

ABSTRACT

DESIGNING NON-RESIDENTIAL THEOLOGICAL TRAINING CURRICULUM FOR ENPH VOCATIONAL MINISTERS

by

Nixon A. Ng

The objective of this project is to propose a curriculum tailored to a non-residential program for Every Nation Philippines (ENPH) vocational ministers. Also, the researcher would like to determine the best methodologies that will be appropriate for the proposed non-residential program that will result. Furthermore, the success of the program will depend on understanding the factors that could serve as deterrents to its completion.

To be able to accomplish the above objectives, the researcher employed the multi-methods of data gathering. Three theological education experts were interviewed to get views on the content of the program. An assessment of the current standards of accrediting bodies was done to compare the core courses that are non-negotiable for the proposed curriculum. Fifteen current students at ENPH were interviewed to get information on effective teaching methodologies. Leaders of EN who are contemplating on taking MA program were surveyed in terms of time management. The results of the interviews with experts and current students were analyzed using MAXQDA10. The survey results were tabulated using Excel.

The study was able to come up with the content of the proposed curriculum needed for the MA program. Further, it was able to identify from the responses that the methodology favored by students is face-to-face discussion since it facilitated instant feedback. The time management problems encountered by students

were also addressed by the researcher by proposing a study journal to record all their activities.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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CHAPTER 1

Overview of the Chapter

The first chapter contains the process of coming up with a proposal to provide theological education for vocational ministers who had undergone practical ministry training in our Every Nation church in the Philippines known as Victory. Every Nation is a global family of churches, the mission of which is to honor God by establishing Christ-centered, Spirit-empowered, and socially responsible churches and campus ministries in every nation. The church in the Philippines was founded in 1984, and has since trained vocational ministers to plant churches in the Philippines and different parts of the world. “Vocational ministers” refer to leaders who rose from the different local churches and had completed one of our practical ministry training courses under Every Nation Leadership Institute (ENLI). ENLI is the leadership development arm of Every Nation responsible for providing practical ministry and on-going training for our vocational ministers.

After relating my personal observations and the observations of my leaders regarding the theological proficiency of the current and upcoming vocational ministers in our work in Asia, the statement of the problem was formulated. Based on this, the purpose statement and the accompanying research questions were then crafted. Rationales are given to establish the significance of the study.

Different types of literature were consulted for this study, such as books, journals, and periodicals. The literature research included the use of the following keywords: “theological education,” “leadership development,” “nonresidential education,” “decentralized education,” “accreditation,” and “ordination.” Dissertations were

consulted to see who else has tried to solve the problem of providing theological education in their context and to learn from the approach they have taken. Websites of different seminaries were visited to compare different curriculums offered. Handbooks and websites of various accrediting bodies were read and analyzed to determine the standards needed for compliance. Lastly, interviews with practitioners from different seminaries and Christian higher learning institution were conducted to compare what is written in the various kinds of literature and actual practice.

The pre-intervention project employed the following research methodology that was qualitative and limited quantitative in nature. The multi-method approach was used to address these questions. The first of the multi method approach used was a comparison of documents of different accrediting bodies as well as comparison of different MA programs from different seminaries. Interviews were conducted on those who are considered to be expert or very experienced in the accreditation process and also in theological education. The experts' names and credentials were collected to give the qualitative information of the interview credibility. The last two questionnaires were given to those among Every Nation Philippines (ENPH) vocational ministers and prospective students who are currently undergoing MA program. The questionnaire used for interviewing current MA students helped determine which teaching methodologies they deemed effective for them during the course of their studies. The final questionnaire was a survey of prospective students to derive practices that will help them succeed in completing the program while continuing in their ministry responsibilities.

Personal Introduction

I am personally blessed to be part of a movement that is committed to training leaders and transforming nations. Since 1984, Victory has trained and sent vocational ministers; I am one of them. These vocational ministers consist of

- pastors who serve in our different churches all over the Philippines,
- campus missionaries who are sent to different educational institutions to disciple students, and
- cross-cultural missionaries who are sent primarily to various nations in Asia.

As of the writing of this paper, Victory has 224 pastors serving all over the Philippines, 364 campus missionaries in different educational institutions in the Philippines, and 160 missionaries in nations around Asia.

I became part of Victory in 1989. I was a student back then and because of Victory's commitment to "Honor God and Make Disciples," I became a follower of Jesus Christ. I served as a volunteer in various church ministries, and in 1996 I was part of the church planting team that started the church that I serve in now as the Senior Pastor. Currently, aside from serving as senior pastor in one of the congregations in Metro Manila, I also have oversight of Every Nation Leadership Institute.

In my 17 years of service in Victory, I came to know and co-labored with many of these vocational ministers personally, and I can attest to their commitment when it comes to fulfilling the Great Commission found in Matthew 28:19-20. Many of them have been serving even as far back as 1984. From that time on, they have raised so many new and upcoming vocational ministers. Senior leaders acknowledge that more adequate

theological education is needed by our vocational ministers, especially those already serving.

Statement of the Problem

The vocational ministers deployed in the Philippines and in different Asian nations have been given practical ministry training. The training provides a cursory knowledge of theology. Given the situation, further theological education needs to be provided.

Out of the 783 ENPH vocational ministers, only 11 have formal theological education. Below is the breakdown of ENPH vocational ministers.

- Pastors: 201
 - Campus Missionaries: 451
 - Cross-cultural missionaries: 131
- Total: 783**

The goal is to have at least fifty percent of our vocational ministers go through formal theological education.

Formal theological education, as vital as it is, takes a minimum of three years to complete in a regular program at a seminary. Given the work that needs to be done in the field, it would be difficult for our vocational ministers to take a three-year leave. There is a need to design a curriculum that would provide a theological education equivalent to an accredited curriculum without having to take our ministers out of the field for a long time.

Purpose of the Project

The purpose of this research was to provide a means for theological training for Every Nation Philippines vocational ministers by developing a proposal to

establish a nonresidential accredited theological education program, or the equivalent thereof, that would not require extended periods away from their ministry assignments.

Research Questions

Research Question #1

What is the standard (scope of content) of a theological training comparable to an MA degree?

Research Question #2

What teaching methodologies would be most suitable for ENPH Vocational Ministers?

Research Question #3

What factors, in terms of time or schedule, need to be considered by the prospective students in order to be successful in completing the program?

Rationale for the Project

Every Nation has churches all over the Philippines known as Victory churches. Ever since Victory was planted in 1984, the dream has always been to fulfill the Great Commission—to make disciples of all nations (*English Standard Version*, Matt. 28.19-20). In 1988, the first church was planted in one of the many provinces in the Philippines; in 1991 a church was planted in the nation of Bangladesh. As the church continued to grow, churches were continually planted in different parts of the Philippines and Asia.

At this point, Victory's Leadership realized the need to train and develop leaders continually. In 1993, Victory Leadership Institute (VLI) was established and was

subsequently renamed Every Nation Leadership Institute (ENLI). Since then, ENLI has been equipping vocational ministers in practical ministry. However, Victory's senior leaders realized that for the mission work to be sustainable, theological education is necessary.

As God continues to grow the movement, Every Nation Leaders deemed it necessary to upgrade our vocational ministers' theological knowledge through accredited formal theological education or its equivalent. The leadership believes that rigors of formal theological education can help in developing our leaders intellectually and spiritually. Although not all ministry context needs accredited theological education, it will be beneficial for both those who need it and those who do not, especially if they decide to pursue higher academic degrees. Our hope is that this will help in the spiritual formation of vocational ministers leading to a more effective ministry in their context.

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2.15). In this verse, Paul wrote a letter to Timothy to whom he is passing along the church that he has planted. His exhortation gives us one of the many biblical bases for theological education. There are three phrases that we need to pay attention to:

1. “Do your best” can also be translated as “be diligent.” This phrase speaks of, among other things, academic rigor. The academic rigor that will be introduced to our vocational ministers as a result of the curriculum will greatly help our leaders become precise thinkers.
2. “Rightly handling” originally means to cut straight. This phrase talks about the right method of studying God's word

3. “Word of truth” speaks of the word of God or Bible knowledge.

The formal theological educational environment can provide all of the above.

As the vocational ministers continue to make disciples, the churches not only grow in number but also in influence. Our vocational ministers are good in making disciples, particularly on the personal level as shown in Table 1. However, if the nations are to be disciplined, then there is a need to create a milieu in our culture where the Christian worldview and ideas are heard.

Table 1.1.

Nations Where Victory Has Churches and Mission Work

Nation	Year Started	Average attendance as of 2013
Afghanistan	2003	3
Bangladesh	1991	73
Cambodia	2009	60
China		
Hong Kong	2006	70
Kyrgyzstan	2010	16
Laos	2009	90
Macau	2010	150
Myanmar	2002	110
Nepal	2009	40
Pakistan	2013	26
Philippines	1984	70000
South Korea	2004	67

Thailand	2003	110
Timor Leste	2012	60
Vietnam	2000	100

One case that illustrates the need for formal training is that, recently, in our nation there was a godly and well-meaning Christian senator who spoke against the LGBT community in the Philippines using Leviticus as his proof text. Now while what he shared was biblical and right, it was not well received because of the way it was said. The Christians are now labeled as bigots and are dismissed as narrow-minded.

Currently, there are at least three senators that attend our worship services, and they are asking the pastors how they should answer when they are asked to comment on what they think regarding specific contemporary issues like LGBT. At other times, they are asked to vote on legislation that is against Christian convictions; they need to be equipped on how to reason from God's word in a way that can be received by those who do not share the same faith. The task of helping them look at the Bible and teaching them theological reflection falls upon the shoulders of pastors. Given this, the ENPH leadership believes that theological education is vital in equipping vocational ministers for the task at hand.

Definition of Key Terms

The following terms are defined based on how it is used in Every Nation

- Every Nation (EN) – is a global movement of churches that exists to honor God by establishing Christ-centered, Spirit-empowered, socially responsible churches and campus ministries in every nation.
- Every Nation Philippines (ENPH) – term used to refer to the global office, based in the Philippines, that is primarily responsible for the oversight of the Asia region.
- Victory – is the Every Nation Church in the Philippines.
- Vocational Ministers – term used to refer to Every Nation pastors, cross-cultural missionaries, and campus missionaries.
- Missionary – workers who are sent either to a nation for cross-cultural work or an educational institution for campus work.
- Campus – term used to refer to high school, college, and universities.
- Field – primarily used to refer to the place where a cross-cultural or campus missionary is assigned.
- Every Nation Philippine Asia Missionaries – for the purpose of this paper, the term is used primarily for Filipino missionaries raised and trained in the Philippines, and then sent to different places in Asia.
- Practical Ministry Training – training that focuses more on skills needed to make disciples (i.e. Evangelism, Discipleship etc.). Thirty-six hours of Systematic Theology in a span of about three days with no time for reflection. It is comprised mostly of downloads of voluminous information that is typically forgotten after a while.

Delimitation

The study only included Every Nation Philippines' vocational ministers who have gone through the practical ministry training of ENLI. The vocational minister must have been serving in their respective ministry assignments for at least three years. They must hold at least a Bachelor's degree.

The proposed program only includes subjects that need to be taught based on the findings from the answer to Research Question #1 and shaped by the Every Nation mission. It includes the details for each subject such as learning outcomes and syllabus. This will be done as a follow-up to this project.

The proposed program includes initial suggestion on the appropriate delivery methods for each subject, informed by data taken from Research Question #2. Lastly, the proposal identifies practices derived from insights taken from Research Question #3 in order to increase the chance of success for each student in completing the program.

Review of Relevant Literature

The literature reviewed were primarily articles, dissertations, periodicals, and books. Websites of different seminaries served another source; they enabled comparison of different curriculums and approaches to theological education. Handbooks for accrediting seminaries and higher learning institutions were referenced to obtain knowledge on theological education standards. The keywords used to search for relevant literature are as follows:

- Theological Education - primary keyword used in searching for relevant literature.

- Leadership Development - another keyword used for choosing literature since in Every Nation, theological education is done within the context of developing leaders. It would be good to note how significant the role of theological education is in the overall development of vocational ministers.
- Curriculum Development - given that the project aims to design curriculum for theological education equivalent to an accredited MA program, websites and accreditation handbooks were surveyed so as to get insight on different approaches that meet standards.
- Adult learning - keyword that helped in proposing how the course contents can be delivered to the students during the nonresidential portion of the program.

Relevant literature, written by Every Nation leaders, was consulted so that in the midst of looking at different accreditation standards and learning methodologies, the mission, values, and culture of EN are not lost.

Research Methodology

To answer the first research question, I looked at different manuals written by different accrediting bodies and compared the requirements and standards for accrediting an MA program. I did a comparative analysis to find out which subjects are non-negotiable and which subjects do differ and for what reasons. This helped inform decisions concerning what to include in the proposed curriculum. In particular, it answered one of our main questions as we design the curriculum, “How far can we let the EN mission shape the curriculum and still be accredited?” The credit units that each accrediting body has were studied so that it will inform decisions regarding how much

units can be given to our vocational ministers given that they will still be involved in ministry during their training. Aside from subjects, I also compared what the different requirements are for faculty and their credentials. Along with comparing different documents from accrediting bodies, I also looked at different MA programs. The information gained from these comparative analyses were used to inform the selection of the different subjects included in the proposed program for ENPH vocational ministers.

Also, experts and practitioners from the field of theological education were consulted. This allowed us to get to information that the document analysis would not be able to provide. The experiences that were involved in going through the design of the program, as well as the insights gained from going through the accreditation process proved invaluable.

To answer the second research question, I asked questions concerning teaching methodologies from EN vocational ministers who are taking up postgraduate studies from different theological seminaries. This provided us with valuable information concerning teaching methodologies. We included teaching methodologies that have been seen as useful. We also assessed different methodologies employed during the face-to-face class time and the ones used for distance learning. We also looked at how technology was used to reinforce the different teaching methodologies.

To answer the third research question, I gathered information on how personal and ministry schedules could significantly affect our prospective students' ability to take part in and successfully complete the program, once they are part of it. The information gained in this portion of the study will be of help in designing the program as well as preparing the students and their stakeholders for what it takes to be part of the program.

This helps set the proper expectations from stakeholders and the commitment required from prospective students.

Type of Research

The project is pre-intervention and sought to propose a program but did not test for the results since it would take about three years for the first class to finish the program. It will be up to those who implement the program to assess it, the teaching methodologies, and the condition of the students. From these assessments, the appropriate adjustments to the program will be made. The nature of this study used the multi-method approach in gathering data.

Participants

The nature of this study is primarily qualitative. The way the participants were chosen was through purposive sampling guided by the following principles:

- People who have a particular reputation - the expert/practitioner in the field of theological education,
- People who represent the typical case - EN vocational ministers who are currently taking up postgraduate studies, and
- People who represent the emerging case - EN vocational ministers who are prospective students. (Sensing ch.4)

I intend to reduce the Hawthorne effect by making sure that participants are assured confidentiality and to cast the vision of how this study will shape the program that would train future ENPH vocational ministers.

For the interview to answer the first research question, I chose three experts or practitioners. The participants were involved in the field of education, beyond teaching,

for at least a decade. They have designed at least an MA program and have gone through the accreditation process.

For the online survey to answer the second research question, I chose thirty prospective students. The students were chosen based on the following criteria:

- those who have been in ministry for at least five years,
- those who potentially will have responsibilities that have a national scope.

These criteria are what the leaders of our movements have set for the moment.

For the interview to answer the third research question, I chose fifteen current students. The participants were chosen because of the freshness of their experience and exposure to teaching methodologies. I used the information here to see how the theories on teaching methodologies are implemented and modified in practice.

Instrumentation

A multi-method approach was used in gathering information to answer each of the research questions. The challenge was to match the appropriate methods to the research questions asked (Sensing loc.1571-1574). For the first research question, document analysis was used to compare manuals from different accrediting bodies and MA programs from the different theological seminaries. A semi-structured interview was used to get insights from the experts and practitioners. For the second and third research question, an online survey and semi-structured interviews were conducted respectively to gather the information needed.

Data Collection

Data collection was conducted in a span of about a month and a half to two months. Use of technology was maximized to make the process easier and more straightforward. Below are the details for data collection for each instrumentation.

For interviewing expert participants, I called each of them to explain the purpose of the research; after they agreed, they were handed a consent form to sign. The researcher then scheduled either a one-hour face-to-face interview or Skype call with each expert participant within one month's time with a semi-structured set of 8 questions concerning theological education accreditation standards and requirements. During the interview, each member was given the option not to answer any of the questions if they preferred not to. Furthermore, the researcher ensured that the questionnaire will not contain information that will personally identify them.

For interviewing current students, I called each of the participants to explain the purpose of the research; after they agreed, they were handed a consent form to sign. The researcher then scheduled either a one-hour face-to-face interview or Skype call with each student within one month's time with a semi-structured set of 7 questions concerning their experience with the teaching methodologies used in their classes. During the interview, each member was given the option not to answer any of the questions if they preferred not to. Furthermore, the researcher ensured that the questionnaire will not contain information that will personally identify them.

For the survey, I emailed each of the prospective students to explain the purpose of the research; when they agreed, they were emailed a consent form to sign and email back to us. After that, I sent them the online survey form using SurveyMonkey. The SSL

security function was enabled through the SurveyMonkey website. They were allowed to fill out the survey in the privacy of their home or any other private place, and this probably took no more than 30 minutes.

In the online survey, participants were informed at the outset that their participation was voluntary, and they can opt out. While doing the survey, they were also given the option not to answer any of the survey questions if they preferred not to. Even after they filled out the survey, they were provided the option not to submit it if they chose not to. Furthermore, the researcher ensured that the questionnaire will not elicit information that will personally identify them. The results of the survey were collated and stored in the researcher's password-protected laptop in his house. Any data printed in hard copies were secured in the researcher's locked office cabinet.

All interviews were audio-recorded on the researcher's iPhone using the voice memo app, then transcribed by the researcher's executive assistant, and preserved in a password-protected laptop belonging to the researcher and kept in his house. The executive assistant was informed with her concurrence before the research that the interview notes were strictly confidential.

Data Analysis

Document analysis was done on the manuals for accreditation from different accrediting bodies and for MA Programs of different theological education institutions. Through interpretative reading, I looked for significant overlaps and patterns in the different documents as well as silences. With the help of MAXQDA10, a qualitative data analysis software, I determined the themes that are emerging from the data. I used in vivo coding—the very words of the participants were used to determine the themes. The

emergent themes were then organized in such a way as to help inform the designing of the curriculum specifically on which subjects are essential and which are not.

Interviews with experts and current students were examined for what was common, to see if there was a pattern and themes emerging. The agreement in the data was then used in designing and choosing the methodologies for our program. For those data that do not agree, a second level of analysis was done to determine the source of the disagreement.

The data resulting from the online survey was encoded and collated. The results were placed on different charts for interpretation, and then used to design a system to help the prospective students succeed in completing the proposed three-year program.

Generalizability

Generalizability, by its nature, is readily applicable for Every Nation in other regions. The different movements of churches within Every Nation can benefit from this study since the denomination shares the same values across the different regions, what is applicable for ENPH can be readily contextualized for example, in Every Nation Africa. Also, the knowledge gained across Every Nation when this study is contextualized might prove helpful for the movement as a whole.

The knowledge gained from this study would be helpful for other emerging movements or denominations that are thinking of putting up their own theological education institutions instead of outsourcing it. It might be of help in the following areas:

- navigating the issues regarding the tension between the accreditation requirement and the training needs of the denomination,

- the factors that affect our vocational ministers might have similarities with theirs, and
- the teaching methodologies that are effective, or might be effective for them as well.

Project Overview

Chapter 2 contains the biblical and theological foundations of study, and proceeds to the review of relevant literature and research on the definition, history, and development of theological education. It also reviews literature on curriculum development and teaching methodology. Chapter 3 explains in detail the design of the study, the methodology, instrumentations used, and data-collection process. Chapter 4 presents the analysis of the different qualitative data collected. Chapter 5 discusses the major findings and the how these findings will inform the design of the MA program, the teaching methodologies to be used, and a system that will help the student complete the program. Chapter 5 will also recommend suggestions for further studies.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This chapter discusses the biblical and theological foundations of theological education, giving emphasis to the role of the teacher and how it evolved in the Scriptures, both from Old and New Testaments. It further explores Jesus as a teacher to his disciples and his methods of teaching. It also outlines the influence of Jesus' teachings on Paul. Paul was one of the greatest teachers in the New Testament, fulfilling his mission to teach the gospel all over the Roman Empire. These themes and topics are being applied in this chapter in order to understand how the teaching methodologies of parents, priests, prophets, and those of Jesus and Paul, are being carried out in the Old and New Testaments aligning it with the research question on teaching methodologies.

Further summarized in the chapter is the development of aspects of theological education and some of the distinctives that stand out when comparing seminaries in America, Asia, and Africa. It also provides a summary on how the methods of teaching theological education are being carried out as it evolved, the challenges it faces over time and what the future holds for it. In particular, I briefly summarize issues of Westernization of the content and methods of teaching, and the tendency to focus on head knowledge rather than practice and application. Since Every Nation was established on these continents, the researcher explored the influences and practices of churches and seminaries similar to EN, or from countries where most EN students will come from. The challenges discussed in this chapter were cited in order to assess the factors that could

affect the completion of programs parallel to what has been currently offered by EN. This part also explores how current practices and methodologies are not sufficient to provide a holistic and effective training for students. Looking at this part, the researcher will be making a reference to these factors on Chapter 4 in order to assess whether what is currently experienced in the Philippines can also be the same with other countries.

SECTION I:

Theological and Biblical Foundations

God is a relational God, and he wants to reveal his will and ways to his covenant people. Theology, in its simplest definition, means the study of God. Theological education, thus, can be seen as a means for God's people to know God and to respond to him in a way that honors him. This chapter surveys the Old and New Testaments to see how theological education took place.

Throughout Scripture, theological education eventuates mainly through the role of a teacher (Elwell and Beitzel 2092). At this point, the reference is to the role and not the profession of teaching. Although the teacher is a legitimate office in Scripture, the focus at this point is on the role of being a teacher since this is seen as a significant function of different authority figures in the lives of God's people at different levels of their lives (Turner 758). Each significant authority figure is given a teaching function regardless of what their title is. In the Old Testament the teaching role is found and expressed in the following roles.

Parents as Teachers

⁴Hear, O Israel: The Lord our God, the Lord is one. ⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates. (Deut. 6.4–9)

The above passage is known as the *Shema*. The *Shema* is one of the earliest exposures of God's people to theological education. The role of the teacher is clearly and explicitly given to parents. Parents are given a primary and prominent role when it comes to education (Meyer 901). A very distinct characteristic of a teacher is not just a cognitive knowledge of God, but it also speaks of how the knowledge of God should be at the heart or the center of the teacher's being. Educators are not just ones who transfer knowledge but impart their being.

The *Shema* contains not just theological truth, but also includes principles of teaching. It serves as a guide on not just what to teach, but how to teach. From the direction given to the parents comes educational principles from which methodologies can be derived. These principles are discussed as follows:

The first principle is Impartation. "And these words that I command you today shall be on your heart" (Deut. 6.6). The word impartation means to convey or grant

something. The Bible clearly stated that the message of God must be imparted to the people and in doing such, you are not only sharing the Word of God but yourself (1 Thess. 2.8). This means that Christian educators transfer information and they transfer life. If the truth that you are teaching is not in your own heart, then you are not qualified to teach it to others (1 Tim. 4.12).

The second principle is Influence. “You shall teach them diligently to your children...” (Deut. 6.7). The Christian educator has a God-given authority that gives him influence. This influence is reflected in the use of the lecture method. When a teacher delivers a lecture, he is considered as someone who is an authority on the topic, and his students are persuaded to believe what he preaches. A teacher of theology is someone with expert knowledge and appointed by God to communicate it to students in order to be able to engage them to emulate what is being taught to them.

The third principle is Involvement, “talk of them” (Deut. 6:7). There is an interactive component to all Christian education, which means that teaching is a two-way process. It includes both listening and participation through discussion. Discussion allows the students to reason through the information and makes it their own. The lecture should precede discussion because it frames the discussion. When lecture and discussion are combined in the proper proportion, it balances the twin principles of authority and individual conscience.

The fourth principle is Integration “...when you sit in your house, and when you walk by the way, and when you lie down, and when you rise” (Deut. 6.7). The classroom is structured and necessary for lecture and discussion, but increased integration takes

place while walking around. There must be time for the natural integration of truth in the daily affairs of life.

The fifth principle is Immersion, “You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deut. 6.8–9). There is a multi-sensory component to Christian education. This includes a variety of teaching and learning methods for specific times and particular groups. Every one of the senses should be involved in the teaching-learning process. The more our senses are immersed in the process, the more we learn and retain.

The sixth principle is Implementation “...and be careful to do them...” (Deut. 6.3). Teachings are nothing without practice. Students can only retain part of what has been taught to them, but the practical application of the learning is most important. What has been taught in the classroom must be practiced in doing their ministry.

The other authority figures that follow put into practice many of the principles outlined above through different methodologies employed. Nowadays, all the principles found in the *Shema* are incorporated in different learning methods, which will be looked into later in this chapter.

Priest as teachers

“They shall teach Jacob your rules and Israel your law; they shall put incense before you and whole burnt offerings on your altar” (Deut. 33.10).

In Deuteronomy 33:10, Moses did his priestly role by teaching the law of God to the Israelites (Elwell and Beitzel 658). This instruction was handed down through a song. The instruction was a reinforcement of what God told Aaron in Leviticus 10:11,

where he is to teach the decrees of God given through Moses. The Israelites are to be gathered at certain times, and the law was to be read periodically. Teaching was done not only through reading and singing, but it was also done through the festivals and celebrations that the Lord instituted for the Israelites. These events were to be celebrated at an appointed time every year, a time of remembrance of what God has done for them. One such time is Passover. Here we see the mighty hand of the Lord rescuing them from their slavery in Egypt. These moments were teaching moments that happen in the family and the community as well. Theological education can be characterized as ubiquitous.

As the Israelites returned from exile, one of the first orders of the day was to teach them the law of God. In the time of Nehemiah, the whole nation was gathered so that the priest and Levites can educate the people, going around to make sure everyone understood what was being taught. It can be surmised that what was taught was the Torah; it is believed that it probably was the law as written in the book of Deuteronomy.

Prophets as teachers

In the Old Testament, prophets are emissaries of God, and are called to bring God's message and instruction to his people (Elwell and Beitzel 658; Meyer 902). The prophet Samuel at an early age was already taught by Eli, and became the high priest who restored law and order to Israel (1 Sam. 1, 4. 15–18). Another prophet is Isaiah whose influence transcended not only the Old Testament, being the adviser of King Hezekiah, but his teachings and prophecies were mentioned by Jesus and his disciples. The prophet Jeremiah taught in the Old Testament against idolatry and immorality (Jer. 3.1–5, 7. 8–10).

