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<https://books.google.com.ph/books?id=EV9MAwAAQBAJ&pg=PA197&lpg=PA197&dq=character+in+theological+education&source=bl&ots=h53LWnrjRf&sig=Iei9GXSsmpSJkWJVY3IK9CYN6MM&hl=en&sa=X&ved=0ahUKEwjf59SmnYfUAhUE5IMKHVE5CuM4ChDoAQhKMAQ#v=onepage&q=character%20in%20theological%20education&f=false> p. 199

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*Handbook of Theological Education in World Christianity: Theological ...*

edited by Dietrich Werner, David Esterline, Namsoon Kang, Joshva Raja

**Notes**:

Jim Gordon, “Theological education, character formation and competence based outcomes” <http://livingwittily.typepad.com/my_weblog/2009/09/theological-education-character-formation-and-competence-based-outcomes.html>. “Living Wittily” . Accessed 5/19/2017.

“The tension between the humanly formative goals of education in virtue and character which have no immediate material or pragmatic benefit to a society. This contrasted with the socially advantageous and humanly beneficial consequences of instilling technological and practical know-how, though with no immediately required prior formation of character, as to how such skills are later to be used. Yet in a theological education we are seeking to combine just such tensions which are not easily held together in the 21st Century University;

* academic excellence in theology and pastoral studies as a chosen subject field
* personal formation in values, virtues and character
* training and acquisition of requisite practical skills and competences.”

*Theological Education.* Volume 46, Number 2 2011.

<http://www.ats.edu/uploads/resources/publications-presentations/theological-education/2011-theological-education-v46-n2.pdf#page=75>

Glenn T. Miller,*“*Does A Secular Age Need the Seminary? Considerations on Alternative Forms of Ministerial Preparation.” Pp. 47-59.

“The successes of these alternative programs have led me to believe that we need to separate three concepts that we often use interchangeably: ministerial preparation, theological education, and theological scholarship. Ministerial preparation is what a candidate needs to serve a congregation or other ministry site.” P. 52

“Theological education, as I will use the term, is education in the arts and sciences of Christian scholarship. A person who has a theological education is one who has used the tools and methods of disciplined inquiry to dig as deeply into the substance and practices of faith as time and resources permit. The outcome of a good theological education is insight into God’s Word and God’s Will and not some professional outcome.”

By serious theological scholarship, I mean the application of the best available contemporary standards of study and thought to the substance of Christian tradition, Scripture, and practice.

Theology has become a profession and no longer a mission.(see Yu, “The Confessional Character of Theological Education,” 371).

As seminaries have leaned into their academic identity, they have increasingly presumed that wisdom accrues from advanced degrees, from research and writing, and from participating in the technical work of academic guilds. Certainly it does. But there are other sources of wisdom, equally intellectually lively and viable, that accrue from the discipline of preparing sermons every week, guring out what it takes to make congregations work well, engaging a faith community in witness in word and deed, and being with people in the middle of unspeakable pain and sadness. This is hard work, and if pastors do it well, they develop a wisdom that can’t be gained from books and academic presentations at AAR or SBL. *Daniel O. Aleshire* , 74

Klause Mertes, quoted by Ott, 216: We can speak of God nearby (“primary” religious discourse see in worship, confession, singing of hymns, prayers, deed, helping the poor, suffering, small and weak) or from a distance (“secondary” discourse in the classroom [mostly], talking about worship, faith, God, etc.).

Is it possible to bring primary discourse into secondary discourse? Should they be mixed?

Is character formation the end result of theological education? The key topic?

Is “character” the best word for the outcome we seek?

Can learning theology bring transformation? What does this take?

Ott, Bernhard. *Understanding and Developing Theological Education*.

Historical Overview:

The Enlightenment changed theological education and brought a separation between spirituality (piety) and theology (theological education) (Ott, Understanding and Developing, 213). Two reasons (referring to McGrath and Zimmerling): quote, p. 214:

* The shift in emphasis from theology as “loving God with your mind,” that is, as the intellectual pursuit of the God one believed in, to a distanced, objective treatment of the subjects “God” and “faith.”
* A reductionist understanding of reality that engages in science “as if God didn’t exist” and therefore dismisses all “spirituality” as unscientific and unfit for academic pursuits.

One cannot study theology in life transforming ways without getting personal.

the importance of community, tradition and persons' relationality with all other persons

Hall, Douglas John. “Theological education as character formation.” *Theological Education*, 24 no 1 1988 Suppl 1, p 53-79.

Fairly wordy and abstract look at the topic. Helpful insights about discipleship as a useful paradigm for character formation but is lacking in theological education. This is caused by a separation of the 'scientific' theological disciplines from 'practical theology.’ “What sort of "character" do we intend to shape in our centres of learning? Is it really patterned on the Christ?—are our images of the Christ patterned on the Christ? Or have we hallowed models of success and "effectiveness" gleaned, silently, from our exposure to the worlds of business, politics, entertainment, and . .. 'religion'?” (pp. 77-78)

Kelsey, David H. “Reflections on a discussion of theological education as character formation.” *Theological Education*, 25 no 1 Aut 1988, p 62-75.

He gives a summary and response to an ATS meeting. I found particularly helpful the discussion on the definition of the term “character” on pp. 64-65.

Two definitions of **character**:

“Psychologically understood, 'character' consists of a great range of phenomena under a description provided by a theory about the dynamics of personality. Philosophically understood, 'character' is confined to dispositions to action in a publicly-shared world and the concept implies no particular theory about personality dynamics. It is plausible to hold that the character comprised of such dispositions is more capable of change than is 'character' understood psychologically.” (p. 66)

Three definitions of “**spiritual formation**”:

Pre-theological: “Spiritual formation is defined 'non-theologically' as 'a deep and personally committed appropriation of a comprehensive and coherent outlook on life and world'.” (p. 67)

Theologically generic: “'spiritual' designates a set of capacities that characterize humankind cross-culturally. The theological task is to isolate and describe them generically in a methodologically rigorous way, and then to exhibit how they are instantiated in different ways in different cultures as diverse religious tradition. . . . 'spiritual formation' involves selecting out of the cross-cultural pool of spiritual practices those practices that will enable one fully to develop one's own spiritual capacities.” (p. 68)

Theologically particularist Christian: “those who focus on 'godliness' (including mystical traditions; in a restricted sense of the term, 'theocentric'); those who focus on discipleship ('Christocentric'); those who focus on spirit-filled life (charismatic; 'Pneumatocentric').”

a. Living in imitation of Christ

b. Realization of a telos inherent in human beings. “Christian spirituality is a life in which the capacity and hunger for authenticity is realized by appropriating for oneself the possibility of authentic life presented in Christ's life.”

c. Response. “Christian spirituality is life lived as appropriate response to the way the world is in consequence of God's act in Jesus Christ.” (p. 69).

