

578

USING THEOLOGICAL EDUCATION BY EXTENSION
TO TEACH BIBLICAL THEOLOGY
IN HAITI

A Thesis of the Professional Project
Presented to the Faculty of the
Denver Conservative Baptist Seminary
Denver, Colorado

In Partial Fulfillment
of the Requirements for the Degree

Doctor of Ministry

Dimension: Education and Management

by

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1986

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Committee for the Doctor of Ministry Degree
Denver Conservative Baptist Seminary
Denver, Colorado

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CHAPTER 1

INTRODUCING THE PROJECT

Introduction

This D.Min. project began in August of 1983 when some ideas began to crystallize concerning the project built around Theological Education by Extension. As I tried to develop a research question or problem I also began to articulate a rationale for this particular project. In the process, I began to study the backdrop against which the proposed project would be conducted, with particular emphasis on the denominational context in which it would be done. At the same time, I also began to articulate my own personal needs which would be met by the proposed project.

Part one of the project included formulating a clear definition of the problem and the resulting purposes or objectives which I hoped to achieve in the project. In consultation with Dr. Bernie Yorton, Dr. Ralph Covell, and Dr. Lois McKinney, I attempted to set some limits and bounds for the study. I also attempted to begin articulating my assumptions as I approached the project.

The following pages in this first chapter give the results of these initial stages in my D.Min. project.

Background for the Study

After several years of working with mission organizations and church groups on all six continents, Patricia Harrison wrote: "I am still naive enough to believe that there cannot be a great many things more important than training the national leadership as well as we can."¹ Through the centuries of missionary advance, the Church of Jesus Christ has continually struggled with the question of how best to provide training for national leadership. Several different models for leadership training have been devised and experimented with. In Protestant circles a three- or four-year course in a resident Bible school appears to have been the most widely utilized model.

In the 1960's, however, a movement which came to be called "Theological Education by Extension" began to excite missionary educators all around the world. Ralph Winter, one of the originators of this movement, defines education by extension as:

...that form of education which yields to the life cycle of the students, does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a residential school.²

Born in a missionary-run Presbyterian seminary in Guatemala, TEE--or Decentralized Theological Education as it has come to be

¹Patricia Harrison, Evaluation TEE: A Theological Cinderella?, Asian Perspective, no. 7 (Taipei, Taiwan: Asia Theological Association, n.d.), p. 13.

²Ralph Winter, "Preface," The Extension Movement in Theological Education: A Call to the Renewal of the Ministry, F. Ross Kinsler, Revised ed. (Pasadena: William Carey Library, 1981), p. ix.

called in Francophone Africa--was giving church leadership training to an estimated twenty-five to fifty thousand people by the middle of the 1980's.¹ By the early 1970's, TEE was exerting such an impact on the Christian Church that Ebbie C. Smith called it "perhaps the most significant innovation in theological education since Pachomius founded the monastic system in 315 A.D."²

TEE and the Church of the Nazarene

From its beginning days TEE was very much a transdenominational movement. Yet, some denominations were slow to give it official blessing as an approved model for theological training. Among those hesitant to embrace TEE was the Church of the Nazarene, a denomination whose roots lie in the Wesleyan-Arminian theological traditions. Since John Wesley's method of training local lay pastors in the eighteenth century could have been labeled a form of TEE,³ this reluctance of some of his spiritual descendants to use such a model for theological training seems paradoxical.

Yet, there were historical reasons for today's strong

¹C. Peter Wagner, "Introduction," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 9.

²Ebbie C. Smith, quoted by Albert J. Gammages in "Principles Related to Theological Education in a Foreign Missions Context," (Th.D. dissertation, Southwest Baptist Theological Seminary, 1972), p. 94.

³Fred Holland, "For Ministers Only: Training for and in Ministry," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 146. See also Harvie M. Conn, "Theological Education and the Search for Excellence," The Westminster Theological Journal, Spring 1979, pp. 311-363.

preference for resident schooling to the exclusion of TEE methodology. The Church of the Nazarene came into existence around the turn of the century as the result of the union of twenty-two small "holiness" denominations.¹ These groups included the Association of Pentecostal Churches of America, the Calvary Holiness Church, Apostolic Holiness Church, Eastern Pennsylvania Conference of the Holiness Christian Church, Gospel Workers, Holiness Church of Christ, International Holiness Mission, Laymen's Holiness Association, Pentecostal Church of Scotland, Pentecostal Mission, the West Texas Holiness Association and a group from California which had been organized with the name "Church of the Nazarene."²

A Nazarene historian notes: "Practically every one of these groups had started and supported one or more educational institutions."³ J. B. Chapman, one of the top Nazarene leaders during the first four decades of the church's existence, asserted that "colleges were the first permanent institution twentieth-century Wesleyan groups established . . . to raise up a holiness ministry for the church."⁴ There was, therefore, from the very beginning days, a heavy commitment of

¹Mendell Taylor, "Handbook of Historical Documents of the Church of the Nazarene," [c. 1971], n.p. (Mimeographed), p. 82.

²Timothy L. Smith, Called Unto Holiness--The Story of the Nazarenes: The Formative Years (Kansas City, Mo.: Nazarene Publishing House, 1962), pp. 54-224.

³Taylor, Handbook of Historical Documents, p. 156, quoting M. E. Redford, "The Church of the Nazarene in the South" (M.A. thesis, Vanderbilt University, 1936), p. 179

⁴Timothy Smith, Called Unto Holiness, p. 323, paraphrasing J.B. Chapman.

denominational resources to resident schools. A diploma from one of these schools was never, however, a prerequisite for ordination.

Initially, these training schools were open to everyone. "No previous schooling was necessary for entrance. Anyone was welcome who had a call from the Lord to do his work."¹ This denominational commitment to providing training strengthened through the years so that the second generation of Nazarene leaders

...believed that education was the key to the success of their plans. Far from neglecting the colleges, they persuaded the Nazarenes to enlarge their support year after year.²

These schools gradually began redefining their purpose and scope. Schools founded for the purpose of training pastors and evangelists began adding other fields of study. After a long process of consolidation and up-grading, the Church of the Nazarene now has six fully-accredited liberal arts colleges in the United States. There is also an accredited graduate seminary in Kansas City and a Bible college in Colorado Springs which offers an A.A. in religion.

Contemporaneous with these changes in educational institutions were some decisions on educational requirements for ordination being made by the denomination's supreme legislative body, the General Assembly. The actions of these quadrennial General Assemblies are reflected in a Manual issued after each General Assembly. In the 1928 Manual, the academic requirements for ordination to the ministry were

¹Taylor, Handbook of Historical Documents, p. 155.

²Timothy Smith, Called Unto Holiness, p. 322.

given as a lists of books to be studied and read over a four year period.¹ By 1956 the pendulum had swung in favor of resident schooling and these requirements were restated in terms of college and/or seminary credit hours. An option for Home Study course for the ministry was still given, but it was made an addendum to the academic requirements section rather than its centerpiece.²

As Nazarene missionaries have gone out from the U.S. and Canada in the past several decades, they have carried with them this philosophy of relying heavily on resident schools to provide ministerial training. The official Nazarene missionary policy explicitly says: "National ministerial candidates shall attend a Bible training school or its equivalent."³

Nevertheless, through the years some experimentation with TEE-type programs has gone on in Nazarene mission fields, experimentation which has possibly been more a result of trying to stretch limited budgetary and personnel resources than it has been of a planned

¹Manual of the History, Doctrine, Government and Ritual of the Church of the Nazarene: 1928, ed. E.J. Fleming, et. al. (Kansas City, Mo.: Nazarene Publishing House, 1928), pp. 223-226.

²Manual of the Church of the Nazarene: History, Constitution, Government, Ritual--1956, ed. John Riley, et. al. (Kansas City, Mo.: Nazarene Publishing House, 1956), pp. 299-302.

³"World Mission Statement of Policy," World Mission Division, General Board, Church of the Nazarene. (Kansas City, Mo., 1982), p. 72.

strategy in implementing a specific model of leadership training.¹

With the advent in the 1960's of a clearly defined model for Theological Education by Extension, some Nazarene missionaries began experimenting with TEE as an alternative ministerial training program, particularly in new fields. Unfortunately the first attempts fell far short of expectations. So Nazarene missions' executives began to discourage ministerial preparation programs carrying a TEE label.² There was still a concern, however, that resident schools alone were not meeting all the needs. In 1976 the Nazarene General Assembly approved a request from the World Mission Department asking for authorization to develop a ministerial Course of Study for use on districts where English was not the primary language.³

At about the same time, some innovative Nazarene missionaries began to successfully implement a TEE-type program in the Dominican Republic. On the heels of church growth success stories coming out of their work, stories which emphasized the use of TEE as the sole program being used to train pastors, Nazarene leadership did an about-face and now began to promote the TEE concept. Now, however, it was called

¹Cf. Cheryl Carnahan, "A Look at the Nazarene World--South America," World Mission, May 1985, p. 8; and R. Franklin Cook, "Learning is Forever," World Mission, September 1985, inside front cover.

²Interview with James Hudson, Caribbean Region Director, Church of the Nazarene, Port-au-Prince, Haiti. 19 March 1985.

³B. Edgar Johnson, ed. Journal of the Nineteenth General Assembly of the Church of the Nazarene. Meetings held in Dallas Convention Center, Dallas, Texas. 20-25 June 1976, p. 128.

Pastoral Extension Training--or PET--in order to clearly distinguish it from what were considered earlier failures in other countries.¹

Currently, Nazarene missionaries are working on doctorates at Fuller and Trinity seminaries with TEE models as the basis of dissertations (in addition, of course, to this particular project).

It was in this denominational context of tentative acceptance, then rejection, and now growing acceptance that this project was conceived and implemented.

TEE and the Church of the Nazarene in Haiti

The main reason for interest in TEE for the Church of the Nazarene in Haiti today is rapid church growth and a need to increase the number of trained (and ordained) pastors. The Church of the Nazarene entered Haiti in 1950. Thirty-five years later, there are more than 50,000 Nazarenes. Of the 200 churches, however, less than one-fourth have ordained pastors who are graduates of a resident Bible school. In many cases, church planting has occurred when daughter congregations branch off from established churches. Rather than recruiting young Bible school graduates as pastors, these new churches often ask leading laymen resident in the community to assume pastoral leadership. Thus, in a situation of rapid church growth it has, at times, been difficult to find places of service for graduates of the resident Bible school. Nearly half of the resident school's graduates from the school's first twenty years are in the United States. Only about one-fourth are pastoring Nazarene churches in Haiti.

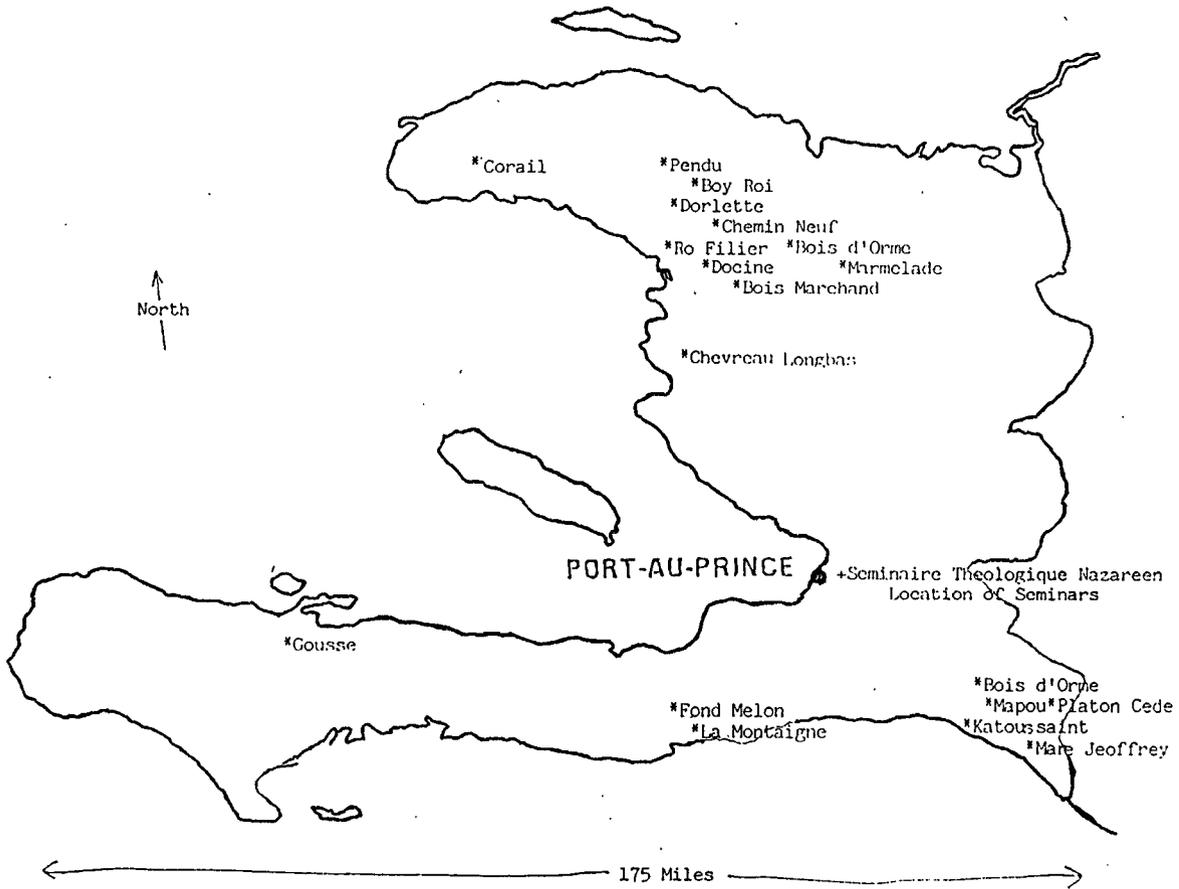
¹Hudson, Interview.

Through the years missionary leadership in Haiti has experimented with short courses and special seminars to train the non-Bible-school-graduate pastors. But none of this training was given with the thought of preparing these men for ordination. Then, in recent years as the numbers of unordained men serving as pastors continued to increase despite an increased enrollment at the resident school, national and missionary leadership began to re-think their philosophy of who could be ordained. It was decided to develop a TEE-type program that would qualify these men for ordination and subsequent government recognition, without requiring them to matriculate at the resident school. This change in thinking paralleled what was happening in other TEE programs for "behind (TEE) lies a completely new philosophy of what theological education is and of who should receive it."¹

A four-year curriculum was set up to meet ordination standards (see Appendices 1 and 4). Professors from the resident school were to be used as much as possible. Even without budgeting or additional personnel, the program was launched in 1982 with a dozen pastors of organized churches. The following year a second group of 10 men was added. Both groups came in to Port-au-Prince on alternate weeks to spend two days in study. Figure 1 gives the ministry locations of these two groups of men. Further expansion was put on hold until a permanent director could be found and the program properly funded.

¹Patricia Harrison, "Theological Education by Extension--a Progress Report," Journal of Christian Education, 61 (May 1978):40.

Fig. 1. Map showing ministry locations of men in this TEE-type program.



TEE and Howard Culbertson

In 1974 my wife and I were appointed to Italy as missionaries by the General Board of the Church of the Nazarene. My own job description centered on literature development, youth work and pastoral ministries (the latter due to a temporary shortage of Italian pastors). On the side, however, I began to take an active interest in Theological Education by Extension. I began collecting a small library of books on TEE as well as subscribing to some journals produced by regional TEE associations in Central America and Asia.

At that time, Nazarene ministerial preparation in Europe was focused on European Nazarene Bible College, a resident school founded in the 1960's in a small German enclave in northern Switzerland. The necessity of studying in English and the location of the school outside of Italy raised some cultural and linguistic barriers which not all the possible Italian ministerial candidates were willing or capable of surmounting. As a result, our missionary team in Italy began discussing the use of a TEE-type program in cooperation with European Nazarene Bible College.

In late December 1982, the World Mission Division asked us to transfer to Haiti to direct the expansion of a new extension program. After a year's furlough in the United States--a furlough which included two Doctor of Ministry missions' seminars and the required 16 hours of residence study on the Campus of Denver Conservative Baptist Seminary--we arrived in Haiti in late August of 1984. We immediately entered a language school in downtown Port-au-Prince to learn Haitian Creole (our

French study had been done before leaving Europe). Beginning date for my taking over the Nazarene Pastoral Extension Training program was set for March 1985.

Purpose of the Project

After ten years of missionary service in Europe, I was changing hemispheres. I was also changing job descriptions. Leaving behind an involvement in Italian literature production and development, I was moving into theological education for the pastoral ministry. Kiranga Gatimu has noted that "almost all tutors of theological education by extension (TEE) will have received their training from residential institutions."¹ That described me. Here, in the middle of my Doctor of Ministry program (hereafter referred to as D.Min.), I was needing to acquire skills for working in a training program quite different in several important respects from the one in which I had received my training.

It seemed a perfect time for me to undertake an empirical research project involving some aspect of Theological Education by Extension. Such a project would have direct relevance to what would probably be my main missionary ministry for the next several years. It seemed a perfect fit for the stated objectives of a D.Min. project.

¹Kiranga Gatimu, "Facing Up to the Challenge of Training T.E.E. Workers in Eastern Africa Today," Theological News/Theological Education Today, April-June 1985; p. 1.

As I began to mull over the possible ways of approaching such a project, I formulated a list of questions which included the following:

1. How does Nazarene Pastoral Extension Training relate to those theoretical models of Theological Education by Extension which are rooted in the Presbyterian experiences in Guatemala in the 1960's? Which theological and educational foundations undergirding the TEE model are also supporting the Nazarene extension program in Haiti?

2. How does this particular extension program compare to TEE-type programs which other denominations or mission organizations may be running in Haiti? What experiences are or have been common to the Nazarenes and other groups? How does the Nazarene program differ from other TEE-type programs in Haiti?

3. How well is the Nazarene Pastoral Extension Training program meeting the needs it was designed to meet? Which original objectives formulated at the original start-up in 1981 remain unmet? What changes in the program could be made for it to better attain those original objectives? In the light of the first three years of experiences, do some of the original objectives need revising?

4. How well is this extension program meshing with the long-established resident Nazarene Bible college? Between these two different programs of theological education are there unhealthy tensions which need to be resolved? Is there any competition between the two programs for recruitment of students?

5. In what ways are the classes in this TEE-style program making changes in the lives of the students involved? Are the teaching methods being used the most effective ones for the program?

6. What problems in structure, organization and procedures need addressing?

Through a process of distilling and refining, the question to be explored in depth in this particular project was formulated as follows: What changes are taking place in the lives and ministries of Haitian Nazarene pastors taking a course in biblical theology using the Theological Education by Extension approach? The other questions listed above would serve as a backdrop in the exploration of this primary question.

Definitions

PET-TEE. In this written report the acronym TEE will be used although the official denominational designation is PET (Pastoral Extension Training).

Course. The word "course" will be used to refer to the eight week series of classes on biblical theology. This TEE-type program has been divided into 20 such courses.

Seminar/Class. The words seminar or class will be used to refer to the individual weekly sessions which together make up the whole course.

Program. The word "program" refers to the entire cycle of studies which make up the PET/TEE plan of ministerial formation.

Delimitations

This project was constructed around a set of TEE seminars conducted in the Port-au-Prince area from March through May of 1985. These seminars, forming a course in biblical theology, were one

segment of a pilot TEE-type program being run in connection with the Seminare Théologique Nazaréen of Haiti. Since this course was part of an on-going program, the project had several pre-determined things about it. These included: (1) the students who would be participating in the course; (2) the general format and structure of the course itself; and (3) the general subject matter to be covered in the course. No choices and resulting evaluations of these choices were made in these areas as part of this project.

Students

Ten of the twenty men involved in the course were Nazarene pastors who were admitted to the PET program in 1981 through a selection process. I was not involved in that selection process since we were still missionaries in Italy and had no idea we would be coming to Haiti. The second ten were admitted through a similar application process in 1982. All of these twenty had risen to pastoral leadership in rural churches. Some had helped found the churches they were pastoring. Others had been asked to move to a village to take over pastoral leadership. All appeared to be "indigenous leaders with gifts and dedication, but with little or no training."¹ The selection process did include a test of their ability to read and to write. All of them were literate to some degree in both French and Haitian Creole.

The project did not try to determine the fitness of these men for ministry. Nor did it try to determine if the proper men in the project were there because they had already been selected.

¹Kinsler, The Extension Movement, p. 44.

TABLE 1

GROUP 1--MEN WHO BEGAN THEIR STUDIES IN 1982

Dorival, Occius. Age: 56. 26 years pastoral experience. Dorlette, North Central district. Full members: 143. Average Sunday school attendance: 51. Growth in full members last year: 19%.

Florestal, Stenio. Age: 53. 20 years pastoral experience. Docine, North Central District. Full members: 187. Average Sunday school attendance: 171. Growth in full members last year: 50%.

Jenel, Gabriel. Age: 47. 14 years pastoral experience. Mare Joffrey, South district. Full members: 29. Average Sunday school attendance: 63. Growth in full members last year: 16%.

Lamy, Robert. Age: 47. 18 years pastoral experience. Fond-Melon, South district. Full members: 151. Average Sunday school attendance: 183. Growth in full members last year: 3%.

Merzius, Odius. Age: 63. 38 years pastoral experience. Rofilier, North Central district. Full members: 48. Average Sunday school attendance: 27. Growth in full members last year: 17%.

Michel, Yves. Age: 44. 18 years pastoral experience. Gousse, South district. Full members: 122. Average Sunday school attendance: 168. Growth in full members last year: 26%.

Occes, Merzilus. Age: 56. 20 years pastoral experience. Pendu, North Central district. Full members: 302. Average Sunday school attendance: 261. Growth in full members last year: 26%.

Ostagne, Jean. Age: 40. 5 years pastoral experience. La Montagne, South district. Full members: 5. Average Sunday school attendance: 26. Growth in full members last year: -55%.

Presendius, Joseph. Age: 58. 19 years pastoral experience. Bois D'Orme, Northeast district. Full members: 128. Average Sunday school attendance: 182. Growth in full members last year: 60%.

Average (mean) age for Group 1: 51 years. Average years of pastoral experience: 20. Average full membership of church: 124. Average Sunday school attendance: 126.

TABLE 2

GROUP 2--MEN WHO BEGAN THEIR STUDIES IN 1983

Accelon, Elvius. Age: 30. 5 years pastoral experience. Bois Marchand, North Central district. Full members: 113. Average Sunday school attendance: 58. Growth in full members last year: 29%.

Alcene, Jean. Age: 33. 8 years pastoral experience. Platon-Cede, South district. Full members: 52. Average Sunday school attendance: 43. Growth in full members last year: 188%.

Ambeau, Delius. Age: 31. 6 years pastoral experience. Corail, Northwest district. Full members: 66. Average Sunday school attendance: 61. Growth in full members last year: 1,550%.

Desulme, Orilus. Age: 43. 16 years pastoral experience. Chemin Neuf, North Central district. Full members: 130. Average Sunday school attendance: 196. Growth in full members last year: 23%.

Derrisseaux, Vilcius. Age: 31. 5 years pastoral experience. Mapou, South district. Full members: 23. Average Sunday school attendance: 33. Growth in full members last year: 155%.

Filius, Louis. Age: 48. 3 years pastoral experience. Bois D'Orme, South district. Full members: 40. Average Sunday school attendance: 34. Growth in full members last year: 208%.

Florestal, Pierre. Age: 43. 6 years pastoral experience. Marmelade, North Central district. Full members: 125. Average Sunday school attendance: 135. Growth in full members last year: -17%.

Florestin, Louis. Age: 28. 7 years pastoral experience. Chevreau Longbas, North Central district. Full members: 60. Average Sunday school attendance: 67. Growth in full members last year: 140%.

Salnav, Joseph. Age: 40. 6 years pastoral experience. Ka Toussaint, South district. Full members: 28. Average Sunday school attendance: 67. Growth in full members last year: -20%.

Thelus, Elcius. Age: 40. 10 years pastoral experience. Boy-Roi, North Central district. Full members: 217. Average Sunday school attendance: 92. Growth in full members last year: 19%.

Average (mean) age for Group 2: 37. Average years of pastoral experience: 7. Average full membership of church: 85. Average Sunday school attendance: 79.

Format

The two groups met for classes on the resident campus in Port-au-Prince. The particular course used in this project lasted for two months with the men spending two mornings and one evening in the classroom twice each month on alternating weeks. The men have exclusive use of a small dormitory on the campus. Most of them arrive Tuesday evening in order to be ready to start class at 7:30 Wednesday morning. They start home after class finishes at 11 a.m. Thursday. Their meal hours in the Bible college dining hall vary from those of the resident students, so they normally eat at a table by themselves rather than intermingling with the forty-five resident students.

Since the course was held on a campus, it is not "extension" in terms of its location. Frederic Sprunger has defined TEE as "the geographical extension of the program of a recognized theological training institution."¹ In this case, there was no geographical extension of a school. However, the students were not uprooted from their lives and ministry since they were only on campus four to six days per month. Hence, the program still falls under Ralph Winter's broader definition of TEE.

An evaluation of the format of this program was not at the heart of this project. The format was predetermined, and while some observations concerning it were made in the course of the project, it was not the chief concern of this project. The chief concern was the

¹W. Frederic Sprunger, TEE in Japan: A Realistic Vision (Pasadena: William Carey Library, 1981), p. 135.

changes which were, or were not, taking place in the lives of the students.

Subject

In the past three years, the men in this program have used the same format to study courses covering church history, world and Haitian history, introduction to the Old and to the New Testaments, homiletics, church government and even French language. Appendix 1 gives the whole four-year curriculum of studies for the program. The subject of the particular series of seminars under study in this project was biblical theology. This course was the second half of a two-part series on theology. The principal textbook had already been determined.

This course is not identical to the course in theology being taught in the resident school, although both theology courses will satisfy the denominational requirements for ordination. Because these courses are not readily interchangeable, some TEE proponents would argue that the program is not true Theological Education by Extension. Sprunger, for instance, says that true TEE courses must be "part of the same curriculum, have the same content, requirements, credits . . . as residence classes."¹

This would be both difficult and undesirable to achieve at present. For one thing, entrance requirements for the two programs are different. Students entering the resident school must have finished high school. Those in the TEE program must be pastoring churches, but

¹Ibid., p. 137.

the only academic requirement for the two groups currently in the program is that they be able to read and to write. It may be that, in the future, a multi-level program can be created so that a section of TEE courses can be taught which have the identical requirements, credits, etc. as the resident school.

At any rate, this particular facet of the project was already pre-determined and thus was not actually one of the variables in the project itself. It must also be said that this particular program, even if not identical to the resident school in every detail, is fulfilling one of the primary objectives of the TEE movement, that of providing education for the ministry to people who could not otherwise obtain it.

While curriculum evaluation will certainly be done in the future as part of the on-going review of this TEE program, this project was not designed to try to determine in any way the fitness or relevance of the subject matter for these men.

Resident Versus Extension

It was not within the scope of this project to evaluate the relative merits of resident and extension schooling and make an either/or determination. This project was a study of an existing TEE-type program with an eye towards measuring changes in the lives of the men involved in it.

Assumptions

1. No tests of language fluency in Haitian Creole as a second language are yet available. It was assumed that five months of language study at the Learning Center for Haitian Language and Culture together with a fair background in French would be sufficient for me to conduct the seminars and the accompanying evaluations satisfactorily.

2. For the section of the project involving theoretical foundations, it was assumed that the sixty-six books of the Bible were divinely inspired at the time of their original writing. They may thus be considered as the final authority in spiritual matters, which would include church leadership formation.

3. During the testing phase of the project, it was assumed that the responses given on the questionnaires were sincere and were, in each case, the respondents' own answers. It was assumed that self-reports of the type used in the test would yield data of value.

4. For the purposes of this project, it was assumed that Haitian Creole was the best language to use in a TEE program in Haiti. Almost all schooling in the country (even in elementary grades) is done in French, a reflection of the days when Haiti was a French colony. For this project, however, it was assumed that teaching was best done in the language of the rural peasant.

5. In spite of the fact that the Pastoral Extension Training program used in the project did not meet the criteria for a TEE program set down by some writers (such as Sprunger), it was assumed that this program could be considered a TEE-type program and could be studied as such.

6. For the purposes of this project, it was assumed that the subject matter to be studied in the course was relevant to the ministry of these men and should therefore be producing changes in their lives and ministry. The course content does fall within the areas of study required of candidates for ordination in the Church of the Nazarene (see Appendix 4).

Organization of the Study

Part Two of this project was research into the theoretical foundations of Theological Education by Extension. It included reflection on important biblical and theological issues as well as a study of educational and psychological foundations. Chapter 2 of this written report gives the results of that research.

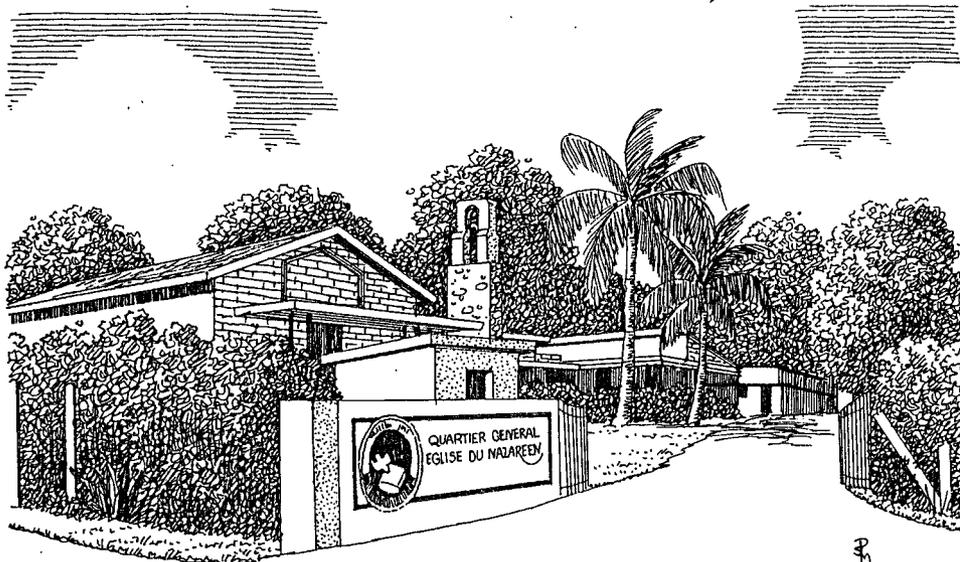
Part Three of this project was the compilation of an annotated bibliography of materials which struggle with similar issues and problems as those being studied in this D.Min. project. Chapter 3 contains that annotated bibliography. A complete bibliography of all sources consulted is at the end of this written report.

