while the numbers in the extension centers kept rising); challenges in accrediting all learning centers through the existing affiliate relationship with MNU; and a global financial crisis that led to decreased financial and personnel resources. Many of the facilities on the campus required extensive renovation. The campus that had been an asset and served the school for so many years was becoming a liability that would hinder EuNC from fulfilling its mission. Together with denominational leaders, the college board of governance and the administration discussed various solutions and prayed for God's guidance.

At the end of this process, the decision was made to close EuNC's residential program in the summer of 2011 and fully concentrate on its learning centers. EuNC had truly become one school in many nations with learning centers in different countries and a general administration to fulfill its mission.

In addition to these changes the college received its initial accreditation from the European Council for Theological Education (ECTE) for three programs: the

*Certificate in Spiritual Formation* (one year of full-time studies), the *Diploma in Christian Ministry* (two years of full-time studies) and the *Advanced Diploma in Applied Theology* (a vocational *Bachelor of Theology*, three years of full-time studies).

## **W**hat happened to the campus?

European Nazarene College had become a “school without walls.” A campus was no longer necessary. Then came the question about what would happen to the campus in Büsingen, where the church and its people had invested money, time, and labor through Work & Witness for many years?

During the time of prayer and discussion with the church leaders on the global, regional, district, and local levels, various scenarios were taken into consideration. One was to keep the campus for the Eurasia Region or other entities of the denomination. However, because of the great need for expensive renovations to the facilities, the decision was made to sell the property and use the proceeds to help fund European Nazarene College and its expanding network of learning centers. For two years (2013-2015), many options were seriously considered, even selling the various buildings and properties to different people or entities.

Then the day came when the mayor of the town, Markus Möll, approached Rector Arnold and spoke of the interest of the town of Büsingen to purchase the campus. He shared that since the campus was right in the

middle of Büsingen, the village wanted to keep the entire property together and develop it into a new town center, with private housing, facilities for the elderly, and a public area.



In October 2019, Klaus Arnold met again with the mayor, and together, they discussed the developments of the last four years and the plans for the future. Mr. Möll shared that the property came at the right time for the town. When the papers were signed in spring 2015, they had no idea that they would need housing for the refugees who would come to Germany in the fall of the same year. The faculty and student apartments, as well as the dormitory facilities, served to shelter those who fled war and persecution from Syria, Iraq, Afghanistan, and other troubled countries. They could move right into the facilities.

Equally important was the fact that English-speaking Nazarenes were still in town. Former employees of the college and Nazarenes who worked for the Eurasia Regional Office (also located in Büsingen), were instrumental in connecting with the refugees who could not speak German, yet many could converse in English. The Nazarenes also had intercultural skills that helped tremendously at that time.

After the first wave of refugees had come to Büsingen, most of them moved on to other cities. Not all the facilities were then needed. Two of the buildings were then taken down, and a home for assisted living with additional medical and treatment facilities was erected. New houses for young families were built on the property.

When asked how the village had experienced the closing of the campus and EuNC becoming a fully decentralized school, Mayor Möll answered in the following way:

“Not having the students, faculty, and staff of EuNC here in Büsingen anymore was a real loss! For forty-five years, the presence of people from around the world gave Büsingen an international character. Of course, it was not easy for the people of this little town of about 1,000 inhabitants to first accept and deal with the ‘foreigners’ in the late 1960s, most of whom could not even speak our country’s language. However, through the years the college became an integral part of village life. We also enjoyed the ecumenical spirit of the Nazarenes in collaborating with the existing Lutheran and Methodist churches. Quite a few of the faculty and staff served in the volunteer fire brigade or got involved in other areas of village life. This is all greatly missed!

“However, purchasing the property has opened up new opportunities for our village and its development. We did not have too many young families in town anymore. By acquiring the property, we could offer land for a reasonable price to young families to either stay in Büsingen or move into our community. This

has happened. Also, we were much in need of a facility for the elderly. With an investor, we were able to build such a facility, and this will be important for the future development of our community.

“Last but not least, we still have refugees living in one of the buildings. I think that integrating them has been working better in Büsingen than in some other communities. I feel that looking back at this development from the viewpoint of our community, purchasing the property became a win-win situation for everyone involved, and we made the best out of the situation.”

The denominational leadership (global, regional, districts, local churches) and the leadership of European Nazarene College were pleased that the property remained a blessing to the community of Büsingen. Of course, the presence of the unique mix of international persons is missed. However, the investments into the property and the town have lasting dividends. The former campus of EuNC is being used for young families, people in need (refugees), and the elderly. We thank God that the money paid by the town of Büsingen for the campus property is being used to fund the school’s mission, *enabling Christlike disciples for ministry* throughout Europe and the former Soviet Union.



# CHAPTER 3

## THE MISSION, UNIQUENESS, AND DISTINCTIVENESS OF EuNC

The sale of the campus begs the question of what EuNC looks like now. As mentioned before, with all the changes in the first forty-six years of the history of European Nazarene College until 2011, the mission has remained the same, *enabling Christlike disciples for ministry*.<sup>9</sup>

This mission statement expresses that the education of the students is never the final goal. Education is rather a means that enables the learners to grow into persons who are of service to others. The education provided by EuNC seeks to build upon foundational discipleship. It intends to further equip those who have already grown (and are growing) as disciples of Christ to prepare for more specific Christian service, which requires further theological knowledge, awareness, and more specific skills.

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<sup>9</sup> This articulation of the mission statement was introduced in 2016, building on former and lengthier expressions of the same basic thought. *Academic Catalogue EuNC, 2016-2017*, pp. 6-7.

The term “Christlike” expresses both the transformational character of education (bringing about change in the learners: content, competency, character, in context) and the Wesleyan-Holiness theological tradition of the school. As Christlike disciples, we serve God by participating in his redemptive activity in the world; and we serve people by proclaiming the Gospel in word and deed in the context of those we are reaching for Christ.

The leadership of the college in a collaborative effort with the governance, the districts, the local churches, the students, and the alumni asked the question: “What is it that makes EuNC unique and distinct in comparison with other theological colleges in Europe in order to fulfill its mission?” The outcome of this collaborative process was four terms: transformative, contextual, multinational, and Wesleyan.

**T**ransformative: European Nazarene College believes that education is transformative. It is an integral part of the renewal in the image of God (Christlikeness). Therefore, the educational endeavor must focus its outcomes on a holistic transformation of the learning community (students, faculty, administration, districts, and local churches) to impact society. It means that we believe that change is possible in the lives of the believers, in the society, and for all of creation. God is at work to reach His ultimate goal of renewing His creation, and we are invited to participate in His mission.

**C**ontextual: EuNC has teaching locations in different nations across Europe and Central Asia and offers its programs in the languages of the countries. The curriculum is also adjusted to each cultural context where the school is at work. Also, EuNC works very closely with local churches and districts of the Church of the Nazarene and other Wesleyan partners in the different settings. Education must happen contextually. The school is coming to each country to which it is invited (by local churches, districts, and other partners) to provide theological education in an appropriate form.