Despite the time, the role a teacher plays in spreading the gospel and subsequently in theological education is as necessary and as real today as it was back in the Old Testament and the early Church (Elwell and Beitzel 659). In fact, the teacher seems to have the third highest calling next to apostles and prophets based on 1 Corinthians 12:28, which says “And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating and various kinds of tongues” (Carpenter and Comfort 403).

The teachers are given a grace to teach the Word of God; they are given revelation to be able to explain God’s Word in a manner that is understandable and has real-life practical application. However, not all teachers are called to teach the Bible (Burdick 186). Some teachers are simply called to teach or instruct in other areas or disciplines. As James 3:1 says, “Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.”

Teachers of the Bible are required to teach the right doctrine which has a direct effect on right living. They should have an unyielding desire to proclaim and uphold that which is true. This, in turn, requires great caution in what they teach.

In this part of the chapter, the discussion looks at the lives of Jesus and of the apostle Paul as models of how these men functioned as teachers (instructional and logical) more than as preachers (inspirational and motivational).

Jesus as a Teacher

People acknowledge Jesus as a Teacher

In the Bible, one of the most striking depictions of Jesus is that of a teacher. He was not just addressed as “Lord,” but Jesus would often be called Teacher, or *Rabbi*,

which is proof of his popularity as a teacher (Carpenter 403; Fernandino 360). In fact, he was considered a teacher by the teachers of that time as illustrated in:

- Matthew 8:19 - “And a scribe came up and said to him, “Teacher, I will follow you wherever you go.”
- John 3:1–2 - “Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.² This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.”

These passages from the Bible illustrate that Jesus was acknowledged as a teacher of great knowledge and wisdom, not just by the ordinary person, but by teachers themselves. This is no ordinary feat because, for teachers to address somebody as a teacher to them, one has to exhibit greater knowledge and wisdom than them. As early as age twelve, Jesus amazed the teachers at the temple with his learning as seen in Luke 2:46–47, “After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers.”

Jesus Acknowledges His Role as a Teacher

However, what was more interesting was that he addressed himself as a teacher when he was giving his disciples instructions to find a room for the paschal meal as seen in Mark 14:13–14, “And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ ”

The same acknowledgement can be seen in John 13:13, “You call me Teacher and Lord, and you are right, for so I am.” This passage illustrates Jesus’ conviction and acknowledgement of his role as a teacher in spreading the good news to the people during his time. With Pastors, there is a need for them to be sure that they are called to ministry so that they can have that same conviction that Christ has. The Word of God combined with prayers, and God’s calling, which will be confirmed by the spiritual leaders of the church, will confirm the truth behind one’s calling.

Indeed, the passages that have been cited prove that Jesus is a teacher not just to the common people—he was also recognized as a teacher by educators themselves—and that Jesus knew of his role as a teacher in the ministry. What made him good as a teacher was not just knowing what one should teach, but came with an understanding of what teaching approach or methodology should be employed so that those listening will learn well. Just reflecting on one’s own life, one can recall a teacher that has made an impact on one’s learning or has made a difference in one’s life; usually this is because of the way the teacher taught inside the classroom.

Jesus Taught with Conviction

Jesus made use of various teaching approaches during his ministry (Meyer 904). In the Bible, Jesus is portrayed as a very effective teacher. This is evident in his ability to preach to a small group of people—the apostles, but much more when he preached to a large crowd as seen in Matthew 7:28, “And when Jesus finished these sayings, the crowds were astonished at his teaching.”

What Jesus did when he preached in front of that crowd was not an easy feat, even for an experienced speaker. Preaching to a crowd is difficult, especially during a

time when neither tools nor any form of innovation existed that could assist a speaker, such as in projecting an image or making his voice louder when preaching in the open air, and yet Jesus left the crowd amazed. Jesus spoke with conviction (Klassen 14). He was resolute in his conviction. He had an air about him that conveyed his confidence over the fact that he is right; he believed that what he preached was the truth. Such characteristic is evident in the Bible when it says, “And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes” (Mark 1.22). In today’s world, one has to quote scholars or experts in a particular field or study before the public can accept his or her claim to be valid, but Jesus had no need for it since he spoke with his own authority which was given to him. As the Bible says, “Then Jesus came to them and said, “All authority in heaven and on earth has been given to me” (Matt. 28.18). Any teacher can find it hard to speak with authority, especially if one is just starting in the profession and only has surface knowledge of the area he or she is supposed to specialize in. Even if one is already a seasoned teacher, times may come when one may not have that sense of authority to teach something, especially if the topic is new to the teacher. In ministry, pastors get their ability to do their work from the anointing they receive from the Holy Spirit as seen in Acts 2:3–4: “And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.” Before the disciples were able to minister and spread the gospel all over the world, their roles extended to following and assisting Jesus in the ministry. The moment they received the anointing was when they had the boldness and the ability to speak the gospel with conviction or

authority. Their wisdom did not come from their own understanding, but was given to them as a result of the anointing.

Jesus Taught using Parables

Among all the teaching techniques employed by Jesus, readers of the gospel are familiar with the use of parables or figurative actions. Parables are considered fictitious in nature, but reflect parallelism into the real world. The persuasiveness of parables comes from their simplicity, vividness, and novel way of engaging the listeners. The usual beginning of a parable reflects “Once upon a time” stories in that we see the following:

- “There was once a rich man...” (Luke 16.1)
- “A certain creditor had two debtors” (Luke 7.41)
- “A sower went out to sow” (Mark 4.3, Matt. 13.3, Luke 8.5)

Only in Gospel of Matthew do the parables begin with a comparison as illustrated in the following:

- “The kingdom of heaven may be compared to” (Matt. 13.24),
- “Therefore, the Kingdom of Heaven can be compared to a king...”
(Matt. 18.23)

Jesus’ Use of Questions

In the Bible, Jesus presents over one hundred questions which he uses in a variety of ways depending on the presenting situation (England 18). He would usually present a question to his audience and then draw out the answer he wanted from them. In Matthew 16: 13–17, this is best illustrated when Jesus asked his disciples:

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said,

“Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.”

Jesus also made use of counter questions as a method for argumentation:

When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?” He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?” (Matt. 17.24–25)

Jesus also made use of rhetorical questions which he used to counteract a hostile question or attitude from His audience:

And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? ⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— “I say to you, rise, pick up your bed, and go home.” And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!” (Mark 2.8–12)

Jesus' Use of Visuals

Unknown to many, Jesus did make use of visual demonstrations in his preaching.

He made use of miracles to emphasize a moral teaching:

- Jesus feeds the five thousand (Mark 6.30) – teaching about offering
- Jesus heals blind Bartimaeus (Mark 10.51–52) – teaching about faith
- Jesus heals woman with constant bleeding (Mark 5.25–29) – teaching about faith

Further, Jesus himself was also a visual aid to his disciples and to those who listened to him. His presence commanded people's attention, much more so when he started to preach and performed miracles. According to Mark 6:2, "on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands?" Similarly, in Mark 7:37, "they were astonished beyond measure, saying, 'He has done all things well. He even makes the deaf hear and the mute speak.' "

The Teachings of Jesus Followed a Definite Pattern

If one would study the Gospels carefully and examine the way Jesus taught, one would be surprised to see that his teachings were based on a particular pattern:

- Jesus taught anywhere he went,
 - in the temple (Matt. 21.23, Luke 19.47)
 - in synagogues (Matt. 4.23, 9.35, Mark 1.39, Luke 4.15, 4.44 John 18.20)
 - in houses (Mark 2.2, 7.17, 9.28)
 - from a boat (Luke 5.3)

- on the hillside (Matt. 5.1–2)
- at a well (John 4.7–30)
- at table (Luke 7.36–50)
- by the shore (Mark 2.13, 4.1)
- The students/people came and followed him,
 - people came to him (Matt. 9.20, 14.15, 15.12, Mark 3.7)
 - people followed him (Matt. 4.25, 12.15, Mark 5.24)
- He preached
 - Mark 3:8, Matthew 14:13–19

What has been outlined in this part of the paper are the reasons why Jesus is such a great teacher. First of all, he knew his calling and that he had such a conviction in him regarding this that his audience felt his authority as he preached. His preaching was taken as truth and, more often than not, he left the crowd at awe even when he was not performing miracles and was just teaching the crowd. He was able to do this because he was the authority; all authority from heaven and earth were given to him, just as the Bible said. Moreover, he knew that as a teacher, he had to employ the right teaching methodology to be able to minister effectively regardless of where he was preaching or whom he was preaching to.

Paul as a Teacher

Among all the writers in the Bible, Paul is the most fruitful one having written thirteen epistles in all. These epistles were written over an eighteen-year period while he was doing his missionary journeys. Most of Paul's epistles were addressed to the various churches in Asia Minor and in Greece, while the last three were addressed to church

leaders Titus and Timothy. He also wrote a letter to Philemon, a Christian convert. In his letter, he requested his escaped servant to be reinstated in his master's household. What was remarkable was that Paul made use of epistles to encourage, model, monitor, admonish, rebuke, correct, and discipline churches. With these efforts, Paul had a great impact on the growth of the church among the Gentiles. Paul was able to accomplish these things when, in fact, he was not even a follower of Jesus to begin with. Some believe that Paul's knowledge of the gospel was taught to him by the same Hellenistic Christians he was persecuting before he knew Christ. On the other hand, others believe that he learned the gospel through direct revelation as seen in Galatians 1:12, "For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ."

Whatever the answer may be, clearly, Paul showed conviction and great wisdom as he wrote the epistles. Paul, like Jesus, knew that he was a teacher and he insisted that he be called one as well as an apostle:

- "That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church." (1 Cor. 4.17)
- "But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also." (Acts 15.35)

He also taught at every occasion, regardless of the location and regardless of the people who came to hear him. Paul here has similarities with Jesus, but this is where it ends as well.

Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, immerse yourself in them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers. (1 Tim. 4.12–16)

As shown by the verses above, Paul's teachings were always associated with real-life experiences, while his instructions to the churches can be described as practical challenges.

Paul in His Epistles

When Paul wrote each of the epistles, he had a purpose in mind in terms of what the epistle should accomplish. What is more surprising is that he had the faith in that whatever purpose he had for writing those epistles, those were going to be accomplished even if he was not there in that church to supervise over things in order to ensure that what he says is being followed accurately and rightfully. A careful analysis of the way Paul wrote and structured his letters can offer a glimpse of how he was able to convey such conviction and authority over a piece of paper.

Using Encouragement or Exhortation

First, Paul's teachings in the epistles are always associated with some form of encouragement.

- “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.” (Rom. 15.4)
- “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine” (1Tim. 1.3)
- “[P]reach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.” (2 Tim. 4.2)
- “He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.” (Tit. 1.9)

Just by gleaning the sample passages above, one can see that his epistles are filled with instructions and exhortations. This illustrates the authority and conviction that Paul had over the recipients of those letters in that whatever he said was enforced.

Setting Himself as an Example

Another reason Paul was successful in his teachings in the epistles was that he himself set an example to those he was teaching. Paul often mentioned in his epistles that his audience should follow to imitate him based on the example that he has set before them.

- “I urge you, then, be imitators of me.” (1 Cor. 4.16)
- “For you yourselves know how you ought to imitate us, because we were not idle when we were with you” (2 Thess. 3.7)

- “It was not because we do not have the right, but to give you in ourselves an example to imitate.” (2 Thess. 3.9)

Paul did not only set himself as an example, he also encouraged both Timothy and Titus to set an example to the churches they tended. Overall, one can see the importance that modeling had on Paul; this in turn was an effective way of conveying his instructions to the churches in Greece and Asia Minor.

Knowing his Audience

Paul was a teacher who knew his audience. He knew the nature of man and this was evident in his ability to:

- Recognize personal and racial differences between Jews and Gentiles and to distinguish dispositions and temperaments
 - “To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.” (1 Cor. 9.20–22)

When Paul preached in Antioch of Pisidia (Acts 13.17–35), he preached stories and doctrines about Jesus in the local synagogue. His audience was not just those who were familiar with Jewish scripture, but included those who were just generally familiar with stories found in Scripture as well as teachings regarding Jesus. Therefore, Paul had two extreme kinds of audience in the mix, one with just basic knowledge of scripture and, on the other hand, people who knew Jewish scripture. Despite such a challenge, Paul achieved success in such an endeavor.

- Using Jewish history, language and customs when addressing the Jews

Armed with the knowledge of racial and personal differences among the people he would preach to, together with his ability to distinguish dispositions and temperaments, Paul was able to minister to Jews through the use of Jewish history, their language, and their customs. By doing this, this approach removed any prejudice the Jews may have toward him and allowed him to gain their favorable attitude (Kuist 73–74).

- Using his Roman citizenship to gain prestige and to establish sympathy.
 - Again, in this example, Paul used his knowledge of his audience to gain the audience’s positive attitude towards him, to create a sense of brotherhood or some form of camaraderie among his fellow Romans.
 - “But Paul said to them, “They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out” (Acts 16.37),
 - “But when they had stretched him out for the whips, Paul said to the centurion who was standing by, “Is it lawful for you to flog a man who is a Roman citizen and uncondemned? When the centurion heard this, he went to the tribune and said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” The tribune answered, “I bought this citizenship for a large sum.” Paul said, “But I am a citizen by birth.” So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him” (Acts 22. 25–29).

All that Paul accomplished with his epistles was made possible with God's anointing of Paul. This gave him the credence to speak, teach, and instruct his readers to the point that they had no other choice but to follow. As a teacher, one can see that Paul also made use of various approaches to teach those who were under him. These are the reasons why up to this day, Paul's teaching remains relevant and significant in addressing the pressing issues of this world.

Theological Education within the Context of Discipleship and Leadership

Development

A knowledge of how theological education and leadership development happened in the Old and New Testaments provides us with a better understanding of what it means to go about the teaching component of the Great Commission in its mandate for all believers to make disciples of all nations.

Before his ascension, Jesus emphasized the importance of teaching believers to obey everything he had commanded:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt. 28. 19–20)

Hence, the work of educating believers has been one of the church's primary ministries. If this holds true for all believers, it is much more imperative for those who are tasked to lead the church. Part of the Great Commission is teaching. Teaching is considered one of the great responsibilities and missions of vocational ministers. The vocational ministers, as they were sent early on, can be likened to Timothy who was sent by Paul to different mission trips until he assigned him to pastor the church in Ephesus. During this time,

Paul would admonish Timothy to rise to the challenge of being a minister of the gospel and pastor to the church in Ephesus. To show how vital theological education is in preparing someone for God's mission and service, Timothy's life is worth considering. His roots reveal that God already had laid providential foundations upon Timothy's life as he prepared him for church leadership in the future. Theological education was an essential part of Timothy's development as a leader.

The second letter of Paul to Timothy also provided the framework for the biblical and theological foundations of this project. This section shows the theological education that Timothy possibly went through, given his background, and the events that happened in his life. In particular, how theological education helped develop Timothy as a leader.

SECTION II:

Theological Education of Timothy

The life of Timothy as a model shows from the start the faith of his mother and grandmother that was passed on to him (2 Tim. 1.5). Given that Timothy had a Jewish mother and grandmother, he was most likely raised up Jewish too. Further, the Old Testament probably informed the educational foundation and methods that were employed to educate Timothy. Whether or not these actually were used in the life of Timothy cannot be substantiated from Scripture, but a survey is still warranted to see what can be learned and gleaned from it. The survey will range from how children were educated, to how as a people the Jews were educated and how this education is foundational to developing them as leaders; "what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Tim. 2.2)

Indeed, from the OT to the NT, the Word of God is full of passages on theological education and in many ways shows how it results in the development of a person, not just as a disciple of Jesus, but eventually as a leader who is on a mission to lead others to Jesus. Though the principles of theological education and leadership development are not often seen explicitly in the text, they can be derived and extracted. The rest of this chapter organizes many of these principles in order to use them to solve the current problems in my ministry context.

SECTION III:

Theological Education and its Development: The Influences that Shaped it

As mentioned earlier, the etymology of the word “theology” comes from specific Greek terms such as *theos*, meaning God, and *logos*, translated as study. When combined, theology can be simply interpreted as the study of the Word of God. The meaning of the word, as defined by Merriam-Webster dictionary, is “the study of God and God’s relation to the world.” Beyond this meaning, teaching the Word of God is the act of educating people on how this could evoke practicality and social action, not only its contextual meaning (Swinton and Willows 15). As both men and women are called to evangelize, they must be ready not only for their respective churches but to the world. The Bible states that training for vocation begins with the influence and teachings of parents among their children (Deut. 6.6–7, Prov. 22.6); the New Testament shows that the apostles were prepared for ministry to the world by being disciples of Jesus Christ (Matt. 4.18–22). As illustrated in the Old and New Testaments, theological training came

through the collaboration of both the teacher and the student, though somehow informal in nature (Hebert 194).

As one gets involved in theological education, one may ask whether it is public or private. The study of theology is something that has been forced out of the public stage, dismissed as personal and private in nature. However, as the world is bombarded with several problems, whether political, social, or economic, theology turns out to be a force that defines reality for humankind (Neusner 22–23).

The situation seeks to find out what is the most efficient means of delivering the ministry training and content needed to prepare future pastors to be preachers and missionaries. These questions are primarily what this study seeks to answer in order to come up with an appropriate program for the vocational ministers of Every Nation Leadership Institute.

Many proposals exist regarding how to develop the curriculum and methods of training for theological studies. Theological education and its evolution can be traced from various influences. These are outlined in terms of the influences that shaped theological education today, particularly from America, Asia, and Africa where the Every Nation movement is present.

American Influence

The 1910 Conference of World Churches in Edinburgh, Scotland, reported that Western culture influenced methods and frameworks in theological education. English was primarily the language used in teaching and programs did not take into consideration diverse cultures (Werner 4). As early as the nineteenth century, American universities such as Harvard and Yale incorporated into their program offerings in theological

training in order to equip students on how to deal with real-life problems (Cho 13). However, the late 1980s to early 1990s found that students taking their training in western seminaries were rich in theoretical knowledge but not in practice, which was not enough to prepare them for ministry (Smith and Seminary 2). Further, research on seminary graduates in Dallas, Texas found out that the program lacked experiential ministry training (Hebert 196–197). In 1983, issues were been raised on how few seminaries offered programs for black scholars, and how few accredited black seminaries there were in New York. Furthermore, the teachings of these seminaries offered to certain groups, such as Hispanics, Blacks, and women who were experiencing oppressing conditions, did not offer courses that addressed the specific needs of those groups (Roberts 1). As the men and women commissioned in Matthew 28:19–20, the gospel must be available to everyone, regardless of culture, race, gender, and denominations (Pratt 4). However, the Association of Theological Schools in North America sought to address the issue that theological education should be more cross-cultural than western. Thus, they proposed that efforts should be directed on studying different cultures to make training and evangelical studies useful in a global context. This move by ATS could promote solidarity and peace among nations divided by the forces of war and poverty (Schuller 3–14). The Bible states that people, once united in Christ, should not be divided by hostility, as stated in the letter of Paul to the Ephesians:

But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility. (Eph. 2.13–14)

Asian Influence

Colonizers, such as the British and Americans, have exerted great influence on Asian education, and theological education is not free from such power even after they departed. The call for theological education to be adapted to Asian culture has been studied and researched. Even the Dean of the Asian Theological Seminary, Larry Caldwell, questioned if the teachings are contextualized to Asian cultures since most of materials used are those of North America and not developed in Asia. At the same time, faculty at the seminary received training in the West, resulting in graduating Asian students losing sensitivity to Asian cultures due to westernized indoctrination (Caldwell, *How Asian is Asian Theological Education* 25–27). The same could be said about theological education in other Asian countries. From 1948–1979, a clamor rose in Singapore and Malaysia for Christian teachings to cater to indigenous people in these countries, particularly Chinese and Indian, and for Christianity and theological education to be put into their cultural perspectives rather than using western pedagogies (Roxborough 1–2, 12).

Furthermore, as theological education continues to be taught in Asia, hands-on application is somewhat lacking since most of the faculty are not pastors and, thus, lacking the experience of how to do actual work in ministry. The students are not being taught how to handle real-life situations and do not find what they learned relevant to when they are already practicing (Caldwell, *How Asian is Asian Theological Education* 3–4). The same findings of a study conducted in Hong Kong found that the training received by students were not substantial enough to give them the needed groundwork for ministry since the training was theoretical in nature and lacked applications to the field

(C. Wong 216–217). From a study on the preparedness of Korean ministers, subjects on theoretical theology which are biblical and historical in nature are substantial but courses on practical theology were lacking. Practical applications concentrated on equipping students how to preach the gospel, but not sufficient for them address the changing needs of the society (Cho 5). The need to adapt theological training to the context of addressing cultural problems, such as poverty and injustice as well as non-Christian religions, must be done for Asian students. As there has been an increasing Islamic influence in Asia, the Asia Theological Association proposed the inclusion of Islamic studies in the curriculum (Ro 41). This has been further reinforced by the *Global Survey on Theological Education* from 2011–2013, done in Busan, Korea, where responses gathered showed that ministry training given to students must be supported with cross-cultural communication and practical skills (5). Acknowledged in India was the need to revise the curriculum for theological teaching so as to address the continuous transformation of the church and its people. Globalization and the encompassing effects of the internet, which brought about online education, are the impetus for revisions in the usual practices of theological training. The curriculum calls for relevance and effectiveness to address issues affecting the society at large, particularly those affecting socio-political, economic, and multi-cultural dimensions (Gaikward 3). In the Philippines, there is a demand to train pastors due to the growth of Christian churches. Based on the study of Fernando Lua in 2009 at Meycauyan, Bulacan, pastors must be trained in all aspects of ministry including that of administration and leadership since most of them are not adept at running churches (112).

African Influence

African theological schools also face the same challenges faced by America and Asia as they evolve. The curriculum calls for theological training to be practical and transformational (du Preez 20; Murithi 10). The teachings must understand African culture so as to be relevant and to have greater impact (Wahl 3). In order to counter the problem, the University of KwaZulu-Natal, Pietermaritzburg in South Africa, as early as 1990, has come up with a program to produce church leaders and ministers equipped with the training to address social issues and liberation through theology, particularly the issues of *apartheid* and poverty. This struggle brought about a so-called *Kairos* document which has been instrumental in constructing the framework of theology as they undergo liberating South Africa from colonialism. This document brought forth significant lessons on how to educate South African students in ministry. Students who have an understanding of being in conditions of poverty and oppression can better interpret the Word of God appropriate to their sufferings and bring social transformation through it (Haddad 1–8).

Furthermore in 2011, research undertaken to develop a curriculum for the Network of African Theology (NetACT) institutions offering higher theological education in sub-Saharan Africa, found a lack of integration on teachings that address the issues facing Africa. In order to prepare African students to be missionaries for change, theological education given them must be directed towards the problems ravaging their communities, such as poverty and HIV/AIDS (Murithi 5–8). Even a contemporary study done in Nairobi, Africa showed that the present theological model is not enough to prepare students on how to counteract the social problems of unemployment and informal settlement, as well as lack of resources for ministry (Wanzala 109–123).

One notable finding is that African Christianity expanded when the Bible was translated to their native tongues, which showed how contextualization is crucial to bringing about change (Hendriks 2). However, some questioning have arisen on whether Africans will allow their theological education to just address local situations, or will it be more universal in nature and philosophy so as to prepare students to be missionaries who could bring about change not only in their homeland but in Europe and North America as well (Cole 1–5; Walls 1–9). Theological education needs to penetrate cultures and be boundless to be able to call people to discipleship around the world.

SECTION IV:

Theological Education: Its Content and Method of Delivery

This section explores the existing curriculum design of theological education and the way it is delivered to students. Analysis is done first since the end-result of the study is to establish the program that addresses the deficiency of the previous practices and delivery.

Curriculum Content and Design

According to Perry Shaw, “In the traditional approach to theological education, students are trained through a relatively fragmented curriculum, the assumption being that it is the students’ responsibility to bring the pieces together once they graduate” (loc 340). In general, teachers are only concerned with what they teach; little to no effort is taken to show how the subject matter is related to the whole curriculum.. Robert Ferris has claimed that “the faculty are the curriculum;” consequently, the learning that primarily shapes the student is facilitated by the faculty in the classroom (qtd. in Shaw

loc. 289). Many faculty members are so set in their ways that they find it difficult for them to explore more effective instructional approaches.

Shaw further writes, “Substantial progress towards integrated learning can take place when professors are required to provide a practical component to their courses, discussing the implications of the content for daily life, and developing assignments that require students to carry out critical reflection on real-life situations. If professors are unable to connect theory with practice, it is highly improbable that students will be able to make these connections” (182).

Moreover, training provided for students is done locally while the content of the program is not anchored to the local context. The Western way of educating students is a major influence in theological education training. As early as 1899, the Bible was taught in Hebrew and Greek and students were given the herculean task of memorizing verses and passages beyond their comprehension, thus the clamor was to teach it in the English language (Harris et al. 8; Sundberg 1). However, due to the effort of teaching in English, curricula became focused on Western traditions and experiences and more individualistic (Wahl 2–4, 24; Walls 1–9). The Asian Theological Association acknowledged the fact that the curriculum of theological education used for Asian students was a product of colonialism, particularly of Western influence. Most of students come from the grassroots, hardly able to speak and understand English; and this posed a challenge in teaching them, particularly the Bible and theology (Caldwell, *How Asian is Asian Theological Education* 27). The same Western influence permeates in Thailand and other parts of Asia where courses given to students are those directed towards understanding

the Old and New Testament, preparing sermons and preaching, and memorizing the history of the Church (Dahlfred 1–2).

Method of Delivery

Since students training to become pastors are currently employed and pursuing their respective careers, the pertinent question is determining *how to train ministers in order to equip them with the demands of the fast-changing world and paradigm shifts affecting Christianity* (Jun 6–7). The conventional way of providing training is for students to be educated in seminaries in a parish setting, or where students are residents of the university throughout the duration of the program (Morgan 3–4). The traditional program included community immersion, lectures, face-to-face classroom setting, and research (Delamarter and Brunner 3–5). This established model of training posed a challenge since pastors have to move away from their local churches and leave their post (Mbamalu 15). This has been a problem experienced since 1960 by Latin American Protestant Seminaries, which resulted in the shortage of trained pastors due to the very fact that the seminaries were adamant on the pastors leaving their current jobs and families to train miles away. Most of the theological colleges were located in capital cities far from the local churches where these pastors did their ministerial work (Harrison 1).