Part Four was the actual action project itself. Chapter 4 of this written report describes what I did to try to observe changes in the lives of twenty TEE students over a period of several months. The results of the evaluative testing are given in Chapter 5.

Part Six was the reflection on the project including the formulation of recommendations concerning the future of this ministerial training program. Chapter 6 contains the distillation of these recommendations.

This written report concludes with a bibliography of all sources used throughout the project.

Fig. 2. Artist's drawing of entrance to campus where the TEE classes studied in this project were held.



Nazarene Bible College

Port-au-Prince, Haiti

CHAPTER 2

THEORETICAL FOUNDATIONS

Introduction

As was noted in Chapter 1, the Church has experimented with several different models of leadership training. "Theological Education by Extension" is one of the newer forms of ministerial formation and is the model researched for this D.Min. project.

A perusal of the literature published on TEE (TEE is the acronym used instead of the full title "Theological Education by Extension") over the last twenty years quickly reveals that the TEE model has been a controversial one. At times, some proponents of TEE seem to border on proclaiming it a panacea for all the ills in theological education.¹ On the opposite end of the battlefield are the critics of TEE, some of whom go so far as to denounce it as little more than "theological brainwashing."² It has also been "suspected of being a tool of the

¹The writings of Ross F. Kinsler tend toward a crusade of this type, particularly his article "Theological Education by Extension: Service or Subversion?" published in Missiology, April 1978, pp. 181-196. George Patterson also gives a similar impression in his writings such as Church Planting Through Obedience-Oriented Teaching, Obedience-Oriented Education, and his chapter "A Practical Approach: Theological Education in Honduras" published in Discipling Through Education by Extension (Chicago: Moody Press, 1980), edited by Vergil Gerber.

²Herbert M. Zorn, Viability in Context: The Theological Seminary in the Third World--Seedbed or Sheltered Garden? (Kent, England: The Theological Education Fund, 1975), p. 34.

missionary societies to extend their control over the churches in the Third World."¹

Against such a background, this project began by asking two questions: One, can TEE be considered a sound model biblically and theologically? Two, are there firm educational and psychological bases for TEE?

The research into these two questions was carried on in three stages. The initial research was begun in Denver in the spring of 1984 while I was doing my D.Min. resident work. The second stage came after our move to Port-au-Prince in August of 1984. At that time library resources became the bookshelves of missionary colleagues as well as my personal collection. The third research period came during a week spent in Orlando, Florida in May of 1985 when I was able to spend time in a public library.

The original objectives of this project did not include making an "either/or" assessment between resident schooling and extension training for church leaders. For one thing, the men in this extension program are beyond the reach of a traditional resident Bible institute. Much of the published literature on TEE does, however, make comparisons between these two different models of theological education. This chapter will not attempt to build a case for theological education by extension based on some of the short-comings of training programs at residential, campus-type schools. It is, however, perhaps inevitable

¹Christine Lienemann-Perrin, Training for a Relevant Ministry: A Study of the Work of the Theological Education Fund (Madras: The Christian Literature Society, 1981). p. 196 citing James Goff in an untitled article on TEE in Risk, Volume VII, no. 2 (1971), p. 32.

that some of the quotations used in preparing this written report would reflect an occasional original author's bias against residential programs. For the Church of the Nazarene in Haiti, it is, however, "both/and" rather than "either/or." There are two distinctly different pools of prospective students from which the programs are drawing.

As I completed the research for this section and began the writing of this paper, I found myself agreeing with Patricia Harrison when she said: "While smacking of a fad in some quarters, TEE is overall a much more permanent fixture than some might think. It rests on some very strong theological and practical foundations."¹

Biblical and Theological Foundations

Recently, the International Council of Accrediting Agencies for theological institutions issued a "Manifesto on the Renewal of Evangelical Theological Education." That manifesto was the subject of in-depth discussions at the seventh bi-annual meeting of the Caribbean Association of Bible Colleges (hereafter referred to as CABC) held 19-21 March 1985. That meeting had been scheduled to convene in Puerto Rico. But, due to some problems there, the location had to be shifted to Port-au-Prince. Since my position as extension director with the Seminaire Theologique Nazareen in Port-au-Prince gave me "staff" status with a member school, I was an invited participant at that CABC meeting. Somewhat propitiously, this meeting fell within the time frame of my D.Min. project.

¹Harrison, Evaluation TEE, p. 7.

The "Manifesto" of the International Council, discussed at length at the CABC meeting, says: "Scripture mandates the church, it mandates leadership service within that church, and it thereby as well mandates a vital concern with the formation of such leadership."¹ For the purposes of this D.Min. project, that mandate was considered both in terms of its theological matrix and in terms of specific biblical models which appear to have been developed as responses to that mandate.

Theological Foundations

The 1974 International Congress on World Evangelism produced a document called "The Lausanne Covenant." Section 11 of that document deals with "Education and Leadership." In his commentary on that section of The Lausanne Covenant, John Stott writes: "The problems facing the church are always basically theological."² Thus, the question of how the Church should be training its leaders is as much a theological question as it is an educational one.

A theology of leadership training grows most logically out of that division of theology called ecclesiology. In his keynote address to the 1981 meeting of the Philippines Association of Bible and Theological Schools, Robert Ferris said: "Our concept of theological education is

¹International Council of Accrediting Agencies, "Manifesto on the Renewal of Evangelical Theological Education," Theological News, April-June 1984, p. 1.

²John Stott, The Lausanne Covenant--An Exposition and Commentary. Lausanne Occasional Papers, no. 3 (Wheaton, Ill.: Lausanne Committee for World Evangelization, 1975), p. 28.

derived from our concept of the church and ministry."¹ Ted Ward, a professional educator whose name is closely linked with TEE, writes in similar vein: "What theological education should be and should do is derived from theological understandings of what the church is and what its leadership is to be."²

Samuel Rowen gets a bit more specific when he writes:

Paul delineates several principles concerning the Church which should act as guidelines for any program of theological training. The principles are: 1) the corporate nature of the Church; 2) the Holy Spirit has sovereignly distributed a diversity of gifts to the individual members of the church; 3) each member, regardless of the nature of₃ the gift, contributes to the growth of the church.

These three principles were taken as an outline for the research into the theological foundations for this project.

Corporate Nature of the Church

We evangelicals have often emphasized the personal aspect of salvation, the necessity of individuals making decisions. We have talked of "getting people saved" (and in Wesleyan circles of "getting them sanctified"). It is not God's intention, however, that believers remain isolated individuals headed towards a heavenly destination.

¹Robert W. Ferris, "Philosophy and Structure of Accreditation: Theological Education Standards Today and Tomorrow," Theological News, January-March 1984, p. 4.

²Ted Ward, "Types of TEE," Evangelical Missions Quarterly, April 1977, p. 85.

³Samuel F. Rowen, The Resident-Extension Seminary: A Seminary Program for the Dominican Republic. West Indies Mission Study Series (Miami, Fla.: West Indies Mission, 1967), p. 2.

"You are fellow citizens with the saints and members of the household of God" (Ephesians 2:19, Revised Standard Version). Frank Stagg says, "It belongs to the essence of salvation to belong--to belong to God and to His people."¹ This belonging is much more than a loose association such as a Parent-Teacher Association. There is, in fact, asserts Bernard Ramm, a "supernatural connectedness of all believers."² This corporate nature of the Body of Christ--its organic unity--means that a believer lives his Christian life closely tied to other believers as together they serve, worship and evangelize.

What does this corporate nature of the Church mean for theological education programs? "For one thing," says Ralph Covell, "it is from within the close-knit church fellowship that leaders will emerge."³

At the turn of the century Roland Allen described what he felt were the results of a drift away from a linkage between the corporate nature of the church and the models being used for ministerial training. He said:

In the early Church we find men ordained for the local church. They were ordained for that church; and they did not seek for some congenial sphere wherever they might see an opening or could obtain preferment. Thus, the link between the church and

¹ Frank Stagg, New Testament Theology (Nashville: Broadman Press, 1962), p. 179.

² Bernard Ramm, "The Continental Divide in Contemporary Theology," Christianity Today, 8 October 1965, n.p. quoted by Ray C. Stedman in Body Life, Revised ed. (Glendale: Regal Books, 1977), p. 26.

³ Ralph R. Covell, "Biblical Models for Successful Teaching," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 96.

ministry was maintained. But in our system, when the ministry is considered a purely personal gift, men seek for themselves, or are sent by authority, to occupy this post or that, without any regard to the link which is thus snapped, and the consequence is that they often look upon "churches" simply as places which offer them opportunities for the exercise of their gifts, or as steps in a ladder of preferment.¹

In one of the early publications on TEE, Ralph Winter noted that one of the purposes of TEE was to try "to recover and emphasize the role of the local congregation in the recognition of those to whom God has given pastoral gifts."²

Most of the men in the seminars used in this D.Min. project are mature leaders who have emerged within a local congregation. They taught Sunday school classes, and were subsequently given status as "local preachers" by their own local congregation. Eventually, they were given charge of a "station," and then at some point were appointed by their district superintendent as pastor either of that station which was being organized into a church or else of another church nearby which needed a pastor.

This particular extension program, like most TEE programs, is concerned with training "those who have proven their reliability

¹Roland Allen, The Spontaneous Expansion of the Church and the Causes Which Hinder It (Reprint ed., Grand Rapids, Mich.: W.B. Erdmans Publishing Company, 1963), p. 130.

²Ralph D. Winter, "An Extension Seminary Manual: Introduction," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, Calif.: William Carey Library, 1969), p. 386.

in the heat of the battle."¹ It, like almost all other TEE programs, is allowing congregations "to choose their natural leaders as pastors by enabling them to fulfill the academic requirements for ordination."²

Since the Haitians being trained by this program were all "mature leaders already working in the church"³ it appears to this North American observer that this project found itself on solid theological footing as far as the corporate nature of the Church was concerned.

Distribution of Gifts

One of the first components of my D.Min. program was a course titled "Theology of the Christian Mission." It was taken in a directed study/extension format under the direction of Arthur Glasser at Fuller Theological Seminary. One of the textbooks which he used was The Community of the King by Howard Snyder. In that book, Snyder writes: "We can understand God's plan for the Church only as we give proper attention to spiritual gifts."⁴ Spiritual gifts--a subject which Paul deals with in Romans 12, I Corinthians 12 and Ephesians 4--"are the divinely ordained means and powers with which Christ endows His Church

¹ Donald R. Jacobs, "Trends and Problems in Theological Education in Newer Churches," Mission Focus, December 1983, p. 49

² Kinsler, "Service or Subversion?" p. 190.

³ Covell, "Biblical Models," p. 109.

⁴ Howard A. Snyder, The Community of the King (Downers Grove, Ill.: Inter-Varsity Press, 1977), p. 77.

in order to enable it to properly perform its task on earth."¹

In his exposition of Ephesians 4, Willard Taylor, one of my professors at Nazarene Theological Seminary, wrote of spiritual gifts:

These ministries are given to edify or build up the body of Christ . . . These gifts of ministry are given to foster maturation in the life of the Church. . . . These gifts of ministry are given to ensure stability in the church in the face of divergent doctrines and the deceitful practices of men. . . . These gifts of ministry are given to make possible a growth into Christ in every respect.²

Spiritual gifts are something more than the natural human abilities with which even non-Christians are endowed. The late "dean" of Nazarene theologians, H. Orton Wiley, wrote:

(Spiritual gifts) are supernatural endowments for service, and are determined by the character of the ministry to be fulfilled. . . . The gifts of the Spirit must be distinguished from natural gifts or endowments, although there is admittedly, a close relationship between them. While they transcend the gifts of nature, yet they function through them.³

Contemporary church leaders have often used the word "call" when referring to what prompts certain individuals to become pastors and evangelists. Salmond put this idea of "call" together with that of "gift" when he wrote his exposition of Ephesians 4. He says: "The

¹H. Orton Wiley, Christian Theology, 3 vols. (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1952), 2:317.

²Willard H. Taylor, "Galatians-Ephesians," Beacon Bible Expositions, 12 vols., ed. William Greathouse and Willard Taylor (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1974-1985), 8(1981):175ff.

³Wiley, Christian Theology, 2:318.

'giving' refers to the call of the Church's Head, the point being the gift of Christ to the Church in the form of certain men chosen by Him and equipped by Him."¹

In Ephesians 4, Paul lists "what we might call the leadership gifts."² In verse 11 of that chapter he speaks of "pastors" as one of the gifts. Paul is here emphasizing function rather than office, so we should not consider the poimenē of Ephesians 4:11 to be an exact equivalent for the title "pastor" used today to indicate the leader of a local congregation.³ Nevertheless, the persons with this spiritual gift are among those who "are gifted to edify the church and lead it into useful ministry."⁴ It would also appear from the context of Ephesians 4:11 that the persons gifted as poimenē were "connected with a particular church, resident and not missionary or itinerant."⁵

Unfortunately, the church today tends to define leadership in terms of offices rather than gifts.⁶ To regain its proper biblical perspective, "theological training . . . should become more and more

¹S.D.F. Salmond, "The Epistle to the Ephesians," The Expositor's Greek Testament, 5 vols., ed. W. Robertson Nicoll (Reprint ed. Grand Rapids: William B. Eerdmans Publishing Company, 1967), 3:329.

²Springer, TEE in Japan, p. 130.

³W.T. Purkiser, Richard S. Taylor and Willard H. Taylor, God, Man, and Salvation: A Biblical Theology (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1977), p. 605.

⁴Roy E. Carnahan, Creative Pastoral Management (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976), p. 16.

⁵Salmond, "The Epistle to the Ephesians," p. 330

⁶Cf. Harvie M. Conn, "Theological Education and the Search for Excellence," The Westminster Theological Journal, Spring 1979, p. 346.

'gift-centered'" argues Sprunger.¹ Certainly, in the light of the doctrine of spiritual gifts, theological education designed to prepare people for the pastorate should be aimed towards those persons whom God has already gifted for that ministry. "It is a crime to commit an unproved man to several years of study for the pastorate when neither he nor the church knows if that is God's gift for him."²

"Church structures must be built on spiritual gifts," writes Howard Snyder.³ The scriptural mandates for leadership training and preparation were noted in the introduction to this section. God's plan for His Church includes theological training programs. As part of the "structure" of the Church it follows, therefore, that theological education must also be built on the concept of spiritual gifts. Winter argues that the TEE model for theological education was designed "to train those men whose gifts come to light in the normal dynamics of the local fellowship of believers."⁴ TEE thus is able to combine "the value of training with the importance of gifts."⁵

¹Sprunger, TEE in Japan, p. 132

²George Patterson, "The Obedience-Oriented Curriculum," Evangelical Review of Theology 1 (October 1977):154.

³Howard A. Snyder, The Problem of Wineskins: Church Structure in a Technological Age (Downers Grove, Ill.: Inter-Varsity Press, 1978), p. 126.

⁴Winter, "An Extension Seminary Manual: Introduction," p. 386.

⁵Winter, "Preface," p. x.

Exercise of Gifts

The gifts spoken of in Romans 12, I Corinthians 12 and Ephesians 4 are given to be utilized. In Romans 12:6 Paul says: "Having gifts that differ...let us use them" (RSV). In fact, says Ray Stedman, "The value of your life as a Christian will be determined by the degree to which you use that which God has provided you."¹

Consequently, theological training must be much more than a passive learning experience aimed at developing just the cognitive thought processes. Theological training designed for those who are gifted for specific ministries such as the pastorate ought to have as a goal the awakening and exercising of those gifts. "Through our programs of theological education, students must be molded to styles of leadership appropriate to their intended biblical role within the body of Christ."²

This project has been carried out within a denominational context--that of the Church of the Nazarene. From its earliest beginnings at the start of this century, the Church of the Nazarene has recognized the pastoral ministry as a "call" or gift. In one of its official documents, the denomination says: "The church, illuminated by the Holy Spirit, will recognize the Lord's call. When the church discovers this divine call. . . all suitable help should be given to open the way."³

¹Stedman, Body Life, p. 41.

²International Council of Accrediting Agencies, "Manifesto," p. 5.

³Manual: Church of the Nazarene, 1980, ed. Arnold Airhart, et. al. (Kansas City, Mo.: Nazarene Publishing House, 1980), p. 179.

This commitment to helping called and gifted individuals has given birth to a multi-level program of ministerial preparation. In the United States, Nazarene ministers are trained in eight liberal arts colleges, a Bible college and a seminary as well as a home study course administered by selected, mature pastors.

Outside the United States, Nazarene missionaries have established thirty-five Bible colleges and institutes. In recent years they have begun TEE-type programs in several countries, including Haiti.

The extension program being studied in this project is open only to men whose gift or call as "pastor" has already been recognized by the church, first at the local and then at the district level. It is, therefore, different from those TEE programs which are helping a cross-section of believers develop a broad range of spiritual gifts. The raison d'être for this program is to educate a group of pastors who have heretofore been denied ordination because they lacked the required professional training.

The program does not aim "merely to teach an accumulation of theological truths," as the International Council's "Manifesto" laments.¹ Rather, it is based on the premise that pastoral education must attempt "to develop those competencies which are required by the churches,"² competencies built on the spiritual gifts imparted by the Holy Spirit.

¹International Council of Accrediting Agencies, "Manifesto," p. 5.

²Jesse H. Ziegler, "Editorial Introduction: Case-Study Method in Theology," Theological Education, Spring 1974, p. 136.

The Church of the Nazarene traces its roots back to the Wesleyan revival in eighteenth-century England. The training program which Wesley developed for his society and class leaders was based on the premise that theological education must help divinely-gifted individuals exercise those gifts. As a result, says Fred Holland, "Wesley went beyond the academics of the classroom to learning by doing. His was a training in ministry."¹ This competency-in-ministry approach is the same foundation upon which this project was built.

Old Testament Models

Models for training spiritual leaders can be found in both the Old and New Testaments. Both Testaments together are considered to be the Christian scriptures. Both Testaments tell us of God's relationship to man and of man's response to God's creative and redemptive activity. In addition, the New Testament speaks of an essential identity between the Israel of the Old Testament and the church of the New Testament.² This is not to say that the Scriptures are to be our only source of methodology. We can, however, look for basic principles and for commonalities in the various biblical models.

In Old Testament times, the people of God received spiritual leadership from basically two groups: the priests and the prophets.

¹Fred Holland, "For Ministers Only: Training for and in Ministry," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 146.

²See Acts 7:38; 15:14; Romans 9:25-26; 11:16 ff; Galatians 3:7, 29; 6:16; Philippians 3:3; Hebrews 4:9; I Peter 2; Revelation 7:9.

The research for this project attempted to discover what models of training were used to prepare these two distinct groups for their ministries.

Training for the Priesthood

Parts of the Old Testament, particularly certain sections of the Pentateuch, are quite specific in giving detailed instructions for worship services, for the various sacrifices, and even for Tabernacle and Temple construction and furnishings. As for the priests themselves, Leviticus 6 and 7 contain what might be called a manual of directions for priests. Numbers 3 assigns the Levites to service in the Temple, lifting up the family of Aaron to serve as the consecrated priests. Numbers 8 sets the term of office for the priests. In Numbers 18, God specifies the duties and gifts of the priests and Levites.

In all of this detail there is, surprisingly, no instruction given for a training program for aspiring priests. Since the priesthood was hereditary, passed on from father to son by the descendants of Aaron, perhaps the best that can be surmised is that those men underwent "some sort of apprenticeship" prior to their assuming full priestly responsibilities.¹

Even an extra-biblical source such as The Works of Flavius Josephus did not shed any light on how men were trained for the priesthood.² By Ezra's time Jewish religious leaders began ordaining

¹The New Westminster Dictionary of the Bible, 1970, s.v. "Levites."

²The Works of Flavius Josephus, 4 vols., trans. William Whiston, (Reprint ed., Grand Rapids: Baker Book House, 1979).

professional teachers of theology who were also called "scribes."¹ I was unable, however, to find any material on the kind of training given to these men prior to their ordination.

The only possible parallel which can be seen between the present TEE model and the training for the priesthood in the Old Testament is that both are "hands-on" training programs. The apprenticeship for the priesthood would have been a closely-supervised assistantship, while the TEE model being used for this project calls for a loosely-supervised in-service training.

Training for the Prophetic Office

Admittedly, the prophetic office in the Old Testament is more closely related to itinerant evangelistic ministries than it is to the pastoral, local-church oriented ministries of the men involved in this D.Min. project. Nevertheless, the Old Testament prophets were important spiritual leaders. Thus, the kind of preparation they received for carrying out their ministry has relevance for this project.

Some of the prophets--but not all of them--were of priestly stock. Men such as Samuel, Isaiah, Jeremiah and Ezekiel all had priestly origins. Their training thus would have begun with whatever training was offered for the priesthood.

As to specific training for the prophetic ministry, I Samuel and both books of Kings contain some rather enigmatic references to chebel.

¹Harper's Bible Dictionary, 7th ed., s.v. "Scribes."

and lahaqah, which are often translated as "schools of the prophets."¹

There is considerable disagreement over just what this phrase refers to.

Of Samuel's involvement with these "schools," Blaikie says:

(Samuel) devoted himself chiefly to . . . training the young. Young men, chiefly Levites, were trained in these schools to explain the law of God to the people, and to enforce its claims.²

The way in which these "schools" are referred to has led Joseph Hammond to conclude that there were "large numbers of seminaries at this period" engaged in training men to be prophets.³ Robert Jamieson says that the principal subjects in these schools were "a knowledge of the law, and of psalmody with instrumental music."⁴

Richard Wolff sees some parallels between these "schools of the prophets" and the resident Bible institutes and colleges of today. He describes what he sees as their contribution in the formation of spiritual leadership for the Hebrew nation:

In these schools the promising students were gathered and trained for the office which they were destined to fill. As a result, from the days of Solomon to the very last days of the Kingdom of Judah, there was always an adequate supply of men to fill the ranks of official prophets. They were developed, trained and educated in the prophetic schools. . . . By way of

¹I Samuel 10:5, 10; 19:19-20; I Kings 20:35; II Kings 2:3, 5, 19; 3:4; 6:1.

²William G. Blaikie, A Manual of Bible History, rev. Charles D. Matthews (New York: The Ronald Press Company, 1940), p. 166.

³Joseph Hammond, "I and II Kings," The Pulpit Commentary, 23 vols. ed. H.D.M. Spence and Joseph S. Excell (Reprint ed., Grand Rapids: W.B. Eerdmans Publishing Company, 1950), 5:19.

⁴Robert Jamieson, "Genesis-Esther," Commentary on the Whole Bible (Grand Rapids: Zondervan, n.d.), p. 181.

contrast, it is important to notice that before the call of Samuel, who established such schools, the prophetic word was rare in Israel and prophecy was not widespread.

If the view held by Blaikie, Hammond, Jamieson and Wolff be correct, then it can be said that the training program for Old Testament prophets was a residential model resembling the one in use today. But because only sketchy details are given on these "schools," not every Old Testament scholar agrees with the interpretation of them as residential training centers. The New Westminster Dictionary of the Bible even appears to disagree with itself. In the entry on "School," these references in I Samuel and the books of Kings are explained as places "where young men trained for religious work."² Under the entry for "Prophetic Associations," on the other hand, it is asserted rather categorically: "There is no hint that (the people referred to) were at school or were novitiates in training."³

Harper's Bible Dictionary also argues against an interpretation of these communities as educational institutions:

Schools in the sense of buildings were not characteristic of the life in Palestine until the synagogue developed, after Israel's return from Exile and the work of Ezra was established. . . . The Palestinian "schools of the prophets" were not schools but guilds of itinerant religious teachers.⁴

¹ Richard Wolff, Man at the Top: Creative Leadership (Wheaton: Tyndale House Publishers, 1969), p. 116.

² The New Westminster Dictionary of the Bible, 1970, s.v. "School."

³ Ibid, s.v., "Prophetic Associations."

⁴ Harper's Bible Dictionary, 7th ed., s.v. "School."

Karl Rengstorf agrees that "guild" is a better descriptive word for these communities than is the word "school." He further asserts that "the OT prophets had no disciples", inferring that these men had no involvement in the training of future prophets.¹ John Bright sees in these brief references in I Samuel and I and II Kings nothing more than "bands of ecstatic prophets" living a sort of communal life.²

The "guild" interpretation may well be the correct one. It does seem to have the weight of scholarly opinion on its side. In that case, of course, the dwellings spoken of in I Samuel 19 and II Kings 6 must be thought of as a "headquarters" for the guild rather than as dormitories for a resident school.³

Certainly, there is no evidence that any of the Old Testament prophets created a permanent following or a school of thought in the sense of classical Greek teachers like Plato and Socrates. Still, even if we accept the "guild" interpretation as the correct one, the leading prophets in these guilds--men such as Samuel and Elijah--would have been modeling and teaching the prophetic office, even if on an informal basis. There would have been, therefore in this sense, some type of in-service training going on. Such an interpretation would allow us to

¹Karl Henrich Rengstorf, "Mathētēs," Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: W.B. Eerdmans Publishing Company, 1964-1976), 4(1967):428.

²John Bright, A History of Israel (Philadelphia: The Westminster Press, 1959), p. 166 and 229.

³Harper's Bible Dictionary, 7th ed., s.v. "Prophet."

see the first traceable outlines of what has come to be called Theological Education by Extension.

Edward Young asserts that these prophetic associations were a foreshadowing of Jesus and the teaching/modeling relationship which He had with the twelve men He called to be His disciples.¹ John the Baptist serves as a link between the Old and New Testaments in this regard as well, further emphasizing the continuity between Israel and the Church. For he, too, had chosen a prophet-type model of leadership training in which "he gathered around himself several committed disciples, (who then) shared the ministry with him."²

At this point we now turn to Jesus to see how He trained His chosen Twelve, a training which A.T. Robertson calls "one of the chief tasks of Christ."³

New Testament Models

The research for New Testament foundational models for this D.Min. project focused on two primary people and the training program which they used. These were Jesus and the Apostle Paul.

Jesus

In his commentary on the Gospel of Mark, A. Elwood Sanner asks a rhetorical question concerning the training of Jesus' twelve disciples:

¹Edward J. Young, An Introduction to the Old Testament, Revised ed. (Grand Rapids: William B. Eerdmans Publishing, 1960), p. 158.

²Jacobs, "Trends and Problems," p. 49.

³A.T. Robertson, Word Pictures in the New Testament, Volume 1 (Nashville: Broadman Press, 1930), p. 279.

"Was there ever a program of ministerial training so simple or so effective?"¹

Viewed by Contemporaries as "Rabbi"

Many of Jesus' contemporaries viewed Him more as a teacher than as the promised Messiah about to become the Savior of the world. The Gospel writers, for example, "make it clear point by point that the relation between Jesus and the disciples corresponds to that of Rabbinic pupils to their master."²

In Mark 9:5 and 11:21 the Apostle Peter calls Jesus "rabbi," "a respectful term applied by the Jews to their spiritual instructors."³ When Judas betrayed Jesus in the Garden of Gethsemane, he called him "rabbi." In John 1:38, two of John the Baptist's disciples called Jesus "rabbi." Jesus was greeted by Nathanael in their initial meeting as "rabbi" (John 1:49). As a group, the disciples several times addressed Jesus as "rabbi" (see John 4:31; 9:3 and 11:8). Rabboni, an alternate term with the same meaning, was used by a blind man to greet Jesus (Mark 10:5) and by Mary at the open tomb on Easter Sunday morning (John 20:16).

¹A. Elwood Sanner, "The Gospel According to Mark," Beacon Bible Commentary, 10 vols., ed. W.T. Purkiser and Ralph Earle (Kansas City, Mo.: Beacon Hill Press, 1964-1969), 10(1964):294.

²Karl Henrich Rengstorff, "Didasko," Theological Dictionary of the New Testament, 10 vols., ed. Gerard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: W.B. Eerdmans Publishing Company, 1964-1976), 2(1964):153.

³The New Westminster Dictionary of the Bible, 1970, s.v. "Rabbi."

"Jesus' fulfillment of that office of teacher transformed it," says Harvie Conn.¹ "You are not to be called rabbi," He told His disciples, "for you have one teacher, and you are all brethren" (Matt. 23:8, RSV).

Following His Ascension, Jesus is no longer referred to as "rabbi." "Rabbi," for example, as a title for Jesus appears only in the Gospels. This does not mean, of course, that Jesus' function as a teacher during His earthly ministry was re-evaluated and down-graded by Paul and other New Testament writers. But it does mean that, following His ascension to heaven, this particular aspect of Jesus' ministry ended. It is now the Holy Spirit who is guiding "into all truth" (John 16:13).

His Ministry of Leadership Training

Even though burdened by an intense ministry of preaching, teaching and healing with the masses, Jesus evidently considered one of His primary objectives that of using "a major portion of His time . . . with the distinct purpose to train the Twelve" for the future leadership of His Church.² Rengstorf notes, for example, that the word translated as "disciple" can just as easily be rendered "apprentice."³

The wording used to describe Jesus' call of His disciples in Mark's account seems significant:

Jesus went up to the hill country, and there he called to his service the men of his choice. They left their

¹Conn, "Search for Excellence," p. 352.

²Wolff, Man at the Top, p. 116

³Rengstorf, "Mathētēs," p. 416.

homes and their jobs and came to him. He appointed twelve, because he wanted them to be with him, and he planned to send them out to proclaim his message and to have power to eject the demons (Mark 3:13-15a).