**M**ultinational: EuNC is one school with one curriculum, one faculty, and one student body. The school embraces the fact that it is multinational, reflected in the organizational structure, governance, and administration. English is the language of communication at the level of general administration and governance. Education is happening not only locally; it has global implications. EuNC recognizes, appreciates, and celebrates its multinational and multicultural character. It is about learning with each other and from each other. That enriches all participants and helps the school to accomplish its mission.

**W**esleyan: European Nazarene College is part of the Wesleyan-Holiness tradition. This tradition emphasizes that God's grace is free *for* all and free *in* all with the purpose of renewing all of creation

and humanity in the image of God (personal and social holiness). Education is part of our heritage and approach. As Nazarenes, we believe that the gospel is for every human being and that Christ can change people's lives and impact societies.

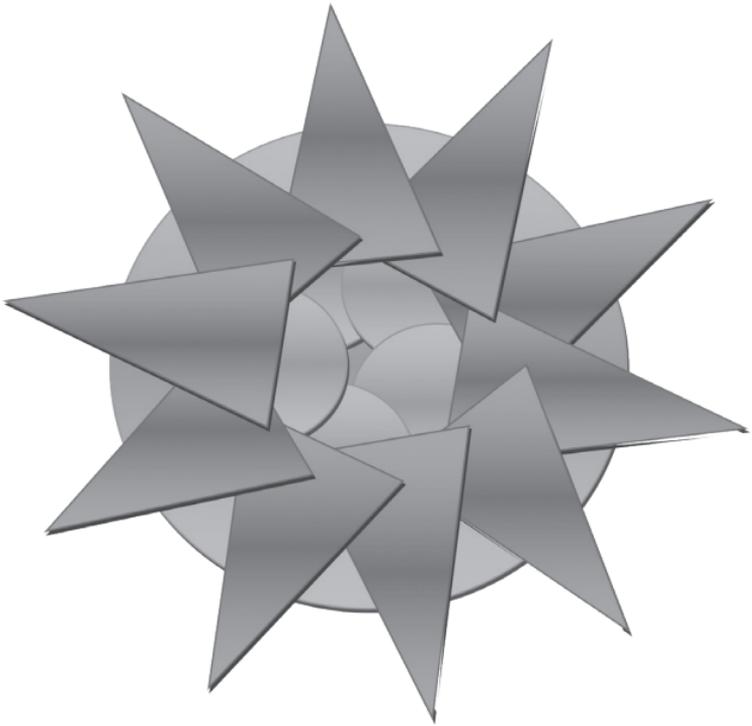
The mission of the school, its uniqueness, and distinctiveness have an impact on the character of its education. In its educational programs, European Nazarene College strives for academic excellence, ongoing spiritual formation, and the practice and development of ministerial skills and abilities, which are excellent and relevant to the context and reflect a Christlike attitude of servant ministry.

Focusing on the whole person in their particular context, the design of EuNC's curriculum helps students reach the four educational outcomes as defined by the Church of the Nazarene for ministerial preparation. The four outcomes, known as "the four Cs," relate to areas of knowledge or content, competencies, personal character development, and sensitivity to contextual issues as they relate to effective ministry.

## **T**he new organization and structure of EuNC

For European Nazarene College to fulfill its mission and truly live out its uniqueness and distinctiveness, this meant a full reorganization of the school and a totally different structure. One way to illustrate and describe

the school's new organization and structure is with a "star graphic."



The school's organization comprises the general administration (or centralized administration), illustrated by the circles at the center of the graphic, and the learning centers (or decentralized administration), represented by the triangles that connect to the center of the graphic. Only together—general administration and learning centers—do they form the star, which is European Nazarene College. The different learning centers are held together by the general administration, represented by the

large circle. The partially-visible smaller circles represent various centralized responsibilities. A learning center on its own is not an educational institution. Only together and with the general administration of EuNC do they form a school. EuNC consists of a unique combination of centralized and decentralized responsibilities, as explained in the next chart.

It is important to note that all of the persons carrying general administrative responsibilities (centralized administration – in the middle column) are involved in one or more of the learning centers (decentralized administration – in the right column). Some examples:

✿ The rector of the school (Mária Gusztinné-Tulipán) is a faculty member in the Hungary Learning Center and teaching different courses.

✿ The director of Curriculum Development and Quality Assurance (Fernando Almeida) is the learning center coordinator in Spain teaching classes.

✿ The financial assistant of the school (Tanja Baum) is also the learning center administrator in Germany.

✿ The chairperson of the curriculum cluster for theology, tradition, and identity (Dr. Olga Druzhinina) is part of Russia's faculty, teaching in different learning centers in the CIS.

## EuNC Responsibilities Chart

	Centralized Responsibilities	Decentralized Responsibilities
<b>Student Administration and Assessment</b>		
Admissions	Guidelines, policy, supervision	Recruitment and admission of students
Enrollment	Guidelines, policy, supervision	Enrollment of students in courses
Assessment	Review of study progress	Communication with students
<b>Curriculum and Quality Assurance</b>		
Planning	Guidelines for annual planning	Actual planning of courses
Courses	Syllabus templates, teaching resources	Development of actual syllabus
Delivery	Guidelines for delivery options	Organization an logistics of course delivery
Quality Assurance	Data collection and evaluation	Assistance in data collection
Curriculum	Development and assessment	
Learning Community	Guidelines, support, supervision	Building a learning community
<b>Governance and Personnel</b>		
Faculty	Approval; development and training	LC faculty team; learning community; teaching
LC Personnel	Approval; training and support	Leadership to LC
General Administration	Recruitment; training; assessment	
Leadership Team	Leadership of EuNC	
Board of Trustees	Governance of the school	
<b>Academic Services</b>		
Information Technology	Infrastructure for entire operation	
Educational Technology	Software for admin. and course delivery	
Library	Central Library	
	Guidelines and support of LC libraries	Operating LC libraries
<b>Management Services</b>		
Finances	Central bookkeeping; financial reports	Financial report LC income and expenditures
General Administration	Legal issues and overall administration	Local administration of LC
Public Relations	Donor relationships; Newsletter	
Faculty Assembly	Overall planning and organization	Administration of event in one of the LC's

**LC means Learning Center**

Although there are various tasks for the centralized and decentralized areas of the school, they all need to be connected. The leadership team members and the

curriculum committee experience first-hand what is happening on the school's frontlines and are all in contact with its students.

This organization also helps recruit leaders from the learning centers (decentralized administration) for the general administration (centralized area). The members of the leadership team represent four different districts (Hungary, Spain, Portugal, and Albania-Kosova). The members of the curriculum committee represent four fields of the Eurasia Region (Central Europe, CIS, Northern Europe, and the Western Mediterranean) and five districts (Germany, Russia, Hungary, Spain, and Italy).

