

**EMERGING MODELS OF MINISTERIAL TRAINING
FOR PENTECOSTAL ASSEMBLIES OF CANADA**

By

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CHAPTER ONE: A CASE FOR EMERGING MODELS OF MINISTERIAL TRAINING

1.1 An Educational Dilemma of Global Proportions

In the British publication, *The Guardian Review* (2003),¹ an article aptly entitled "Graduates unprepared for job market," reported that university and college students today are "simply not acquiring the skills worthy of a job" (EG, 2003)². Meanwhile, across the globe, Australian journalist Samantha Maiden (2004), writing for *The Australian News Online*³ reported, "Employers are sick and tired of graduates who cannot function in the workplace." North America is no exception. South of the Canadian border, in *The University Concourse*, Jason Negri (1999)⁴ exposed yet another failure of the higher educational system, this time in the United States of America. In his article, he warned higher educators, "We do our students a disservice if we allow them to graduate unprepared for the world." Apparently this dilemma is a global one.

According to Harvard Business School's Professor, John P. Kotter (1999, p.3), the failure of higher education is its impracticality for the workplace. He

¹ Retrieved on June 28, 2004 from

<http://education.guardian.co.uk/students/graduation/story/0,12760,917382,00.html>.

Note: When referencing printed materials, the author has chosen to employ the Harvard System, yet when quoting from printed materials with incomplete referencing information and from websites where authors' names are omitted, he has chosen to employ a footnote referencing system like the above, to assist in identifying sources.

² EG is an abbreviation for Education Guardian as found in reference list.

³ Retrieved on June 28, 2004 from

http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.html.

⁴ Retrieved on June 28, 2004 from <http://www.theuniversityconcourse.com/V,2,10-18-1999/Negri.htm>.

calls the widespread problem of irrelevant training in most higher education institutions a failure on the part of the educators. David Crabtree (1996) for *The McKenzie Study Center*⁵ proposed a solution to this problem: “Rather than spending one’s undergraduate years receiving specialized training, one ought to learn more general, transferable skills” – skills such as clear communication with co-workers, basic mathematical calculations, responsible and ethical behavior, and productive teamwork.

Fortunately some schools are strategically tackling this problem. Wallace K. Pond (2002)⁶ praises one stellar American school, Western Governors University, for awarding degrees “based upon the learner’s ability to demonstrate ‘competencies’ rather than credits.”

1.2 An Educational Dilemma Among The Secular And The Sacred

Similar complaints of impractical higher education are constantly being overheard among ministerial alumni and churches alike. Upon graduating, ministers confess to having felt gravely unprepared for the rigors and challenges of fulltime Christian ministry. Warren Wiersbe (1980, pp.81-82) speaks out for a host of unpublished and disappointed others, admitting, “*About the only thing I remember from one of my courses at seminary is a bit of doggerel that the weary professor dropped into a boring lecture*” (italics mine). Such disdain is more common among alumni than ministerial training educators would care to admit.

⁵ Retrieved on June 28, 2004 from <http://www.mckenziestudycenter.org/education/articles/practic.html>.

⁶ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

Ken Blanchard, Bill Hybels and Phil Hodges (1999, pp.52-53), in their jointly authored leadership narrative, entitled *Leadership By The Book*, capture the commonly recognized educational dilemma of inadequate formal training of Christian ministers in the following dialogue:

“I was surprised you never learned any of that at divinity school,” said the Professor. “But we didn’t,” said the Minister. “We were steeped in the gospel and developing a servant heart, *but hadn’t learned a thing about leading a growing church, motivating a staff, or enlisting the efforts of a volunteer army*” (italics mine).

Often pastors, teachers, missionaries, denominational leaders, bi-vocational ministers, and even volunteer lay leaders who graduate from Bible colleges and seminaries wish their ministerial training had been different. If they could ‘turn back the clock,’ they would tackle more practical issues and challenges faced by ministers today, while still developing biblical, theological, hermeneutical and homiletical proficiencies.

Author Ron Crandall (1995, pp.152-154) discovered a number of leadership skills required and desired by ministers today, many of which are still absent from most ministerial training programmes and courses. Such practical courses listed by Crandall (1995, pp.152-154) include:

- Leadership and administration;
- Homiletics and biblical preaching;
- Practical programming;
- Spiritual life, prayer and healing;
- Small churches and small towns;
- Evangelistic preaching;

- Conflict management;
- Worship and liturgy;
- Change agent of institutional dynamics;
- Pastoral care.

Far too often ministerial training schools are remembered mostly for enforcing stringent outward disciplines such as dress and dating codes, rather than enabling spiritual development and ministerial maturation (Bedard, 2002, p.16).

With heads filled with biblical and theological knowledge, many graduates are found empty-handed in such practical areas such as volunteer recruitment and retention, competent business handlings of church finances, strategic planning, time management, church marketing, staff relations, and policies and procedures for chairing sound parliamentary church business meetings.

For this reason, George Barna (1993, p.144) believes, an enormous industry has emerged to satisfy the gargantuan demand for ministerial training among modern-day ministers.

Following the 2004 presidential resignation of Dr. David Munk from Central Pentecostal College (CPC), evaluations were anonymously solicited from the credential holders of both the Saskatchewan and the Manitoba & Northwestern Ontario Districts of the Pentecostal Assemblies of Canada (PAOC). The following respondent was in good company when s/he called

for change in how Central Pentecostal College (CPC) should train ministers in the days to come:

I would like to see a much more practical ministry training focus at the college. I know the academic studies are important in building a solid base regarding our faith, but I believe it is very important to challenge the students ... training that will prepare them with practical experience ... I believe this part of their studies should comprise as much as half their time at college, it is that important" (CHMBNWOSK, 2004, p.17)⁷.

New ideas, solutions and suggestions were likewise solicited from the stakeholders of CPC, in hopes of dreaming up and envisioning a bright future for their college. A large number of respondents noted changes were needed in how CPC should train ministers in the near and distant future. One respondent called for "a new approach to the biblical training overall" (CHMBNWOSK, 2004, p.18). Another dared to suggest, "We will gain the most ground if in our thinking we dismantle everything we have and start to build from scratch" (CHMBNWOSK, 2004, p.18). Indeed these are calls for revolutionary change.

Fortunately, many of the drastic changes being called for at CPC are shared by some of its faculty. Dr. Bob Kennedy (2004a, p.2), former Academic Dean of Central Pentecostal College, wrote, "We need some faculty whose teaching abilities relate to heavy books and deep thought; we also need some who are more experientially-oriented." As well, adjunct professor Dean Heidt (2004, p.2) stated, "In my view, CPC is being limited by adhering to a 'modern' perspective (versus a postmodern perspective) on training its students."

⁷ CHMBNWOSK is an abbreviation for Credential Holders of Manitoba & Northwestern Ontario and Saskatchewan as found in reference list.

The sentiments of Central Pentecostal College stakeholders and faculty are, sadly, not exclusively to CPC only. Central Pentecostal College is merely one example of what all Pentecostal Assemblies of Canada (PAOC) ministerial training institutions across the nation of Canada are facing to some extent or another. Thus the scope of the research focuses on all PAOC ministerial training schools and not just on CPC.

Having attended one PAOC ministerial training school during his academic journey, and lectured at another, this researcher is nevertheless optimistic about the future of ministerial training schools that courageously chart ahead in a strategic, proactive manner.

While biblical and theological training may be more than sufficient in some ministerial training schools, a vacuum of current and practical skills and competencies apparently exists in a plethora of other schools.

By claiming that a vacuum of current and practical skills and competencies exists in PAOC ministerial training institutions, one consciously exposes an educational presupposition: *Effective ministerial training must be holistic*. As such, any school that graduates Grade A Bible and theology scholars, but fails at engaging 21st century Canadians, is flunking as a ministerial training school.

1.3 A Time For Change

Dr. John P. Kotter (1999, p.168) states higher educators fail at graduating competent alumni because they “probably overemphasize formal tools, unambiguous problems, and situations that deal simplistically with human relationships.” It would seem Kotter would be applauded by some within the Pentecostal Assemblies of Canada (PAOC) for this observation. For example, one deeply concerned stakeholder of Central Pentecostal College soberly wrote, “Unfortunately, I do not see many opportunities for CPC to succeed *without a major change in its direction*” (italics mine) (CHMBNWOSK, 2004, p.11).

One wonders if most alumni of Pentecostal Assemblies of Canada (PAOC) schools would “Amen” PAOC pastor, Rev. Frank Patrick (1998, p.23) who surmised:

We presently have a significant number of our pastors who graduated from a Bible college or seminary in the sixties or seventies. They were taught by people who pastored (if ever) in the forties and fifties. While many have remained current in their thinking and practices, others haven't. They continue to follow a 1950s or 1960s approach to local church ministry and leadership. It remains to be seen what impact this will have on our churches, by the year 2020.

If PAOC schools are graduating ‘yesterday’s ministers,’ as Patrick suggests, then does it not stand to reason that their ministers be trained differently? If they neglect to train tomorrow’s ministers instead, Marshall Shelley (1994, p.13) will likely be in good company when he confessed:

In seminary I learned how to discuss infra- and supralapsarianism, and yet in thirty years of ministry, I’ve never had to use that knowledge. But I’ve encountered lots of unreasonably angry people, and I was never even warned they’d be out there.

1.4 The Scope Of The Research

This research thesis entitled, “***Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada,***” will address the educational dilemma faced by most higher education institutions, but more pointedly, PAOC’s ministerial training schools. By identifying emerging and seemingly effective global ministerial training models, the outcome of this research is to assist Pentecostal Assemblies of Canada (PAOC) ministerial training institutions in determining better ways to effectively train tomorrow’s Pentecostal ministers.

Due to the gargantuan number of ministerial training centres spotting the globe, including dozens of PAOC affiliated training centres outside of North America the focus of study has been restricted to the following Canadian PAOC ministerial training schools (Mercer, 2005, p.10):

- Canadian Pentecostal Seminary, Langley, British Columbia;
- Summit Pacific College, Abbotsford, British Columbia;
- Pentecostal Sub-Arctic Leadership Training College (SALT), Fort Smith, Northwest Territories;
- Vanguard College, Edmonton & Calgary, Alberta;
- Central Pentecostal College, Saskatoon, Saskatchewan;
- Master’s College & Seminary, Toronto, Ontario;
- Institut Biblique du Québec, Montreal, Québec.

After numerous attempts to secure participation in this research project, the Pentecostal Sub-Arctic Leadership Training College (SALT) and Central

Pentecostal College (CPC) failed to accept or reject the invitation to participate in this study. Due to their lack of interest, CPC was removed from the scope of this study, although the existing external data pertaining to them has been included in this project, as it generally holds contextual value to the past and present states of the PAOC family of schools.

In searching for emerging models of ministerial training, the scope has not been restricted to Pentecostal Assemblies of Canada (PAOC) schools only. Rather, a copious number of global institutions have been researched and scoured through in search of new and/or emerging models. (See **Appendix B: Global Schools Researched** for a detailed list of schools researched along with their respective locations).

1.5 The Scope Of This Study

Since the scope of this study is the Pentecostal Assemblies of Canada (PAOC) schools and not the university or the lay academy, the research outcomes have been restricted to only those suitable for the PAOC ministerial mindset and her training schools.

Whether the research will uncover sentiments which can be rightfully deemed complimentary or consternation, the goal will be to recommend suitable solutions and not just point out any existing problems within the Pentecostal Assemblies of Canada (PAOC).

1.6 Where This Study Belongs

One may inquire where the research of *“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada”* best belongs. While some might relegate it to the field of higher education, it belongs better with the field of practical theology.

1.7 The Practical Theology Debate

Randy Maddox (1991, p.159) was correct when he said, “It is hard to imagine a topic of theological methodology that is receiving more attention at the moment than that of the nature and task of the specialty-discipline, Practical Theology!” One of the four historically-accepted theological disciplines, besides Biblical Theology, Historical Theology and Systematic Theology, Practical Theology has become one of the most debated subjects amongst German and Anglo-American theologians in recent years (Maddox, 1991, p.160).

According to Don Browning (1984, p.134), practical theology is new as a discipline within theological studies. Over the years, John Perkins (1984, p.116) similarly witnessed the dawning of this theological discipline. Gerben Heitink (1999, p.2) noted that what inspired these discussions was closely related to the “changing views in the 1960s regarding the problems theology must address.” These observations correspond with the notion that the volumes of new works on practical theology began to surface in the 1960s and therefore it is believed to be “the youngest of the so-called theological

disciplines” (Theron, s.a., pp.8,21)⁸. Although recent debates over practical theology have raged since the 1960s, they actually stem back to the 1700s (Maddox, 1991, p.161; van der Ven, 1999, p.324).

1.8 A Brief History of Practical Theology

To appreciate the current debate over practical theology, one must go back to its inception. Prior to the 16th Century, vocational ministry training took place predominantly in churches (Dingemans, 1996, p.82). Practical theology as an academic discipline in the university began in 1774 (van der Ven, 1999, p.324). Though names were withheld, van der Ven (1988, p.7) documents the first Catholic chair of practical theology was established in 1777 in Austria, while the first Protestant chair came in 1794 in Germany.

Edward Farley (1983, p.77) discovered that since the sixteenth century, most respected scholars, like Hyperius (1556) and Pfaff (1724), have arranged theology into four or five categories within the discipline of theology proper. The following chart briefly shows how most theologians make sense of theology, even to this day:

⁸ Note: “s.a.” is Latin for “no date/sine anno.”

Figure 1: Chart of Historical Categories of Theology

Hyperius (<i>On the Theologian</i>, 1556)	C.M. Pfaff (<i>Introduction to the Literary History of Theology</i>, 1724)
Exegetical	Exegetical
Dogmatic	Dogmatic
Church Historical	Church Historical
Pastoral Theology	Pastoral Theology
	Polemical

Practical theology or 'pastoral theology,' as Farley (1987)⁹ put it, is usually understood in one of three ways: 1) A curricular entity, 2) An area of pastoral studies, or, 3) A structural aspect of theology proper.

Now by this time practical theology was being offered to non-ministerial university students (Maddox, 1991, p.160). During the 1800s something significant changed. Practical theology, also called pastoral theology, began to focus primarily on the preparation of ministers (Maddox, 1991, p.161). This still stands when confessional approaches to practical theology are taken. As will soon be discovered, this is one of two predominant approaches taken by the Pentecostal Assemblies of Canada (PAOC).

Fast-forwarding to the mid-1960s, discussions began again around practical theology, which resulted in the broadening of its scope once again from

⁹ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=847>.

vocational ministry training to include the religious training of the laity (Van Wyk, 1995, p.86; Ballard, 1995, pp.112-113; Maddox, 1991, pp.162-163; Dingemans, 1996, p.84). Soon thereafter, Randy Maddox (1991, p.163) detected a slight missiological or Great Commission shift in practical theology to the Gospel's impact upon the world. In most recent days, however, practical theology appears to be shifting ever so slightly away from corporate bodies of clergy or laity toward the individuals (Dingemans, 1996, p.86).

1.9 What is Practical Theology?

Practical theology has been called “the crown” of the theologies by some theologians (Dingemans, 1996, p.82; Browning, 1990, p.51). Yet for being such a popularly-debated subject, evidenced by a recent resurgence of discussions around the place practical theology holds within theology proper, it is nevertheless the least well-defined of the theologies (Ballard, 1995, p.119).

It was Michael Cowan (2000)¹⁰ who exposed the romanticism surrounding practical theology, which, “has a comfortable ring to the ears” of many people today. Blinded by their biases, people often misinterpret “practical” to mean “useful,” “applicable” or “relevant to everyday concerns,” Cowan continued. It is, however, much more than that.

¹⁰ Retrieved on August 25, 2006 from <http://www.loyno.edu/~mcowan/PracticalTheology.html>.

Like a prism refracting light, John Perkins (1984, p.116) pointed out the multifaceted nature of practical theology. From his perspective, it is comprised of “numerous dimensions -- the liturgical, moral, pastoral, spiritual, ecclesial and catechetical.” Yet the question still begs an answer: What exactly is practical theology? Unfortunately, no easy answer has yet been contrived.

Perhaps a more constructive and manageable question at this early stage is: What is practical theology *not*? Charles E. Winquest (1987)¹¹ attempted to address this inquiry when he submitted, “Practical theology is not an appendage to ministry nor is it an appendage to foundational or systematic theology,” rather, he stated, practical ministry and theoretical theologies are “internally related to each other.” What Winquest was really saying was that Christian theology and practice are incontestably inseparable. Van Wyk (1995, p.91) even went so far as to say that practical theology is “the builder of bridges” between theory and practice.

As the discussion around this new theological discipline – practical theology – is finding life in the incubator of higher criticism, it would be prudent to treat it as conjoined twins – sharing the same vital organs and lifeblood and, as such, are inseparable from the inside out. Yet many a theologian has attempted to separate the practical from the theological or vice versa, rendering practical theology a lifeless mess for others to contend with. All this, according to

¹¹ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=850>.

Browning (1984, p.134), was due in part because they saw practical theology as “the problem within theological education rather than the solution.”

To the vexation of some proponents who adamantly dispute that the practical is far superior to the theoretical, Winquest (1987)¹² submitted that all theological thinking is about “what is real and important” to religious people, therefore practical ministry training is subsequently the “interpretation and implementation” of these theological priorities. By this definition, theological education is as practical as practical ministry training. For without theology, it would stand to reason, one would lack a practical message for their contemporaries.

Winquest (1987)¹³ then pointed out that the tendency to want to tear apart the theological from the practical commonly occurs as people grapple with “theology’s sense of internal disorder and loss of meaning in a predominantly secular culture.”

Since the period of The Enlightenment, beginning in the 1700s, a vast chasm has existed between the traditions of the church and the situations of people in society (van der Ven, 1999, p.324). University of South Africa’s A.G. Van Wyk (1995, p.85) claims that *tradition* and *situation* are “two partners” that “must be in dialogue until some consensus is reached.” This gap between ecclesiastical tradition and societal situation is actually the fundamental

¹² Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=850>.

¹³ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=850>.

problem with theology, and is what practical theology is trying desperately to bridge (Pieterse, 1994, p.78). According to Hennie Pieterse, Johannes A. van der Ven, one of the leading experts in practical theology, has grappled with the sense of the Christian religion in a situation of modernity. A closer look at van der Ven's (1999, p.330) work suggests the situation is broader than yesterday's situation of modern thought and rather includes today's situation of postmodern thought: "Practical theology has to participate in the self-critical reflection on modernity. That is what postmodernity is all about: Modernity in the mode of its self-criticism."

1.10 Tension Over Practical Theology

Robert Banks (1999, p.36) claims the real practical theologians who must make the theological practical are those serving in the churches and not so much those serving in the theological classrooms. If he is correct, then why does such a chasm still exist between tradition and situation? Whose responsibility is it to ensure theologians at every posting – church or campus – are able to bridge the gap between tradition and situation? Practical Theologian, Thomas Groome (1987)¹⁴, places the responsibility square on the shoulders of the educators, when he suggests, "If theology is ever to be 'practical' it will have to be taught differently."

His claim is partially true. While there is ample room for newfound teaching methods Groome's dichotomizing of practical theology is lopsided. Just as responsible theologians should grapple with the tension of the practical

¹⁴ Retrieved on August, 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=852>.

implications of all theological theories, practical theologians should similarly grapple with the tension of theorizing biblically and/or otherwise the present spiritual practices found within and without the church.

How one approaches practical theology greatly affects more than just church ministers, it equally impacts their churches, and subsequently, society en masse. Winqest (1987)¹⁵ warned about this insipid disservice done to all: “When the foundations of theology shift, the meaning of ministry is altered even when ministry is not self-conscious of its changing conditions.”

Thomas Groome (1987)¹⁶ claims a gap between the practical and the theoretical aspects of theology is continuing to grow wider by the minute. How wide is this divide? Edward Farley (1987)¹⁷, renowned expert in Christian theology, believes the concept of ‘practical theology’ is so divergent in scholars’ interpretations, this term itself may already be unsalvageable. It has been so marred and scarred, it is almost beyond recognition. “So varied are the approaches and proffered definitions of practical theology in recent literature,” Farley observed, “that it is not even clear what is under discussion.”

¹⁵ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=850>.

¹⁶ Retrieved on August, 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=852>.

¹⁷ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=847>.

In theological circles there is an apparent “tension” and/or “conflict” between theory and practice in theology (Ballard, 1995, p.118). Tense discussions usually surround the following main questions:

1. Is practical theology for the pastors, the parishes or the people throughout society?
2. Does practical theology belong in the social sciences, empirical sciences or theological disciplines?
3. How is practical theology a theological discipline?
4. Should practical theology be studied from a quantitative or a qualitative approach (Dingemans, 1996, p.83)?

Opponents to practical theology, and more pointedly to the empirical approach to practical theology, question whether this discipline would better fit in another field such as philosophy, anthropology, psychology, sociology or communication (Ballard, 1995, p.114; van der Ven, 1988, p.17; Van Wyk, 1995, p.90). To even suggest this reveals a theological bias: That practical theology brings nothing theoretical/theological, but rather, only practical, to the discussion table. In effect they are suggesting that theology is about what is preached, whereas practical theology is about how it is preached (Van Wyk, 1995, p.92).

Dingemans (1996, p.84) argues that practical theology is not “the opposite” of theoretical theology, but instead, “stands for a theoretical or theological approach to practice.” What he is saying here is conversely suggesting practical theology ensures that theoretical theology remains, or as some

would argue, becomes a theology that is practical throughout both the church and the world.

It is no secret that in the university theory is often valued more than practice. That being the case, it stands to reason that among some theologians this is also the case. Van Wyk (1995, p.89) notes that in some circles, even faith and theology are seen as incompatible. For others, he adds, theology is viewed as a peculiar mixture of “scientific statements” and “certain confessional and unevaluated intersubjective beliefs.”

Van Wyk (1995, pp.100-101) then suggests that the devaluing of practice over theory has caused an enormous chasm between the Gospel and the world the church is trying to reach. He then further conversely advocates that practice must never take priority over theory, as this would result in “stabilizing the status quo” rather than fulfilling the unattained mission. He even identifies the worst culprits as being evangelical theologians, like those within the PAOC. For, he claims, they are overtly opposed “to anything that remotely smacks of theory” (Van Wyk, 1995, p.99).

As evangelicals it seems that they should be bothered and at the same time challenged to wonder if this is true. As the research will indicate, it unfortunately appears to be an accurate assessment of some within the PAOC. This begs the question why? Perhaps this happens because new or differing theories threaten the practices and beliefs of anyone, especially those within the confining walls erected by church organizations.

Van Wyk (1995, pp.100-101) believes, "A real interaction between critical theological theory and critical praxis can take place only if practitioners drop their antipathy to theory and if theorists get rid of their claims to absolutism." How is such a tall order like this even possible? Practical Theologians like Johannes A. van der Ven (1988, p.8) claim theology has always been viewed as a blend between the theoretical and the practical. It was Martin Luther who dared to defend, "Real theology is practical theology; speculative theology belongs to the devil in hell" (van der Ven, 1988, p.8).