A continuing argument has persisted on whether training should be residential done in seminaries, be given online, or be provided in extension programs, such as those done in particular local settings (Aylett and Green 3–4; Harrison 1). The Assemblies of God, a Pentecostal movement established in the early 1940s in Nigeria, recognized that theological training must be short and in close proximity to the ministers so that they will

not be away from their duties for a long period of time. Thus, they proposed a program where training is accelerated with accreditation of seminaries' program done by local universities rather than by institutions abroad (Mbamalu 15). Pastors must also be immersed in local churches to prepare them for real-life problems and to gain firsthand experience on how to do the work (Tran 117–118). This is somewhat parallel to doctors being trained and interned in local hospitals to better equip them with knowledge and skills in facing real-life emergencies and situations (Smith and Seminary 22–23). The Evangelical Prebysterian Church of Guatemala spearheaded the Theological Education by Extension (TEE), where teachers travel in rural areas and put up classrooms near local churches so that they can train pastors while still maintaining their jobs and contact with families (Raybon 14). This method of providing training has been adopted in Asia in 1970, particularly in the Philippines, where a greater number of the population were Christian. TEE was considered as one of the tools for preparing pastors for ministry (Harrison 6).

Moreover, institutions offering distance education, to achieve flexibility on instruction and to cater to students who cannot attend the traditional schooling due to the demands of their ministry, proliferated (Oliver 1–2). Several Bible schools (such as Moody Bible Institute and Pillsbury College and Seminary in America, Prairie Bible Institute in Canada, Trinity College of Bible Studies, International Christian College in Scotland, and London School of Theology to name a few) were already offering correspondence programs as early as 1901. The Assemblies of God Church was very successful in offering a distance study program worldwide in different languages through its Global University (Satyanarayana and Meduri 3; Whytock 7). It also proposed that

residency will no longer be required of students about to finish their accelerated program studies and write their thesis through distance learning.

However, this arrangement posed problems since pastors became busy with their ministerial duties and lacked the motivation to finish the academic requirements (Mbamalu 16). Moreover, theological distance education may not be sufficient in the formation of pastors into disciples as well as developing them spiritually (Nichols 85–86). However, a study in Laidlaw College in New Zealand presented that no disparity existed on the spiritual formation of students on-campus and in the distance education method of providing training (192–194). Those who opted to take courses off-campus through distance education were more involved in their church ministry, whereas on-campus education displaced students, giving them less time for community activities that can help them in gaining transformative knowledge (Nichols 204–213).

With rapid growth in technology, digitalization, and globalization, as well as providing universal access to students, online education has become another platform for providing theological training (Delamarter and Brunner 7; Raybon 4–5). Online education can be seen as advantageous both to students and professors because of mobility and different global perspectives where a discussion could come from different views of students coming from other continents (Ogilvie 5). Studies showed that online courses were instrumental in spiritual formation and that knowledge can be easily shared with the community (Lowe 3–5; Tran 120–123). Students of theology are now more participatory and engaged in the World Wide Web, thus bridging the gap of distance and time as well as promoting intelligent collaboration among students (Crowley 1–4; Hess 83–84). Furthermore, online education can be given in different formats and professors

given the autonomy to teach either through video or voice recordings, text, and other multimedia platforms (Ogilvie 9).

SECTION V:

Current Practices in Theological Education

As discussed from the previous sections of the chapter, the curriculum must be relevant in context to different cultures. Moreover, theological training must be holistic where it includes both spiritual and social aspects, thereby facilitating learning through cooperation done in a spiritual environment where students commune and praise God together while learning (Budiselić 139; Scott 319–331). Content of the theological education program must be relevant to students in such a way that this could be applied to their ministerial and evangelical work once they graduate (Helleman 68–69).

Theological, strategic, and educational aspects must be considered in the training of pastors. Moreover, method of delivery should also address the current needs of ministers in terms of time and availability. Pastors in training should still be able to continue their education without being disrupted and away from their ministerial duties (Harrison 1; Oriedo 11).

At present, curriculum offerings and teaching methodology differ from continent to continent. America, Africa, and Asia have different approaches in theological education, yet some parallelism in structures could be noted.

North America

Many theological institutions in the United States offer programs online due to convenience presented to the students since they can do their ministerial work in their respective churches and finish their graduate studies simultaneously (Ferguson 1–3). Despite resistance from the Association of Theological Schools, one seminary professor recognized that online education facilitates open discussions from students coming from diverse cultures and provides an avenue to promote world peace (Tran 3). As the world continues to shift towards online education, grants have been given to theological schools to upgrade their resources and ATS was also given a grant to evaluate the effectiveness of internet-based tools in providing online educations (Raybon 4).

Bethel Seminary, while offering the In-Ministry Master of Divinity program, employs a combination of online and face-to-face meetings with students. Online courses are conducted through discussion boards, emails, and teleconferencing. Students' physical presence at the seminary is only required twice a year where they have to stay for a week to do intensive training on certain courses. The program is offered to students to allow learning without being away from their ministerial and pastoral duties for a long period of time (Tran 161–162).

In Central America, the Assemblies of God Bible Institute (AGBT) in Belize, employed TEE as a method of providing theological education. This program allows coordinators to teach classes at extension sites closer to the students' workplace so that they will no longer have to travel to the main city of Belize to attend classes. When TEE was not yet in place, students had to travel for a day to be able to attend classes at night at Belize and stay at the campus until Thursday noon. Then, they traveled back to their

respective churches, just in time to attend services. The weekly travel used so much of the time of the students due to the long commute. The extension program is very helpful to the students since it provides them more time for their family and their ministry, and less cost (Castleberry 4–7).

Asia

The scenario is different in Asia where students are mostly poor and belong to the grassroots. Online education is not a viable methodology to provide theological education since students could not afford online courses financially and internet accessibility is limited in areas. This is also not suitable to them since it lacked mentoring from teachers. Thus, TEE has become a tool to equip students for ministry and mission. In a conference gathering in 2010 in Asia discussing TEE for the twenty-first century, 75 TEE leaders and representatives from 20 countries reported that the program is steadily growing from an offering of 19 programs to a total of 25 programs. There have also been an increasing number of enrollees in Nepal and China. TEE has been advocated by Korean and Bangladesh students as very effective for discipleship and mission. The Association for Theological Education by Extension (TAFTEE) in India envisioned that there will be about 50,000 graduates of TEE by 2020. TEE courses have been evolving and undergoing tremendous developments in the Arab world, Papua New Guinea, and Cambodia (Aylett and Green 10).

TEE has been advocated also in Meycauyan, Bulacan, Philippines by a study done on how to provide theological education to pastors in small churches in the area, where most of them have not received formal training. The researcher emphasized that the cost of travel and tuition were impediments for pastors to get formal training since

they have to attend classes provided by seminaries located in Manila. The Asian Theological Seminary created a Center for Continuing Studies (CCS) where trainers and faculty provide seminars and workshops to pastors who reside outside Metro Manila. This non-formal training focus on other aspects of ministry such as church administration, financial management, and the “how-to” on dealing with real-life scenarios encountered in pastoral ministry (F.Lua 109–119).

Distance education is another method being practiced in Asia to provide theological education since it is less costly and only requires continued mentoring through correspondence between the distance school and students. The Andhra Christian Theological College located in India offers a combination of in-campus and distance education programs. The Christian population in India is about 2.3 percent and most of them have taken the distance education provided by the college. Statistics show that the institution has seen an increase of 44 percent in enrolment for distance education from 2009 to 2011, with the Diploma in Christian Studies getting the largest percentage. Still, the program is not on par with other universities in Asia due to its irresolution to choose the best tools in providing distance education. Its usual practice is to provide modules to students and to schedule contact between faculty and students. The school is challenged with the same predicament on providing online education, where communication technologies are quite lacking in the region (Satyanarayana and Meduri 39–2).

Africa

The University of KwaZulu-natal in Africa offers a Theology and Development program which provides fully-residential courses whereby the method of teaching is more engaging and participatory. The pedagogies revolve more on community

development and addressing social issues in Africa. Students have dialogues and seminars rather than the usual lecture format of teaching. In those seminars, case studies are presented where students interlinked theories and social concerns (HIV, AIDS, gender issues). Moreover, the program also provides experiential learning where students are immersed in faith-based organizations which are involved in HIV and AIDS issues. With the university's focus on development, its curriculum includes Missiology, Social Ethics, Practical Theology, and Systematics. However, due to the efforts of the university at intermarrying theology and secularism, critics have alleged that the focal pedagogies were more into community development rather than theology (Haddad 6–8).

The University of South Africa (UNISA), which is considered as one of the largest universities on the continent and a proponent of distance learning, has been experiencing dissatisfaction from their students on the way they do things, particularly the quality of the learning experience. This has become a stimulus to initiate change so as to achieve better development of its cultural and institutional aspects. In July 2004, blended-learning was introduced to the students to achieve its objective of further enhancing the quality of education and focusing on the needs of the students; change resulted due to the research spearheaded by the Department of Christian Spirituality, Church History, and Missiology of the university. This method utilizes two or more methods of delivering content to the students, including a combination of web-based and active tools provided to the students to enhance the learning experience.

However, this method posed a challenge to the institution since most homes in Africa are not yet supplied with electricity and the need for internet access could limit this method. Thus, the university opted to use active and passive media to provide

training. To address the problem of internet access, students are given hard copies of study materials which they can access readily. Also, electronic messages are sent through cellular phones to ensure that information is received in real time and as needed. They also conducted face-to-face discussions, such as workshops and seminars. A website (*myUNISA*) was also created which served as a tool for sharing digital assignments, examinations, projects, and modules to the students. This method is still effective for the university at present since it centers on addressing the needs of its most important stakeholder, the students. These changes brought forth a university with a culture of life-long learning and resiliency to a technologically driven and fast-paced educational environment and a curriculum promoting interaction and collaboration (Oliver 177–179).

Africa has been ravaged by problems such as AIDS, HIV, and poverty. Poverty in particular has brought the proliferation of informal settling in Kenya. Most of these settlers inhabit Kibera. To address the mission for the social transformation of informal settlers, Carlile College established the Centre for Urban Mission in Nairobi. It offers several programs and courses with its focus on social transformation. The Diploma in Urban Mission is a three-year program where the target enrollees are those living in these settlements. The program is being given in a face-to-face classroom set-up given at the Centre, while other courses are taken at the main campus of Carlile College in Jogoo. The Master of Theology major in Urban Mission is a post-graduate offering which is being done through distance learning and in collaboration with UNISA. Other programs are offered as short-course training focused on the problems of the settlements, such as the Holistic Action Programme on AIDS and Christian Micro-Enterprise Programme, to

name a couple. These programmes are instrumental in understanding the needs of the community since they continuously engage and experience the problems of their ministry (Wanzala 77–80).

In the area of curriculum content, NetACT Institutions in Africa integrated the objective of fulfilling the Christian mission by embodying the transformative view of each course requirement. Courses in the program are provided where students are required to do community work, as well as understanding those traditions that shape the African communities so as to better serve them. However, lacking on the curricula are topics—such human rights, poverty, and service to youth and children—which are relevant to shaping the values of the students (du Preez 75–77).

As purported in researches, online education is considered far better than other methods since it allows students to have access anytime, anywhere (Brown 3; Baltrip 185; Raybon 1–5; Satyanarayana and Meduri 36–38). However, due to limited resources and accessibility on other continents, traditional methods of teaching superseded other pedagogies.

SECTION VI:

Challenges of Theological Education and How to Address Them

Despite the good foundation on which theological teaching is based, with time comes change and change can present a myriad of challenges. By saying this, the researcher does not suggest the need to modify the basic teachings or foundations on which the theological curriculum is based. David Wells himself said that Scripture should not be changed as the world evolves from one generation to the next, but rather be able to

proclaim anew that which is said in the Bible (Wells). One might easily mistake such a statement as mere repetition of traditional doctrine, when in fact, what should be happening is a continuous search for the truth which requires critical thinking and an ability to question one's own assumptions (Budiselić 133). The following are challenges faced by theological schools and which could also hinder the successful implementation of the program to be proposed for the Every Nation Leadership Institute.

Understanding Diversity

New pedagogical structures continue to shape the way theological education is delivered. However, emerging models somehow deviate from the foremost aim of becoming an instrument of strengthening communities and being relevant (M. Wong 19–22; Budiselić 135–139). As theological schools are continuously being influenced by Western curriculum, students are losing the grasp on how to apply the teachings in their cultural context (Enyinnaya 27–29). Al Padilla, the dean of Gordon-Conwell Theological Seminary in Boston, mentions that the most intricate and significant challenge facing theological institutions today is how to harmonize varying worldviews, cultures, languages, and histories of various people from different countries, including their local ethnic compositions, with today's modern education models and systems (Corcoran). Such observation is based on figures showing that the Christian population is growing at a faster rate in Africa, Asia, and South America than in their Western counterparts. Current education models and systems have Western roots and with the increasing Christian population in Asia and Africa, such models and approaches may no longer be suitable, thus the need for something that is more novel or innovative.

In the United States, American seminaries were observed to be delivering content among students through pedagogical systems deemed irrelevant and seemingly disconnected from the realities and pressing issues of today's world. Furthermore, the Western theological program does not see the relevance of mission in its curriculum and adds it only for the purpose of making theological educations as holistic as possible (du Preez 56–57). Thus, the teaching lacks the inclusiveness of understanding diversity and cultures, specifically the topic of racial diversity. Students must know the importance of diversity for this will equip them to become better missionaries of Christ; they are not only called to minister to a chosen few, but to people of different races and cultures (Aleshire 4–5). The mandate of theological education is to be able to reach people who do not know Christ and that could be achieved by including the value of mission in the framework (du Preez, 56–58). This concept could be best achieved by implementing an intercultural agenda where faculty are composed of multiple races with no single predominant race, and by developing appropriate teaching methods catered to multicultural students (Dames 238-239). Moreover, a web-based methodology should be favored over the modular course type of teaching because of its adaptability to different cultural contexts (Pickard 23-24). Another collaborative move is to do team teaching where teachers from different cultures teach their specific expertise to a group of students, but share the grading of students upon submission of the course requirements (Gunter 9–10).

Western Influence and False Assumption

In another interesting observation, Harvie M. Conn (McKinney 4) noticed that the influence of the West on the educational system of developing nations mirrors false

assumptions which result in the adoption of philosophies (pragmatism, elitism, etc.) which Scripture does not prescribe. Moreover, fascination with the occult and spiritism has been growing. As a result, the world has grown to embrace philosophies such as narcissism, autonomous will, relativism, and individualism. Hence, the great challenge facing theological institutions worldwide is how to solidify the authority of the Bible in the principles by which people live. Fundamentalists long ago have predicted that with some churches compromising with Modernist beliefs, some even dismiss the authority of the Bible and calling it passé. However, theological schools must continue to emphasize the importance of understanding the Bible and the truth about God (Oswalt 1–2). Undeniably, teaching methodologies practiced today are anchored on the teachings of the prophets and Jesus.

Gap in the Curriculum

Researchers have also established the fact that there has been a gap in the curriculum in terms of how to prepare pastors for real ministry, and that the training may not be relevant once they are immersed in their churches (Cho 102–103; Hebert 17–19). Pastors are not trained to come up with appropriate solutions to different situations (F.Lua 73). The discussion of a topic, particularly in practical theology, must be focused on concerns of relevance instead of abstractions (du Preez 199–200).

In Africa, the topics that students are most interested in are poverty, HIV, AIDS, and racism. These are issues which they will encounter once they are already doing their pastoral work (du Preez, 175–176; Wanzala 118–119). Pastors are also not ready to assume different roles in ministry; this could be addressed by the inclusion of leadership and other management courses in the curriculum (F. Lua 98–100). Once they leave the

seminaries after acquiring an education, pastors should be more of a practitioner rather than just a preacher. Practical theology has come up with new approaches for pastors in order to be ready for actual practice. Problem-based learning (PBL) has been instrumental in creating the dynamics of critical thinking and research with students, where they are honed to do analysis and interpretations of real-life problems and how to solve them through action plans (Jaison 6–7; Mainwaring 3). With PBL, students become reflective learners; this skill cannot be achieved through the traditional curriculum. The old ways of doing things were more focused on instilling knowledge but deficient on practical applications for effective pastoral practice (Gener; Suazo; Ferenczi; 31–58). The strength of PBL lies in its demand for students to integrate material from multiple disciplines in addressing specific real-life situations. Students are thus better empowered to develop skills in reflective practice (Shaw 188)

However, the onset of practical theology has been met with a contention that training has been more rooted in skills and preparation for ministry, but deviates from its main purpose of understanding the teachings of the Holy Scripture and seeing its connection to the present times (Budiselić 147–148). Ministers preach out of their practical experience rather than seek guidance from the Bible, thus sounding harsh (Beach 171). Spiritual formation is the most important aspect of theological education, where students must be Christ-like in thoughts, words, and actions, and emulate the servanthood of Jesus Christ (Enyinnaya 35–36).

Life-long Learning and Reflection

Moreover, students should be encouraged to become life-long learners. This could be done if schools promote to the students the enjoyment of research and constant

reading (du Preez 255). In addition, the curriculum should teach students to always be engaged in what is happening to the world around them and develop a sense of urgency to solve the situations affecting the grassroots (Ospino 14–15). Theological training must instill the zeal of doing mission, focusing on addressing the needs of the people in the socio-economic and political spectrums (Audi 105). Online education is a good avenue to cultivate this since it promotes sharing among teachers and students across the world, and gives them a glimpse of events unfolding in various locations, whereas on-campus residential training cannot achieve this effectively (Helleman 68–69; Baltrip 51; Lowe 13–15). Another source of instruction in order to promote life-long learning is personal study. An effective pastor is someone who continues to study God's Word (Murrell and Murrell 128–131). By committing oneself to studying the Bible with diligence, these preaching will be deeply rooted in one's heart and will come out naturally during sermons.

Learner-centered Training

The theological institution should also be learner-centered, where the theological school finds ways to serve people who would want to be trained for ministry. This would mean that schools should extend their services beyond the traditional methods and curricula but rather bring them the education they need without being displaced from their work and family (Cascante-Gomez 7). Though online education is a good model that could be effective in reaching students, poverty and accessibility could be impediments to pursuing such an alternative (Oliver 175). Moreover, learner-centered education should take into consideration the personalities and maturity of the students and do an assessment of their level of development (du Preez 252–253). Some enrollees

may only be getting the education for the purpose of getting a degree, while some may be too young to be exposed to the intricacies and rigors of the training (Roberts 98). Being learner-centered would also include understanding the need of churches so as to ascertain what a true church leader should be. As observed, theological schools are delivering graduates who are not ready to face ministry and mission in the field (Aleshire 1–2; Enyinnaya 27; Jaison 11; Mainwaring 94–95; Marak 9–10). This issue could be best remedied if the Church and theological schools would create a unifying action through dialogues and collaborative assessments of curricula that embody the aspects of innovativeness, responsiveness, and parallelism to the present state and needs of the church and its people (Cascante-Gomez 7).

Adult Learning and Academic Performance

Learning can transform the way one thinks and acts. Children can learn easily since their minds are still a blank canvas. However, adult learning is somewhat hard. Adults have gained knowledge and experience over time and learning new things can be a threat, or sometimes might bring pain in the process of learning. Thus, sustaining adult learning is quite a challenge, especially in theological education. To be able to promote acceptance and open-mindedness of learning, the environment where adults will be gaining new knowledge should be supportive and engaging. Teachers should act as collaborators instead of pushing the idea of their authority on their expertise. Students appreciate educators acting as mentors and respecting their viewpoints and experience (Blair 12). Students must be encouraged also to consult with their professors to be able to facilitate collaboration (Mbogo 138).

An important aspect of adult learning is achieving good academic performance. Understanding the subject being discussed and interacting during classroom discussions are impeded by the deficiency of the students in communicating in English. Another impediment for students in performing well academically is the divided time given to their studies. Some students are saddled with responsibilities to their families and the time devoted to fulfill those duties can lessen their time to study and fulfil academic requirements.

Another impediment to good academic performance is a heavy course load and its requirements, thus, limiting their time to focus on other areas of their program. This obstacle could be remedied if students learn how to manage their time and if some of their academic requirements could be lessened.

Lack of financial capability to sustain their studies is also a factor that could negatively affect academic performance. Some students have to support their families' needs, and the tuition needed to support their academic pursuit will lessen the provision. A full scholarship given to the students coming from theological institutions could be helpful toward sustaining their interest in learning and finishing their studies (Bogart 136; Mbogo 132).

The present and future of theological education have been continuously grounded on the traditions of the past. Yet, because of different models that have been developed, the true essence of theological education is becoming vague and blurred. However, one thing remains certain, paradigms and models will merge so as to create an intermarriage of praxis and theology that could be relevant to the changing times (Ospino 15).

SECTION VII:

Research Design Literature

The goal of the researcher in this study is to propose a curriculum with the appropriate teaching methodologies that would help prepare the vocational ministers of ENPH into becoming leaders of their respective churches and campus ministries. However, these ministers cannot sacrifice their duties to the ministry to be able to attend residential training. Thus, this research applied the pragmatic worldview where the situation of these ministers prompted the researcher to find a solution to their predicament (Creswell 39–40). The convergent parallel multi-method design was applied to the study where the results of the qualitative and limited quantitative responses were combined by the researcher in order to analyze the research problems formulated. Hence, all the collected data were integrated to be able to do the framework needed for the proposed program for Every Nation Leadership Institute.

The study done by the researcher is more of an interpretive design where it first understood the thoughts and experiences of experts, students, and prospective enrollees on theological education through actual interview and by deploying a questionnaire which participants accomplished either online or in person. This research is similar to other studies done in theological education where the cognition and sentiments of participants were sought (Grant 4–5; Wahl 10–17). Though the study also used a survey which is quantitative in nature, the researcher considers the approach as multi-method since the survey employed was limited. This approach is not predominant in the study of theology since most researchers do non-interactive methods, like observations, historical studies, and content analysis (Haddad 7; Harrison 315; Naidoo 1; Oriedo 65; Roche 68).

In addition, the study also has its comparative element. To be able to come up with the program appropriate for vocational ministers, an assessment of various manuals of accrediting schools and institutions was done. The same method was employed by Stephen Paul Raybon when he evaluated how extensive and holistic the online continuing education provided by Asian Theological Schools was (Raybon 48–49).

In summary of the design applied, multi-method is not popular in the study of qualitative education. The researcher is somehow confident that all areas of the study were covered in the application of qualitative and limited quantitative methods.

Summary of Literature

The researcher did not only come up with extensive review of journals, but included books and the Bible as references. The chapter provided citation in order to address the research questions formulated by the study. Those questions determined the standard content of the program to be offered as well as the factors and methodologies to be considered when implementing the program. Sections were provided to particularly address the agenda of the study

Section I provided the biblical and theological foundations highlighting the role of the teachers, giving references on verses from the Bible, both from Old and New Testaments. This also mentioned the principle of *Shema* and correlated it with the principle of Every Nation shaping their church leaders as outlined in the book entitled *The Multiplication Challenge: A Strategy to Solve Your Leadership Shortage* (Murrell and Murrell 88–90). This part also narrated the teaching methodologies applied by Jesus and Paul.

Section II explored the important aspects of theological education in developing disciples and leaders. This was outlined by exploring the life of Timothy and how theological education shaped him in becoming a great leader.

Section III did an evaluation of a few of the influences that shaped theological education. This was done by looking into American, Asian, and African influences. These are the continents where the Every Nation movement is currently established. It could be deduced from those influences explored that the curriculum provided by theological schools are lacking in contextualization and mostly anchored in Western pedagogies. Such a dilemma could be addressed by the researcher in his recommendations.

Section IV discussed the content and method of delivery of theological education. This section underscored the best training method that could be effective and essential in preparing students for ministry. The part showed how different pedagogies are carried out by theological schools as theological education evolved. This also endeavored to understand how these methods are being carried out in training students. Such methods mentioned are residential or on-campus training, TEE, seminars and case studies and online education. Though the latest method and technology are being applied in online education, it still lacks the spiritual formation provided by on-campus and extension education trainings.

Section V did a summary per continent on some of the current practices in theological education. America is on the frontline of providing online education, but Asia and Africa are challenged by this method since they lack resources and accessibility.

Section VI outlined some challenges facing theological education. These factors delved into how the curricula and practices today are short on understanding diversity, life-long learning, as well as training pastors to assume leadership and to do their mission on the field. The section also discussed how to sustain adult learning and performing well academically. These challenges discussed could serve as a guide to the researcher when providing his recommendation on the appropriate methodology applicable to Every Nation vocational ministers.

Section VII encapsulated the design applied in this study and its similarities to and differences from other studies done in theological education. Clearly, the multi-method approach using both survey and interview was not predominantly used by scholars in their studies of theology.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter focuses on how the research project was done and completed. It includes the following sections: nature and purpose of the research, the participants and the criteria for selection, the instruments used for data gathering, the data collection process, the analysis of data, and the ethical considerations. This will provide a clear narrative of how the study unfolds so that other researchers can duplicate the methods if they want to do a future and continuing study on the project.

Nature and Purpose of the Project

The paper is a pre-intervention project with the purpose of proposing a training program for Every Nation Philippines vocational ministers. These vocational ministers underwent a three-month practical ministry program upon the start of their ministry, but still need advanced training in order to meet the growing demands of their ministry in different contexts. As they go about their daily ministry, the three-month preparatory training is not enough to be able to handle different situations they will face as they go about their ministry. However, as much as they should be trained, these pastors should still have to go about their duties and responsibilities of tending their churches and cannot be away for extended periods of time to attend further studies. This paper will address such a predicament and will lay down the groundwork to give the proper training for these ministers without being disrupted from their ministry. This training should be equivalent to a master's degree but will not require intensive on-campus training.

However, the initiation of such a program will require an assessment, and it will be a challenge to orchestrate for success. This paper will probe those challenges by doing an in-depth analysis of the needed scope of training as well as possible impediments to be addressed in order for ministers to be able to finish the program.

Research Questions

To be able to assess their needs and to come up with the content of the training program to be recommended, three research questions were formulated:

Research Question 1: What is the standard (scope of content) of a theological training comparable to an MA degree?

The first research question focused on addressing the purpose of the study to be able to come up with the content of the program that could be approved for accreditation or an equivalent program that could be fitted to train vocational ministers. A document analysis assessment of the manual of different accrediting bodies was done to determine which core subjects are non-negotiable to the curriculum. An Education Expert Interview (EEI) was sent to experts in the field of theological education, consisting of open-ended questions. Their solid experiences in curriculum development and teaching methodologies will be considered in constructing the framework and curriculum for training vocational ministers. Question No. 2 from the semi-structured interview particularly addressed the research question, where the question posed to experts was:

“What core subjects are non-negotiable in all MA programs regardless of specialization?”

Research Question No. 2: What teaching methodologies would be most suitable for ENPH Vocational Ministers?