These different fields and districts and countries and cultures all participate in the organization and structure of EuNC. It is a wonderful image of the reality where the college ministers. And it is a living example of the kingdom of God as the school participates in "going and making disciples of all nations" (Matthew 28:19). This does not happen individually or separately, but rather by the different nations working together, learning from and with each other. This organizational structure helps the school to be both multinational and contextual. It also does not happen automatically. Both the college's board of governors and the leadership team are attentive to have representations from districts of all the fields served by EuNC, and give attention to have both women and men in leadership positions on the different levels of the organization. This approach comes right from the heart of

the Wesleyan-Holiness tradition and is part of the Church of the Nazarene's DNA.

One final note. Institutional development encompasses so many areas, all of which need to be *developed* at the same time: administration, faculty, students, strategies, and even constituent understanding. In endeavoring to do this holistically, EuNC added to its annual calendar an All-Faculty Assembly, the purpose of which is professional development of those who teach the courses.

In addition they receive practical training and development through their respective learning centers and online courses. Some members of the faculty are pastors, district superintendents, and professionals within other discipline, including graduates. Interestingly, many assume that they cannot teach, but with intentional professional development they discover not only an ability but a passion for teaching. This is how a school grows and extends its reach and influence.

Another important benefit of these annual meetings is that they help every faculty member understand that they are part of a larger school. As EuNC is one school in many nations, this is experienced at these gatherings. And it also invites faculty members to learn from one another. Good practices in one learning center are shared with other learning centers.

A third benefit is that the Faculty Assemblies help to strengthen the ties between the different districts in

Europe and the Commonwealth of Independent States (CIS). This is strategically important to fulfill the mission of the church.



(EuNC's 2020 All-Faculty Assembly.)

# CHAPTER 4

## THE IMPACT OF EU<sup>N</sup>C ON PEOPLE'S LIVES

The most important asset of a school is the student body. Without students, there is no need for a school. And it is because of reaching and serving the students right where they are—in their cultural contexts—that European Nazarene College decided to reorganize to become a school without walls, a fully decentralized educational institution in many nations. Therefore, it is important to look at the school's impact on the lives of the people that make up European Nazarene College.

### **A**lumni Stories

Let us begin with a look at the lives of three of its alumni – three ordained elders in the Church of the Nazarene in Germany, Portugal, and Russia.



The first is **Hans-Günter Mohn** (graduated in 1980). Pastor Mohn and his family were featured in the previous two books on EuNC. In the first (1980), he was still a student in Büsingen;<sup>10</sup> and in the second book (2000), he was district superintendent in Germany.<sup>11</sup> Now (2020), he is pastoring the largest Nazarene congregation in Germany and is a teacher and the coordinator of the practical courses of the Germany Learning Center of EuNC.

He writes, “It is forty years ago that I graduated from the college with a Diploma in Bible and Theology. My ministry started there, and I owe a lot to this institution, which I enjoy to support to this very day.” These are not just words. After he graduated in 1980, he and his wife Ute pastored their first church in Germany. Over the next four decades, they would pastor seven more Nazarene churches in Germany, of which they started three. For

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<sup>10</sup> Dudney, p. 58

<sup>11</sup> Connie Griffith Patrick, *The Miracle Goes On – European Nazarene Bible College*. Kansas City: Nazarene Publishing House, 2000, pp. 52-56

seven years, he was district superintendent and served many years on the General Board of our denomination. In the different positions, Hans-Günter became aware of the need to equip both lay and clergy ministers in the students' cultural setting on their districts.

When EuNC organized the different learning centers all across Europe, he became involved immediately – and that in different ways. First, Rev. Mohn continued his own education. Through distance learning, he finished his Bachelor of Arts degree at EuNC. After that, he worked on his Master of Divinity in Christian Education from Northwest Nazarene University via online education. That qualified him to become a teacher at EuNC. Second, he worked with a layperson from his local church to develop a plan for practical courses and seminars for future ministers.

He says:

“From my own experience as a pastor, I felt that in addition to the foundational academic courses, it was necessary to prepare ministers—both lay and clergy—in practical, contextualized courses. For example, one of the courses focuses on budgeting in the local church in the context of Germany. Our pastors need to be aware of German laws regarding not-for-profit organizations in order to guide their local church in the area of finances. Another course in pastoral counseling and visitation helps students develop necessary skills in pastoral counseling. That is good, and it is foundational. But when it comes to being aware of the cultural context and of planning a

visitation system for a local church, there is usually no room in the academic courses.

“Experienced pastors teach these courses. It is not so much about lectures, but the focus is more on sharing experience and practical application of what has been learned. We have discovered that this makes education much more holistic. Theoretical knowledge, or content, and practical application, or competency in context, belong together!”

These types of courses have been integrated into the curriculum of EuNC’s learning center in Germany. Pastor Mohn is a terrific example of what his first teachers at European Nazarene Bible College in the 1970s were hoping for: a multiplier of what he had received both in ministry (local church, district, global church) and in participating in the vision and mission of EuNC to fulfill the mission of the church.



**João Pedro Pereira** is from Portugal. He studied at the campus in Büsingen and graduated from European Nazarene Bible College with a Bachelor of Arts degree in 1984. Although he and his wife, Raquel, had already met in Portugal, they got married during their studies

in 1983. After graduation, they returned to Portugal to pastor churches, which they have done for thirty-six years. During that time, he also served for thirteen years as district superintendent. Rev. Pereira says, “When I arrived at the campus, a wonderful and exciting journey began. In the first year, God confirmed the call on my life to become a preacher of the Word, wherever He would lead me.”

Because of the Bachelor’s degree he had received in Büsingen, he could continue his studies at Nazarene Theological College in Manchester, England, where he received his Master of Arts in Biblical Studies. When EuNC started to open learning centers in different European countries, João Pedro became interested in opening such a center in Portugal. He even became the first learning center coordinator, a position he still holds besides pastoring Lisbon First Church of the Nazarene. “My great interest is to see students responding to God’s call and preparing themselves for ministry. It is a privilege to be part of this journey with them!”

Graduation ceremonies are no longer a campus-based event either. Students graduate in the context of their districts at the district assembly or on special days designated by the district, with families, local churches, and communities in attendance. This facilitates a contextually appropriate and wholly unique graduation experience for students in their own countries and languages. More will be said about the unique nature of EuNC graduations in a later chapter of this book.



**(Graduation of students from the Portugal Learning Center.)**

João Pedro's vision for the learning center is:

“I believe in the mission of EuNC, enabling Christlike disciples for ministry. Portugal needs more and more disciples with a robust and practical theological education in the context of the local churches in Portugal. What better place to prepare ministers than in the context of the church and in the country of Portugal. This will be key for the Church of the Nazarene to fulfill its mission here. To Make Christlike Disciples in the Nations.”

Rev. Pereira is another example of living out what he believes. Not only he but also his wife, Raquel, is a graduate of EuNC (and an ordained elder), and their daughter studied at the Portugal learning center. She and her husband (and their two sons) pastor a local Nazarene church just outside Lisbon.