Some theologians propose that practical theology is only applied theology and therefore cannot contribute to the theological/theoretical discussion (van der Ven, 1988, p.9). Would not this position on practical theology be too narrow, restrictive and predictable for the more studious of theologians? Would it then also no longer suit the university, but rather a training centre (van der Ven, 1988, p.9; Van Wyk, 1995, p.92)? In response to this proposition, practical theologians like Hennie Pieterse (1994, p.80) adamantly argue practical theology "is no longer an applied theology," but rather is "a contributor to theological knowledge." While one could wholeheartedly agree with Pieterse on this point, one should also be cognizant of the confessional boundaries confining those interested and/or involved in ministerial training within the Pentecostal Assemblies of Canada (PAOC) must contend with.

So then, does pastoral theology belong in the university? Don Browning (1990, pp.55-60) and David Ballard (1992, pp.112-113) attempt to answer this question in the affirmative by offering the following reasons:

- Pastoral inquiries fit the university model, therefore pastoral studies belong in the university;
- Since the 1960s, practical theology has been interwoven into medical, social work, industrial and other fields of training, therefore practical theology belongs in the university;
- Theism is equal to other belief systems and discussions, therefore it belongs in the university;
- Historically-speaking, the university is already Judeo-Christian, and therefore religious studies belong in the University;
- Over all in every university discipline, there has been a shift from the theoretical to include the practical, therefore practical theology belongs in the university;
- The university and pastoral studies both are concerned about practical wisdom and living, therefore they belong together.

Theologians, Gijbert Dingemans (1996, p.82) and Don Browning (1990, p.51), point to Friedrich Schleiermacher, who lived between 1768 and 1834, as one of the founders of the recent practical theology debate (Hietink, 1999, p.23). Browning (1990, p.51) goes on to say that Schleiermacher advocates for pastoral studies within the university when he said: “There needs to be an educated leadership for the institutional church just as there must be an educated leadership for the professions of law and medicine.” One could add

that to segregate theologians from the greater university dialogue would do a great disservice to students seeking a truly holistic worldview.

If practical theology belongs in the university then the next question is: Does it not fit better in another university discipline such as Education, Philosophy or Social Work? While these disciplines share much in common, they are distinctly and definitely different. The most obvious difference being that none of these other disciplines subscribe to a foundation of the Bible, Judeo-Christian history, theological beliefs and confessions, or practices of faith (Ballard, 1995, p.114).

Interestingly, there are many functions of practical theology. Yet these functions often depend on the setting. For instance, *in the university* setting, practical theology provides critical analysis of the theological issues and implications lying behind practices. *In the lay academy*, practical theology helps people become servants of the Kingdom in their chosen non-ministerial vocations. Finally, *in the theological college*, practical theology is employed to prepare students for ministry as a vocation (Ballard, 1995, p.120). Though differing in function, depending on the setting these all could and should be viewed and treated as complimentary and mutually supportive. (For the record, the latter of these three best describes the schools within the Pentecostal Assemblies of Canada).

1.11 Various Approaches To Practical Theology

More than a few differing approaches to practical theology surface from within the experts' writings. Take Van Wyk (1995, pp.86-88) for example. He claims the five most common approaches taken around the world are:

1. **Empirical-analytical Approach** – An attempt to render the actions of the church scientifically verifiable;
2. **Critical Theory Approach** – Critically reflecting upon the relationship between theory and praxis, or theology and practice;
3. **Intermediate Approach** – A blend of critical theory and functionalism.
4. **Confessional Approach** – An approach derived mostly from one's church/denomination/doctrinal stance and accepted practices;
5. **Contextual Approach** – A world-oriented rather than a church-oriented approach to theology.

Then there is University of South Africa's (UNISA) Dr. J.P.J. Theron¹⁸ (s.a., pp.20-21). He identifies the following three approaches to practical theology within the South African context¹⁹:

1. **Deductive Approach** – Where practical theology is deduced from the Bible and dogmatic theology;
2. **Inductive Approach** – Where practical theology is induced from the real world;

¹⁸ No date was found.

¹⁹ Although Theron's three approaches are employed in South Africa, Theron's description of the deductive approach and the correlative approach both closely coincide respectively with the PAOC and this researcher, therefore special attention has been drawn to Theron's work.

3. **Correlational Approach** – Where practical theology is influenced by a blend of both biblical norms and the context of the real world.

The following chart compares the two lists of approaches to practical theology in an attempt to show the similarities between them:

Figure 2: Comparative Chart of Van Wyk’s Five Approaches and Theron’s Three Approaches To Practical Theology

Van Wyk’s Five Approaches (Van Wyk, 1995, p.88)	Theron’s Three Approaches (Theron, s.a., pp.20-21)
Empirical-analytical Approach An attempt to render the actions of the church scientifically verifiable.	
Critical Theory Approach Critically reflecting upon the relationship between theory and praxis, or theology and practice.	
Intermediate Approach A blend of critical theory and functionalism.	Correlational Approach Where practical theology is influenced by a blend of both biblical norms and the context of the real world.
Confessional Approach An approach derived mostly from one’s church/denomination/doctrinal stance and accepted practices.	Deductive Approach Where practical theology is deduced from the Bible and dogmatic theology.
Contextual Approach A world-oriented rather than a church-oriented approach to theology.	Inductive Approach Where practical theology is induced from the real world.

1.12 Various Approaches To Practical Theology Research

It is not uncommon for theologians to approach practical theology in the same way, though their research approaches may be vastly different. For example, two theologians may approach practical theology from an intermediate approach, yet one may be more accepting of non-theological disciplines than the other. This being the case, the experts have succeeded in identifying four

approaches to how practical theologians actually accomplish their research in the face of external disciplines and tools.

Gijsbert Dingemans (1996, p.91) went so far as to say this debate over research methodology among practical theologians is by far the most important debate in practical theology. As can be seen below, a theologian's research approach reveals his/her bias toward external disciplines:

- **Monodisciplinarity** – (A.K.A. applied theology) The church and their accepted doctrines provide the prescriptions for their religious practices and actions;
- **Multidisciplinarity** – Other scientists, their tools and opinions are borrowed, for a purpose, under one condition: That in the end the theologians will retain the “last word.” These external sources are relegated to serve theologians;
- **Interdisciplinarity** – All sciences are equal and able to have open dialogue and discussions, however, theology is usually overlooked by the specialists in the fields of the social sciences;
- **Intradisciplinarity** – Here practical theologians learn to methodically and accurately deploy for their research purposes the very tools that originated in the social sciences (van der Ven, 1999, pp.326-327).

Just as methodology is the most important debate in practical theology these days, Dingemans (1996, p.91) pointed out that *intradisciplinarity* has become the most important topic of discussion among practical theologians.

Van der Ven is one of the strongest proponents of the *intradisciplinarity* approach to practical theology research (Dingemans, 1996, p.91). As such it should not surprise anyone to learn that he is “intensely fighting for recognition of empirical methods in practical theology” (Dingemans, 1996, p.90). In defending an empirical approach to practical theology, van der Ven (1999, p.328) does not object to the use of traditional research tools, but argues that by expanding the selection of research tools available, practical theologians can both enlarge their research scope and enrich the research conclusions.

1.13 How Practical Theology Is Approached In This Study

Various universal approaches to practical theology and practical theology research have been touched on in the previous two sections. How the Pentecostal Assemblies of Canada (PAOC) generally approaches practical theology and practical theology research will not be addressed at this time, but rather will be addressed later on in section **7.13 *Would the “Best Fit” Really Fit The PAOC?*** In this present section, however, the goal is to expose how practical theology is approached in this study by this researcher.

Much of the practical theology debate hinges on how a person views the Bible and the world around him/her. Inquiries posed around this issue include:

- Is the Bible the only reliable source worthy of investigation, or can scientific sources and empirical research practices aid in theological searches?

- What if the Bible does not specifically address issues, such as training vocational ministers in a postmodern world? What are practical theologians then to do?
- What if scientific evidence differs from the biblical evidence? What is a theologian to do with this discrepancy?
- Are practical theologians expected to execute their research employing empirical, scientific methods within their discipline as other theologians do in theirs? In other words, are empirical research methods universal?

Theron (s.a., p.6) of the University of South Africa (UNISA) identifies four popular yet incorrect ways people usually approach practical theology:

1. Practical theology is a higher level of biblical study.

Within the Pentecostal Assemblies of Canada (PAOC), the author recognizes that one of his defaults when viewing theology and the world is to approach it in a *deductive* and/or *confessional* approach. While he admits to accepting the Bible as God's authoritative Word, he also greatly appreciates and incorporates non-biblical sources, sciences and empirical research methods into his research. His approach to practical theology would therefore be found somewhere between the *deductive* and the *correlational* approach to practical theology. The author employs the latter approach especially when grappling with issues not directly addressed within the Bible, such as the topic at hand: Identifying emerging 21st Century models of ministerial training for Canadian Pentecostal ministers.

If that is how the author approaches practical theology, how does he approach other disciplines while researching practical theology? If his suspicions are correct and the PAOC approaches practical theology research primarily from a *monodisciplinary* and secondarily from a *multidisciplinary* manner, then here is where the author differs most with many in the PAOC. Instead of approaching from a *monodisciplinary* or *multidisciplinary* approach, the author ventures to approach practical theology research in an *intradisciplinary* manner.

Responsible researchers of practical theology do not believe it plausible or possible to research practical theology using only the Bible. The fact of the matter is some things in the Bible are contextual or dated and therefore lack relevance within a postmodern world. One commonly accepted example of this is the claim that women should remain silent in church (1 Timothy 2:11-12).

Other topics such as the training of ministers are hardly even addressed. To study this particular topic using only the Bible would result in archaic and at times irrelevant research conclusions. The author argues that conscientious practical theologians greatly appreciate other disciplines, such as education, educational psychology and sociology. To embrace other tools, such as focus groups, interviews and questionnaires can assist in producing a more holistic research product.

From this stance, whether the Bible says a lot or nearly nothing about the vocational training of fulltime Canadian Pentecostal ministers in the 21st Century, empirical research methods (i.e. questionnaires, in-depth interviews and focus groups), which belong to the social sciences, can and should be employed in practical theology research efforts.

Research practices do not necessarily negate the Word of God, but rather reinforce it. No one would argue that the Bible predates the development of the Western world, the formation of the Westernized country of Canada, the postmodern era, the emergence of distance education, and much of the education of adults and vocational ministers. Nevertheless, practical theologians embark on the mission of translating predated theology to today's sacred and secular people of this world. The author defends that while functioning within the tension of the practical and the theological, practical theologians hold firmly to the ancient Scriptures in one hand and the modern non-biblical sources/tools/research methods in the other. All the while they are most cognizant of their audience both inside and outside the church as they labour greatly to communicate a most practical and theological hope to them.

If and when science contradicts theology, the author of this research study believes it more often than not has little or no adverse effect upon the cardinal tenets of orthodox Christianity. For instance, science suggests the great fish mentioned in the book of Jonah was more likely a requiem shark and not a whale (Keil, 1975, p.398). Here it appears that science trumps traditional

and/or conventional thinking. In doing so it does not damage one iota the original biblical message of the missionary-prophet's racist disobedience to God's call to ministry. Instead of orthodox theology, it is one's traditional views and perceptions that are most at risk.

2. Practical theology is the study of church practices (i.e. worship, preaching, teaching, etc.).

For those who approach practical theology in this manner, it helps them theorize what they do (Perkins, 1984, p.116). The danger in this comes when those who perceive practical theology as only the study of ecclesiastical practices such as preaching and teaching, often unwittingly relegate the study of other theologies as theoretical and, at times, impractical. What would such an approach do to soteriology, the doctrine of the believer's salvation? The author of this study argues that just as every practice should be theorized, every aspect of theology should be practical.

Practical theology is much more than the practices of ecclesiastical workers, the author reasons. It also incorporates the study of the practices of God's people, the Christian community at large, or at the other extreme, the practices of individual believers or those who intersect with the Christian faith and/or Christian faith community. Sometimes practical theology even crosses into the world of the non-churched. This happens for instance when researchers investigate how non-churched people perceive and interact with the Christian God and the Christian faith after the tragic loss of loved ones.

From his *intradisciplinary* position, the author reasons that the tools, techniques and methodologies originating in the disciplines of education, psychology and sociology most assuredly greatly enable practical theologians to resolve the thick tension existing between theory and praxis, resulting in scientifically valid research projects.

3. *Practical theology is the do's and don'ts, how and how nots of ministry practices.*

Contrary to this commonly accepted position, Paul Ballard (1992, p.115) and Van Wyk (1995, p.89) say it best when they said that practical theology is not the “handmaid” of the church or the minister. The author of this research paper adamantly agrees. Van Wyk (1995, p.89) continued on his train of thought when he wrote, “It is not simply a device to improve the minister’s preaching or to find pragmatic ways of getting more members into the church.”

If practical theology is nothing more than prescriptions and prohibitions of ministerial ethics and practices, the author of this research study argues, are practical theologians then not guilty of mechanizing away the message from the very ministry it is married to? He further defends that while practical theology always incorporates practical aspects of theology within real-time ministry, the practical need not negate the principal theological message.

4. *Practical theology is synonymous with practicum.*

Some educators categorize theology this way: Above all, the theological is taught in the academic world, followed then by the practical being practiced in the church world. The author of this study disagrees with this position as it dichotomizes the classroom and the church, instead of assimilating the two for a richer, more holistic blend of practical theological learning. It was David Tracy (1987)²⁰ who astutely noted that Christian theology beautifully weds a message of hope with a hopeless world. The two ought to never be separated.

How the author of this research project approaches practical theology is closely linked to how he approaches the Word of God as he endeavors to impact God's world. To quote Michael Cowan (2000)²¹, "Theological interpretation is not simply to contemplate or comprehend the world as it is, but to contribute to the world's becoming what God intends that it should be." From this worldview, the job of theologians, educators, ministers and believers alike, is therefore to build bridges between the often tense and separated notions of practical messaging and the theological message.

1.14 Empirical Approach To Practical Theology

"Empirical Theology" is a term that dates back to 1919 from Chicago, Illinois (van der Ven, 1988, p.13; van der Ven, 1999, p.332). Rooted in the Greek word *empeiria*, it literally means "experience" (Heitink, 1999, p.221).

Empiricism suggests that all scientific knowledge can be experienced and

²⁰ Retrieved on August 25, 2006 from <http://www.religion-online.org/showchapter.asp?title=586&C=856>.

²¹ Retrieved on August 25, 2006 from <http://www.loyno.edu/~mcowan/PracticalTheology.html>.

therefore tested by one or more of the five human senses. If this be true, then it is safe to conclude that all scientific knowledge is observed, measured and captured in experience (Heitink, 1999, p.221).

Research expert, Ted Palys (1997, p.414), defines 'empiricism' as "direct observation of the world," with a hope "to generate and validate truths." He goes on to explain this is done "only through interaction between theory (abstract conceptualizations about the world) and data (direct observations of phenomena)." Put another way, empirical data comes from two correlated sources: Belief and experience.

In the world of practical theology, Hennie Pieterse (1994, p.80) believes empiricism is observable and measurable when faith and experience interact and/or correlate. In saying, "faith and experience opens the way for an empirical approach," Pieterse thereby validates the inclusion of humanity into the God-equations of life.

One of the strongest proponents of the empirical approach to practical theology is Johannes A. van der Ven (Pieterse, 1994, p.77). As the forerunner, he has faced many opponents throughout the years. Some have attacked him on minor points such as his too heavy an emphasis on quantitative empirical research and too little an emphasis on qualitative empirical research (Pieterse, 1994, p.81). These critics thus conclude the empirical approach may be suitable for quantitative research, but not for qualitative research. In his own defense, van der Ven (1999, p.336) argues

that while in his writings he does often employ quantitative examples, the empirical approach equally works well within qualitative research.²²

The major opposition to the empirical approach however lies in the argument that empiricism cannot work in the study of theology for two main reasons: 1) God, as the object of theology, belongs to a different order from that of scientific observation, and, 2) It is impossible to verify assertions about God since he cannot be sensed by the five senses.

While these are logical arguments most of the time, they wrongly presume that the object of theology is God all of the time. Both van der Ven (1988, p.15) and Van Wyk (1995, p.96) defend the object of theology is not God, but in its widest sense, mankind's relationship to God. Van der Ven (1988, pp.14-17) reasons human beings, bearing up to five senses, produce seemingly endless quantities of observable data.

It is a cornerstone truth that God created mankind in His image and likeness (Gen 1:26-27). Now this God in whose likeness and image people were created is described as a Spirit throughout the Scriptures, especially prior to the incarnation of the second Person of the Godhead – Jesus Christ. Even the God in flesh, Jesus Christ, declared “God is Spirit” (John 4:24).

Theologians however recognize that, especially before the birth of Jesus Christ, humans were at times enabled to physically sense and experience God. In these albeit rare instances, God chose to reveal Himself to mankind

²² According to J.P. Theron, in more recent years van der Ven has employed an empirical approach more within qualitative research projects.

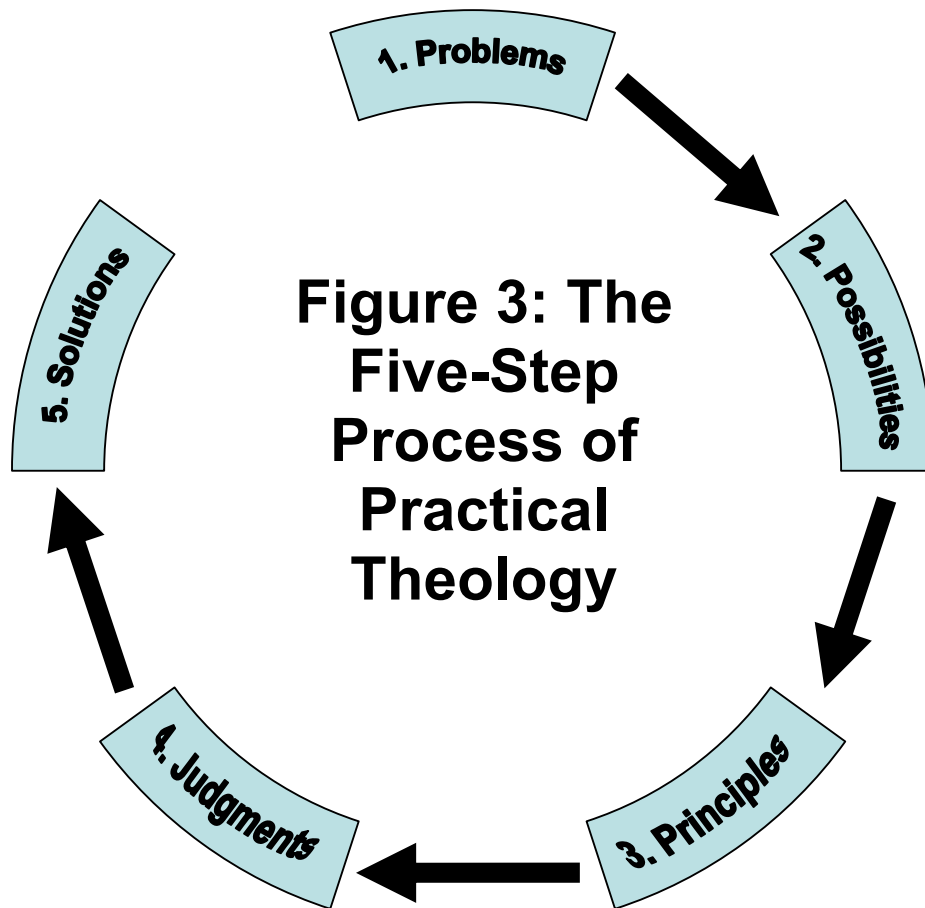
through two forms of special revelations: 1) anthropomorphisms (physical human-like features of God, such as the eyes, ears, hands and feet of the Lord); and 2) Theophanies (manifestations of deity in visible form) (Thiessen, H. 1979; Erickson, 1985, p.268). In doing so throughout human history, it would seem God desires to enter the physical world, to be sensed, experienced and even to be measured by humanity. So just as whenever God enters the physical world and therefore can be sensed; whenever sensory humans enter the theological equation, it stands to reason all of theology then becomes measurable by empirical research tools. The remaining question of course is how?

1.15 How Empirical Research Works

Gijsbert Dingemans (1996, p.92) defends, “All practical theological work aims toward making suggestions and recommendations in order to *improve* and *transform* the existing practice.” Just as this goal is shared by all practical theologians, so is their process the same.

The starting place for practical theologians is often in identifying problems in present church practices, be it among the pastor, the people or their spiritual impact in society. Once a problem has been identified, practical theologians must ensure current practices do not blind them to other possibilities of emerging or alternative practices. Throughout the process, practical theologians are guided by valued principles, regardless of their origins. As they continue, they make judgments of what is good, what is valuable and what is not. The outcome of this entire process is the goal of perceiving and

identifying appropriate and effective solutions to problems that persist (Browning, 1990, pp.60-61). The following chart has been designed to show the five-step process taken by practical theologians as they embark upon the feat of bridging the gap between church tradition and society's situation:



According to van der Ven (1999, pp.332-335), the empirical approach to practical theology research also occurs in five distinct phases. Not surprisingly, the five phases of the empirical approach to practical theology at times parallel the five-step process of practical theology. Below is a comparative chart of the Five-Steps of Practical Theology beside the Five Phases of the Empirical Approach to Practical Theology. Immediately

following the chart a few observations on how these two processes interconnect are given:

Figure 4: Comparative Chart of Five Steps of Practical Theology & Five Phases of Empirical Approach to Practical Theology

The Five Steps of Practical Theology (Browning, 1990, pp.60-61)	The Five Phases of the Empirical Approach to Practical Theology (van der Ven, 1999, pp.332-335)
The starting place for practical theologians is often in identifying problems in present practices in the church, be it among the pastor, the people or their spiritual impact in society.	Development of the Theological Problem and Goal – The research begins by identifying a problem or by establishing a goal in which to research.
Once a problem has been identified, practical theologians must ensure current practices do not blind them to other possibilities of emerging or alternative practices.	Theological Induction – The researcher learns about the present situation and circumstance surrounding the problem or goal.
Throughout the process, practical theologians are guided by valued principles, regardless of their origins.	Theological Deduction – The researcher studies the experts of this area and/or topic.
As they continue, they make judgments of what is good, what is valuable and what is not.	Empirical Theological Testing – The researcher begins to test his/her findings in 'the real world.'
The outcome of this entire process is the goal of perceiving and identifying appropriate and effective solutions.	Theological Evaluations – The researcher then makes unbiased, evidence-based conclusions and solutions after concluding his/her scholarly and field research.

- Step One and Phase One both begin with identifying a problem. This is paramount within practical theology, as practical theologians set out to solve or resolve dilemmas and problems;
- One could argue Step Three and Phase Three run on similar tracks also, as both are guided by principles that are viewed as valuable and guiding;
- In Step Four and Phase Four, the researcher makes judgments based on his/her findings;

- These judgments then help practical theologians surmise the best possible solutions and conclusions, which is what Step Five and Phase Five are in fact about .