The phrase "to be with him" used by Mark is a phrase that Alexander Bruce said referred without question to a training period.² It was a training that was to be both "formal and informal," notes Sanner.³

Relevance to a TEE-type program is also seen in the type of men Jesus selected as leaders. He did not recruit disciples from the educated elite.

Most of (Jesus' disciples) were raised in the poor section of the country around Galilee. . . By any standard of sophisticated culture then and now, they would surely be considered a rather ragged aggregation of souls.⁴

These are exactly the kind of people involved in a typical TEE program, i.e. natural leaders within what might be considered the lower strata of a society or culture.

Context of Jesus' Leadership Training. Although Jesus shared many characteristics with the rabbis of His day, He did differ from them in several important ways. First, Jesus Himself took the

¹Translation by William Barclay, The New Testament: A New Translation, 2 vols., (London: Collins, 1968), 1:18.

²Alexander Balmain Bruce, "The Synoptic Gospels," The Expositor's Greek Testament, 5 vols., ed. W. Robertson Nicoll (Grand Rapids: William B. Eerdmans Publishing Company, n.d.), 1:358.

³Sanner, "Mark," p. 294.

⁴Robert E. Coleman, The Master Plan of Evangelism (Wilmore: Asbury Theological Seminary, 1963), p. 28.

initiative in calling His disciples. Other rabbis took applications from prospective disciples.¹ Secondly, Jesus "did not establish a formal school for the teaching of his disciples" as did most of the other rabbis of His day.² His life goal was something quite different. "Jesus Christ did not found a seminary. He did found the church," writes Ferris.³ Thirdly, none of Jesus' disciples ever became His equal, much less surpass Him as sometimes occurred with other Jewish rabbis and their pupils.

Occasionally, TEE proponents seem to go too far in trying to demonstrate exact parallels between what Jesus did with His disciples and what theological educators are doing today in Theological Education by Extension. Still, some common threads can be discerned. Jesus taught His disciples "where (the content of that teaching) was most effectively caught--in the context of life."⁴ As He prepared His selected leaders for spiritual leadership in the Church, there was

...no dichotomy of classroom life. Every situation was real; there was no artificiality. Teaching was always relevant because the disciples were involved in the world.⁵

¹Eduard Lohse, "Rabbi," Theological Dictionary of the New Testament, 10 vols., ed. Gerard Kittel and Gerhard Friedrich, trans. Geoffrey Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964-1976), 6(1968):965.

²Covell, "Biblical Models," p. 107.

³Ferris, "Theological Education Standards," p. 5.

⁴Jan Sensenig, quoted in Pat Briethaupt, "Issue: Training Leaders in Venezuela," TEAM Horizons, February 1984, p. 6.

⁵Covell, "Biblical Models," p. 107.

The TEE model used as a basis for this project reflects this same kind of relevance to life. The students in the program continued to live in their home communities during the seminars, carrying on their pastoral ministries all through the time frame of the project. Course content was aimed at giving these pastors material for sermon preparation, for teaching sessions in their local churches and for personal encounters with believers and unbelievers.

It is apparent that Jesus spent far more time with His disciples each week than the typical TEE model calls for. Jesus was with His disciples seven days a week, using every opportunity for teaching them. "His teaching took place on a mountain, in homes, during a journey, in a boat and even at meal times," noted Clive Afflick in a paper given to a meeting of the Caribbean Association of Bible Colleges.¹ Much of the training given to our Lord's disciples was simply a day-in, day-out "sharing in the work," says Rengstorf.²

All the while the apostles traveled with Jesus, they were receiving instruction. This training was "not formal in the sense that Jesus simply gave demonstrations and conducted clinics for their education" (Edmund Perry in Confessing the Gospel. Nashville: National Methodist Student Movement, 1957, p. 69). Rather, out of the experiences of preaching and healing, Jesus taught them the meaning of His own life, the expectations He possessed for their lives and all who respond to their ministry, and the abandon which must be exemplified in their service to God and man. Through miracles, parables, prayer, and personal example, He prepared them for the work for which

¹ Clive Afflick, "Building an Integrated Program," A paper presented to the seventh biennial meeting of the Caribbean Association of Bible Colleges. Port-au-Prince, Haiti. 20 March 1985, p. 12.

² Rengstorf, "Mathētēs," p. 452.

they were chosen. On several occasions the Master sat down with them and in a pointed way discussed the nature of their mission.

Roland Allen predates the early 1960's Presbyterian theological education experiment in Guatemala by more than half a century. But he seemed to be calling for something similar to TEE when he wrote:

Christ trained His leaders in the midst of their own people, so that the intimacy of their relation to their own people was not marred and they could move freely among them as one of themselves.²

Lesslie Newbigin makes the intriguing observation in his "Foreword" to a 1963 reprint of one of Allen's books that "Allen himself told his son that his writings would come into their own about the year 1960."³ This was about the same time that the decentralization experiment began at the Presbyterian seminary in Guatemala. Was Allen being truly prophetic or was it merely coincidental? We cannot say for certain.

Peter Wagner says that Roland Allen tends to "oversanctify the first century."⁴ Indeed, Allen's analysis of the context in which Jesus trained His disciples seems slightly flawed. Christ called His disciples to leave their occupations. He even called them to leave

¹Willard H. Taylor, The Story of Our Savior (Kansas City, Mo.: Beacon Hill Press, 1963), p. 60.

²Allen, The Spontaneous Expansion of the Church, p. 21.

³Lesslie Newbigin, "Foreword" to the 1963 Eerdmans reprint of Allen's The Spontaneous Expansion of the Church, p. iii.

⁴C. Peter Wagner, Frontiers in Missionary Strategy, (Chicago, Moody Press, 1971), p. 49.

their families to follow Him in an itinerant ministry which covered much of Galilee, parts of Judea and even included some cross-cultural encounters in Samaria. Though these twelve disciples did spend a major portion of three years with Jesus in Galilee--the home province of all but Judas Iscariot--there was still an uprooting from occupation and family and hometown friends.

The disciples, were, of course, involved in ministry activities on a daily basis with fellow Jews. Still, this was different from the TEE model of training which leaves students in their own homes still working at their jobs and carrying on the ministry which they had prior to entering the TEE program. TEE is not a mobile classroom in the sense of that used by Jesus for training his disciples. TEE is, on the other hand, educational experiences set in the context of life and ministry that does find some parallels in what Jesus did as He guided the preparation of His disciples for effective ministry. "It is clear that the context where training takes place affects the structures and even content of theological education."¹

In addition to the chosen twelve disciples (later to be called apostles), Jesus also apparently gave some training in ministry to a group of seventy (or seventy-two as some manuscripts such as Vaticanus and Bezae Cantabrigiensis read), a group which on at least one occasion was sent out by Jesus in groups of two on a preaching and healing ministry (Luke 10:1-24). Other than the brief instructions which Jesus

¹Samuel Amirthan, "New Styles in Theological Education," Evangelical Review of Theology, April 1979, p. 119.

gave to them just prior to their being sent, the New Testament contains no other data on what training they received.

It must be noted, of course, that all of Jesus' twelve disciples (and presumably all of the seventy as well) were Jews. This means that they would have had the compulsory religious instruction required for Jewish boys between the ages of six and sixteen.¹ This schooling was basically oral instruction given in a classroom setting at the local synagogue where "passersby could hear the pupils droning out their memorized lessons."² Jesus Himself "would have had his schooling in the synagogue classroom."³ This instruction in the Scriptures and the tenets of Judaism was given in a context that contrasted sharply with the training Jesus later gave His disciples as an integral part of His itinerant preaching, teaching, and healing ministry. Among the reasons Jesus rejected the synagogue instructional model for preparing spiritual leaders, says Jacobs, was that it "produced people beholden to the system with little left to challenge them except to carry on with business as usual in their ghetto communities."⁴

Jesus' Teaching Methods. The teaching methods used by Jesus for training His disciples can be divided into three categories: first, those which He used to impart information; second, those utilized in the

¹Harper's Bible Dictionary, 7th ed., s.v. "School."

²Ibid.

³Ibid.

⁴Jacobs, "Problems and Trends," p. 51.

modeling of spiritual life and ministry in the field; and third, the internship methods used as He supervised ministry activities which He had assigned to His disciples.

As to the first category: while Jesus had no campus with classrooms to utilize, He nevertheless did some classroom-style teaching with His disciples. For instance, "according to the Gospel of Mark, at three distinct moments Jesus isolated himself with the Twelve for more specific indoctrination and training."¹ During some of these times Jesus employed the lecture method with parts of some of those lectures recorded in the New Testament.²

When Jesus was trying to impart information, He did much more than lecture, however. As C. G. Schauffele says, anyone studying the teaching methods of Jesus will be "impressed by the variety of methods used. Demonstration, discussion, question and answer, object and visual aid--all played as important a part as the discourse."³ Jesus used a teaching style which employed the principle of "proceeding from the known to the unknown."⁴ In an unpublished manuscript on the teaching methods utilized by Jesus, Gerard Reed writes:

(Jesus) developed teaching strategies which incubated personal insight rather than rote recall, inner

¹Wolff, Man at the Top, p. 116.

²See Luke 6:20-49, Matthew 24-25 and John 14-16.

³C. G. Schauffele, "Teaching Adults," An Introduction to Evangelical Christian Education, ed. J. Edward Hakes (Chicago: Moody Press, 1964), p. 211.

⁴Covell, "Biblical Models," p. 106.

awareness of God's Real Presence rather than detailed descriptions of abstract propositions concerning His attributes, immediate experience of God's love and rather than accepted conclusions concerning His infinite power and majesty.

This D.Min. project centers on a TEE-type course on biblical theology. It is a "content" course as opposed to a "skills" course (such as one on homiletics, for example). The ways in which Jesus taught when He had specific cognitive input to give His disciples were helpful in forming the foundation on which this project has been built. Many of the methods utilized by Jesus such as lecture, question-and-answer and discussion, were experimented with in the seminars which form part of this project.

In addition to giving His disciples cognitive input through classroom-style methodology, Jesus also trained His disciples for spiritual leadership by modeling that leadership for them in the field. Donald Joy, in fact, asserts: "'Content' was not the first concern of Jesus. The person was the first concern."² One of the ways in which Jesus developed those twelve selected "persons" was through modeling the kind of ministry He expected them to have after the Day of Pentecost. This modeling aspect is an important one for anyone involved in theological education.

Jesus trained His disciples "carefully in the field, by daily

¹Gerard Reed, "Teaching Like Jesus?", An unpublished manuscript, n.d. (Typewritten), p. 3.

²Donald M. Joy, Meaningful Learning in the Church (Winona Lake: Light and Life Press, 1969), p. 29.

talks, demonstration, messages from the Scripture, but most of all by His love poured out to heal a troubled world."¹ In his classic book on training for evangelism, Robert Coleman says: "The essence of (Jesus') training program (was) just letting His disciples follow Him."² As they followed and watched, they learned.

Chuck Kraft's paraphrase of I John 1:1-3 makes quite clear the impact which Jesus had on His disciples' lives as He taught them by modelling:

This man came along, an impressive teacher, and I and several others became His students. For three years we lived together. We walked together, talked together, ate together, slept together. We both listened to His teaching and watched closely how He lived. And what an impression He made on us! For as we lived together we began to realize that this was no ordinary man--that when He spoke of God as His father, He spoke from firsthand experience. . . for this man living among us was God Himself! This man whom we called "Teacher," to whom we listened, with whom we lived--we discovered that He is the God who created the universe, but who chose to come in human form to live with us in a way that we could not misunderstand. And this discovery has so impressed us that we'll never be the same again.³

Ralph Covell notes that "some have suggested that teaching by example is more difficult in theological education by extension than it is in the traditional seminary program. . . The limited time the

¹Raymond W. Hurn, Mission Possible: A Study of the Mission of the Church of the Nazarene, Christian Service Training series (Kansas City, Mo.: Nazarene Publishing House, 1973), p. 15.

²Coleman, Master Plan, p. 47.

³Chuck Kraft, "God's Model for Cross-Cultural Communication--The Incarnation," Evangelical Missions Quarterly, Summer 1973, pp. 213-214.

teacher is able to spend with the pupil is not sufficient for the teacher to be seen as a good example."¹ Covell goes on to suggest some ways whereby a TEE teacher could spend more time with students in situations that will permit the teacher to become more of a role-model. The fact remains, however, that some inherent characteristics of Theological Education by Extension mitigate against as heavy a reliance on teaching by example as Jesus appears to have used.

In addition, in the particular course under study in this D.Min. project, the teacher could not model pastoring for the simple reason that he is not pastoring. I am a career cross-cultural missionary whose full-time responsibility is the TEE program. Certainly, I can model spiritual leadership. But I cannot serve as a complete "pastoral" model. Nor is it possible for these students to spend much time observing a capable pastor at work in a local church. They themselves are all busy pastoring their own churches. While such a situation does not allow for a great deal of modeling, this does not mean, of course, that their earlier informal training for ministry was devoid of teaching by example. Almost without exception, these men have all gone through a process of advancement in degrees of leadership responsibility in the local congregation, first as Sunday school teachers, then as leaders of outreach groups during the week (sometimes called "preaching points" in older missionary literature). So they are not without the benefits of having worked under an experienced pastor. Although they could not

¹Covell, "Biblical Models," p. 106.

enter this TEE program unless pastoring their own congregations, their earlier experiences observing the pastor of the church in which they were lay leaders can serve as material for case studies.

It must also be recognized that, even in this kind of TEE course, the contact between teacher and students does allow the teacher to model such things as attitudes, study habits, intellectual openness, spiritual life and so on.

There is a third category of methodology used by Jesus in training His disciples, that of hands-on involvement in ministry. While the "early disciples really did not do much more than watch Jesus for a year or more,"¹ Jesus eventually began to involve them in ministry activities which He Himself supervised. As former Nazarene Theological Seminary president Eugene Stowe has written:

Newly called tax collectors and fishermen could not do everything, but they could do something. And as He taught them, our Lord found sacred employment for them which was commensurate with their abilities.²

Jesus sent His disciples out to teach, to cast out demons and to heal sick people (Matthew 9:36-11:1 and parallel passages in Mark and Luke). When they went out, Jesus apparently did not accompany them to observe firsthand their teaching and healing experiences. Rather, He "delegated important work to them,"³ and then discussed their

¹Coleman, Master Plan, p. 106.

²Eugene L. Stowe, The Ministry of Shepherding: A Study of Pastoral Practice (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976), p. 23.

³Covell, "Biblical Models," p. 107.

experiences with them when they returned. Only in rare instances such as the baptisms alluded to in John 4:1-2 does Jesus appear to be giving actual on-site supervision to those ministry activities of which He had put His disciples in charge.

Each ministry activity assigned by Jesus to His disciples appears, as well, to be a separate assignment. That is to say, the disciples did not have an on-going ministry for which they carried the full responsibility (as would be the case in a model TEE program). The disciples' ministries were "confined within narrow limits. The apostles did not receive their full commission till the Lord had risen from the dead," notes B. C. Caffin.¹

Jesus' training program for His disciples

. . . rotated between instruction and assignment. What time He was with them, He was helping them to understand the reason for some previous action or getting them ready for some new experience.²

Jesus' teaching strategy was, says Coleman, one of "continuous review and application."³

Jesus purposefully involved His disciples in various aspects of His itinerant ministry. At times He even assigned them full responsibility for some activity. Because of this, Eugene Stowe has called Jesus "the originator of in-service training."⁴ In the light of the research done for this project, however, it seems more appropriate

¹B.C. Caffin, "St. Matthew: Homiletics," The Pulpit Commentary, 23 vols., ed. H.D.M. Spence and Joseph S. Excell (Reprint ed., Grand Rapids: William B. Eerdmans Publishing Company, 1950), 15:418.

²Coleman, Master Plan, p. 120.

³Ibid. p. 122.

⁴Stowe, Ministry of Shepherding, p. 23.

to apply A. Clark Scanlon's term, "spiritual interns".¹ As was noted above, the actual commissioning of the Twelve (or Eleven) came after Jesus' resurrection. The training which Jesus gave them prior to that can probably best be considered "pre-service" training.

Jesus was not training His disciples in order to improve their current ministry (as is the case, for example, with most TEE programs). Rather, He was preparing them to carry forward His Church following His crucifixion and resurrection.² Alexander Bruce refers to the Twelve as "apprentice-apostles" during the three years which they spent with Jesus prior to His Ascension.³

Finally, it must be noted that the Twelve were called and trained to be Apostles which meant that they would be "witnesses before mankind everywhere."⁴ As Jesus trained Peter and James and Nathanael and Thomas and the others, He was not training leaders for specific local congregations (as is the goal of the TEE program studied in this project). Rather, Jesus was training missionaries.⁵

¹A. Clark Scanlon, "Sharpening the Focus: Theological Education in Guatemala," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 80.

²Joseph M. Gettys, How to Study Luke (Richmond, Va.: John Knox Press, 1947), p. 66.

³Bruce, "Synoptic Gospels," p. 159.

⁴Harper's Bible Dictionary, 7th ed., s.v. "Apostles."

⁵Karl Henrich Rengstorf, "Apostolos," Theological Dictionary of the New Testament, 10 vols., ed. Gerard Kittel and Gerhard Friedrich, trans. Geoffrey Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964-1976), 1(1968):422.

Clyde Afflick gives an excellent summary of Jesus' training ministry, a ministry which serves as one of the foundation stones on which this project was conceived. Afflick says:

1. First, we note that Jesus had a personal relationship with His disciples. He fulfilled multiple roles as teacher, counselor, friend, brother and comforter.
2. Secondly, Jesus exposed His students to a broad range of core courses such as praying, teaching, preaching, counselling, witnessing and caring. Thus, he deliberately trained His disciples for holistic ministries.
3. Thirdly, Jesus focused His training on the individual needs of students. He respected the unique personality of each disciple. He began where each was and worked towards a change in behavior. . . Thus, Jesus was not merely concerned with the cognitive aspect of teaching.
4. Fourthly, Jesus employed a variety of methods and teaching situations to train His students. . . He used a storm, a tree and seeds for His teaching. Jesus' methods of teaching were varied, moving from the known to the unknown, using all available means of visual aid and being very practical.
5. Finally, in the training program of Jesus, men and women learned to be servants of one another and in the world. They followed Jesus who told them that He did not come to be ministered unto but to minister and to give His life a ransom for many.

Jesus' training program stands in stark contrast to that philosophy of theological education which considers "theology as some sort of inert deposit that must be force-fed students in as concentrated and factual form as possible . . . calling the process 'giving the students a good grounding.'"²

¹Afflick, "Integrated Program," p. 12.

²James F. Hopewell, "The Worldwide Problem," Theological Education by Extension, ed. Ralph Winter (South Pasadena, Calif.: William Carey Library, 1969), p. 47.

Paul

I found no data on how the original eleven disciples trained men for spiritual leadership as the Early Church began to grow and mature. Acts 2:42 says they were involved in a teaching ministry, but no further details are given on the methodologies or structures they were using. One thing is certain, says Jacobs: "Jesus did not establish a seminary, nor did the disciples."¹

On the other hand, the New Testament does contain considerable material on how the thirteenth Apostle, Paul of Tarsus, trained Church leadership. Paul's training program seems to have been aimed at two different groups of leaders: those with an itinerant ministry similar to his own, and secondly, leaders for local congregations. The second group of leaders is, of course, very much like the group of men in the TEE program around which this project has been constructed.

Itinerant Evangelists and Church Leaders

Right from the beginning of his ministry, Paul seems to have picked up the apprenticeship or on-the-job training model used in the Old Testament and by Jesus. "Paul trod in the steps of his Lord in training such promising young men as Timothy and Titus," writes J. Oswald Sanders.²

Previous to his conversion, Saul had gone to Jerusalem to study "to become a scribe, and he was proud to sit at the feet of Gamaliel

¹Jacobs, "Problems and Trends," p. 51.

²J. Oswald Sanders, Spiritual Leadership, Revised ed. (Chicago: Moody Press, 1980), p. 219.

(Acts 22:3). Saul's preparation as a teacher of the Jewish religion was turned to good use when he became a missionary of Christ."¹

The great Gamaliel, however, was not to serve as Paul's model for theological education. Unlike Gamaliel and the other Jewish teachers under whom he studied, Paul did not establish a formal training institution as part of his missionary ministry. Among other reasons, perhaps he had discovered that "the faith which is to be shared around the world is not simply propositional truth which can be logically taught and caught in a classroom setting."²

It must also be remembered that Paul himself underwent a sort of apprenticeship period as a Christian missionary. The writer of the Acts of the Apostles seems to indicate that on Paul's first missionary trip, he was Barnabas' companion and not vice-versa.³ Still earlier, Barnabas had taken Paul with him to Antioch to work there in a year-long teaching ministry (Acts 11:26).

On their missionary trip together, Barnabas and Paul also took along John Mark, a young companion whom we may well consider as an apprentice. On that trip, John Mark incurred Paul's displeasure by leaving in the middle of the journey to go home. Later as Paul and Barnabas were preparing to take a second missionary trip, a disagreement arose between them over whether or not John Mark should accompany them. The two men elected to go on missionary journeys separately, thus ending whatever apprentice relationship Paul may have had with Barnabas

¹Harper's Bible Dictionary, 7th ed., s.v. "School."

²Jacobs, "Problems and Trends," p. 51.

³See Acts 12:25-13:4.

up until that time. Later, of course, Paul's doubts about John Mark were apparently resolved with the young man becoming a valued member of Paul's own missionary team (cf. II Timothy 4:11).

Training Missionaries

Even a cursory reading of Acts and Paul's New Testament correspondence makes it quite clear that Paul viewed the preparation of leaders as one of his main contributions to the Church. This shines through quite clearly in his relationships with Timothy and Titus, two men who "are thought of as succeeding Paul and carrying forward his work."¹

Paul's method of "preparing Timothy . . . is deeply instructive," writes Sanders.² Timothy was converted during Paul's first missionary journey.³ On Paul's second missionary journey, Timothy was invited to join the traveling party for a trip which took them through Galatia to Troas and then across to Philippi and Thessalonica (Acts 16:1-4). When Paul fled from Berea, Timothy and Silas remained there (Acts 17:14). Summoned by Paul to join him at Ephesus, Timothy went from there on Paul's orders to Corinth to deal with the disorders of that church (I Corinthians 4:17). Timothy is mentioned as one of those who escorted Paul on his return from the third journey towards Jerusalem

¹Floyd V. Filson, A New Testament History (Philadelphia: The Westminster Press, 1964), p. 247.

²Sanders, Spiritual Leadership, p. 219.

³Harper's Bible Dictionary, 7th ed., s.v. "Timothy."

(Acts 20:4). At Rome, Timothy was with Paul during his imprisonment. His name appears in Philippians, Colossians and Philemon, letters written during that time.

Paul's training of these two men--Timothy and Titus--seems to have taken place almost totally in the field. The scriptural accounts outline an apprenticeship-type program in which Paul placed increasingly heavier responsibilities on them. They became Paul's "apostolic deputies."¹ As to the training of Timothy in particular, Sanders writes:

Paul had very exacting aspirations for him, and did not spare him experiences or shelter him from hardships. . . He did not hesitate to assign to him tasks beyond his powers. . . Travelling with Paul would bring Timothy into contact with men of all kinds. . . From his tutor, he learned how to meet triumphantly the crises that seemed routine in Paul's life and ministry. He was accorded the privilege of sharing the preaching. He was entrusted the responsibility of establishing the group of Christians at Thessalonica and confirming them in the faith.²

One of Paul's concerns for Timothy was also that Timothy himself work to develop a ministry of training leaders: "The things which you have heard from me in the presence of many witnesses," Paul writes in his second letter to Timothy, "these entrust to faithful men, who will be able to teach others also" (II Timothy 2:2). It must be noted that here Paul seems to view his teaching ministry as being almost totally

¹The New Westminster Dictionary of the Bible, 1970, s.v. "Titus."

²Sanders, Spiritual Leadership, p. 220.

the verbal transmission of cognitive material, a view very much at variance with his actual practice.

In addition to being accompanied by Timothy and Titus, Paul did extensive travelling with Silas, Luke, and Priscilla and Aquilâ. As they worked together with Paul, they were learning from him. Paul probably also viewed as apprentices his other travelling companions such as Sopater, Aristarchus, Gaius of Derbe, Gaius of Macedonia, Tychius and Tophimus. He helped all of these people develop their own ministries through oral instruction, through modeling and through practical, on-the-job experiences which he supervised. These men (and women) "became spiritual interns, learning church building from the greatest missionary."¹

Reflecting on the fact that Paul always seemed to be surrounded by younger men whom he was training for leadership, Richard Wolff asks rhetorically: "Was this training program perhaps largely responsible for the rapid expansion of the early church, which seemingly never lacked leadership?"²

The type of church leader exemplified by Timothy and Titus is different from the local pastor enrolled in the Nazarene TEE program in Haiti. Still, Paul's strategy and the methodology he used in training these supervisory missionaries and itinerant church planters has been helpful in articulating a basis on which this project was planned and executed.

¹Scanlon, "Sharpening the Focus," p. 80.

²Wolff, Man at the Top, p. 177.

Local Leaders

The second category of leadership which Paul trained was that of local congregational leaders. This is the category which seems to parallel most closely the type of men which the Nazarene TEE program in Haiti was organized to reach.

Luke records that Paul appointed presbyterous in the churches he established (Acts 14:23). He also instructed Titus to "ordain elders in every city" (Titus 1:5). "Presumably," says John Stott, these elders "were local men."¹ Such elders--which are mentioned as well in churches not founded by Paul (see James 5:14 and I Peter 5:1)--were "entrusted with pastoral and moral supervision, shepherding the flock."² These elders were "the regular pastors and teachers."³

This, then is a category of leaders virtually identical to the group of men in the TEE program being studied in this D.Min. project. All of these TEE students pastor organized churches. All have at least four years of pastoral experience, some as many as thirty years (see Tables 1 and 2). Because they are not yet ordained, they are not, however, considered "pastors" by the Haitian government.

In the denominational context in which this project was carried out, the word "elder" is used to refer to the ordained ministry. A recent official denominational document says:

¹Stott, Lausanne Covenant, p. 28.

²Harper's Bible Dictionary, 7th ed., s.v. "Church."

³The New Westminster Dictionary of the Bible, 1970, s.v. "Elder."

The elder is to rule well in the church, to preach the Word, to administer the sacraments of baptism and the Lord's Supper, and to solemnize matrimony . . . The God-called minister, eligible for ordination as elder, is one who witnesses to the call of God upon his/her life to pursue lifetime ministry through the church. That call must include the call to preach. . . . The elder must meet the educational requirements of that order and exhibit the appropriate gifts and grace. Further, the call, gifts and graces of the elder must be recognized and confirmed by the church. Such recognition and confirmation includes that given by the local church and the district church. It must include the confirmation that God has called this individual to preach, that he has a thorough and comprehensive knowledge of the scriptures and theology as shown by his completion of the prescribed courses of study, and that he has the requisite gifts and graces given by God for the work of the ministry.¹

Since the men involved in this project have not yet completed the course of study referred to in this commission report, they are not yet "elders" in the Church of the Nazarene. This extension program is designed specifically to help them meet that educational requirement. In that respect it is functionally equivalent to the resident Nazarene Bible College in Port-au-Prince. It does not compete with the resident school for students, however, since each program is aimed at helping a specific kind of person fulfill ordination requirements.

Unfortunately, not much biblical data is available on the training of the "elders" or local pastors referred to in the New Testament. But it is perhaps safe to assume that Paul followed the

¹Walter M. Hubbard, et. al. "Report of the God-Called Ministers Commission to the Twenty-First General Assembly," Report contained in Delegates' Notebook, 1985 General Assembly, Church of the Nazarene, Anaheim, California, June 1985, pages 6-7.

same pattern which he used in training the missionary/itinerant-evangelist category of leaders. Such a pattern depended heavily on on-the-job, apprentice-type training. In the absence of clear biblical data to the contrary, it is assumed that one of Paul's objectives during his extended stays in several cities was the training of men for pastoral leadership in newly-planted local churches.

This training was probably accomplished both by oral instruction and through example. Certainly no indication exists of schools being organized in central locations to train these elders/pastors. Throughout their training, these pastors apparently remained in their home churches, getting whatever preparation for ministry was being provided right in their hometown environment. In this ministerial formation program, the "professors" did the travelling; the students stayed at home. The lone recorded exception is when Paul sent for the Ephesian elders to meet him in Miletus (Acts 20:17-38).

One additional training method on which Paul appears to have relied may be mentioned. This was the correspondence which he began sending to church leaders toward the latter part of his ministry.¹ This training-by-correspondence program has three exhibits in the New Testament: the two letters to Timothy as well as the one to Titus, all three of which "consist chiefly of instructions and admonitions to

¹Elizabeth R. Javalera, "Training Christian Workers," Evangelical Review of Theology, April 1979, p. 129.

pastors."¹ New Testament scholar Ralph Earle says that these three letters are only examples of a much larger correspondence. Paul, he says, "wrote many letters to the pastors of all the churches, instructing and admonishing them. But only three of them are preserved to us."²

In addition, many of Paul's other letters can also be viewed as part of his training program for church leadership. For while they are addressed to larger audiences, many of them were written to help local churches with problems they were facing both internally and externally.

As was noted earlier in the section on Jesus as a model, a close personal relationship along with considerable supervision during the training process is potentially one of the weaker points of a TEE program. Nevertheless, as Ralph Covell pointed out, it is not impossible to achieve.

Summing Up: The Biblical Pattern

Theologically, a TEE-type program can be built on a foundation rooted in ecclesiology. The corporate nature of the church and the doctrine of spiritual gifts adequately support a training program such as the Theological Education by Extension model.

As far as biblical models of leadership training are concerned,

¹Marvin R. Vincent, Word Studies in the New Testament, 4 vols. (Charles Scribner's Sons, 1887; Reprint ed., Grand Rapids: William B. Eerdmans Publishing Co., 1965), 4:185.

²Ralph Earle, Know Your New Testament, (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1943), p. 170.