The last alumni we would like to introduce to you is Rev. **Andrey Khobnya** from Russia. He and his wife, Svetlana, are part of the first generation of Russian students after the fall of the iron curtain. In 1995, they moved as a young couple from Volgograd, Russia, to the little village of Büsingen. Both graduated in 1999 with a Bachelor of Arts degree. During their time in Büsingen, their son was born. The young family then moved back to pastor the Church of the Nazarene in their hometown in Volgograd. Through distance education, both could pursue a Master of Arts degree from Nazarene Theological Seminary in Kansas City. Later, the possibility opened for Svetlana to do her doctoral studies at the University of Manchester through Nazarene Theological College in Manchester, England. The family moved to England, where Svetlana finished her studies and later became a member of the faculty of NTC in biblical studies.

Andrey worked in a secular job to help provide for

the family, but both were still involved in local church ministry and preaching. In due course, the need for a coordinator of the learning centers on the CIS Field (the former Soviet Union) became evident. Although these are different countries now with their own cultures and languages, Russian is still a common language for most students. Therefore, EuNC offers courses in Russian in all of the settings. Some have begun to offer courses in their particular language (e.g., in Armenia).

In the early years, courses were offered in different locations across the CIS—usually in local church facilities—and the teachers traveled long distances. As travel became more expensive and as more students enrolled in the courses, it was not feasible and practical to continue to deliver the courses in this way. The decision was made to offer the full program online. With this model, it no longer mattered where the teachers lived or where the students lived. It also did not matter where the coordinator lived. Therefore, Andrey continued to reside in Manchester, and he began to coordinate the work on the CIS field from there. At least once a year, he travels to the CIS to visit the different learning centers, administrators, districts, and students to deepen the relationships. Andrey is happy that he can serve God and his people in this unique way and use the gifts and graces God has given to him.

When he reflects on his own studies in Büsingen, Andrey expresses his feelings in this way:

“It was such a transforming and eye-opening experience for us that we often refer to it as our ‘school-for-life years.’ Of course, more life lessons came after we graduated from EuNC but at the time of our studies, we felt that those were years when we were learning a lot about how to be a Christian in a multicultural community, how to grow as disciples of Christ, how to relate to other people, and how to relate to each other as a couple.” Reflecting on his current ministry as coordinator for the CIS Field, he says, “EuNC has a robust, well-rounded education program that has students’ transformation into well-equipped Christlike ministers at its heart. I gladly put my skills and efforts into helping reach as many students as possible in the CIS. The EuNC team – although we are separated by many miles – is like a family to me, and I enjoy working for my alma mater.”

These are just three of many other examples of people who have not only followed the development of European Nazarene College from one school *for* many nations to become one school *in* many nations. Their stories are of those who stayed with the school and became part of the development themselves. It is a beautiful sign of the grace of God that many of the graduates of EuNC continued their studies and ministered in their contexts—and, when God led the school to become fully decentralized, there were people in the different countries ready and prepared to carry on the work of education and to fulfill the mission of the school!

## **S**udent Stories

What is happening now at European Nazarene College in and through the different learning centers? Let us hear from current students and their experience of God in their lives.

### *Romania*

Romania was among the first countries where EuNC began to offer theological education by extension in the early 1990s. Some of the students who started there eventually moved to the campus in Büsingen to finish their studies. However, none of them is currently involved in Nazarene ministry in Romania. The importance of establishing a learning center where students could stay in their country and study in their language and context became critical to the development of the district in Romania. Jonathan Phillips, missionary to Romania and learning center coordinator, expressed it this way, “Although we’ve had a few hiccups in Romania, the decentralization of European Nazarene College has made a huge impact on our students who would not have been able to receive a theological education if we relied only on the Büsingen campus.” Last year twelve students were enrolled in the Romania learning center. Here are the stories of three of them.



**Cristian (Cristi) Boseff** and his wife, Monica, were among the first Romanians to be led to Christ by pioneer Nazarene missionaries in their country and were charter members of the first Church of the Nazarene in Romania. When missionary

Margaret Scott invited Cristi to take courses through EuNC's new extension learning center in Romania, Cristi agreed, even though he neither liked to study nor could imagine himself becoming a pastor one day. Together with others from the Bucharest church, he began to discover more about his newly-found faith.

Over a decade later, the Blessing Church of the Nazarene in Bucharest found itself in need of a pastor. Since Cristi had taken a handful of theological courses several years earlier, the church invited him to become their pastor. By that time, other Romanian students were studying at EuNC's campus in Büsingen, but Romania's learning center had become inactive. During those first few years of his pastorate, Cristi's experience with EuNC centered on attending its annual Leadership Conference.

A few years later, when the Romania Learning Center

was restarted, Cristi resumed taking classes in Romania. He received the Certificate in Spiritual Formation in 2011 and is now just a few classes away from completing the course of study required for ordination.

While traveling on the bus full of Romanian Nazarenes to attend the 2008 Southeastern Europe Field Conference in Macedonia, **Relu Cristurean** had no idea that God would use this event to change his life. Relu had been part of the Church of the Nazarene in Sighisoara, Romania, ever since he had become a Christian eight years earlier. Whenever someone suggested that he would be just right for a leadership role in the church, Relu would quickly come up with a reason why he was not the right person for the job. No matter how many people saw ministerial potential in him, it wasn't until he was at the field conference that Relu heard and accepted God's call to become a pastor.



Within a few months, Relu enrolled in EuNC. “I felt the need to be equipped for the ministry God called

me to,” he recalls. “EuNC gave me the opportunity to be equipped and to be a better servant of God.” While taking courses in the Romania Learning Center, Relu has been influenced by visiting teachers from various nationalities. “Through EuNC, I met some absolutely amazing professors. Professors from Russia, America, and other places make sure that the students are enriched, not just that we get a grade. That’s what is totally different about education with EuNC compared to the Romanian education system.”

In 2012, Relu was installed as the first Romanian pastor of the Sighișoara Church of the Nazarene. As a pastor, he is able to incorporate what he is learning in the classroom into his life and ministry. “For me, it’s something that enriches my walk with God.” Relu is pursuing ordination and has just a few courses left before completing EuNC’s Christian Ministry program.



**Magda Cini** helped missionary Roberta Bustin lead a church plant in Tigmandru, the village where she had grown up. As the new church began to take shape, it was clear that Magda was the appropriate

leader of this new congregation. However, Magda was still a relatively new Christian; she needed training. Her daughter Paula had gone to Bisingen a few years earlier to study at EuNC. But unlike her daughter, Magda couldn't study in English, and she couldn't move to the campus. So instead of sending Magda to EuNC, EuNC came to Magda. She started taking courses with EuNC's Romania Learning Center.

In the beginning, courses were difficult for Magda. Like many people in the village, she had completed school only through the eighth grade. Despite these challenges, Magda recalls, "I felt called to serve. That means I needed to study also." As Magda took more and more courses, she discovered a new passion for reading. She could often be found re-reading her textbooks even after a course had finished to pick up nuances she had missed the first time. But beyond simply acquiring new knowledge, Magda recognizes the deeper significance of each course. "Every course has brought spiritual growth."