**Soul**: human life understood as 'a subject-in-process'.

a. “progressive 'differentiation of consciousness'. This is accomplished by way of dialectic which cultivates one's critical capacities by endlessly questioning opinions, probing their assumptions, testing reasons given for them, and thus raising new questions.” Through dialogue (p. 70).

b. Meditation on myths: “the soul to acknowledge its limits by acknowledging its depth where it 'somehow "participates" in or "imitates" the whole or the divine'.” (p. 71)

Everding, H Edward. “Shaping character for ministry: a task for theological education.” *Iliff Review*, 40 no 2 Spr1983, p 3-12. Inaugural address as Dean. One of my Ph.D. professors.

p. 6 “Character refers to the configuration or coherence or orientation of one's thinking, feeling, imagining, believing, valuing and acting.”

Quoting Stanley Hauerwas, *Vision and Virtue: Essays in Christian Ethical Reflection.* Notre Dame, Inc.: Fiees Publishers, Inc., 1974: 49), p. 7: ".. .our actions are also acts of self-determination; in them we not only reaffirm what we have been but also determine what we will be in the future."6 Thus our actions shape situations and also form ourselves for future situations. For Hauerwas, "... the character implies that moral goodness is primarily a prediction of persons

and not acts, and this goodness of persons is not automatic but must be acquired and cultivated."7

integrate beliefs and values with social responsibility, connectivity with others. P. 10

To be intentional usually suggests that there is an objective, ideal or end in view. . . . I am convinced that persons develop through a process of interacting with their environments and stories of tradition. P. 11

Meye, Robert P. “Theological education as character formation.” *Theological Education*, 24 no 1 1988 Suppl 1, p 96-126. Good article on biblical basis of character formation. I found lots of helpful insights here.

Character linked to “heart” in a biblical perspective. P. 98: “In both the Testaments, the term "heart" stands for a complex set of realities descriptive of the inner reality of God's human creation.” P. 100: “The language of the heart describes the character of a person.” The primary place of communion with God. “The heart reflects and describes "the-way-one-is." James Gustafson, who, as a Christian ethicist, has focused on the question of character throughout his eminent career, has used and made prominent a kindred thumbnail description

of character, i.e. the "sort of person" one is.7”

Christian Spirituality is related to the work of the Holy Spirit. P. 101: “To be spiritual is to exist in the power field of the Spirit, the Spirit of God who is incarnate in Jesus.”

[Note to self: character is related to charism, the gifting/gracing of the Spirit. Can we learn anything from the Charismatic Movement?]

P. 105: “The term "form" here refers both to concrete, visible, embodied activity and the inward, attitudinal disposition to which the external activity corresponds.”

P. 106: “Character is "in process" as we are engaged in life. Love, joy, and peace, marks of character (in the Spirit) are surely "active"…”

P. 107, his proposal: “1. Maintain an understanding of the virtual synonymity of character and spirituality.

2. Be free to use the terms in their broader, more customary framework, but never allow them "independent" existence.

3. Understand that Christian character involves a devotion to God such as comes to expression in the traditional pattern of Christian devotion, and that this pattern is a vehicle for the growth in Christian persons of the broader traits of character shared with humankind generally (as love, joy, peace).”

p. 107: “What is critical in Christian perspective is that the supreme formative power is God, and that all other powers must bow before God's good pleasure for us, we who as a race are created with the genetic imprint of the divine, and then recreated through the instrumentality of faith in Christ, the giver of the spirit of God.”

P. 107-8: “A critical mark of character is the readiness of a person to be formed in and by the Spirit, to have a responsive heart, so as to be changed from the sort-of-person-one-is outside of God to the sort-of-person-one-may-become in and through the Spirit.”

P. 110: “*our every human activity is a revelation of our character.”*

Pp. 110-11:

(a) *Jesus incarnated the character which he sought to form in the disciples.*

(b) *Jesus called disciples to follow him, indeed enjoined them, not only to be with him but also to be like him and to share his vision of the Kingdom of God.*

*(c) Jesus recognized that the formation of these earthen vessels—notwithstanding the fact that the very powers of the Kingdom were at work in and through him—required time and patience.*

Ritchey, Jeff. “Decentralized Theological Education In Europe.” *Christian Education Journal*, 3d ser 13 no 2 Fall 2016, p 391-405.

A review of DTE, particularly using the Baptist. Useful lessons to learn about curriculum development, basically a blue print of the Baptist model which looks similar to Nazarene. Character is minimally discussed. Article not significantly useful for our purposes.

P. 404: “For Christian educators involved in distance education, the key issue is student involvement and engagement in the discipling/equipping process.”

Topping, Richard R. “Troubling Context: Theological Education and Formation in Canada.”

*Encounter*, 76 no 3 2016, p 39-57.

A review of the challenges of theological education in secular Canada. Helpful ideas for places that are secular, post-Christian. A call for seminaries to challenge secularity. Secularity makes it hard for people to hear a call to ministry from God; more so, church leaders are looking for gifted people to serve. “Denominations in Canada have started their own finishing schools to engender the formation that is lacking in its leaders.” Churches are finding alternative ways to form leaders. Seminaries need to make more connection to the church. P. 51: “Piety is quickly crowded out in North American theological schools located on the campuses of universities, in deference to critical, cultural and scientific study; and while we don't want to 'canonize ignorance and biblical imperialism,' neither do we want to 'canonize science and culture' and promote a form of theological education that has little import for the church.” Quoting Edward Farley, *Theoleologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress, 1983), 7: “Theological study ought to be 'not just objective science but personal knowledge of God and the things of God.”

Pp. 51-52: “…theological educators are going to have to retool for catechesis prior to criticism.”

P. 52: “The critic must become catechist first or ministerial students become articulate in their criticisms and stammer about their loves. Students have to be taught to linger with the literature, to be shaped by its moves, to let it recontextualize and master them, shock them, before they simply consume and criticize.”