Patricia Harrison notes:

The biblical pattern of training indicates a basically practical approach. Learning is by seeing and doing as well as by hearing. It is like apprenticeship, obedience-oriented, and with stress on spiritual maturity.

Avery Willis argues that to follow the biblical pattern means that "spiritual leaders need to be trained on the job. They need models to follow. They need personalized training to help them master skills."² While TEE is somewhat weak in providing students with training by example, it is certainly practical, on-the-job training following the biblical pattern.

In the New Testament, leadership training was approached in a highly personalized way. There seems to be little concern for establishing any kind of training institution per se. The biblical pattern of leadership training seems to aim, says Jan Sensenig, for:

an integrated reproduction in the life of one Christian of the spiritual, emotional, and physical qualities of another maturing Christian. The individual (is to be) not only informed, but also formed; he . . .³ not only receives, but also interacts.

Naturally, while trying to build on such a foundation one must also be careful not to simply copy biblical models. Gerard Reed

¹ Patricia J. Harrison, "Some Thoughts on Curriculum Design for Theological Education," Evangelical Review of Theology 1 (October 1977): 141.

² Avery Willis, Jr. "Masterlife Multiplier," Church Training, October 1984, p. 25.

³ Sensenig, "Training in Venezuela," p. 6.

notes: "Living in a vastly different cultural epoch, we cannot mindlessly impose certain effective devices Jesus used simply because He used them."¹ It is also clear, says George Patterson, that "the Lord Jesus Christ does not honor only one certain educational philosophy."²

Theological Education by Extension appears to have come into being as the result both of attempts to deal with pressing problems in current ministerial training programs and of attempts to build on a strong theological base using biblical models. Because of this, Ted Ward has written: "Educational experiences (in TEE) have taken on a fresh relevancy to the needs of the Church of Jesus Christ."³

Educational and Psychological Foundations

Ward and Rowen have written: "To the extent that an educationally valid procedure is consistent with the revelational base of the church and the scriptural model of the pastor, it should be considered for use in theological education."⁴ Having concluded that this D.Min. project is on solid biblical and theological footing, we now turn to address the question: Is TEE sound educationally and

¹Gerard Reed, "Like Jesus?" p. 1.

²George Patterson, Obedience-Oriented Education, Revised ed. (Portland, Ore.: Imprenta Misionera, 1978), p. iii.

³Ted Ward and Samuel F. Rowen, "The Significance of the Extension Seminary," Evangelical Missions Quarterly, Fall 1972, p. 17.

⁴Ibid., p. 22.

psychologically?

The fact that the word "education" is in the phrase "Theological Education by Extension" denotes a relationship with the general field of education. We will therefore be using several secular authorities to determine the educational validity of TEE programs.

The research concentrated on the adult learner and various learning theories, particularly as these can be applied to the adult learner.

Education for All

In his classic book, Deschooling Society, Ivan Illich says: "A good educational system . . . should provide all who want to learn with access to available resources at any time in their lives."¹

Theological Education by Extension adds this crucial dimension of availability to all to the theological education programs of the Church. Ross Kinsler, one of the most vocal exponents of Theological Education by Extension, says of TEE:

We are trying to open up rather than close the door to ministry, to challenge rather than discourage people of all ages, levels of schooling, social and economic status, ethnic and racial background to respond to God's call.²

Ted and Margaret Ward write in a similar vein: "The basic motives behind the movement toward theological education by extension

¹Ivan Illich, Deschooling Society, World Perspectives, Volume 44 (New York: Harper and Row, 1970), p. 75.

²Kinsler, "Service or Subversion?", p. 186.

are to reach an unreached group with ministerial training and to provide a significantly better form of education for those who are reached."¹

The general attitudes towards adult education--of which TEE may well be considered a branch--has undergone some changes in recent years. John Lowe notes that "adult education (used to be considered) a remedial backstop dealing with the omissions of the formal education system."² This is no longer true. Adult education is now considered a separate field all its own. It no longer has to justify its existence as a remedial effort.

Within the denominational context of this project, however, TEE-type ministerial training programs seem still to be seen as less-than-ideal options for those aspiring to ordination as elders. In 1980, Mark Moore, executive director of the Nazarene Department of Education and Ministry, wrote in his report to the Twentieth General Assembly of the Church of the Nazarene: "The recommended plan for ministerial preparation is the college and seminary program. However, many called to the ministry . . . need the Home Course of Study."³

Five years earlier, in an official guidelines book, the executive secretary of the Nazarene Department of World Missions wrote:

¹Ted and Margaret Ward, Programmed Instruction for Theological Education by Extension, Second ed. (East Lansing, Mich.: CAMEO, 1971), p. 1.

²John Lowe, The Education of Adults: A World Perspective, (Paris: The Unesco Press, 1975), p. 19.

³Journal of the Twentieth General Assembly of the Church of the Nazarene. ed. B. Edgar Johnson. Meetings held in Kansas City Convention Center, Kansas City, Mo., 23-27 June 1980, p. 497.

"The mission director and his fellow missionaries should plan for the development of a Bible school in the early days of a new work."¹ It was clear from the paragraphs which follow this sentence that this refers to the establishment of resident schools. No mention is made of the possibility of organizing TEE-type ministerial training programs.

The dangers inherent in viewing TEE as a remedial backstop training persons who, for one reason or another, are not suitable candidates for a resident training school have been pointed out by Herbert Zorn: "Accepting the non-traditional model (i.e. forms like TEE) as a vehicle for training ministers of a secondary or lower grade is to give it the kiss of death."² While this may have sometimes happened, such a view of TEE is not compatible with the thinking of leading TEE exponents. One of them, Ross Kinsler, writes: "An essential principle of the extension philosophy has been . . . functional parity."³

The current view of extension training held by some Nazarene leaders in Haiti does seem in need of improvement and alteration in this regard. The men in the TEE program are often referred to as "laymen" even though some of them have been in the full-time pastoral ministry for over twenty years. Interestingly enough, the academic

¹ Jerald D. Johnson, An Interpretation of the Missionary and National Church Policies for Missionaries Under Contract to the General Board of the Church of the Nazarene (Kansas City, Mo.: n.p., 1975), p. 5.

² Zorn, Viability in Context, p. 83.

³ Kinsler, The Extension Movement, p. 33.

dean at the resident Bible College is not yet ordained. He holds a district minister's license, as do all the men in the TEE program. Yet, the students in the resident Bible college refer to their academic dean by the title "pastor" while calling the men in the TEE program "laymen." There is, however, as has been mentioned, a functional parity between the two programs since both fulfill the academic requirements for ordination in the Church of the Nazarene.

Modeling

One of the most important components in any educational program is the teacher. In research projects, the ministry has often been lumped together with other similar professions in what are called the "helping professions." Research into programs educating people for these professions indicates:

that students are better able to function effectively when their trainers are also directly engaged in professional service. Applied to ministry training, this research would imply that pastors employed as part-time members of our faculties will improve their training programs, increasing the probability of graduates' effectiveness in the ministry.

One of the distinctive features of many TEE programs is, of course, the use of mature, experienced pastors as teachers. In the specific seminars under study in this project, this does not happen to be the case, but it is in the future plans for this particular program.

¹Ferris, "Theological Education Standards," p. 6 citing R. R. Carkhuff, Helping and Human Relations, vol. 1 (New York: Holt, Rinehart and Winston, 1969), p. 149.

Curriculum Content

Another helpful insight for Theological Education by Extension from this research into training programs for the helping professions is that of the issue of program focus:

It was observed that professional counselor training programs are ineffective when focus is on the preferred mode of treatment rather than on training in counseling. If we are to avoid the same error and benefit from this insight, we should establish training for ministry in context as the focus of our theological education programs. . . Ministry experience must be allowed to dictate the limits of curriculum scope.

George Patterson argues this same point when he says: "Good curriculum is, for the growing church, an integrated assembly line; it adds the theological parts just where and when they fit, according to the church's progress and needs."² Peter S.C. Potham from India's TEE association has called for "creative sensitivity to church and community in the developing of TEE curricula."³

Unfortunately, Patricia Harrison sees curriculum development as being one of the weak points of the TEE movement. Reminding us that "there are not too many short cuts to well-designed, properly

¹Ibid., p. 7, citing Carkhuff, p. 160.

²George Patterson, Church Planting Through Obedience Oriented Teaching, (Pasadena: William Carey Library, 1981), p. 41.

³Peter S.C. Potham quoted by Robert W. Ferris, "TEE Consultation Reviews Developments and Challenges in Asia," Theological News, July-September 1985, p. 2.

contextualized learning,"¹ she says:

Only occasionally do I see much evidence of an imaginative approach to curriculum, one which begins with the real needs of the local Christian leaders, one which is built around obedience to Christ's commands, one which is truly functional and carefully designed to meet clear objectives.²

The Adult Learner

Reflecting on his experiences with TEE in eastern Africa, Kiranga Gatimu writes: "(Leaders) embarking on teaching TEE at the grass roots soon find that they need to be acquainted with adult education methods, especially as they apply to agrarian and pastoral peasantry."³

The Adult Education Movement

Adult education is called "the most dramatic thing happening educationally in (the U.S.)" by a Nazarene curriculum writer.⁴ It is, however, a relatively new area in the educational field. As James Williams writes:

Unfortunately, the psychologists of the nineteenth century labored under the false notion that adults

¹Patricia Harrison, "TEE and Dollars, Kwacha, Pesos and Rupiahs," Theological Education Today, November 1979, p. 4.

²Harrison, Evaluation TEE, p. 10.

³Gatimu, "Training TEE Workers," p. 3.

⁴Gene Van Note, Teaching Adults--for a Change (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1981), p. 16.

were incapable of learning. They believed that outside his own business, an adult could learn nothing after he reached age twenty-five or so. This mistaken notion was seriously challenged when the adult education movement began to flourish during the early part of this century. After very careful and extensive scientific investigation, psychologists discovered that learning can continue throughout life.

"This is not to say," says William F. Case, "that adult learning is exactly the same as learning at earlier stages."² In fact, Schauffele asserts that "the highly motivated adult may be a better learner than the poorly motivated young adult."³ Irene Caldwell goes one step further as she paraphrases Robert Havighurst to say that "of all the periods of life, adulthood is the fullest of teachable moments."⁴ One of the challenges faced in TEE programs like the one being studied in this project is trying to discover and to take advantage of all possible teaching moments in the lives of local church leaders.

Characteristics of the Adult Learner

Andragogical studies have noted several distinctive characteristics of the adult learner. While some of these characteristics are culturally

¹James D. Williams, Guiding Adults, (Nashville: Convention Press, 1969), p. 6.

²William F. Case, "Adult Education in the Church," An Introduction to Christian Education, ed. Marvin J. Taylor (Nashville: Abindgon Press, 1966), p. 208.

³Schauffele, "Teaching Adults," p. 208.

⁴Irene S. Caldwell, Responsible Adults in the Church School Program, (Anderson, Ind.: The Warner Press, 1961), p. 25.

specific, many of them are trans-cultural and were therefore allowed to shape the TEE course under study in this project. Lowe gives a list of these distinctive characteristics:

(The adult learner) is free to avoid, engage in, or withdraw from an educational experience as he pleases. He regards the hours that he gives to learning as precious and expects them to be used to some constructive purpose. . . He will spurn information and ideas opposed to his cherished beliefs. . . The authority of the teacher is determined by competence alone. . . There is no age gap and the student's experience may often exceed that of the teacher. . . For him the consequences of learning may well be direct, immediate, and far reaching. Usually he can apply newly acquired knowledge or skills to his work or in his social life.

James Williams also gives a useful list of characteristics of the adult learner, most of which are applicable cross-culturally:

Adults learn through their own initiative . . .
 Adults learn from their identification with groups.
 . . . Adults learn as the result of growth in knowledge. . . Adults learn from their own creative participation . . . Adults learn from their associations with the leader. . . Adults learn by handling life problems and tasks . . . Adults need to feel that the learning objectives are their own . . .
 Adults prefer to select what they will learn . . .
 Adult learners are more problem-centered in their orientation to learning. . . Adult learners have more to contribute to a learning experience than do children and youth. . . Adult learners are both dependent and independent. . . Adult learners tend to withdraw from situations that threaten their self-image. . . Adults need help in practicing what they learn. . . Adult learning is limited by self-imposed restraints.²

¹Lowe, Education of Adults, p. 21.

²Williams, Guiding Adults, pp. 12-17.

These word pictures of the adult learner drawn by Lowe and Williams help to lay important educational foundations for this project.

The Learning Process

As the foundations are being laid for this D.Min. project, it seems appropriate to consider the literature in the field of learning theory, particularly as it relates to the adult learner. Gatimu writes: "Just because teaching appears to be going on, it does not follow that learning has taken place."¹ This would imply, among other things, that a proper understanding of learning theory will aid in maximizing the effectiveness of educational experiences like the TEE course at the core of this project. Ronald Gray says it succinctly:

Obviously the teaching-learning experience is effective for the learner to the degree that the educator understands the learning process and is able to structure the experience in accordance with sound principles.²

Learning as Change

Heim defines education as "a planned process in which a leader fosters change in a learner's activities to the end of an enlarging abundance of life."³ Ted Ward says that the "purpose of education is

¹Gatimu, "Training TEE Workers," p. 3

²Ronald F. Gray, "The Psychological Bases of Christian Education," Exploring Christian Education, ed. A. Elwood Sanner and A. F. Harper (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1978), p. 134.

³Ralph D. Heim, Leading a Church School, (Philadelphia: Fortress Press, 1968), p. 25.

human development, not technological delivery of information."¹

Several other sources which were consulted in the research repeated the idea of change in action or behavior as the key element in planning and assessing adult learning. Among these writers is William Case who says: "Adult learning is not complete until it has emerged in appropriate action."² A book on adult education authored by John Verduin, Jr. and others contains the phrase: "Behavior is the key consideration for adult educators."³ Cornelius Jaarsma says that learning has occurred when "some change has taken place in one's behavior in general that influences him in his relationship to future situations confronting him."⁴ Even Paolo Freire's pedagogical theory is based on change for he sees the goal of education as enabling one to "use one's own intelligence."⁵

The authors of Exploring Christian Education gave the most complete explanation of what was meant by this idea of change in action or behavior. They write:

Many (psychologists) would agree that learning involves (1) a change in behavior; (2) the stabilizing

¹Ward, Programmed Instruction, p. 84.

²Case, "Adult Education," p. 210.

³John R. Verduin, Jr., et. al. Adults Teaching Adults, (Austin, Tex.: Learning Concepts, 1977), p. 9.

⁴Cornelius Jaarsma, "The Learning Process," An Introduction to Evangelical Christian Education, ed. J. Edward Hakes (Chicago: Moody Press, 1964), p. 71.

⁵Lienemann-Perrin, Training for Relevant Ministry, p. 218.

of the change; and (3) the active participation of the learner. . . In this context behavior is broadly defined and includes cognitive functions, motor responses, and emotional feelings. Change would not necessarily include a dramatic shift in any or all of these areas, nor would it be always observable. Any slight modification would indicate that learning had taken place.

If learning for adults is to be understood to focus primarily on change, then it follows that a TEE program should have as one of its primary objectives the creation of a climate conducive to change. Such a climate can be defined as an atmosphere in which students feel free "to express personal ideas and attitudes without recrimination. They must feel a sense of personal worth, both to themselves and to others."² A TEE program aimed at producing a climate favorable to change should be structured in such a way that students "come in contact with influences and conditions which tend to cause change."³

TEE programs have not always been successful in bringing about productive change in ministry. In some quarters, TEE programs have been accused of being "intrinsically manipulative" in the ways they attempt to effect changes in students.⁴ In other cases, such as in a TEE program in Botswana described by Jim Egli, no changes at all were observed:

¹Gray, "Psychological Bases," p. 132.

²Ruth Henck, "Teaching for Transformation," How to Teach Adults Without Really Suffering, comp. Wesley Tracy (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976), p. 105.

³Ibid.

⁴Lienemann-Perrin, Training for Relevant Ministry, p. 217.

It seems that teaching has had little impact on the lives of churches and individuals. Scripture has not taken root and brought new freedom and life. No matter how contextualized the content and subject matter of the classes, the method itself has carried definite liabilities. It set Christian faith in a basically cognitive setting, implying that it was most relevant to those who could read and write well, that Scripture was to be learned and assimilated by the mind. The classroom situation failed to relate to life in its totality, even though the actual teaching content was aimed in this direction as much as possible.

Individual Learning Theories

As to the theories of how learning does actually take place, Milford F. Henkel cites C. Ellis Nelson as saying that Christian educators have "usually taken (their) learning theory from whatever reigning psychologists have said at the time was true."² The theories currently used by Christian educators--including those involved in Theological Education by Extension--fall into two major categories with an eclectic approach forming a third category.

Associationism Theories

The stimulus-response approach made famous by Pavlov's salivating dogs is rooted in what is called Associationism. "Associationism theories view man as essentially passive in relation to his external environment. . . . Emphasis was placed on the physical

¹ Jim Egli, "Different Strands of One Rope: On Using Various Methods of Theological Education," Theological News, April-June 1984, p. 9.

² Milford F. Henkel, "The Learning Process for Adults," Adult Education in the Church, ed. Roy B. Zuck and Gene A. Getz, (Chicago: Moody Press, 1970), p. 105.

senses, as opposed to mental faculties as a means of learning."¹ Three men--J.F. Herbart, E.L. Thorndike and B.F. Skinner--are important in explaining this particular approach to understanding learning.

Herbart's Apperception. One of the forerunners of modern associationism was J.F. Herbart. He viewed learning as "a process of apperceiving and assimilating."² Apperception is defined as "that process by which an aggregate or 'mass' of presentations becomes systematized by the accretion of new elements, either sense-given or supplied by the inner workings of the mind."³

In relation to educational psychology, Herbart "stressed the importance of interest, and pointed out that if a student lacked interest, learning would be a burden."⁴ This school of learning theory also emphasizes that "the teacher should fully acquaint himself with the mental development of the pupil, in order that he may make full use of what the pupil already knows."⁵ One thus wonders if it is the Apperception school of educational psychology which gave birth to the catch-phrase "moving from the known to the unknown."

¹Gray, "Psychological Bases," p. 128.

²Jaarsma, "Learning Process," p. 77.

³Encyclopedia Britannica, 1957 ed., s.v. "Apperception."

⁴The World Book Encyclopedia, 1978 ed., s.v. "Herbart, Johann Friedrich" by Walter Kaufmann.

⁵Encyclopedia Britannica, 1957 ed., s.v. "Apperception."

Thorndike's Connectionism. Another branch of the associationism approach to learning theory is Connectionism. This school of thought holds that "the simple responses to an environmental stimulus become the building blocks for the explanation of complex behavior."¹

E.L. Thorndike, whose name is linked with Connectionism, "found that being right helped the student to retain a correct response, but that being wrong did not seem to eliminate errors."² Those who use Connectionism as the basis for their understanding of the learning process see "learning as a process of achieving permanent connections by practice and satisfaction. . . Repetition is essential for retention."³

Skinner's Operant Conditioning. One of the educational technologies closely identified with TEE has been programmed instruction. Ted Ward notes, in fact, that "a number of the early promoters of TEE insisted that programmed instruction (P.I.) was a necessary component of theological education by extension."⁴ This is no longer true.⁵ Still, in some instances, dependence on programmed

¹Gray, "Psychological Bases," p. 129.

²The World Book Encyclopedia, 1978, s.v. "Thorndike, Edward Lee" by B.F. Skinner.

³Jaarsma, "Learning Process," p. 78.

⁴Ward, Programmed Instruction, p. 82.

⁵Cf. "TEE Comes of Age in the Philippines," p. 9.

instruction has been very heavy. In such cases, notes Sprunger, "the text is the teacher."¹

Since some programmed instructional materials were used as part of the curriculum for the TEE course in this project, it seems wise to investigate B.F. Skinner's theory of learning. For while Skinner did not originate programmed instruction, he has certainly been "its most famous advocate."² Skinner is described as "a behaviorist (who) has rejected stimulus-response psychology for respondent-and-operant behavior. He stresses reinforcement in the learning process."³ Skinner became a leading proponent of programmed learning when he "found that people efficiently learn complicated behavior if they receive an immediate reward for each step toward that behavior."⁴ As he championed programmed learning, this educational technology became increasingly linked with his name and his understandings of learning theory.

TEE's use of programmed instructional materials has aroused criticism in some quarters, criticism directed at what is perceived to be P.I.'s roots in behaviorism. A. Sapsezian speaks of programmed

¹Sprunger, TEE in Japan, p. 141.

²Henkel, "Learning Process for Adults," p. 106.

³Ibid.

⁴The World Book Encyclopedia, 1978 ed., s.v. "Teaching Machine," by Robert Glaser and Charles O. Teggatz.

instruction as "indoctrination" and decries its "domesticating effect."¹ Some of the criticisms being directed at TEE programs today are based on what is believed to be an extremely heavy reliance on programmed instructional materials. Actually, far fewer TEE programs around the world use programmed instruction than some think.² Ted Ward, himself an advocate of programmed instruction in TEE, reminds us that, in spite of the close identification which is sometimes made between TEE and P.I., "the technological facets are not the heart of the innovation."³ Ross Kinsler notes a movement away from TEE's close identification with programmed instruction, concluding that "there is an increasing awareness (among TEE proponents) of the significance of non-printed and non-formal educational processes."⁴

Ronald Gray postulates what he believes to be the proper Christian response to the learning theories grouped together in the Associationism school (including the work of B.F. Skinner). Gray says:

The Christian educator can accept the demonstrated facts of stimulus-response learning without agreeing to total determination. We know that learning occurs with repetition, that we learn better when we are rewarded for our efforts, and that changes

¹A. Sapsezian, quoted by Lienemann-Perrin, Training for Relevant Ministry, p. 215.

²Edwin Brainerd, "The 'Myth' of Programmed Instruction," Evangelical Missions Quarterly, July 1974, pp. 219-223.

³Ted Ward, "Theological Education by Extension: Much More Than a Fad," Theological Education, Summer 1970, p. 251.

⁴Kinsler, The Extension Movement, p. 34.

in the nervous system are related to changes in human behavior. We may agree that some learning can be explained on this basis, but at the same time we must point out the failure of behaviorism to account adequately for much of the whole marvelous process of human development.

Donald Miller points out both the strengths and weaknesses of this school of learning theory when he says that the stimulus-response/conditioning theories of Skinner and others like him . . .

rightly value clear objectives and overt, active, and immediate responses between teacher and student. . . Yet (they) overvalue the control of the learning situation and ignore the social and relational dimensions of learning.²

Ted Ward argues that the chief drawback to the behavioristic approach to education is its assumption "that the learner does not know what he or she needs to learn; it is the educator's part to decide what should be learned, to package it somehow and to lay these demands on the student."³

Some programmed and semi-programmed instructional materials were used in the seminars in this project (see Appendixes 6 and 7). These materials were not, however, the central focus of the seminars. Nor was a behavioristic approach taken in the use of such texts.

¹Gray, "Psychological Bases," p. 129.

²Donald E. Miller, "Psychological Foundations for Christian Education," An Introduction to Christian Education, ed. Marvin J. Taylor, (Nashville: Abingdon Press, 1966), p. 57.

³Ward, "Types of TEE," p. 83.

Perceptual or Cognitive/Field Theories

While Associationism theorists "proceed by using as small units as possible, . . . others find it more profitable to view the particular as embedded in a total pattern or total field of which it is an integral, inalienable part."¹

This second major category of learning theories--all of which are related to Gestalt psychology--is composed of what are known as perceptual or cognitive or field theories. These theories "stress cognition (the act of knowing) above the importance of habit."²

Psychologists of the Gestalt school believe that:

People tend to perceive organized patterns, not individual parts that are merely added together. . . . The relationship between the different parts of a stimulus, which we perceive as a whole or pattern, gives us our meanings.³

Gray explains this category of learning theories and goes on to relate them to the concept of insight. He says:

(These theories) place an emphasis on "the whole" and on the concept of insight. . . . Tolman stresses that learning involves changes in cognitive reality from one's experiences with external reality. The insight theory of learning, developed by Wheeler and Perkins, stresses the use of insight, rather than rote memorization on the part of the learner.⁴

¹The Encyclopedia Americana, 1962 ed., s.v. "Psychology," by John F. Dashell.

²The World Book Encyclopedia, 1978 ed., s.v., "Learning," by Leonard Horowitz.

³Ibid., s.v., "Psychology," by Hadley Cantril.

⁴Gray, "Psychological Bases," p. 129.

The term "insight" used to describe this particular understanding of the learning process refers to "solving a problem through understanding the relationships of various parts of the problem."¹ There is, then, a clear contrast between this category of learning theory and the educational philosophy which calls for the memorization of a predetermined body of information.

The field theory concept was actually "borrowed from modern physics which emphasizes the interrelationship of forces operative in a given situation."²

Donald Miller evaluates the strengths and weaknesses of the field theories from a Christian viewpoint in the following manner:

Field theories are quite strong in their portrayal of the way a person perceives himself and his relationship to a group. . . They also emphasize the importance of the overall pattern of the curriculum. Their weakness lies in their inability to handle personal and general history.³

Eclecticism

As far as the Christian educator is concerned, Henkel calls for the use of "some pattern of an eclectic approach" to learning theory.⁴ Eclecticism may be viewed as the pragmatic approach to understanding

¹World Book, s.v., "Learning."

²Jaarsma, "Learning Process," p. 79.

³Miller, "Psychological Foundations," p. 57.

⁴Henkel, "Learning Process for Adults," p. 107.

the learning process. It "usually overrides theoretical differences (between the various categories of learning theories) and emphasizes practical applications."¹

It is perhaps on just such an eclectic, pragmatic approach that the original TEE model in Guatemala was begun. Ralph Winter says, for instance, "Those of us who were involved in its early development may not have clearly understood all the reasons why we ourselves were doing what we did."²

Summing Up: The Psychological Foundations

Ross Kinsler argues that the psychological and educational bases and foundations of TEE are solid. He says:

Genuine education has to do with the understanding and ability to face one's world, deal with his problems, and meet his own and his group's needs. Theological education is growth in Christian living and ministry, and it is best achieved through action and reflection in church and society. Theological education by extension offers the possibility of educational renewal³ in the ministry in this fundamental sense.

Theological Education by Extension as an identifiable model came into existence about twenty years ago. In these two decades, the TEE movement has involved theological educators from a wide spectrum of denominations and theological traditions seeking to do grassroots

¹Gray, "Psychological Bases," p. 131.

²Ralph Winter, "Preface," p. ix.

³Kinsler, The Extension Movement, p. 18.

theological education. The TEE movement has, says Robert Ferris, "struggled, matured, and won recognition by churches and theological educators."¹ In the process, "the challenges and issues raised by the extension movement have provoked a healthy and necessary process of reflection, evaluation and change" in theological education.²

Among the things that have been increasingly clarified over these twenty years has been the solid psychological and educational foundations on which the TEE model has been built. This D.Min. project, centered on a TEE-type program, is built on those same foundations.

¹Ferris, "TEE Consultation," p. 1.

²Kinsler, The Extension Movement, p. 61.

CHAPTER 3

SELECTED LITERATURE

Afflick, Clive H. "Building an Integrated Program," paper presented to the seventh biennial meeting of the Caribbean Association of Bible Colleges. Port-au-Prince, Haiti. 20 March 1985.

Holds up Jesus' method of training disciples as model for theological education today.

Allen, Roland. The Ministry of the Spirit. Reprint ed. Grand Rapids: W.B. Eerdmans Publishing Company, 1962.

In one portion of this classic, Allen develops "The Case for Voluntary Clergy."

. The Spontaneous Expansion of the Church and the Causes Which Hinder It. Reprint edition. Grand Rapids: W.B. Eerdmans Publishing Company, 1963.

This missionary classic evaluates missionary-sponsored ministerial training programs in the light of biblical examples. He anticipates TEE decades before it appeared on the scene.

Allocord, Eutemio. "Roadblocks to TEE in Philippine Evangelical Churches," PAFTEE Bulletin, May 1980, pp. 1-8.

Looks at some of the reasons why TEE is still unacceptable for many church leaders. He proposes ways to overcome unnecessary obstacles to acceptance.

Amirthan, Samuel. "New Styles in Theological Education," Evangelical Review of Theology, April 1979, pp. 119-127.

The director of a resident seminary in India explains how that school attempted to make its theological education relevant to a context of poverty and oppression. He calls for theological education to be student- and praxis-oriented.

Antrenman Animate Pou Lekol Biblik Pa Extension. Revised edition. Port-au-Prince: Ecole Biblique Par Extension, 1981.

One of a series of semi-programmed texts produced by the TEE arm of the Council of Evangelical Churches of Haiti. This Creole one is aimed at preparing instructors for TEE programs.

Athyal, Saphir P. "New Directions in Theological Education," Christianity Today, 21 July 1978, pp. 55-56.

Notes changes in theological education, including the development of TEE, which have grown from a rethinking of the nature and task of theological education.

Becker, Russell J. "Can Seminaries Train Pastors?" Christian Century, 26 April 1961; pp. 513-515.

A description of Yale Divinity School's new (in 1961) in-parish pastoral studies program. Author notes that field work and practical courses were often just "grafts" on a student's academic program.

Brainerd Edwin. "The 'Myth' of Programmed Instruction," Evangelical Missions Quarterly, July 1974, pp. 219-223.

Explores proper role of programmed instruction in theological education by extension training.

Breithaupt, Pat. "Issue: Training Leaders in Venezuela," Team Horizons, February 1984, pp. 6-7.

Transcript of a round-table discussion by several missionaries involved in ministerial training in Venezuela. Discussion centered on Biblical principles of training and TEE as a response to those principles.

Bustle, Louis. "A Case Study of the Pastoral Theological Education in the Dominican Republic." Term paper. Nazarene Theological Seminary, Kansas City, Mo., 1982.

A description of the TEE-type program in the Dominican Republic that paved the way for TEE's acceptance in the Church of the Nazarene, written by Nazarene field director during furlough.

Carnahan, Roy E. Creative Pastoral Management. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976.