When Magda started taking classes, her son, Nelutu, who leads the Tigmandru Church's youth ministry, also decided to enroll. Soon after, her daughter-in-law, Roxana, started leading the church's children's ministry and began taking EuNC courses as well. Together, these three members of the Cini family in Tigmandru are now working toward ordination.

Magda officially became the pastor of the Tigmandru Church in 2013. Magda, Nelutu, and Roxana expect to

complete the Christian Ministry program in 2021.

When asked about the relationship of European Nazarene College and the future of the church in Romania, Jonathan Phillips responded: “EuNC is meeting the immediate need for theological education in Romania by providing the courses required for ordination in the Church of the Nazarene. At present, we have five district licensed ministers and no ordained ministers on the Romania District. We look forward to these five completing their ordination requirements in 2021, which will help in the development of the local churches and the district in Romania.

“As we look beyond 2021, there are other needs that we want to meet. One of the first needs is for literature development. While there is a large Evangelical presence in Romania, few books written from a Wesleyan-Holiness perspective are translated into Romanian. This is especially problematic when trying to find resources for theology courses. We have funding available to translate a few books, but first, we need to find qualified translators and then work with a Christian publishing company to distribute the books in Romania.

“A second need is to develop a Romanian faculty who can better relate to students in their language and context than visiting teachers. At present, there are no Romanian Nazarenes who can serve as faculty (although we now have three non-Nazarene Romanians who are teaching for our learning center). As students complete the diploma, we will encourage them to complete the Bachelor of Theology degree and

later to pursue a Master's degree.”



(Learning Center class in Romania)

Romania is a good example of the importance of the district's close relationship with the local churches and the college in the formation of students in becoming ministers. As can be clearly seen, these relationships need to be intentionally fostered. They must become part of the strategy for the future to bring the message of holiness to Romania.

## *Spain*

The Church of the Nazarene started its work in Spain in 1981. English is not commonly spoken in Spain, so not many had come to study at the campus in Büsingen. Therefore, the establishing of a learning center in Spain where students could learn in their own language became paramount for the district's future.

**Fernando Almeida,**  
is the learning center  
coordinator in Spain. He  
writes:

“The fulfillment of the mission is contingent upon the development of leaders with the character and attitude of Christ who will then reach out to others inviting people to follow them on their journey with Christ.

“European Nazarene College is right at the heart of such efforts as the college fulfills its God-given mission of enabling Christ-followers for a lifelong journey of service to others through the church. Through its programs, EuNC is not only helping people find their place of service and giving them the necessary knowledge and spiritual practices they need to nurture their spiritual life, it also provides them with the training for ministry that fits the gifts, talents, and vocation, as they respond to God’s call to be involved in the Mission.”

Thirty-one students are currently enrolled in the programs at the Spain learning center. Oscar Wah-Lung is one of them. He resides in Zaragoza, where he pastors the local Nazarene church there. Oscar writes the following:

“I want to express my thankfulness to European Nazarene College leaders who have helped to train leaders in Europe and especially also in Spain. A few years ago, we witnessed some attempts for theological education in our country, but these efforts did not come to fruition for various reasons. However, this was the beginning of something big.

“With the EuNC learning center in Spain our district is blessed with leadership growth in our local churches. The work is bearing fruit, we now have more leaders who are strengthening the development of God’s work in Spain. Although it took some time, the students could adjust to the new technological era for online education. Each course has achieved an adequate academic level that places us alongside other European institutions. We are thankful for the vision of our leaders and the wise counsel that I have been receiving in a personal way that has helped my spiritual and personal growth.”



Another student is **Sara Padras**, who is part of the Fuenlabrada Church of the Nazarene in the capital city of Madrid. She serves as the NYI president in her local church and is about to finish the Certificate in Spiritual Formation program at EuNC. Sara writes:

“My interest in EuNC started during my second year as NYI leader. At that time, I began to feel a call from God for pastoral ministry. This created in me the need to learn more of His Word, of Him, and of all that is related to ministry in a much deeper way. I longed for stronger spiritual foundations that would support my growth in maturity, better prepare me spiritually and in knowledge, to serve with excellence, both in the present and in the future, if that is God’s will.

“These three years of studies at EuNC have been a wonderful experience, although, in the beginning, online learning seemed to be more complicated than studying with a teacher in a classroom. However, the teachers and leaders helped the students in this process by being very understanding and flexible without diminishing the excellence.

“All materials are complete and useful, and all assignments are critical, helping us process the different topics in deeper and more meaningful ways. From the beginning, I have received great support and follow up from my mentor and also the learning center leadership, and this has been a key element in my formation.

“My goals related to EuNC are to first of all complete this year and graduate with the Certificate in Spiritual Formation, then I want to continue for the Diploma in Christian Ministry, and then finish with the Bachelor of Theology degree. I see this process as a way to support growth in maturity and service to God with excellence both in my current ministry and in whatever He entrusts me with in the future if that is His will.”

When asked about the future of the learning center, Fernando Almeida remarked:

“The Spain learning center is currently still very dependent on expatriate faculty who understand the culture, speak the language, and have the adequate qualifications to serve as a college. We are thankful for the many who, either at a distance through online education or by traveling to Spain, have been part of our journey of training men and women for ministry. Without them, we would not have enough human resources to deliver our programs. However, at the same time, we also recognize the need to continue to develop faculty for our country so that we have enough teachers in Spain to offer all of the programs.

“The same could be said regarding printed resources. We have some printed material, but for the future it will be crucial to develop Spanish authors to write and publish so that students can have contextualized materials in their language for their studies.”

There is still some way to go to reach some of these goals. However, this journey consists of taking one step after the other in the right direction.

It is interesting to observe that both the students and the leaders do not only look at the current situation but also at the future of the work in Spain—personally and as a district. This is important because the Church of the Nazarene wants to establish sustainable churches that make a difference in the country.

## *Germany*

Theological education in the evangelical tradition has a long tradition in Germany. All denominations have Bible schools, seminaries, colleges, or other schools of theology in the country of Martin Luther. This has always been a challenge for recruiting students from Germany. What is the particular contribution of European Nazarene College in this context?



Dr. **Wolfgang Köhler**, learning center coordinator in Germany, points out two particular points.

“First, the learning center in Germany offers its programs fully online. Second, we want to recruit students involved in their local churches who either want to serve as lay ministers or to fulfill the requirements for ordination in the Church of the Nazarene. Our contextualized study programs and the digital course offerings make it possible for many people to participate in studying who might never have considered this before.”