The second research question aims to identify the best teaching methodologies applicable to the non-residential program to be proposed. To address this question, the researcher employed both the interviews for experts and current students. In the EEI, Question No. 5 was directed toward this objective: *“In your opinion, what teaching methodologies best suits a non-residential MA programs?”*

Students who are currently enrolled in postgraduate programs were also interviewed so as to evaluate effectiveness and efficiency of the present teaching methodologies being practiced. Questions no.1 and 2 in the Current Student Interview (CSI) asked: *“Which among the various teaching methodologies in your program would you consider as the most effective? Why?”* and *“Which among the various teaching methodologies in your program would you consider as the least effective? Why?”*

Research Question No. 3: What factors, in terms of time or schedule, need to be considered by the prospective students in order to be successful in completing the program?

To be able to assess the factors that could possibly hinder the success of prospective students in successfully completing the program, a Prospect Student Survey (PSS) was given to prospective students. The survey contained eight questions to address areas where their time was allocated over the whole week to get a view of their time management. Questions 1 and 2 addressed family time; questions 3 and 4 addressed

personal study time; questions 5 to 9 addressed ministry time; and questions 10 to 12 addressed discretionary time.

Ministry Context

The researcher decided to come up with this study in order to be able to prepare leaders of ENPH to fulfill the Great Commission of making disciples of all nations as written in Matthew 28:19-20. With continued growth and expansion since 1984, the lack of preparation of vocational ministers to be able to uphold this mission has been realized by leaders of Victory. They recognized the need to equip these ministers with holistic training, where both their intellectual capability and spiritual formation will be developed through theological education. However, these ministers are saddled with different responsibilities, both in their ministry work and personal life. Undergoing a program that will require residency will displace them from these priorities. Nevertheless, continuing their education is imperative in order to become effective leaders of Every Nation. The goal of this study was to propose a non-residential program anchored on these objectives.

Participants

Criteria for Selection

Each research instrument relates to a different group of participants with unique criteria. The first questionnaire was given to three expert participants coming from different theological schools. This is done through the purposive sampling method where participants were known to the researcher and selected due to their expertise and knowledge in the field. The second questionnaire was given to students who are presently enrolled in a post-graduate program. This was also done through purposive sampling where students were pre-selected based on their acquaintanceship with the researcher. For

the last questionnaire, participants were prospective students who were planning to take up an MA program in one or two years' time. This selection was also done purposively since they are leaders of Every Nation Philippines and familiar to the researcher who is also a member of the said movement.

Description of Participants

The three experts asked by the researcher have been practitioners in the field of theological education for more than 20 years and have acquired extensive experience in curriculum construction and teaching. Fifteen students chosen for CSI were those already in their last year of the three-year program they were currently taking, thus labeled as current students by the researcher. The 30 prospective students are those already identified by EN and who will be groomed to assume leadership positions in the future.

Ethical Consideration

Each expert was given a consent form before proceeding with the queries. Once they agreed, a one-hour face-to-face interview was done through Skype. During the interview, each member was given the option not to answer any of the questions if they are not comfortable providing the information or might put them into a difficult situation due to its confidentiality.

The current students asked were also provided with a consent form and upon agreement to proceed, they were called through Skype. They were asked about their concerns on the teaching methodologies presently practiced by the theological school they attend. They were also given the discretion not to answer any questions which they think might be too confidential to disclose.

The prospective students were notified through email of the purpose of the research and given a consent form. Upon agreeing to do the Prospective Student Survey (PSS), participants were given a link on SurveyMonkey to complete it in the convenience of their home or any private place. They were given the instruction that once the survey was completed, they have the discretion not to submit it if they feel uncomfortable with their responses.

Instrumentation

There were two instruments used: two interviews and one online survey, sent to selected respondents: EEI for experts in theological education; CSI for current students; and PSS for prospective students.

The interview questionnaire for experts was a one-on-one interview done through Skype. The interview had eight questions; these were semi-structured in nature where experts were asked concerning theological education accreditation standards and requirements.

The current students were also interviewed through Skype with the questionnaire composed of 7 questions asking them about the teaching methodologies used in their classes. The respondents were provided examples of teaching methodologies such as face-to-face lecture, online lecture, and reading with integrative paper. These questions are also semi-structured in nature, and the researcher asked a follow-up question to clarify answers which were somewhat vague or needed further explanation.

The online survey administered to prospective students through SurveyMonkey had 12 questions asking the students about possible challenges in terms of time management if they decided to pursue further studies in conjunction with fulfilling their

duties and responsibilities of being a movement leader of Every Nation Philippines.

Choices were given to each question for easy completion of the survey in 30 minutes or less.

As mentioned in the previous section, Participants and Criteria for Selection, the interviews done with the experts and current students provided an option not to answer questions which they preferred not to answer. For the online survey, the same option was given and prospective students also had the choice not to submit the survey even after filling it out. All questionnaires retained the anonymity of the respondents since the researcher ensured all questions will not elicit information that will personally identify them.

Reliability and Validity of the Project Design

The researcher used a multi-method approach to data collection to further answer the research questions of the study. The qualitative method was done by interviewing experts coming from theological schools. Their solid experiences in curriculum development and teaching methodologies were considered in constructing the framework and curriculum for training vocational ministers. Moreover, students who are currently enrolled in postgraduate programs were interviewed so as to evaluate effectiveness and efficiency of the present teaching methodologies being put into practice. The limited quantitative part of the study was the survey conducted with prospective students in order to determine the challenges posed by vocation and study being undertaken at the same time. The responses to the three sets of questionnaires were analyzed and put together to construct the proposed curriculum and teaching methodologies to be offered to the vocational ministers of Every Nation Philippines.

Reliability and Validity of the Interview Questionnaires

The interview questionnaires for experts and current students were formulated by the researcher on the premise that the questions asked will address the objectives of the study. However, the researcher had asked the feedbacks of reviewers so as to be confident that all areas were covered. The first reviewer was Pastor Ado Bernardo who is currently serving as pastor and adjunct faculty of Every Nation Leadership Institute. He was chosen to review the questionnaire since he is an experienced teacher with profound knowledge of different teaching methodologies and classroom dynamics. He is also in a better position to know the needs of Every Nation vocational ministers since he has served the movement for 21 years, ensuring the spiritual health and well-being of vocational ministers of Every Nation Philippines.

The second reviewer of the instrument used was Pastor Ritchie Llanto, also serving as senior pastor and adjunct faculty of Every Nation Leadership Institute. His solid experience of 22 years as teacher in the school of ministry was the rationale for his selection for expert review. He is also adept in qualitative research and has known the profile of Every Nation vocational ministers.

Pastor Ernie Aragon was the last reviewer sought by the researcher to assess his questionnaires. He is also a pastor and a full-time faculty member of Every Nation Leadership Institute, has taught theology for 14 years, and is in-charge of faculty development. He finished his Master of Divinity degree at Philippine Baptist Theological Seminary and has been practicing the different methodologies in theological education.

Reliability and Validity of the Survey Questionnaires

The survey was limited quantitative in nature and required a statistical treatment to evaluate the reliability and validity of the instrument. Since the survey questionnaire used intervals for choices, the responses were re-coded in Likert-scale of 1 to 4, where 1 indicated lesser time for each question and 4 with the higher time choices. It was tested through Excel using One-way Analysis of Variance (ANOVA). The results showed that the responses of the first 10 respondents garnered a Cronbach's alpha of .70 or 70 percent. A higher value of Cronbach's alpha signified scale reliability and would mean that all the responses of the respondents are consistent taken as a group.

According to the John Creswell, in a mixed-method design, the number of respondents for limited quantitative database should be higher than the qualitative case. The rationale for this is to be able to do a meaningful statistical test. However, it is silent as to how many responses should be gathered and the sampling is done to come up with adequate number in order to arrive at a generalization (269). Applying this approach to the study, the researcher was able to satisfy the underlying principle since the number of samples for limited quantitative is almost twice the qualitative cases.

Data Collection

The study used the qualitative method to administer the interviews to the experts and current students.

The experts chosen by the researcher were those professionally known to him and with trustworthy experiences as practitioners in theological education. They were asked if they would agree to do the interview by sending an email and consent form. The

interview was done through Skype once they have signified their consent. The eight questions on the interview focused on soliciting their knowledge on accreditation standards and requirements for theological schools. On the other hand, current students are those known to the researcher and currently working on their post-graduate degree. These students are particularly on the last term of their three-year program so as to better provide insights on the current practices and teaching methodologies encountered in theological schools. Both questionnaires are semi-structured in composition, and the researcher prodded the respondents to provide more clarification if responses were not clear.

The limited quantitative part of the research consisted of a survey given to prospective students who are vocational ministers and leaders of Every Nation Philippines who intend to take up post-graduate programs to enhance their capabilities and prepare them for the demands of their ministry. Respondents were also given the consent form through email. The link to the online survey at SurveyMonkey was given to them. Questions on the survey centered on the challenges that might be encountered by these ministers if they were to enroll and do their ministry at the same time.

All the responses were recorded using the voice application of a cellular phone. The responses were transcribed and the transcriber signed a confidentiality agreement prior to transcription of the interviews and the survey. The transcription was kept by the researcher in a password-protected laptop kept in his house. The findings of the paper will be shared with the Dissertation Advisor, Dr. Rick Richardson, and the experts who provided feedback to the instruments for review. The research findings will also be

shared with the ENPH Executive Team who has oversight of the training and development of our vocational ministers.

A year after dissertation completion and approval, all data collected at the SurveyMonkey website will be deleted. The data saved on the hard drive of the computer will be deleted also using CCleaner software. All hard copies of the research will be shredded by the researcher so as to remove all traces of data gathered.

Data Analysis

After transcribing all data from the interviews, the researcher used the Open Coding method to analyze and come up with concepts that can be classified into categorical groupings.

Open Coding, as defined, “includes labeling concepts, defining and developing categories based on their properties and dimensions” (Borgatti). This method could be done using pen and paper, but software like MaxQDA10 can be used for analysis. With this software, concepts and themes emerged to summarize the responses provided based on the interview questions.

After identifying and combining concepts, the researcher grouped the answers of students into categories of effective and efficient teaching methodologies and came up with the methodology arising frequently from the answers. On the side of the experts, the same method was done but the focus was to find out the best design and framework acceptable for accreditation of the MA program to be offered to the vocational ministers of Every Nation Philippines.

The survey was tabulated in Excel and graphs were generated from SurveyMonkey. Data from the survey was the last piece of the puzzle in completing the proposed curriculum to the vocational ministers. The time availability and preferences of the prospective students were taken into consideration in coming up with the appropriate program offering for ministers who will be studying and working in the ministry at the same time.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

This chapter provides the analysis of the data collected for the study. Three research questions were employed. The first research question aimed to find out the standard or scope of content for theological training comparable to an MA degree. To answer this question, I conducted a desk review of three accrediting associations, and interviewed three theological experts. The desk review resulted in a comprehensive matrix of the three accrediting bodies; a thematic analysis of the interview data with the experts was done through MAXQDA10.

The second question sought to identify teaching methodologies suited for the ENPH vocational ministers. I interviewed 15 current students enrolled in the MA in Intercultural Studies and MA in Evangelism and leadership programs of two reputable seminaries. Thematic analysis was done on the interview data via MAXQDA.

The last question sought to determine the factors with respect to time that can hinder prospective students from successfully completing the proposed program. The prospective students identified are those EN leaders who plan to pursue their MA degree within two years. They were given a link to a survey to be completed at Survey Monkey. Frequency distribution ran through Excel was done to come up with the quantitative analysis of the survey results.

Participants

Theological Experts

The researcher conducted interviews with three experienced theological educators. All of them have at least two decades of experience in theological education. Most especially, they have extensive experience in teaching and designing curricula.

The first expert interviewed was Theresa Roco-Lua. Since 2016, she has been serving as the General Secretary of Accreditation for the Asian Theological Association. Lua recalled in the interview that she was raised in a Roman Catholic background. When she became a Christian, Lua and her husband became a part of pioneering leaders for a small church. She recalls that her interest in theological education began when she took a few courses at Alliance Graduate Seminary (AGS). Eventually, Lua decided to earn her Master of Divinity from the same seminary. Lua then served as a registrar while at the same time pursuing Doctor of Education studies from Asia Graduate School of Theology (AGST). In the year 2000, she served in the faculty of AGS and taught subject areas such as curriculum design, learning process, effective teaching methods, and educational ministries in the church. From 2003 until 2009, Lua served as the Academic Dean of AGS while keeping her teaching responsibilities. Eventually, she became the Dean for the Consortium of the AGST. Lua served in AGST for a total of ten years before moving to serve full-time in Asia Theological Association (ATA) as the Assistant Secretary for Accreditation, and later as the General Secretary of the accreditation association. Because of her position in ATA, Lua is also connected to global ministries such as the International Council for Evangelical Theological Education (ICETE).

Another expert consulted was Larry Caldwell. Caldwell's career in theological education began in 1979 when he started to teach at a seminary in the United States while completing his graduate studies. In 1980, he went to Cebu, Philippines for a teaching experience and then returned to his home country to complete his studies. In 1984, Caldwell began to teach in William Carrey International University (WCIU), an arm of the US Center for World Missions. Caldwell developed the Bible Training Program, the very first program that he designed. For six years, Caldwell served in WCIU before returning to the Philippines in 1990. Caldwell started a seminary in Quezon City, Philippines and named it the Asian Theological Seminary. From 1991 until 2011, Caldwell served in the seminary. There, he developed three programs and directed the Missions Department wherein he designed the graduate studies programs in Biblical Studies and Missiological Studies. Aside from these, he developed a Doctor of Missiology program for the AGST consortium. That program is currently offered by ATS. Caldwell has also experienced developing a missionary training institute, the Northeast Central for Training and Research (NCTAR) in Northeast India. They have trained several hundred Christians from that area for Muslim, Hindu, and Buddhist ministry in that region and even around the world. He has also helped in developing a training program with Azusa Pacific University called Master of Arts in Transformation Urban Leadership. Caldwell also helped develop a program in Master of Arts in Bible and Theology with intercultural studies as its emphasis. This program was through Sioux Falls Seminary. Today, Caldwell remains active in helping put in place theological training programs. He was one of the people who helped develop the curriculum for Every Nation, and he has been lending his expertise to the movement until this day.

The third expert who was consulted for the study was Timoteo Gener, the current president of ATS. Gener was no stranger to theological education since he finished his bachelor's degree in a Bible School. He has served as a pastor since 1983, and became part of a church plant in Makati. In 2002, he was hired by ATS and began teaching at the seminary. Gener specializes in market place ministry and had been training people to minister within their own context. Prior to being the president of ATS, he served as the seminary's Research Director and was also the PhD in Theological Studies Program Director for AGST. His responsibilities included curriculum improvement and design.

Current Students of ENPH

To answer the second research question, the researcher conducted interviews with 15 current ENPH students. The following is a comprehensive matrix of the current students who participated in the study:

Table 4.1.

Comprehensive Matrix of Participants who are Current Students of ENPH

Current Student	Gender	Age	Geographic Location	MA Program Enrolled	Current Ministerial Role
CS 1	M	48	Philippines	MA in Intercultural Studies	Pastor
CS 2	M	53	Philippines	MA in Evangelism and Leadership	Pastor
CS 3	M	49	Philippines	MA in Intercultural Studies	Pastor
CS 4	M	34	Philippines	MA in Evangelism and Leadership	Campus Missionary
CS 5	M	40	Philippines	MA in Intercultural Studies	Pastor
CS 6	M	37	Philippines	MA in Evangelism and Leadership	Pastor
CS 7	M	45	Philippines	MA in Evangelism and Leadership	Pastor
CS 8	M	47	Philippines	MA in Evangelism and Leadership	Pastor
CS 9	M	42	Philippines	MA in Intercultural Studies	Pastor
CS 10	M	40	China	MA in Evangelism and Leadership	Pastor
CS 11	M	35	Philippines	MA in Intercultural Studies	Campus Missionary
CS 12	M	37	Singapore	MA in Evangelism and Leadership	Pastor
CS 13	M	50	Philippines	MA in Evangelism and Leadership	Pastor
CS 14	F	39	Philippines	MA in Evangelism and Leadership	Pastor
CS 15	F	26	Philippines	MA in Evangelism and Leadership	Missionary

Two of the 15 participants are female and the 13 are male. Only one of them is 29 years old and below, five of them belong to the age bracket 30-39 years old, seven are 40-49 years old, and two are 50 years old and above. Thirteen of the students hail from

the Philippines, while the remaining two represent China and Singapore respectively. Ten of the students are enrolled in the MA in Evangelism and Leadership program, while five of them are in the MA in Intercultural Studies track. Finally, twelve of the participants are pastors and two are campus missionaries.

Prospective Students of ENPH

There were 30 participants in the survey, labeled as prospective students. These students were identified as leaders of EN who planned to pursue their MA degree in one to two years. There were 25 men and 5 women who took the survey. They were currently employed as pastors and campus missionaries; one was a world missionary. The age of the respondents ranged from twenty- four to fifty-two years.

Research Question #1: What is the standard (scope of content) of a theological training comparable to an MA degree?

Desk Review on Three Accrediting Associations

The researcher conducted a desk review (document analysis) on different standards for accreditation of theological schools to be able to come up with a preliminary offering of the program that is comparable to the MA program. The accrediting associations surveyed were as follows:

Asia Theological Association (ATA) was established in 1970 as a response to the needs expressed in several Asia-wide conferences and consultations. Since then, ATA has grown into a movement committed to serving its members in the development of evangelical biblical theology by strengthening interaction, enhancing scholarship,

promoting academic excellence, fostering spiritual and ministerial formation, and mobilizing resources to fulfill God's global mission within diverse Asian cultures. ATA is a founding member of The International Council for Evangelical Theological Education (*Asia Theological Association Manual*, 7).

Association for Theologica Education in South East Asia (ATESEA) was established in 1957 in Trinity Theological College in Singapore, with sixteen schools as founding members. The aim of the association was to provide facilities for its members to confer concerning matters of common interest related to theological schools; to consider any problem that may arise as to the relations of such institutions with one another or other educational institutions; to recommend standards of theological education and maintain a list of member institutions; to promote the improvement of theological education in such ways as it may deem appropriate. ATESEA has pioneered in establishing an Asia-wide venture of cooperation among theological schools in the areas of research, consortium programs for advanced studies, seminar-workshops for lecturers and heads of schools, and other forms of innovative programs (*Association for Theologica Education in South East Asia*, p.3). Today, the head office of ATESEA is at Central Philippine University in Iloilo City, Philippines.

ATS has more than 270 graduate schools of theology members in the United States and Canada. The member schools differ in significant ways, but demonstrate commitment to ATS' shared values: diversity, quality and improvement, collegiality, and leadership. Even more, ATS "values formal education for ministerial leadership and advocates on behalf of its benefits for religious leaders, religious institutions, and the work of religion in broader publics; values justice in society and institutions and seeks to

embody justice in its organizational life; and values accountability for student learning”
(Association of Theological Schools).

A comparative analysis was done of data from three leading accrediting associations, namely: ATA, ATESEA, and ATS. The areas evaluated were qualifications for admission to the MA program, the curriculum and its composite units, the conduct of study, and the necessary requirements for awarding the MA degree. A comprehensive matrix is shown below to provide the accreditation details.

Table 4.2.

Comparative Analysis of Different Accrediting Associations for Theological Schools

	Asia Theological Association (ATA)	The Association for Theological Education in Southeast Asia (ATESEA)	The Association of Theological Schools (ATS)
Entrance Qualifications	<ul style="list-style-type: none"> • Completion of a bachelor’s degree 	<ul style="list-style-type: none"> • Completion of a recognized baccalaureate degree with 72-unit credits of theological courses • Passing the academic and personal qualities defined by ATESEA for graduate-level degrees the students are applying for 	<ul style="list-style-type: none"> • Completion of a baccalaureate degree from an institution of higher education accredited by a US agency recognized by the Council for Higher Education Accreditation, or approved by a Canadian provincial quality assurance agency

	<ul style="list-style-type: none"> • Successfully passing the qualifying assessment for candidates 30 years old and above who have not completed their bachelor's degree and given on special case, provided, not more than 10% of the class will fall under this category 		<ul style="list-style-type: none"> • Demonstrated educational equivalent of an accredited or approved North American baccalaureate degree determined by the institution such as formal postsecondary education consisting of general and specialized studies comparable to the baccalaureate degree and the interests, aptitudes, and personal qualities necessary for the particular application of the degree they are seeking. • Background and academic records indicating the ability to engage in graduate-level study for academic pursuits or personal development.
	<ul style="list-style-type: none"> • 60% foundational courses and 40% 	<ul style="list-style-type: none"> • Academic courses covering an in-depth 	<ul style="list-style-type: none"> • Coursework which include a broad

<p>Areas of Study/ Curriculum</p>	<p>specialization courses</p> <ul style="list-style-type: none"> • Foundational courses should include: <ul style="list-style-type: none"> ➤ Bible and Exegesis ➤ Church History ➤ Theology/Ethics ➤ Practical Theology: Ministry related courses, like Pastoralia, Missions, Christian Education Religions, Culture 	<p>knowledge of the varied theological disciplines or interdisciplinary knowledge.</p> <ul style="list-style-type: none"> • 42 units of academic courses • A thesis in the area of specialization shall be required • If the program offers a non-thesis track, additional six (6) credit hours in the area of specialization with an expanded special research paper and a comprehensive examination shall be required. 	<p>range of theological disciplines with predominant number of academic rather than professional courses.</p> <ul style="list-style-type: none"> • Summative evaluation such as thesis and comprehensive examination • The study of languages shall be required if a level of competence in a language is integral to the specific degree program.
<p>Conduct of Study</p>	<ul style="list-style-type: none"> • Campus-based, online, and distance education 	<ul style="list-style-type: none"> • In –campus • Approved online courses may be allowed on a limited basis with the condition that the program shall demonstrate the students and faculty engaging in a regular and substantive learning interaction. 	<ul style="list-style-type: none"> • Courses should be provided on the institution’s main campus; on an approved branch campus or approved extension site; or in an approved distance education program that provides access to appropriate resources of faculty, library, and community of learners pursuing similar programs of

			study.
Graduation Requirements	<ul style="list-style-type: none"> • Successful completion of 30 credit units for theological bachelor's degree holders. • Successful completion of 60 credit units for non-theological bachelor's degree holders. • Ministry involvement that meets set requirements. • Character and spiritual development that meets set requirements/ standards. 		

Sources: *ATA Manual for Accreditation*, *ATESEA Handbook* and *ATS Standards of Accreditation*

On the qualifications for admission to the MA program, all three accrediting bodies require that the applicants must complete baccalaureate degrees. ATA, however, offers a provision stating that an applicant who has not finished his/her bachelor's degree may be accepted into an MA program provided that he or she is 30 years of age and above, and has passed the qualifying assessment of the institution. Nevertheless, students like these must only make up 10% of the class. ATESEA provides a stricter rule for students applying to enter MA programs since they require 72 credit units of theological courses in the applicants' bachelor's degrees. ATESEA also states that requirements

which pertain to the character qualifications and academic competence of the applicants with regard to the degree programs they are applying for be met. Similarly, ATS requires the applicants to demonstrate their ability to engage in graduate level studies by providing academic records and background evidence. ATS, nonetheless, specifies with regard to the completion of baccalaureate degrees that such bachelor's degrees must be awarded by institutions approved by the United States Council for Higher Education Accreditation or by institutions approved by a Canadian provincial quality assurance agency.

On the comparative analysis of the three accrediting associations with respect to curriculum, ATA requires that 60% of the courses taken by MA students be on foundational studies on Bible and Exegesis, Church History, Theology, and Practical Theology. The remaining 40% will be on specialization courses. ATESEA specifically identifies that 42 credit units must be on academic courses that cover in-depth knowledge of various theological disciplines. Both ATESEA and ATS require their MA students to write their theses, with ATS including a comprehensive exam requirement for students. Nevertheless, ATESEA specifies that comprehensive exams will only be for students taking a non-thesis track of the program. Along with the comprehensive exam, a research paper must be written by students who fall in that category. An ATS requirement that was not specified by the other two accrediting associations is the study of a language if a level of competence in that language is integral to a specific degree program.

The comparative analysis of the conduct of study in ATA, ATESEA, and ATS reveals that the three accrediting bodies recommend campus-based education. Both ATA and ATESEA approve of online courses with the condition that the program demonstrates

active participation of the faculty and students in substantive learning engagement. ATA and ATS also mention the possibility of distance education for students via approved campus branch or extension sites where the programs have access to faculty and adequate library resources.

Only ATA provides necessary requirements for awarding the MA degree. The students must have successfully completed 30 credit units for theological bachelor's degree holders while 60 credit units are required for non-theological bachelor's degree holders. The students must have also participated in ministries to meet the set requirements. Additionally, character and spiritual development that meet the standards set must be evidenced by the students in order to graduate.

The analysis of the data gathered, comprised of interviews with experts and current students, served as the source to address research question numbers 1 and 2. The survey for prospective students on time management will be the basis for answering research question number 3.

Emergent Themes on the Standard (scope of content) for a Theological Training Comparable to MA Degree from the Interview with Experts

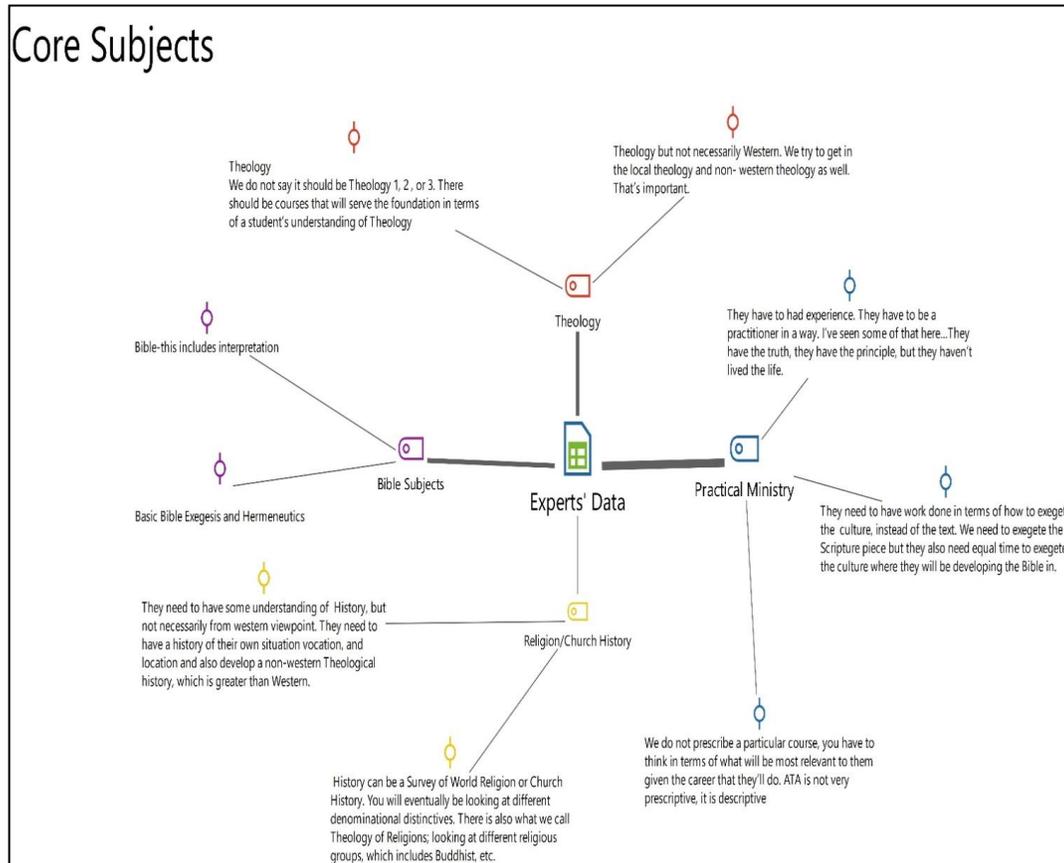


Figure 4.1. Core subjects of theological training according to experts.