P. 54: “Catechesis begets love for the world, formation begets fire.”

I like this quote, p. 56: “The good news: now that secular Canada has made US missionaries in the culture we once thought we owned, we have the freedom to be the church!” “I think this freedom will involve turning theological education in Canada to training in the habits of Christian discipleship, which includes attention to prayer and a willingness to work from the margins, in the wings not centre stage.”

Thompson, Geoff. “The Functions of Theology: Loosening the Nexus between Theological Education and Ministerial Formation.” *Colloquium*, 47 no 2 Nov 2015, p 208-220.

Focus on the Australian Church. He gives a different perspective on things. Article is very dense, not an easy read. I am not sure I agree with his perspectives in that he seems to be sidestepping the bigger issues of mission. The following is a summary of his thesis:

The task of doing theology is inevitable as part of the nature of the church, including “the work of exegeting biblical texts; analysing historical doctrinal developments; debating contested interpretations; generating constructive theological proposals; writing and presenting papers and preaching sermons about such matters; critically articulating the faith in public fora.” P. 212

This is not the special task of theological schools or theologians but is the very nature of what it means to be the people of God. It is part of forming ministers. [My response: perhaps character formation takes place is practices that are part of theological education now, even if it is not programmed.]

Thompson, Melinda; MacLeod, Meri. “To the ends of the earth: cultural considerations for global online theological education.” *Theological Education*, 49 no 2 2015, p 113-125.

A good article for the CALD program.

p. 116: “The potential for misunderstanding is ever present; the high stakes of an academic context add to the potential for misunderstandings and student uncertainty. For example, in high-context cultures where nonverbal cues such as body language are used to interpret meaning, the lack of nonverbal cues in the virtual classroom can pose a challenge for these learners.”

See comparisons in NonWestern and Western on pp. 116-17.

Three challenges for nonwestern students: social, technological, and cultural.

See the four principles

#1: Learners from strong uncertainty avoidance cultures are threatened by learning situations that are unstructured and unclear. They expect formal rules to guide their behavior.

#2: Pay attention to power issues.

#3: In distance-learning contexts where active participation in discussions is highly valued, instructors need to make specific efforts to promote critique and divergence and encourage students to create a safe space where opinions, experiences, beliefs, and knowledge can be shared.

#4: Social presence is the key for the success of students from context-dependent cultures.

P. 122: The Community of Inquiry (COI) course design model:

“Foundational to COI is the conviction that "purposeful" interaction online is critical to learning and that conditions for inquiry and quality interaction need to be intentionally created. As a result, the model is based on incorporating three foci together: social presence, cognitive presence, and teaching presence.” More use of short videos, emails, even phone calls to students.

P. 124: “Teaching for student transformation doesn't ignore culture or seek to change it but, instead, embodies the courage to name one's own cultural assumptions and the humility to learn from others.”

For CALD, Check out: Fernandez, Eleasar S., ed. *Teaching for a Culturally Diverse and Racially Just World.* Eugene, OR: Cascade Books, 2014.

Stache, Kristine. “Formation for the Whole Church: A New/Old Vision of Theological Education in the 21st Century.” *Dialog: A Journal of Theology*. Dec2014, Vol. 53 Issue 4, p286-292.

P. 288: “The work of theological education isn’t about merely mastering a set doctrine or memorizing scripture. Participating in God’s life and work in the world isn’t determined by how much we know about God. It is about intimate knowledge of God. Nor should theological education be thought of as merely skill building or task mastering.”

Theological education is “about the transformation that one journeys through, in response to the

call that has been received. We aren’t being prepared for participation in God’s mission. We are

being formed as we participate.”

P. 289: “It isn’t a call to a job or occupation, but a vocation, a way of life that moves us toward fullness and love.”

The focus = the worshipping community.

P. 289: Referring to James K. A. Smith, in *Desiring the Kingdom*, (p. 70): “Created in the image of God, we are being formed into God’s likeness: “we love before we know.” It is out of that deep love for God that we seek to learn of God, not about God.” Understanding cannot be separated from practice.

p. 290: Importance of worship and church: “worship life and participation in community become the holding tank from which all the pieces are integrated. We create a hermeneutic, if you will, for interpretation, for learning, and for growth. Separating and distinguishing the life of church from the rigor of study is counter intuitive to what formation is all about.”

“…think about how the practice of study can be a spiritual practice, how the practice of tending to our primary relationships, or bringing home a paycheck through full or part-time employment are actually parts of this formation process. Spiritual practices aren’t limited to those things we do with just me and God, but how we engage in God’s creation throughout our whole life.”

Fleming, Daniel; Lovat, Terence; and Douglas, Brian. “Theology in the Public Square of Australian Higher Education.” *Journal of Adult Theological Education*. May2015, Vol. 12 Issue 1, p30-42.

Written from an Australian context, theology in the public square.

De-traditionalization: “theology students’ worldviews are typically less formed in association with one specific institutional affiliation and, rather, represent a more eclectic collection” (p. 35).

Article traces how theology has been incorporated into universities as a subject. I wonder, from the perspective of NTC, how this may influence the SCD curriculum, perhaps making it research based. If so, how can NTC work intentionally to include character formation within a research context?

p. 37: “Relating to pedagogical strategies in view of this, we propose that holistic approaches that attend to student worldviews (Kant’s Weltanschauung) and values provide the necessary theoretical backdrop for theology of the kind being described. The use of worldview as a conceptual framework provides a foundation for this work inasmuch as it acknowledges that theology students study the discipline for a variety of reasons that include religious and spiritual motivations, as well as values-based and highly pragmatic ones, and that, correlatively, they bring a particular worldview to the study of theology that may or may not have been articulated by them…”

[What is the relationship of worldview or values to character formation?]

P. 39: “The first line of research concerns updated neuroscientific evidence that reveals a far closer set of ties between the various brain functions that obtain in the learning process. The work of Immordino-Yang and Damasio (2007), for instance, points to the inextricable connections between cognition, emotion and sociality, such that earlier neat divisions between so-called “objective” and “subjective” learning are not nearly so neat as once might have been thought and that, furthermore, learning without personal involvement and engagement is at best a

denuded and inadequate learning.” [Interesting to approach the topic of character formation from a neurological perspective]

Austin, Denise A, and Perry, David. “From Jerusalem to Athens: A Journey of Pentecost

Pedagogy in Australia.” *Journal of Adult Theological Education*. May2015, Vol. 12 Issue 1, p43-55.

Written from an Australian Pentecostal perspective.

Experiential versus a rational pedagogy. "theological swings and tighter sector regulations

to edge CBC away from Jerusalem as the sole pedagogical paradigm."