In the case of the project, ***Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada***, the correlative or empirical approach to practical theology has been employed. In doing so, the researcher has followed these same five phases:

1. ***Development of the Theological Problem and Goal*** – It is intriguing to note that some of the Pentecostal Assemblies of Canada (PAOC) theological/ministerial training schools have been dwindling, while others have continued to grow. This issue was identified as the theological problem and goal. Since the mandate of these schools is both theological and ministerial, or put another way, theoretical and practical, then this problem is both practical and theological in nature.
2. ***Theological Induction*** – Listening to a number of recent graduates who had entered the world of Christian ministry feeling ill-prepared, the question arises: Are the PAOC seminaries and Bible colleges the ones best positioned to make the most difference in solving this problem of ministers?
3. ***Theological Deduction*** – Due to the nature of the problem, it was obvious that more than just theological disciplines were required to accomplish such a research project. Since the scope of the problem encompassed Adult Education; since a number of the PAOC schools have gone the way of Distance Education; and since the goal of the

PAOC schools is Ministerial Training, it was necessary to delve deep into the study of these three scholarly topics.

4. ***Empirical Theological Testing*** – Using the scholarly data as a foundation on which to build upon, in classic intradisciplinary form, a few science tools – both quantitative and qualitative tools – were employed to test the current state of affairs, to accumulate the necessary research data and to identify possible solutions for the problem at hand.
5. ***Theological Evaluations*** – Once all of the data was in from the field research, it was weighed against the scholarly research, noting discrepancies and similarities, concluding with potential models of ministerial training for PAOC schools to consider employing.

Higher education fields of study specifically adult education, distance education and ministerial training have much to offer ministerial trainers who embark upon the honorable feat of better training ministers. Practical theologians should therefore hold no reservations in delving into these three fields of higher education. Likewise, they need not hesitate to practice empirical research methods traditionally employed in the social sciences and elsewhere. For such empirical tools and methods of research are capable of unearthing the best possible models of training ministers for the Pentecostal Assemblies of Canada (PAOC) schools.

From an empirical or correlative approach, rather than a deductive approach, a few Scriptures are quoted in the following pages. This was done while

being mindful of communicating overarching biblical principles in the form of underpinning nuances, such as the imperativeness of being spiritual as ministers, reaching the spiritually lost people as well as ministering to the world in a culturally relevant manner.

In summation, suffice it to say, instead of being practical only, perhaps practical theology should be understood as “a science of action” in building a bridge between theological theory (science) and Christian practice (action) (Dingemans, 1996, p.87; Van Wyk, 1995, p.91). Practical theology therefore contributes more than just practical skills to the theological discussion, but rather a blend of theory and practice. As Johannes A. van der Ven (1988, p.8) so aptly put it, “The aim of theology has always been seen as a mixture of theoretical and practical intentions.”

How exactly will this be accomplished in this research project? The following sections will address this question.

1.16 The Research Strategies

In light of the great debate over practical theology as addressed above, empirical research methods arising from the fields of social sciences have been employed, as these tools were deemed best suited to accomplish the aforementioned research outcomes.

Holding firmly to the Bible in one hand, in order to faithfully adhere to the biblical nuances and principles therein, all the while holding in the other hand

a myriad of non-biblical yet nevertheless authoritative sources, this practical theological research was attempted. Since all sciences and in turn all empirical research methods hold much value to this researcher, he chose to research ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada”*** in an *intradisciplinary* manner by first studying the scholarly data of adult education, distance education and ministerial training, followed by employing empirical research tools usually found in the social sciences.

Through *literature reviews* the claim that some current educational models are outdated in higher education institutions generally, and in PAOC ministerial training centres specifically were substantiated. In combing scholarly (and otherwise) research in three pertinent fields of study: Adult education, distance education and ministerial training, a backdrop was hung on which PAOC ministerial training schools could then be understood and advised of current thoughts and practices by others.

After studying the experts' scholarly works, empirical research tools were employed. Phone calls were made to each of the PAOC ministerial training institution Presidents in an attempt to secure their participation in this research project. In the case of Central Pentecostal College, numerous phone messages were never returned and emails were never replied to. As for Pentecostal Sub-Arctic Leadership Training College (SALT), nobody was ever present to receive phone calls and/or email requests. With the remaining schools, however, the Presidents gladly agreed to participate in this study.

Following their verbal agreements, they were sent a questionnaire to fill out, which later acted as a guide while conducting *interviews* with them. (See **Appendix A: School Interview Questions** for a copy of this questionnaire). In most cases the participating Presidents employed their administrative staff to produce much of the requested data (i.e. enrolment numbers).

After the Presidents returned their respective questionnaires, a telephone interview was booked with them. These interviews lasted between 30-60 minutes. Questions asked were formulated from any gaps left or lack of clarity arising from their questionnaire data.

The research purposes of these interviews were twofold:

1. To formulate a better understanding of each school's developments, both positive and negative, as well as to capture present educational services being offered;
2. To identify any emerging models of ministerial training contemplated or being attempted within the PAOC context.

After each telephone interview concluded, their respective data coming from the questionnaires and follow-up telephone interviews were compiled, written up in chapter form, and sent to the school Presidents for verification, clarification and corrections. In most cases, at least two revisions were sent before settling on the final drafts, which are found in **Chapter Five: Higher Education in PAOC Schools**, Sub-sections 5.4.1 – 5.4.6.

Three *focus groups* were then created, involving ministers who had been serving in ministry for at least five consecutive years, all of whom had attended or graduated from one or more of the various Pentecostal Assemblies of Canada (PAOC) learning institutions between five and twenty years ago. This twofold criterion was used to identify the focus group participants.

Approximately fifteen ministers were invited to participate in one of three focus groups. Some were known by the researcher, others were not. Those unknown participants were known and/or recommended by at least one of the fifteen participants. In the end, nine of the fifteen active ministers, all of whom were alumni from all but one of the subject schools, namely Institut Biblique du Québec, participated in one of three focus groups.

The focus group questions and a descriptive list of models of ministerial training, which can be found in **Appendix C: Focus Groups**, were sent to each focus group participant prior to their focus group, in order to stimulate independent thought and discussion. A date and time for their focus group was also agreed upon by all of the participants. Each focus group lasted between 2-3 hours and took place at three separate times in two separate cities. The purpose of these focus groups was twofold:

1. To identify any emerging models worth considering within the PAOC context;

2. To construct an ideal model of ministerial training that would best fit within the context of the PAOC.

The main points arising from these three focus groups were later compiled by the researcher and can be found in **Figure 44: The Ideal Ministerial Training School**.

This research project comprises data which surfaced from three literature reviews, seven questionnaires from six schools (two separate Vanguard Campuses), seven interviews from seven Presidents/Directors and three focus groups. It has been organized within the following chapters:

- Literature Reviews: Adult Education
- Literature Reviews: Distance Education
- Literature Reviews: Ministerial Training
- Higher Education in PAOC Schools
- The Emerging Models
- The Best Fit
- Appendages

1.17 A Goal To Educate The Educators

A wise man once said, “One of the most important competencies for successful leadership in the next century is likely to be ‘self-learning’ or ‘learning how to learn’ (Yukl, 1998, p.257). Educators agree that learning must itself be learned (Houle, 1964, p.1; MacKeracher, 1996, p.15; Thomas, 1978, p.85). When learners embark on a learning journey, they embark not

simply into a chosen field of study, but on an enlightening journey into the vast world of learning (McNeal, 1998, p.56). Likened to a pilgrimage, learning is a process - an ongoing adventurous journey - with a definitive beginning, yet no end. Learning is not consummated with the discovery of truth, as if truth were a commodity, a summative end product to attain. Rather, learning is an ongoing formative process of ever-unfolding wonder and discovery (MacKeracher, 1996, p.4; Rogers, 2002, p.56).

Similarly, institutions of learning must be ever-learning the art of learning for the betterment of their students (Guinness, 1994, p.135). This premise underlies the research on ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada.”*** The hope of this researcher is to help educate the educators, so they in turn can better train present and future ministers.

CHAPTER TWO: LITERATURE REVIEWS: ADULT EDUCATION

In this chapter a review of the literature pertaining to the field of adult education will be presented. The topics herein are certainly not exhaustive, but rather are presented in attempt at being comprehensive. In reviewing such a wide array of topics and techniques, one should not presume all that is reviewed is constructive and beneficial to all adult learners, especially those within the PAOC. Rather, in true form of literary or scholarly reviews, these are presented objectively and even at times critically or skeptically.

The purposes of including this chapter in this study are twofold:

1. To provide a backdrop against which the PAOC can be studied;
2. To expose the PAOC subject schools to the vast assortment of opinions and practices prevalent in the world of higher education among adults.

2.1 Adult Education – A Branch of Education

D. Randy Garrison (1994, pp.4-5) contended that adult education does not qualify as a stand-alone discipline of scholarly research. Rather, adult education is just one of many branches of the greater domain or body of knowledge better known as education. Without debating this stance, the research focuses on the specialty of adult education, without abandoning general research on education.

2.2 What is Learning?

Scholars of every sort have felt the sting of this most thorny inquiry: What exactly is learning? There appear to be as many differing definitions as there are authors (Knowles, 1978, p.6; Rogers, 1977, p.57). Here are some most commonly held definitions of learning:

- “A process of making sense of life’s experiences and giving meaning to whatever ‘sense’ is made” (MacKeracher, 1996, p.6);
- “(An) intangible possession that people work to acquire” & “learning is basically a verb. It is an action, a process” (Thomas, 1991, p.3);
- “Is learning the acquisition of knowledge and skills? Social participation in knowledge construction? A natural process of making sense of the world? Reflection on and adaptation to experience? The answer is likely all of the above for learners of all ages, at different times and in different contexts” (Kerka, 2002)²³;
- “Human learning, in general, may be described as a process in which people constantly and actively interact with their environment by observing, experiencing, reflecting, experimenting and conceptualizing” (Shirur, 1997, p.16).

Interestingly, one thread can be found interweaved throughout the fabric of all learning theories, as evidenced above. It is a common belief that learning is a process.

²³ Retrieved on July 19, 2004 from <http://www.cete.org/acve/docgen.asp?tbl=mr&ID=111>.

While many attempt to define what education is, theorists Ernest Hilgard and Gordon Bower (1975, p.21) stand apart from the rest of the educators, as they jointly suggest this apparent controversy over learning remains “over fact and interpretation, not over definition.”

2.3 The Old Dysfunctional Model of Education

If most theorists agree that learning is an ongoing process, then why does the prevailing societal attitude toward education reflect anything but a process?

Whether parents, peers, students or teachers, Patrick Vaughan (1983, p.92) argued learning is most often viewed through the lens of three distinct life phases: 1) All education and no work (children and youth phase), 2) All work and no education (adult workforce phase), and lastly, 3) All rest, no work and no education (retirement phase).

Patrick Vaughan (1983, pp.93-94) gives the current educational system a failing grade by pinpointing three problems with contemporary higher education practices:

1. ***Formal education is built on the foundation of success and failure.***

Society rewards those who succeed in formal education and punishes those who don't. This elitist mindset is most prevalent throughout Western civilization, whereby degrees and diplomas are prerequisite for the most respected jobs.

2. ***Formal education is remote from, and even at odds with real life.***

Many educators treasure and serve to preserve the traditional practice

of transporting students from real life, transplanting them into a pseudo sub-cultural 'bubble' of the world of academia for three or four years.

3. ***Formal education is marked by graduations and completions.***

Graduates are applauded for finishing their schooling. The ceremonial rite of passage, graduation, is ironically accompanied by 'a commencement,' not a continuance (Calian, 2002, p.109; Fox, 2003, p.256). Once the confetti and caps drop, graduates often refer to their days of formal education in crude terms, like 'I did my time, now it's time to get on with life.' Sadly, education is too often viewed as some form of penal sentence.

Even if only one of these three statements were valid, formal education would still be greatly lacking. Yet when all three statements are verifiably true, the old paradigm of learning is at worst diseased and at best dysfunctional (Raccah, 2002, p.13; Clinton, 1988, p.43; Shelley, 1985, p.13; Blanchard, 1999, p.53).

According to the experts, the old dysfunctional paradigm of education is plagued with inconvenient formats of education, impractical teaching methods, and inadequate training for the workplace (Pemberton, 1991, p.20; Witter, 1990, p.22).

Susan Witter (1990, p.22) issued Canadian educators a poor grade, declaring, "The Education System in Canada is lagging behind in introducing new training programmes in response to emerging labour market needs."

Witter was not alone in her assessments of Canada's educational system. Gord Wainman (1990, p.13) went so far as to say Europeans had advanced beyond North Americans.

2.4 The History of Andragogical Theory

Townsend (1994, p.1) cites organizational leadership expert, Peter Drucker, who told, "Every few hundred years in Western history there occurs a sharp transformation." Drucker continued, "Within a few short decades, society rearranges itself – its' world view; its' basic values; its' social and political structures; its' arts, its' key institutions (*sic*)." The result, he concluded is, "Fifty years later, there is a new world." Hope floats in Drucker's final claim, "We are currently living through such a transformation."

With Drucker being an expert of something other than education, educators may demand evidence for such claims. If one looks into adult education alone, one can see, in Drucker's terms, the rearrangement of key learning institutions. Adult education experts have indeed pointed to major historical shifts in learning, which may validate Drucker's claim.

While adult learning can be traced back to Jesus' twelve adult apprentices, and even earlier, formal adult education did not surface until much later (Calian, 2002, p.84). Judith Brown (2001, p.3) for example claimed the theory and practice of adult education can be traced as far back as colonial America. It would appear that Brown has been reading Stephen Brookfield's work, who wrote on the earliest developments of adult education in the United States of

America. During his historical search, Brookfield (1983, pp.91-94) uncovered at least three historical models of adult education that formed in eighteenth and nineteenth century America. Such groundbreaking models were:

- ***The Junto*** – a discussion circle of twelve people – invented by Philadelphia’s Benjamin Franklin in 1727 (Maxwell, 2004, p.250).
- ***The Lyceum*** – a movement of student-centered adult learning centres being planted in each American town was captured in an 1826 article by Josiah Holbrook. It is also interesting to note the Lyceum lives on at General Electric’s Corporate University (Welch, 1998, p.100).
- ***Settlement or Neighborhood Centres*** were set up to study the lives of the impoverished, in hopes of generating enough public awareness to usher in civic improvements for the poor. These American centres conceived in the mind of Jan Addams, were founded first in London, England. The first settlement centres on American soil were founded in New York City (1886), and Chicago (1889).

Naturally, much has happened in America since then, however. Due north in the same could be said especially in the 20th Century. Canadian annals are similarly speckled with early adult education initiatives. Gordon Selman (1995, pp.65-85) masterfully pieces together Canada’s earliest developments. Some points worth noting are:

- Between 1915-1939, a number of adult education institutions were created, the most famous being the co-operative education programme from St. Francis Xavier University in Nova Scotia.

- Between 1940-1959 provincial governments established adult education as a major priority. In 1945 only one of Canada's ten provinces and two territories had a specialized adult education section within the mandate of its Department of Education. By 1957, however, seven provinces and territories had taken this major step forward.
- Between the years of 1960-1982, Athabasca University in Alberta and the Open Learning Institute in British Columbia (BC) had been created to provide education to adults. The most significant year for the progress and development of adult education in Canada was probably 1972 – the year two of Canada's leading provinces, Ontario and Alberta, published reports giving profile to adult education and lifelong learning.

In prenatal terms, though the conception of North American adult education theory, clinically known as 'andragogy,' may have occurred over a hundred years earlier, its actual birth took place in 1926 in the mind of Eduard C.

Lindeman. In a 1961 reprint of his 1926 classic *The Meaning of Adult Education*, Lindeman (1961, pp.4-5) astutely observed:

A fresh hope is astir. From many quarters comes the call to a new kind of education with its initial assumption affirming that *education is life* – not a mere preparation for an unknown kind of future living ... This new venture is called *adult education*.

Judith Brown (2001, p.3) had credited Eduard Lindeman, Malcolm Knowles, and others for framing the emerging concepts of adult education and lifelong learning. However, the question remains: Who was the father of andragogy?

Most theorists, including Rajani Shirur (1997, p.16) and Susan Imel (1989)²⁴, ascribe most of the theory of andragogy to Malcolm Knowles. Some, like Finger and Asun (2001, pp.66,29) point to Eduard Lindeman as the father of adult education, demoting Knowles to a mere “founding father.”

Why does such a discrepancy exist? It exists on account of differing criterion used to determine the ‘paternity’ of andragogy. If fatherhood were solely based on who conceived adult education, then Lindeman would be the father forty years prior to Knowles. If however fatherhood is measured in terms of how much impact and how sweeping one’s influence was upon the world of adult education, then Knowles would bear the rights of fatherhood. Though profound, Lindeman’s 1926 work lacked impact and influence upon the earliest adult educators. Take Malcolm Knowles (1978, p.49; 1970, p.38) for example: According to him it was not Lindeman’s work, but the work of Yugoslav, Dusan Savicevic, that first introduced him to the theory of andragogy.

One of the first on the scene, Malcolm Knowles (1978, p.48) tracked the earliest attempts at theorizing random and disjointed adult learning concepts and practices by Harry Overstreet (1949), Knowles himself (1950), Edmund Brunner (1954), J.R. Kidd (1959), J.R. Gibb (1960) and Harry L. Miller (1964).

Two remarkable occurrences coincide with the emergence of andragogical theory. First, Knowles (1978, p.49), who was destined to become probably

²⁴ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

the greatest authority on adult education ironically misspelled 'andragogy' in his first scholarly article in 1968 on the subject. His article entitled, "Androgogy, not Pedagogy," seemed to mark his humble beginnings on this, at the time, very unfamiliar topic.

Second, Knowles (1970, 38) exposed the differences between the learning theories of pedagogy and andragogy. Such differences existed before Knowles penned them of course, but it was mostly Knowles who exposed such concepts in a scholarly way. (The differences between pedagogy and andragogy will be discussed in the next section of study).

2.5 New Kinds of Education

It was Malcolm Knowles (1978, p.27) who asserted, "Considering that the education of adults has been a concern of the human race for a very long time, it is curious that there has been so little thinking, investigating, and writing about adult learning until recently." Perhaps this was true in 1978, but thanks to Knowles and many others since, the dearth of adult theory research no longer exists.

As cited above, Eduard Lindeman (1961, pp.4-5) detected a call for "a new kind of education." This call he revealed was a call for adult education.

Factors contributing to this call were:

1. **Adult education was viewed as a verb, not a noun.** Many educators side with Dorothy MacKeracher (1996, p.3) who claimed, "Learning

proceeds independently of, and sometimes in spite of, education and schooling.”

2. ***Adult education was a natural response to external challenges.***

Both Statistics Canada (2004a)²⁵ and Walter McLean (1985, p.4) identified economic, social and technological changes as contributing factors to the need among Canadian adults for more education.

Without increased competence and training, it was believed the adult workforce would fail at adequately competing in the global market.

3. ***Adult education was becoming priority one, for quality work to become job one.***

Statistics Canada (2004a)²⁶ reported, “The consensus today is that skill requirements are increasing for most jobs.” Further, Karen Bigham (2004)²⁷ argued, “Without improved skills, it’s harder to get jobs.”

4. ***Adult education was quickly becoming a most lucrative market.***

Experts agreed that traditional higher education institutions existed to provide front-end training for youth and young adults (Knowles, 1984, p.99; Cross, 1981, p.3). Annette Kolodny (2004)²⁸ and Statistics Canada (2004a)²⁹ reported, however, that while percentages of adults with university education may be “relatively low,” throughout the later part of the twentieth century, the percentage grew from 3 to 25 percent.

²⁵ Retrieved on July 19, 2004 from <http://www.statcan.ca/english/freepub/81-004-XIE/200404/dist.htm>.

²⁶ Retrieved on July 19, 2004 from <http://www.statcan.ca/english/freepub/81-004-XIE/200404/dist.htm>.

²⁷ Retrieved on July 19, 2004 from http://www.kentuckynewera.com/cgi-bin/view.cgi/?200407/15+The-power-07-15-04_news.html+20040715+news.

²⁸ Retrieved on June 28, 2004 from http://articles.findarticles.com/p/articles/mi_m1568/is_7_31/ai_57815511.

²⁹ Retrieved on July 19, 2004 from <http://www.statcan.ca/english/freepub/81-004-XIE/200404/dist.htm>.

Brown (2001, p.2), Kerka (1995)³⁰ and Flint (1999, p.15-16,19) agree that the majority of adult learners today learn on a part-time basis, while simultaneously working fulltime and caring for their families.

Statistic Canada (2004c)³¹ reported in 2002 that 4.8 million of the 17.7 million adults (27%) aged 25-64 participated in formal job-related education and/or training. Interestingly, 52% of these already had a university degree. Conversely, for adults with only secondary school diplomas, only 18% furthered their education. Intriguingly, more young workers enrolled in formal training than their older co-workers, although the number of older workers grew by over 50 percent between 1997 and 2002. This is a drastic shift for sure. As Brown (2001, p.3) and Graham (2000, p.3) have witnessed, such changes have inspired entire colleges and universities to re-orient their services around an adult clientele.

It is a known fact that adults have more expendable finances as they grow older, until they reach retirement age (Havighurst, 1972, pp.108-109). Some school administrations have recognized this as a great marketing opportunity. In spite of this trend, Malcolm Knowles (1984, p.121) and others attest, many educators are uneasy with the numerous 'oldsters' who are, "graying the campus," and wrinkling the face of the modern classroom (Lamdin, 1997, p.88; Knapper, 2000,

³⁰ No page numbers found. Note: "s.p." is Latin for "no numbers/sine pagina."

³¹ Retrieved on December 20, 2004 from <http://www.statcan.ca/english/freepub/81-004-XIE/200412/aets.htm>.

p.66). Even in theological institutions the same is happening (Banks, 1999, p.192). The Association of Theological Schools (2002-2003, pp.4,17), known as ATS, confirm this shift in Canadian and American ATS's 244 associate and affiliate schools.

While the focus today could and should be on adult students, Michael Strand (2004)³² sounds an alarm, warning higher educators to do so without forgetting the recent high school graduates.

The abovementioned are just a few categorical factors contributing to today's call for adult education being heard and addressed by some.

2.6 Theory of Andragogy

After studying various education theorists, much controversy existed between them. MacKeracher (1996, p.17) detected conflicting opinions among the experts. For example, Cranton (1989)³³ and Houle (1972)³⁴ believe learning happens the same way regardless of age. Knowles (1990)³⁵ and McKenzie (1977)³⁶ however differentiate between education of children and adults. Meanwhile, Flannery (1993, pp.79-82) avoided the issue all together.

³² Retrieved on July 19, 2004 from http://www.saljournal.com/content/2-0-module/displaystory/story_id/2604/format/html/displaystory.html.

³³ No page numbers given by MacKeracher.

³⁴ No page numbers given by MacKeracher.

³⁵ No page numbers given by MacKeracher.

³⁶ No page numbers given by MacKeracher.

Of course, it would be next to impossible for MacKeracher, or anyone else for that matter, to determine where every expert stands on this issue. Having said that, students and scholars alike should be warned that on the path to learning, slippery traps exist which everyone must safely navigate around. Two notable traps which some experts in adult education fell into were: 1) Biased assumptions, and, 2) Unfounded presumptions. To cite one example, when Sandra Kerka (2002)³⁷ claimed, “The field of adult education advances the idea that teaching adults is different than teaching children.” This appears to be a biased or at best presumptuous claim on her part. Rather, one could argue the field of adult education neither advances, nor negates the idea that teaching adults is different than teaching children; it merely invites further discussion on the matter.