Sees pastoral leadership both as a gift of the Spirit and a skill which can be developed through training.

Clarizio, Harvey F., et. al. Contemporary Issues in Educational Psychology. 4th ed. Boston: Allyn and Bacon, 1981.

Collection of essays on educational psychology dealing with significant issues of current concern and controversy.

Coleman, Robert E. The Master Plan of Evangelism. Wilmore, Ky.:
Asbury Theological Seminary, 1963.

Holds up Jesus as primary example and model for leadership training in the Church.

Conn, Harvie M. "Theological Education and the Search for Excellence,"
The Westminster Theological Journal, Spring 1979, pp. 311-363.

Explores what contextualization means to theological education. The article traces Biblical roots of theological education and developments in subsequent centuries which have influenced emphases and the philosophy of theological education. Leans heavily on Illich, Freire and Ted Ward.

Cook, R. Franklin. The International Dimension. Kansas City, Mo.:
Nazarene Publishing House, 1984.

This book by a Nazarene missions' staff member includes a couple of pages on TEE. Indicates growing acceptance of TEE in Nazarene circles after some years of resistance at high levels.

Covell, Ralph R. and C. Peter Wagner. An Extension Seminary Primer.
Pasadena: William Carey Library, 1971.

Background and rationale for the establishment of the extension movement. Principles and practices of TEE are described and criticized.

Davies, Richard E. Handbook for Doctor of Ministry Projects. Lanham,
Md.: University Press of America, 1984.

Explains what is normally expected from a D.Min. project and gives practical advice in carrying out such a project.

DeMoss, Walter L. "Teacher-Student Relations in TEE," Theological Education Today, April 1980, pp. 1-6.

Answers criticism that personal relationships are minimized in the extension setting. Takes the view that a TEE teacher is likely to be more, not less, involved in the daily life and problems of students than a resident school professor.

Dekker, James C. "Placing TEE in the Hands of the People: The Guatemalan Presbyterian Seminary--update from inside," Latin American Pulse, February 1983, pp. 1-5.

Lists problems still plaguing TEE at its "birthplace," including nostalgia for "lost prestige" and lack of broad-based denominational support. Notes some new innovations being implemented.

Egli, Jim. "Different Strands of One Rope" On Using Various Methods of Theological Education," Theological News, April-June 1984, pp. 9-10.

A maturing evaluation of TEE which argues that it has a legitimate place in a diversified program of theological education.

Ferris, Robert W. "TEE Consultation Reviews, Developments and Challenges in Asia," Theological News. July-September 1985, pp. 1-3.

Report of second Pan-Asia TEE consultation. Short resumé reports of major papers.

Fleming, Dean. "An Evaluation of Theological Education by Extension As An Alternate Form of Third World Theological Education." Term paper. Nazarene Theological Seminary, Kansas City, Mo., 1979.

Particularly valuable in pointing up the influence of Liberation Theology on Ross Kinsler as well as noting the lack of evaluative studies on TEE programs.

Foulkes, Fred K. "Transferring Professional Training Models: The Case Methods--for Theological Education?" Theological Education, Spring 1974, pp. 177-182.

Helps at understanding the case method and how to write a case study.

Gammages, Albert Walter J. "Principles Related to Theological Education in a Foreign Missions Context," Th.D. Dissertation. Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1972.

Has a short section on TEE in which some TEE weaknesses such as limited library facilities, shortage of suitable texts, the absence of continuous academic community life are pointed out. Says verdict is not in on whether TEE will be handicap or asset.

Gatimu, Kiranga. "Facing Up to the Challenge of Training T.E.E. Workers in Eastern Africa Today," Theological News/Theological Education Today, April-June 1985, pp. 1-3.

Tackles problems of training leadership for TEE programs based on problems faced today in Africa.

Gehman, Henry Snyder, editor. The New Westminster Dictionary of the Bible. Philadelphia: The Westminster Press, 1970.

Articles on "Elder," "Levites," "Prophetic Associations," "Timothy" and "Titus" were helpful in research for biblical foundations.

Gerber, Vergil, editor. Discipling Through Theological Education by Extension. Chicago: Moody Press, 1980.

Collection of eleven articles by eight leaders in the TEE movement. Deals with subjects ranging from biblical and educational principles to TEE case studies.

Graham, Bruce, Roberta Winter and Ralph Winter. "Growing Up in America . . . and Missions," Mission Frontiers, October-December 1984, pp. 22-23.

Harsh criticism of American-type schooling system. Claims schools in U.S. actually delay real education of person by creating artificial environment.

Hakes, J. Edward, editor. An Introduction to Evangelical Christian Education. Chicago: Moody Press, 1964.

Articles by C.G. Schauffele on "Teaching Adults" and by Cornelius Jaarsma on "The Learning Process" were helpful in research on educational foundations.

Harrison, Patricia. Evaluation TEE: A Theological Cinderella? Asian Perspective Number 7. Taipei, Taiwan: Asia Theological Association, n.d.

Compares the rise of TEE to the story of Cinderella. Argues that TEE is no fad, but is here to stay.

. "Some Thoughts on Curriculum Design for Theological Education," Evangelical Review of Theology, 1 (October 1977):141-144.

Outlines several characteristics which good curricula should have. Briefly explains the modular and spiral approaches to curriculum design.

. "TEE and Dollars, Kwacha, Pesos and Rupiahs," Theological Education Today, November 1979, pp. 1-6.

Ideas on how to develop a financially viable TEE program which doesn't have to depend heavily on foreign funding.

_____. "Theological Education by Extension--a Progress Report."
Journal of Christian Education 61 (May 1978):40-47.

Gives overview of what is happening in TEE. Notes that TEE has actually brought into focus many problems in theological education.

_____, compiler. TEE--Readings on Programming. November 1974, n.p.
(Mimeographed).

A collection of articles and notes on different aspects of programmed instruction. Designed for use in programmed instruction workshops.

Hogarth, Jonathan, Kiranga Gatimu and David Barrett. Theological Education in Context: 100 Extension Programmes in Contemporary Africa. Nairobi: Uzima Press Ltd., 1983.

Systematically explains and documents the TEE movement in the African Church.

Holland, Fred. L'Enseignement Théologique Décentralisé. Abidjan, Ivory Coast: Centre de Publications Évangéliques, 1975.

Handbook for new TEE leaders in French. English version is also available.

Holland, Grace and Fred. Comment Prier, Parler Avec Dieu. Revised ed. Abidjan, Ivory Coast: Centre de Publications Évangéliques, 1979.

Programmed instruction book in French on prayer put out by the largest cooperative project for producing texts for TEE.

Hubbard, Walter, et. al. "Report of the God-Called Ministers Commission to the Twenty-First General Assembly," report presented to the 1985 General Assembly, Church of the Nazarene, Anaheim, Calif., June 1985.

Delineates the concept of the Christian ministry and the Church's recognition of it in a denominational context.

Illich, Ivan. Deschooling Society. World Perspectives, Volume LXIV. New York: Harper and Row, 1970.

Calls for a radical reform of the school system, arguing that schools have failed individual needs.

International Council of Accrediting Agencies. "Manifesto on the Renewal of Evangelical Theological Education," Theological News, April-June 1984, pp. 1-6.

Calls for renewal and reform in theological education including many of the problem areas which TEE has tried to address.

Jacobs, Donald R. "Trends and Problems in Theological Education in Newer Churches," Mission Focus, December 1983, pp. 49-51.

Deals with trends and problems from "national" point of view. Concludes with a section on theological orientation and method.

Johnson, B. Edgar, editor. Journal of the Twentieth General Assembly of the Church of the Nazarene. Meetings held in Kansas City Convention Center, Kansas City, Mo. 23-27 June 1980.

Of special interest in understanding the Christian ministry in this denominational context was the report of the assembly legislative committee on "Ministry and Education" as well as the report to the General Assembly of the Department of Education and the Ministry.

Johnson, Harmon A. The Growing Church in Haiti. Coral Gables, Fla.: West Indies Mission, 1970.

Church Growth study commissioned by the West Indies Mission.

Johnson, Jerald D. "An Interpretation of the Missionary and National Church Policies for Missionaries Under Contract to the General Board of the Church of the Nazarene," ed. Administrative Staff of the Department of World Missions. Kansas City, Mo.: n.p., 1975.

Gives Nazarene missionary strategy including that for ministerial training programs.

Joy, Donald M. Meaningful Learning in the Church. Winona Lake, Ind.: Light and Life Press, 1969.

A volume on learning theory and practical application.

Kaller, Donald W. "Tee: Brazil's Success Story," Christianity Today 13 February 1976, pp. 13-14.

News story chronicling TEE growth and expansion in Brazil.

Kinsler, F. Ross. "Equipping God's People for Mission," International Review of Mission. April 1982, pp. 133-144.

Introduces a collection of articles on TEE. Sounds themes predominant in writings by Kinsler such as the fact that TEE corresponds with grassroots realities, the need for a holistic understanding of mission, and the necessity of people participating in development.

. The Extension Movement in Theological Education: A Call to Renewal of the Ministry. Revised edition. Pasadena: William Carey Library, 1981.

A theoretical and theological analysis of TEE which also contains a great number of concrete examples of alternate forms of theological education.

. "Ministry by the People," Theological Field Education: A Collection of Key Resources, Volume III. Edited by Donald F. Beisswenger, et. al. n.p.: Association for Theological Field Education, 1981.

Calls for leadership selection, development and formation to be done at the local level. Relates new concepts in community health care to TEE.

. "Mission by the People," Extension Seminary, Number 4, 1979, pp. 1-8.

Argues that ecclesiastical and theological education structures must ultimately be judged in terms of their effectiveness in allowing local leaders and entire congregations to discover and give expression to their faith.

. "Theological Education by Extension: Service or Subversion?" Missiology, April 1978, pp. 181-196.

Argues that TEE does not try to mold men in stereotype of full-time professional ministry, but that TEE is actually dedicated to the de-institutionalization of theological education and of the ministry itself.

. "Theological Education by Extension Comes of Age: A Regional Survey," International Review of Mission, 282 (April 1982): 145-152.

Area by area overview of TEE programs.

. "Theological Education by Extension Comes of Age: Current Developments and Critical Questions," South East Asia Journal of Theology, Number 1, 1980, pp. 37-57

Explains spiritual and social dynamics to which TEE relates. Gives regional survey of what is going on and then addresses major issues such as ministerial formation, the ministry, the church and mission with an eye towards the future.

, editor. Ministry by the People: Theological Education by Extension, Geneva: WCC Publications, 1982.

Collection of reprints of what is happening in TEE in various church traditions and geographical regions. Explains the educational designs and their theological and missiological underpinnings.

Kittel, Gerhard and Gerhard Friedrich, editors. Theological Dictionary of the New Testament, 10 volumes, Translated and edited by Geoffrey W. Bromiley, Grand Rapids: William B. Eerdmans Publishing Company, 1964-1976.

Articles on "apostolós," "didasko," and "mathētēs" by Karl Heinrich Rengstorff, "presbus" by Gunther Bornkamm, "grammateus" by Joachim Jeremias, and "rabbi" by Eduard Lohse are useful in searching for biblical foundations for TEE.

Koman Prepare Ou Ameliore Program Ebex Ou. Port-au-Prince: Ecoles Bibliques Par Extension, n.d.

Programmed instruction book in Haitian Creole aimed at helping improve existing TEE programs in Haiti.

Kornfield, William J. "The Challenge to Make Extension Education Culturally Relevant," Evangelical Missions Quarterly, January 1976, pp. 13-22.

Notes that extension education is not necessarily more relevant than residence schooling. Failures and weaknesses in Bolivia include lack of indigenous materials, lack of trained teachers, lack of cultural fit, failure of students to complete assignments, lack of funds and a program that takes too long to complete.

Kurtz, Walter, et. al. "Curriculum Committee Report," Conservative Baptist College, Philippines, 15 February 1979.

Excellent example of skill- or obedience-oriented objectives for theological education.

Lowe, John. The Education of Adults: A World Perspective. Paris: The Unesco Press, 1975.

Result of third International Conference on Adult Education in Tokyo in 1972. This book amplifies themes of conference as well as the resolutions passed there.

Maitimore, D.R. "Theological Education by Extension in Indonesia," South East Asia Journal of Theology, Number 2, 1972, pp. 102-104.

Report of a workshop on programmed learning and TEE held in Indonesia in September of 1972.

McKinney, Lois. "Contextualizing Instruction," paper presented to Third Consultation on Theology and Mission. Trinity Evangelical Divinity School, Deerfield, Illinois. 19 March 1982.

Covers contributions which field of education can make to missiology in terms of contextualizing materials, media and methods.

_____. Writing for Theological Education by Extension, South Pasadena, Calif.: William Carey Library, 1975.

Teaches how to write programmed instructional materials for TEE.

Mulholland, Kenneth B. Adventures in Training the Ministry: A Honduran Case Study in Theological Education by Extension. Nutley, N.J.: Presbyterian and Reformed Publishing Company, 1976.

Gives background and principles of TEE in general in addition to details of the implementation of TEE in Honduras over a three-year period.

_____. "TEE Comes of Age: A Candid Assessment After Two Decades." Seminario de Extension, No. 3, 1984, pp. 1-13.

One of the pioneers of the TEE movement assesses its contributions and its weaknesses on its twentieth "birthday."

Miller, Madeleine S. and J. Lane Miller. Harper's Bible Dictionary. 7th Edition. New York: Harper and Row, 1961.

Articles on "church," "apostles," "prophets," "school" and "Timothy" are helpful in laying biblical base for TEE.

Neill, Stephen. "African Theological Survey," The International Review of Missions 154 (April 1950): 207-211.

Raises questions concerning theological training in Africa. Calls for a multi-level system and anticipates a TEE-type model for theological education.

Patterson, George. Church Planting Through Obedience-Oriented Teaching. Pasadena: William Carey Library, 1981.

Insists on clear objectives for ministerial education which can be evaluated in the light of actual ministry performance.

.. "Let's Multiply Churches," Latin America Pulse, October 1974, pp. 1-10:

One of Patterson's first published articles on his concept of "obedience-oriented" ministerial formation.

. "The Obedience-Oriented Curriculum," Evangelical Review of Theology 1 (October 1977):151-157.

Explains the principles used in his TEE training program in Honduras which has as a primary goal the establishment of new, fully-functioning churches.

. Obedience-Oriented Education. Revised edition. Portland, Ore.: Imprenta Misionera, 1978.

Makes a plea that what students learn in TEE courses must be correlated as closely as possible with what they are doing in congregational activities.

"Progress of TEE in Indonesia," Theological News, January-March 1985, p. 8.

News report which includes observation that TEE programs must somehow be tied to campus schools through credit transfer.

Read, Terry. "A Proposal for the Training of Lay Pastors for the Church of the Nazarene in Haiti," Term paper, Trinity Evangelical Divinity School, Deerfield, Illinois, 1982.

Proposal for a TEE program written by the Nazarene Mission Director in Haiti who has since been transferred to Brazil.

Reed, Gerard. "Teaching Like Jesus?" Manuscript, n.d. (Typewritten).

Magazine article which explores Jesus as a model for teaching.

Robinson, John P. and Philip R. Shaver, Measures of Social Psychological Attitudes, Revised edition. Ann Arbor, Mich.: Survey Research Center, Institute for Social Research, 1973.

Helpful example of tests including religious attitudes and knowledge.

Rowen, Samuel F. The Resident-Extension Seminary: A Seminary Program for the Dominican Republic. West Indies Mission Study Series. Miami, Fla.: West Indies Mission, 1967.

Proposal for program on the other end of Hispaniola from Haiti. This paper grew out of author's contact with Presbyterian work in Guatemala and was pursued with the encouragement of J. Allen Thompson.

. "Teeing Off with TEE," Christianity Today, 27 April 1973, pp. 43-44.

Title is a bit misleading for this is a news report which includes quotes from Ted Ward.

Sales, Richard W. "Tripping and Training in Botswana: The Positive Value of Ministerial Preparation by Extension," Christian Century, 14-16 February 1976, pp. 116-120.

Reluctant convert to TEE from a "liberal" mission board writes his reactions after one year of experience directing a TEE program.

Sanders, J. Oswald. Spiritual Leadership, Revised edition. Chicago: Moody Press, 1980.

The chapter on leadership reproduction contains material on Christ's and Paul's methods of leadership training.

Sanner, A. Elwood and A.F. Harper, editors. Exploring Christian Education. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1978.

A thorough chapter on "the Psychological Bases of Christian Education" examines representative theories of learning from a Christian (and Wesleyan) perspective.

Sauer, James B. "TEE in Zaire--Mission or Movement?" Evangelical Review of Theology, October 1978, pp. 290-295.

Because of grave problems which he outlines in Zaire, the author questions whether TEE has yet become a force for permanent change in theological education in Zaire.

Smith, Ray. "Pastoral Care for TEE Students," Theological News, November 1982, pp. 3-5.

Author explains how to give spiritual guidance to students in TEE programs.

Snyder, Howard A. The Community of the King. Downers Grove, Ill.: Inter-Varsity Press, 1977.

Has lengthy section on spiritual gifts and how they relate to ministry.

Sprunger, W. Frederic. TEE in Japan: A Realistic Vision. Pasadena, Ca.: William Carey Library, 1981.

In-depth rationale for the use of TEE in Japan.

Stott, John. The Lausanne Covenant--an Exposition and Commentary, Lausanne Occasional Papers, no. 3. Wheaton, Ill.: Lausanne Committee for World Evangelization, 1975.

Takes the fifteen sections of the covenant signed by participants at the 1975 Congress on World Evangelism and comments on them. Section 11 deals with education and leadership in the church.

Taylor, Marvin J., editor. An Introduction to Christian Education. Nashville: Abingdon Press, 1966.

Articles by William F. Case on "Adult Education in the Church" and by Donald Miller on "Psychological Foundations for Christian Education" help lay educational and psychological foundations for TEE.

Taylor, Willard and William Greathouse, gen. eds. Beacon Bible Expositions. 12 vols. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1974-1985. Vol. 8: Galatians-Ephesians, by Willard Taylor.

Excellent perspective on spiritual gifts and their usefulness to the Church.

Tracy, Wesley, compiler. How to Teach Adults Without Really Suffering. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976.

Though aimed at adult Sunday school class teachers, the chapters on foundations ("Stand Here" by Oscar F. Reed and "Towards a Philosophy for Adult Christian Education" by Donald Metz) and "Teaching for Transformation" by Ruth Henck are helpful in laying the foundations for TEE.

Verduin, John R., Jr. et. al. Adults Teaching Adults. Austin, Tex.: Learning Concepts, 1977.

Specific help on writing objectives, designing learning experiences and evaluation. This was written for the person who has had little or no formal training on "how to teach."

Verner, Coolie and Alan Booth. Adult Education. Washington, D.C.: The Center for Applied Research in Education, Inc., 1964.

Has an excellent chapter on evaluation.

Wagner, C. Peter and Ralph R. Covell, "Introducing Theological Education by Extension," Crucial Dimensions in World Evangelization. Pasadena, Calif.: William Carey Library, 1976.

Material lifted directly from An Extension Seminary Primer. Includes seven chapters ranging from historical background to links with church growth theory and case study from Chile.

Ward, Ted. "Schooling as a Defective Approach to Education," Privately printed paper, [Institute for International Studies, Michigan State University, 1978.]

Lists schooling characteristics that can hinder learning effectiveness.

_____. "Theological Education by Extension: Much More than a Fad," Theological Education, Summer 1970, pp. 246-258.

Gives historical, demographical, theological and pedagogical arguments for TEE and then notes the problems of overpromotion, overcommitment and westernization that plague TEE programs.

_____. "Types of TEE," Evangelical Missions Quarterly, April 1977, pp. 78-85.

For those who think of TEE programs as being basically all alike, Ward offers a whimsical look at the different varieties, labelling them as various kinds of tea (the kind that is drunk).

Ward, Ted and Margaret. Programmed Instruction for Theological Education by Extension. 2nd ed. East Lansing, Mich.: CAMEO, 1971.

Written to help train writers for programmed instructional materials. Some of it is itself in a programmed format.

Ward, Ted and Samuel F. Rowen. "The Significance of the Extension Seminary," Evangelical Missions Quarterly, Fall 1972, pp. 17-27.

Attempts to answer objections and misunderstandings as to the rise of TEE. Shows that TEE fits in with educational trends in other fields of learning.

Weber, Steve. "The Future Growth of the National Church in Haiti." D.Min. dissertation, California Graduate School of Theology, June 1975.

Based on survey of job descriptions of missionaries of all groups in Haiti. Results showed very few missionaries working in theological education.

. "The Relationship of the Various Types of Relief and Development Philosophies to the Growth of the Church in Haiti," Th.M. thesis. Pasadena, Calif.: Fuller Theological Seminary, 1980.

Based largely on comparative study of The Missionary Church and the Church of the Nazarene in Haiti. Holds up TEE program in The Missionary Church and says the Nazarenes must soon start one (The Missionary Church program has fallen on hard times and is now in the process of being resurrected).

Weld, Wayne C. "Extension Education Seen as Meeting Needs of Churches," Evangelical Missions Quarterly, January 1972, pp. 48-52.

Argues that TEE grows out of a real and un-met need in the Church.

. "The Current Status of Theological Education by Extension," Theological Education, Summer 1974, pp. 225-233.

Looks at the growth of TEE, including an examination of the regional distribution and the agencies promoting and directing TEE programs.

Wiley, H. Orton. Christian Theology, Volume II, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1952.

Helpful material on ecclesiology and the doctrine of spiritual gifts.

Wilgus, A. Curtis. The Caribbean: Contemporary Education. Gainesville: University of Florida Press, 1960.

A dated book as far as statistics are concerned but has some insights on the state of public education in Haiti. Useful as background reading.

Williams, James D. Guiding Adults. Nashville: Convention Press, 1969.

Useful chapter on learning theory along with the unique characteristics of the adult learner.

Willis, Avery T., Jr. Masterlife. Nashville: Church Training Department of the Sunday School Board of the Southern Baptist Convention, 1982.

Excellent example of praxis-oriented biblical and theological training.

[Willis, Avery T., Jr. et. al.] "The Educational Goals of the Indonesian Baptist Theological Seminary," trans. Bambang Subagyo. Seminari Theologia Baptis Indonesia. Semarang, Indonesia., n.d. (Typewritten).

Example of praxis-oriented objectives for a theological training school.

Wilson, Allen. "Pastoral Extension Training in the Dominican Republic," World Mission Video Net, Tape Number 72 (March 1985), report given at Nazarene Furloughed Missionaries Workshop, Buena Vista, Colorado. June 1984.

Explanation of Nazarene TEE program in the Dominican Republic. This has become "the" model for all other Nazarene programs and was the one which paved the way for official, denominational acceptance of TEE.

Winter, Ralph. "The Acorn That Exploded." World Vision Magazine, October 1970, pp. 15-18.

Attempts to explain some of the reasons behind the phenomenal growth of TEE in the late 1960's.

_____. "A Revolution Goes Into Orbit." World Vision Magazine, November 1970, pp. 14-16.

Asserts that TEE is improving both the quality and the quantity of theological education programs.

_____. "This Seminary Goes to the Student," World Vision Magazine, July-August 1966, pp. 10-12.

One of the first things ever published on TEE, Winter here lays out the early rationale for the TEE experiment in Guatemala.

_____, ed. Theological Education by Extension. South Pasadena, Calif.: William Carey Library, 1969.

The now out-of-print collection of documents on the extension movement, with contributions by Winter, Wagner, Kinsler, Ted Ward and others.

Wolff, Richard. Man at the Top: Creative Leadership. Wheaton, Ill.: Tyndale House Publishers, 1969.

Excellent material on both the Old Testament and New Testament models of training for spiritual leadership.

World Book Encyclopedia, 1978 edition.

Articles on Adult Education, J.F. Herbart, Edward Thorndike, the Teaching Machine and Psychology are helpful in laying the psychological foundations for TEE.

Ziegler, Jesse H. "Editorial Introduction: Case-Study Method in Theology," Theological Education, Spring 1974, pp. 136-138.

This introduction to a whole issue devoted to case studies gives excellent insight into the preparation of them.

Zorn, Herbert M. Viability in Context: A Study of the Financial Viability of Theological Education in the Third World--Seedbed or Sheltered Garden? Kent, England: The Theological Education Fund, 1975.

A study of the financial crisis of theological education programs worldwide. Notes that TEE demonstrates some aspects of financial viability as opposed to more traditional resident schools.

Zuck, Roy B. and Gene A. Getz, editors. Adult Education in the Church. Chicago: Moody Press, 1970.

Excellent chapter on "The Learning Process for Adults."

CHAPTER 4

METHODOLOGY AND PROCEDURES

Explanation of Project

This D.Min. project involved a TEE-type program being run by the Church of the Nazarene in Haiti. The program is designed to prepare men for ordination. This factor influenced the design of the measuring instrument, making some types of questions appropriate which would not have been used otherwise. This project focused in on one series of seminars held over a two-month period in the spring of 1985. As was noted in Chapter 1, this particular course was my first direct involvement with Theological Education by Extension.

The purpose of the project was to attempt to measure changes that should be taking place in the lives of the pastors in this TEE program. As was explained in the rationale section of this written report, this project is serving as a diagnostic aid as I begin my ministry with the Nazarene Pastoral Extension Training program. Hopefully, it is helping me understand something of the quality of education being offered and of the quality of the pastors being trained.

Measurement

This project was approached as though it were part of a Case Study. The primary measuring instrument used to try to measure.

changes taking place in the students was a three-page typed questionnaire. This self-reporting tool which was administered three times, was to be correlated with observations made during the seminars and during on-site visits in the churches pastored by the students. In my original project proposal, I had contemplated making a minimum of four visits to students' churches while the project was in process. During the period of the project, I ended up visiting 13 students' churches. These visits, some of which had to be overnight visits due to transportation problems, took place on the following dates:

March 31--Bois d'Orme
 April 7--La Montagne
 April 13--Dorlette
 April 21--Rofilier
 April 28--Pendou
 May 4-5--Fond-Melon
 May 26--Docine
 June 1-2--Gousse
 June 8-9--Mare Joffrey
 June 28--Chevreau Longbas
 July 28--Chemin Neuf
 August 18--Marmelade
 September 21-22--Ka Toussaint

Thus, during the period of the project, I visited all of the men in Group 1 (Table 1) in their churches and four of the men in Group 2 (Table 2). In addition, earlier in the year while the project was in the preparatory stages, I had visited Platon-cede, Boy Roi and Bois Marchand.

These visits gave me background for better understanding the students and their ministries. They helped me to better understand the

responses they gave on the questionnaire (such as when they talked of building needs or transportation problems). They also helped me to contextualize better my teaching. In addition, this close contact on a one-to-one basis plus the opportunity to preach in each of these churches allowed me the opportunity to do some further modeling of ministry--an important aspect in a biblical-based program of ministerial formation. The impact of these visits on the students was underscored when one of them said: "No other teacher has ever visited our churches."

Oral or Written?

In my initial planning for the project while still in the United States, I had assumed that all testing would need to be done orally. James Theodore Holly, a Black American who was the first Episcopal bishop of Haiti, once called this Caribbean island nation "the Mary Magdalene of the nations, possessed by seven devils." Among the devils which Holly went on to enumerate was illiteracy.¹ From casual conversations with Nazarene missionaries Jeanine van Beek and David Taylor, I had understood that most of the men involved in the extension program had a very low level of literacy.

I had also seen the research data from Nan Lin and Daniel Yauger indicating that on the Cul de Sac plain extending eastward from the capital city of Port-au-Prince, the "average education for Haitian males

¹J. Carleton Hayden, "James Theodore Holly (1829-1911) First Afro-American Episcopal Bishop: His Legacy to Us Today," Journal of Religious Thought 33 (Spring-Summer 1976):53.

was 1.2 years."¹ Knowing that the men in this ministerial training program came from even more remote rural areas, I wondered if their average educational level might even be below the Lin-Tauger findings. Therefore, it appeared to me in the early planning stages that oral testing would be a necessity.

In August of 1984 I arrived in Haiti with my family and immediately began formal language study in Haitian Creole (We had already taken French language study before leaving Europe in June, 1983).

Language classes ended for us each day at 10:30 in downtown Port-au-Prince. Most days we arrived back at our home on the campus of the *Seminaire Théologique Nazaréen* by a little after eleven o'clock. During the months of October and November, missionary John Burge was teaching an extension course on Nazarene history and polity to the same two groups of men who were to be in my seminars. Since the class sessions ran until noon on Wednesdays and Thursdays, I took the opportunity of sitting in on the last hour of three different class sessions.

I listened to them read aloud in class from their textbooks. I watched them look up and read scripture passages aloud. Rev. Burge gave me a chance to look over a copy of the written final examination which he was giving them. These observations convinced me that these men had adequate reading and writing skills in French and/or Creole to be able to use a written questionnaire. As I investigated further, I

¹Nan Lin and Daniel Yauger, "The Process of Occupational Status Achievement: A Preliminary Cross-National Comparison," American Journal of Sociology 81 (November, 1975): 546.

discovered that these men had been selected from a pool of applicants in a process which included tests of their ability to read and write in French. Their completed application forms and examinations were in a file which was transferred to my office.

At the same time, the language and cultural barriers facing me in trying to conduct oral interviews in Haitian Creole began to loom ever higher. Given the men's reading and writing abilities, I concluded that it would be better for the project if I were able to construct a suitable written evaluation instrument rather than trying to conduct meaningful oral interviews. The results obtained through the use of a written questionnaire appeared to be more reliable than results obtained through the use of my halting Creole. I also began to note the tendency of many Haitians to respond to a foreigner's questions with "Yes, pastor" (oui, pastè). This would happen even if the question had not been understood and even if the question called for something more than a "yes" or "no." Such responses could probably be included in what Robinson and Shaver refer to as the "spurious effects of acquiescence and social desirability."¹ Given my still very limited ability in Haitian Creole, I doubted whether I would be able to overcome this problem. For these reasons, I therefore decided to use a written test instrument.