How does government accreditation move a college from various "cities"? Jerusalem to Athens.

Interesting shift in 1998 SCC joined SCD but withdrew in 2008. [Any implications for NTC?]

Shift to the Athens model. P. 50: "Rather, the experiential emphasis and narrative epistemology

of Pentecostals steers them naturally towards a pedagogy understood in holistic terms a

character forming and personally transforming."

p. 51: "Pentecostal educators describe their own pedagogy as transformation rather than just

information; practice rather than just cerebral knowledge; experience rather than just theology,

inspiration rather than just information. In fact, there has been a consistent concern in

Pentecostalism to avoid theology that shapes the mind but does not transform the heart, and

fits well with the Athens paradigm."

[Note to Bruce: Did NTC's shift to SCD change its model/city at all? Would similar

accreditation moves impact other schools on the region?]

P. 51: "The key to the "Athens" paradigm is critical and creative thinking, combined with

character formation and personal transformation, effected by individual appropriation of the

"source". Many Pentecostals would see this "source" as God working through the Holy Spirit.

The role of the lecturer in this process is to assist the student to find the "flash of insight

required for this personal and professional development..."

[There may be some things for holiness people to learn from the experience of the Pentecostals

here.]

Nichols, Mark. “A Comparison of the Spiritual Participation of On-Campus and Theological Distance Education Students.” *Journal of Adult Theological Education*. Nov 2015, Vol. 12 Issue 2, p121-136.

Laidlaw, New Zealand, Online. Helpful insights about Distance Ed and formation.

Addresses criticism of distance ed. A bit complex with all the statistics.

P. 125: Definition: “Formation, then, is the development of the individual through daily experience. In the evangelical Christian sense, formation is an ongoing process of a believer’s development as a disciple of Jesus Christ.”

Distinction “between the measurement of cognitive and affective spirituality on the one hand, and spirituality as expressed through behaviour on the other . . . All instruments designed to measure elements of spirituality are based on particular assumptions that might be unique to the designer’s population of interest.”

This detailed study found “no differences between on-campus and distance respondents for level of spiritual maturity, nor any evidence that on-campus students are developing spiritual maturity at a rate any different to that of distance students”

Advantages noted for part-time study. There are opportunities to apply what they learn in their local churches where they have been involved: the very real spiritual development that takes place in church fellowship and life experiences alongside formal education.

Nichols, Mark. “The Formational Experiences of On-campus and Theological Distance Education Students.” *Journal of Adult Theological Education*. May 2016, Vol. 13 Issue 1, p18-32.

Followup to above article. This study may challenge some common perceptions about online learning.

no significant differences across the formational maturity or spiritual growth trajectories across the on-campus and distance student samples. The distance students surveyed for this

study were not required to attend any classes whatsoever, however they were required

to interact online with peers.

Common perception: formation does not take place in online.

Lowe and Lowe (2010b) suggest that a student’s

“everyday social ecology or community must be considered as contributors to their formation, as the ecosystem of the online theological education student includes their church community as well as their online peer group.”

“a distinction between a community of scholars or akademeia, resembling the structured society or gemeinschaft of Tönnies (2002), and the organic community of the ekklesia (Tönnies’s gemeinschaft).”

Christian Spiritual Participation Profile (CSPP) provides a quantitative view of formation.

**Theme one: Church community and learning context**

Distance students frequently had opportunity to discuss their studies with others from their church in small group contexts. Common to have high commitment to their ministry setting.

Sharing in discussion forums “sharing constituted an akademeia rather than ekklesia community.”

Church association not as common with on-campus students. “Where on-campus students lacked the support of church communities, Laidlaw College faculty and other students became important substitutes.”

**Theme two: Formational experiences**

“For most distance respondents the overall process of studying through Laidlaw was of more formational significance than any specific event within their study time, which is indicative of an incremental transformation” Significant formational experiences were typically church-related.

on-campus theological study became a significant formational experience for most on-campus respondents.

**Theme three: Formational dynamics of study**

Distance respondents tended to integrate their studies into their everyday formational

experiences. Distance students tended to approach their studies devotionally, with the expectation that formational development would be the result. key indicators of formation were deeper engagement with and increased confidence in interpreting the Bible.

Most on-campus respondents appreciated the opportunity to talk with other students about their studies, and the exposure this gave to other opinions. most useful conversations were those that

took place informally on-campus, outside of the classroom. the contribution of lecturers’ character to formation was seldom mentioned. Felt views threatened, “deconstructed” and “reconstructed”.

**Theme four: Perceptions of distance education**

“Distance respondents were unanimous in their estimation of formation being enhanced through distance study, even though many could see advantages to engaging more directly with other students. Formation on-campus was not perceived as being as good.” most viewed their mix of real-life and study as optimal for their formation.

“Most on-campus respondents perceived distance study as being isolating and requiring more discipline than the more structured on-campus study they were experiencing, and commented that there was considerable value in being able to discuss their studies with others close at hand.”

**Theme five: Perceptions of cognitive growth and spiritual formation**

“Respondents in both on-campus and distance groups were unanimous in seeing no distinction between cognitive and formational growth.” No difference between head and heart. “Transformation came from a deeper understanding of the Bible and exposure

to other ideas.” “Many students made explicit mention of inviting God into their study times, evidence of linking study time with formation.”

**Theme six: Formation and part-time study**

part-time theological study provides more time for reflection. The benefits of part-time study include being able to maintain important personal relationships and church involvement.

10 conclusions, p. 28:

1. Distance respondents were far more likely to be involved in their church. By contrast, on-campus students were less likely to be in church attendance at all.

2. Distance respondents were studying within authentic ekklesia community contexts. By contrast, evidence indicated that on-campus respondents experienced akademeia community during their studies.

3. Distance students understood online forums in akademeia terms.

4. The on-campus setting was perceived as more suited for younger students.

5. Both distance and on-campus students experienced formation as they study, though on-campus students were more likely to attribute their more significant formation experiences to their theological study.

6. Both distance and on-campus students were transformed across their studies, in terms of Mezirow’s theory related to perspective transformation.

7. Distance students were more likely to experience perspective transformation in incremental terms, while on-campus students were more likely to experience their transformation in epochal ways.

8. Distance students were grateful for their opportunity to study theologically, and did not perceive themselves as in any way impoverished as far as their formation was concerned.