One example is Philipp Hutterer. He writes,

“I grew up in a non-Christian home. At the end of my studies in Economics, I went through a life crisis, mainly caused by a death in the family. Things became even worse when I started working in a secular job, and I continuously asked myself what the meaning is of my life. Will I be measured merely by the (career) success I can produce? At this time, I often talked with a fellow student about the meaning of life. His childhood and family were shaped by one of the Nazarene churches in Germany. He told me about Jesus Christ, and I eagerly began to read in the Bible. After a while, I committed my life to Jesus Christ. I was so fascinated by studying the Bible that I wanted to go deeper. The same friend recommended that I begin studies at EuNC’s learning center in Germany.

“I started by taking individual courses, which initially gave me a solid theological basis. But as time went by, I realized how indispensable this study had become even for my spiritual growth. After taking several individual courses, I signed up for the Certificate in Spiritual Formation program. But even then I recognized a call of God to go deeper. And so in 2019, I enrolled in the Bachelor of Theology program. I am grateful to the learning center, the teachers, and fellow students in the studies; it has become a great blessing and support in my life. Thank you for the experience up to now!

“Dr. Köhler is an alumnus of European Nazarene College himself. After graduating in 2011 with a Bachelor of Arts, he continued his studies at the University of Heidelberg in Germany and graduated there first with a Master’s degree and then a Ph.D.

in biblical studies (Old Testament). Wolfgang is an ordained elder on the Germany district, is involved in the church in Hamburg, and is responsible for the literature committee in Germany. He also works as cluster chairperson for biblical studies of the general administration of European Nazarene College.

“The ministry of EuNC now looks quite different from the times when I was a student in Büsingen. Students don’t need to move to a remote place in a foreign country in order to prepare for ministry by studying in a foreign language. They can receive preparation right where they are in their native language. EuNC is still an international school with a general administration. However, students now have more opportunities to connect what they learn with the context in their local church and community.

“EuNC offers a program to prepare ministers for ordination, but the call to discipleship is much broader than to prepare individuals for ordination. We have been restructuring some of our courses so that laypersons who want to receive further training might benefit as well as ministerial candidates. This opens up a new perspective of how we, as a school, can participate in the call to discipleship. Online course offerings can support and enhance discipleship efforts in the local church. Theological training can empower local church members for theological reflection and meaningful discourse. This new approach to education seems very promising; however, we also need to spread the word that this possibility to study online and strengthen the faith exists. The ministry we are involved in can even benefit persons from outside the Church of the Nazarene.”

## *Hungary*

The Church of the Nazarene was organized in Hungary in 1996 and started right away with a Hungarian couple who studied at European Nazarene College in Büsingen. Imre Gusztin and his wife Mária Gusztinné-Tulipán, with their young son Rudolf, were among the first students from a former communist country to come to the campus. Studying at EuNC introduced them to the Church of the Nazarene, with which they fell in love right away.

Mária writes,

“The very first formative impression that we had was the very fact that the Nazarene school would have us. We still feel indebted for the scholarship we received back then. It was grace extended to non-Nazarenes from Eastern-Central Europe.

“The second deep impression was the welcome that we were given upon arrival: it was pure and perfect love.

“The third impression was the faculty being supportive; they were for you and were on your side, desiring that you do well in your studies. Such characteristics as these made the community and educational atmosphere transformative. It was a highlight each year when we had the Leadership Conferences and retreats where we could meet Nazarenes from various countries. Going through such a community-oriented education, we became integrated into the extended family of God, the global Church of the Nazarene. It has dramatically changed

our lives. We could not stop talking and teaching about the Wesleyan-Holiness heritage when we went back to our home country. Our lives have been impacted as we have become ourselves part of the Nazarene family and ordained ministers in the church.”

Imre eventually became the district superintendent in Hungary and Mária, the pastor of the Budapest Church of the Nazarene. Both of them pursued Master’s degrees, and Mária became instrumental in establishing the EuNC learning center in Hungary. What is unique about that learning center is that it is organized not only by the Hungary district but by a group of Wesleyan denominations, which have formed the Wesleyan Alliance in Hungary. Leaders and teachers come from the United Methodist Church, the Salvation Army, the Wesleyan Church, the Free Methodists, and other para-church organizations with a Wesleyan-Holiness heritage.

Besides her local church ministry, her involvement on the Hungary district, and her duties at the Hungary learning center, Mária worked also for the general administration of EuNC as cluster chair in the area of ministerial skills. In the early Spring of 2020, she was elected as the twelfth Rector (president) of European Nazarene College. Since EuNC is a decentralized school, she leads the school from Budapest, Hungary.

Several of the current students said that they are studying at EuNC because they can do their studies from a Wesleyan-Holiness perspective at a school that welcomes

interdenominational students. They value the great fellowship of the denominations, joint faculty, and student body. They find the education level high, very formative, and practice-oriented. Two couples are involved in local church ministries; one is preparing to be a local preacher. Two students work for Christian social institutions, and they do their studies with EuNC as a requirement for their work so that they may have theological education in addition to their social work training.

Imre Ecsedi studied at the learning center in Budapest from 2010-2014 and received a Diploma in Christian Ministry, and now serves as an ordained deacon. His desire was to gain theological knowledge and to be equipped for ministry. Imre feels that his horizon was broadened, and his vision enlarged. He was better equipped for ministry; the education received was thorough and practical. Imre says that he was given new tools and thus was enriched in his personal life. The faculty members were very supportive and caring, and the education level was excellent. Imre thinks it would help to build the kingdom of God if more church members would make use of EuNC's education.

Miklós Tulipán studied at EuNC to prepare for ministry and fulfill the call in his life. The EuNC years were very positive experiences. He loved the great community that formed at the learning center. It was a lively community with rich relationships among the students and teachers, that continues into the ministry and gives some network now that he is in ministry at a local Nazarene church.

“The school structure made it possible to strengthen the international contacts and feel closer to the global church even from our local context,” he says. He values mostly the fact that the teachers are practitioners and brought their ministry experiences into the classroom. To students’ questions, teachers gave helpful theoretical concepts coupled with practical ministry and life examples that have become reference points.”

In any college setting it is true that as much can be learned outside the classroom setting, during breaks, or over the table of fellowship at meals. This is certainly true in a decentralized model of education. In Hungary, several students confirm this, saying,

“Some of the best times at the Methodist facility where classes were held in Budapest were the times in-between the classes around the coffee table. There was always fresh pastry made by the staff members, and the students were also assigned to participate, serving one another. There were many hot discussions of the in-class topics and many stories and laughter shared from ministry-life, which stayed with them and are often re-told.”



**(Hungary Learning Center Graduation)**

When asked about the future of the learning center in Hungary, Mária Gusztinné-Tulipán remarks,

“When we started, the library was still under development, and the books were too few in certain areas. By now, it has changed, and the library is growing faster. Digital books are still a great need. We would like to increase the material, particularly textbooks written by Hungarian Wesleyans, in fresh dialogue with current issues in society.