Further blurring the lines of clarity and understanding, prior to the penning of the andragogical theory, pedagogy was applied to the teaching of *all* people. Malcolm Knowles (1970, p.37) found that even the dictionary defined ‘pedagogy’ as “the art of teaching. Period.” Expounding on this thought he added, “Even in books on adult education you can find references to ‘the pedagogy of adult education,’ without any apparent discomfort over the contradiction in terms.” This was evidenced when studying theological educators in particular (Banks, 1999, p.154). Theologian Carnegie Samuel Calian (2002, pp.65-66,75), for example, on more than one occasion referred to the pedagogy of adults. Calian (2002, p.45) came by this misconception

³⁷ Retrieved on July 19, 2004 from <http://www.cete.org/acve/docgen.asp?tbl=mr&ID=111>.

quite honestly, as he cites it originating from the lips of one of the greatest theological education experts, Edward Farley.

Conversely, with the dawning of andragogy, this event gives some people license to put pedagogy to death (Knowles, 1970, p.37; Witter, 1990, p.37). For Sutherland³⁸ and Kerka, 2002³⁹, it simply suggests two ways adults learn. Dorothy MacKeracher (1996, p.17) wrote, “Adults are not mature children nor are children immature adults.” They are unique students, rather, at differing ages and stages of life and learning.

Regardless of whom one reads in the fields of education and more specifically adult education, it seems one cannot do so without coming across the terms or theories of pedagogy and andragogy (Lindeman, 1961, p.xxvii). But what do these theories mean, really?

To differentiate between the theories of pedagogy and andragogy, the following table has been crafted and was derived mostly from the work of one particular source (Green)⁴⁰:

³⁸ Retrieved on July 19, 2004 from http://www.bbc.co.uk/learning/returning/betterlearner/learningstyle/g_teaching_adults_01.shtml.

³⁹ Retrieved on July 19, 2004 from <http://www.cete.org/acve/docgen.asp?tbl=mr&ID=111>.

⁴⁰ Retrieved on July 19, 2004 from <http://coe.sdsu.edu/eet/Articles/andragogy/>.

Figure 5: Differences Between Pedagogy And Andragogy

Pedagogy	Andragogy
Demands of Learning	
Learners are able to spend more time studying because their responsibilities are very limited.	Learners must learn to balance learning responsibilities with life responsibilities.
Role of instructor	
Learners rely on the instructor to direct their learning.	Learners are autonomous and self-directed.
Fact-based lecturing is usually the mode of teaching employed here.	Teachers merely guide learners in their learning.
Life Experiences	
Learners are building a knowledge base, and must be shown how their limited life experiences connect with their presently learned lessons.	Learners have a vast amount of life experience and independently, or with the help of others, connect their present learning to their life-knowledge base and situations.
Purpose of learning	
Learners often see no reason for taking particular courses.	Learners are goal-oriented and know what benefits come from their learning.
Permanence of learning	
Learning is compulsory and tends to disappear shortly after instruction and/or examination.	Learning is self-initiated and immediately applied, therefore longer lasting.

After reflecting upon the table, one may discover two major points missing from Green's work. Both points are related and have been shown as such:

1. Adult learners, unlike their younger counterparts, are volunteer learners;
2. The volunteer enrolment of adult learners is usually caused by life changes such as changes in geography, jobs, or marital and family circumstances.

They nevertheless choose for themselves if, why, what, when and where they want to study. (This will be addressed further in a later section entitled **2.13**

Why Adults Learn).

Whether andragogy is attributed to Lindeman or Knowles, it is next to impossible to study andragogy without studying it from Knowles' perspective. In one of his first books on andragogy entitled *The Modern Practice of Adult Education*, Malcolm Knowles (1970, pp.37-38) defined 'andragogy' as "the art and science of helping adults learn" and 'pedagogy' to mean "the art and science of teaching children."

In his process of scripting the theory of andragogy, Knowles (1970, pp.51-52) prefaced his work by pronouncing he stands on the following foundational assumptions:

1. Adults can learn;
2. Learning is an internal process;
3. There are superior conditions of learning and thus principles of teaching.

Believing children and adults learn differently because of the natural process of life maturation, Knowles' (1970, p.39; 1978, pp.55-59) principal beliefs stemmed from the following tenets:

1. **Changes in Self-Concept** - A maturing person's self-concept moves from one of being a dependent person to one being self-directed;
2. **The Role of Experience** - A maturing person accumulates an ever-increasing reservoir of experience from which s/he can draw from;

3. **Readiness to Learn** - A maturing person's readiness to learn becomes increasingly oriented around his/her developmental tasks and social roles;
4. **Orientation to Learning** - A maturing person's time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, his/her orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness.

It is interesting to note that, years later, Knowles (Knowles, 1984, p.12) added a fifth tenet to his foundational comprehension of andragogy, one which Roby Kidd (1973, p.108) echoes:

5. **Potency of Motivators** - Although adults respond to some external motivators such as a better job, and salary, the andragogical model predicates that more potent motivators are internal ones such as self-esteem, recognition, better quality of life, greater self-confidence, self-actualization, and the like (heading mine).

Another source translated Knowles' original four tenets to adult learning into the following four practical tips for educators:

1. Let adults direct themselves;
2. Integrate new information with previous experiences;
3. Make sure the information is relevant;
4. Make sure the information is readily useable (Green)⁴¹.

⁴¹ Retrieved on July 19, 2004 from <http://coe.sdsu.edu/eet/Articles/andragogy/>.

Over time, Malcolm Knowles broadened his theory of andragogy to include what he calls 'pre-adults.' Susan Imel (1989)⁴² picked up on this major shift in thinking, citing Feuer and Geber (1988, p.33), who wrote, "What he (Knowles) once envisioned as unique characteristics of adult learners, he now sees as innate tendencies of all human beings, tendencies that emerge as people mature."

This dramatic shift in thinking proves everyone, like Knowles, should approach all theories openly, not dogmatically. After all, theories by their very nature are theoretical, and therefore must never be viewed or treated as concrete and/or permanent, but, rather, tentative in nature.

Like all theories, adult learning theory is ever-evolving from its original state. Decades ago educational theorists debated pedagogy versus andragogy. Today, while the pedagogy/andragogy debate rages on, other discussions are at the same time igniting. Two examples are discussions over gerogogy and synergogy:

- **Gerogogy** is a term, attributed to David Battersby, referring to the education of older people. The crafting of this theory merely followed discussions on the recent phenomena of older adults becoming learners (Formosa, 2002, p.73; Ferro, 1997)⁴³. In 1987, Battersby challenged scholars to research the education of the

⁴² Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

⁴³ Retrieved on January 3, 2005 from <http://www.anrecc.msu.edu/research/ferro.htm>.

elderly, like never before. While this discussion cannot be described as a newer educational theory, the next one can.

- The originators of the theory of **synergogy** were Jane Mouton and Robert Blake, who taught that, when teachers and students are treated as equals, andragogical abuses sometimes occur, resulting in the “blind leading the blind” (Mouton, 1987, p.6; Gangel, 1993, pp.125-126). In simple terms, synergogy is a blend of the best available pedagogical and andragogical methods (UOI, 2004⁴⁴; Hill, 1997)⁴⁵.

When employing synergogical methods, learning circles are led with more intentionality, by more knowledgeable and experienced learning coaches than those found in most andragogical learning communities.

Since the 1980s, surprisingly very little has been written for or against synergogy and gerogogy. It would be wise of educators to give serious consideration to Mouton and Blake’s work especially. At the very least, this process may confirm existing andragogical assumptions and beliefs.

Before moving on in the study of adult education, however, one critical question begs an answer: When do pre-adult learners become adult learners?

⁴⁴ UOI is an abbreviation for University of Idaho as found in reference list. Retrieved on December 14, 2004 from <http://www.educ.uidaho.edu/aded574/adultlearner/dml10.htm>.

⁴⁵ Retrieved on December 14, 2004 from <http://www.diannehill.com/pier.htm>.

2.7 When Do Pre-adult Learners Become Adult Learners?

Like searching for Saturn's rings with the naked eye, trying to find the answer to the above stated question was equally frustrating. Because so few theorists studied either directly asked or answered the question, one has to sometimes search behind or beneath their words. Geoffrey Squires (1993, p.87) wrote, "There is no single point, in a modern industrialized society, at which a person suddenly and unambiguously becomes an adult." Continuing his thought on this issue, Squire found that, throughout society, the rite of passage into adulthood ranged between 16 and 25.

The following are answers and innuendos to the question of when pre-adult learners become adult learners:

- "This survey (on adult learning) was based on interviews of over 2,000 Canadians aged eighteen years and older" (Witter, 1990, p.22);
- "Who is an adult? Physiologically defined, an adult is one who has reached the age of 21 years" (Shirur, 1997, p.16);
- "The three periods of adult life ... *Early Adulthood* (ages 18 to 30)" (Knowles, 1970, pp.46-47);
- "Education is not something which is confined between the ages of, say, 5 and 21" (Croft, 1990, p.31);
- "Adults reach full physical maturity by their early 20s" (MacKeracher, 1996, p.30);
- "The period of the twenties (22-28) ... enter the adult world" (Gooden, 1990, p.32);

- “Entering the adult world: Twenty-two to twenty eight (years)” (Gangel, 1993, p.195).

Based on the above theorists, it would appear 20 would be the mean age when pre-adult learners cross over into the adult learning world. Interestingly enough, this is the average age of students enrolled in the Pentecostal Assemblies of Canada Bible colleges, with exception of Institut Biblique du Québec. (See section **5.4.6 Institut Biblique du Québec** and **5.5 A Comparative Study of PAOC Models of Ministerial Training** for more comprehensive information).

Upon further reflection on this, one might argue this happens progressively and not instantaneously as some of the theorists above may inadvertently suggest. Therefore a twenty year old student may not possess: 1) As strong a self-concept, 2) Enough life experience to draw from, 3) A readiness to learn, or, 4) An ability to apply his/her learning, as an older adult may (Knowles, 1970, p.39; 1978, pp.55-59).

In the following sections, some of the foundational tenets of andragogy according to adult education experts will be dissected.

2.8 Adult Learning is Student-Centered

The ‘one-size-fits-all’ pedagogical approach to learning simply does not work with adults. As a matter of fact, this approach to education is counterproductive. Rigid pedagogical teaching methods are probably the

greatest culprits for adult fears of the classroom and the teacher (Niebuhr, 1957, p.81; Harre, 1999)⁴⁶.

Some educators even question if andragogical methods could and/or should be utilized for also teaching children and youth. Sandra Kerka (2002)⁴⁷ believes andragogical classroom practices are more conducive to learning, regardless the age of the student because they tend to involve students more in the learning process, which brings permanence to their learning.

Pedagogy's one-size-fits-all approach to education is countered by andragogy's tailor-fitted approach to learning. Dorothy MacKeracher (1996, p.2) believes andragogical practices focus foremost on the learner and learning process, and not so much on the content, the technologies of learning, or the teacher.

Eduard Lindeman (1961, p.8) even suggests, "meaning must reside in the things for which people strive, the goals which they set for themselves, their wants, needs, desires and wishes." He believes that, for successful teaching and learning to occur, curricula must address students' needs, interests and situations, and, contrary to the practice of many, not the teachers' interpretation of what they think their students need or desire (Lindeman, 1961, p.6). Lindeman was not alone in this belief (Gangel, 1993, p.26).

Matthias Finger and Jose Manuel Asun (2001, p.125) likewise warn educators:

⁴⁶ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

⁴⁷ Retrieved on July 19, 2004 from <http://www.cete.org/acve/docgen.asp?tbl=mr&ID=111>.

Adult education can no longer afford to offer programmes which represent a universal `canon' of generally accepted knowledge and values. If it wants to stay in the `education market', it has to appeal to potential learners by actively responding to their personal learning needs and desires.

Two cautions however must be sounded regarding the student-centered approach to learning:

1. ***A student-centered approach is not appropriate in all adult education settings*** (Imel, 1989⁴⁸; Banks, 1999, p.180). For example, only pedagogical approaches to education will suffice with the training of surgeons, scientists and the like (Ross, 1991, p.3). Such disciplines are governed by scientific laws and procedures, and therefore pedagogical approaches to learning are required;
2. ***The student-centered approach, inferred by its own definition, is a self-centered approach*** (Covey, 1989, p.118). One might side with Stephen Covey on this point for this reason: Just because a learner may lack the interest or desire to learn something, does not negate the value of knowing and thereby learning such curricula.

2.9 Self-Directed Learning

Peter Sutherland (2004)⁴⁹ begins this next discourse by arguing that self-directed learning is the only “appropriate form of learning.” Graves and Addington (2002, p.107) sided with Sutherland, adding, continuous education is second nature to an ever-increasing number of adult learners.

⁴⁸ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

⁴⁹ Retrieved on July 19, 2004 from http://www.bbc.co.uk/learning/returning/betterlearner/learningstyle/g_teaching_adults_01.shtml.

As Margaret Haughey (1991, p.18) explained, self-directed learning “is not a set of techniques that can be applied within a context of objectives and evaluative criteria that are determined by others.” Rather, and many experts agree, at the very heart of self-directed learning is the student’s independent control over educational goals and evaluation criteria (Haughey, 1991, p.18; Brookfield, 1986, p.40; Imel, 1989⁵⁰; Green)⁵¹.

Daphne Yuen Pan (1997, pp.35-40) suggested the following acronym – albeit offensive to some – to identify the student’s role in the cycle of lifelong learning. After closer observation, it could be construed that her four stages may better suit a learner’s role in self-directed learning than in lifelong learning: 1) Desire, 2) Ability, 3) Means, and, 4) Need.

Gangel (1993, p.71) joined the discussion with Allen Tough (1979, p.1) who found that almost everyone attempts to learn something new. Some learn one or two things per year, he suggested, while others as many as 15 or 20 new things. Stephen Brookfield (1983, p.26) chimed in, adding, self-teaching projects occur “when an adult has spent at least eight hours over a period of twelve months” organizing, ordering and learning something of interest to them.

⁵⁰ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

⁵¹ Retrieved on July 19, 2004 from <http://coe.sdsu.edu/eet/Articles/andragogy/>.

While Malcolm Knowles (1978, p.176) authoritatively proclaimed, “We have an obligation to help our students learn,” Peter Sutherland and Stephen Covey took it one step further. Sutherland (2004)⁵² proposed that, regardless of the employed teaching method, educators must help their students achieve “metacognition.” Metacognition happens when a learner becomes self-aware of his or her own learning style. Covey (1989, p.66) on the other hand calls this “self-awareness.” Based on Knowles, Sutherland and Covey’s observations it would seem logical, before one can help their students learn, they first must help their students learn how they learn. (This will be discussed further in a later section entitled, **2.14 How Adults Learn**).

Before moving onto the next topic, the study of individual and/or community modes of education needs to occur.

John Dewey (1910, p.78) was not alone when he observed the amazing capabilities of the “trained mind” to make sense of highly complex concepts (Lindeman, 1961, p.115). Experts concede that the uncommon capability of successfully processing complex problems independently is more than astounding. It is instead the highest order of human learning (Gagne, 1965, pp.58-59; Knowles, 1978, pp.66-67).

“Learning is individual,” says Alan Rogers (2002, p.167). Perhaps because of this conventional belief theorists have placed a higher value on the individual

⁵² Retrieved on July 19, 2004 from http://www.bbc.co.uk/learning/returning/betterlearner/learningstyle/g_teaching_adults_01.shtml.

mode of adult learning than on the community mode of adult learning (Moore, 2003, p.149-153). Some exceptions to this are Peter Senge (1990, p.139), Reggie McNeal (1998, p.18), Graham Mee (1980, pp.24-46) and Alan Rogers (2002, pp.167-185). In retrospect, this is quite ironic. Ever since their childhood, adults are most familiar with group classroom settings (Houle, 1964, p.125). For some reason though, adults act as though only children learn in classrooms (Houle, 1964, p.125). This presumption is illogical.

MacKeracher (1996, p.7) claimed learning is *interactive* as learners constantly interact with known and emerging information, resulting in conclusions and making sense of one's changing environment. Would it not stand to reason, then, that greater interactive learning could occur with greater numbers of learners, because collectively multiple learners bear greater amounts of life experiences and knowledge than only one independent learner?

Similarly, Michael Moore (2003, p.72) has of late observed that independent learning is being increasingly blended with collaborative learning. Reggie McNeal (1998, p.121) cites Stephanie Pace Marshall as noting learners "crave connectedness." This blending of modes could be attributed to one cause: Practitioners and learners' innately sensed value in collective learning in spite of theorists giving too little attention to individual modes of learning.

This begs the question: Has the theory of adult education come full circle? Has pedagogy (mainly community learning), which gave way to andragogy (inherently independent learning), recently begun swinging back to community

modes of adult learning? It might seem at first glance that it has come full circle, but a closer eye may conclude it is somewhere halfway between the two.

Upon deeper reflection, one may become stupefied that while most schools today are comprised of many individual learners, educators have not yet combined them as enhanced learning communities. Perhaps theorists will join Gaetano Mazzuca (2004, pp.4-6) in the belief that the best education happens when independent learning is enhanced within learning communities.

Mazzuca (2004, pp.4-6) identified five models of collaborative learning:

1. ***Circles of Learning*** – Students work collectively towards a single group goal and/or learning product;
2. ***Jigsaw Method*** – Students work in small groups on separate parts of a learning project, which are later compiled with the work of other small groups, forming the final learning product;
3. ***Jigsaw II Method*** – Same as above, however, small study groups are encouraged to compete against other study groups;
4. ***Student Teams-Achievement Divisions (STAD)*** – Teams of learners are established for more than one project. The goal is not the learning product but the learning process of each student and team;
5. ***Collective Intelligence Learning Model (CILM)*** – CILM produces learning experiences which result in artifacts that in some way

“influence, enhance or transform a community, or society at large”
(Mazzuca, 2004, p.7).

2.10 Life-based Learning

Unlike children and adolescents, adults carry a reservoir of life experience to the classroom (Green)⁵³. This major difference between pre-adult and adult learning exists because childhood learning is formative while adult learning is transformative – where skills, information and knowledge are added to an already well-established knowledge base (Lindeman, 1961, p.14; Colorado, 2004)⁵⁴.

MacKeracher (1996, pp.16-17) found many adult educators agreeing that the more life-based, relevant and immediately applicable the subject matter, the more motivated adult learners are (MacKeracher, 1996, pp.16-17; Tough, 1978, pp.250-263; Tough, 1979⁵⁵; Rogers, 1977, p.58; Brookfield, 1983, p.149; Brown, 1993, p.3; Cazorla, 2004)⁵⁶. Raymond Wlodkowski (1993, p.3) underscored this thought, surmising, “Where there is no motivation to learn, there is no learning.” Theorist J.R. Kidd (1973)⁵⁷ also suggested that when adults learn for personal development purposes, they require less direction and assistance from their teachers/facilitators because they are intrinsically motivated.

⁵³ Retrieved on July 19, 2004 from <http://coe.sdsu.edu/eet/Articles/andragogy/>.

⁵⁴ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

⁵⁵ No page numbers given by MacKeracher.

⁵⁶ Retrieved on July 19, 2004 from <http://www.eschoolnet.org/ww/en/pub/eschoolnet/teachlearn/practice/spotlight/teachteenagers.htm>.

⁵⁷ No page numbers given by MacKeracher.

Eduard Lindeman (1961, p.5), one of the forefathers of adult education, took this thought to the next logical level, proposing that adult education “begins where vocational education leaves off.” Robert Havighurst (1979, p.84) agreed with Lindeman, noting adults mostly desire learning for personal interest and not just the workplace.

While classroom attendance for adults is optional, life-based learning must be deemed mandatory in the adult classroom. Serious educators hoping to motivate adult learners must ensure that adult students learn life-based lessons. This will help reinforce interest in learning adults. If not, adults will likely exit the classroom, as the teaching inadvertently “falls below the standard of interest” (Lindeman, 1961, p.114; Knowles, 1970, p.38).

2.11 Characteristics of Adult Learners

1. Experienced Learners

Eduard Lindeman (1961, p.14) has highlighted one major characteristic unique to adult learners by simply finishing his earlier thought on adults having an already well-established knowledge base. Critiquing the popular adage, “Bring knowledge to bear upon experience,” Lindeman (1961, p.110) found this inaccurate when dealing with adult learners. He proposed, rather, that knowledge “emerges from experience.” In adult education, Lindeman (1961, p.6) and others like him, believes one of the greatest resources any learner has is their own life experience (Phillips, 1992, p.15; Kirby, 1989, p.7;

Banks, 1999, p.193). That said, John Dewey (1939, p.13) somberly warned adult education theorists:

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other. For some experiences are mis-educative.

2. Collaborative Learners

Being themselves the very source of knowledge, adult learners reject the concept of “teacher-as-expert and keeper of all truth” (Burke, 2002, p.71). Penny Burke (2002, p.71) argued the collaboration of teacher and learner will inspire the richest learning. This collaborative partnership resembles not a pedagogical approach to teaching and learning, but is thoroughly andragogical, whereby teachers or peers ask hard questions and adult learners wrestled with the answers; or where teachers or co-learners propose problems and students are trusted to solve them (Colorado, 2004)⁵⁸. It would seem then that in this collaborative andragogical method of learning, the teacher can be found both beside and/or inside the students, but never above and/or beyond them. Like the adage suggests, the instructor is no longer “the sage on the stage, but a guide by your side.”

3. Diversified Learners

Adult classrooms work best with much diversity. Peer learners from differing backgrounds, owning differing opinions and experiences enhance rather than

⁵⁸ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

complicate the learning process (Colorado, 2004)⁵⁹. Student diversity spans ages, races, creeds, life circumstances, and family situations, not to mention vastly differing opinions and personal convictions (Cetuk, 1998, p.11).

4. *Self-Disciplined Learners*

Truly mature students, as Penny Burke (2002, p.35) noted, are capable of juggling family, work and school. They possess ample self-discipline to care for multiple responsibilities, accomplishing many tasks at once, being capable of maintaining balance in life, all the while reaching personal goals and ambitions. While Burke is describing the ideal learner, the number of students who are succeeding in the face of multiple challenges gives fair credence to her claims.

5. *Emotionally Volatile Learners*

Because adults have had much more life experience than children or youth, and therefore have accumulated much more knowledge than their younger counterparts, they have much more 'face' to lose throughout the learning process. Dorothy MacKeracher (1996, p.67) reasoned, "Adults have more to be threatened about in learning situations than children do, because their self-concept is already well organized." She went so far as to say, "Adults are not really less emotional than children, but more" (MacKeracher, 1996, p.66). This may seem false to many educators because adults can better mask emotions than children or youth.

⁵⁹ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

While educator Susan Imel (1989)⁶⁰ differed with this claim, it is important to note that MacKeracher was nevertheless found in the best of company on this particular point. The greatest voice on adult education, Malcolm Knowles (1970, p.41), claimed that the psychological environment is of greatest importance to the overall learning environment. Proper learning climates, he proposed, make adults “feel accepted, respected, and supported,” aiding adult learners to learn “without fear of punishment or ridicule” (Knowles, 1970, p.41).

Dorothy MacKeracher (1996, p.67) also observed adults are most at risk of losing their self-esteem and self-confidence if, while learning, they experience failure. As daunting as this may be, adult educators can in fact succeed at molding the minds of learners, without inadvertently crushing them in the process. By encouraging a ‘trial and error’ approach to learning, and by providing room for the repetitive practice of skills and concepts, adult educators can foster emotionally safe learning environments (Colorado, 2004⁶¹; Kouzes, 2003, pp.168-171; Bender, 2000, p.35; Bender, 1997, pp.27-29).