9. All students perceived their studies as being both formative and transformational, cognitively and spiritually.

10. Part-time study was perceived as more advantageous for grounded and reflective study.

“The classic model of theological education may promote a more isolated, ecclesiologically removed formational experience than its distance equivalent.” “…the formational experience of the student can be enhanced through the curriculum itself. Formation, spirituality, and internship courses were particularly significant for distance respondents.”

Important question to consider: “should access to formal theological education be denied to those seeking it on the grounds that students cannot experience an on-campus or classroom-based formational experience?”

A conclusion: “optimal formation through theological education actually takes place when part-time students, already active in their local congregations, are empowered by theological ideas and dialogue.”

[Note to Bruce and NTC: What does this suggest about the CALD program? I wonder what this also says about the new model of the US NBC.]

Yu, Carver T. “The Confessional Character of Theological Education and the Training of Disciples.” *Evangelical Review of Theology*, 38 no 4 Oct 2014, p 369-377.

A good reminder for those who teach.

P. 370: “The church is a community of disciples called by Jesus Christ. Losing that identity, we

lose everything.” (referring to Stott). A crisis: “It is the crisis of evangelical identity and existence due to the erosion of evangelical faith and the evasion of discipleship.”

P. 371: The church is no longer a learning church, learning the apostolic and historic faith as her life-blood.” The confessional character is lost first at theological seminaries.

Seeing teaching theology as a profession and not a mission.

P. 372: “…understanding and misunderstanding the Bible can be a matter of life and death.”

Confession reading and study of the Bible, not just for academic persuits. the loss of confessional

character in the teaching and learning of theology. All theology thus has to be biblical theology in the broad sense.”

Good definition of theology: “Theology cannot do other but think after God’s purpose and the logic of his actions in unfolding his eternal purpose. Doing theology is an act of obedience:

obeying what has been given to the church as truth. Its task is to ensure that it is being articulated, expounded and made contemporary faithfully. Theology has to be confessional in character, for it guarantees the right and truthful confession of the church to the world.”

Shaw, Perry. “Holistic and Transformative: Beyond a Typological Approach to Theologica Education.” *Evangelical Review of Theology*. Jul2016, Vol. 40 Issue 3, p205-216.

Useful ideas to go the next step in the conversations.

Time to move past the typologies of Kelsey, Edgar, and others. All the paradigms are needed in some way. Old paradigms do not fit modern non-Western or secular contexts. P. 207: “the hegemony of western educational paradigms, rooted as they are deeply in the Greek philosophic heritage, among which is the tendency to categorize and separate study into ‘disciplines’ and ‘branches of learning’.” A call for more holistic understandings, starting with the forest and not the bark. P. 208: “what was originally intended as a descriptive approach has become for many a prescriptive basis for preserving questionable practices in theological education.”

P. 208: “There is a difference between religious studies and theological education: in the former it is valid to view the studies as somewhat disconnected from issues of faith commitment; in the latter the title ‘theological’ necessitates a theological reflection on what we are doing.”

P. 209: A genuine ‘teleological’ understanding of theological education would focus not on our ends but on God’s ends—a theological education that is shaped by theological considerations: good theology should drive our pedagogy.”

Theological education must begin with theological reflection.

P. 210: “the starting point for theological reflection on theological education must be with the missionary character of God.”

the Lausanne Movement’s Cape Town Commitment: “The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church.”

*What is missional theological education?*

1. School mission statements must begin with God’s mission.

2. Study of God should permeate all curriculum.

3. Instructors must be attuned to what God is doing in and through students (prayer vital in classrooms).

4. Note what God is doing in the world now.

5. Take context seriously. Have flexibility in the curriculum. Shift from text to context, to context to text.

6. Curriculum that teaches students to lead God’s people to be restorative agents; peacemaking, conflict resolution, hospitality.

7. Missional ecclesiology in all the school does, the identity as the people of God, church that impacts society.

8. *parakletic* relationship of theological education to the local church. The local church is God’s agent and schools must listen to it.

9. Faculty must be connected to the local church; “scholar-practitioners who have the intellectual, reflective, and instructional skills to train leaders in church and society for theologically-informed impact.”

10. Theological education to be for the whole church, not just professional clergy.

Incarnation as we live out God’s image. We must be Christlike in teaching.

* This makes context important. Theological reflection must be contextual.
* Stories are most effective in the message of God’s *Missio Dei*.
* The critical dialogue between text and context, connected to real life, more of a professional degree than in the humanities, preparing practioners.
* Intellectual knowledge is a step towards practicing and applying the message.
* Holistic education: “there needs to be a close interaction between intellectual excellence, heart formation, and practical application.”
* The life of the teacher is important, personal relationships between teachers and students.

P. 216: “The time has come for the global non-western church to recognize the strength of

its holistic and relational educational traditions for the development of quality theological leaders.”

Ferdinando, Keith. “Theological Education and Character.” *African Journal of Evangelical Theology*. 27.1, 2008, pp. 45-63

Character should be THE central concern in theological education. Article looks at four biblical passages, provides useful theological perspective.

Matthew 4:18-20: p. 46: “what is done in every sort of biblical or theological training programme should bear more than a passing resemblance - in intention, method and content- to what Jesus did as he taught his disciples.” Our aim should be missiological. Primary objective: facilitate the mission of God’s people. Disciples learned by experience—observing and imitating Jesus.

Jesus’ Character traits:

1) Dependence upon God; humility and trust

2) Spirit of compassion, the counter against Pharaseeism

3) Spirit of service and sacrifice

Teachers must be models, not just in what they say but how they live: attitudes and behaviors.

Romans 12:1-2: p. 49: “exposure to truth ought to produce transformed lives - renewed character.” The truth brings great responsibility. Students are responsible to God for the truth that they learn.

1) Christians offer their whole selves to God in worship. “knowledge of God's mercies should so

penetrate hearts and attitudes that bodies - whole persons –yield themselves up as sacrifices to him.”

2) We are what we think. Our minds need reprogrammed. “if minds are to reflect God's mind, then God's thinking must be put into them.”

3) Renewed judgments, ability to think.

Theological education must

1) humbly seek God’s grace through the Spirit to change the mind.

2) intentional pursuit of character transformation

3) Transformation is about character—wisdom—not rule keeping.

1 Peter 5:1-14: The health of the people of God depends in great measure on those who lead them.

Attitude is more fundamental than skills; labor our of a sense of privilege, joy, and sincere desire to help people, not work for money but work because they are eager to serve the Lord Jesus Christ and his people. “Hope is what should inspire and stimulate Christian life and

ministry- and the motives and ambitions that drive them.”