As to the specific language--Creole or French--to use in the questionnaire: almost all schooling in Haiti is done in the French

¹ John P. Robinson and Phillip R. Shaver, comp. Measures of Social Psychological Attitudes, revised ed. (Ann Arbor: Institute for Social Research, The University of Michigan, 1973), p. 4.

language, beginning even in the first grade. On the other hand, Paul Orjala notes that "Haitian Creole is the common language . . . Even bilinguals resort to Creole for the majority of their day-to-day communication purposes."¹ From the very first course in this particular training program in 1981, the teaching has all been done in Haitian Creole. One of the assumptions I had made in beginning this project was that Haitian Creole was the best language to use in teaching the course. Very little written material is available in Creole. A Creole New Testament has been printed, but most churches still use the French Bible as the whole Bible is available only in French. However, since Creole was to be the language of the course and since it is a phonetically written language (unlike French!), I decided to use Haitian Creole for the written questionnaire.

Research

I was unable to discover any instances of an evaluation instrument similar to what I was proposing being administered to Haitian pastors of any denomination. Looking a bit further beyond Haiti itself, I discovered Dean Fleming lamenting in 1979 that "very little study has been done on the quality of pastors actually being produced through extension training." He noted that while plenty of statistical data was available to show the quantity of people being trained through TEE, no work was apparently being done to measure the

¹Paul Richard Orjala, "A Dialect Survey of Haitian Creole" (Ph.D. dissertation, The Hartford Seminary Foundation, 1970), p. 1.

qualitative nature of Theological Education by Extension.¹ In an article published in the spring of 1985, the coordinator of the East African Association for Theological Education by Extension, Gatimu, said basically the same thing.² This seemed to be saying that this project was breaking new ground in doing "before" and "after" testing of TEE students.

In my research, I turned to Robinson and Shaver's book, Measures of Social Psychological Attitudes³ to get some idea of how to begin to construct and to administer a questionnaire. Especially helpful were the chapters on "Life Satisfaction and Happiness" and "The Measurement of Self-Esteem and Related Constructs." The chapter on "Religious Attitudes" was not particularly relevant to the objectives of this project. Robinson and Shaver's compilation did not contain a measuring instrument which could accomplish exactly what I wanted to do (after translation, of course). Nevertheless, several of the examples which were given served as a basis on which to begin constructing an original questionnaire.

As I began to work, I was quite conscious that I was operating in a culture quite new to me. So I was somewhat concerned that my project did not develop so badly that I would be, as Pierre Dasen says,

¹Dean Fleming, "An Evaluation of Theological Education by Extension as an Alternative Form of Third World Theological Education" (Term paper, Nazarene Theological Seminary, Kansas City, Mo., 1979) p. 23.

²Gatimu, "Facing the Challenge," p. 3.

³Robinson and Shaver, Measures.

"in the situation of a traveller who has a map of New York to find his way through Shanghai."¹ This concern was heightened by my lack of experience in a theological education program of this kind.

Built on Course Objectives

I felt that the ideal measuring instrument for my project would be rooted in the objectives set out for the course. The seminars forming this course were Part II of a two-part series titled "Théologie Biblique" (Biblical Theology). Unfortunately, no course syllabus was available for what had been taught during the first set of seminars. Also, missionary Steve Weber who had served as professor for the first part was no longer in Haiti. All that was available was the text-- Lumières Bibliques by J.E. Church--which Rev. Weber had used for Part I of the course.²

The book consists of 47 brief two- to three-page chapters on doctrinal subjects with lots of scripture references. Appendix 5 shows a sample chapter from the book, this one on "Sin." The sections of the book which had been used as a basis for preparing the first section of the course had been marked in pencil. It was from the remaining chapters of the book that I made up a content outline to be used in this part II of the course. The main subject areas to be covered were: the Church, prayer, temptation, Satan, heaven and hell. Since the

¹Pierre Dasen, "Introduction," Piagetian Psychology: Cross-Cultural Contributions, ed. Pierre Dasen (New York: Gardner Press, 1977), p. 7.

²J.E. Church, Lumières Bibliques, revised ed. (Guebwiller, France: Ligue Pour la Lecture de la Bible, 1976).

chapters in Church's book were so brief, I also began searching for other material on these subjects, particularly material being used in other French or Haitian Creole extension programs.

Jesse H. Ziegler has noted that education for the ministry should be "neither solely cognitive in orientation nor solely skill-oriented. What is sought after is the development of critical judgements that can be used in analysis of problems and decisions regarding action."¹ Unfortunately, says Oscar Reed, "the commonest error of the Christian educator is to allow (these) strands of theology, worship and action to become separated,"² thus impeding progress towards that goal of developing skill in decision-making. I did not want this to happen in this course.

In fact, although the course was considered one of the "content" courses in the curriculum rather than one of the "practical" ones, I envisioned it as very much action oriented (or "obedience-oriented" in George Patterson's terminology³). Certainly, I did want to communicate a certain body of knowledge, and I needed to try to measure whether that body of knowledge was being assimilated by the students. But I also wanted to see if I could in some way measure changes in the actual ministry skills of the students which were taking place during the course.

¹Jesse H. Ziegler, "Editorial Introduction: Case-Study Method in Theology," Theological Education, Spring 1974, p. 136.

²Oscar F. Reed, "Stand Here," How to Teach Adults Without Really Suffering, comp. Wesley Tracy (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1976), p. 69.

³George Patterson, "The Obedience-Oriented Curriculum," Evangelical Review of Theology 1 (October 1977): 151-157.

To aid in formulating some clear objectives for the course, I gathered syllabi for similar courses from Nazarene colleges in California, Kansas, Oklahoma and Tennessee as well as Nazarene Theological Seminary in Kansas City, Missouri. With only one or two exceptions, however, all of the written objectives in these syllabi were cognitively oriented. They were also often stated in terms of what the professor was going to do for the student. These objectives began with such phrases as:

"To examine . . ."

"To familiarize the student with . . ."

"To present . . ."

"To emphasize . . ."

"To provide a rational explanation for . . ."

"To instruct the student in . . ."¹

I discovered some excellent examples, on the other hand, of ministry-oriented objectives in material from the Conservative Baptist College in the Philippines² and from the Indonesian Baptist Theological

¹Cf. J. Wesley Adams, "B. Litt./Theo. 444: New Testament Theology," (Course syllabus, Mid-America Nazarene College, Olathe, Kansas, Fall term 1981-1982). Hal A. Cauthron, "Religion 4080: Introduction to New Testament Theology," (Course syllabus, Trevecca Nazarene College, Nashville, Tennessee, Winter 1981). Donald S. Metz, "Theology 384: Systematic Theology I" (Course syllabus, Mid-America Nazarene College, Olathe, Kansas, Fall term 1983-84).

²Walter Kurtz, et. al. "Curriculum Committee Report," (Conservative Baptist College, Phillipines, 15 February 1979).

Seminary.¹ These objectives began with such phrases as: "At the end of this course, the learner will be able to . . ."

Using this type of phraseology as a format, I began to draft, in French, a list of objectives for the course. All syllabi for the resident school are in French. I was trying to match that format, although the objectives would also be stated in Creole after their final formulation. With the help of the academic dean of our resident Bible college, Trevor Johnston, I refined those objectives into acceptable French (see Appendix 2). I then turned to working on possibilities for a written questionnaire based on these objectives and the various facets of ministry with which the objectives dealt.

Three-part questionnaire

I finally settled on a questionnaire constructed with three different types of questions. The first part was designed to measure changes in the pastors' self-esteem. The second part tested the body of knowledge being covered in the course. The third part had to do with effects of the course on actual ministry.

Self-Esteem

In one of his books, Andrew Blackwood has listed several obstacles to ministerial growth. This list includes personal anxieties,

¹ [Avery Willis, Jr. et. al.] "The Educational Goals of the Indonesian Baptist Theological Seminary," trans. Bambang Subagyo (Seminari Theologia Baptis Indonesia, Semarang, Indonesia, n.d.).

tensions, inadequate planning, insufficient trust.¹ The first part of the questionnaire was a series of eight questions designed to measure the lessening (or the heightening) of some of these obstacles during the period of the project. An ideal program of preparation for ministry would help eliminate these obstacles.

Eight questions were used to try to measure changes in the men's attitudes towards themselves and towards the pastoral ministry. The men were asked to use 1-10 scales to respond to statements such as: "My ministry as a pastor of a church is: Very discouraging Always full of good things."

Why ten response levels? Rick Crandall notes that "little guidance is available on the basic question of how many response categories to use" in a measuring instrument of this type. As few as two response levels and as many as 19 levels have been used.² The 10-level format was chosen as something of a middle ground. As will be seen later, given the unfamiliarity of the men with such an instrument, ten response levels may have been too many.

Since the eight questions went from a negative to a positive response, I was also apprehensive that some men might simply respond at the most positive level, trying perhaps more than anything to please me. As William Koppe has noted: "People respond, in part, in terms of ways

¹Andrew Blackwood, The Growing Minister: His Opportunities and Obstacles (New York: Abingdon Press, 1960), pp. 103-183.

²Rick Crandall, "The Measurement of Self-Esteem and Related Constructs," Measures, comp. Robinson and Shaver, p. 46.

they are expected to respond."¹ In an attempt to eliminate those responses based only on social desirability, I varied the positive and negative ends of the response scale. On three of the eight questions, the positive end was 1 rather than 10. This alternation of the positive and negative ends was an attempt to get the respondent to read each question and possible responses carefully, rather than automatically circling all 10's.

Body of Knowledge

The second part of the questionnaire was a series of forced-choice (also called multiple choice) questions related to the specific theological and biblical content being planned for the seminars. These five questions (one was actually fill-in-the-blank rather than multiple choice) were designed to measure changes in cognitive skills during the period of the project. The questions were based on material being prepared for presentation through lecture, classroom discussion and in homework assignments.

Ministry Implementation

The third part of the questionnaire was a series of four questions asking for written responses regarding their specific ministry in their local church. These questions were designed to measure changes in their felt needs, in their priorities for ministry and in implementation of seminar content over the period of the project.

¹William A. Koppe, quoted by Richard E. Davies, Handbook for Doctor of Ministry Projects (Lanham, Md.: University Press of America, 1984), p. 6.

Revision and Refinement of Questionnaire

As I worked on the questionnaire, I began to ask myself if it was really possible for me to measure reliably what I was proposing to measure. I still had only a very limited ability in Haitian Creole, and my understanding of Haitian culture and the ministry situations of these pastors was at best superficial. Delaying the project until a later time when I would be more sure of myself in the language and culture would have, however, negated one of the project's main objectives, that of helping me get started properly in my ministry with Theological Education by Extension. A delay might have been helpful in producing a more polished project. But such a delay would have reduced the value of the project as an educational experience for me personally.

Still, I hoped that I was not falling into the trap which Wober wrote about when he talked of the perils of trying to test cross-culturally: "What we may be asking is the question: How well can they do our tricks? whereas what we should be asking is: How well can they do their tricks?"¹ That is, I hoped that I was not trying to test for things which were irrelevant to their pastoral ministries.

To help me at this point I leaned quite heavily on my project supervisor, Josie Michel. Rev. Michel is head of the TEE arm of the Council of Evangelical Churches of Haiti. One of his main

¹M. Wober, "Distinguishing Centri-Cultural from Cross-Cultural Tests and Research," Perceptual Motor Skills 28 (1969): 288, as cited by J.W. Berry, "Radical Cultural Relativism and the Concept of Intelligence," Culture and Cognition, ed. J.W. Berry and P.R. Dasen (London: Methuen, 1974), quoted in Piagetian Psychology: Cross-Cultural Contributions, ed. Pierre Dasen (New York: Gardner Press, 1977), p. 8.

responsibilities in this capacity has been the development, together with a couple of American missionaries, of a series of 40 Bible study workbooks (non-programmed). These inductive Bible study workbooks are being used in TEE programs by several different denominations in Haiti. Rev. Michel himself is used by three or four different denominations to teach TEE courses. So I felt that his input in designing the questionnaire was quite valuable.

After he seemed satisfied with it, I asked two students at our resident Bible college--the Seminaire Théologique Nazaréen--to read through the questions as if they were taking the test themselves. Using their responses as a basis, I made a few additional changes in wording and format. I noted that they had a bit of trouble understanding how to respond to the eight questions which had the ten response levels. After a lengthy explanation on my part, however, they assured me that the men would be able to properly fill out that section of the questionnaire.

A control group was not used to check the test-retest reliability of the questionnaire prior to the initial testing session.

The day before the questionnaire was to be administered to the first group, I had a chance to ask for reactions to it from Gene Lane, veteran OMS missionary who had been heading up that organization's TEE program on the northern coast of Haiti. He suggested that the questions with the 10 response levels were going to be confusing for the men. He said that I might want to re-design that particular

section.¹ At that point, however, I did not feel I had adequate time to do such a complete revision. So I elected to go ahead with what I had prepared, comforted by the words of Peter Beidler when he said that some educational projects "may be colossal failures, but we can all learn from failures."²

Appendix 3 is a copy of the questionnaire as it was used in the three test sessions.

Administration of the Questionnaire

The questionnaire was designed to be self-administered except for the instructions which were to be given orally. The questionnaires were filled out by the same group of men on three different occasions: at the beginning of the TEE seminars, a week after the end of the course and three months later in early September. For the first and third sessions, the men were divided into two groups which took the test on consecutive weeks (i.e. March 21 and 28, September 4 and 11). For the second test session, the men were all together in a single group (May 22). At that time, they were beginning a concentrated one-month session using four days per week to complete two courses in four weeks.

The three parts of the questionnaire were typed on three separate pages and photocopied. For the second testing sessions, a handwritten number "2" was placed in the upper left-hand corner of each

¹Interview with Gene Lane. Port-au-Prince, Haiti. 20 March 1985.

²Peter G. Beidler, "Why I Teach," Reader's Digest 757 (May 1985): 143. Condensed from Alumni Magazine Consortium (November 1984).

of the original test pages prior to photocopying for identification purposes later. For the third test session the "2" was changed to a "3."

At the initial testing periods in March, the pages were handed out one at a time. Instructions were given for that particular page, and then the completed pages were collected before the next sheet was distributed and instructions given for it. For the second and third sessions in May and September, the three sheets were stapled together with instructions given for all three parts of the questionnaire before the students began to complete any of the questionnaire.

On all three occasions, the questionnaires were administered in a classroom on the campus of the Séminaire Théologique Nazaréen where the students had gathered for one of the TEE class sessions. The same classroom was used for the March and September test sessions. A larger classroom had to be used for the combined groups in May. Each time the men took about one hour to complete the questionnaire. This was longer than I had anticipated that it would have taken. On each occasion, I personally administered the questionnaire and remained in the classroom to answer questions and give clarifications.

Scoring

On the first part, the men were to circle one of the numbers on the 1-10 scale which best corresponded to their feelings or attitudes. On the second part they were to put an "x" in front of the proper response to the multiple choice questions. A short line was placed in front of each of the responses for this purpose. The third part gave

the students two or three blank lines on which to write their responses.

Only the second part of the questionnaire was considered to have a "right" response which would be considered correct while all other responses would be considered incorrect.

The questionnaires were filled out anonymously with no name or identifying number being placed on them. This was done to encourage forthrightness in responses and to reduce stress levels.

Treatment of Data

Collection of Data

Immediately upon being completed by the students, the questionnaires were collected. Other corroborative data was filed together with these questionnaires. This included notes from visits made to the students' churches over the period of the project, a sort of daily journal kept during the period of the seminar sessions, notes from meetings with my project supervisor, Josie Michel, etc.

Reduction of the Data

Responses to each of the 1-10 scale questions were tabulated and averaged (all three methods of averaging--mean, mode, median--were used). A total average was also figured for each of the test sessions. Bar graphs were constructed to better compare these total averages.

The forced-choice questions had only one correct answer per question. The percentage of total right answers was calculated for each of the testing sessions and a bar graph was constructed for each session.

On these first two parts of the questionnaire, questions which had more than one response by the student were not counted.

For the written response type questions, the students' answers were grouped into general categories with the number of responses per category tabulated. For instance, any response dealing with building needs was grouped with other responses concerning building needs. These categories were listed in numerical order beginning with the category having the highest number of responses. A separate such listing was made for each of the three test sessions.

Analysis of Data

The tables of test results and the graphs were studied to see if there was any kind of noticeable trends or changes during the period of the project. The data was studied keeping in mind the admonition of Coolie Verner and Alan Booth when they said: "One frequent error in the use of data supplied through evaluation is that of assuming that they show something which they do not actually support."¹

For this reason the statistical data was viewed in the light of other observations made during the course of the project.

Summary

The primary measuring instrument used in this project was one designed to measure changes taking place in both the cognitive and ministry skills of twenty Haitian Nazarene pastors. This three-part

¹Coolie Verner and Alan Booth, Adult Education, (Washington, D.C.: The Center for Applied Research in Education, Inc., 1964), p. 104.

questionnaire was administered on three different occasions over a period covering just under six months. A study of the results of these three test sessions was designed to help measure the effectiveness of one small slice of the extension ministerial formation program being run by the Church of the Nazarene in Haiti.

CHAPTER 5

RESULTS

Introduction

Peter Beidler has written: "Being a teacher is being present at the creation, when the clay begins to breathe. Nothing is more exciting than being nearby when the breathing begins."¹ As I was scoring the stack of questionnaires and trying to analyze the results, I felt as if I was hovering over the clay, trying to see if it had yet begun to breathe.

In the process of reducing the mass of data into some kind of manageable form, I found myself facing several questions. The first of these, of course, was: Did measurable changes in the men take place during the period of the study project? If so, did these changes appear to be in the areas and in the directions which had been hoped for? There was also the question of whether I could find some indications that this TEE-type program is creating the atmosphere of "theological reflexion and spiritual formation" which Ross Kinsler sees as indispensable in a ministerial training program.²

At the same time, I was also aware that I should not be expecting too much in the way of changes over the relatively brief period of this

¹Peter Beidler, "Why I Teach," p. 144.

²F. Ross Kinsler, The Extension Movement in Theological Education, Rev. ed. (Pasadena: William Carey Library, 1981), p. 41.

D.Min. project. This project was constructed around one extension course lasting two months. That course is only one of 20 courses in a program designed to last a minimum of four years. Certainly, this one course should be expected to attain some of the goals of the Nazarene Pastoral Extension training program for Haitian pastors, but only in the measure of one in twenty. Appendix 1 gives the complete listing of all the courses in this program.

As I began working with the results of these questionnaires, I was also mindful of Ronald Gray's admonition (already referred to in the theoretical foundations section in Chapter 2) that some changes brought about by learning are too small to be measured successfully.¹ Another hazard for researchers working on projects like this is what has come to be called the "Hawthorne effect." Researchers have discovered "that paying special attention to people leads them to change their behavior" independently of the variables which may be under study in the research.² In this particular project, this could mean that some changes being indicated by test results are not a consequence of the course, but are simply due to the fact that some extra attention was being paid to the subjects over the testing period.

Questionnaire Results

The three-page written questionnaire, developed in the process described in Chapter 4 of this written report, was administered in late

¹Gray, "Psychological Bases," p. 132.

²Davies, Handbook, p. 41.

March, late May and again in early September of 1985 to the same group of people. Tables 1 and 2 give brief data on each of the men involved and on their pastoral assignments. As can be seen, the subjects of the study are all Haitian males pastoring Churches of the Nazarene in rural areas. Four of the six Nazarene districts in Haiti are represented in the two groups. Only the district on the island of La Gonave and the Central district which covers the capital city and the immediate surrounding area do not have students in the two groups.

Females as such were not excluded from participation in this TEE program. There are no female Nazarene pastors at present in Haiti, however. (In the United States and some other countries, females will number as much as ten percent of the total pastoral force.)¹

This program appears to be unique among TEE programs in Haiti in that enrollment is limited to persons who are already pastoring organized churches. As Tables 1 and 2 show, the average age at which these men began pastoring is 30 years. Several of the men, particularly those in Group 1, have previously participated in other pastoral training programs designed for "lay pastors." Occius Dorival, Odius Merzius, Occes Merzilus and Joseph Presendieu, for example, all have certificates of completion from the Ecole Pratique. This "Practical School" brought men to the Port-au-Prince campus for a month of studies once a year for four years. The Ecole Pratique curriculum was not designed, however, to give participants the course of studies required by the denomination for ordination.

¹Jo Ann Lyon, "A Little Background" Preacher's Magazine, Dec.-Feb. 1984-85 .

As was explained in Chapter 4, the questionnaire itself was divided into three sections. These sections will be dealt with individually in scoring and in analyzing the results. The first part of the questionnaire attempted to measure the level of the pastor's self-image or self-esteem. The second part tried to measure the acquisition and long-term retention of facts which were being taught in this particular course on biblical theology. The third section looked at some of the felt needs in each pastor's ministry, trying to determine if what was being taught in the course could be seen as being relevant to his ministry.¹ I had originally estimated that it would take no more than 15 minutes to complete. As was noted in Chapter 4, the test took an hour to administer each time.

As I began to tabulate the results of the questionnaires, a snag immediately showed up. Some of the respondents had given multiple answers on both the 1-10 response level questions and on what were supposed to be forced-choice questions in section two. One questionnaire from the second session had all the numbers from 1 to 5 circled on four of the 1-10 scale questions. Another had circled numbers 3 and 8 on the first question, 3 and 7 on the second question, 5 and 10 on the fourth question and so on. In each instance where a respondent had circled more than one number on the 1-10 scale questions or had put "x's" in front of more than one of the possible answers on

¹These various facets of learning--acquisition, retention and application--are explained in "The Learning Process for Adults," Adult Education in the Church, ed. Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), p. 104.

the forced-choice questions, no attempt was made at scoring a response for that particular question. This did not mean, however, that the whole questionnaire was discarded, just the individual questions with multiple responses.

Being unable to score responses on some of the papers may have, of course, damaged the validity of the results. It's entirely possible, for instance, that different individuals' responses to a particular question may have been thrown out on the three test sessions. That is to say, it may not have been the same individuals consistently giving multiple responses on a particular question each of the three test sessions. Thus, what could appear to be changes in responses from one test session to another could simply be different individuals responding. Two things could be done in future questionnaires of this type to overcome such a problem. One, future tests could carry identifying numbers or use respondents' names. Secondly, and perhaps better still, the questionnaires could be checked over quickly as they are turned in to ensure that the respondents did not answer questions contrary to directions. Unclear responses could be corrected at that time by the respondents themselves.

Self-Esteem Section

The tabulated scores from the 1-10 scales were refined into "average" responses to each individual question. All three ways of calculating averages--mean, median, and mode--yielded substantially the same results. Prior to calculating these averages, the responses on questions 5, 7 and 8 were converted or transposed so that a 10 became

the most positive response (as was explained in Chapter 4, these three questions had 1 as the most positive response). To do this transposing, a 10 response to these three questions was changed to a 1, a 9 response was changed to a 2, and 8 to a 3 and so on. This made all eight scales have 10 as the most positive response and 1 as the most negative response. Interpretation of the results is then less confusing than it would be with the alternating positive and negative ends.

Mean Results

Table 3 gives the mean calculations from each test session for each individual question. The mean is obtained by dividing the sum of the responses which could be scored for each question by the number of valid responses to that particular question.

These results indicate four items with more positive responses in the second test session than they had at the beginning of the course. The men saw their ministry as having more lasting value; they appeared to be more content at being pastors in the Church of the Nazarene; they indicated they had clearer ministry goals; and they could see that they were applying more from their extension studies at the end of this particular course than they had been at the beginning.

Three months later, only the questions about their level of contentment about serving in the Church of the Nazarene and the practical applications they were making of their extension studies were scored more positively than at the beginning of the course. The questions concerning level of satisfaction in ministry and the clearness of ministerial goals were at the same level at the end of

TABLE 3
MEAN RESPONSES TO 1-10 SCALES

<u>Item</u>	<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
Satisfaction in Ministry	9.4	9	9.4
Value of Ministry	8.5	8.9	7.4
Clear Ministry Goals	8.8	9.2	8.8
Certainty of Divine Call	6.7	6.6	5.8
Contentment as Nazarene Pastor	4.2	5.4	5.3
Intensity of Work	9.6	9.4	8.9
Application of Extension Studies	4.8	6.1	6.1
Progress Toward Life Goals	6.5	6.2	6.4
Mean Total	<u>7.1</u>	<u>7.6</u>	<u>7.1</u>

the project as they had been at the beginning. The remaining four items (long-term value of ministry, certainty of divine call, intensity of work and progress toward life goals) were actually scored lower by these calculations at the end of the project than they had been at the beginning. As I look over the questions now, however, the one concerning the certainty of the call to ministry does not seem to be as clearly worded in Creole as it can and should be.

As for the overall totals, the mean of all the responses taken together was 7.1 in the initial test session on the first day of this particular course. This mean total rose to 7.6 in the second session.

Then, it fell back to the original 7.1 in the third session in September. Figure 3 is a bar graph of these calculations.

These mean averages seem to indicate that the pastors' self-image and self-esteem levels improved during the two month period of the course (late March to early May). Then, three months later in September, their self-image and self-esteem levels as measured by these questions had sagged back to about the original level.

Median Results

Table 4 gives the picture of another way of calculating the "average" responses to these eight 1-10 scale questions. This table shows what it looks like when the median average is calculated. The median is the response level at which there are as many responses given above that number as there are below it. In the table, two numbers separated by a slash indicates that the mean response fell between those two numbers.

The median responses indicate that in the second test session, six items were rated more positively than they had been in the initial session. In addition to the same four items indicated as more positive by the mean results, these calculations would indicate a slight improvement in the men's feelings about having a clear "call" to the ministry and noticeable improvement in their sense of making progress towards their life goals.

At the September test session, three months after the end of the theology course, the men's level of contentment as a Nazarene pastor, their application of their extension studies, and their progress

Fig. 3. Mean Responses on Self-Esteem Section

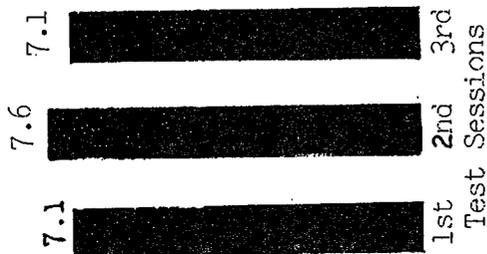


Fig. 4. Mean Averages of Median Responses on Self-Esteem Section

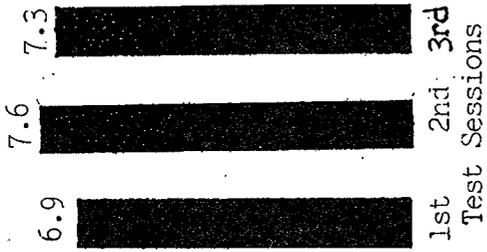


Fig. 5. Mean Averages of Mode Responses on Self-Esteem Section

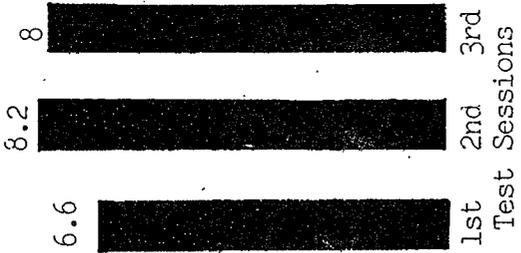


TABLE 4
 MEDIAN RESPONSES TO 1-10 SCALES

<u>Item</u>	<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
Satisfaction in Ministry	9/10	9/10	8/9
Value of Ministry	9	9/10	8/9
Clear Ministry Goals	9	9/10	9
Certainty of Divine Call	8	8/9	5
Contentment as Nazarene Pastor	3	4	6
Intensity of Work	9/10	9/10	9/10
Application of Extension Studies	4	5	6
Progress Toward Life Goals	3/4	5/6	6
Mean Total	<u>6.9</u>	<u>7.6</u>	<u>7.3</u>

towards life goals were all rated still higher yet. According to these median calculations, they rated their intensity of work at the same level in all three test sessions. Their clarity of ministry goals, which had improved between the first and second test sessions, had sagged back to the level of the first test session by September.

Three items showed up in these median calculations as being rated lower by the group at the end of the project than they had been at the beginning. These were their level of contentment, the long term value placed on their ministry, and the certainty of their divine calling. Again, as noted earlier, I have some reservations as to how the item regarding the call to the ministry was phrased.

Taking the mean average of these median results from each of the test sessions gives a 6.9 self-esteem level for the initial test session. This rises to 7.6 at the end of the course, and then it dips down slightly to 7.3 after three months. Figure 4 is a bar graph of these results. The picture which emerges from the median calculations is thus substantially the same as that given by calculating the mean. The major difference is that, while a drop comes between the second and third sessions, the self-esteem level being gauged by these items remains higher at the final test session than it had been at the beginning of the project.

Mode Results

A third method of analyzing the results of the responses to these 1-10 scale questions was to calculate the mode. The results of these calculations are given in Table 5. The mode response number is, of course, the response level which was circled by the most respondents. In a few cases, two or three response levels had the same number of responses. In such cases, all the top response levels are given, separated by commas.

Like the median calculations, using the mode calculations to analyze the results of the questionnaires gives a picture of improvement in the pastors' self-image by the second test session. A slight decline occurs after three more months, but the level remains above that registered in the first test session at the beginning of the project in late March. The mean totals which indicate this was shown as a bar graph in Figure 5.

TABLE 5
MODE RESPONSES TO 1-10 SCALES

<u>Item</u>	<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
Satisfaction in Ministry	10	10	9
Value of Ministry	10	9	9,10
Clear Ministry Goals	9,10	10	9
Certainty of Divine Call	1,8,10	10	5
Contentment as Nazarene Pastor	2	2	6
Intensity of Work	10	10	10
Application of Extension Studies	2,3,8	3,10	6
Progress Toward Life Goals	3	10	6,10
Mean Total	6.6	8.2	8

On individual questions the clearest indications of improvement concerned the men's contentment at being pastors in the Church of the Nazarene and in making progress towards the goals they have in life.