The experts identified four subject areas that are considered core in theological training:

1. Bible Subjects,
2. Theology Subjects,
3. Church History Subjects,
4. Practical Ministry Subjects

Bible courses include a survey of the books from the Old Testament and New Testament, the characters, and the narratives. Nonetheless, Bible subjects also include basic Bible exegesis and hermeneutics. All experts agree that the concern of biblical subjects training is not merely about banking the information or content of Bible books to the students. Most importantly, theological trainings exist to equip the workers of the Lord to correctly handle the Word of Truth.

Basic theology courses should be offered by training institutions since this will be fundamental to their understanding of God and the things of God. One of the experts shared that as per their practice in their institution, core theological courses are irremovable. These subjects include a survey of evangelical doctrines, Christology, and Pneumatology. Another expert noted the importance of these theological subjects, that they be approached not only from the Western perspective but also from non-Western theological views.

The same is true with their opinion on how church history subjects should be offered in local theological training. Inasmuch as understanding the development of the *ecclesia* from the Western perspective is significant, the experts note that students today must also understand how the church in their own situation and location has also developed. In other words, if the institution caters to students from Asia who will also minister to Asians in the future, a survey of the different religious groups in their nations and how the Christian message responds to such contexts must be offered by the training institutions. Teaching the Word of God is the act of educating people on how this could evoke practicality and social action, not only its contextual meaning (Swinton and Willlows 15).

Last but most importantly, the experts gave emphasis to teaching practical ministry application courses. In Figure 4.1, this important theme is evidenced by the heavy line which connects the data to the theme, “Practical Ministry”—the more the phrase “practical ministry” was mentioned by respondents in the data, the heavier MaxQDA10 depicts the line. In this axial code, the experts talk about the knowledge needed to exegete the culture that the minister lives in together with the Word of God. One of the experts recounted an instance wherein one of the professors in their institution taught more from books and theory rather than from practical experience. “He [the professor] could not bring substance. They [such kind of professors] have the truth, the principle, but they have not lived the life.”¹

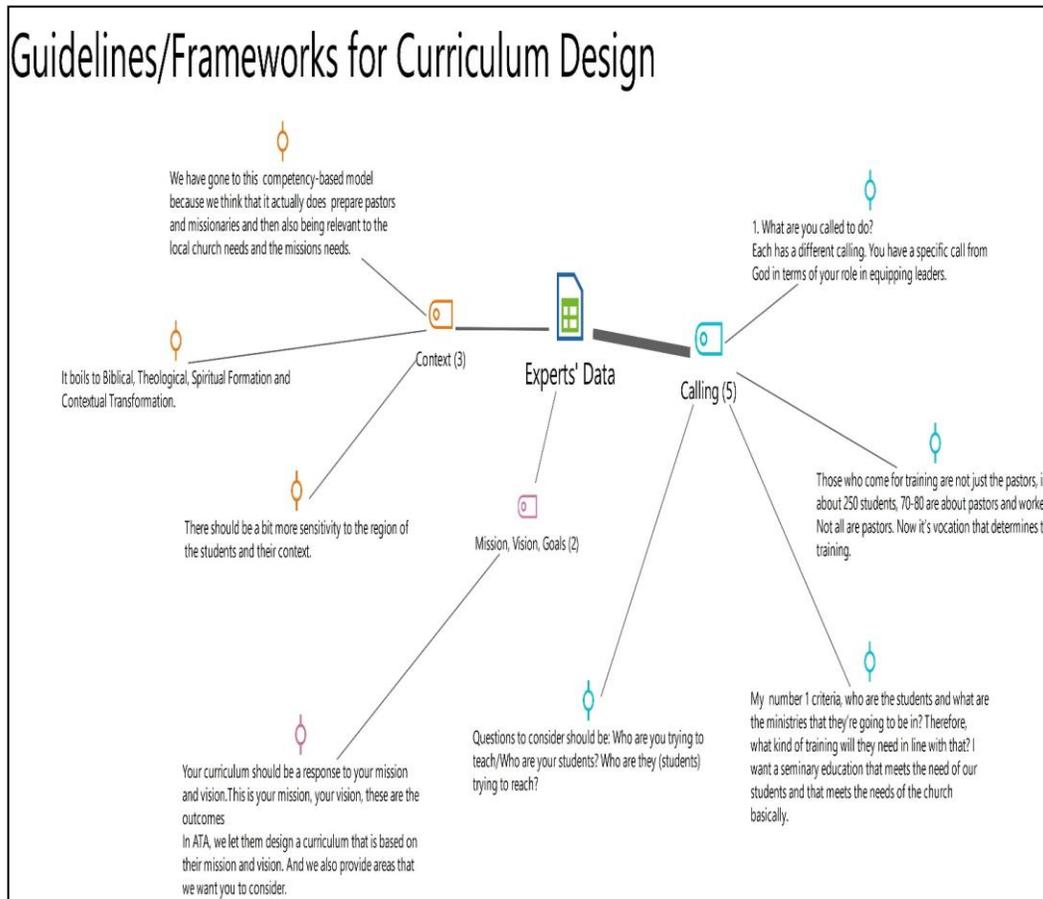


Figure 4.2. Guidelines/Frameworks for curriculum design according to experts.

The students' calling or future role in ministry tops the experts' views on what should guide a theological training institution in its curriculum design. "We do not prescribe a particular course; you have to think in terms of what will be most relevant to them given the career that they'll do. Our association is not very prescriptive, it is descriptive," one expert commented (T. Lua). The experts recognized that people who come for theological training have various callings. One expert shared about the demographics of the students in their seminary, "In about 250 students, 70-80 are pastors and church workers. Not all are pastors; now it's vocation that determines the training"

(Gener). The experts also noted that part of an institution's guiding principle in curriculum design is its alignment with their vision and mission. "Your curriculum should be a response to your mission and vision. This is your mission, your vision, these are the outcomes," said one of the experts (T. Lua).

Another expert noted that envisioning who is an ideal graduate of the theological institution could help create a framework for curriculum design. These inputs of the experts show that while acknowledging that each student has his or her own calling, an institution also has a unique mandate from God. Both aspects of the personal and institutional calling must be considered. Finally, three respondents agreed that theological training institutions must meet the needs of the students based on the context of their ministry. One expert called this "contextual transformation" (Gener). Caldwell had the same idea, which was summarized by the researcher in question form as: Who are you trying to teach?—the students, and Who are the students trying to reach?—ministry area. Through this sensitivity to the future ministry of the students, the seminary is responding both to the future ministers' needs and to the needs of the church at large. One expert shared, "That is why we have gone to this competency-based model because we think that it actually does all sorts of things—preparing pastors and missionaries and then also being relevant to the local church needs and the mission's needs" (Caldwell).

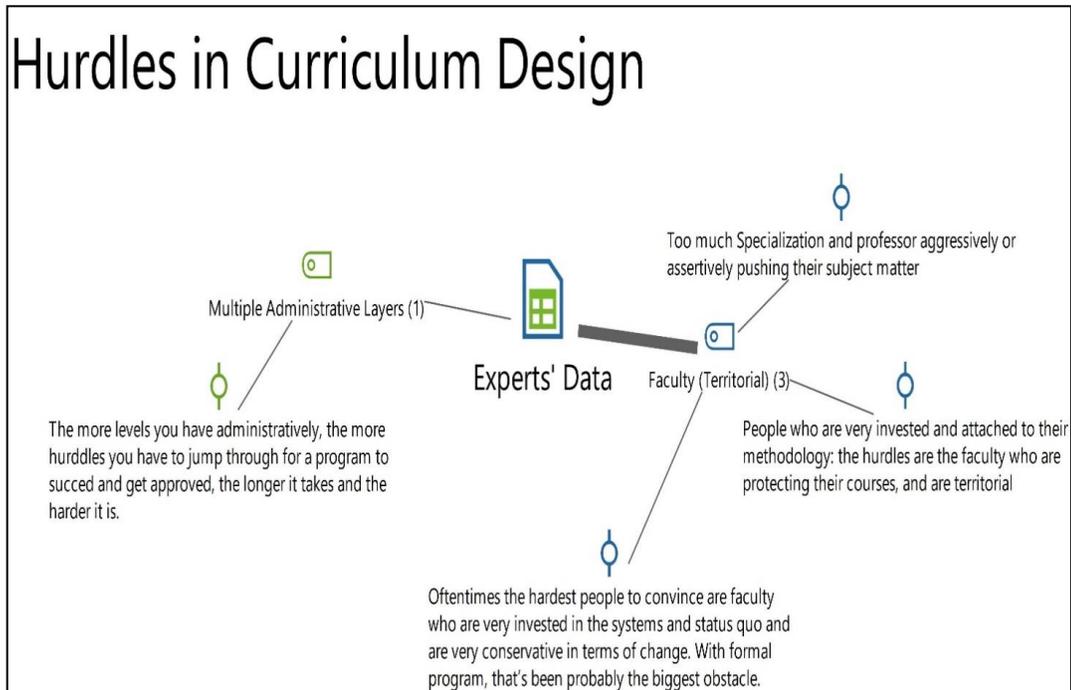


Figure 4.3. Hurdles in curriculum design according to experts.

When asked on what particular hurdles a theological training institution might face in the area of designing a curriculum for MA programs, the experts identified two factors:

1. multiple administrative layer, and
2. faculty who are territorial and deeply invested in previous methodologies.

The first theme deals with tedious aspects of the administrative system that prolong the process of creation and approval of curriculum. This is a particular hurdle when a training institution is multi-layered and complex. The second theme speaks about educators who were attached to their old methodologies. The experts acknowledged that a faculty's specialization and long tenure, while an advantage, can also be a source of difficulty at

times. Some faculty become overprotective of their subject matter and resist change to their status quo and their ways of teaching the courses. Two of the experts identified this behavior and named it as being “too territorial” or “too conservative” (T. Lua; Caldwell) The experts said that this is biggest and most difficult obstacle as per their experience.

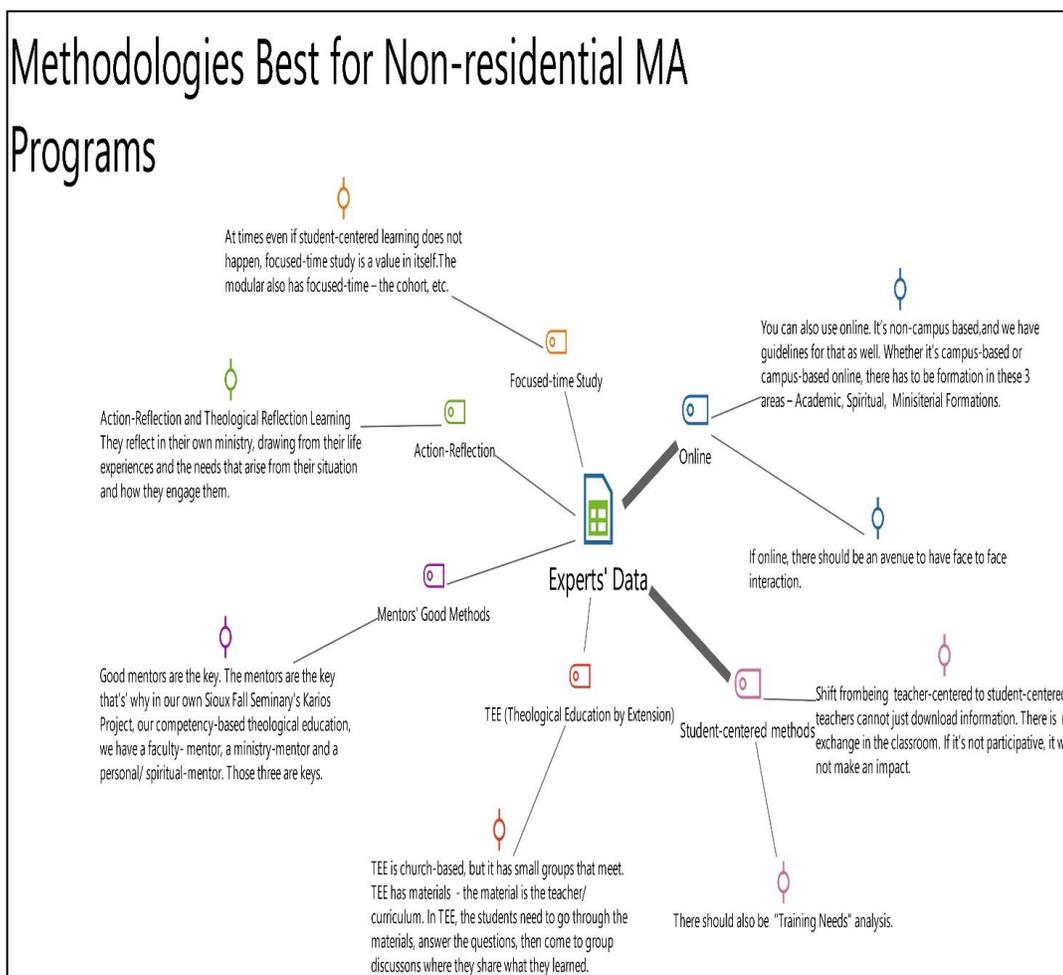


Figure 4.4. Methodologies best for non-residential MA Pprograms according to experts.

When probed on what they thought were the best methodologies for non-residential MA Programs, the experts' answers yielded six themes. The first theme talks about methodologies that are student-centered. The experts note that a needs analysis must be done by the institution in order to identify what concerns they should be meeting. Theological schools should find ways to serve people who want to be trained for ministry. The methods and curricula of an institution must be geared towards providing students the education that is most relevant to their needs (Ospino 15). Also, one expert noted that one of the shifts or significant changes in theological education today is from being teacher-centered to becoming more student-centered. "Learning should be participative. Teachers cannot just download information. If it's not participative, it will not make an impact," shared one of the experts (Gener). They also noted that there is an abundance of theological information available today via internet but identifying credible information and processing these to meet the needs of the students is the most crucial part.

The second theme talks about methodologies for online learning interaction. "Whether it is campus-based or online, there has to be formation in these 3 areas: academic, spiritual, and ministerial formations," one expert said (T. Lua). Another caveat that the experts offered is that virtual face-to-face interaction must be integrated in online learning. When implemented well, online courses were proven to be instrumental in spiritual formation and that knowledge can be easily shared with the community (Lowe 3-5; Tran 120- 123). The third methodology suggested by the experts is the extension program design or what they call Theological Education by Extension (TEE). "TEE programs are church-based, and students are like small groups that meet," explained one

of the experts (T. Lua). The experts asserted that the teacher is the curriculum in TEE. In this kind of teaching, the teachers act as facilitators of discussions since the students have already gone through the materials prior to the group discussions. The teachers' tasks are mainly to draw out what the students have learned and integrate the learnings of everyone.

The fourth methodology is Action-Reflection and Theological Reflection Learning. This method requires the students to think through their own ministry, to draw out the needs they see from real-life experiences, and to identify ways on how they can engage and meet such needs. In this type of methodology, the program cannot be ready-made. Problem-based learning (PBL) can potentially be used to create the dynamics of critical thinking and research with the students, where they are honed to do analysis and interpretations of real-life problems and how to solve them through action plans (Jaison 6-7; Mainwaring 3). This is very much related to the student-centered methodology. The fifth methodology mentioned by the experts is focused-time study. This methodology can be done through directed studies of a student or through modular and intensive classes of cohorts. One expert offered, nevertheless, that learning the Christian Tradition must not be rushed. The fast-paced quality of focused-time study methods, if not done thoughtfully, could sacrifice the depth of learning. Lastly, in all these methods, a theme consistent among the answers of the experts is that the quality of learning intrinsically hinges upon the quality of mentors. In other words, good mentors create and utilize good methodologies.

Mentors are not simply lecturers; they are people who guide and maximize the students' learning experience and spiritual growth. Teachers should act as guides and

facilitators of learning instead of pushing the idea of their authority on their expertise. Students appreciate educators acting as mentors and respecting their viewpoints (Blair 12).

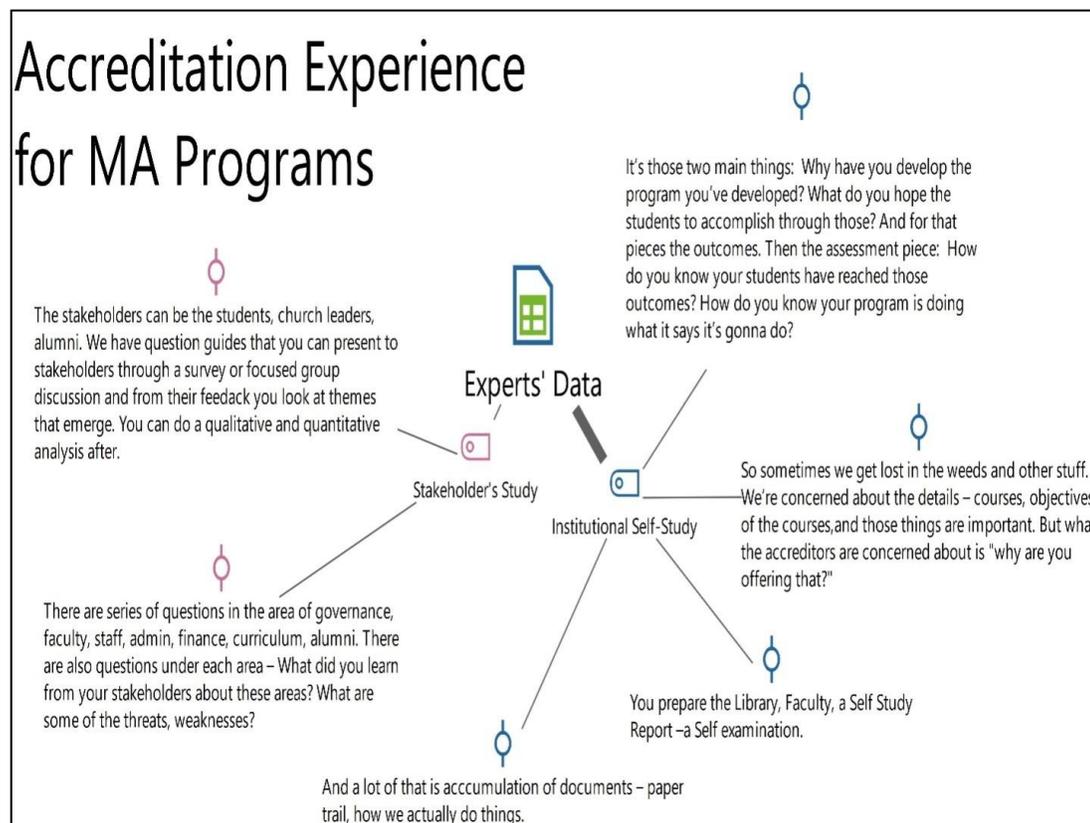


Figure 4.5. Accreditation experiences of experts.

The experts shared about their experiences in accreditation. Two themes were identified in this area:

1. Institutional Self-Study and
2. Stakeholders Study.

The Stakeholders Study is a part of the Institutional Self-Study Report that includes people from the institution's supporters, governance, faculty, staff, alumni, and current students. The accrediting associations provide the questions and the data gathered can be treated via quantitative, qualitative, or multi--methods analysis. However, the more protracted part of the accreditation process according to the experts is the completion of documentation needed and the Institutional Self-Study Report. "I was surprised by the amount of documentation; I was filling out reams of notebooks to give the data that work with what the accreditation association requires," one expert commented (Caldwell). Futhermore he shared key questions to accreditation: "Why are you offering that? What do you hope the students learn? What do you hope the outcome is? And then you assess that you've reached that. So, if you cannot show that your program is working, then they'll say: Why should we accredit this program?" (Caldwell). Nevertheless, according to all experts, the accreditation process is fairly straight-forward. The accreditation associations provide the manual to the institutions, they provide a checklist, and a three-day visit is conducted afterwards.

Hurdles in the Accreditation of MA Programs



Figure 4.6. Hurdles in the accreditation of MA programs according to experts.

In this question, the three experts gave diverse opinions. One of them responded that the accreditation process does not present any hurdle to their institution at all. This particular expert shares that because they have been working with accrediting bodies for a long time, the relationships between them and the accreditation associations are cordial. Even more, according to the same expert, having a faculty development program has proven to be beneficial to an institution as it mitigates possible accreditation obstacles. One of the experts mentioned that the writing of reports and the specifics such task entails is the difficult part of the process, and mostly, the academic dean is the one who takes this burden. Writing does not only require keen attention to details; it also requires a significant amount of time. The third expert thinks that the three-day visit which includes a series of interviews among stakeholders of the institutions as the most difficult.

“Interviews can be challenging, and accreditation can be uncomfortable because you are being scrutinized,” the expert adds (T. Lua).

Suggested Change on Accreditation Process

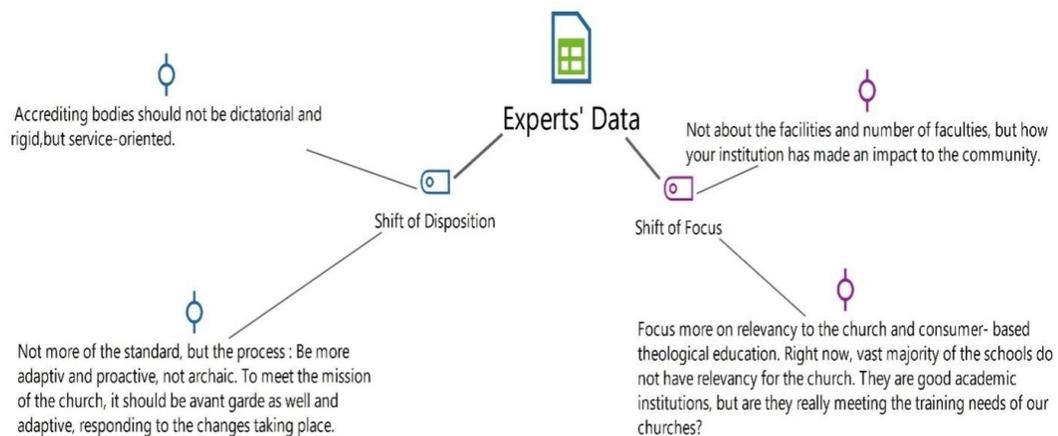


Figure 4.7. Suggested change to the accreditation process according to experts.

The two themes that emerged from the data are:

1. shift of disposition and
2. shift of focus.

On the first theme, shift of disposition, experts noted that the accrediting process should be service-oriented, adaptive, and proactive. They must be innovative as the zeitgeist calls the church and theological institution to respond. In the words of one of the experts, “If the church is missional, then the accrediting body should be missional as well” (Gener). Innovativeness, responsiveness, and parallelism of the theological institution to

the actual needs of the church can be achieved through unified efforts of the academe and the church to assess the curricula (Cascante-Gomez 7).

The second change the experts mentioned is the shift of focus from input-focused to impact-focused. “It should not be about the facilities and number of faculty, but about how the institution makes an impact to the community,” one expert noted (T. Lua). The respondents asserted that focus should be more on relevancy of the institution to the church, a consumer-based theological education. An expert expressed some qualms on existing institutions, “Right now, vast majority of the schools do not have relevancy for the church. They are good academic institutions, but are they really meeting the training needs of our churches?” In other theological institutions, short-course training focusing on Holistic Action Programs on AIDS, Christian Micro-Enterprise Programme, etc. are offered. These programs are instrumental in understanding the needs of the community since they are continuously engaged and experiencing the problems of their ministry (Wanzala 77-80). The experts recommend that more credit be given to training institutions that respond to the training needs of the pastors, church, and mission field to truly impact their respective communities.

Research Question #2: What teaching methodologies would be most suitable for ENPH Vocational Ministers?

Emergent Themes on Teaching Methodologies Suitable for ENPH Vocational Ministers

Most Effective Method (Current Students)

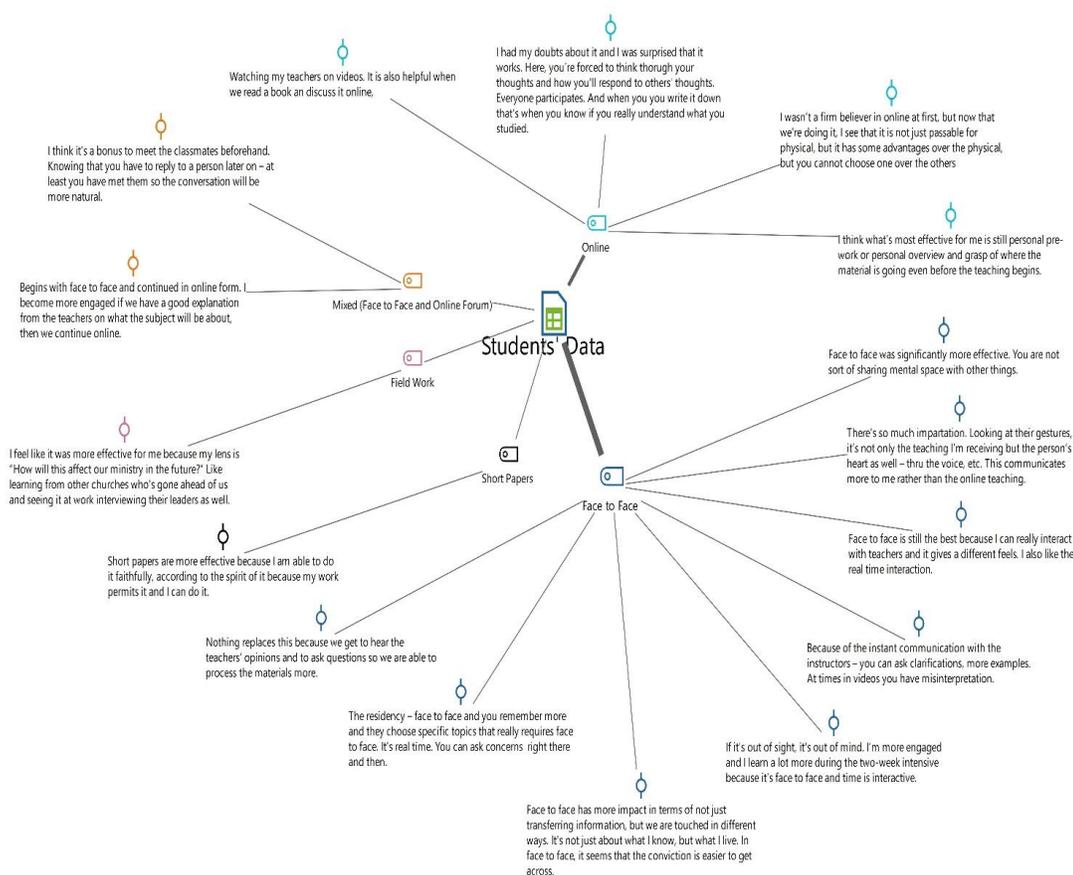


Figure 4.8. Most effective methodology according to students.