1 Timothy 4:1-6: Character traits necessary in theological educators:

1) Submission: reason is put at the service of revealed truth. “Revelation therefore sets the boundaries of so-called academic freedom.”

2) Courage: to communicate and contend for the truth

3) Godliness: p. 61 “God cannot be the object of our theological study as if we could somehow put him under the microscope. He is rather the one in whose presence alone true theological study can take place.”

4) Conviction: teacher speaks with authority because he or she has been in God’s presence.

5) Diligence: Teachers should always seek to improve in teaching and knowledge, research, learn new fields.

“The truth he speaks is to be the truth he lives. . . “

Melanchthon, Monica J. “Theological Education for Transformation: India.” *Colloquium*, 47 no 2 Nov 2015, p 237-256.

This article considers transformation not simply as an internal change but change that affects all of creation, especially the marginalized and challenges of living in this world.

Theological education must be contextually relevant, bring change, and be committed to the poor. It must be concerned with what concerns God. Theological education must deal with the struggles of people where they are at.

Pp. 241-42: “In locating ourselves within the contemporary context, we are not suggesting that the context is just a “backdrop” or scenario against which theological education is offered, but context is constitutive, that which creates possibility for new, relevant and imaginative thinking and theological articulation.”

P. 242: “…faith, in fact any faith, is primarily expressed and experienced only in the framework of particular histories, cultures, languages, philosophies, lived realities and thought patterns.”

P. 246: “The fundamental goal of theological education is therefore identified as the doing of justice.” This should lead to the transformation of society or community.

P. 250: “What is to be transformed? 1 would say that this world consisting of us and of the cultures and structures we have created; this earth, all reality, is to be transformed, transformed because foe current structures and systems are causing pain and suffering for many.”

P. 253: “…faith’s quest for understanding cannot proceed unless it is rooted within an ongoing movement for social and economic revolution.”

This article challenges me to see theological education from the perspective of the marginalized, hurting, suppressed, struggling people in our contexts, not simply from an abstract position of the powerful, educated, and dominate.

Cronshaw, Darren. “Reenvisioning Theological Education, Mission and the Local Church.” *Mission Studies* 28 (2011) 91–115.

What would the church look like if we started with mission?

Guideposts for reenvisioning theological education:

1. Communal: essential for discipleship and mission. “Learning communities can build trust that enhances formation and collaborative learning. And we can learn so much from others. Our different cultures, genders, gifts, perspectives and backgrounds make for richer learning.” (p. 95) Shared mission helps motivate to learn. Shared assessment projects and group work, join assignments.

2. Conversational: the best learning is active learning; not simply lecture but dialogue, questions, feedback. “…at its best conversations open us up to learning new things from others and gives us space to express opinions and experiences.” (p. 97) Collaboration and not lecturing. Teachers must develop new creative skills and must learn to ask good questions. Active learning. Students will model in the local church what they see in the college. Connection to local churches as “conversation partners.” Conversations also with the weak and marginalized.

3. Contextual: “Theology and ministry develops in response to challenges in local churches, neighbourhood and society.” (p. 100) The gospel is always expressed locally. “all theology should be practical in its outworking and all practice should be theologically based”

4. Cross-cultural: Like God’s kingdom. Jesus crossed cultural barriers. Churches should match their neighborhoods. Leaders must be multicultural. Second-generation new Australians are usually less interested in ethnic worship. Encourage students to learn a second language. Make a class like Cultural Anthropology mandatory. Integrating global perspectives will enrich formation and preparation.

5. Character Forming: “The best theological education will involve character formation as well as intellectual development. Our chief aspiration is to become more like Christ and to model that for others.” (p. 104) Character formation should be intentionally built into a syllabus. If issues of character are not dealt with in college, they may surface later and cause problems in ministry.

6. Contemplative: “three of the most critical areas of knowledge are to know the world (contextual awareness), to know one’s self (character development or personal formation), and to know God (through contemplative prayer and spiritual formation).” (p. 106) Classes need to teach students to pray and meditate. “Contemplative spirituality is an important basis for sustainability in ministry, but also a basis for mission.” (p. 107) What lasts the longest in ministry is authentic spirituality, not the ability to recall facts.

7. Congregational: Engage the local church which grounds learning in ministry. Students and faculty should be engaged in local ministry. Doing this together can be significant for transformation. Colleges may need to allow time for this to happen. Faculty are resources for church and mission development. “Prioritise research tasks that address presenting ministry issues and that arise from congregational life . . . it would be helpful to expand offerings and encourage more cross-disciplinary research with practical theology and mission studies. . . Students can only retain so much without applying it.” (p. 110) Colleges can train church members in mission and ministry as well.

1. Communal as well as individual

2. Conversational as well lectures

3. Contextual as well as universal

4. Cross-cultural as well as global

5. Character forming as well as intellectual

6. Contemplative as well as active

7. Congregational as well as academic

Cronshaw, Darren. “Australian Reenvisioning of Theological Education: In Step With the

Spirit?” *Australian ejoumal of Theology* Vol. 18, no. 3, December 2011, 223-35. <http://aejt.com.au/__data/assets/pdf_file/0008/398924/Australian_reenvisioning_of_theological_education_In_step_with_the_Spirit.pdf>

Banks: learning in the midst of mission or “reflection‐inaction”; we need training that is far more field‐based, encompassing all‐of‐life and addressing mission opportunities for the whole people of God.

P. 226: Not all students in theological colleges are preparing for vocational ministry. “The missional and vocational challenge is for colleges to equip not just those preparing to serve *in* the church, but those called to serve *as* the church in the world.” [see the theology of work movement]

Sheep follow the voice of the Shepherd into any sphere of life.

Helping leaders “helping them to discern vocational directions that are life‐giving both for them (in terms of their passions) and for the world (in terms of meeting real needs).” channel our best thinking into how faith engages with the marketplace. How do Bible, theology, church history speak to everyday life?

Forge training: “Jesus 🡪 Mission 🡪 Church.”31 The training challenge is to help our students have their imagination captured by a fresh encounter and understanding of Jesus, in order to shape their understanding of mission, and to let their understanding of mission shape how they lead the church.” P. 230

Social trinitarianism: “God, or more poetically the perichoresis; the movement or dance of God.37 Not only does God send the people of God into the world, but God who is already active in the world invites us to join how God is moving, creating and dancing in the world.” P. 230

Cronshaw, Darren. “Reenvisioning Theological Education and Missional Spirituality.” *Journal of Adult Theological Education*, Vol. 9, no. 1, 2012, 9-27.