EuNC is crucial in the ongoing leadership development that immensely affects the future of the church. It is supported by the district and is greatly valued because it is considered ‘our school.’ The local churches and church people individually supported the students who are now pastoring them through financial support. In a sense, the local churches have invested in their present pastors. The Wesleyan-Holiness perspective is a great value and has helped Wesleyan denominations to strengthen their collaboration to become a stronger witness for the message of holiness in Hungary.”

## *Commonwealth of Independent States*

After the fall of the Iron Curtain, the first countries entered in the former Soviet Union were Ukraine (1992) and Russia (1992). Later followed Armenia (2002), countries in Central Asia (2002), and Moldova (2009). Earlier in this chapter, we introduced the learning center coordinator for CIS, Rev. Andrey Khobnya. Let’s meet one of the current students.



**Tatiana Fadeeva** started her studies in Central Asia. Rev. Zhanna Petrovna Yugai, the district superintendent and teacher at EuNC, visited Tatiana's church in Stepnogorsk, a small town about 200 kilometers from Astana, the capital city of

Kazakhstan. She invited the church members to study at European Nazarene College to be better prepared for ministry and their lives as disciples of Jesus.

Tatiana writes,

“I was very much interested because I wanted to grow spiritually and to gain important biblical and theological knowledge at an educational institution with a good reputation. And I was able to do my studies in Russian. The training at EuNC definitely played a fundamental role in my spiritual formation. The teachers were very creative to make learning not only useful but also interesting. The literature and the assignments undoubtedly provide an opportunity to comprehend the foundational Christian teachings and form spiritual values. In the meantime, my family and I have moved and are in a church in the south of Russia now, where I am engaged in youth ministry and Sunday school for older teens. I am glad that I can continue my studies because they are offered online.”

About the future of theological education in the CIS Field, Andrey Khobnya writes,

“It is interesting to see how skepticism to education in general, and online education in particular, has disappeared when students have a positive experience, can share their ideas openly, get opportunities to develop in their knowledge and practical skills and find friends, even in their online courses, who help them see ministry in a new light.

“One of the students, Alexander, shared: ‘To be honest, I was skeptical at first to take courses, but actually I learned a lot. I concluded that learning is always important. I just need to allow God, the Holy Spirit to teach me. Online education with other people is one of those opportunities. I can see my education as a valuable tool, not only for gaining knowledge, but also for building the character and habit of learning through various means, situations, and circumstances.’” Khobnya continues, “When we switched to fully online education in 2017, many students missed meeting each other in the classrooms. In order to respond to the need for communal learning, we began offering more seminars and workshops in the local churches alongside the online courses. This was greatly appreciated.”

Regarding the needs, Khobnya remarks,

“The limited number of faculty who can teach in Russian and Armenian still remains our biggest challenge. We treasure every teacher and continue to invest in them. We encourage each other, share our best practices, and meet a few times each year for professional development. However, we see the need

to develop future teachers, as well. It is our dream that our students can use their gifts in the local churches to enhance the kingdom of God. Those who have the abilities for further studies and become teachers themselves, we want to support and give them opportunities to join our team.”



# CHAPTER 5

## GRADUATIONS AT EuNC

Graduations, celebrating the students' accomplishments, and the school, have always been a highlight in the history of European Nazarene College – as in any other school. When EuNC was still a residential school in Büsingen, the graduation ceremonies always had two highlights: Graduation Banquet (happening the evening before graduation) and Graduation Service. The banquets were hosted by the Free Evangelical Church in Thayngen, Switzerland, for many years. Since the beginning of the school, this congregation has been welcoming and supportive throughout the years. Together with staff and students, they prepared either their church facilities or a public hall for a three-course meal and a festive program. The next day's graduation services took place in the Lutheran Church in Büsingen, because it was the largest facility for the occasion. In both events, church and community

leaders and other friends of the school and family members of graduates were invited to celebrate with the students, faculty, staff, and administration what God had done in the last year. These were wonderful and international events. However, it was not always possible for all family members to participate either because of cost or visa issues.

Graduations in a fully decentralized school look totally different – and it is not the same everywhere. In most learning centers, graduations take place during district assemblies. Either as part of one of the services or during the assembly, there comes a moment when the learning center coordinator introduces the graduates and commends them for graduation to the Rector of EuNC. If the Rector cannot be present, another representative of the school's governors receives the commendations. The degrees, diplomas or certificates, and other accomplishments are conferred and celebrated together with the entire district family. This is now the standard, in Russia, Ukraine-Moldova, Armenia, Central Asia, the Netherlands, Spain, Italy, Bulgaria, Romania, Albania-Kosova, and Germany. Some of the learning centers also organize a meal or other special get-together for the students, faculty, alumni, and others interested in European Nazarene College during the assembly time. This way of celebrating the students' accomplishments supports the close relationship between the districts and local churches and students

and EuNC in a special way. Graduation is happening “on the ground,” and all can participate!

Other learning centers use other gatherings and events. The learning center in Hungary organizes a “theology day” each year, where faculty and staff, pastors and laypersons from all the different Wesleyan denominations in the country are invited. A special speaker is invited (from Hungary, but also international representatives) and a day of presentations and discussions follows. Part of the theology day is a beautiful worship service – and part of that worship service is the graduation ceremony. Again, the close relationship between the school, the students and their families, and the different denominations is highlighted and celebrated. Of course, in the Hungarian tradition, there is also a time to gather around the table to celebrate what God has been doing in the past year. In 2019 a Hungarian television station was present and later broadcast part of the presentations and interviews with the speakers and leaders of the churches. This has helped give positive publicity to European Nazarene College in Hungary, the Nazarene district, and the other Wesleyan denominations.

Portugal’s learning center has a unique “EuNC day” every year, on Portugal’s National Holiday on 5th October. Because it is a holiday for everyone, the learning center and the district use it for a gathering day. It starts with a graduation service in the morning

in one of the local churches in the Lisbon area, followed by a special banquet with a three-course meal at a restaurant. Members of the different local churches can sign up and come to these events – and it has become a much-anticipated highlight in the district every year.

New realities call for new approaches – but the content is the same: praising God for what has been happening in the past school year through European Nazarene College and celebrating the students for their accomplishments. What is significant and treasured now is that this can happen, in the different countries, with the Nazarenes of the districts being able to be part of these special times.



**(Italy Learning Center Graduation)**

**(Romania Learning Center Graduation)**



# CHAPTER 6

## PLANS NEED VISION

European Nazarene College has gone through a major transformation: from a campus-based school first serving Western continental Europe and then all of Europe and the former Soviet Union, to a “school without walls,” a fully decentralized school. From a school for many nations to a school in many nations. Has EuNC arrived, or is it still on a journey? What will the future look like? These are some of the questions we want to ask the new Rector of the school, **Mária Gusztinné-Tulipán**. The author interviewed the Rector.

**Arnold:** “Mária, you have taken on the new responsibility of leading European Nazarene College amid the COVID-19 pandemic. We know that this has affected Nazarene schools globally. How has EuNC been affected, and how did the school respond?”