Some of the large differences which show up in these mode calculations (equal number of responses on extremely low and high numbers) make me wonder whether the instrument was being sufficiently understood by the respondents so that the results can be considered reliable. It's possible that what look like declines or increases in levels could only be more realistic answers as the respondents became more familiar with the instrument and more at ease with me as the new director of the TEE program. Further use of the instrument along with

refinements in language and structure will be needed to resolve that point.

Table 5 also highlights what has been mentioned in Chapter 4 as a possible error in the design of this section of the questionnaire. As was previously noted, the positive end of the ten response levels was 10 on five of the questions and 1 on three of them. This attempt to make sure the respondent was reflecting well on each individual question may have served instead to confuse the respondents. For instance, one respondent circled the positive response phrases on two of these questions and then proceeded to circle numbers 8 and 10 (which would have been the negative answers for those questions). For the scoring, the circled negative response level had to be taken as his response, but it made me wonder if he had intended to choose the most positive level instead.

Summary

Richard Wolf notes that "every test score is an estimate rather than a precise measurement."¹ Overall, however, the results from this first section of the questionnaire seem to be saying that the respondents' self-image improved during this particular TEE-type course. Ronald and Beatrice Gross have been quoted as saying that one of the primary purposes of education is to give the student a sense of "dignity,

¹World Book Encyclopedia, 1978 ed., s.v. "Testing," by Richard M. Wolf.

autonomy, and freedom."¹ The responses to this section of the questionnaire designed to gauge self-esteem and self-image would indicate that this particular slice of the Nazarene Pastoral Extension Training program in Haiti is contributing to the attainment of this objective.

At the same time, it must be noted that at least some of this improvement could possibly be attributed to the "Hawthorne effect" mentioned in the introduction to this chapter. At various times during the two month period of the course, the men noted their pride at being given a full-time director for the extension program. One student mentioned in class the encouraging effects my visits were having on their churches. These results may also be skewed by the students' unfamiliarity with this type of self-evaluation instrument. Some design changes will be needed in future evaluations of this kind.

Cognitive Section

The section of the questionnaire designed to measure the acquisition and retention of facts was composed of four forced-choice questions and one question where the student had to provide the answer (Bible book and chapter). One of the forced-choice questions went one step beyond the acquisition and retention of facts to test whether what was being taught in the course was being applied in their own family life.

As was noted earlier, some of the respondents unfortunately

¹Ronald and Beatrice Gross, eds. Radical School Reform (New York: Simon and Schuster, 1969), p. 17 quoted in Kinsler, The Extension Movement, p. 47.

checked more than one answer on what were to have been forced-choice questions. Three papers from the second test session had all the answers to each question checked. Apparently, the oral directions were not clear enough, or at least they were not remembered properly. hindsight indicates that, in addition to being given orally, these directions should have been written on the paper. As a final precaution, each paper should probably have been checked for multiple responses as it was handed in at the end of the test session. Respondents should have been asked at that time to eliminate multiple responses.

Individual questions on which multiple responses were erroneously given were not scored. Not being able to score every question on each paper cast some doubt, of course, on the validity of the results. The percentages of correct responses on the four factual questions (three forced-choice questions and one fill-in-the-blank question) are given in Table 6.

TABLE 6
CORRECT RESPONSES TO FACTUAL QUESTIONS

<u>Question No.</u>	<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
9	64%	60%	71%
10	73%	100%	100%
12	71%	100%	87%
13	59%	93%	87%
Mean	67%	88%	86%

Three out of the four questions were answered correctly by more respondents in the second test session at the end of the course than at the beginning. One received fewer correct responses! At the last test session, three months after the end of the course, all scores were higher than at the beginning of the course. Two had, however, dropped somewhat from the test session at the end of the course. The mean average of correct responses shows a rise during the period of the course. Three months later there is a slight dip in the number of correct answers, but it still remains at a higher level than before the course began. Figure 6 is a bar graph of these results. The pattern that emerges closely parallels the results from the self-image section of the questionnaire.

Fig. 6. Percentage of Correct Answers on Cognitive Section



A drop in the scores after a period of time has elapsed following the educational experience is consistent with studies in learning retention which show a drop in the retention of factual information over a period of time.

Something else interesting showed up in the results from this section of the questionnaire. Wolf notes that one disadvantage to multiple-choice type questions is that they may actually "penalize a student who had an expert knowledge of a subject" since they do not allow him to demonstrate a depth of understanding beyond the possible responses given on the test paper.¹ Some of the subjects in this study did actually write additional information in the margins of some of these multiple-choice questions. For instance, in the question asking for the subject of John 17, the correct response phrase given was "Jesus' prayer for his disciples." One respondent added the word "sanctification" in the margin. Another wrote even more, adding "the high priestly prayer" and the phrase "sanctify them by the truth; your word is truth."

I had anticipated that the percentages of correct answers in the initial test session would be much lower than they were. Obviously, I had underestimated the biblical and theological understandings of these pastors. A more accurate picture of the acquisition and retention of factual data might emerge if a lesser-known set of facts could be selected for this section of the questionnaire.

Interestingly enough, the men expressed a desire in class to purchase books which I was using for resources. Given their precarious

¹Wolf, "Testing."

financial situations, I had not anticipated this desire to purchase textbooks.

Question 11 in this section related to the practice of a family prayer time together. This question was attempting to measure if some changes in the prayer habits of the parsonage family occurred during this course which included a study of prayer in the life of the pastor and congregation. Table 7 gives the results of the responses which could be scored (multiple responses were not scored).

TABLE 7
FREQUENCY OF FAMILY PRAYER TIME

	<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
Almost every day	72%	60%	59%
About once a week	17%	20%	12%
On special occasions	11%	20%	29%
Never	--	--	--
Number of Responses Which Could Be Scored	18	10	17

Because of the great variations from one session to another, both in percentages and in the total number of responses which could be scored, the validity of the results from this particular question is very questionable. Family prayer time is a habit-- and a good one... Since it is a habit, it seems unlikely that it would change in such drastic swings in less than five months' time. Now that I'm further along in the Creole language, I also wonder about the wording of the

question. I did have the questionnaire checked by native Creole speakers. However, today the wording on the questionnaire seems ambiguous. I should have worded it with a clearer distinction between the nearly-every week occurrence and the more rare once-in-awhile family prayer time. Translated into English, the phrasing which I should have used would be something like "at least once a week" and "only on special occasions."

As was noted in the introduction to this chapter, there were multiple responses given on some of the papers. This would seem to indicate as well that the various possible responses were not phrased well enough to be clearly mutually exclusive. Some additional refining of the wording needs to be done before this question is used again.

Some of the locations of the churches which I visited during the project could not be reached by automobile (even one of the four-wheel drive kind). For those churches which could be reached only by horse or mule or on foot, I traveled on Saturday and spent that evening in the pastor's home. Without exception, I was awakened at dawn on Sunday morning by the pastor's family softly singing, perhaps repeating a Psalm, and then praying together. Thus, even though results from the questionnaire were inconclusive, a family prayer time would appear to be widespread.

Felt Needs in Ministry

One of the questions in my mind during the project was: Is this training program helping these Haitian pastors to understand and to articulate the needs in their ministry? As a result of their participation in this program, are these pastors able to better reflect

upon their problems, to face them and to take action to solve them?¹

Believing that the recognition of a need is a real step towards meeting that need, I put a section into the questionnaire relating to felt needs. As I was approaching the scoring of this section of the instrument, I found myself asking: Can whatever changes which may show up in felt needs be correlated with course content? A corollary to that was a question which needs more long-range study: Can a TEE program aimed at meeting denominational ordination standards also satisfactorily meet the felt needs of Haitian Nazarene pastors?

This section of the testing instrument had four questions. The first question asked the men to write the biggest felt need of their local church. The second question asked them to name which major biblical truth they felt the people in their local church still did not understand clearly enough. The third question asked them for their sermon subjects from the preceding services. The fourth question asked them to name their biggest "headache" (tèt chajé) in their pastoral ministry.

Biggest Need in Local Church

The written responses were grouped into several categories with the tabulations for the three different test sessions given in Table 8. Most respondents gave more than one answer to this question. All of the responses in this particular section of the questionnaire were scored as they were not mutually exclusive. Thus, the percentages in each test session will add up to more than 100%. The percentage figures.

¹Cf. Kinsler, The Extension Movement, pp. 48-49.

TABLE 8

BIGGEST FELT NEED IN LOCAL CHURCH

<u>Beginning of Course</u>	<u>End of Course</u>	<u>Three Months Later</u>
88% Church/parsonage construction	75% Spiritual life (30% specifically "sanctification")	61% Spiritual life (6% specifically "sanctification")
42% Level of spiritual life (18% specifically "sanctification")	30% Church/parsonage construction	44% Church/parsonage construction
35% Musical instruments	10% Finances	39% Finances
29% Help with elementary school	5% Musical instruments	17% Musical instruments
18% Amplifying system	5% Spiritual Gifts	6% Spiritual Gifts
18% Motorcycle or mule for pastor	5% Sound doctrine	6% More new converts
6% Self-help projects (Finances)	5% Help with school	
6% More new converts	5% Ordination for pastor	
6% Getting new converts married		

are for the number of respondents giving that particular item as one of their responses.

In the first test session in late March, construction needs (church buildings and/or parsonages) emerged as the number one felt need. Weekend visits to the churches confirmed that many of these congregations are worshipping in cramped quarters which are also inadequate in many other ways (i.e., leaky roofs, shaky walls due to termite infestations, inadequate ventilation, etc.).

By the second session in mid-May, buildings had been replaced in the number one position by concern over the level of the spiritual life of the congregation. Responses listing some aspect of sanctification were tabulated as a sub-group under the spiritual life of the congregation. For these men of a Wesleyan theological persuasion, sanctification would most often mean a second, definite, instantaneous work of God's grace in a person's life rather than a growth in grace which some other theological traditions use as a definition. These responses listing sanctification will be explored a bit more fully under the next section titled "Biblical Truth" where many similar responses were also given.

Why did spiritual needs emerge as the biggest felt need in the second and third sessions, replacing buildings needs? It was not because those building needs had been met in the two-month period between the first and second test sessions. As a matter of fact, no construction took place in any of these men's churches during the period of the project. Nearly one fourth of the theology course, on the other hand, was spent dealing with ecclesiology or the doctrine of

the Church, stressing the Church as a body of believers rather than the building where believers meet. This study also included a discussion of spiritual gifts (an item which shows up in responses from the second and third test sessions). Perhaps the re-focusing of concern from material to spiritual needs reflects this study of the Church.

During each of the four Wednesday evenings that the two groups of men spent in Port-au-Prince, a filmstrip on the Sunday school was viewed and discussed by the men. Produced in Africa in French, this series of four filmstrips provoked a lot of discussion concerning problems in the churches' Christian education programs. Interestingly enough, however, these concerns do not show up at all in the responses to the question concerning felt needs. Some of the men did report, however, holding meetings with their Sunday school teachers in which they shared the content of the filmstrips.

Biblical Truth

The responses to the question concerning the biblical-truth-needing-to-be-more-clearly-understood-by-each-pastor's-congregation are tabulated in Table 9. After showing up in the list of felt needs in the first question, various aspects of the doctrine of holiness topped the list on this second question all three times. Why? Well, with the great emphasis put on this doctrine as a distinctive of the movement which culminated in the organization of the Church of the Nazarene, this should not be surprising. This second part of the two-part series of courses on Biblical theology did not touch specifically

TABLE 9

BIBLICAL TRUTH WHICH STILL NEEDS TO BE UNDERSTOOD CLEARLY

Beginning of Course

65% Doctrine of Holiness
18% Tithing
18% Prayer
12% Care of Pastor
12% Witnessing
12% Faith
12% Christian Walk
12% Word of God
6% The Church
6% The Trinity
6% Cristology

End of Course

45% Doctrine of Holiness
25% Prayer
25% Christian Life
10% Tithing
10% Repentance
10% Sound Doctrine
10% Fasting
5% Eternal Life
5% Holy Spirit
5% Fear of God
5% Witnessing

Three Months Later

78% Doctrine of Holiness
22% Tithing
17% Christian Life
6% Fear of God
6% Sin
6% Second Coming
6% Justification

on the doctrine of holiness. The Wesleyan understanding of entire sanctification and Christian perfection had been covered earlier in part one of this series and also in a course taught the previous fall on the History and Polity of the Church of the Nazarene.

For Nazarene denominational leaders the frequency of this response should be quite gratifying. The denomination's early leader, Phineas F. Bresee, is quoted as saying at the founding of the Church of the Nazarene in 1908: "We'll girdle the globe with salvation and with holiness unto the Lord."¹ More recently, in 1976, General Superintendent Eugene Stowe spoke of "the absolute necessity of an unchanging commitment to our distinctive doctrine of Christian holiness."² Four years later, at a General Assembly, another General Superintendent, Orville Jenkins noted: "We are committed to spreading Christian holiness around the world. We should preach, teach, and witness to this great doctrine."³

Some further research needs to be done, however, on what specific aspects of the experience and doctrine of heart holiness these men are referring to. Such research could help determine the shape of future theology courses of this type. Certainly, the results of the response to this question can be interpreted either negatively or positively.

¹Taylor, Historical Documents, p. 117.

²Eugene Stowe, et. al. "Quadrennial Address, Board of General Superintendents," Journal of the Nineteenth General Assembly, ed. B. Edgar Johnson, p. 239.

³Orville Jenkins, et. al. "Quadrennial Address, Board of General Superintendents," Journal of the Twentieth General Assembly, ed. B. Edgar Johnson, p. 283.

Negatively, they could mean that these men know the doctrine of holiness is supposed to be a priority in the Church of the Nazarene. But they are having difficulty contextualizing it well in rural Haiti. Positively, these responses could mean that these men have contextualized well a theology of holy living and they are very concerned that the members of their congregations be all that God wants to enable them to be.

Tithing was in second place in responses from the first and third test sessions while it dropped a bit as a concern in the second session. This can be linked with the concern for finances expressed in the previous question concerning the biggest need in their local church (nearly 40% of the respondents having listed it in the final test session as their biggest need). This concern for finances also appears in the responses to the next question on sermon subjects. There was a sermon on tithing preached by one of the men on the Sunday preceding the first test session and then again on the Sunday preceding the second test session. Finances also appeared as the biggest "headache" for the pastors. This response topped the responses to that question on both the first and second testing sessions while they dropped a notch to the number two position in the third test session.

Some possible reasons for this concern will be explored more fully in the section regarding the pastors' biggest "headache." However, it can be noted here that while stewardship was not a part of this particular course, the men had had a two-day seminar on tithing about four months prior to the period of this project. So these

responses may well reflect concerns raised during that particular study, concerns they are still trying to work out and plans they are still attempting to implement.

Prayer was one of the subjects studied during the course. At the test session at the beginning of the course, it was listed by 18% of the men as the biblical truth needing clearer understanding by the members of their congregation. At the end of the course, this concern had been named by one in four of the men or 25% (a rise due perhaps to prayer being studied in the course?). Then, three months later in September, prayer had disappeared from the list of concerns. Does this mean they had been able through teaching and preaching and counselling to meet this felt need? Further investigation will be necessary to resolve this question.

The "Church" appeared as a topic in responses given at the first test session. Then it disappeared from the lists. A good deal of time in the course was given to the theology of the Church. During the course, most of the men reported preaching messages on this subject (some of them more than once). The responses to this particular question would seem to indicate that what had been a felt need at the beginning of the course was met by the practical application of course content.

Sermon Topics

The third question in this section of the questionnaire investigating felt needs and practical applications of course material

asked the pastors the subject of their sermon the Sunday preceding the test session. The ministry use of what is being taught is an important aspect of the TEE model. Practical application of course content is one of the rails in Ted Ward's "rail fence" explanation of the workings of the TEE model. Practical application is also one of the "tracks" in Fred Holland's railroad illustration.¹

The tabulations of these responses to this question regarding sermon topics are given in Table 10. As can be readily seen, the sermons being preached the Sundays prior to each test session do not particularly reflect seminar content from the course. However, it should be noted in this regard that none of the test sessions actually came during the course itself. Even the session labeled "end of course" came two weeks after the final seminar session.

The first hour of each Wednesday when the groups gathered for the two-day seminar sessions was spent with the students' sharing what they had preached about the Sunday previous and in what other instances they had been able to use seminar content (Bible studies, personal conversations, etc.). The journal which I kept during the period of the course itself shows that the majority of the students were preaching on what they were studying. At the beginning of the second week of seminars for instance, 75% of the students of the first group reported that their sermons centered specifically on seminar and/or homework content of the first two-day seminar session. As one seminar was

¹Fred Holland, "Programming for Ministry Through Theological Education by Extension," Ministry by the People, ed. F. Ross Kinsler (Geneva: WCC Publications, 1983), pp. 105-106.

TABLE 10

SERMON SUBJECT FROM PREVIOUS SUNDAY

Beginning of Course

29% Doctrine of Holiness
 24% Christian Walk
 18% Consecration/Faith
 6% Witnessing
 6% Conversion
 6% Second Coming
 6% Tithing
 6% Cristology

End of Course

45% Christian Walk
 10% Doctrine of Holiness
 10% Love
 5% Witnessing
 5% Repentance
 5% The Resurrection
 5% Life of Paul
 5% Faith
 5% Tithing
 5% Justification by Faith

Three Months Later

28% Doctrine of Holiness
 17% Love
 11% Christian Walk
 11% Prophecy
 6% Justification by Faith
 6% Heaven
 6% David as King
 6% Sin
 6% God's Power
 6% Repentance

drawing to a close, one student said, "That's a good hammer I'll use to beat on my church with." That doesn't sound too good in English but in Creole it is a positive statement meaning he'd found something quite useful to help him build the Church. Another student mentioned one day that the course had a lot of "peas/beans" (same word in Creole) in it.

Integration of theory and practice was thus occurring in a way that does not show up well in the responses to this particular question.

Many of the subjects found on this list of preaching topics also appear on the responses to the question regarding which biblical truth needed to be more clearly understood. In both the first and third test sessions, for instance, sermons on some aspect of the doctrine of holiness topped the list. In the second session, it was number 2. It would appear from the positive correlations between these lists of responses that these men are trying to meet the needs which they are identifying in their congregations. Further investigation will help determine if it is the TEE program itself which is helping them to do this.

Biggest Headache in Personal Ministry

The final question on the questionnaire asked the pastors to name what troubled them most in their ministry. The tabulations of the results of the responses are given in Table 11. Finances--church and/or personal--topped the list on the first and second test sessions. It was number two in responses given at the final test session. Further investigation will be needed to determine all of the reasons for this preoccupation with finances.

TABLE 11

BIGGEST HEADACHE IN PERSONAL MINISTRY

Beginning of Course

- 29% Church Doesn't Pay Salary
- 29% Low level of spiritual life
- 12% Having to walk everywhere
- 6% Poverty of church families
- 6% Unmarried couples in church
- 6% No subsidy for school

End of Course

- 30% Finances
- 30% Inadequate facilities
- 10% Low level of spiritual life
- 10% Administrative problems
- 5% Having to walk everywhere
- 5% Temptations
- 5% Extension studies
- 5% Nothing

Three Months Later

- 33% Inadequate facilities
- 28% Finances
- 28% Low level of spiritual life
- 6% Lack of school for children
- 6% Lack of memory
- 6% Lack of musical instrument
- 6% Nothing

It could be related to the fact that all Nazarene pastors in Haiti are now being supported by local funds; no outside subsidies are given for pastoral salaries. This is a change in policy from what was practiced up to four or five years ago. For many years outside subsidies had been available for pastors. That has been phased out except for a program giving three years of salary subsidy to new graduates of the resident Bible school. Some of these men may now be feeling some slack in their finances which their local congregations have not yet picked up. A second possible explanation may be found in the fact that Compassion International has recently dropped several of the elementary schools run by these men's churches from their feeding and subsidy program. Since many of these men received some income from these schools, this may well account for the pinch they are feeling on their pocket-books.

Interestingly enough, however, a 1973 survey of Nazarene pastors in the U.S. indicated that American pastors felt burdened by financial pressures. Sociologist Jon P. Johnston surveyed 11% of the Nazarene pastors in the continental U.S. and found that finances were the number one source of stress.¹ So maybe these Haitian pastors are just following in the footsteps of their more affluent colleagues in the ministry. Some study needs to be done to see in what ways this TEE program can alleviate this preoccupation with finances.

Some of the other responses reflected the answers to other

¹Jon P. Johnston, quoted by Paul Culbertson, "Vital Life-Long Ministry," address given to PALCON Conference, Eastern Nazarene College, Wollaston, Mass., 1977. Cassette tape produced by Nazarene Communications.

questions in this same section of the questionnaire. A significant number (about 30% on all three test sessions) put a low level of spiritual life in their congregation as a troubling issue in their ministry. Further investigation is needed to pin down specifically what is meant by this type of response. A more precise understanding here would help shape course content in various areas of this extension program.

Some other items troubling the pastors reflect the specific context in which they are ministering, the rural areas of the Western Hemisphere's poorest nation. These include poverty, unmarried couples, no transportation (public or private) in area of the church, and lack of schools.

In the second test session, taken at the end of the course, extension studies were listed as one of the major headaches. More than once I noted in my journal that the men had trouble getting all their homework done. My initial reaction was that perhaps I had not explained it well enough. However, other TEE programs worldwide report similar problems with unfinished homework assignments.¹ This response could also be merely referring to the overall extension study program itself. Some of the men are now in their fourth year of studies. One or two expressed the view in class that the end still seems so far away. One student asked in class if it would be possible to double up on courses to finish sooner.

¹Fleming, "Evaluation," p. 40 and Willard Bjornstad in Breithaupt, "Venezuela," p. 7.

The problem of inadequate facilities was not mentioned at all in the first test session in responses to this question. In that same test session, it rated number one in responses to the question concerning greatest need (see Table 8). Then, it declined as the greatest felt need while being the second most mentioned headache on the second session and then moving into first place on the third session.

Summary

This initial attempt at evaluation does seem to indicate that this TEE program is effecting some changes in the lives of the pastors involved. Their self-image as they move one step closer to ordination appears to have improved. Their grasp of certain factual data certainly improved over the period of the project. There appears to be several points of correlation between what they are studying in the TEE program and what they are doing and attempting to do in their ministry as pastors.

These conclusions must, of course, remain quite tentative until further corroborative testing can be done. As Fleming notes, "evaluation becomes more difficult" in a TEE program than it is in a resident school where grades and other such measures aimed at objective evaluation are used more extensively.¹ Also, it must be noted that "a test score cannot tell a person all about himself. It can tell only how well he performed on a particular test on one particular day."²

¹Fleming, "Evaluation," p. 21.

²Wolf, "Testing."

All of the results obtained from the questionnaire may not be totally trustworthy for the several reasons which have been enumerated in this chapter as well as in Chapter 4. These include: multiple responses to questions requiring a single response, unclear Creole wording in the questionnaire itself, directions not clearly communicated, the "Hawthorne effect," etc. It can be said, however, that a start at collecting this kind of evaluative data has been made. The experience gained from this project will be of help in constructing similar evaluative instruments in the future. Several areas which need further investigation have also been brought to light by this study. These will be dealt with in the next chapter of this written report.

CHAPTER 6

RECOMMENDATIONS

What happens now? Well, while Albert Waugh cautions that "it is unsafe to draw conclusions from small numbers of observations,"¹ the project has triggered reflection on a number of aspects of the Nazarene Pastoral Extension Training program in Haiti. Some ideas for changes in the program have begun to crystallize as a result of the project. Several avenues needing further investigation have also opened up.

The possible plans for action and recommendations for further research emerging at the end of this D.Min. project have sprung from three main sources. These are those items which have been suggested by the analysis of the original data yielded in the test phase of the project. Observations made during the TEE course itself have generated other recommendations. Then, there are some recommendations growing out of comparisons made between this ministerial formation program and the data gleaned from descriptions of other similar programs.

Replication of Test Phase

As I noted earlier in Chapter 4, this project had a pioneering aspect to it. In his Handbook for Doctor of Ministry Projects, Davies optimistically says: "It is quite likely that someone has researched a

¹World Book Encyclopedia, 1978 ed., s.v. "Statistics," by Albert Waugh.

question similar to yours."¹ However, an intensive study of the literature regarding TEE (both published and unpublished sources) uncovered only one cryptic mention of another evaluative study of this nature.² On the other hand, more than one source lamented the total lack of this type of evaluation of TEE programs.³ Plus, there was an additional sense in which this was a pioneering project. As I noted in Chapter 1, this project was helping open up a brand-new area of ministry for me.

Thus, a beginning has been made. But it has been only a beginning. For this reason, replication of this study by myself and by others is recommended. The questionnaire was, of course, designed to check changes during the period of a particular course in biblical theology. If used for other courses in this program or others, however, only the middle cognitive section would need to be changed to reflect the specific content of that course.

Replications of this study would help confirm and strengthen the findings of this study, or else discount them. Such replications would help check the validity of this questionnaire. They would help indicate if the differences showing up in these test results are indeed significant.

¹Davies, Handbook, p. 49.

²Jonathan Hogarth, Kiranga Gatimu and David Barrett, Theological Education in Context: 100 Extension Programmes in Contemporary Africa (Nairobi: Uzima Press, Ltd., 1983), p. 151.

³Cf. Fleming, "Evaluation," p. 23 and Gatimu, "Facing the Challenge," p. 3.

Several problems with this particular questionnaire would, of course, need to be corrected in future uses to improve its reliability. Some suggestions for possible changes have already been noted in Chapters 4 and 5 of this written report. These include revision of the 1-10 scale questions to include fewer levels, perhaps even labelling the levels rather than using numbers alone. The forced-choice questions should also be revised so that the available options are clearly mutually exclusive. In addition to whatever oral instructions are given to respondents, written instructions should also be included on the pages of the questionnaire.

Development of "Achievement Test"

More useful in the long run would be a revised form of this type of test to be administered to pastors as they enter this TEE program and then again as they are finishing their program of studies. Such a test, which would actually be a kind of "achievement test", could be administered as well to students as they enter and then graduate from the resident Bible college. Testing of men in both types of training programs would probably give clearer answers as to the question of the validity of this TEE-type program.

The data obtained from such testing could "reduce guesswork and risk in making . . . decisions"¹ regarding curriculum, materials, teaching methods, structure, etc.

To help construct such a test, some standard needs to be

¹Winton H. Manning, "The ABC's of Testing," The 1983 World Book Year Book, (Chicago: World Book, 1983), p. 96.

developed for the body of knowledge and cluster of key skills needed by a Haitian Nazarene pastor (keeping in mind the basic denominational requirements for ordination). This "achievement test" would need to be checked thoroughly to ensure that a sufficient sample of knowledge and skills was under scrutiny in the research. The two main questions to be answered by such a test would be: Are these men more qualified at the end of their training (resident school or extension center) to minister pastorally to all the needs of their people? As a result of their training, are these men becoming able preachers of the Word to their own people?

The Caribbean regional office of the denomination is pushing for development of a Nazarene ministers' course of study in French. The development of this achievement test could well be done as an adjunct to the preparation of this course of study.

Further Research Topics

Doctrine of Holiness

As was noted in Chapter 5, some further investigation needs to be done concerning the implications of responses such as "doctrine of holiness" and "sanctification" showing up in significant numbers of three of the questions in the final section of the questionnaire. A possible way of doing this follow-up investigation has just developed. Trevor Johnston, one of the professors in the resident school has developed hepatitis and is taking medical leave of absence. I have been asked to take his place teaching a course in the doctrine of holiness in the semester beginning early January, 1986. This research

can be done as a part of that course, using the students as researchers.

Finances

Some further investigation needs to be done concerning the men's preoccupation with their personal and congregational finances. Are there ways in which the training program can help with personal and congregational budgeting and financial planning? Does the biblical principle of stewardship need to be better contextualized? Is this preoccupation due somewhat to a frustration with local church members' unwillingness to tithe? Such a study could well be done in the future as part of a course in pastoral theology or in church polity.

Level of Spiritual Life

Further investigation needs to be done to pin down what is involved in the men's expressed concerns over the level of the spiritual life of their congregations. Such research could come as part of the course in homiletics in which the men would be aided to develop and carry out a balanced preaching program.

Multi-Level Program

As was noted in Chapter 4 it had originally been assumed that the men in the extension program were of academic levels inferior to those young men entering the resident Bible college. More study needs to be done here. But informal reports from professors who have taught in both programs indicate that the highs and lows of ability may well be about the same in both programs.

Students entering the resident Bible college take an entrance exam. An entrance exam was developed for the extension program as well. But the exams are totally different and so cannot serve as a basis for any kind of comparison. The development of one achievement test to be administered to students entering both programs would be quite helpful in this regard.

Because of the differences in ability which seem to be showing up in the men in the extension program, future development of this TEE program should probably include multi-level courses (as has already been suggested in Chapter 1). This recommendation is not unique to this program, as it appears in several of the sources consulted during the course of this project.¹

Curriculum and Materials

Course Objectives

As was noted in Chapter 4, a list of objectives for the TEE course around which this project was built had to be written prior to the development of the questionnaire. The other 19 courses in this program do not yet have written objectives. We do not even have brief descriptions of the course. There is only the list of course titles. Course objectives for each of the courses must be developed in order to dovetail the whole program together. Such objectives will have to be written, of course, before the test phase of this project can be replicated on any of the other courses of this program.

¹See, for example, Kenneth B. Mulholland, "TEE Comes of Age: A Candid Assessment After Two Decades," Seminario de Extension, No. 3, 1984, p. 3.

The academic dean in the resident school is beginning to write a "catalog" for the resident school which would include course descriptions and objectives. The development of course descriptions and objectives for the extension program could well be done in collaboration with him since one of the aims of both programs is to fulfill academic requirements for ordination in the Church of the Nazarene.

Books

I had not selected a textbook for this particular course in addition to the one mentioned earlier which had been selected for Part I of this two part series on biblical theology. Much of the class was based on handouts: samples of programmed materials in French, workbook type material in Creole and other sources. Some of the men expressed a desire during the course to purchase a textbook. Therefore, future courses should try to offer a textbook for sale. The men also expressed positive responses when I mentioned the idea of a book sale table at the extension center.