The challenge: “Churches need to communicate with a society that is open to spirituality and even inspired by Jesus, but unsure about church.” (p. 10)

“missional spirituality – spirituality that sustains and focuses the mission of the church”

“New Delhi” model of ashrams:

“These ashrams are located “in the world” without fences; are open to all; offer community living that is engaged in service; emphasize simple living and spiritual maturity more than publishing; provide a holistic curriculum of intellectual, spiritual, political, aesthetic and relational development; and create time and space for spirituality and self-awareness.” P. 12

Model p. 13:



Spirituality must lead to mission; the two are integrally related.

P. 15 “Missional spirituality – spirituality that sustains and focuses the mission of the church – is spirituality at its best.”

**Messianic Spirituality**: in everyday life, interacting with the world in their various responsibilities, engaged in God’s purposes in the world.

**Monastic Spirituality**: spiritual formation and quiet prayer life, integrate contemplation and mission, integration of inner life and outer service, offers frameworks for living counter-culturally and prophetically in the Western world.

**Contemplative Spirituality**: pause for silence and solitude and to ponder where God is at work, understand ourselves and the world better, expand our idea of God, give space for reflection, Sabbath, effective mission begins in attentiveness to God.

**Engaged Spirituality**: active engagement, goes outward to serve the world, as well as inward to draw close to God, builds on contemplation, reflection leads to action; Frost and Hirsch’s messianic spirituality maintains that active missional engagement is the best context for inner contemplative practices.

In the Australian context, where most people do not go to church, it is vital to have spirituality engaged in the neighborhood. Australians value good things in creation, a fair go, a practical religion, faith in action. What is God doing around us and how can we live redemptively in our context? Draw out what God is already doing. Monastery engaged in marketplace.

p. 22: “It is ironic that a dominant model of church marketing is “seeker-sensitive” worship to attract unchurched people to come to church, as if they need excellent entertainment from church, when people are perhaps more interested in joining a cause to make a difference in the world.”

*Assessment Design*:

p. 23 “missional spirituality, assessment will encourage the development of spiritual practices and not just promote book learning.”

p. 24 “For a course that is seeking to foster spirituality and reflection, assessment is best geared to foster and evaluate qualitative and contextualized reflection as practitioners, not just quantitative knowledge accumulation.” Assessment should be designed to form reflective practitioners.

*Learning in Church-based Contexts:*

Decentralize teaching and learning, engagement in church and society, based on the nature and needs of the church and using the church as a resource for scholarship.

*Online Formation:*

pp. 24-25: “Spirituality needs a mixture of community and practice for optimal formation, but these ingredients can occur in online teaching.”

The key: offer a safe and hospitable context for student interaction and learning, safe emotional space to grapple with the issues.

The best learning is when students come up with the answers themselves. “An ideal teacher

of missional spirituality will function as spiritual companion and help guide students to discern and discover new insights for themselves. . . . Missional spirituality is more caught than taught.”

Edgar, Brian. “The Theology of Theological Education.” *Evangelical Review of Theology* Vol.

29, no. 3, 2005, 208-17.

Review of Models, Adds Geneva:

“the goal is to know God through the use of the creeds and the confessions, the means of grace and the general traditions that are utilized by a particular faith community. . . . Formation

occurs through *in-formation* about the tradition and *en-culturation* within it. . . . the goal of

the confessional model is to enable people to know God through a particular tradition . . .” p. 212-213

See useful chart on p. 217.

Drummond, Sarah B. “The In-Ministry MDiv.” *Journal of Religious Leadership*. 15 no 1 Spr 2016, p 77-99.

Dichotomy between theory and practice.

p. 80 Farley’s four “barriers between theoretical and practical theological education. Those four mistakes, by his definition, are (1) treating theology as a primarily academic pursuit, which builds obsolescence into theology itself; 2) considering the primary skill of academic theology to be he study of written texts, when Christianity was not historically first captured in books; 3) focusing on clarification of doctrines rather than questioning the inherent idolatry of religion itself; and (4) teaching theology as though to expose it to life situations would corrupt it.”

* learners will not remember what they do not apply in real life.
* no clear cognitive distinction can be made between learning an idea and learning a skill.
* there is no determinative reason why a professional in ministry must have education first, before serving.

p. 83 “Theological schools are not effective when they are isolated from the world around them؛ in fact, they cannot rightly be called theological schools if they function as islands.”

Challenge, p. 85: “even for schools that have the will to blend reflective practice into a curriculum seamlessly, the complexity of organizing a context-centered educational program could be enough to scuttle one before it gets off the ground.”

p. 87: The need to train mentors in the local church. The effective mentor today engages in more coaching than teaching: main activities are demonstrating, advising, questioning, and criticizing. “…adults learn best through a combination of experience, reflection, and information.”

Educational Model:

Important quantities of a model:

1. Ministry education never had to take place outside the faith community context.

2. To learn a skill and to learn an idea are not inherently different actions.

3. Effective education in the professions includes low- risk experimentation, theoretical learning, and reflective practice.

4. Effective education in the professions responds to the complex and numerous contexts from which students come, in which they learn, and to which they go through creating programs that are adaptable and customizable.

Students are engaged in work during their studies to have income and receive some support for tuition from the ministry setting, with the goal of graduating debt free. [This is similar to my seminary experience but may not work in all countries or contexts]

Nichols, Mark, and Dewerse, Rosemary. “Evaluating Transformative Learning in Theological Education: A Multi-faceted Approach.” *Journal of Adult Theological Education*. Jun2010, Vol. 7 Issue 1, p44-59.

Theological education as perspective transformation

"becoming more" rather than "knowing more."

Self-reflection as an educational approach: Quoting Mezirow, 18, “"reflection on one's own premises can lead to transformative learning" (p. 46). Experiencing trigger events that lead to critical reflection.

Mezirow's ten phases of perspective transformation

1. A disorienting dilemma.

2. Self-examination with feelings of guilt and shame.

3. A critical assessment of epistemic, socio-cultural or psychic assumptions.

4. Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change.