Unfortunately some teachers either don’t know or don’t believe this. In their wake of “disastrously performed” teaching tactics, “bruised” adult learners are often found (More, 1974, p.1; Harre, 1999)⁶². Matthew Harre (1999⁶³) gave a

⁶⁰ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

⁶¹ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

⁶² Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

⁶³ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

most grim commentary on much of the present teaching industry, when he confessed, “What I’ve learned from my adult students is how much our education hurts,” and, “how rare is the consideration of students’ feelings” among their teachers (Rogers, 2001, pp.9-10; Pear, 1938, p.21). Driving this point to a climax, Harre (1999)⁶⁴ challenged adult educators, “Can a person be totally involved in their learning if they are waiting for someone to yell at them?” This question is more than rhetorical. It is laced with wisdom and authority.

6. Character-Centered Learners

Surprisingly, Kerka (2002)⁶⁵ claimed adult learners care more about their teacher’s character and appropriate teaching methods employed than anything else. Hypothetically-speaking an adult educator can be less knowledgeable than his/her students and it really would not matter much to them, so long as s/he humbly gives them due respect and demonstrates a genuine willingness to learn alongside of them. Let the record show, however, that adult learners learn from and respond best to knowledgeable and enthusiastic teachers (Colorado, 2004)⁶⁶.

7. Pragmatic Learners

Patricia Cranton (1989, p.17) points out another characteristic unique to adult learners: The need for learning to make sense. When enrolling in any form of

⁶⁴ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

⁶⁵ Retrieved on July 19, 2004 from <http://www.cete.org/acve/docgen.asp?tbl=mr&ID=111>.

⁶⁶ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

education, adults expect their learning to immediately make a difference in their lives and/or work. This characteristic is what can be called an “impatient pragmatism.”

To conclude this section on the characteristics of adult learners, Tom Nesbit (2001, p.4) summarized it well when he wrote:

Adult students tend to be more motivated by intrinsic than vocational goals, have a significant reserve of prior life experiences which they can use as a basis for learning, tend to develop strong relationships with peers, and are concerned that their education is both more meaningful and relevant to their lives. As such, they tend to evince a deeper approach to learning – one that values wisdom and interpretative, contextualized, and relativistic concept of learning rather than one concerned mainly with reproducing course material for ‘the exam.’

2.12 Differences Between Men And Women Learners

Do men learn differently than women? In other words, is there a unisex form of adult learning, or is there a male/female gendering of adult education?

Belenky (1986, p.4) reported that women often confess the existence of problems and gaps in how they learn, causing many of them to “doubt their intellectual competence.” Belenky continued by stating that the real lessons learned by women grew not out of their academics but relationships with others. Dorothy MacKeracher (1996, p.139) likewise found proof of this in a 1920 report from Baxter Magolda:

Women more often than men use connected procedures and relational strategies to gather and understand information, while men more often than women, use separate procedures and autonomous strategies to gather and understand information (MacKeracher, 1996, p.139).

MackKeracher (1996, p.139) also cited Carol Gilligan (1982, p.25), who concluded that male theorists are not wrong about male development, they simply have not given enough consideration to research the ways men and women learn. This inconsideration must cease, since, according to Jennifer Rogers (1977, p.30), two-thirds of adult learners are women. In unison with Rogers, MackKeracher (1996, p.139) argued that this inconsideration has occurred because most theorists have been “thoroughly steeped in the beliefs and values which uphold the way men think and learn.”

Upon further reflection on the readings of many adult education theorists, one might wonder if this has happened, not on account of male chauvinism, but rather, male domination. Until recently most respected educational theorists have been men, and these male theorists likely have viewed the theory of adult learning through their male perspective only.

Women no doubt should applaud male educators, Kenneth Gangel and James Wilhoit (1993, pp.104-120), who, after dedicating an entire chapter to the differences of male and female learners, found agreement with MackKeracher, Magolda and Belenky’s earlier conclusion – women learn best within relationship.

Taking this thought one step further, Gangel and Wilhoit (1993, pp.104-120) proposed:

1. Women learn with others, whereas men often learn autonomously;

2. Women perceive learning through the lens of healthy relationships rather than rights, rules and justice, like their male counterparts.

Gangel and Wilhoit (1993, pp.108-110) then cited Mary Field Belenky (1986)⁶⁷ who uncovered five types of female learners:

1. **Silent Women** – On account of various types of abuses, some women view themselves as powerless. These women do not learn by listening to words, but rather by seeing;
2. **Received Knowledge** – These learners listen to others more than themselves, because they do not feel they possess any knowledge of their own. All knowledge, even knowledge about themselves, is received from others, they think;
3. **Subjective Knowledge** – By listening to their inner voices, these women learn through intuition mostly. They learn by feeling;
4. **Procedural Knowledge** – Some women learn by listening to and learning from reason. This reason comes from a collective group of openly sharing individuals;
5. **Constructive Knowledge** – This final type of identified female learner integrates the inner and outer voices, both objective and personal. Participants interact in mutually encouraging moments of dialogue, thereby learning valuable lessons.

Gangel (1993, p.109) and Wilhoit surmise from Belenky's (1986)⁶⁸ research that learning is not gender specific but may be gender related. The most

⁶⁷ No page numbers given by Gangel and Wilhoit.

evident difference is found in men generally being separate learners while women generally preferring to learn in community. Having said that, “Although persons are not limited to one mode of thinking,” they added, “they do prefer one over the other” (Gangel, 1993, p.109).

With the recent emergence of a number of respected female theorists on the subject of andragogy, more studies on how women and men learn will likely be conducted in coming days. It would seem they have only just begun. It seems logical to conclude that the next major development in the theory of andragogy may be the ‘his and hers’ approaches to adult learning.

2.13 Why Adults Learn

What are the major motivators for adult learning? Apparently they are almost always life changes (Zemke, 1984)⁶⁹.

Years ago, Havighurst (1972, p.2) astutely observed: “The path of learning is not one long slow uphill climb with something to learn every new day, but consists of steep places, where the learning effort is severe.” In other words, learning happens at transitions and crises points of life. Malcolm Knowles (1984⁷⁰; Imel, 1989)⁷¹ and others agree as adults seek out learning opportunities usually after experiencing major life changes – marital changes

⁶⁸ No page numbers given by Gangel and Wilhoit.

⁶⁹ Retrieved on July 19, 2004 from <http://honolulu.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/adults-3.htm>.

⁷⁰ No page numbers given by Imel.

⁷¹ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

(marriage, separations or divorces), job changes (promotions, terminations or retirement), and geographical moves (Green)⁷².

This may answer the question *why* adults learn, but what about *how* adults learn?

2.14 How Adults Learn

Classical and Emergent Theories of Learning

Over the years there have been many empirical studies and subsequent theories on how adult learning occurs. Judith Brown (2001, p.4) did a fine job of identifying and describing the following five classical theories of learning from a number of adult education experts: *Behaviorism, gestalt, humanism, cognitivism, and social learning*. More recent developments she identified as being *andragogy, self-directed learning, transformation theory, situated cognition, and constructivism* (Brown, 2001, p.4). Below is a brief summary of the five classical theories of learning:

1. ***Behaviorist Theory*** (also called “operant conditioning”) – This theory proposes the use of rewards and reinforcements to foster and even “manipulate” learning in students (MacKeracher, 1996, p.223; Brown, 2001, p.4; Skinner, 1962⁷³; Merriam, 1991, pp.125-128;
2. ***Gestalt Theory*** – The gestalt theory stresses the role of the learner’s internal processes of discovery and insight in the act of learning

⁷² Retrieved on July 19, 2004 from <http://coe.sdsu.edu/eet/Articles/andragogy/>.

⁷³ No page numbers given by Brown.

(Brown, 2001, p.4; Kohler, 1957⁷⁴; Piaget, 1972⁷⁵; Ausubel, 1978⁷⁶; Seymour, 1990, pp.43-45; Cremin, 1976, p.229);

3. **Humanistic Theory** – Humanistic theory considers the whole person, including the mental and emotional needs of individuals, and their effect upon the act of learning (Herzberg, 1973, pp.64-76; Knowles, 1984, p.12; Maslow, 1970⁷⁷; Brown, 2001, p.4; MacKeracher, 1996, pp.16-17; Merriam, 1991, pp.131-134);
4. **Cognitive Theory** (also called “information-processing” or “mentalist theory”) – This theory focuses on the learner’s mind and its role in preparing individuals for the actual learning processes inherent with new learning situations (MacKeracher, 1996, p.225; Brown, 2001, p.4);
5. **Social Theory** – Learning is viewed in this particular theory as a product of one’s social setting involving two distinct processes: Socialization (learning socially acceptable/normative beliefs), and enculturation (learning cultural language, codes, symbols and behaviors) (Brown, 2001, p.4; Bandura, 1976⁷⁸; MacKeracher, 1996, p.17; Merriam, 1991, pp.134-136).

Roby Kidd (1973, p.48) joined Brown (2001, p.4) in reporting that more recent concepts such as *andragogy* and *self-directed learning* came into existence

⁷⁴ No page numbers given by Brown.

⁷⁵ No page numbers given by Brown.

⁷⁶ No page numbers given by Brown.

⁷⁷ No page numbers given by Knowles.

⁷⁸ No page numbers given by Brown.

mainly through Cyril Houle (1961, p.75) and one of his students, Allen Tough (1967, p.3; 1979, p.1; Kidd, 1973, p.48).

It is enlightening to note that both Brown and Kidd attributed *self-directed learning* to someone other than Malcolm Knowles. While Knowles is due much praise for his scholarly contribution, this proves that higher learning is progressive and collective in nature.

Mezirow (1991)⁷⁹ was attributed by MacKeracher (1996, p.236) as one of the main proponents for the *transformational theory* of learning – a theory suggesting transformative tools in learning are communication and critical reflection. MacKeracher (1996, p.236) expounded on the transformative learning theory saying:

Such learning begins when we encounter experiences, often in emotionally charged situations, that fail to fit our expectations and consequently lack meaning for us; or when we encounter an anomaly that we cannot understand by either learning within existing meanings schemes or learning new meaning schemes.

Situated cognition, social learning theory, cognitive theory, and many other works combined make up the *postmodern social constructivist theory* of learning (Merriam, 1991, pp.124-136; Brown, 2001, p.4). In laymen terms, this theory proposes the construction of meaning by organizing and making sense of inconsistent and/or disjointed information and experiences (Brown, 2001, p.4).

⁷⁹ No page numbers found.

2.15 The Science Behind Learning

It was Dorothy MacKeracher (1996, p.81) who said, "Learning is as much grounded in the physical structure and physiology of the brain as it is in the cognitive constructs and processes of the mind." If this is the case, then learning affects the following areas of the learner:

1. The cognitive or mental;
2. The social or relational;
3. The affective or emotional;
4. The motor or physical;
5. The spiritual or transpersonal (MacKeracher, 1996, p.6).

Far too often educators forget that learning affects more than the cognitive or mental side of learners. Take the emotional component for example.

Learners often disconnect from learning when emotional stress of learning becomes too risky to their established understanding of themselves or their known universe (Pine, 1977, pp.45-46; MacKeracher, 1996, p.71). Basic to human development and the needs of human beings is trust. This is the primal, most basic need of learners (Erikson, 1963, pp.247-251). While every learner functions in all five areas, as captured by MacKeracher above, all five areas will affect or deflect their learning.

Malcolm Knowles (1978, pp.46-48) steered the discussion toward how adult learners sequentially go through three learning phases. These are: 1) Plan on learning, 2) Choose a specific plan, and, 3) Work the plan. Having said that, it

would be elementary of educators to assume all adult learners learn the same way.

Knowles (1978, pp.44-45) and MacKeracher (1996, p.75) attributed the following three types of adult learners to the work of the great education theorist, Cyril O. Houle:

1. **Goal-oriented learners** – Learners who use education to accomplish fairly clear-cut objectives;
2. **Activity-oriented learners** – Learners who seek learning for reasons not necessarily connected to the announced purpose of the activity;
3. **Learning-oriented** – Learners who seek knowledge for its own sake.

Meanwhile Imel⁸⁰ and Merriam (1991, pp.259-260) dig a little deeper and excavate the following types of adult learners:

1. **Subject-oriented learning** – To acquire content;
2. **Consumer-oriented learning** – To fulfill the expressed needs of the learners;
3. **Emancipatory learning** (*occurs only with adults*) – To free learners and to cause transformation. For instance, teaching literacy to illiterate adults for the sole purpose of helping them become better employable.

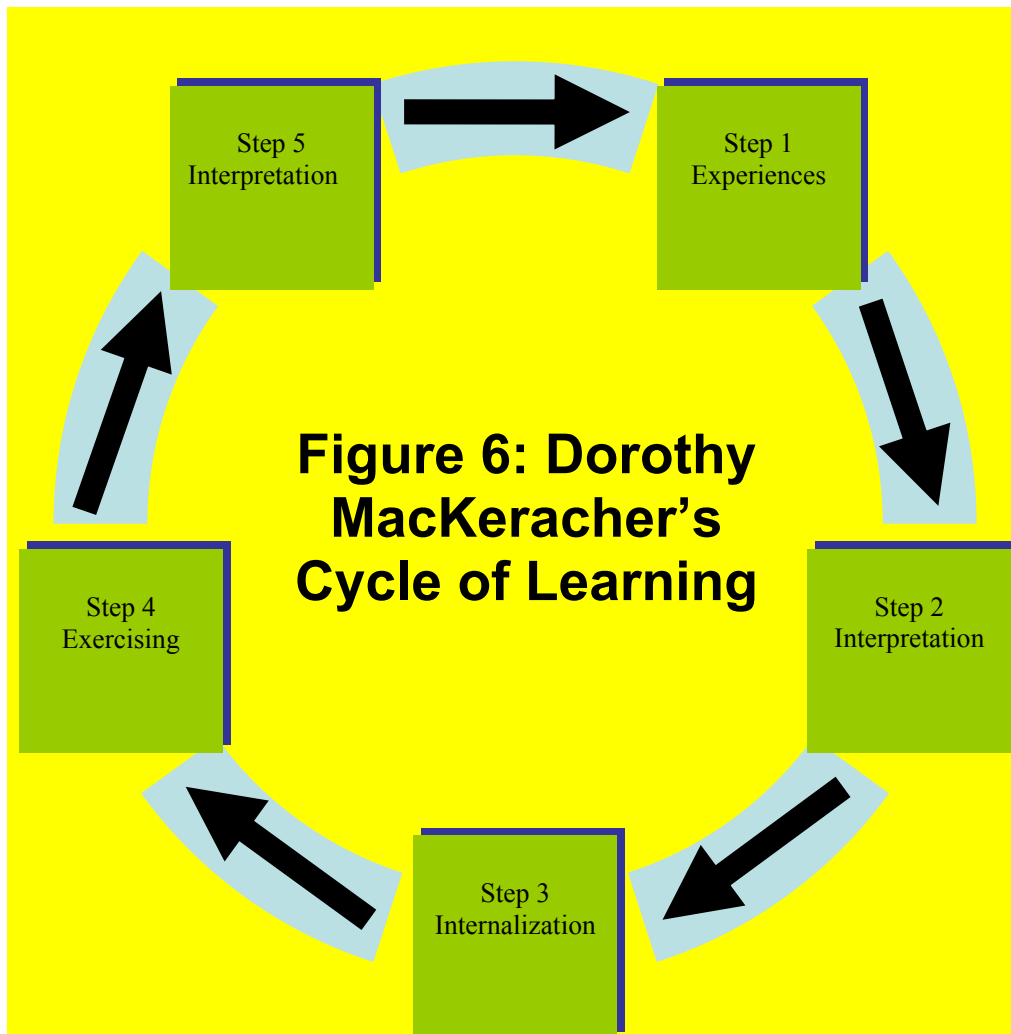
The discussion shifted to Robert Wislock (1993, p.5), who, in tandem with Dorothy MacKeracher (1996, p.203) offered the following three types of

⁸⁰ Retrieved on July 19, 2004 from: <http://www.ericfacility.net/ericdigests/ed305495.html>.

learning style preferences: *Auditory* (tell me), *visual* (show me), and *kinesthetic* (let me).

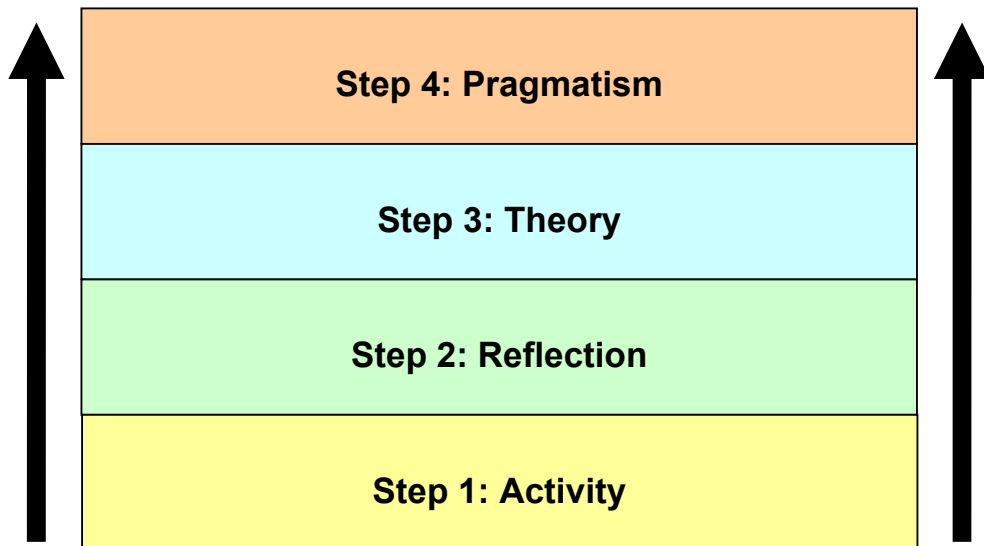
Stephen Brookfield (1983, p.48) followed the example of other learning theorists who constructed metaphors to capture adult learning. While Tough devised 'the iceberg' metaphor; and while Gross devised 'the invisible university' metaphor, Brookfield devised his own metaphor describing learning with his 'parallel educational universe' metaphor.

Based on the presupposition that learning is a process, Dorothy MacKeracher (1996, pp.181-195) addressed the science behind learning from a process-based theoretical stance (Rogers, 2002, pp.107-113). She aptly described a number of learning cycles coming from theorists Keefe, Hunt, Taylor and Kolb. Unlike a lot of writers, however, MacKeracher (1996, p.11) devised and communicated her own version of the learning cycle as she understood it. It goes something like this: 1) *Experiences*, 2) *Interpretation* of those experiences, 3) *Internalizing* the implications of experiences, 4) *Exercising* actions, followed by, 5) *Interpreting* the new actions, which bring the learner back around to 1) *Experience*, thereby beginning the next cycle of learning. (See Table on next page).



Jennifer Rogers (2001, p.23) simplified the learning steps to: 1) Activity (do something), 2) Reflection (think about the experience), 3) Theory (see where it fits in with theoretical ideas, and, 4) Pragmatism (apply the learning to actual problems). (See next table for diagram).

Figure 7: Jennifer Roger's Steps of Learning



Apparently absent from Rogers' abbreviated cycle of learning is the underpinning cyclical motion inherent to continuous adult learning. Unlike MacKeracher's continuous cyclical order, Roger's appears to start and stop.

2.16 Barriers to Learning

On the heels of the nature of never-ending learning cycles, Alan Rogers (2002, pp.236-253) suggested that there are two major barriers that can block all forms of adult learning:

1. **Pre-existing knowledge** – Sometimes for adults to learn, Rogers' suggested, a process of "unlearning" must precede it;
2. **Self-perception factors** – Sometimes learning is mentally possible, but emotionally incapacitated. Negative self-concepts and self-talk can

shut down the learner faster than anything else. Prime examples of this were discussed in an earlier section.

2.17 Proof of Learning

Every scientific theory is only a theory until it is proven true. Pragmatically-speaking, something is true only if it works in the 'real world.' Learning theories are no exception. So, what is the undeniable proof of adult learning?

Most writers and experts agree that learning results in change (Knowles, 1978, p.131; Dewey, 1960, pp.22-23; Haggard, 1963, p.20; Cronbach, 1977, p.92; Calian, 2002, p.65; Hilgard, 1975, p.17; Crow, 1963, p.1; Kidd, 1973, p.15; O'Toole, 1996, p.162). Lawrence Cremin goes further, calling progressive positive change a process of "renewal" (1976, p.4).

Since change is proof of learning, and since one of the major tenets of andragogy is self-directed learning, is it not entirely logical to say the proof of adult learning, namely change, is brought about solely by the adult learner? Perhaps this is why some theorists say that teaching is a vastly over-rated function (Knowles, 1978, p.71; Rogers, 1969, p.103). Malcolm Knowles (1984, pp.345-346) suggested that educators are finally realizing education is more about learning than teaching. Knowles urged educators everywhere to shift their focus from what teachers do to what takes place within their learners.

2.18 Learning is Growing

Like breathing, another natural function of living is learning (MacKeracher, 1996, p.4). No longer can educators, especially adult educators, view education merely as preparation for life. Eduard Lindeman (1961, p.129) claimed, "Education *is* life." Similarly Lindeman (1961, p.128) claimed, "Growth is the goal of life. Power, knowledge, freedom, enjoyment, creativity – these and all other immediate ends for which we strive are contributory to the one ultimate goal which is to grow, to become." Even Cyril Houle (1964, p.7) agreed, "Education is the best way to develop the countless potentialities for growth which everyone possesses."

Finally, Philip B. Crosby (1994, p.8) exposed a common misconception about education in the world today, which claims, "Once (people) reach the age of their own personal comfort with the world, they stop learning and their mind runs on idle for the rest of their days." Based on the scholarly research, it could be argued that once a person stops learning, they stop growing (Kouzes, 2003, 153). In the following section this topic of lifelong learning will be addressed.

2.19 Lifelong Learning

Roby Kidd (1973, pp.18,20) confounded popular myths of adult learning, such as "the mental age of the average adult is twelve years," and "intellectual powers inevitably suffer serious decay with age" (Rogers, 1977, p.45). Such myths have hamstrung many an aged learner, relegating them veterans of education. With less respect shown to the aged in recent times in the

Western world, some comments meant to amuse often feel like abuse to many seniors, such as “He/she is losing his marbles,” or, “You can’t teach an old dog new tricks” (Rogers, 1977, p.45; Lamdin, 1997, p.36). Contrary to popular belief, education theorists agree, senior is not necessarily synonymous with senile.

The abovementioned myths have fortunately been neutered with the advent of adult education. In actuality, though sometimes more challenging as a maturing adult, one is never too old to learn (Colorado, 2004⁸¹; Crosby, 2002, p.3; Maxwell, 1998, p.23; Maxwell, 1999, p.147; Pear, 1938, p.44).

Roby Kidd (1973, pp.54-68) was not studying solo the effects of aging upon learners. In fact, whole studies have proven that with increased years comes an increased capacity for greater intelligence (Goleman, 1984, p.10; Goleman, 2002, pp.152-161; Cronbach, 1977, p.341).