The current students identified five methodologies that they believe had been effective in their context as non-residential MA students. Firstly, the respondents

identified face-to-face methodology. The theme “face-to-face” ranked as the most frequently mentioned methodology in this interview question. “Nothing replaces this because we get to hear the teachers’ opinions and to ask questions, so we are able to process the materials more,”² remarked one of the current students. A good number of the respondents noted the benefit of real-time interaction with the teacher. Recurring comments include “I feel more engaged,”³ “I get inspired to think,”⁴ and “I learn more through interactive teaching.”⁵ The students also expressed that they get immediate clarifications from professors in face-to-face methodology, and this helps them avoid misinterpretations of the professors’ statements. Another aspect of face-to-face methodology that the students appreciated was how having real-time interaction with the professors communicated non-verbal cues. “There’s so much impartation. Looking at their gestures, it’s not only the teaching I’m receiving but the person’s heart as well – through the voice, etc. This communicates more to me rather than the online teaching.”⁶ One participant’s comment supports this remark, “Face-to-face has more impact in terms of not just transferring information, but we are touched in different ways. It seems that the conviction is easier to get across.”⁴ Acceptance and open-mindedness of learning are the key attributes of an environment of learning for adult learners to feel supported and engaged (Blair 12). An open-space of learning like this helps sustain adult education especially in difficult subjects such as theology. In addition to all these, face-to-face method gives students the opportunity to focus on the learning process. To use one participant’s own words, the time away from other responsibilities meant learning does not share one’s “mental space”⁷ with other things. Students are not able to perform well academically if their time is divided. Responsibilities to their families and the time

devoted fulfilling those duties can lessen their time to study and do academic requirements (Bogart 136; Mbogo 132).

Another methodology that the participants believed to be effective was online teaching strategies. The mobility and different global perspectives where discussion could come from different views of students coming from more than one cultural setting makes online education an advantageous method for the students and professors (Ogilvie 5). One of the respondents shared that he initially had qualms about online classes and learning activities. “I had my doubts about it, and I was surprised that it works. Everyone participates,” the student shared, “and when you write it down, that’s when you know if you really understand what you studied.”¹ Another benefit of platforms, like online forums, is one gets to return to comments made by their cohort, allowing clear understanding of thoughts and verbatim retention of what was said. Students can return to the videos and comments for multiple times, and their note-taking is unhurried as they can pause videos and work at their own pace. The reading requirement before class starts, which is important to composing substantive comments in online forums, are also appreciated by the students. “I need to review where each book is going because it creates a box in my mind and helps me integrate information and helps me sort the info I need to get,”⁸ shared one student. Finally, the flexibility that online classes and videos give students on how they manage their time is perceived to be a great benefit for these non-residential MA students.

Some of the respondents see the benefits of having both face-to-face methodology and online platforms. “I wasn’t a firm believer in online at first, but now that we’re doing it, I see that it is not just passable for physical, but it has some advantages over the

physical... but face to face is still the best because I can really interact with teachers”¹³ said one student. Another student’s opinion is somehow similar to the previous one, “I become more engaged; if we have a good explanation from the teachers on what the subject will be about, then we continue online.”³

Writing short papers is also one of the methods that the students have identified as effective. One student commented, “It [writing papers] helps me process the questions and learning activities. It brings me back to the materials and helps me process it. The actual writing helps me combine and synthesize concepts.”⁹ Students favor short papers more than long papers since this is what their busy schedules permit them to do. Not only do the students feel that they can concentrate their thoughts more on short papers, they also mention that short papers help students avoid merely padding in or filling in papers with unnecessary words.

Last but not the least, the students chose field work or exposure trips as an effective method. “I feel like it was more effective for me because my lens is ‘How will this affect our ministry in the future?’ I like learning from other churches who’ve gone ahead of us and seeing it at work interviewing their leaders as well,”¹⁰ said one of the pastors. Field work and exposure trips, as students put it, help them in their ministerial roles since they see and learn how to possibly incorporate what they learn from the books to their actual ministry practice.

Least Effective Teaching Methodology

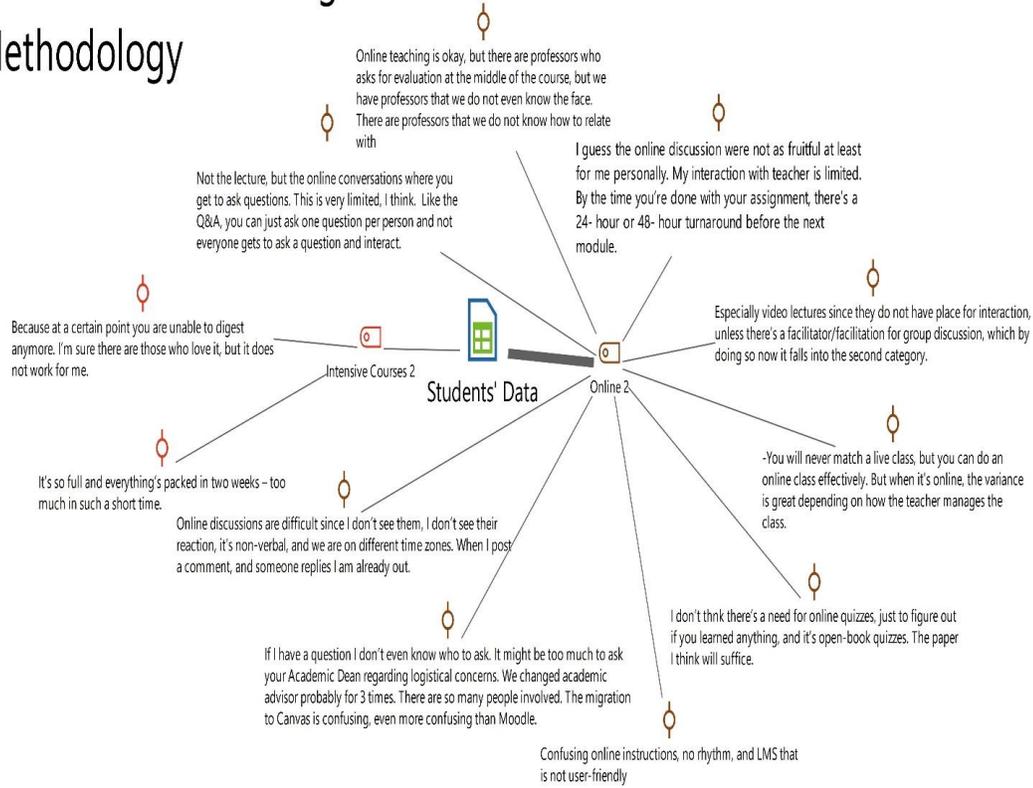


Figure 4.9. Least effective methodology according to students.

When asked to identify which teaching methodology was the most difficult for them, the students identified 1) online classes and 2) intensive courses. The question allowed the students to problematize the cons of online classes. First of the reasons that make online classes the least effective according to the students is the difficulty in achieving meaningful discussions online. “I don’t see them, I don’t see their reaction, it’s non-verbal,” relayed one respondent. “When I post a comment, and someone replies, I am already out,” replied the other one. They also feel that the question limit and words limit on the forums tend to lessen their interaction and learning time from others. One

student noted, “Like the Q&A, you can just ask one question per person and not everyone gets to ask a question and interact. Time is very limited, so even if you may have questions, you do not ask it anymore.” The videos of the online method where interaction was limited was also described as a weak point by the students. One respondent commented, “the [video] lectures do not have place for interaction.”

One more reason the students gave for saying that online is the least effective method is the challenge this learning platform poses on getting clear instructions across. Students note that instructions can easily become confusing in online classes. They also feel that if they have a problem with the course management system, they have no one to ask. One student remarked that not only are the instructions and schedules unclear, they are also disorganized, adding an unnecessary burden to their education.

Also, similar to the participants’ comment on interaction with professors/mentor on the previous interview question, students believed that online provides very limited space for communication. A student noted, “We have professors who go online as well that we got to know. There are professors that we do not know how to relate with.”

While some see intensive courses as an irreplaceable method because of the face-to-face time with the professors, a couple of the students categorized it as least effective. One student mentioned, “it is so full and everything’s packed in two weeks—too much in such a short time.” While they assert that they have learned in their intensive courses, they still feel that one can easily be overwhelmed with information overload. “At a certain point you are unable to digest anymore. I’m sure there are those who love it, but it does not work for me,” admitted one of the cohorts.

Suggested Improvements for Current Methodologies

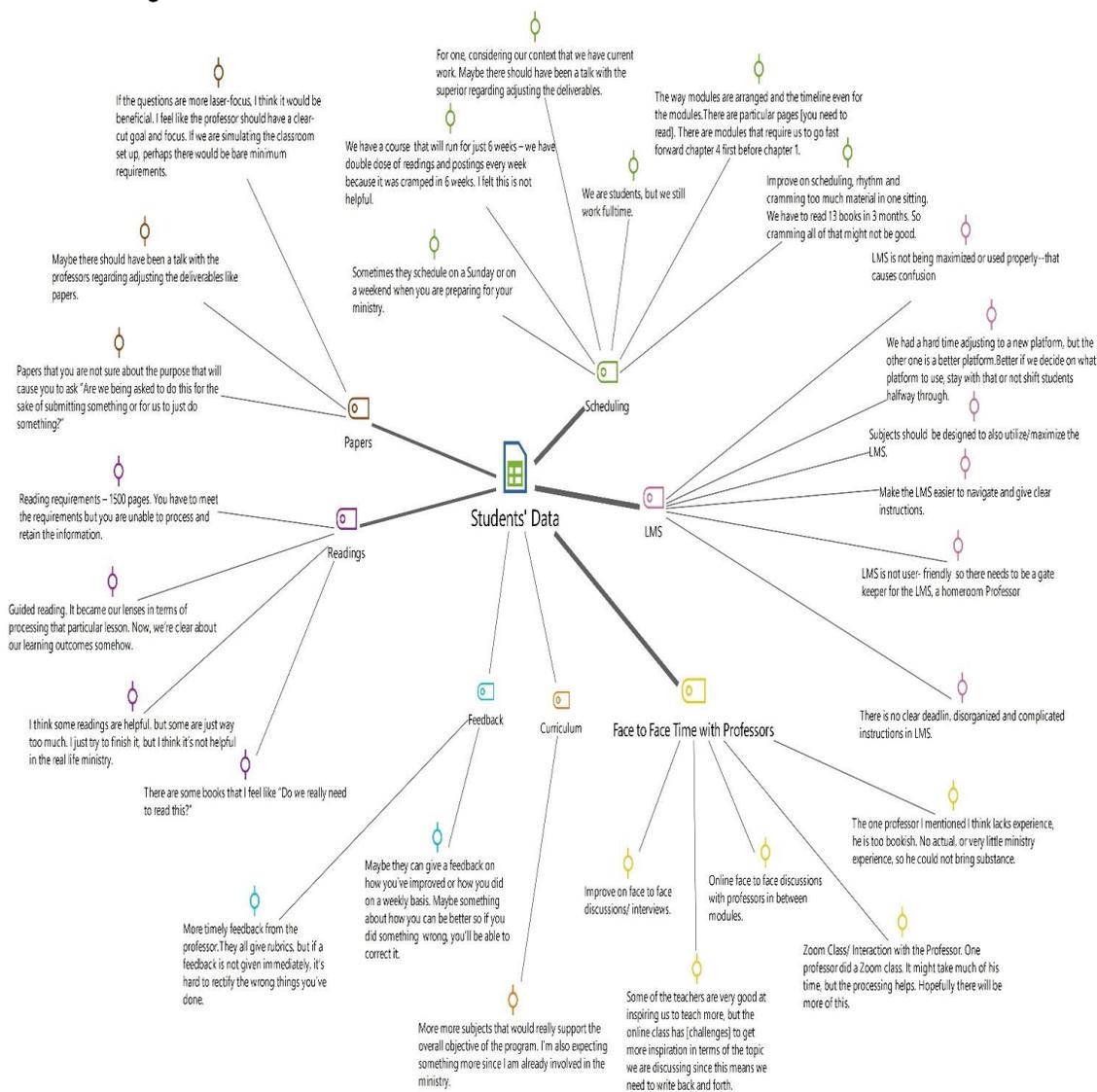


Figure 4.10. Suggested improvements for current methodologies according to students.

Seven themes emerged when the students were asked about what aspects of their current classes need to change. The first theme was *teachers*, and there are different categories in this theme. Many of the students believe that the professors need to give

more timely feedback to students. One student noted, “They [professors] all give rubrics, but if a feedback is not given immediately, it’s hard to rectify the wrong things you’ve done.”⁸ A good number of students also believe that there has to be an increase in face-to-face time with the professors, even one-on-one time. A student recalled when one of the professors provided face-to-face time with the class via Zoom Call: “It might take much of his [professor] time, he has morning and evening Zoom Class, but the processing helps. Hopefully there will be more of this.”¹¹ Other students noted that the face-to-face time can also be in between modules, in a schedule that is both feasible for the professor and the students.

The second theme was the Learning Management System (LMS). The students were open about their concerns about the difficulty in navigating LMS and the improvements it needs to make it more user-friendly and to make the instructions in the software application clearer. “It’s hard if instructions are not clear since clarifying things through e-mail will also eat up our time due to different time zones, that’s why it is easier if it is face to face since you can clarify things right away,”¹² shared one of the students. Also, other students noted that there are features of the LMS that need to be maximized. These, according to the students, affect their time management and ability to meet deadlines. Suggestions included having someone who functions as a homeroom professor in LMS, someone who can help students with their queries not only on the navigation of the software but also on deadlines and clarification of instructions from professors. Lastly on this theme, the students expressed their hope that ENPH will identify one software application for online classes. They hope to avoid the hassles that come from migrating

information from one application to another and also the hassles of having to learn a software over again.

The third theme was *scheduling*. One of the things the students noted is that some classes are even scheduled on a weekend, even on a Sunday. While this certain issue seems to be not a problem mentioned by campus ministers, the pastors noted that this takes time away from their preparations for weekend ministries, specially Sunday services. The students understand that this is due to the availability of professors who live abroad, but they also hope that their plight as ministers who need to serve during the weekends be considered. “We do it [deliverables] at night, or day off... Wheaton do [sic] not think about that part. We are students, but we still work fulltime.”⁹ The students also expressed that the scheduling for modular classes need to be arranged in a way that is suited for their current work and context as ministers. The students also shared on the need to assess a feasible deadline for all their deliverables. “We have a course that will run for just 6 weeks – we have double dose of readings and postings every week because it was cramped in 6 weeks. I felt this is not helpful,”⁸ shared one student.

The fourth and fifth themes emergent from the data were both deliverables or learning outputs: *reading* and *papers*. Students shared that an average reading requirement for one class is 1500 pages. The length of the readings, as several of the students noted, makes it difficult for the student to process and retain the information. Some of them even felt that the selection of required readings was not relevant to their ministries. One student shared, “There are some books that I feel like, ‘Do we really need to read this?’ But of course, that’s their [professors’] prerogative.”³ Some students felt the same way towards the papers they were asked to write. While many of them appreciate

the action-reflection process that writing papers entail, some felt that there have been writing requirements that were only peripheral to their ministries.

The sixth theme was *feedback*. Students, as they have expressed above, did not feel that they get the feedback they need immediately. They expressed that knowing how and where to improve in their learning activities made them feel that they have a stronger grasp on the subject. While rubrics were provided by the professors, feedback on their particular work helped the students rectify the things they need to improve on.

The last and the final theme was *curriculum*. One student noted that they need “more laser-focused” subjects, or subjects that have a direct impact on their ministries. Furthermore, this student suggests that the subjects offered must “really support the overall objective”²¹ of their program tracks, MA in Intercultural Studies and MA in Evangelism and Leadership.

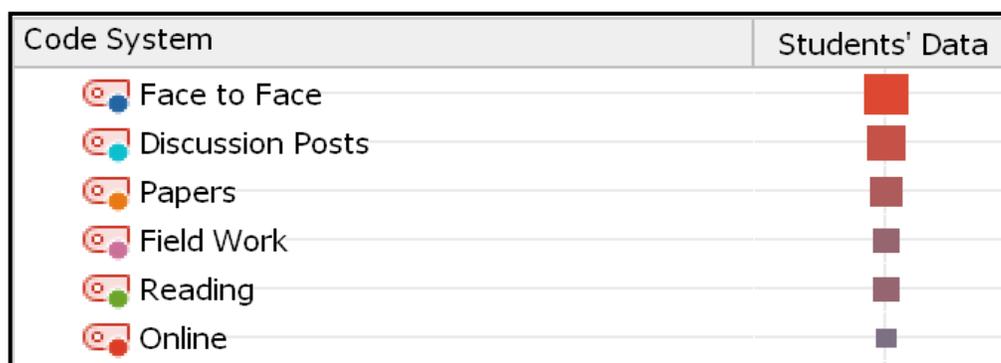


Figure 4.11. Ranking of methodologies according to students.

The students ranked face-to-face interaction as number one or their most preferred learning methodology, followed by discussions, whether in person or in online forums, and then writing papers. The students were quick to qualify that by papers, they mean the shorter ones and those that bear much relevance to their ministerial contexts. The fourth method is field work or exposure trips. Quite a number of students recalled how their field visits and interviews with people facilitated substantive reflection in them and helped widen their learnings and perspective. Reading requirements ranked fifth, and online videos, where there are limited interaction opportunities, placed last according to students.

Suggested Methodologies In the Future

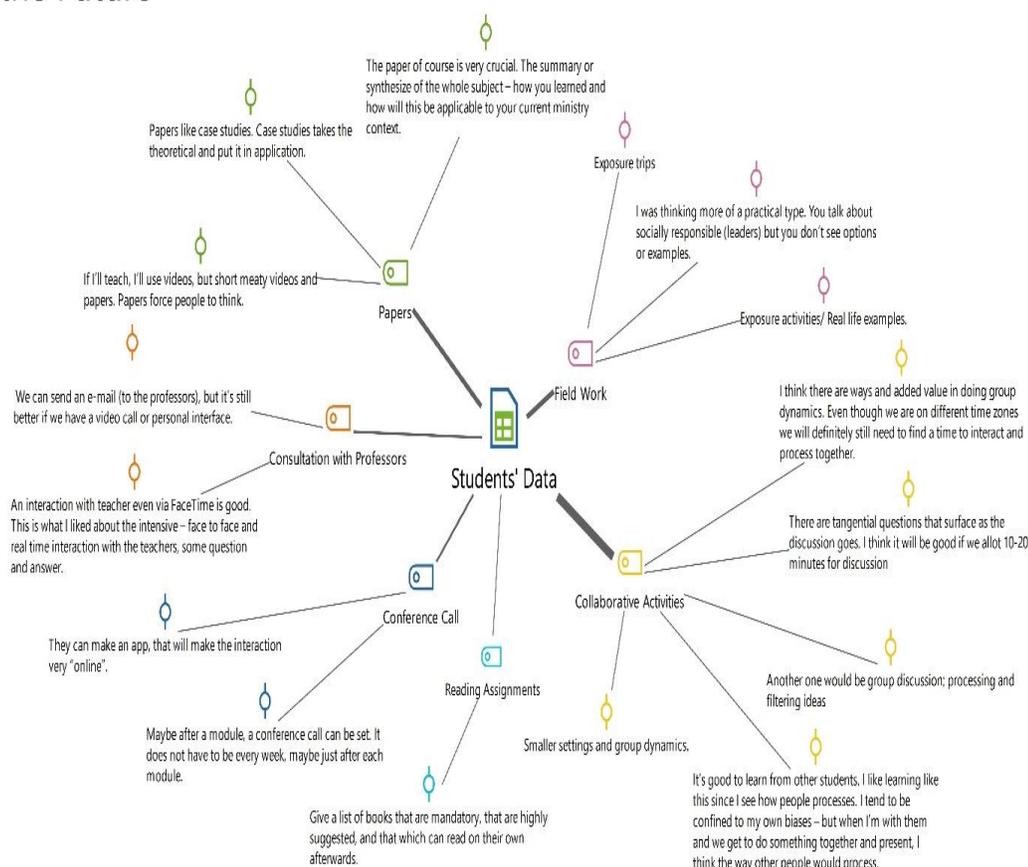


Figure 4.12. Suggested methodologies in the future.

When asked about what methodologies would be good for future classes of ENPH, the students identified five. The first one was collaborative activities. Despite the different time zones of the students and the professors, they believed that collaborative activities can be done. The students expressed that they learn more when they discuss things with each other, and having a set time and place, physical or virtual, to do that would be very helpful. “There are tangential questions that surface as the discussion goes.

I think it will be good if we allot 10-20 minutes for discussion,”²² suggested one student. The discussions according to the students help them compare and contrast ideas; it leads them to filter and process the information more. Also, the students see the possibility of collaborative learning in writing papers together. One student remarked, “I tend to be confined to my own biases—but when I’m with them [other students] and we get to do something together and present, I think the way other people would process our learning and integrate it to one common project or paper has merits.”²³

Field work and papers were also themes that emerged. The students appreciated the exposure trips because they grounded them to reality. One of the students commented that the thrust of their training is to help them become ministers who are not only relevant to the needs of the church but to the needs of society as well. Practical applications must also be incorporated so students are prepared to preach the gospel and address the changing needs of society (Cho 5). Field works or exposure trips help them live that objective out. On the theme papers, the students meant integrative essays and case study research. Integrative essays help them articulate in a coherent and cohesive manner what they have learned on the subject; case study research helps them apply their learnings to real-life ministry situations. Pastors must be prepared to face real-life problems and know how to do the work (Tran 117-118).

The students also thought that consultation with professors at the times they are available could yield benefits. Students must be encouraged also to consult with their professors to achieve collaborative learning (Mbogo 138). While email helps to get this done, the students perceived that real-time, face-to-face consultation, even when done online, is more preferable. This will also be a time for them to clarify their questions.

Along with this theme is also another theme that deals with communication—conference calls. Conference calls, as one student recommended, can be done after each module to process face-to-face with the class all the key thoughts that transpired during the class. This process could cultivate learning since it promotes sharing among teachers and students across the world and give them a glimpse of events unfolding in various locations, which on-campus residential training cannot achieve effectively (Helleman 68-69; Baltrip 51; Lowe 13-15). One student suggested that perhaps ENPH can look at the option of creating their own software application to facilitate the calls.

The last theme that emerged with regard to this question was reading requirement. Unlike other reading requirements done prior to the class, one student suggested that professors can also give a list of books that can be studied by the students even after the module to further their learning on the subject area.

Table 4.3.

Hours per Week that Students Allot for Studying Besides Hours Spent in the Class

Current Student (CS)	Average Learning Hours in a Week
CS12	48 hours
CS13	36 hours
CS2	15 hours
CS3	16 hours
CS4	16 hours
CS5	15 hours
CS14	15 hours
CS15	15hours
CS1	12 hours
CS6	12 hours
CS8	12 hours
CS9	10 hours
CS10	10 hours
CS7	8 hours
CS11	3 hours

The table shows the hours per week that students allot for studying besides hours spent in the class. The ENPH students show diverse study hours, one student (CS12) spends about 48 hours per week to study, while another (CS11) shares that he only studies for three hours. The average time all fifteen students take to study is 16 hours. Almost every student shows that a significant time of their week goes to their studies. Their MA education, in many ways, have reshaped their priorities and responsibilities. The students were asked to identify which priorities have been affected or changed as they have taken the MA programs. Figure 14 shows this through the MAXmaps.

Students' Priorities Affected



Figure 4.13. Table of how each student's priorities are affected.

There were five themes generated from this question item, and one was devotion. While theological studies center the academic dialogue towards the knowledge of God, some of the students have identified that their devotion times have been affected. “Last year, I realized I was making my reading my quiet time,” said one student, “It was

substantial and reflective, but I realized I need time when I am not going to think about these things.”¹³ Another student confessed that his studies made his devotion time burdensome, “I read very little Scriptures because you feel like I’m done. I’ve read everything I can read.”⁷

Another priority affected by their studies was *their health*, and this includes the physical activities they do, like exercise to maintain their wellness. Because of the time their studies demanded, the students resorted to cutting back on their time for themselves. “Personal time suffered the most, like exercise and all these. You cannot cut family [time], you cannot cut ministry [time], so you cut [time for] yourself,”⁴ shared one respondent. Another student echoed the same sentiment, “Then in terms of health, I did lack exercise time ... there is less personal time.”¹ Overall, many of the students acknowledged the tension and stress they face as full-time ministers while being enrolled in an MA program.

Third on the list of priorities affected was their Sabbath. The Sabbath is considered a holy time for a person and the Lord, since that day is a moment for rest and refreshment. Students felt that the deadlines and the focus that their courses asked of them, caused them to miss their duty to simply listen to the voice of God. One student shared his experience, “The schedule of submission is Tuesday, 1PM [Monday in US]. You’re forced to work on your paper. Even if you want to finish prior to that, you’re still finishing up on the day itself. You violate the Sabbath here and there.”¹ Their usual routine of sleep, rest, and just being present for the Lord and their families have been—in their very own word—“disrupted.”¹²

Fourth on the list of priorities that have been majorly affected by their studies was their ministries. The students acknowledged that they have learned to delegate, and to do it well because of their studies. Delegation is a good leadership skill, because no one leader can do all things at the same time. “I had to defer some tasks to other pastors—I used to do the tactical meetings ... I had to look for people who can help me in the day to day.”¹¹ The students knew that their season of schooling and equipping will call them to strategically choose co-workers in the ministry who can function on some of their duties for the time being. “I even have to say no to preaching at times,”¹² confessed one of the ministers. Other people involved in their ministries were also affected. “I had lesser time face to face with people,” one of the students shared, “As a pastor I had to meet with Victory Group Leaders and Victory Group members; my One2One even happens at 7AM.”¹¹ People around these students have been learning to adapt to the limitations of the ministers being in MA programs. “Mentoring with other centers, or ministry units—they now adjust to my schedule,”¹⁰ shared one pastor.