5. Exploration of options for new roles, relationships, and actions.

6. Planning of a course of action.

7. Acquisition of knowledge and skills for implementing one's plans.

8. Provisional trying of new roles.

9. Building of competence and self-confidence on new roles and relationships.

10. A reintegration into one's life on the basis of conditions dictated by one's new perspective.

“Fleischer (2006) suggests the key difference between integration of information and transformation of thinking is akin to thinking about a problem (instrumental), and thinking about why the problem is significant in the first place and critiquing our approach to the question (communicative). The issue is therefore between being able to think within problems, and being able to think transcendently about them.” (pp. 47-48)

Proposed Principles:

1. Transformation requires identifying students' ability to implement course concepts, and confronting objections.

2. The use of prominent, core questions in a course might be key to long-term transformation in students.

3. Expectations for transformation should be made clear at the beginning of a course.

4. Students in theological education may lack the skills required for effective reflection.

5. Assessment should deliberately target the mechanisms of perspective transformation.

Their suggestions:

1. Work early on connecting the co-facilitator with the thinking of the course initiator.

2. Present students with an initial disorienting dilemma and ensure this is formally processed in some way, individually and together, using carefully collated or produced materials to inform discussion and reflection. This will provide both the imperative and the tools for perspective transformation.

3. Cover crucial material, but less of it, during the intensive and factor in more time for dialogical processing so that reflective depth rather than knowledge-collecting breadth is encouraged.

4. Rather than the problematic book review assessments, create a collection of readings for students to evaluate which tightly addresses the stated aims of the course and the three key questions from angles considered significant. Greater focus in this will provide further fuel for perspective transformation.

5. Work more carefully to mentor the practicum exercise in order to seal transformation. Providing guidance and dialoguing with students during their practicum will aid reflection and transformation.

6. Try to locate the intensive nearer the beginning to set the tone better and, if possible, build in more synchronous engagement across the course.

Haddad, Beverley. “Engendering theological education for transformation.” *Journal of Theology for Southern Africa*. 116 Jul 2003, p 65-80.

Article is a call to action but gives few details, not very useful.

Thesis: “For theological education to be contextual and relevant, it needs to be "en-gendered".

“gender refers to the socially constructed and culturally defined differences between men and women” notably in regards to power relations, especially poor and women.

Issues of race, class, and cultural backgrounds define and shape perspectives.

Hickman, Lisa Nichols. “Pastoral vocation: What shall we do now, and how?” *Theology Today*. Oct2015, Vol. 72 Issue 3, p312-325.

Scharen, Christian Batalden, and Campbell-Reed, Eileen R. “Learning Pastoral Imagination: A Five-Year Report On How New Ministers Learn in Practice.” *Auburn* *Studies*. 21 Wint 2016, p 1-14.

“Our conviction is that this capacity for wise pastoral leadership is often sparked early in life, and only comes to fruition through years of learning in the daily practice of ministry.” P. 2

Dkystra: “"pastoral imagination" as short-hand for the adaptive, wise leadership capacity excellent pastors exhibit. Pastoral imagination refers to an individual's capacity for seeing a situation of ministry in all its holy and relational depths, and responding with wise and fitting judgment and action.” P. 5

“*phronesis,* which is practical knowledge and judgment derived from experience in practice over time.” Making use of multiple types of knowledge self, context, relationships of power, and ritual practices of ministry P. 5

This type of thinking takes time to develop. Keep in mind the long arc in theological training.

Conclusions of study p. 14:

* Learning pastoral imagination happens best in formation for ministry that is integrative, embodied, and relational;
* Learning pastoral imagination centers on integrated teaching that understands and articulates the challenges of the practice of ministry today;
* Learning pastoral imagination requires both the daily practice of ministry over time and critical moments that may arise from crisis or clarity.
* Learning pastoral imagination requires both apprenticeship to a situation and mentors who offer relational wisdom through shared reflection and making sense of a situation;
* Learning pastoral imagination is complicated by the intersection of social and personal forces of injustice;
* Learning pastoral imagination is needed for inhabiting ministry as a spiritual practice, opening up self and community to the presence and power of God.

Smith, Gordon T. “Formation for Ministry in A Secular Age: Equipping Clergy and Lay Leadership for the Church in Exile.” Didache: Faithful Teaching 16:2 (Fall/Winder 2016). <http://didache.nazarene.org>.

A needed call to quality in theological education:

4 sources of wisdom for ministry preparation in a secular culture:

1. Prophet Witness

Jer 29: that our engagement with the city is that of those who seek the flourishing of the societies of which we are a part.

Isa 58: an appreciation of the vital place of economic justice in the witness of the church.

Isa 43:2: learn what it means to know and live with a consciousness of God’s presence in a very different social and cultural context;

2. The Pre-Christendom Church: the study of the church fathers and the Early Church, is more crucial than ever; Evangelical, Sacramental and Pentecostal at the same time; a return to the creeds as central; a full restoration of the catechumenate

3. Historic Minority Churches: there have always been parts of the church which have been a minority in culture; learn what it means to be a persecuted church; choose to live as good neighbors; urgency of passing on faith to the next generation

4. Current Secular Settings: churches from post-Christian secular cultures; greatest enemy is our own fear

Ministerial Practices: living in secular culture is not a problem but opportunity for the mission of God. No shortcuts in theological education but “immersion in the Scriptures and in the Christian theological tradition along with personal spiritual personal formation in the faith. We always keep a commitment to formation in the basic capacities for ministry: preaching, teaching, pastoral care and liturgical leadership.”

Four skills need cultivating:

1) Preaching for Monday morning

2) Advocacy for and skill in fostering just communities.

3) Peace making

4) Liturgical leadership that is not escaptist.

Spiritual Practice for the Church in a Secular Society: The Call to “Interiority.” Fostering spiritual resources within to deal with the culture on the outside.

1) Recovery of prayer and living with deep awareness of Spirit’s presence

2) Reaffirmation of the sacraments

3) Reaffirmation of critical biblical study

4) Reaffirmation of our interior practices and accountability, spiritual friendship

Response 1 (Susan Carole):

Curriculum should include practical and theological, also *apologia* to cultured despisers; formation that connects who and why to what; develop a catholic spirit; develop fellowship that transcends denominational lines; practical training in community development; social responsibility.

Response 3 (C. Jeanne Serrao)

Students are coming to college less prepared in Bible and theology, schools should not cut hours but keep up the high demand for excellence. The need for experience-oriented education, exposure to other ideas, cross-cultural experiences

Response 4 (Brian E. Wilson)

Ability to minister in more than one language and be formed in more than one cultural setting. Give students longer time to complete their preparation. the greatest obstacles will not be the secular world, but the internal structures and processes within which the church currently operates.