Development of Materials

Reteachable, self-teaching materials need to be developed for the courses in this program. Some programmed materials for TEE are available in French from Africa and from the U.S. Appendix 6 is a sample of one of the pages used in this particular course. But none of these books are designed specifically for the courses in this program. The TEE arm of the Council of Evangelical Churches in Haiti also has a series of 40

inductive Bible study workbooks (not programmed material) available in Creole. Some of these EBEX (École Biblique par Extension) books are included in the bibliography of this written report. Appendix 7 is a sample of one of the pages used in this particular course. Some of them will be useful in other courses in this program. But they are designed for use in Bible study courses of 12 classroom hours while this TEE program has 48 classroom hours per course.

Pastors' Magazine

A simple, mimeographed monthly magazine for the men in this program could help maximize learning through brief articles on subjects being studied, through allowing the men to report on how they're putting class material into practice and through refresher articles over the years. It could also be used to give book reviews of new publications appearing in French or Creole. As the program expands to more and more centers, it would help draw together all the groups into one "school." The first issue of such a magazine, appearing as a result of ideas emerging during the course of this project, appeared in mid-October, 1985.

Prestige of Capital City Location

Several of the sources consulted in this project emphasized the advantages to prospective students of the de-centralizing of theological education. Something interesting concerning this showed up during the project, however. For I discovered that studying in the capital city of Port-au-Prince has a certain prestige value. I talked with the men in these two groups of our future plans for expansion into centers

throughout Haiti. I told them these new centers would make it unnecessary for the students to travel long distances from their homes to Port-au-Prince. Somewhat alarmed, several of the men asked for assurances that I would allow them to finish their studies in Port-au-Prince. Informal interviews with district superintendents Louis Dessources (La Gonave) and Evens Grammont (South District) seemed to confirm the prestige value of studying in Port-au-Prince.

James Dekker has noted that one of the continuing battles over TEE in the Presbyterian Church in Guatemala has to do with the perceived prestigiousness of residential schooling.¹ It would appear, therefore, that some attempt should be made in this program to maintain the prestige value of the Port-au-Prince address. One possible way would be to bring each of the groups studying outside Port-au-Prince to the capital city campus once a year for a concentrated course taught by one of the professors in the resident school. This recommendation may well be implemented in the summer of 1986 when students from a new group on La Gonave island will be brought to the resident school campus for about three weeks.

Finances

Until March of 1985, this program had no operating budget. Prior to that date, it was being financed with monies squeezed out of the operating budget of the resident school (major costs being transportation for students and their meals while on campus).

¹James C. Dekker, "Placing TEE in the Hands of the People: The Guatemalan Presbyterian Seminary--Update from Inside," Latin America Pulse, February 1983, pp. 1-5.

Financing is now available for the program from the denomination. The regional coordinator based in Guatemala has expressed his strong support for this extension program. The main recommendation to be made at this time is that a proper bookkeeping system be set up to help control costs and to aid planning for future budgets.

In the latter stages of this project, some steps had been taken to set up a separate account for extension within the bookkeeping system of the Bible college itself. Such a system will help maintain the image of the extension program as another arm of the theological education system of the Church of the Nazarene in Haiti.

Records

Individual files need to be set up on the students to track their progress and to provide course planning information. A file of entrance examinations and applications was available for Group 1 (see Table 1). But the kind of data used to construct Table 2 had to be collected from student interviews during the course.

Suggestions for the kinds of records on students and courses which could and should be kept are available in one of Ross Kinsler's chapters in the book edited by Ralph Winter.¹

Among the things being worked on currently for students is some kind of card to help keep them aware of their progress in the course. A certificate is also being designed for graduates of the program. The

¹F. Ross Kinsler, "The Extension Center: Specific Instructions," Theological Education by Extension, ed. Ralph Winter (South Pasadena: William Carey Library, 1969), pp. 500-511.

word "diploma" will probably be reserved for graduates of the resident school.

Structure

Image

As was noted in Chapter 2, the image of the extension program needs some improvement within the Church of the Nazarene in Haiti. It needs to shake the images of previous pastoral training programs which did not seek to prepare for ordination. Anyone not training in the resident school even today is seen by some to be a minister of a lower grade. Some of the re-doing of this image may come as the first graduates of the program are ordained in district assemblies in March of 1986. Other ways need to be explored to further explain the aims of the extension program.

Relationship to Resident School

The extension school's relationship with the resident Bible college needs further defining. The possibilities of credit transfer between the two programs needs to be explored. We have had no instances of students wanting to move from the extension program to the resident school. But we have two students in Group 1 who have spent some time in the resident Bible college. They have asked if credit for those studies can be transferred into the extension program. We have done this on an individual evaluation basis. But it does need further exploration and some official written policy needs to be developed. This may well have to wait on the development of course descriptions and objectives mentioned earlier.

Class Size

As to the class or group size, the 10-12 students does seem quite large as far as giving personal attention to the men is concerned. A smaller group, such as George Patterson urges, might be better in some ways as future groups are formed.¹

Frequency of Meeting

As to the frequency of the seminars, most TEE programs seem to prefer a weekly meeting. This two-days- twice-a-month program seems to be preferable to the men here in Haiti. One, even in rural areas they will still have to walk for long distances. Then, they may also prefer this set-up because of their responsibilities with elementary schools in their local churches. Further investigation may be warranted to determine optimum frequency and duration of classes. The program may also need to allow a certain flexibility from center to center, depending on local conditions.

Foreign Presence

Some missionary colleagues in other denominations have suggested that a high "blanc" (foreign, more literally "white") presence will be needed to maintain the image of the program as a valid educational enterprise. No preference was detected in informal interviews with these men regarding Haitian or expatriate teachers. Since one of the hopes for this program is to Haitianize it as soon as possible, some

¹George Patterson, "Let's Multiply Churches," Latin America Pulse, October 1977, p. 4.

more exploration is needed on the felt need for high foreign visibility. This viewpoint could, of course, merely reflect a racist or colonialistic prejudice.

Summary

Theological Education by Extension is not the perfect model for ministerial formation. The particular TEE program studied in this project is not even a perfect example of the TEE model. But, as Ted Ward says, "There ain't no such thing as a perfect way to educate."¹ This project has pointed out, however, the validity of at least one "slice" of this particular TEE program. Positive changes were occurring in pastors' lives and ministries during the period of the project, changes which could be attributed to their participation in this TEE program.

As has been delineated in this final chapter, a certain blueprint for the continuation and improvement of this pastoral education program has emerged. In opening up lots of avenues to be pursued in the future, it has been a worthwhile project. The discipline of the project itself and the direction provided by my mentor and by my supervisor helped shape my entry into a ministry with Theological Education by Extension. For these reasons it can be concluded that this project has met its original expectations and achieved its primary objectives.

¹Ted Ward, "Schooling as a Defective Approach to Education," Privately printed paper, n.d., p. 5.

Fig. 7 Men in Group One with Howard Culbertson



Fig. 8 Boy Roi, North Central District, typical rural church being served by extension students

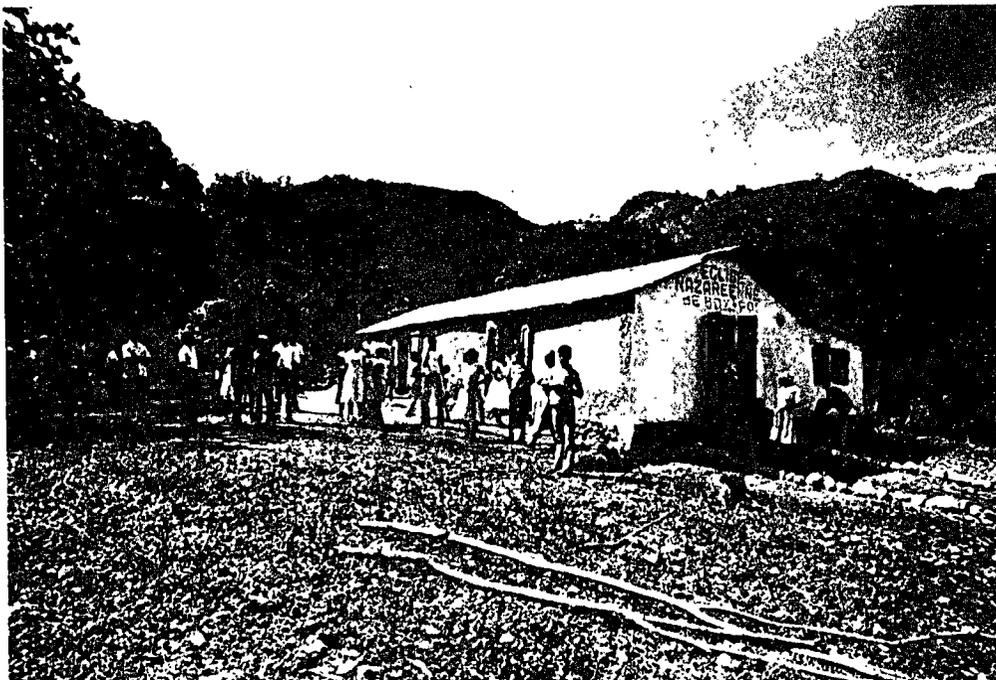


Fig. 9 Pastor Merzilus Occes (Group 1) and his family



Fig. 10 The church building at Pendu where Rev. Occes pastors

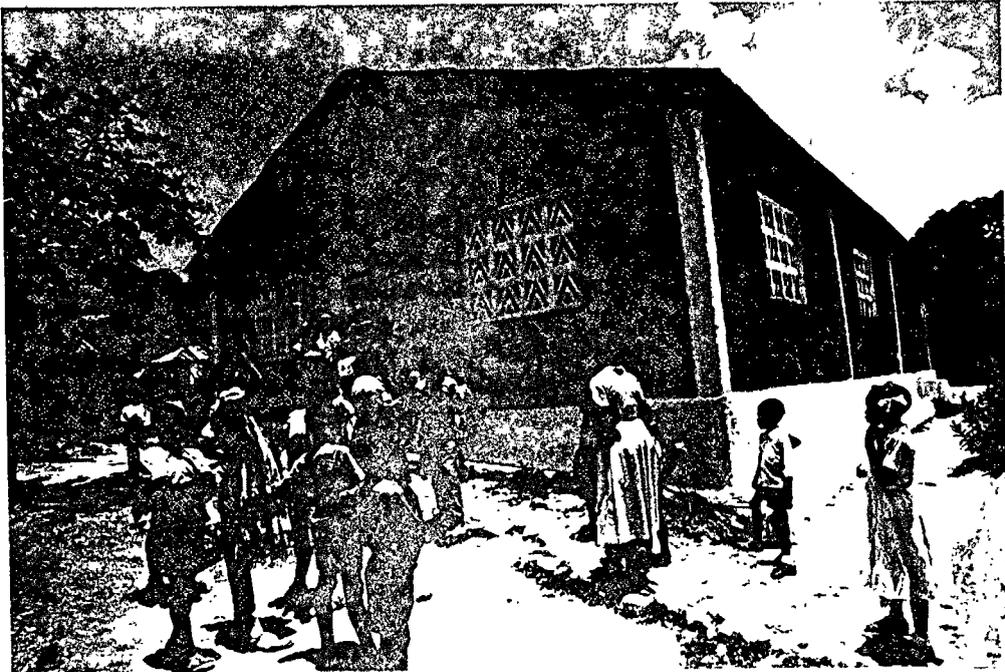


Fig. 11 The campus where the TEE sessions were held

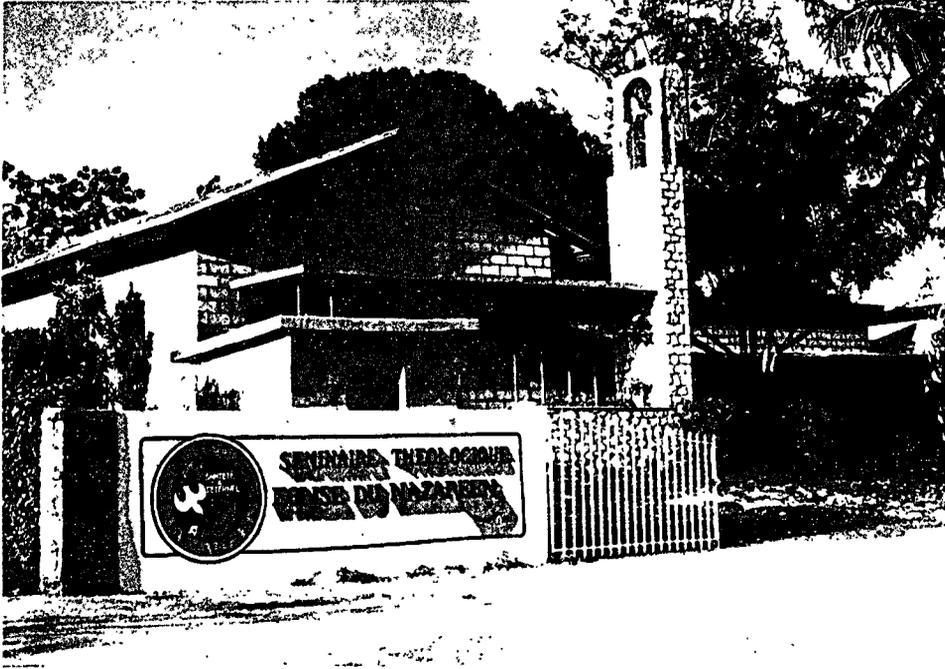
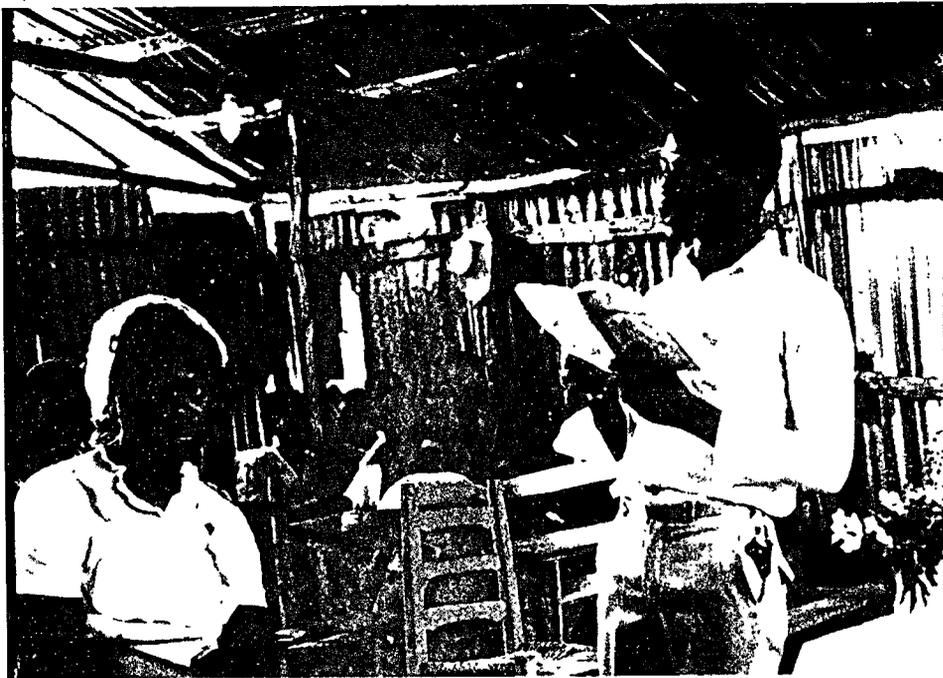


Fig. 12 A Sunday school class at Marmelade where Pierre Florestal (Group 2) pastors



APPENDIX 1

FOUR YEAR STUDY PROGRAM

Programme

Education Pastorale par Extension

Année I

Introduction à l'Ancien Testament
Théologie Biblique I
Histoire Générale
Homilétique
Français

Année II

Introduction au Nouveau Testament
Théologie Biblique II
Histoire de l'Eglise
Histoire de l'Eglise du Nazaréen et Manuel
Diction

Année III

Herméneutique/Romains
Saintété
Éducation Chrétienne
Théologie Pastorale
Littérature Haitienne

Année IV

Philosophie Chrétienne
Science Sociale
La Santé en Haiti
Évangélisation
Compréhensives

APPENDIX 2

COURSE OBJECTIVES

LES BUTS POUR LE COURS EN THÉOLOGIE BIBLIQUE II

1. L'étudiant sera capable de préparer et de prêcher des messages sur les doctrines suivantes: l'église, l'éthique de la sainteté de la vie chrétienne, la prière, Satan et la tentation.
2. L'étudiant sera capable de suivre des principes bibliques en ce qui concerne la direction de son église. Il sera capable de diriger les réunions des comités de l'église et des réunions des membres de son église.
3. L'étudiant sera capable d'aider son église à mettre en pratique les principes bibliques de l'amour parfait, pour améliorer les situations et les conditions de son village.
4. L'étudiant sera capable d'avoir un comportement correspondant aux normes bibliques de la sainteté. Il saura vivre une vie de sainteté dans n'importe quelle situation qui se présentera.
5. L'étudiant sera capable d'aider les membres de son église à affronter leurs problèmes moraux et éthiques selon les principes bibliques.
6. L'étudiant sera capable d'avoir un ministère de prière pour ceux qui passent par des moments difficiles dans la vie.
7. L'étudiant sera capable d'aider les croyants et les membres de l'église à devenir des vrais disciples de Jésus Christ dans la prière, soit pour eux-mêmes, soit en famille, soit dans les réunions de l'église.

APPENDIX 3

QUESTIONNAIRE USED IN PROJECT

1. Ministe mouin kòm pastè you egliz koulié-a
dékourajan anpil 1 2 3 4 5 6 7 8 9 10 toujou plin
bon bagay
2. Si m mouri démin, map santi ke ministè mouin té
san vale 1 2 3 4 5 6 7 8 9 10 bon anpil anpil
3. Nan ministe mouin, m
pa gin okinn bu 1 2 3 4 5 6 7 8 9 10 gin bu yo klè
4. Lè m reflechi sou ministe mouin
m kontan Bon Die rele mouin 1 2 3 4 5 6 7 8 9 10 map
mandé mouin sa map fè
5. Fè travay pastè-a nan légliz nazaréen pou mouin sé
you sous plèzi 1 2 3 4 5 6 7 8 9 10 you eksperians
amèdan
6. Mouin sé you pastè
parésé 1 2 3 4 5 6 7 8 9 10 aktif
7. M déja aplike anseyman étid kou pa ekstansyon nan lavi-m.
oui, anpil 1 2 3 4 5 6 7 8 9 10 non, ditou
8. Èské ou ap fè progrè nan plan ou gingnin pou lavi ou?
oui 1 2 3 4 5 6 7 8 9 10 non
9. Lè nouvo testaman-an pale de "légliz" ki sa li vlé di?
_____ you kay osinon you tanp
_____ pèp Bon Dié-a
_____ kèk fwa you kay; kèk fwa pèp Bon Dié-a
10. Pou jouinn lapriyé-a "Notre Père" nan labib la, mouin doué alé
chaché nan _____ (liv e chapit).
11. Èské ou gingin you kilt an fanmi ou regulieman?
_____ preské chak jou
_____ pétèt you foua pa séminn konsa
_____ dé tansantan
_____ jamè

12. Ki sujè osinon lidé prinsipal Jan chapit 17?

- _____ lapriyè Jèzu pou disip li yo
 _____ bon samaritin-an
 _____ Jèzu ak Nokodèm

13. Pou pran you lidé ki jan légliz-la té mache, m doué alé nan liv. . .

- _____ Matié
 _____ Jènez
 _____ Travay apòt
 _____ Ebré

14. Selon ou, ki pi gran bézouin légliz pa-ou? _____

15. Dapre ou, ki verité bibliik mamm légliz ou yo bézouin konprann pi byin? _____

16. Sou ki sujè ou prêché nan dènie séminn pasé yo? _____

17. Ki sa ba-ou plis tèt chajé nan ministe ou? _____

APPENDIX 4

EXTRACT FROM 1980 NAZARENE MANUAL

420. The course of study for ministers is designed to assist in the training of God-called preachers whose service is vital to the expansion and extension of the holiness message into new areas of evangelistic opportunity. We recognize the importance of a clear understanding of our mission based on Christ's commission to His Church in Matthew 28:19-20, to "go and make disciples" (NIV). Much of the training is primarily theological and biblical in character, leading toward ordination in the ministry of the Church of the Nazarene. Students are enrolled, advanced, and graduated from the course of study by the District Board of Ministerial Studies. The District Board of Ministerial Studies shall direct and grade all examinations and determine the placement of each student in the course through his examination.

420.1. College or College-Seminary Program. When a candidate elects to pursue preparation for the ministry in one of the liberal arts colleges of the church, or any other college approved by the Department of Education and the Ministry, and/or Nazarene Theological Seminary, the candidate shall be graduated from the course of study when transcripts from either college or seminary or both show a minimum credit in the following subject areas:

	<u>Term Hours</u>	<u>Semester Hours</u>
Biblical Literature.....	18	12
Theology (including one semester of Doctrine of Holiness).....	18	12
Homiletics, Practics, and Religious Education (including some credit in each of these fields).....	18	12
Church History (including one course in the History and Polity of the Church of the Nazarene with special concentration in the Manual).....	18	8
Evangelism and Missions.....	6	4
English, Literature, and Speech.....	18	12
Philosophy and Psychology (including some credit in each)	12	8

	<u>Term Hours</u>	<u>Semester Hours</u>
History and Social Science..... (This would include all History courses other than Church History; Social Science would include Sociology, Economics, and Political Science)	12	8
Science..... (This would include any Physical or Natural Science, such as Biology, Chemistry, Physics, etc.)	6	4
TOTAL	<u>120</u>	<u>80</u>

420.3. Home Study Program. A four-year Home Study Program is available, which shall be directed and supervised by the District Board of Ministerial Studies. The Department of Education and the Ministry will provide a handbook on the ministry to assist the District Board of Ministerial Studies. All grades shall be reported to the Department of Education and the Ministry for a permanent record. (230.1, 420.4-20.5)

420.5. All courses, academic requirements, and administrative regulations shall be provided by the Department of Education and the Ministry in a Handbook on the Ministry. This Handbook and such revisions as become necessary shall be approved by the Board of General Superintendents and the General Board.

422.2. In districts where English is not the primary language, and a candidate has not chosen the college-seminary course for ordination, the courses of study for licensed ministers, directors of Christian education, song evangelists, ministers of music, and deaconesses shall be based on the home study courses, as printed in the Handbook on the Ministry, and as adapted to the needs and available literature in the districts, in consultation with the World Mission Literature Development Committee and the Department of Education and the Ministry.

APPENDIX 5

SAMPLE CHAPTER FROM PRIMARY TEXT WHICH HAD ALREADY BEEN SELECTED FOR THE COURSE

Leçon 3

Le péché

Qu'est-ce que le péché ? Une rébellion et une inimitié contre Dieu. Il se manifeste sous trois formes : actes, attitudes ou état. Par exemple : voler est un acte coupable ; l'hypocrisie est une attitude répréhensible ; celui qui demeure loin de Dieu, dans la perdition, est en état de péché.

omme est donc, corps, âme et esprit, dans un état de rébellion, séparé d'avec son Dieu.

Il n'y a que la Bible qui nous révèle l'origine du péché. Il est indéniable que le péché existe dans le monde. Nous retrouvons sa trace noire à toutes les pages de la Bible.

Genèse 2, 17 ; 3, 4-13, 18, 19 ; 13, 13.
Nombres 32, 23.
Psaumes 51, 5 ; 66, 18.
Proverbes 14, 9.
Esaië 1, 5, 6.
Ezéchiel 18, 4.
Matthieu 5, 21, 22, 27, 28 ; 23, 28.
Marc 7, 20, 23.
Luc 18, 11-14.
Jean 16, 8, 9.
Romains 7, 7-25.
1 Corinthiens 15, 21-22.
Galates 3, 22 ; 5, 19-21.
Jacques 2, 9 ; 4, 17.
1 Jean 1, 8 ; 3, 4-8.

Le péché est universel, il atteint tous les hommes.

Par nature, nous naissons TOUS dans le péché. Dans cet état, l'homme se trouve comme sur une pente glissante où il est irrésistiblement et continuellement entraîné. L'homme régénéré lui-même n'échappe pas à cette attraction. On peut comparer le péché à une maladie dont il

14

faut être guéri, à une infection dont on doit être purifié. Cette purification a lieu à la conversion, mais aussi chaque jour lorsque c'est nécessaire (cf. Jean 13, 10). Le péché est comme un fardeau qui écrase l'homme : il doit en être déchargé et débarrassé. Seul Christ fut sans péché.

Genèse 3, 8-10, 23, 24.
Romains 3, 23 ; 5, 12 ; 6, 23 ; 7, 24, 25.
Ephésiens 2, 1-3.
Hébreux 4, 15.
1 Pierre 2, 22.
1 Jean 3, 5.

Dès la chute, Dieu a prévu le remède au péché. Le sang de l'animal immolé couvrait la faute de l'Israélite qui offrait le sacrifice, à condition, bien sûr, qu'il se repente réellement et croie à l'efficacité du sang versé. Plus tard « lorsque les Temps furent accomplis », Dieu vint Lui-même sous la forme du Fils de l'homme. Agneau de Dieu, Il souffrit la mort de la Croix — une fois pour toutes — pour le péché du monde. Depuis cet événement, il n'y a désormais qu'une façon d'échapper à « la mort qui est le salaire du péché » (cette mort est la séparation éternelle d'avec Dieu) : c'est de croire en Christ et en la valeur expiatoire de son sang.

Genèse 4, 7.
Exode 12, 21.
Esaië 1, 13-18.
Jean 1, 29 ; 19, 30.
Actes 4, 12 ; 13, 38.
Romains 5, 19 ; 6, 11, 12-23.
Hébreux 9, 26-28.
1 Jean 1, 7.
Apocalypse 7, 14.

15

APPENDIX 6

SAMPLE PAGE FROM AFRICAN PROGRAMMED MATERIAL

3ème SEMAINE – LA VIE DE PRIERE DU PASTEUR
1er JOUR – POURQUOI UN PASTEUR DOIT-IL BEAUCOUP
PRIER ?

Vous en avez beaucoup appris sur la vie d'un pasteur. Je suis heureux si vous examinez votre propre vie à la lumière des choses que vous étudiez. Vous avez appris huit choses sur la vie du pasteur. La dernière c'est : Il se comporte bien avec les femmes.

1. Ecrivez les trois règles sur la façon dont un pasteur doit traiter les femmes.

- 1) _____
- 2) _____
- 3) _____

=====

Un pasteur doit traiter les femmes âgées comme des mères et les plus jeunes comme des sœurs. Il doit aimer sa femme. Il y a une autre chose très importante dans la vie d'un pasteur. C'est si important que nous passerons toute la semaine là-dessus. C'est sa vie de prière. La Bible en parle beaucoup.

1 Thessaloniens 5:17 :

«Priez sans cesse (ou tout le temps).»

Philippiens 4:6 :

«Ne vous inquiétez de rien; mais en toute chose faites connaître vos besoins à Dieu par des prières, des supplications, avec des actions de grâces.»

2. Dans ces versets qu'est-il demandé de faire ? _____

=====

La Bible nous dit de prier. C'est pourquoi le pasteur doit prier. Il est très important d'observer les commandements de notre Père.

Mr Yao avait besoin de viande pour sa famille. Il décida d'aller à la chasse. Il demanda à son fils Pierre de l'aider. Il dit : «Pierre, j'ai repéré les empreintes d'un bélier. Je veux que tu suives les traces autour du grand rocher. Si le bélier sort des rochers, j'essaierai de tirer sur lui.» Pierre fit exactement ce que son père lui avait dit. Son père tua le bélier. Il y eut de la viande pour la famille parce que Pierre avait obéi à l'ordre de son père.

3. Qui nous a demandé de prier ? _____

APPENDIX 7

SAMPLE PAGE FROM EBEX MATERIAL IN HAITIAN CREOLE

Trouvay Liv 1
Paj 14

LESON 4

JAN PREMIE LEGLIZ LA TAP VIV
Travay Apòt Yo 2:41-47; 4:32,37

OBJEKTIF YO: Lè ou fini léson sa-a, ou kapab:

1. Espliké jan légliz té kònn viv okòmansman.
2. Fè you analiz pou konnin sa ki manké nan légliz jodi-a pou li ka sanblé ak premié légliz la.

Jou lapannkòt la té you jou tèlman boulvèsan. Anpil bagay té rivé nan léson 2 ak 3. Nou té palé sou ki jan légliz té fèt nan youn _____ . A nèv è _____ Sintèspri té désann sou _____ disip yo. Yo té sòti nan _____. Yo té kòmansé _____ Bon Dié louanj yo. Yo té palé plizié _____ yo pat konnin. _____ té kanpé pou èspliké sa ki té rivé, é Sintèspri té palé pa bouch li pou bay premié _____. Li té di ké Bon Dié té voyé Jézu kòm _____ yo, min yo té touyé-l. Bon Dié té lévé-l nan _____ pou fè li Mèt é Sègnè-a. Yo té mandé ki sa pou yo fè pou sové tèt yo. Piè té di you doué _____. Sou sa _____ moun té répaniti é batizé nan dlo. Nan you sèl jou légliz Kris té fèt. Min, aprè, ki jan légliz tap viv?

1. Ki sa ki inpotan pou you bébé aprè li té fèt? _____

Anpil bagay, oui. Nou va analizé ki sa ki té fèt pou nouvo légliz kap grandi.

LI TRAVAY APOT YO 2:41-47 é réponn kèsion sa yo.

2. Ki jan yo té pasé tout tan yo? v. 42 _____

3. Ki jan yo tap viv? _____

4. Pouki sa yo té kònn réuni? v. 42 _____

5. Ki sa yo té kònn fè osi? v. 42 _____

Min, 4 bagay you légliz doué fè si li vlé grandi.

6. Ki sa ki té rézilta lavi légliz konsa?

nan vèsé 43 _____

nan vèsé 47 _____

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