Finally, the most affected priority of the students according to them were their own families. The data is riddled with narratives of the students sacrificing precious family time to meet the requirements of their courses. “In terms of family time, I still work on my MA at night. At times, instead of eating out or going out, I prefer to be at home to save time,” shared one student, “But it’s good that my wife is very understanding. I get to work for 30 minutes or more in coffee shop—that’s how our dates look like for now.”⁹ It is not only the students who adjust but their family members sacrifice as well. “The major impact of this is it created a cloud over your head. My wife felt the burden—I’m not the same at home,”⁸ shared a student. One of the students shared

about the burden of being physically present with his loved ones, but mentally trying to keep up with pending deadlines, “You spend less time. And even when you’re there, the demands are in your mind. You’re there with them, and yet not with them,”¹ said one student. Even the students’ leisure times with family have been sacrificed. “There were times when we were in an amusement park and I was on a phone and I was making a paper,” the student shared, “When there are deadlines, I have to do things this way.”⁸

Research Question #3

What factors, in terms of time or schedule, need to be considered by the prospective students in order to be successful in completing the program?

The questionnaire for prospective students was a survey that determined the time management of prospective students. The areas that needed to be managed by these respondents referred to their time for their family, personal study, ministry work, formal study and skills development, rest and solitude with God, and leisure. The survey questions were designed to address those areas. The analysis on the responses was done using Excel Data Analysis. The mode among the responses per question was the basis of analysis. In statistics, the “mode” is the most frequently occurring responses among various given choices. Each question has its corresponding table showing the mode. Another presentation of the frequency distribution is provided in the Appendix showing graphs for each question. Questions for the survey were re-coded so as to run the data in Excel. Table 4 shows how the questions were given points, where lesser hours were coded as 1 and the most number of hours were coded 4 for Questions 1 to 4 and Questions 10 to 12. Questions 5 to 9 were coded 1 to 3.

Table 4.4.

Codes for Choices on the Survey

Q1	Q2	Q3	Q4	Q5	Q6	Q7	8Q	Q9	Q10	Q11	Q12
1 = 0 to 4 hrs 2 = 5 to 9 hrs 3 = 10 to 14 hrs 4 = 15 hrs or more				1 = less than 20 hrs 2 = 20 to 40 hrs 3 = 40 hrs or more					1 = 0 to 4 hrs 2 = 5 to 9 hrs 3 = 10 to 14 hrs 4 = 15 hrs or more		

Question Nos. 1 and 2 focused on the area of time management for their family. The tabulated results are shown on Table 6. Question 1 asked the ideal time to be spent by the respondents with their family within a week. Out of 30 respondents, 17 answered that 15 hours or more were spent for their family. Question No. 2 pertained to the actual number of hours spent by the respondents with their family and the responses showed that most of them spend only five to nine hours per week communing with their respective families. Most respondents were not able to achieve the ideal time to be spent with their family.

Table 4.5.

Summary of Responses for Questions 1 and 2

<i>Respondent Number</i>	<i>Q1</i>	<i>Respondent Number</i>	<i>Q2</i>
1	4	1	4
2	4	3	4
3	4	4	4
4	4	7	4
7	4	13	4
8	4	20	4
9	4	25	4
11	4	29	4
13	4	2	3
16	4	8	3
18	4	10	3
20	4	14	3
21	4	18	3
25	4	21	3
28	4	28	3
29	4	30	3
30	4	5	2
5	3	6	2
10	3	9	2
12	3	11	2
14	3	12	2
15	3	15	2
23	3	16	2
24	3	17	2
27	3	19	2
6	2	22	2

19	2	24	2
22	2	26	2
26	2	27	2
17	1	23	1
<hr/>			
<i>Mode =</i>	4	<i>Mode =</i>	2
<i>N=30</i>		<i>N= 30</i>	
<hr/>			

Questions 3 and 4 focused on how these prospective students managed their time for personal study (Table 4.6). Question 3 asked the normal number of hours dedicated for personal study per week of the respondents. The responses showed that most of them were spending 5-9 hours per week for personal study. Question 4 asked the preferred number of hours to spend for personal study by the respondents. Most of them would rather allot time of about 10-14 hours for their personal study. The responses showed that the respondents were not able spend sufficient time for personal study and would rather add five more hours dedicated to that area.

Table 4.6.

Summary of Responses for Questions 3 and 4

<i>Respondent Number</i>	<i>Q3</i>	<i>Respondent Number</i>	<i>Q4</i>
10	4	10	4
20	4	11	4
11	3	13	4
13	3	14	4
14	3	20	4
16	3	22	4
19	3	24	4
22	3	30	4
23	3	1	3
24	3	2	3
1	2	3	3
3	2	5	3
4	2	6	3
5	2	7	3
6	2	8	3
7	2	9	3
8	2	16	3
9	2	17	3
17	2	18	3
18	2	19	3
21	2	21	3
25	2	23	3
26	2	25	3
27	2	26	3
29	2	28	3
30	2	4	2
2	1	12	2

12	1	15	2
15	1	27	2
28	1	29	2
<hr/>			
<i>Mode</i> =	2	<i>Mode</i> =	3
<i>N</i> =30		<i>N</i> = 30	
<hr/>			

Questions 5 and 6 delved into the area of ministry work. Question No. 5 asked the respondents about the expected time to be allotted for ministry, and most of them responded with 40 hours or more. Question No. 6 examined the number of average hours spent for ministry work by the respondents. Most of them actually spent 40 hours or more. In this area, the expected number of hours corresponded to the actual number of hours spent by the respondents. Among the questions asked, respondents wanted to allot more time to this particular area, taking up 33 percent of the total available hours to be spent within the week (Table 4.7).

Table 4.7.

Summary of Responses for Questions 5 and 6

<i>Respondent Number</i>	<i>Q5</i>	<i>Respondent Number</i>	<i>Q6</i>
1	3	1	3
2	3	2	3
3	3	3	3
7	3	4	3
8	3	7	3
9	3	8	3
11	3	9	3
12	3	10	3
14	3	11	3
15	3	13	3
17	3	15	3
18	3	17	3
19	3	18	3
20	3	19	3
21	3	20	3
22	3	21	3
23	3	22	3
25	3	23	3
26	3	25	3
27	3	26	3
28	3	27	3
29	3	28	3
30	3	29	3
5	2	30	3
6	2	5	2

movement prefer that their study time and training for skills would not take up so much of their time since they want to devote most of their time to ministry work.

Table 4.8.

Summary of Responses for Questions 7 and 8

<i>Respondent</i>	<i>Q7</i>	<i>Respondent</i>	<i>Q8</i>
<i>Number</i>		<i>Number</i>	
7	2	11	3
8	2	1	2
10	2	2	2
20	2	5	2
25	2	7	2
1	1	8	2
2	1	10	2
3	1	14	2
4	1	16	2
5	1	17	2
6	1	19	2
9	1	23	2
11	1	27	2
12	1	3	1
13	1	4	1
14	1	6	1
15	1	9	1
16	1	12	1
17	1	13	1

18	1	15	1
19	1	18	1
21	1	20	1
22	1	21	1
23	1	22	1
24	1	24	1
26	1	25	1
27	1	26	1
28	1	28	1
29	1	29	1
30	1	30	1
<hr/>		<hr/>	
<i>Mode =</i>	<i>1</i>	<i>Mode =</i>	<i>1</i>
<i>N=30</i>		<i>N= 30</i>	
<hr/>			

Question 9 hypothetically examined how much time is ideal if study time could be incorporated into the required work hours. Most of the respondents opined that less than 20 hours should be allowed as inclusion to their total work hours every week. This would mean that 4 hours every day should be part of work hours and should be deducted from the required number of work hours every week. In this particular question, out of the 40 hours they have allotted for ministry work (referring to questions 5 and 6), half of the work hours required should be allotted to studying if they decide to pursue their master's degree.

Table 4.9.

Summary of Responses for Question 9

<i>Respondent</i>	
<i>Number</i>	<i>Q9</i>
11	3
5	2
7	2
8	2
16	2
18	2
19	2
20	2
23	2
25	2
29	2
1	1
2	1
3	1
4	1
6	1
9	1
10	1
12	1
13	1
14	1
15	1
17	1
21	1

22	1
24	1
26	1
27	1
28	1
30	1
<hr/>	
<i>Mode =</i>	<i>1</i>
<i>N=30</i>	
<hr/>	

Question 10 asked the respondents about the number of hours normally allotted for dedicated rest and solitude with God in a typical week. Most of the respondents allotted 5 to 9 hours for their devotional time with God. This means that almost 12 percent of the total time available per week must be spent in the area of devotions and communing with God in prayer and Bible reading.

Question 11 also asked respondents about the normal time allotted for personal leisure, rest, or alone time. They normally allotted 5-9 hours for rest and relaxation, the same as the amount of time allotted for rest and solitude with God.

Table 4.10.

Summary of Responses for Questions 10 and 11

<i>Respondent</i>		<i>Respondent</i>	
<i>Number</i>	<i>Q10</i>	<i>Number</i>	<i>Q11</i>
7	4	7	4
11	4	8	4
13	4	11	4
23	4	23	4
1	3	15	3
20	3	30	3
21	3	3	2
29	3	5	2
3	2	10	2
5	2	13	2
6	2	16	2
9	2	17	2
10	2	18	2
14	2	21	2
15	2	24	2
17	2	25	2
18	2	27	2
22	2	28	2
24	2	29	2
25	2	1	1
26	2	2	1
27	2	4	1
28	2	6	1
2	1	9	1

4	1	12	1
8	1	14	1
12	1	19	1
16	1	20	1
19	1	22	1
30	1	26	1
<hr/>			
<i>Mode =</i>	2	<i>Mode =</i>	2
<i>N=30</i>		<i>N= 30</i>	
<hr/>			

The last question on the survey asked the respondents if they have wasted time on unimportant activities in a given week. Most of them responded that about four hours per week were wasted on unproductive habits, such as watching TV, bumming around, and spending too much time on social media like Facebook, Instagram, etc.

Table 4.11.

Summary of Responses for Question 12

<i>Respondent</i>	
<i>Number</i>	<i>Q12</i>
8	4
2	3
14	3
16	3
21	3
4	2
5	2
6	2
10	2
11	2
17	2
22	2
23	2
24	2
25	2
29	2
1	1
3	1
7	1
9	1
12	1
13	1
15	1
18	1

19	1
20	1
26	1
27	1
28	1
30	1
<hr/>	
<i>Mode =</i>	<i>1</i>
<i>N=30</i>	
<hr/>	

Summary of Major Findings

In toto, the research has yielded a wealth of information and has given me, the researcher, a wider perspective on how an effective theological training institution should look like. Listed below are the findings:

1. The same core courses, provided in the programs of different theological training institutions which are accredited by the three accrediting bodies, are the standard scope of the proposed curriculum for theological training comparable to an MA degree.
2. Theological training institutions must meet the needs of the students based on the context of their ministry.
3. Methodologies suited for teaching of non-residential training program should be learner-centered.
4. The MA program should provide the students with a balance of time, where they can still fulfill their other priorities and responsibilities.
5. The experts unanimously noted that the accreditation process is in need of two major shifts: a shift in disposition and a shift in focus.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This chapter of the study summarizes the findings covered in Chapter 4 and cross-references some of the literature reviewed in Chapter 2. This also includes the personal observation of the researcher on how to address the questions posed in Chapter 1. The last part will provide recommendations and actions to be taken by future researchers.

Major Findings

1. The same core courses, provided in the programs of different theological training institutions which are accredited by the three accrediting bodies, are the standard scope of the proposed curriculum for theological training comparable to an MA degree.

As experts are consulted on the standard scope of theological training comparable to an MA degree, they have identified these as core courses:

1. Bible subjects
2. Theology subjects
3. Church History subjects, and finally,
4. Practical Ministry subjects

These should not be removed from the curriculum since these are considered as foundations for having a better knowledge of God and the teachings of God. John Oswalt also discussed this in a study regarding the crisis in theological education that schools must continue to anchor theological training in understanding the Bible and God (1).

Furthermore, as the Bible states in 2 Timothy 3:16, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training for righteousness.”

Church history must be done in local context rather than banking on Western influence. This has long been recognized by the Asian Theological Association, as mentioned in Chapter 2, that teachings should not be subject to colonial influence but rather adapted to Asian students (Dahlfred 2). Practical ministry is also an important part of the curriculum since students must know how to solve real-life problems that could occur in actual practice and not just theory taught in class. Inclusion of these core subjects in a proposed curriculum for vocational ministers also support the mission expressed by Every Nation, “We exist to honor God by establishing Christ-centered, spirit-empowered, and socially responsible churches and campus ministry in every nation.”

These core courses are non-negotiable and must be given to vocational ministers since they could better serve their ministry with a deeper understanding of theories on theology and God, leading to their spiritual formation.

2. Theological training institutions must meet the needs of the students based on the context of their ministry.

One expert interviewed for the study stated that pastors and missionaries must be trained in preparation for ministry and the needs of the church they will be serving. Students must be taught in order to reach their ministry and understand their needs. According to Perry Shaw, there should be an integration of practice and theory where classroom discussion does not only focus on theoretical knowledge but must be integrated to what is really happening outside (179). This was the clamor of African

theological schools as discussed in Chapter 2, that the teaching must address the problems of African society such as AIDS, HIV, poverty, and racial discrimination. The curriculum of theological schools in Asia are lacking in understanding the perspective of people and their culture and reliant on pedagogies that came from Western influences (Roxborough 1-2, 12).

Paul taught in the New Testament, where he focused on the needs of his audience found in 1 Corinthians 9:20-22. He recognized that while teaching Jews, he not only needed to adapt to their customs and language, but also had to cater to the other mix of listeners such as Gentiles and Romans. This was mentioned in 1 Corinthians 9:19-23:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share within its blessings.

The researcher could attest to the fact that Every Nation has already produced many practitioners in the field and would like to go back in the opposite direction of training prospective students. They must be trained again to understand the scholarship and theory of theological training. Over-contextualization could lead to becoming more

secular in words and action, thereby stripping the teachings of biblical parallelism. Moreover, if students lack theological reflection, they might fall into the trap of becoming pagan and could easily be swayed by the ways of the world.

3. Methodologies suited for teaching of non-residential training programs should be learner-centered.

The method of teaching in theological schools has been more focused on the expertise of the teachers, rather than the students' needs. The methodology should be more of teachers acting as mentors and collaborating with students to provide integrative learning. As discussed in Chapter 2, teachers are traditional in their approaches where their concern is just to deliver what the curriculum dictates. The students are not guided to see where the teaching will fit and they are the ones responsible for identifying the applicability of what they have been taught (Shaw 188).

This finding could be paralleled to the responses given by students where they preferred face-to-face classroom lectures where teachers were able to answer their queries instantly to clarify any misunderstanding on the lessons. Since students found the online setting lacking in interaction, the methodology to be applied in the MA program should be one where there is a high level of two-way communication in real-time. Most online classes are done in different time zones and students might be out of the learning server after the professor responds.

Jesus is a relational God, and mentored his disciples by calling them to be with him and commune with him in preaching the Word of God, as it was written in Matthew 3:13-19:

¹³ And he went up on the mountain and called to him those whom he desired, and they came to him. ¹⁴ And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach ¹⁵ and have authority to cast out demons. ¹⁶ He appointed the twelve: Simon (to whom he gave the name Peter); ¹⁷ James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); ¹⁸ Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot] ¹⁹ and Judas Iscariot, who betrayed him.

However, as students become more dependent on their teachers for instant answers to their questions, the researcher noted that reflective thinking should be promoted among prospective students. While teachers must be sensitive to the needs of students, transformative learning could be achieved if combined with reflection and critical thinking.

4. The MA program should provide the students with the balance of time, where they can still fulfill their other priorities and responsibilities.

Current students found their studies becoming a deterrent to spending time on other areas important to their life. Most of them answered that due to their goal of fulfilling their school requirements and readings, they consequently have little time to bond with their family even on a weekend. Prospective students also answered that ideally they would prefer to spend 15 hours or more with their family in a week, whereas the actual hours spent was only about 5 to 9 hours per week due to other priorities such as

ministry work and skills development. This could mean that if these respondents do indeed pursue their future studies, their ability to still apportion time for their family is imperative.

As discussed in Chapter 2, the traditional method required intensive on-campus training where students had to leave their local churches and their families (Harrison 1; Oriedo 11). Moreover, the academic performance of the students suffers since they have to prioritize their families' needs over their studies (Mbogo 132).

Students are lacking in mentoring and discipleship as they go about their studies. The proposed program for future students should be able to include guidance so that they can address some areas in their lives that might be lacking in attention.

5. The experts unanimously noted that the accreditation process is in need of two major shifts: shift of disposition and shift of focus.

The first comment by the experts on the field noted that accreditation is somewhat inflexible rather than yielding to the needs of the church to achieve its mission. The theological schools are coming up with proposals on how the curriculum should be changed congruent to their objectives, but standards are set and they must follow it. The shift in disposition must be practiced in the process since rigidity could lead to complacency and obsolescence, rather than responding to the changes facing theological education.

The shift in focus must also be initiated in the process of accreditation. As mentioned by the experts, theological institutions could be relevant if they equip students for their future roles as pastors and train them to be ready to fulfil their mission to the church. Other studies in theological education have long noted that the training provided

are more theoretical rather than practical (Cho 102 - 103; C. Wong 216- 217). Daniel Aleshire has also observed that theological schools, as compared to schools of business and medicine, are not quick to respond to the fast-paced world (1). This predicament has brought theological schools in conflict with congregations since they are anchored more in the past, while the church is keen on finding solutions to the present problems of society (2).

The Bible verse that can be repeatedly applied is 1 Corinthians 9:19-23 where Paul recognized that you cannot just conform to standards and traditions but must adapt.

¹⁹For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. ²²To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. ²³I do it all for the sake of the gospel, that I may share within its blessings.

The researcher already knew that the proposed curriculum will have to follow standards and process. However, if submitting to accreditation will take them away from providing the current needs of students and their congregations, they would rather not undergo the process in order to deliver the needed change in the curriculum.

Ministry Implications of the Findings

The above findings have implications. Some of them could be encouraging, but there are also findings to which the researcher is opposed, particularly in relation to the online vs. face-to-face components. As for the first finding of the study, the researcher is in agreement that the core subjects mentioned are really necessary to theological training. Thus, the curriculum proposed for the prospective students is shown below:

Table 5.1.

Proposed Curriculum

Department	Course Title	Hours	Notes
Integrative Courses	Relational Discipleship	6	18 Live
	Biblical Preaching	4	
	Apostolic Leadership	4	
	Global Mission	4	
Biblical Studies	Biblical Interpretation	3	21 Live
OT	OT 1: Torah	3	
	OT 2: Prophets	3	
	OT 3: Wisdom Literature	3	
NT	NT 1: Gospels/Acts	3	
	NT 2: Romans	3	
	NT 3: Epistles	3	

History and Mission	H1: Missional Movements	3	9	Live
	H2: Historical Theology/ History Philosophy and Christian Thought	3		
	Evangelism	3		Live
Theology	Biblical Theology	3	12	
	Systematic Theology 1	3		
	Systematic Theology 2	3		
	Pneumatology	3		
		60		

The column labelled “Department” in the table above specifies the core subjects that are non-negotiable, as mentioned by the experts interviewed. These are Biblical Studies, Theology, History and Missions, and Practical Ministry. The last core subject, which is Practical Ministry, was labeled Integrative Courses which will not only be taught during residency but will subsequently be incorporated into all other courses. These four subjects are an expression of our Every Nation mission and values. The core subjects and its components are described as follows:

- **Integrative Courses**

- **Relational Discipleship**

As a movement, EN understands that the students are not just called to accomplish a God-given mission but must also fulfil it with others in the

field. Relationships created in the community must be enduring and lifelong. These relationships are enriched as they follow God and walk with one another. EN also understands that teaching is done within the context of discipleship as mentioned in Matthew 28:19-20. One of the learning environments proposed for the program will be in small group settings where the students will learn from one another.

- Biblical Preaching

Since EN is committed to establishing churches and campus ministries that are Christ-centered and Spirit-empowered, the Word of God must be preached and handled properly as mentioned in 2 Timothy 2:15.

- Apostolic Leadership

As EN is committed to reaching every nation, then it must establish churches that are apostolic centers; these centers must be provided with those trained to handle apostolic leadership. In EN's context, the word apostolic, derived from the Greek word *apostello* which means sent, simply means ready to send.

- Global Mission

EN establishes churches and campus ministries in every nation. Each church planted, along with its campus ministry, must think of its global mission. EN has adopted the word "glocal" to mean that, although EN established local ministries, it must think about its global impact. This is why every EN church must be mission-minded and every EN campus

ministry must inspire the students it is reaching to have a vision to take the gospel to the world.

The second column labelled “Course Title” give the subjects EN intends to teach under each category in column 1. The content of each is currently being thought through. The design and development stage will then follow by next year. The resulting curriculum of this project will inform the direction of design and development of each subject.

The third and fourth columns labelled “Hours” serve as the guide on how much time is allotted for each category and subject. This is still subject to change as we proceed towards designing each course.

The fifth column indicates which subject will be taught live or during intensives. The others will be taught through other methodologies extracted from the interviews with current students. From the interviews, the researcher made a ranking on which methodology would most likely be used; however, most current students said that the tool will only be effective if the teachers know how to use it in teaching. Thus, one recommendation is that teachers must be trained on how to be adept in the use of different teaching methodologies.

Again, the researcher reiterates that the proposed curriculum will need to pass the accreditation standards and process; with due diligence, EN is trying to conform to the requirements of the accrediting bodies. However, ENPH is willing not to be accredited if some things they are doing cannot be done in shaping their ministers.

The second finding of contextualizing the training to the needs of ministry is where the researcher finds conflict, based on what has been observed at EN. As mentioned before, going back to the basics of theological training is one aspect that must be incorporated when the proposed curriculum is already implemented. EN has already equipped its leaders to meet the needs of its ministry as practitioners, but this leads to practice becoming more pragmatic rather than anchored in biblical truths. Practice and theory ideally should be integrated, but even more imperative is the need to go back to the theory of theological training.

The third finding emphasized that students clamored for teaching methodology to be more learner-centered. The face-to-face method has been favored by them rather than the online method since they need responses readily, which an online platform cannot provide; also, the teachers are not adept at using the tool. However, the researcher is not in total agreement with this finding since this will not provide students with the development of critical thinking and reasoning that leads to transformative learning. EN would want their students to maximize online methodologies since the purpose of the study is to come up with a non-residential program which will prevent their displacement from their duties in the church and ministry. Again, EN students are relational but having more face-to-face sessions will require a longer duration for the program to be residential rather than non-residential, thus defeating the main objective of this project.

The fourth finding of the study indicated that EN students are devoting more time to studies due to heavy readings and study workloads, thereby neglecting their family responsibilities. As also gathered from the responses of prospective students, they were

able to allot 5 to 9 hours per week to family time and bonding. As such, the researcher proposes the following to be able to resolve these deficiencies in time management:

- Study journal

As part of the relational discipleship integrative course, each student will be assigned a mentor and asked to log in their time of study. The students will then have a regular meeting with the mentor to discuss how they are doing during their time of study. This method is more of guidance rather than being punitive since mentors could help students by assessing their time management skills and helping them achieve work-life balance. This is very important since the program will not succeed if students still encounter the problem of sacrificing their Sabbath and family time to be able to comply with all the course requirements.

- Lesser reading assignments

Students having to attend to their ministry and its corresponding responsibilities, and having to comply with sizeable readings, could lead to burn-out. Thus, the researcher suggests less reading assignments for the program, provided that the readings be relevant and substantive. A list of optional readings will be given to the students to increase their breadth of knowledge. These readings however must be done by the students to promote critical and transformative thinking.

The fifth and last finding of the study came from the interviews of experts, that there should be changes in the accreditation process and standards, where the accrediting bodies are more proactive rather than rigid. As mentioned before on the first finding, EN

is willing not to be accredited if it will require limitations on how to train their students into becoming effective leaders. The institution is more attentive to the needs of the students to meet the demands of their church and congregation, and the proposed curriculum could address these objectives. Thus, the researcher agreed that the process and standards must be resilient and adaptive to the needs of the theological institution being accredited.

Limitations of the Study

The primary purpose of the study was to design a curriculum for a non-residential program and the methodologies appropriate for it. Thus, the study only provided the needed courses and methodologies, but not the learning outcomes and syllabi of the curriculum. The researcher hopes that this study will provide the groundwork for such endeavors.

Moreover, the researcher was able to interview only 15 current students, mostly Filipinos. As Filipinos are more relational in nature, the methodology favored was face-to-face. If the researcher had been able to tap more respondents, there could have been variety of answers.

Unexpected Observations

The unanticipated finding of the study is that there were conflicting results on how students viewed online teaching methodology. Some were not in favor of its use in teaching and found it cumbersome. Such a finding, from the students, was rather surprising given the fact that Philippines is very active in social media and the use of the internet. Moreover, this finding did not conform with other studies reviewed since other

researchers found online education to be a tool that can bring spiritual formation and collaboration among communities (Lowe 3-5; Tran 120- 123). However, the rationale for this could be the slow bandwidth provided by the different telecommunication networks in the Philippines. Furthermore, access is not available to everyone due to the high costs of internet charges. Finally, the online professors and the course design were not adapted well to interaction with and among the students.

Recommendations and Issues for Further Exploration

The researcher recommends that these actions be taken into consideration for the proposed curriculum of the MA program for ENPH students. Since one of the findings of the study is that students are more favorable toward adopting face-to-face teaching methodology, ENPH must endeavor to promote relational methods that could be combined with reflective thinking. If students will always be given answers to their queries, they might lose the ability to reason and become less proficient critical thinkers. As future leaders of EN, these students must continue to pursue deeper levels of thinking, reasoning, and theological reflection.

Further, the incorporation of an internship to the curriculum should be considered. Leaders must first be followers, and this could be done if EN students could be mentored by leaders of the movement through apprenticeship and discipleship.

Teachings should merge action and theory since students may become too scholarly or full of head-knowledge in their approach to Scripture and theology, but EN must also be vigilant against over-contextualizing teaching since it may lead students to become pragmatic, syncretistic with their culture, and deficient in biblical foundations.