Lamdin and Fugate (1997, p.40) document the fact that age does not decline brain function if dopamine and noradrenaline are measured – the chemicals responsible for brain stimulation. Merriam and Cafferella (1991, p.158) differed only slightly with Lamdin, Fugate, Merriam, Cafferella, Goleman, Kidd and Cronbach, in saying:

Whether adults lose their intellectual abilities as they age is still open to question for a number of reasons, including a lack of consistent research methodologies and tools. The most common response to this important issue is that adult intelligence appears relatively stable, at least until the sixth or seventh decade.

⁸¹ Retrieved on July 20, 2004 from <http://writing.colostate.edu/references/teaching/esl/adults.cfm>.

Upon reviewing many of Daniel Goleman's works, one discrepancy exists on the issue of mental capacity with the aged. In his earlier work Goleman (1984, p.10) claimed increasing capacity was possible with age, a belief he echoes often in various settings and writings. In his later work, however, Goleman (1998, p.240) seemed to contradict himself when he wrote, "The good news about emotional intelligence, then, is that – unlike IQ itself – *it can improve throughout life.*" Why the incongruence? In trying to reconcile these contradictory statements, one could surmise two possible explanations: 1) Goleman may have changed his opinion on this issue over the years, or, 2) In using "unlike IQ *itself*," he was saying emotional intelligence (EI) develops by itself – without effort, whereas IQ can only grow if and when deliberately worked on (*italics mine*). A critical eye might conclude that number two is the proper explanation for Goleman's apparent discrepancy, however, time will truly tell.

Although not in line with the main focus of this chapter, it would be wise to review the research theory of Emotional Intelligence (EI) at this point.

While Cooper and Sawaf (1997, p.xiv) attributed the first scholarly work on EI to Henry Mintzberg, Daniel Goleman (1998, p.244) is more often perceived as the current expert in this "different model of learning."

Unlike traditional testing of a person's IQ (Intelligence Quotient), EQ (Emotional Quotient) testing measures his/her ability to learn from and

respond positively to his/her emotional responses. The premise behind EI is this: An emotional response results from every life experience, environment, setting and situation, which is stored within the brain's memory banks. In the future, when similar experiences or settings occur, the brain emits detectable, though usually subtle, emotional reactions throughout one's body. In laymen's terms this is what is called gut instinct or intuition. These emotional responses which are recalled by memory and emitted as duplicates of those first experienced are what Goleman (2002, p.7) calls "mirroring." A person with a high EI can therefore learn as s/he 1) Remember from his/her past experiences, 2) Respond to future stimuli, and, 3) React in a wise manner.

For instance, a newly licensed driver is driving in a heavy downpour one day, only to experience his car hydroplaning on water. The emotion of fear is immediately emitted, causing the novice driver to slow down and drive with caution. The next time this driver goes driving in the rain he will inevitably experience an emotional response as his brain recalls and emits mirroring emotional responses, serving as warnings to the driver. The driver can either learn from the past or ignore it.

Sharing the opinion of younger Goleman and Lee Cronbach (1977, p.341), Dorothy MacKeracher (1996, p.5) argued, "The human brain is intensely aggressive and is designed to allow for learning throughout life." That said, it is only fair to report that older adults often need more time to process curriculum than younger adults before they thoroughly comprehend it (MacKeracher, 1996, p.32).

Goleman (1984, p.11), Rogers (2001, pp.14-15), Lamdin (1997, pp.52-65) and Fugate advise that with proper mental health maintenance, such as staying socially involved, being mentally active, and having a flexible personality, older people indeed can and do progressively learn and grow. Like the old adage advises, and this one is true: Everyone, regardless of age, must “use it or lose it” (Lamdin, 1997, p.52). Whether one is young or old, s/he continually grows by continually using his/her mind for learning purposes.

Joining the debate at this point is Jewish author, Seymour Fox (2003, pp.19-21), who stated in simplistic terms that lifelong learning should begin in the youngest and smallest of children’s minds. As elementary as this may sound, it is a profound thought. What he was saying was this: If one is cognizant of the fact that growing children learn and growing people continue to learn, they will always be learners until they stop growing in the grave. This is what lifelong learning is really all about.

Patrick Vaughan (1983, pp.98-99) and Reggie McNeal (1998, p.17) both believe that most colleges and universities today produce students not learners. Students view learning and education as something terminal and not lifelong (Vaughan, 1983, pp.98-99). This view is unwittingly reinforced when schools utilize traditional forms of education to screen out individuals who may otherwise be quite qualified for employment opportunities (MacNeil, 1986, p.11). Vaughan (1983, pp.94-95) boldly labeled lifelong learning, “the anti-thesis of formal schooling,” because unlike traditional terminal schooling,

lifelong learning makes learners ever-increasingly qualified for an ever-changing marketplace (Kouzes, 1995, pp.334-335).

Years ago Reuel Howe (1960, p.134) challenged ministerial educators: “Can we accept that there is a natural limitation to how much we can accomplish in (pre-ordination) training?” Is it not simplistic to assume one can teach people everything they need to know, up front, before they have worked and lived in their desired positions and fields (Howe, 1960, p.134)? Howe (1960, p.166) was found in good company when he observed, “After a period of three or four years in the ministry, young ministers are ready for additional training and help” (Clinton, 1988, pp.90-91).

How can this shift take place in higher education institutions? It starts when educators no longer produce students but lifelong learners. They must educate students of the impossibility of learning everything they need to know in just a few years of front-end formal education (Howe, 1960, p.166).

It should be noted that this shift in education does not require an absolute abandonment of traditional educational programmes. Rather, as Knowles (1984, p.101) suggested, multiple programmes for people at all stages of life and learning should be intentionally and strategically offered by universities and colleges – programmes ranging from front-end education, continued education programmes and refresher courses, whether in the form of isolated workshops, certificates or degree programmes. Since lifelong learners learn from various teachers – formal and informal – these are the very things

schools of tomorrow would be wise to provide learners today (Banks, 1999, p.156).

2.20 Summary Thoughts

At the onset of this chapter, two goals were spelled out. The first was to lay a foundation or to hang a backdrop on which the Pentecostal Assemblies of Canada (PAOC) ministerial training institutions could be measured and/or compared. Since the PAOC schools are in the Adult Education business, it is imperative to study this field of higher education. In studying an array of approaches and theories to adult education, the PAOC schools can best be evaluated.

The second goal was to expose the PAOC leadership to various thoughts and practices, some of which may be worth their consideration and implementation. This goal, unlike the first, cannot be fully realized until the day this research lands on the desks of the adult educators within the PAOC seminaries and Bible colleges.

CHAPTER THREE: LITERATURE REVIEWS:

DISTANCE EDUCATION

Across Canada and around the world adult learners in droves are enrolling in higher education provided at a distance. No longer does distance education suggest a student must travel a great distance to a school campus afar off in order to receive higher adult education. Instead, in recent decades especially, distance education has morphed into quality education which can be provided to adult learners in their own homes located across the world or across the street. A physical absence from the physical classroom where the primary teaching takes place is now what defines distance education.

The research will suggest that throughout the Pentecostal Assemblies of Canada (PAOC) schools, while distance education has been something dabbled with, for the most part it remains a sideline service being offered. Though the market for distance education has reached the adult educational stratosphere, most of the PAOC schools' distance education programs and efforts simply haven't been given the opportunity yet to really soar. For this reason this chapter is presented. It is designed to expose PAOC seminary and Bible college leadership to multiple modes of distance education for their consideration. The rationale behind this purpose is that some, but certainly not all of the distance education concepts and practices herein, may assist PAOC school to provide quality adult education to a much more diverse and larger constituency than what their physical campuses could ever house.

3.1 Defining Distance Education

How do education experts define distance education? Here are some of their attempts:

- Education at a physical distance between teacher and students, which often employs some form of technology as the primary medium of communication (Garrison, 1987, p.11; Garrison, 1989, p.6);
- “A system and a process that connects learners with learning resources in the same electronic space, without the constrictions of time” (Kramer, 2002, pp.23-24);
- “Various forms of study at all levels which are not under the continuous, immediate supervision of tutors present with their students” (Holmberg, 1986, p.2);
- Where learning takes place outside the “traditional classroom,” in the absence of close physical proximity of teacher and other learners (Zuckernick, 1991, p.14);
- “A university without walls” (Knowles, 1984, p.135);
- “Distance learning is a term more usually applied to courses where the student studies off-campus” (Thornbury)⁸²;
- “The provision of learning resources to remote learners and involving both *distance teaching* (the instructor’s role in the process) and *distance learning* (the student’s role” (Palloff, 1999, p.5).

After reflecting upon the above definitions, it is apparent experts cannot agree on one definition. That said, distance learning is consistently inferred or

⁸² Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99openl.html>.

explicitly defined as education having some form of separation of teacher and student, even when teacher and student live in the same city (Garrison, 1989, p.2; Kramer, 2002, pp.22-23; Garrison, 1987, p.11; Zuckernick, 1991, p.14; Holmberg, 1986, p.141). Also inferred is an understanding that distant learners are almost always adults of every age, educational interest and life background (Strand, 2004)⁸³.

Margaret Haughey (1991, p.15) begins the discourse on distance education by identifying three defining metaphors:

1. ***“The metaphor of production”*** – In this metaphor, the “raw material” (the learner), is skillfully manufactured into a high-quality end product, at the hands of a highly skilled engineer of learning (the educator) using a prescribed process of “production” (the curriculum);
2. ***“The metaphor of growth”*** – The metaphor of growth views a student as a plant blooming to his/her greatest potential, under the watchful care of a green-thumbed-gardener in a “greenhouse” of learning;
3. ***“The metaphor of travel”*** – In this instance the curriculum is compared to a carefully determined route of travel, where learners travel from places of ignorance to places of enlightenment, under the skillful navigation of more experienced travelers (Kliebard, 1975, pp.84-85).

⁸³ Retrieved on July 19, 2004 from http://www.saljournal.com/content/2-0-/module/displaystory/story_id/2604/format/html/displaystory.html.

3.2 Benefits of Distance Education

The following table has been created to compile the many barriers to accessing adult education according to the experts:

Figure 8: Barriers To Accessing Adult Education

Dispositional Barriers
Attitudinal
Informational
Institutional Barriers
Geographical
Financial
Structural
Situational Barriers
Lack of childcare facilities
Lack of time off from work for study
Educational Barriers
Lack of qualifications
Lack of educational preparedness

* The above table is a blending of three sources (Continuing, 1982, p.65; Summit (3)⁸⁴; Association, 2002-2003, p.16).

Many barriers above have been demolished with the materialization of distance education initiatives. Scholars agree that distance education is making education accessible to adults everywhere.

Rosemary Brown (1993, p.3) joined the scholar's exchange, from an American perspective, reporting that until recently, "there were laws on the books which blocked the access of black people to decent jobs, decent housing and adequate education." Distant adult education has furnished once-forbidden knowledge to *all* people, regardless of gender, race, tongue, colour or creed (Blakely, 1981, pp.28-29). As one can see in the United

⁸⁴ Retrieved on Feb.15, 2005 from <http://www.summitpacific.ca/html/distanced/christianlife.php>.

States of America, anti-discriminatory learning is just one of many benefits of distance education.

Bouliane (1986, p.4) chimed in, applauding distance educators for making education possible for the immobile. Those with disabilities or who are incarcerated can access formal education at a distance.

Matthew Harre (1999)⁸⁵ identified another barrier inherent with traditional learning: “What if you’re interested in ideas but not interested in reading, or have difficulty reading?” If so, he then adds, “You’re in trouble in our society.” Palloff and Pratt (1999, p.15) join the discussion declaring unreservedly that the traditional model of educating adults is simply not working. Distance education, however, provides alternative means of learning to distant and/or nontraditional learners. Since distance education programmes are highly conducive to student-centered learning, they are therefore more accommodating to all types of learners (Kember, 1990, p.6).

Unlike children and youth, adults do not usually have summers off, and therefore are not semester-bound, hence adults are less likely to wait for a new semester to begin before delving into their studies. Distance education, unlike campus education, makes immediate education more readily possible (Horne)⁸⁶.

⁸⁵ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

⁸⁶ Retrieved on July 19, 2004 from <http://www.horne28.freemove.co.uk/hetc2.htm>.

Knowles (1984, p.131) and Zuckernick (1991, p.15) exposed another benefit of distance education. Unlike traditional campus education, distance education usually does not disrupt the lives of the students. No longer are adults obligated to quit their jobs, relocate, study fulltime or disrupt their family's lifestyle and financial stability.

Thornbury⁸⁷ spoke up, adding to the discussion the benefit of the immediacy of applying information to the workplace. When a learner is concurrently a worker, the workplace becomes the classroom and laboratory. A byproduct of this is another benefit: The workplace capitalizes on the learner's education (Thornbury)⁸⁸.

Regardless of what distance education exponents allege, one mustn't oversell this emerging form of education. Matthew Harre (1999)⁸⁹ turned the discussion table around with a warning against those who insist on painting "utopian scenarios" of distance education. The following section is dedicated to assimilate the many real problems with distance education as discussed by the experts.

⁸⁷ Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99openl.html>.

⁸⁸ Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99openl.html>.

⁸⁹ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

3.3 Problems with Distance Education

Roche⁹⁰ and Wilkinson (1991, p.32) estimate that one half of all students enrolled in American colleges, of whom most would be pre-adults, will never graduate. Even more disconcerting is the soaring attrition rate of distant dropouts caused by a variety of contributing factors.

Wilkinson (1991, p.33), Kramer (2002, p.26) and others identify an assortment of struggles distance learners face (Thornbury⁹¹; Horne)⁹²:

- Self-motivation is hard to maintain;
- Though sometimes rare, self-discipline is required at all times;
- Access is restricted by technology and/or minimum technological standards;
- Technological difficulties and frustrations;
- Access to books, libraries, and other learning materials can be challenging;
- Access to too much differing legitimate and illegitimate data available on the Internet can skew learning;
- Time and work obligations;
- Loneliness and isolation from teachers and fellow students.

Joining Wilkinson (1991, p.33) are Imel (1989)⁹³ and others who exposed some problems with distance learning resident within teachers/instructors.

⁹⁰ Retrieved on June 28, 2004 from <http://www.libertyhaven.com/politicsandcurrentevents/educationhomeschoolingorchildren/corruption.shtml>.

⁹¹ Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99openl.html>.

⁹² Retrieved on July 19, 2004 from <http://www.horne28.freerve.co.uk/hetc2.htm>.

Sometimes, they claim, teachers can appear to their students as unavailable, unqualified and/or unprepared for teaching distant learners. Harre (1999)⁹⁴ expounded on this, proposing that distance often contributes to the preconceived and prevalent notion that teachers can be insensitive, inconsiderate, and even at times, sadistic.

In defense of the teachers, experts differ greatly on how much time and effort is required to teach e-courses compared to conventional classroom courses. Estimates vary from triple, equal or less time and effort is required to teach at a distance versus teaching face-to-face (Horne⁹⁵; PSU, 2004)⁹⁶.

Ross (1991, p.3) wrapped up this discussion by pinpointing problems inherent within the vehicles used by distance educators. As suggested in the previous chapter on Adult Education, in the section entitled, **2.8 Adult Learning is Student-Centered**, distance education can be absolutely inappropriate in certain fields of study:

The science that is needed by an advanced industrial society cannot be learned by watching mother, sitting next to Nelly, watching 'Tomorrow's World' or 'Horizon' on the TV, reading the newspapers, poring over 'teach yourself' books in the evenings, or even by apprenticeship to a practical craft. (Our technological civilization) would slowly collapse if tens or hundreds of thousands of people were not spending some of the formative years of their lives learning science systematically from professional teachers (Ross, 1991, p.3).

⁹³ Retrieved on July 19, 2004 from <http://www.ericfacility.net/ericdigests/ed305495.html>.

⁹⁴ Retrieved on July 19, 2004 from <http://www.amsfperform.org/learned.html>.

⁹⁵ Retrieved on July 19, 2004 from <http://www.horne28.freemove.co.uk/hetc2.htm>.

⁹⁶ PSU is an abbreviation for Penn State University as found in reference list. Retrieved on July 19, 2004 from <http://live.psu.edu/story/7424>.

3.4 Distinctions of Distance Education

While 'distance' in 'distance education' often refers to physical separation, it also suggests separation from classroom learning times and/or schedules.

Borje Holmberg (1986, p.141) called this "non-contiguous communication," while Palloff and Pratt (1999, p.4) called it "asynchronous discussion."

Whatever one chooses to call it, it is a dialogue of multiple learners enabled to participate in learning at their most convenient times. Tschang (2001, p.274) highlights benefits of synchronous and asynchronous modes of education delivery below:

1. ***Synchronous Delivery Mode*** (*found in the traditional classroom*)

Benefits of this mode of learning are: 1) Greater motivation, 2) Real time interaction, 3) Good feedback, and, 4) Greater discipline.;

2. ***Asynchronous Delivery Mode*** (*non-traditional forms of education*)

Benefits include: 1) Flexibility of time and location, 2) Time for reflection before responding, 3) Real life integrated learning, and, 4) Cost-effectiveness.

A second major distinction nearly exclusive to distance education is the individualized mode of learning. To review this topic, turn to section **2.9 Self-Directed Learning**.

3.5 The History of Distance Education

This discourse on distance education meandered to the history of distance education with Garrison (1989, p.103) observing, "The historical paths of distance and adult education not only have crossed many times but have

often been one.” He went on to report, William Rainey Harper, a founding father of distance education, “did not see adult and distance education as distinct fields” (Garrison, 1989, p.103).

So where and when did distance education come into existence? Who were the pioneers of this movement? What were the circumstances contributing to the formation of distance education? And what is happening on Canadian soil in this regard? To answer these questions, one must turn their attention toward the historical roots of distance education, by delving into the many works of distance education experts.

3.5.1 The Earliest Mention of Distance Education

Borje Holmberg (1986, p.6) cites that R.W. Battenberg (1971, p.44) has uncovered the earliest mention of distance education on American soil in “The Boston Gazette” on March 20, 1728. In it, Caleb Philipps, a teacher of shorthand, advertised, “Persons in the country desirous to learn this art, may be having the several lessons sent weekly to them, be as perfectly instructed as those that live in Boston.”

Interestingly though, Michael Grahame Moore (2003, p.3), probably the greatest authority on distance education, testified that first written reference to distance education surfaced during the late 1800s. One only knows if Moore either read or distrusted “The Boston Gazette” source.

3.5.2 The Earliest Endeavors of Distance Education

Formal correspondence courses were the very first attempts at distant higher education (Moore, 2003, p.21; Pittman, 1999, p.41; Noble, 2001, p.1). While the letters of Nehemiah and Ezra, along with the biblical epistles were probably some of the earliest attempts at educating distant adults through the written word, Garrison (1989, p.51) and Holmberg (1986, p.6) both claimed formal correspondence courses date back only about 150 years.⁹⁷ Helyn Thornbury⁹⁸ in unison with the above authors claimed, “Distance learning is not a new concept,” giving evidence of how early American and Australian settlers used correspondence courses.

Both Garrison (1989, p.51) and MacKenzie (1971, p.7; 1968, p.27) attributed William Rainey Harper, the father of correspondence education and one of the early fathers of distance education, to be one of the first to launch correspondence programmes in and through Correspondence School of Hebrew in 1881, Chautauqua University and the University of Chicago. Holmberg (1986, p.8) reported that other early American formal institutions teaching at a distance through correspondence courses were Illinois Wesleyan College in 1874, the Correspondence University (Ithaca, N.Y.) in 1883, and the University Extension Department of Chicago University in 1890. Perraton (1978, p.1) joined Holmberg (1986, p.8) in noting back in 1887 in Cambridge, England, a University of London affiliate – University

⁹⁷ These biblical practices of written instructions and teaching from a distance seem to set an historic precedent building a solid and biblical case in favour of the employment of distance education today.

⁹⁸ Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99open1.html>.

Correspondence College – simultaneously began offering education at a distance.

3.5.3 The Evolution of Distance Education

Daniel (1983, p.30) came to Holmberg's (1986, p.1) side in this discussion on the history of distance education. In 1982, after the "International Council for Correspondence Education (ICCE)" legally changed its name to "International Council for Distance Education (ICDE)," it seemed that distance education was rapidly evolving. This name change merely recognized what was already happening in correspondence schools back in the early 1970s. Standing erect above its primitive ancestor, correspondence education, distance education took on a more sophisticated stand in the evolving world of education.

In Darwinian fashion, correspondence schools evolved, employing more sophisticated communication mediums such as radio, television, audiocassettes and study centres (Garrison, 1989, pp.57-58). This evolution of distance education continues today and in coming days will likely morph distance education as it exists today (Fusco, 2002, p.33; Daniel, 1997, pp.65-66). An example of this would be when correspondence schools were adjusting to technological advancements of the early 1970s. Lurking in its shadows was the worldwide web, anxious to burst onto the scene, bringing with it more modifications to distance learning.

Calian (2002, p.74) claims that the Internet holds probably the greatest potential for future learning initiatives. Since history almost always repeats itself, one may safely conclude that digital learning is not the end of the evolutionary process for distance education. Rather, it is just one more step in distance education's evolutionary process.

'Survival of the fittest,' another of Charles Darwin's hypotheses, also fits the world of academia. A 1998 report from the US Department of Education (1998)⁹⁹ claimed that the number of private and public post-secondary institutions in the United States of America was 9 632. Six years later, Annette Kolodny (2004)¹⁰⁰ claimed there were only 3 600 post-secondary institutions in the United States of America. Now while some schools may have become extinct in six years, it is highly doubtful the number of closures was 6 000.¹⁰¹ Whatever the number, educators are finding that what best prevents the extinction of education institutions is institutional flexibility and adaptability to evolve alongside the world around them (McNeal, 1998, p.129; Nesbit, 2001, p.2; Tschang, 2001, p.267; Pittman, 1999; p.41). Clifford Baden (1999, p.34) adeptly warned formal educators of the present danger of extinction if they do not evolve:

Students have more choices for post-secondary learning than they used to – not only public and private, two-year and four-year institutions, but also proprietary schools that can certify competence in highly-valued skill areas; corporate universities that deliver focused, just-in-time training to their employees, suppliers, and customers;

⁹⁹ Retrieved on October 3, 2006 from <http://nces.ed.gov/quicktables/Detail.asp?Key=69>.

¹⁰⁰ Retrieved on June 28, 2004 from http://articles.findarticles.com/p/articles/mi_m1568/is_7_31/ai_57815511.

¹⁰¹ Dr. William Raccah heard in a recent interview the number of private and public colleges and universities in the United States of America alone is approximately 60 000. The researcher however could not find anything to this claim.

colleges and universities that make their programmes available via distance learning; and of course the new for-profit entrants into the higher education marketplace. All of these players raise the stakes and put pressure on traditional institutions to become more customer-friendly in order to maintain enrolments.

Before studying the new breeds of higher education institutions later on in this chapter, it would be wise to first look at the topic of the sophistication of education at a distance in recent years.

3.5.4 The Sophistication of Distance Education

David Noble (2001, p.5) contends, “The rhetoric of the correspondence education movement a century ago was almost identical to that of the current distance education movement: anytime, anywhere education.”

Correspondence study, the original form of distance education, progressed to include a number of printed, recorded and real time (contiguous) mediums. Various available formats have been compiled in five categories: Print, extension, voice, visual, and virtual mediums. In context of this thesis and captured in the table below, ‘contiguous’ means learning at the same time, and ‘non-contiguous’ means learning at most convenient times of the day.