**Gusztinné-Tulipan:**

“Originally, EuNC was established as a campus-based school. However, when the school’s leadership saw that its mission might be compromised or go unfulfilled, they were brave enough to take a giant step by faith. EuNC carried out a self-initiated decentralization to better

fulfill the mission, increase the number of students, and decrease the costs involved in sustaining such an educational model. When it was possible only to offer the courses online, EuNC was well prepared. Some of the learning centers function fully online (Spain, Russia, Ukraine-Moldova, Central Asia, Germany, Italy, Digital Campus); some have a hybrid model (Portugal, the Netherlands, Armenia), and the others could switch to fully online delivery of courses rather quickly because the technology was there.

“Also, EuNC had cut the budget before this pandemic, and now has a lean budget, having placed its emphasis on mission rather than buildings and administration costs. Additionally, we shifted several job areas to the volunteer work sphere. Thus, this pandemic crisis has found us without those items that make an economic crisis even more painful for a college. However, we are very aware that we need

to continue to be on guard and make responsible decisions for the sake of a stable mission serving the districts on the Eurasia Region.

“Nevertheless, we suffer from not meeting one another. Our immediate response was to strengthen the community and put special focus on student care (including local pastors, teachers, and mentors) and faculty and staff care. Our weekly meetings for devotional and prayer time were focusing on the general administration of the school. When the pandemic hit, we opened the meeting up for our learning centers to be able to share this community together. Spending time in God’s presence is a crucial element in living through the crisis together.”

**Arnold:** “Mária, what are the plans for the near future, the next two years? What are the immediate needs, and how do you plan to respond to those needs?”

**Gusztinné-Tulipán:**

“The immediate plans – when thinking this through under such unusual circumstances as the pandemic of 2020 – is to navigate through the challenging times, be aware of our mission and invest, invest and invest into the future. We anticipate some potential challenges next year, with students unable to pay their fees due to the financial toll the crisis is having on their lives. Beyond the health crisis, the economic crisis is keenly felt, and this is predicted to last a while.

“Strong, engaged governors are needed. The administrative staff and governors have been very active in the close monitoring of finances and planning, not just for the near future, but in a way that secures the school’s long-term mission for the coming decades. We

would like to have a strong board from the districts that have a heart for education and the church, and who will bring their skills—knowledge from their profession—and partner with us, deeply engaged with the college.

“We invite people to serve! We have again strengthened the core of our mission, the fixed costs of carrying it out, and considered all that can go if needed, to be able to keep the mission of the school in focus. We expect that the pandemic will financially impact all our constituents. This will impact not our mission but how we carry out the mission and what sacrifices we need to make. We need clarity and wisdom to maintain operations and see what we really need. What is our core? How will we achieve our core objectives? What we need, even when we run out of money, is for the college to be present and effective in its mission 20 years from now. This is our prayer!

“Strong commitment to a clear mission is needed. We will have measures in place to move forward to decrease any deficit and take proactive steps. We would like to work even closer with our constituents and engage them in the life of the college.

“Strong partnership and true connectedness are needed within the global church and in higher education. We would like to work on a school budget, which is just and sufficient; plan for the years ahead, and innovate for the new situations. We know that people will be hurting for some time, yet the church is also in society when there is an economic disaster. We do not wish simply to build the college; we feel responsible for all that makes up the church. We will need to consider the tuition fees at the learning centers

for the next six to seven years if people need time to recover from the situation.

“We would like to invite everyone interested in mission through education to join us in serving 19 countries in the Eurasia Region and be part of this legacy. We definitely need the support of prayer and donors. Education always comes at a cost, and we all can and need to contribute.

“We invite everyone to invest in theological education and the next generation’s training for our churches in these 19 countries! We would like to offer young people an opportunity to become part of our community—who do not study theology or prepare for ministry, who work and study in other fields and professions—to join us in building the church and being engaged with their peers preparing for ministry through more creative engagement with the college. We desire to build a college community beyond education; to invite young adults into the community of this unique educational enterprise of people living and working in many different countries.

“Young, dynamic people are needed to build authentic communities with creativity, overcoming the challenges. We want to handle the crisis positively, run well in times of crisis, in ways that all our stakeholders are involved, made aware of what they can do, and how to leverage resources for the situation, developing and nurturing what we have in order to create value and bring value to others.

“Sustainability is needed. We are aware that we need to develop in this area and grow up quickly in some of these areas.”

**Arnold:** “European Nazarene College has existed now for fifty-five years. Some things have remained the same; others have changed. What is your vision of the future of EuNC?”

**Gusztinné-Tulipán:**

“As EuNC has completed the tedious process of becoming fully decentralized, we would like to continue the great work by strengthening the fully decentralized school community through connectedness and partnership, and creative ways of communication and relationship-building. We would like to enhance each learning center and build collegiality among the local leadership teams of EuNC, the local churches, and the districts. This will enable the EuNC community to remain what it is already but become what it needs to be, driven by its mission and incredible potential.

“EuNC claims to be one school in many nations and has taken the hard and often challenging route to be that. We desire to continue to serve in multiple languages and do whatever is need to engender equity. We would also like to develop and maintain the “one-ness” that has marked our history despite of the distances and language barriers.

“We have never seen ourselves as a stand-alone entity, but we envision a post-pandemic, theological-education world, in which no college can afford to be by themselves. Our vision and prayer is that the mission will remain the same, enabling Christlike disciples for ministry, but that the college will continuously change, where needed, to fulfill its mission. We want to strengthen the school—whatever we have or do not have but need to develop—to offer what our districts

and local congregations need in education for ministry. That means continuing to build closer relationships between EuNC, the districts, and local churches.

“We may need to revisit our curriculum for a generation who has lived through the pandemic (and experienced what the church and ministry look like in creative platforms) and be innovative about new ways of learning, taking relevance and practicality seriously. Most of all, we want to continue to follow God’s guidance and remain under His blessing. We can do that only if we continue to focus on the mission of the church, to make Christlike disciples in the nations.”



# ACT ON IT!

1. What lessons have you learned about change in this book and the story of EuNC's development that could help you think about change in your own life and work?

2. Consider ways you might support your Nazarene University, Nazarene Theological Seminary, Bible colleges, and other institutions of higher education in the Nazarene system as they face change and the difficult decisions of institutional development.

3. If you are an alumnus of one of our Nazarene institutions of higher education, what role do you believe you need to take in support of your alma mater? Prayer? Other?

4. Many of our Nazarene schools around the world focus primarily on the preparation of men and women for a life of ministry and mission. They are the product of missions, and they are a chief contributor to the future of missions. Faithfully pray for them, and for the administrations, faculties, and students who make up their learning communities.

5. Education is the key to empowerment, voice, and opportunity. Your support of World Evangelism Fund helps to keep the educational enterprise of the Church of the Nazarene robust. Our Nazarene educational system is the envy of many other denominations and groups. Give thanks to God for a Church that has always had education in its DNA and keeps developing to serve this and future generations preparing both clergy and laity for ministry and missions, making Christlike disciples in the nations.