Students must also be developed on how to adapt to disruptive technologies. If EN students will be engaged in online education, lectures and assignments should be accessible at home or anywhere in advance before coming to class. This would allow students to know what the teacher will discuss and can promote an enhanced classroom experience where time will be devoted to discussion rather than being bored listening to lectures. As everything now is in digital form and can be accessed through the internet, the problem of time management and having less time for other priorities could be solved. Training on technology should be given also to teachers so that students can appreciate the use of online resources. A comment was made in the interview of current students that teachers are not adept at the use of online tools and they do not find technology supportive to the lessons given them.

Furthermore, since the program is still to be implemented, future researchers can come up with the learning outcomes and content of the syllabi for EN students. Moreover, future studies should consider assessing the success of the program by doing a study on the students' performance and perspective as they continue to take the program.

Postscript

I have been truly enriched by the experience of doing the project and coming up with the proposed curriculum and methodologies for prospective EN leaders who will be taking the program. As I continue to train leaders for EN, I really would like to explore how to pass the knowledge of transformative learning. I look forward to the next generation of educators who will be employing the use of different methodologies and technologies to make theological education holistic and transformative.

As I contemplate what I have accomplished, I am overjoyed by the fact that it is not just my life that has benefitted from this study, but likewise the lives of future students who will become the next leaders of ENPH, and the future educators who will be implementing the program. Lastly, my fervent hope as I do this project is that EN will continue to reach nations with the leadership formed by the transformational education resulting from this scholarly endeavor.

Appendix A

Confidentiality Agreement

This form may be used for individuals who will be assisting the researcher by helping in the formulation of research questions, as well as data analysis after the online surveys and one-on-one interviews have been accomplished.

I, _____, will be assisting the researcher by helping in the formulation of research questions, as well as data analysis after the online surveys and one-on-one interviews have been accomplished.

I agree to abide by the following guidelines regarding confidentiality:

1. Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.
2. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.
3. Keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession (e.g., using a password-protected computer).
4. Return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.
5. After consulting with the *Researcher(s)*, erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive) upon completion of the research tasks.

(Print Name)

(Signature)

(Date)

(Print Name)

(Signature)

(Date)

Appendix B

INFORMED CONSENT LETTER

(For Experts in the Field of Theological Education)

You invited to take part in a research study, being undertaken by Nixon A. Ng from Asbury Theological Seminary, because you are a long-time practitioner in the field of theological education with the vantage point, wisdom and experience that will be helpful in designing the proposed theological program for Every Nation Philippines.

If you agree to participate, you are asked to sign this consent letter and Nixon Ng will set a one-hour meeting with you and interview you. The said interview will be recorded and transcribed, but your responses will be kept in strict confidence. Your participation is purely voluntary and you will not be penalized if you decide not to join the study.

You have the option even then to discontinue your participation in the interview should you decide not to do so. No one else among the other interviewees will know the contents of our meeting and interview.

If you may have questions, you may contact Nixon Ng at nixon.ng@asburyseminary.edu. By signing this letter, you are signifying that you have read the contents and are agreeing to participate in the research study. If you do not want to join the study, then please do not sign the letter. Thank you for your time and God bless.

Signature Over Printed Name of
Person Agreeing to be in the Study

Date Signed

Appendix C

INFORMED CONSENT LETTER

(For Current Students)

You invited to take part in a research study being undertaken by Nixon A. Ng from Asbury Theological Seminary because, as a current student in a postgraduate program, you have the vantage point and experience that will be helpful in designing the proposed theological program for Every Nation Philippines

If you agree to participate, you are asked to sign this consent letter and Nixon Ng will set a one-hour meeting with you and interview you. The said interview will be recorded and transcribed, but your responses will be kept in strict confidence. Your participation is purely voluntary and you will not be penalized if you decide not to join the study.

You have the option even then to discontinue your participation in the interview should you decide not to do so. No one else among the other interviewees will know the contents of our meeting and interview.

If you may have questions, you may contact Nixon Ng at nixon.ng@asburyseminary.edu. By signing this letter, you are signifying that you have read the contents and are agreeing to participate in the research study. If you do not want to join the study, then please do not sign the letter. Thank you for your time and God bless.

Signature Over Printed Name of
Person Agreeing to be in the Study

Date Signed

Appendix D

**INFORMED CONSENT LETTER
(For Prospective Students)**

You are being invited to be in a research study being undertaken by Nixon A. Ng from the Asbury Theological Seminary, because as a prospective student in a postgraduate program, you represent the profile of other future prospective students.

Initially, Nixon Ng will e-mail you to explain the purpose and benefits of the research study. If you agree to participate, you will be emailed a consent form to sign and to email back to us. Your participation is purely voluntary and you will not be penalized if you decide not to join the study.

After you sign, you will be emailed a link to an online survey via SurveyMonkey. The survey will focus on the factors that may affect success in completing the proposed theological program, and this would probably take no more than 30 minutes.

You have the option even then to discontinue your participation in the survey, should you decide not to do so. No one else among the participants will know the contents of your responses to the survey. Furthermore, we will ensure that the questionnaire will not contain information that will personally identify you.

If you may have questions, you may contact Nixon Ng at nixon.ng@asburyseminary.edu, or thru his mobile number +639 178564966. By signing this letter, you are signifying that you have read the contents and are agreeing to participate in the research study. If you do not want to join the study, then please do not sign the letter. Thank you for your time and God bless.

Signature Over Printed Name of
Person Agreeing to be in the Study

Date Signed

Appendix E**ONE-ON-ONE INTERVIEW**

Education Expert Interview

Dear *Expert*,

Thank you for your willingness to participate in this interview. The purpose of this project is to propose a theological training program for Every Nation Philippines vocational ministers that will serve to upgrade our vocational ministers and help them meet the growing demands of their ministry in their different contexts. As a long-time practitioner in the field of theological education, you have the vantage point, wisdom, and experience that will be helpful in designing this program.

In the course of the interview, if at any point you prefer not to answer any of the questions, please feel free not to do so. Also, our interview will be recorded and eventually transcribed, but your responses will be kept in strict confidence.

Interview Questions:

1. How long and in what capacity have you been involved in theological education and, in particular, program design?
2. What core subjects are non-negotiable in all MA program regardless of specialization?
3. What guidelines or framework do you use in designing your programs and curricula?
4. What are the obstacles, hurdles, or mistakes that you faced or experienced during the curriculum design process?
5. In your opinion, what teaching methodologies best suits a non-residential MA programs?
6. In your experience, can you describe the process of accreditation that you went through or that you know of?

7. What are the obstacles, hurdles, or mistakes that you faced or experienced during the accreditation process?
8. If given the opportunity, what would you change in the accrediting standards and process?

Appendix F**ONE-ON-ONE INTERVIEW**

Current Student Interview

Dear *Student*,

Thank you for your willingness to participate in this interview. The purpose of this project is to propose a theological training program for Every Nation Philippines vocational ministers that will serve to upgrade our vocational ministers and help them meet the growing demands of their ministry in their different contexts. As a current student in a postgraduate program, you have the vantage point and experience that will be helpful in designing this program.

In the course of the interview, if at any point you prefer not to answer any of the questions, please feel free not to do so. Also, our interview will be recorded and eventually transcribed, but your responses will be kept in strict confidence.

Interview Questions:

Examples of teaching methodologies (Face-to-face lecture, online lecture, reading with integrative paper)

1. Which among the various teaching methodologies in your program would you consider the most effective? Why?
2. Which among the various teaching methodologies in your program would you consider the least effective? Why?
3. What improvements can you suggest to make your learning more effective and efficient? Explain.
4. If you can rank the different teaching methodologies in your program, from the most effective to the least effective, how would you rank them?
5. What other teaching methodologies can you suggest for future students of Every Nation? Explain.
6. How much time in a week do you allot to study? (hours per week)?
7. How has the program changed the way you spend your time in relation to your other priorities (i.e. family time, devotion, Sabbath, etc.)

Appendix G
Prospective Student Survey

Dear *Students*,

Thank you for your willingness to participate in this survey. This survey is purely voluntary and you will not be penalized in anyway if you choose not to answer it.

Through this brief questionnaire, we hope to design a theological training program for Every Nation Philippines vocational ministers that will serve to upgrade our vocational ministers and help them meet the growing demands of their ministry in their different contexts. Your answers will be helpful in this research study and will be kept in strictest confidence.

If you choose to participate in or withdraw from the survey, please mark below.

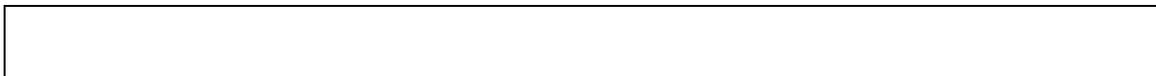
- I choose to participate in the survey.
- I choose to withdraw from the survey.

1. As a personal preference, what would you consider an ideal time to be spent with your family in a given week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more
2. How much time do you actually spend with your family in a typical week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more

3. How much time do you normally spend for personal study in a typical week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more
4. As a personal preference, what would you consider as an ideal time to be spent for personal study in a given week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more
5. How much time are you expected to work in your ministry every week?
Less than 20 hours, 20 to 40 hours, 40 hours or more
6. How much time on average do you actually spend for ministry work every week?
Less than 20 hours, 20 to 40 hours, 40 hours or more
7. At work, how much time are you allowed per week to spend for study and skills development?
Less than 20 hours, 20 to 40 hours, 40 hours or more
8. As a personal preference, what would you consider as an ideal time to be spent for formal (i.e. MA) study and skills development in a given week?
Less than 20 hours, 20 to 40 hours, 40 hours or more
9. In your opinion, how much time for study will you be allowed to include as part of your work hours every week?
Less than 20 hours, 20 to 40 hours, 40 hours or more
10. How much time do you normally allot for dedicated rest and solitude with God in a typical week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more
11. In a given week, how much time do you normally use for personal leisure, rest, or alone time?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more
12. How much time would you consider as wasted time (time spent for insignificant unimportant activities) in a given week?
0-4 hours, 5-9 hours, 10-14 hours, 15 or more

If you choose to withdraw from the survey, please mark below.

- I choose to participate in the survey.
 I choose to withdraw from the survey.



Thank you very much.

Note: SurveyMonkey and IRB Guidelines will be adhered to in the use of this online survey tool.

https://help.surveymonkey.com/articles/en_US/kb/How-does-SurveyMonkey-adhere-to-IRB-guidelines

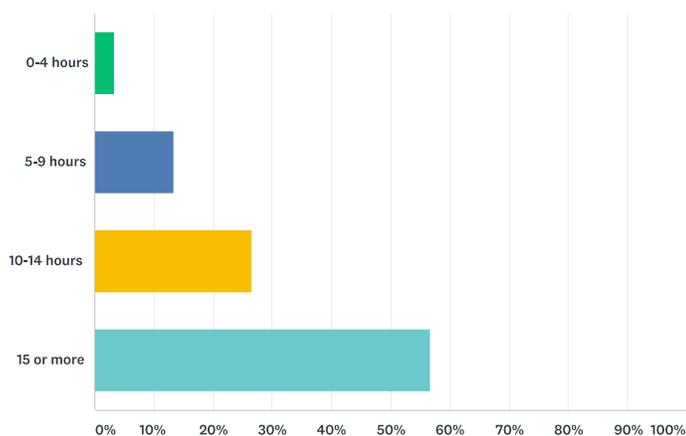
Appendix H

Survey Monkey Questionnaire Results

Questionnaire for Prospective Students

Q2 As a personal preference, what would you consider as an ideal time to be spent with your family in a given week?

Answered: 30 Skipped: 0

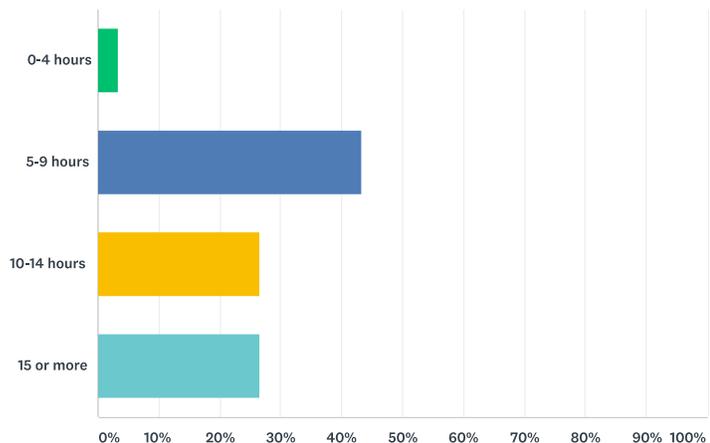


ANSWER CHOICES	RESPONSES	
0-4 hours	3.33%	1
5-9 hours	13.33%	4
10-14 hours	26.67%	8
15 or more	56.67%	17
TOTAL		30

Questionnaire for Prospective Students

Q3 How much time do you actually spend with your family in a typical week?

Answered: 30 Skipped: 0

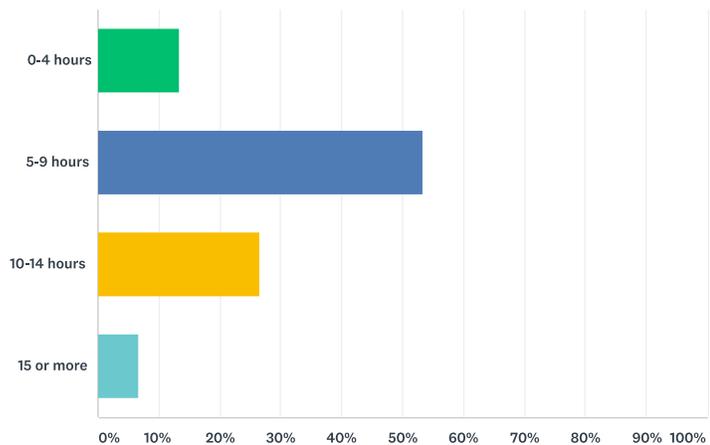


ANSWER CHOICES	RESPONSES	
0-4 hours	3.33%	1
5-9 hours	43.33%	13
10-14 hours	26.67%	8
15 or more	26.67%	8
TOTAL		30

Questionnaire for Prospective Students

Q4 How much time do you normally spend for personal study in a typical week?

Answered: 30 Skipped: 0

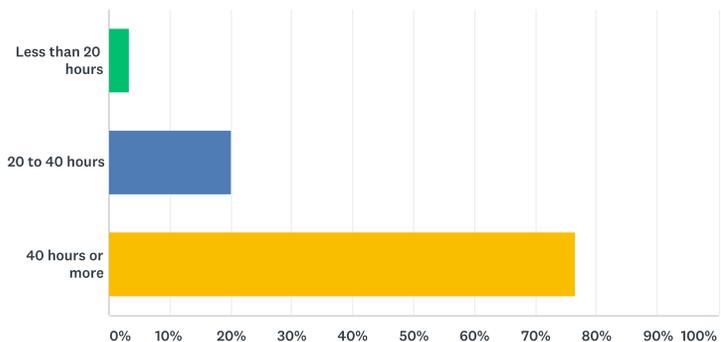


ANSWER CHOICES	RESPONSES	
0-4 hours	13.33%	4
5-9 hours	53.33%	16
10-14 hours	26.67%	8
15 or more	6.67%	2
TOTAL		30

Questionnaire for Prospective Students

Q6 How much time are you expected to work in your ministry every week?

Answered: 30 Skipped: 0

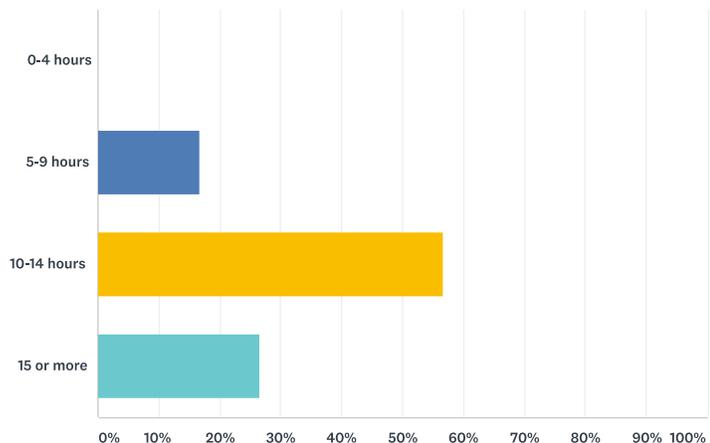


ANSWER CHOICES	RESPONSES	
Less than 20 hours	3.33%	1
20 to 40 hours	20.00%	6
40 hours or more	76.67%	23
TOTAL		30

Questionnaire for Prospective Students

Q5 As a personal preference, what would you consider as an ideal time to be spent for personal study in a given week?

Answered: 30 Skipped: 0

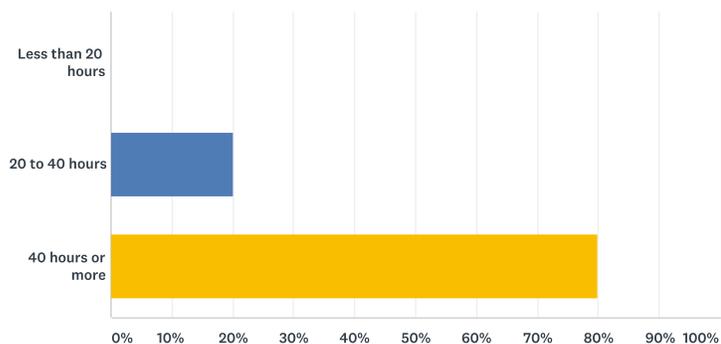


ANSWER CHOICES	RESPONSES	
0-4 hours	0.00%	0
5-9 hours	16.67%	5
10-14 hours	56.67%	17
15 or more	26.67%	8
TOTAL		30

Questionnaire for Prospective Students

Q7 How much time on average do you actually render for ministry work every week?

Answered: 30 Skipped: 0

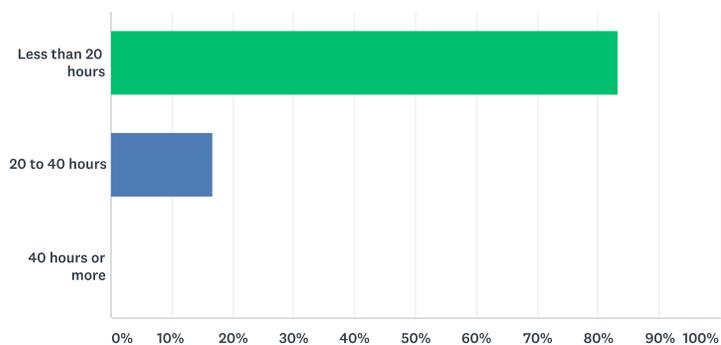


ANSWER CHOICES	RESPONSES	
Less than 20 hours	0.00%	0
20 to 40 hours	20.00%	6
40 hours or more	80.00%	24
TOTAL		30

Questionnaire for Prospective Students

Q8 At work, how much time are you allowed per week to spend for study and skills development?

Answered: 30 Skipped: 0

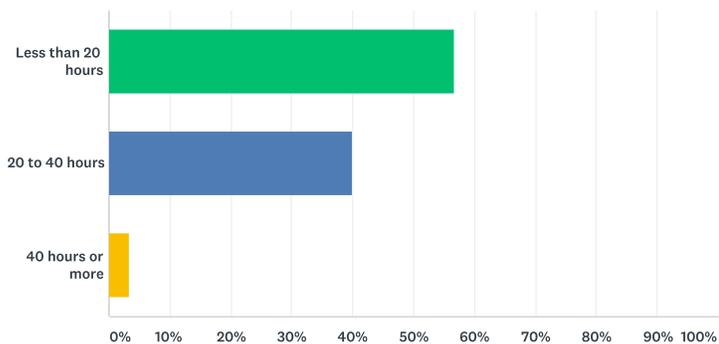


ANSWER CHOICES	RESPONSES	
Less than 20 hours	83.33%	25
20 to 40 hours	16.67%	5
40 hours or more	0.00%	0
TOTAL		30

Questionnaire for Prospective Students

Q9 As a personal preference, what would you consider as an ideal time to be spent for formal (i.e. MA) study and skills development in a given week?

Answered: 30 Skipped: 0

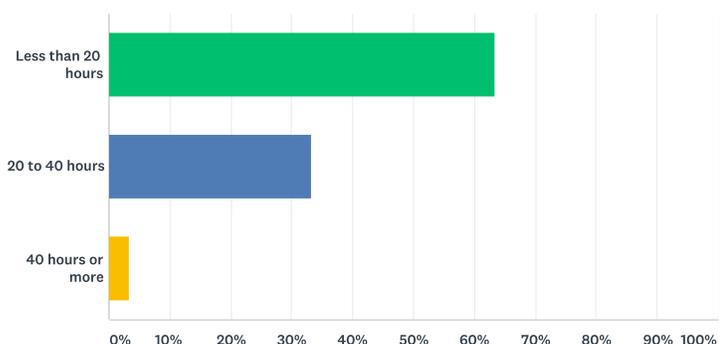


ANSWER CHOICES	RESPONSES
Less than 20 hours	56.67% 17
20 to 40 hours	40.00% 12
40 hours or more	3.33% 1
TOTAL	30

Questionnaire for Prospective Students

Q10 In your opinion, how much time for study will you be allowed to include as part of your work hours every week?

Answered: 30 Skipped: 0

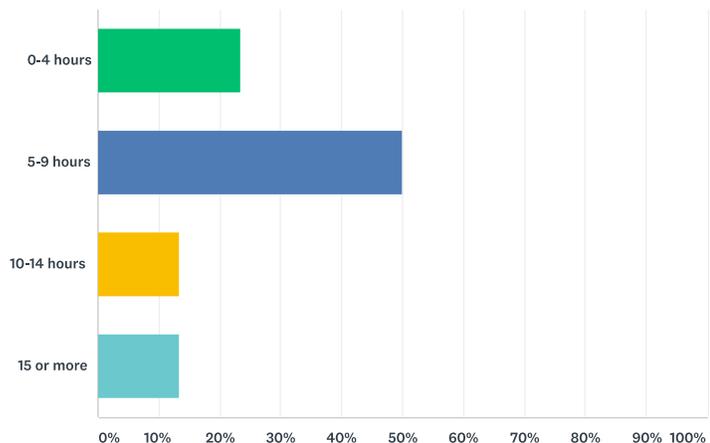


ANSWER CHOICES	RESPONSES
Less than 20 hours	63.33% 19
20 to 40 hours	33.33% 10
40 hours or more	3.33% 1
TOTAL	30

Questionnaire for Prospective Students

Q11 How much time do you normally allot for dedicated rest and solitude with God in a typical week?

Answered: 30 Skipped: 0

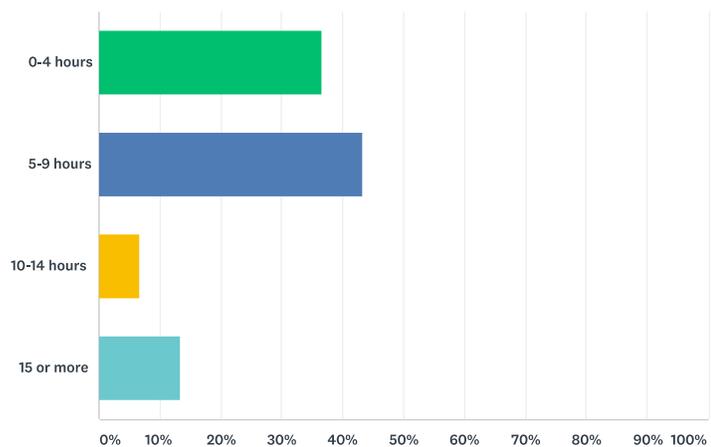


ANSWER CHOICES	RESPONSES	
0-4 hours	23.33%	7
5-9 hours	50.00%	15
10-14 hours	13.33%	4
15 or more	13.33%	4
TOTAL		30

Questionnaire for Prospective Students

Q12 In a given week, how much time do you normally use for personal leisure, rest, or alone time?

Answered: 30 Skipped: 0

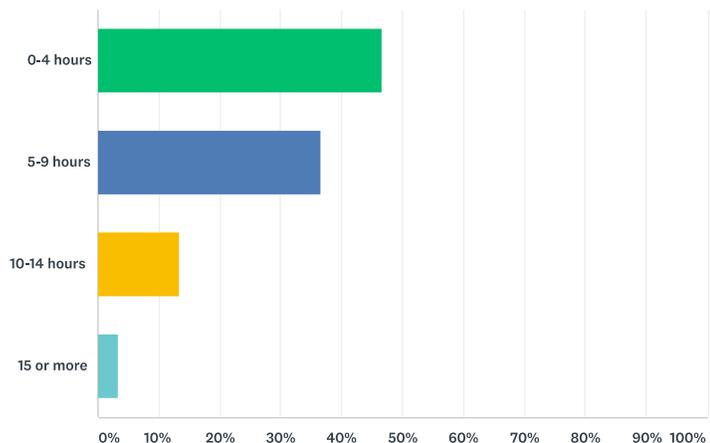


ANSWER CHOICES	RESPONSES	
0-4 hours	36.67%	11
5-9 hours	43.33%	13
10-14 hours	6.67%	2
15 or more	13.33%	4
TOTAL		30

Questionnaire for Prospective Students

Q13 How much time would you consider as wasted time (time spent for insignificant unimportant activities) in a given week?

Answered: 30 Skipped: 0



ANSWER CHOICES	RESPONSES	
0-4 hours	46.67%	14
5-9 hours	36.67%	11
10-14 hours	13.33%	4
15 or more	3.33%	1
TOTAL		30

NOTES

1. Current MA student coded CS 2, personally interviewed by the researcher on 17 February 2019.
2. Current MA student coded CS 3, personally interviewed by the researcher on 17 February 2019.
3. Current MA student coded CS 5, personally interviewed by the researcher on 17 February 2019.
4. Current MA student coded CS 10, personally interviewed by the researcher on 1 March 2019.
5. Current MA student coded CS 15, personally interviewed by the researcher on 22 February 2019.
6. Current MA student coded CS 13, personally interviewed by the researcher on 1 March 2019.
7. Current MA student coded CS 12 personally interviewed by the researcher on 1 March 2019.
8. Current MA student coded CS 9 personally interviewed by the researcher on 21 February 2019.
9. Current MA student coded CS 7 personally interviewed by the researcher on 21 February 2019.
10. Current MA student coded CS 14 personally interviewed by the researcher on 22 February 2019.
11. Current MA student coded CS 8 personally interviewed by the researcher last 21 February 2019.

12. Current MA student coded CS 1 personally interviewed by the researcher on 17 February 2019.

13. Current MA student coded CS 13 personally interviewed by the researcher on 17 February 2019.

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