Figure 9: The Sophistication of Distance Education

Print Mediums		
	Contiguous	Non-Contiguous
Printed texts		X
Interactive writings		X
Extension Mediums		
	Contiguous	Non-Contiguous
Multiple distance (satellite) campuses or study centers	X	
Voice Mediums		
	Contiguous	Non-Contiguous
Audio recordings		X
Radio	X	X
Telephone voice conferencing	X	
Visual Mediums		
	Contiguous	Non-Contiguous
Video recordings		X
Television courses	X	X
Interactive television – enhancements from HDTV's (High Definition Television) three-dimensional-like picture quality enhances demonstrations and lessons	X	X
Satellite telecourses and video conferencing	X	X
Virtual Mediums "E-learning"		
	Contiguous	Non-Contiguous
Computer video conferencing	X	X
Multimedia software		X
Email	X	X
Newsgroup classrooms	X	X
Computer software courses on disk		X

* The data in the above chart was compiled from: Holmberg, 1986, pp.1,30; Garrison, 1989, pp.59-78; Thornbury¹⁰²; Forlizzi, 1994, p.15; Milheim, 1993, p.2; Zuckernick, 1991, pp.14,62; Fusco, 2002, pp.1,7-8,17-25; Harry, 1999, p.38; Pond, 2002¹⁰³; Moore, 2003, p.7; Childress, 1994, p.1; McManus, 2001, p.8; WOD, 1993, p.5.

With the breakneck speed of technological advancements, distance education seems to change daily. Such advancements are creating multiple options for

¹⁰² Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99open1.html>.

¹⁰³ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

potential learners to choose from (Moore, 2003, p.68). With state-of-the-art technology and innovative improvements on the brink of discovery, Garrison (1989, p.51) claimed that such educational methods are bringing “credibility and prestige” to the field of distance education. He added, “Distance education not only has become respectable within the education community but it is one of the fastest growing sectors in this community” (Garrison, 1989, p.51).

Distance education brings more sophistication to the learning process than traditional modes of education when technology is utilized in the learning process. Multiple levels of learning happen simultaneously as people must learn the technology and not just the curriculum (Sawchuk, 2003, p.21).

Paloff and Pratt (1999, p.62) add to the mix “double-loop learning.” This is where students learn more than the curriculum and the technology used to learn, but where students also learn more about themselves and how they learn best.

Before looking at some emerging schools dedicated to providing distance education to global and national students, it would be prudent to first study Canadian education at a distance.

3.6 Distance Education in Canada

Canada is a unique country indeed. She sprawls across 10 million square kilometers, and is home to roughly 32 million people (Statistics, 2004b¹⁰⁴).

¹⁰⁴ Retrieved on December 20, 2004 from <http://www.statcan.ca/english/Pgdb/demo10a.htm>.

Though French and English are her official languages, Canada is a rich mosaic of multiple cultures, tongues and creeds (Harry, 1999, pp.152-153). Across the globe Canada is envied as an attractive, affordable and safe haven for foreign students and immigrants (Green, 2002, p.9). Every year more than 130 000 foreign students choose Canada as their education destination (Citizenship, 2003¹⁰⁵; Campusaccess.com, 2005¹⁰⁶). One American source has even observed that Canada is a more attractive, viable option to immigrants than the United States of America (Green, 2002, p.3). All of the above builds an excellent case for much needed distance education in Canada.

Yet it would seem after studying distance education in Canada that Canada in general has inadequately utilized education at a distance. Perhaps Budd Hall and Roby Kidd (1978, p.300) had Canada in mind when they wrote, “certain countries and regions may lack particular forms of adult education that are specific to their needs.”

Why has Westernized Canada, a nation at times fixated on higher education, minored on distance education? Perhaps it is because of Canada’s proud history in the British Commonwealth; perhaps it is because Canadians more often than not mirror their American neighbors; or perhaps it is because more than 80 percent of Canadians live within a 200 kilometer wide belt stretching from the cities of Halifax to Vancouver, just above the Canada/USA border.

¹⁰⁵ Retrieved on January 3, 2005 from <http://www.cic.gc.ca/english/study/index.html>.

¹⁰⁶ Retrieved on January 3, 2005 from http://www.campusaccess.com/campus_web/educ/international.htm.

(This accounts for only 10 percent of Canada's entire landmass). Whatever the reason(s), Canadians have not crafted their own rendition of distance education – a model best suited for Canada's unique culture, geography and demography.

While most people assume Canada is a sibling of the United States of America, Canada is more closely related to Australia. Both Canada and Australia are part of the Commonwealth. Canada and Australia boast close to the same land mass. Just as much of Canada is devoid of population, Australia too is concentrated in areas other than 'the outback.' In a parallel manner, Australia and Canada therefore developed very innovative distance education mediums very early on (i.e. courses via short wave radio for children of people living in 'the outback').

Historically, only a few Canadian universities realized the potential of distance education early on. Queen's University in Kingston, Ontario, for instance, began offering Arts and Science courses through correspondence in 1889 (Zuckernick, 1991, pp.14-15). Early in the twentieth century, the University of Saskatchewan offered off-campus courses to farming families in outlying communities throughout the province of Saskatchewan (Zuckernick, 1991, pp.14-15).

Until the dawn of the 1970's, learning institutions focused on campus programmes and relatively few experimented with distance delivery modes. Québec, British Columbia and Alberta were the provinces to lead the way for

Canadian distance education innovations. In 1972, Québec's Télé-université and Alberta's Athabasca University became Canada's first 'Open Universities.' British Columbia soon followed by establishing the Open Learning Institute (1978), now known as the Open Learning Agency of British Columbia (Harry, 1999, pp.153-154,160). (The Open University will be addressed later in a section entitled, **3.8 The Open Learning University**).

Harry (1999, pp.153-154,160) soberly reported that between the 1980s and the new millennium, nothing really significant or innovative occurred in the field of Canadian distance education.

Before the turn of the new millennium, Keith Harry (1999, pp.154-156) diagnosed the state of distance education in Canada. His report showed that:

- All the major, comprehensive universities offer some distance education – but 'some' can vary from not much to a substantial amount;
- Very few universities describe their commitment to distance education in strategic terms. It has generally been regarded as an add-on;
- The dominant organizational arrangement is for distance education to be part of a university faculty or school of Continuing Education/Extension;
- Distance-delivered programmes can originate from other organizational units as well as from a continuing education/extension function. The rules of thumb are: If the subject matter is highly specialized, or if there

is money to be made, then distance education programming is to be found within the corresponding academic unit;

- A good deal of distance education academic programming available is non-credit instruction which generally comprises certificate or diploma programmes;
- Some institutions offer credit programming simply as an array of courses not formally organized into degree programme structures;
- Collaborative degrees, where programmes and even courses are provided by two or more universities are a growing development;
- Although a wide variety of delivery technologies may be used, most institutions settle on one dominant delivery mode. The most common modes are print and mail. Athabasca University uses teleconferencing and telephone tutoring. As well Athabasca University along with the Open Learning Agency in British Columbia and Télé-Université in Québec broadcast course material over the television. The University of Waterloo is known for its use of audiocassettes for distance learning.

As one critically analyzes Harry's observations, it is not difficult to sense the prevalent laissez-faire attitude within most Canadian learning institutions. Distance education is regrettably viewed as inferior education to traditional education, often being relegated to "ad hoc" efforts, lacking innovation, intentionality and forethought (Harry, 1999, pp.296-297).

Yet according to Zuckernick (1991, p.17), Canada is an emerging world leader in distance education as evidenced in two recent initiatives: 1) The city

of Vancouver, British Columbia (BC) houses the world's administrative headquarters for the global cooperation in the Commonwealth of Learning, and, 2) Québec City, Québec houses the International Francophone Centre for Distance Learning (CIFEAD). Zuckernick's commendations were echoed by Selman (1995, p.63) in reporting that adult education in Canada has earned an enviable international reputation.

Similarly, three new universities have recently been created signaling innovation in the world of Canadian distance education is afoot:

1. **Technical University of British Columbia** offers 50 percent of its programmes over the Internet;
2. **The University of Northern British Columbia (UNBC)** offers full education programming in remote northern BC communities;
3. **Royal Roads University (RRU)** is unique for two reasons: 1) It is specifically designed for the training of mid-career professionals, and, 2) It operates on a cost recovery basis only (Harry, 1999, pp.153-154,160).

Along with Québec's early education innovation, International Francophone Centre for Distance Learning (CIFEAD), British Columbia (BC), Canada's most westerly province, once considered Canada's "invisible giant" in the world of adult education, has woken up and serious educators across Canada and beyond are closely watching her (Selman, 1995, p.265).

Just as British Columbia's beautiful mountain peaks of the Coast and Rocky Mountain Ranges reach to the skies, so is BC paramount in the world of Canadian educational innovations, even in the field of ministerial training. Samuel Calian (2002, p.69) praised both Regent College and The Vancouver School of Theology for venturing out where few others dare to go. The Vancouver School of Theology and her neighboring institution, Regent College, both offer summer programs where both clergy and laity study together in a "stimulating summer program" (Calian, 2002, p.29).

After reviewing much literature, BC is definitely Canada's current vanguard leader in distance education. BC has proven that it is well within the grasp of Canadian educators to dream up new ways of delivering education at a distance to Canadians and citizens of the world.

In the following sections a variety of present distance education models of global learning institutions will be presented.

3.7 The Mega-University

Distance education expert, Michael Moore (2003, p.815), identified Charles Wedemeyer, an American visionary, as one of the pioneers of mega-universities. Moore (2003, p.813) acknowledged the mega-university was "one of the most important innovations in higher education of the 20th century."

For the record, a mega-university is any university which boasts 100 000 or more students worldwide (Moore, 2003, p.814; Harry, 1999, p.294). In the year 1999, the following eleven global mega-universities existed, collectively serving an estimated 4 million students worldwide, and they were (Harry, 1999, p.294; Daniel, 1999, pp.30-31):

Figure 10: Mega-Universities of the World

Name of Institution	Country	Enrolment
Anadolu University	Turkey	577,804
China TV University System	China	530,000
Universitas Terbuka	Indonesia	353,000
Indira Gandhi National Open University	India	242,000
Sukhothai Thammathirat Open University	Thailand	216,800
Korea National Open University	Korea	210,578
Centre National d'Enseignement à Distance	France	184,614
The Open University	UK	157,450
University of South Africa	South Africa	130,000
Payame Noor University	Iran	117,000
Universidad Nacional de Educacion a Distancia	Spain	110,000

In 2005, Narasimha Reddy (2005)¹⁰⁷ reported in the European Journal of Open, Distance and E-Learning (EURODL) however that the number of mega-universities has increased to twenty worldwide, having nine of the twenty schools in Asia alone.

While American Charles Wedemeyer may have been a major advocate of formal distance learning, evidently he was not the only one (Moore, 2003, p.815). History testifies that the first formal and reputable university to fully

¹⁰⁷ Retrieved on August 24, 2006 from <http://www.eurodl.org/materials/contrib/2005/Reddy.htm>.

embrace distance education was on the other side of the globe, far from American soil.

The University of South Africa (UNISA), formerly the University of Good Hope, was in fact the pioneer of distance learning universities. Founded in 1873, it wasn't until 1946 that UNISA began teaching students at a distance (Holmberg, 1986, p.29). One may criticize UNISA for taking so long to embrace educating at a distance, however, history testifies that UNISA is still the oldest, and therefore was the first distance education university the world has ever known (Moore, 2003, pp.815-816). To this day UNISA is also the only mega-university on the entire continent of Africa. UNISA also has one more claim to fame: Since her inception, the University of Good Hope was committed to excellence in education and successfully secured reputable scholars. Even after the launching of UNISA as the world's first distance university, it has remained steadfastly committed to academic integrity, earning the utmost respect of even traditional universities. UNISA has proven to skeptic educators that quality can coexist with convenience.

3.8 The Open Learning University

After the launching of a pilot project in 1963, another pioneer of education was born in 1971, United Kingdom Open University (UKOU) (Perraton, 2000, p.1). UKOU was a leader in the still-forming movement of distance education. It's most important achievement and contribution to date has been its student-centered approach to education, making it an admirable model of authentic

andragogical excellence in education (Moore, 2003, pp.815-816). This form of educational programming is what education experts call, “Open Learning.”

Today UKOU is not the only major player on the global roster of Open Learning institutions. It is in best company with the following global Open Learning schools:

- Allama Iqbal Open University, Pakistan;
- Athabasca University, Alberta, Canada;
- Central Broadcasting and Television University, China;
- Everyman’s University, Israel;
- Fern Universitat, West Germany;
- Free University of Iran;
- Korea Correspondence University, South Korea;
- Kyongi Open University, Korea;
- Indira Ganhi National Open University, India;
- Open Learning Institute, British Columbia;
- Open Universiteit, The Netherlands;
- Sri Lanka Institute of Distance Education;
- Sri Lanka Open University, Sri Lanka;
- Sukhothai Thammathirat Open University, Thailand;
- The Open School, India;
- Universidad Estatal a Distancia, Costa Rica;
- Universidad Nacional Abierta, Venezuela;
- Universidad Nacional de Educacion a Distancia, Spain;
- University of the Air, Japan;

- Universitas Terbuka, Indonesia (Holmberg, 1986, p.31-32).

Back in 1995, there were an estimated 650 900 000 students enrolled in Open Learning worldwide (Perraton, 2000, p.3). In just a matter of two decades, Open Learning expanded at an explosive rate.

Likewise, the distance education explosion, all theorists agree, has occurred. Unfortunately, much confusion still exists, as evidenced by interchangeable usages of the terms 'Distance Learning,' and 'Open Learning.' Thornbury¹⁰⁸, knowingly or not, defined 'Open Learning' along with many others as, "A flexible learning situation where the traditional constraints of location and timing do not apply." Just as fog evaporates with the dawning sun, some confusion was dispelled from this debate when Zuckernick (1991, p.14) clarified Open Learning is where "learners can study at the time, pace and place of their choosing, using a variety of instructional methods ranging from classroom courses to independent study."

While the abovementioned authors appear unsure over their understanding of Open and Distance Learning, the authors below appear to adamantly hold opposing views on Open Learning. On one side of the debate table, Keith Harry (1999, p.15) declared that Open Learning and Distance Education are "borderless in concept." On the other side of the table, Kember and Murphy (1990, p.3) argued the exact opposite view. Michael Moore (2003, p.4) took his place on Kember and Murphy's side, inequitably concluding, "Equating

¹⁰⁸ Retrieved on June 28, 2004 from <http://www.pathfinder-one.com/Pages/articles/aug99openl.html>.

open and distance learning is not supported in the literature.” Finally, Thorpe and Grugeon (Thorpe, 1987, p.4) also sided with Kember and Murphy’s larger team, contending that Distance Learning is merely one expression of Open Learning.

3.9 The Corporate University

What Open Learning is to individual learners, Corporate Universities are to corporate learners. Corporate Universities mimic Open Learning Universities by specializing and contextualizing the curricula to suit the needs and interests of the learners. In the context of this section, ‘Corporate’ herein refers to both a collective group of individuals and ‘corporate’ in the business sense of the word.

Johnson and Cooper (1999, p.3) reminisced of yesteryear when traditional universities proudly partnered with corporations, and when schools left indelible marks upon such business and industrial sectors. To the chagrin of educators everywhere, the past has passed. Today, David Noble (2001, p.29) observes that schools no longer have such influence. Rather, the very institutions of higher education that used to influence corporations and businesses are now being transformed by the very corporations and businesses they once influenced.

Jack Welch (1998, pp.59,62) boasts to have started the first ever Corporate University while serving as Chief Executive Officer of General Electric. In *The Benedictine Rule of Leadership*, Galbraith and Galbraith (2004, pp.xi,13)

claim that 6th Century monk, St. Benedict of Nursia (A.D. 480-547) employed a “concept of corporate formation ... similar to what Jeanne Meister ... calls the `corporate university.’” Whether Welch was the first to form a Corporate University in the modern-age or not, corporations like GE provide specialized, contextualized training for their workers. Corporations including Apple, IBM, Microsoft, Disney, and of course GE, just to name just a few, have formed their own corporate universities. The very existence of these schools is to intimately and efficiently serve the mandates and missions of their sponsoring corporations.

While traditional universities fall behind in the race to attract and train tomorrow’s workers, corporate universities are rapidly gaining ground (MacLean, 1999, p.37). One source believes the closing of traditional universities are intimately connected to the increasing number of Corporate Universities popping up (Morrison, 2000)¹⁰⁹.

Corporate universities are aggressively forming strategic alliances between companies seeking similar knowledge, skills and training (Johnson, 1999, p.8). In some cases, collaborations and/or partnerships are being formed between corporate and learning institutions, in the hopes of increasing their effectiveness and competitive edge in an ever-increasingly demanding knowledge market (Moore, 2003, p.69). James Morrison (2000)¹¹⁰, in an interview with one of the leading experts in the Corporate University, Jeanne

¹⁰⁹ No page numbers were found.

¹¹⁰ No page numbers were found.

C. Meister, gives the following examples of just a few partnerships being forged between the corporate and learning worlds:

- The Bank of Montreal and Dalhousie University;
- Bell Atlantic Learning Center and a consortium of 23 New England universities;
- American Express and Rio Salado Community College.

Since 1989, approximately 1000 corporate universities including Motorola University, Dell University, and British Aerospace Virtual University have been created, and their number is growing daily (Carnegie, 1993, pp. 85-86,92; Farcas, 1997, pp.99-102; Cooper, 1997, pp.48,103; Johnson, 1999, p.3; Fusco, 2002, p.9; Daniel, 2000, p.14; Meister, 1998, pp.30-58). In an interview, Jeanne Meister claimed that 1600 corporate universities existed in 2000, and she predicts that number will rise to over 2000 within a few years (Morrison, 2000)¹¹¹. One of the latest universities to open is Trump University, which opened in the fall of 2005 (Trump, 2006)¹¹².

While being interviewed by James Morrison (Trump, 2006)¹¹³, Jeanne Meister reported that in a survey conducted by her organization, Corporate University Xchange, Inc., of the 120 subject corporate universities, almost 60% of their coursework is being delivered at a distance and through the corporate intranet.

¹¹¹ No page numbers were found.

¹¹² Retrieved on August 22, 2006 from <http://www.trumpuniversity.com/whatis.cfm>.

¹¹³ Retrieved on August 22, 2006 from <http://www.trumpuniversity.com/whatis.cfm>.

To fathom the enormity of impact corporate universities are having in the world of higher education, Johnson (1999, p.4) cites a study of 100 corporate universities, training approximately 36 000 corporate learners, who in turn are influencing an estimated 4 million plus workers.

Jeanne Meister (1998, p.30-58) succinctly identified the following key philosophical principles of most corporate universities:

- Provide learning opportunities, which support the organization's critical business issues;
- Consider the corporate university model a process rather than a place of learning;
- Design a curriculum to incorporate three Cs: 1) Corporate citizenship, 2) Contextual framework, and 3) Core competencies;
- Train the entire "value chain" – customers, distributors, product suppliers, and even the very universities producing tomorrow's workers;
- Move from instructor-led training to multiple formats of delivering knowledge and skills;
- Encourage leaders to get involved with and facilitate their own learning process;
- Move from a corporate allocation funding model to one self-funded by business units;
- Assume a global focus in developing learning solutions;
- Create a measurement system to evaluate outputs as well as inputs;

- Utilize the corporate university for competitive advantage and entry into new markets.

As will be seen later, what corporate universities are to corporations, Bible colleges and seminaries are to the Pentecostal Assemblies of Canada (PAOC). They too own their schools in order to produce their own unique PAOC version of ministers. The major difference is in the fiscal ownership of the schools. While the PAOC churches and district offices stake unconditional claim to their PAOC ministerial training schools, the financial support and fiscal responsibility for such schools is at best conditional, if not optional (Racah, 2005a)¹¹⁴. Could it be that PAOC stakeholders have something to learn from corporate universities, at least in the funding of their schools?

Some universities, like America's Western Governors University, are strategically aligning themselves to better serve corporate institutions. In reply to the common call coming from the corporate world, WGU now awards degrees based on student competencies, rather than credits (Pond)¹¹⁵.

Wallace Pond¹¹⁶ raised a somewhat thorny question to higher educators, "If the learner wants the product and the market values it, does 'accreditation' ultimately matter?" citing Microsoft, Cisco and other corporate universities

¹¹⁴ Unpublished comments.

¹¹⁵ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

¹¹⁶ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

who hold more currency in the marketplace than do most accredited higher education institutions.

Before continuing this discussion on corporate universities, it would be sensible to address early on the question of accreditation in PAOC ministerial training schools.

Dr. William Raccach (2005a)¹¹⁷, the former Director of Vanguard College - Calgary, detected a shift in PAOC schools (IBQ excepted) over the past few decades:

Since the late 70s/early 80s, when all our institutions (except in Québec) sought accreditation, the impetus in missions, evangelism and church planting has waned. Were we doing the right kind of training before? Not exactly; but we were more focused on our mandate, rather than seeking others' recognition of how great we were.

This serves both as a caution to Institut Biblique du Québec (IBQ) as they are presently seeking accreditation, and as a wake-up call for all PAOC ministerial training schools to rekindle their commitment to church planting, evangelism and world missions (Emery, 2005, p.5).

In fairness to PAOC schools today, most PAOC schools have returned to these paramount priorities. For example, Summit Pacific and Vanguard College have made great strides in recent days to rekindle their hearts for missions, while Central Pentecostal College introduced a Church Planting major in September, 2005.

¹¹⁷ No page numbers were found.

In this present world of fluid employment, where most employees shift jobs twelve times throughout their lifetime, in at least five careers, it is highly doubtful specialized training from a 'tailor-fitted' corporate university will be of equal value in other unique corporate settings (Kouzes, 1995, p.335). Perhaps a solution can be fashioned if higher educators and corporations were to intentionally partner together. To do so, they would need to first agree on a standardized and highly transferable industry-level training to be expected of all corporate employees. Then they would need to provide ongoing specialized and/or contextualized corporate training to better both employees and employers.

While Roger MacLean (1999, p.39) predicted businesses would see financial profit in education, he doubtfully had in mind this next development of university education: The 'For Profit' University and her 'twisted sister,' the 'Degree Mill.'

3.10 'For Profit' Universities and 'Degree Mills'

'For Profit' universities may be few in number but they are definitely changing the face of distance and higher education as it has been know. In a day and age when education is a commodity, adult learners have developed a consumer mentality toward it. When "learning for earning" is often the motivation for ongoing training, it is no wonder some universities are now trying to 'cash in' on paying customers (Finger, 2001, p. 130; Pond, 2002¹¹⁸; Zuckernick, 1991, p.14).

¹¹⁸ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

The challenge for schools today is therefore, “to find just the right mix of information and personal interaction to entice (prospective) students – and their pocketbooks” (Rempel, 2004, p.8).

Johnson and Cooper (1999, p.3) predict that:

The expectation that the largest growing segment in higher education – working adults and organizations that they represent – will continue to conform to the hallowed halls of traditional institutions must give way to the development of more market-driven educational programs and more engaged continuous learning systems that can be accessed at any time and any place.

Like clockwork, this prediction is already happening, and many market-driven institutions are becoming For Profit universities. American For Profit schools include the University of Phoenix, DeVry, Strayer, Capella, Argosy and Walden Universities (Moore, 2003, pp.68-69; Fusco, 2002, p.9; Daniel, 2000, p.14). With dollar signs in the crosshairs of their scopes, these universities employ slick marketing tactics, targeting rich corporations and individuals, establishing a firm place in the knowledge market. These universities see and seize every opportunity to profit from a most lucrative knowledge market among adult and distant learners. For Profit institutions have so succeeded in winning over potential students and employers alike, David Noble (2001, p.83) senses that, “The distinction between non-profit and for-profit institutions has been blurred to the vanishing point.”

As will be discussed later on, perhaps all of the PAOC ministerial training schools are guilty of doing the same as they all compete for the same potential students through slick marketing and attractive programmes, all with the conscious (or unconscious) motivation of generating funds to either advance or maintain their school's stronghold in the marketplace. Perhaps on account of this research PAOC ministerial training schools who are exposed to new and/or emerging ideas and approaches need to be vigilant with their motivations. In searching for emerging models of ministerial training, perhaps they might do so collectively rather than competitively. As a collective body, perhaps the starting place would be to ask the following ethical questions:

- Are only those who can pay called to ministry?
- What about those who cannot pay?
- What about those who pay and never enter ministry for whatever reason?
- Whose responsibility is it really once the money has been collected and the graduate is unemployable - the student, the churches or the school?
- If school administrators say it is the church's responsibility, then shouldn't the churches control the selection processes?
- What should schools do if the number of positions available is less than the number of graduates entering the ministry workforce?

Brian McLaren (2001, p.115) in a voice of fiction, unpacks this dilemma further:

The world is going through a revolution, and this college is in a time warp – stuck in the 1940's or '50s. Why is this? The only conclusion I

can come up with is because, really, it is a hostage to money. The institution ultimately exists for two reasons, whatever its mission statement says. It exists foremost to keep its staff salaried and to keep its donors satisfied. Whatever they do for students and for the church and for the world must be secondary to that, because if they really cared about their students and the church and the world, they would be doing things very differently. I'm sure they pray, they teach the Bible, and on a personal level they are utterly sincere, but I think they're held captive to Caesar.

When greed and market domination drive an institution, quality quickly falters back to a distant second place. One critic seethed, "millions of students go to college and work for years to earn their degrees. An unknown number of people save themselves the time and trouble of being students, and just buy degrees" (Seebach, 2004)¹¹⁹. Degree-peddling institutions are what higher educators call "Diploma Mills" or 'Degree Mills.'

Linda Seebach (2004)¹²⁰ of the Rocky Mountain News reported on July 17, 2004 that The International University for Graduate Students offers Ph.D.s for \$10,500, with a "required five-day residency at the Marriott resort on the island (Saint Kitts and Nevis)." Though a less discretionary person might claim this sounds too good to be true, Seebach would conclude it is true even though the degree is little or no good.

The experts report most people who buy from Degree Mills knowingly do so with the understanding they are academically and professionally inferior degrees. For some reason, however, they feel personally entitled to a degree

¹¹⁹ Retrieved on July 19, 2004 from http://www.capitolhillblue.com/artman/publish/article_4854.shtml.

¹²⁰ Retrieved on July 19, 2004 from http://www.capitolhillblue.com/artman/publish/article_4854.shtml.

on account of their 'life experience' (Seebach, 2004)¹²¹. Perhaps this is a gross perversion of a great andragogical tenet: The life experience of adult learners is to be valued. This certainly was not what Malcolm Knowles had in mind when he penned his many volumes on andragogy.

Because of these higher education imposters, educators are justified in asking two hard and often well-deserving questions: Have distance educators gone too far; and can "quality education" truly occur at a distance (Pond, 2002)¹²²? The answer really depends on the education itself. If learners in fact learn, and grow positively as a result, then their education can be argued to be high quality. The real issue is whether it is earned and not peddled.

How do such greedy charlatans survive in the Westernized 'buyer-beware' and 'street smart' society? Sad to say, their survival is secured every time employers and/or employees settle for less than the best (Pond, 2002)¹²³. As long as compromises continue, quality in education will plummet, gravely affecting the quality of workers and their work (Roche)¹²⁴. To expect quality work from unqualified workers is utterly illogical.

Before concluding this discourse, a clear line of distinction between For Profit universities and Degree Mills deserves to be drawn here. Though not all For

¹²¹ Retrieved on July 19, 2004 from http://www.capitolhillblue.com/artman/publish/article_4854.shtml.

¹²² Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

¹²³ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

¹²⁴ Retrieved on June 28, 2004 from <http://www.libertyhaven.com/politicsandcurrentevents/educationhomeschoolingorchildren/corruption.shtml>.

Profit universities are degree mills, they often share the same mission – PROFIT\$, PROFIT\$, PROFIT\$.

Another mode of higher education has recently been popping up from universities ‘down under.’ This next section will ever so briefly address the Dual Mode University as it is still in its early emergent stage.

3.11 Dual Mode Universities

The dual mode approach to higher learning is the current practice whereby on-campus faculty members teach the same courses with local and distant learners (Harry, 1999, p.296). Pioneers and present-day leaders of this mode remain the Australians (Harry, 1999, p.296; Moore, 2003, pp.813-814). Only time will tell if other nations follow suit. In the meantime, educators continue looking to their Australian colleagues for greater inspiration.

For interest sake, a variant of the dual mode university is what some PAOC Bible colleges have been doing for years by employing their faculty to teach locally and at a distance (Racchah, 2005)¹²⁵.

3.12 Multiple Branch Campuses

Author, James Heck (1991, p.25) observed that higher education institutions are forming multiple branch campuses to provide access to education for learners at a distance. Malcolm Knowles (1984, pp.199-201) detected within the field of adult education such a stirring. This grew out of a concern for

¹²⁵ No page numbers were found.

neglected and isolated learners. Branch campuses, he argued by citing actual cases in Canada, are another innovative approach to accomplish the great feat of bringing learning to deserving, yet distant learners.

It would be important to point out early on that Master's College and Seminary (regional training centres) and Vanguard College (Edmonton & Calgary campuses) are two PAOC schools that have experimented with multiple or satellite branch campuses.

3.13 The Virtual Campus

The effect distance education has had upon the world of academia, Michael Moore (2003, p.745) observed, has been "The destruction of the Ivory Tower." Though this may sound false in the face of the last section, **3.12 Multiple Branch Campuses**, it is true in the case of virtual campuses.

In the case of thousands of incarcerated Canadians enrolled in distance education via the Internet, the virtual campus is a God-send (Bouliane, 1986, p.5). Many of these penitentiary inmates may never see the inside of a traditional classroom, let alone take classes within one. Meanwhile, hordes of 'free' Canadians elect to study on Internet campus of a "Virtual U," sometimes due to geographical and financial barriers, sometimes not (Zuckernick, 1991, p.14; Noble, 2001, p.31).

The flagship Virtual University, Western Governors' University, as well as the California Virtual University, are two excellent examples of schools where

their learners apply, register for courses, purchase textbooks, attend virtual classes and so on, without ever stepping foot on a physical campus (Palloff, 1999, p.4; Noble, 2001, p.57).

Gaetano Mazzuca (2004, p.13) however added a global perspective on virtual campuses, when he noted that the Internet, the very vehicle of education used in virtual classrooms and online learning, is still mostly a Western world tool.

3.14 Grading Success and Failure

Patricia Cranton (1989, pp.181-182) challenged adult educators to view themselves as learners, just like their adult students. At their very best, they could learn alongside of their students. At the very least, they should be ever-learning how to better teach their students. Being learner-teachers, they therefore require ongoing feedback on their instruction to bring about transformational change (Baron, 1999, p.68; Eoyang, 1997, p.57).

On a much larger scale, schools providing education for adult learners must function as adult learning organizations, that, though oft perceived as faceless, are comprised of learning adults who likewise must courageously come face to face with their performance as educators.

While accrediting associations and traditional schools grade themselves by their own set of predetermined standards, the true test of success lies within the learners' individual experiences. No matter what educators want to

believe, the present grade and future of their jobs and schools lies in the hands of students, not to mention their present and future employers (Calian, 2002, p.19). Together students and their employers issue passing and failing grades to learning institutions.

When a school fails in the eyes of her students, her reputation in the marketplace in turn suffers. Word spreads and students bypass failing schools in favour of passing schools. Eventually decreasing enrolment forces job losses and school closures.

If however a school passes, that school and its programmes are zealously recommended to others, thereby securing institutional longevity (Pond, 2002¹²⁶; Gallagher, 2004)¹²⁷.

Gallagher summed up well the truer measure of educational success by asking, "Why not survey students? A more comprehensive measure of academic quality might be found in asking graduates, not deans, about education programs." Samuel Calian (2002, p.21) agreed with Gallagher when he said that feedback was important in preventing a "*narrowness of vision*." The only options then for schools and educators are either to deny or comply.

¹²⁶ Retrieved on June 28, 2004 from <http://www.westga.edu/~distance/ojdl/summer52/pond52.html>.

¹²⁷ Retrieved on June 28, 2004 from <http://www.uh.edu/ednews/2004/usatoday/200405/20040520rankings.html>.

3.15 Summary Thoughts

In the opening words of this chapter on Distance Education, the rationale of including it in the body of this research project was given: Across the world distance education is becoming a viable alternative to educating adults who choose to forego the traditional classroom. For institutions that are attempting to meet this demand, students are seemingly limitless. For schools, like those within the PAOC, that merely dabble a bit with distance education, the masses remain beyond their reach. As private schools try to attract potential students, without modes of distance education delivery, their market share remains ever so miniscule.

The purpose of this chapter was simply to expose PAOC ministerial trainers and school leadership to the often untapped potential of adult learners choosing to study at a distance. This again will only be possible upon receipt of this research project.

The broad field of adult education and the wide yet untapped stream of distance education have been researched. En route to addressing the focal problem of this thesis, ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada,”*** it would stand to be both logical and sagacious to now hone in on the specialized field and topic of ministerial training.

CHAPTER FOUR: LITERATURE REVIEWS:

MINISTERIAL TRAINING

Robert Banks (1999, p.69) rightfully detected too much talk on theology, and too little on education when studying theological education. Since two of the three major fields of literature review focused extensively on adult education and distance education, hopefully Banks would be pacified by reading a healthier balance to this often lop-sided discussion.

In turning the attention toward the training of vocational ministers and ministering laity, one might think the purpose and/or goal of this chapter would be obvious. After all, the literature afoot is the main subject of this research project – ministerial training. One might assume this chapter encapsulates all of the pertinent business of the training of ministers for the Christian church. To accomplish so vast a feat however would require multiple more volumes of research.

For the record, the first of three goals for including this chapter in the body of this research project is to assimilate much of what has been said and done historically in this business of ministerial training, only since the period of The Enlightenment. Much more could be documented historically, however, the Modern church, like most other things, were drastically altered by the philosophical shifts occurring since The Enlightenment. Since most churches generally-speaking still function from a Modern perspective and since relatively few churches presently function from an ever-emerging Post-Modern worldview; admittedly, little attention has been given to the Post-

Modern movement as it affects the church. Granted, a study from a Post-Modern perspective would be of immense value, the author of this study has concluded that such a study would not serve the majority of present ministers and churches within the PAOC.

The second goal of this chapter is to expose the varying demands placed on ministerial training schools and their faculties. Stated forthrightly, this is not to suggest such demands are fair and therefore should be mandated, but rather it is to simply broach discussions on such weighty issues.

Finally, the third goal of this chapter is to help one become cognizant of prominent ministerial and ministerial training requirements being called for today by ministers. Though there are many ways to approach this discussion, the following chapter has been written to underscore a few very important themes and principles necessary for the success of ministers.

4.1 The Enlightenment Of Ministerial Training

Edward Farley (1983, p.3) said, "The history of theological schools is a history of constant reform." Since the Mosaic inauguration of Jewish priests, formal ministerial training has truly undergone enormous change.

In this fourth chapter, the focus will be more on ministerial training *now* than *then*. Since seminaries are an icon of modern-day ministerial training, the scope of study will be restricted from their beginnings onward (Zeman, 1992, p.170).

The famous Christian author and speaker, former president and present-day chancellor of Dallas Theological Seminary, Charles Swindoll (1999, p.321; WTFEO, 2006a)¹²⁸, taught that:

A hundred and more years ago, a man preparing for the ministry did not normally go to seminary. He simply moved into the home of an older, more experienced minister and imbibed the principles of godliness, the disciplines of study and prayer, the wisdom of dealing with knotty problems related to the ministry, and the direction involved in leading a congregation from the older man's life. He learned what he needed to know by rubbing shoulders over an extended period of time with a seasoned minister.

It was Farley (1983, p.176) who tracked the origin of the seminary back to the great universities of Europe, during the famed era of the "Enlightenment," beginning sometime during the 18th century (Farley, 1983, p.3; MEE, 2002a)¹²⁹. While researching Canada's first seminaries, fault was found in Swindoll's and Farley's claims. Evidently the earliest Canadian seminaries predated The Enlightenment period. As one might expect, Canada's first Christian college, started by the religious order of Jesuits in 1637, had its birthplace in Canada's oldest province, Québec (MEE, 2002b; MEE, 2002c). Then in 1663, Québec's famed Bishop Laval opened the doors to The Grand Séminaire, Canada's first theological seminary (NACE, 2005b¹³⁰; NYAE, 2006¹³¹; YG, 2006¹³²; MEE, 2002c).

¹²⁸ WTFEO is an abbreviation for Wikipedia: The Free Encyclopedia (Online) as found in reference list. Retrieved on February 4, 2006 from http://en.wikipedia.org/wiki/Chuck_Swindoll.

¹²⁹ MEE is an abbreviation for Microsoft: Encarta Encyclopedia as found in reference list.

¹³⁰ NACE is an abbreviation for New Advent: Catholic Encyclopedia as found in reference list. Retrieved on January 4, 2006 from <http://www.newadvent.org/cathen/13694a.htm>.

¹³¹ NYAE is an abbreviation for New York Adult Education as found in reference list. Retrieved on June 5, 2006 from <http://www.newadvent.org/cathen/12593c.htm>.

South of the Canadian border, by 1831, there were a total of twenty-two seminaries registered with the American Education Society (Flynn, 2006, p.96). Samuel Calian (2002, p.1) and others uncovered some of the earliest American seminaries to be the Reformed Theological Seminary in New Jersey (1784), Friends Seminary in New York City (1786), Saint Mary's Seminary in Baltimore, Maryland (1791), Pittsburgh Theological Seminary which was then called Service Seminary (1794) and Andover Theological Seminary (1807) (NACE, 2005a¹³³; Flynn, 2006, p.96, LB, 2006¹³⁴). Meanwhile other seminaries had earlier beginnings, such as Yale (1701), Harvard Divinity School (1721) and Princeton (1746), (Raccah, 2006b, p.1; Harvard, 2005)¹³⁵.

Such discrepancy over dates exists perhaps on account of mere semantics. Such schools may have been founded earlier on, yet they did not offer dedicated theological degrees and programmes until much later. For example, Yale's seminary was founded in 1701, yet did not offer a degree in theology until 1867 (Raccah, 2006b, p.1). Raccah (2006b, pp.1-2) termed this pre-theological period "the early college" period, in which ministerial students received education in three areas: General education (liberal arts), theological education, and practical ministerial training.

¹³² YG is an abbreviation for Yahoo! Geocities as found in reference list. Retrieved on January 4, 2006 from http://www.geocities.com/hqiq.geo/sme/gsdq_eng.htm.

¹³³ Retrieved on January 4, 2006 from <http://www.newadvent.org/cathen/13694a.htm>.

¹³⁴ LB is an abbreviation for Live Baltimore as found in reference list. Retrieved on January 4, 2006 from <http://www.livebaltimore.com/nb/list/setonhll/>.

¹³⁵ Retrieved on January 4, 2006 from <http://www.hds.harvard.edu/history.html>.

With a few exceptions, like those in Québec, Canada, seminaries were products of The Enlightenment. Yet many people ask, what exactly was The Enlightenment? Farley (1988, p.3) defined it as a period in history encompassing the ethos of higher European culture and thought. In some ways, it was nothing new. It was the resurrection of ancient philosophies of Platonism and Stoicism, which gave birth to the Modern era also known as the Age of Reason (Holmes, p.75; Briton, 1996, pp.59,63; Guinness, 1994, p.41).

In the combined minds of the most learned of their day, including Voltaire, Diderot, Kant, Goethe, Francis Bacon and Sir Isaac Newton, an 'Ideal world' was theoretically constructed. This Ideal envisioned a harmonious and just society, under the guidance of a few brilliant thinkers – the originators of the Ideal – who, unlike the masses, would be guided by “pure reason” and not by fear, superstition or prejudice (Farley, 1988, p.3).

Throughout The Enlightenment period, seminaries underwent three trimesters of development, similar to human reproduction, which was consummated in the birth of the very first seminary (Farley, 1983, p.6-9). These three gestation periods were:

- 1) ***The Period of Pious Learning (Divinity)*** – The study of the Scriptures and of the works of biblical theologians;
- 2) ***The Period of Specialized Learning (Scholarship)*** – The development of scholarly methods and disciplines, better known as

departments and schools of theology on the university campus. Farley (1983, p.77) gave much credit to Hyperius (1556) and Pfaff (1724) who structured and organized theological study into five distinct divisions, departments and/or schools: Exegetical, dogmatic, polemical, church historical and pastoral theology. Carnegie Samuel Calian (2002, p.45) simplified these to four divisions being Bible, theology, church history and practical theology;

- 3) ***The Period of Professional Education (Seminary)*** – The birthing of the first dedicated school of theology called the seminary. In the first thirty years of the nineteenth century, some twenty-two seminaries were created (Calian, 2002, p.45; Flynn, 2006, p.96).

James T. Flynn and Wie L. Tjiong (2006, p.97) took the discussion further by reporting that Bible colleges began being founded in the 1880s, as a result of inadequate training within the seminaries of their day:

Traditional university and seminary models for the training and deployment of clergy and missionaries were not considered relevant for the task of training the emerging leaders of that time, and a rapid deployment and training system for ministers was sought.

In its original state, Bible colleges offered ministerial training over the duration of only two years (Tjiong, 2006, p.100).

Since or perhaps in spite of the seminary's ongoing evolution in the mid-nineteenth century the first Bible colleges arose on account of four major factors:

1. Seminary training was deemed insufficient to train ministers in the practical skills required for real-life ministry;
2. Education overall was flourishing in the nineteenth century;
3. Churches and denominations were growing rapidly as a result of great spiritual revivals;
4. Ballooning denominations in need of ministers viewed the call to vocational ministry as primary and most important. To meet the supply and demand needs of vocational ministers, more general education was aborted in favour of educating ministers in theological and practical fields of study (Tjong, 2006, p.98; Raccah; 2006b, pp.3-4).

It is most intriguing that some of what took place in the mid-1800s within the seminaries of that day is occurring again on seminary and Bible college campuses at the dawn of the third millennium. Educators have resurrected the old debate over what the perfect mix between theological and practical education may be, hoping to concoct the perfect recipe for ministerial training.

Within the sphere of ministerial training, three major approaches to ministry have evolved since The Enlightenment period. The first approach to ministry was "*The Master*," where an authoritative teacher specialized in historical wisdom and religious thought (Hough, 1985, p.6). During the Master period, it was generally assumed that to prepare for ministry one had to study within the university campus (Hough, 1985, p.7).

“The Pulpiteer” approach to ministry came next in which the authoritative preacher was the younger brother of the authoritative teacher (The Master). He was trained in the science and art of fine preaching and public oration. The pinnacle goal of The Pulpiteer was to achieve oral excellence in preaching the authoritative written Word of God (McNeal, 1998, p.27).

One may recall from the previous chapter on Distance Education, in the section entitled, **3.5.2 The Earliest Endeavors of Distance Education**, William Rainey Harper, one of the founding fathers of distance education, pioneered correspondence education within the traditional university back in the late 1900s. What may have been missed was the exact type of education Harper specialized in. It was a form of theological training (Garrison, 1989, p.51; MacKenzie, 1968, p.27).

Back in 1899, Harper sensed a major shift had taken place in Christendom, and therefore called for drastic reforms in ministerial education. He insisted that the role of the university should be the practical training for all professions, including ministers. Before most caught a glimpse of the future, Harper anticipated the formation of a new model of ministry. This new model of ministry would merely be the vehicle for forming a new kind of minister needed in Christendom (Hough, 1985, pp.11,13; Harper, 1899, pp.45-46).

Around this time, The Pulpiteer, albeit reluctantly, gave way to *“The Builder,”* a term coined by Ronald Osborn. The Builder built church buildings and congregations, as well as church governing presbyteries (Hough, 1985,

pp.12-15; Hough, 1984, pp.66-78; Wimberly, 1990, pp.27-28; Osborn, 1982)¹³⁶. It is interesting to note that most ministers in the United States of America during the nineteenth century were not known for being great orators, pulpiteers or revivalists, but rather as hardworking church builders (Hough, 1985, pp.9-10). In fairness to many of The Builders, however, this wasn't because they couldn't preach. While The Pulpiteers were more oratorically-focused, due to a growing number of critical thinkers – another byproduct of The Enlightenment – The Builders had to be more content-focused, persuasive and apologetic in appeal (Seymour, 1990, p.22; Niebuhr, 1956, p.82).

By far, The Builder, also known as “The Manager” dominated Christendom during the 1900s until the mid-twentieth-century, when Niebuhr sensed The Builder had evolved into “*The Pastoral Director*,” or in more modern terms, the “CEO” of the organization (Niebuhr, 1956, pp.16,48; Banks, 1999, p.21). As churches became less clergy-oriented and more volunteer-oriented, pastors necessitated the development of certain competencies to give direction to multiple departments staffed by many volunteers (Hough, 1985, p.9; McNeal, 1998, pp.27-28).

With such professional complexities facing ministers today, it should come as no surprise that today's most recent development in theological education and formal ministerial training has been the rapid expansion of the professional minister's degree. According to the author of “The DMin-ization of Ministry,”

¹³⁶ No page numbers were found.

David Wells (1992, pp.175-178), since professionalism has come to equate possessing skills, the remarkable popularity of the Doctorate of Ministry (DMin) degree stems from a deep-rooted, even unhealthy need of professional ministers to feel like a professional among other traditionally-accepted professionals.

Carnegie Samuel Calian (2002, pp.22-23) steered the discussion toward the three types of seminaries:

1. **The University Model** – where the classroom and library are focal points to graduating scholars, researchers and writers (Harvard Divinity School and the University of Chicago Divinity School are prime examples of this model of seminary);
2. **The Monastic Model** – where the chapel and meditation rooms are focal points to graduating godly ministers (Most Roman Catholic and Orthodox Seminaries function with this model);
3. **The Denominational or Confessional Model** – where the classroom and chapel are ideally valued as equals in the formation of ministers usually offered with denominational flavors and distinctive doctrinal stances. This model does not emphasize practical training as much as theological or theoretical training. The practical training is left to the student, their local church, or their supervising pastor with whom they serve.

Robert Banks (1999, pp.131-132) chimed in with three things theological education today provides: 1) Forming of character, abilities, and thought, 2)

Informing of mind, praxis, and contemplation, and, 3) Transforming of values, people, and communities. He went on to point out the three goals of combined theological institutions are preparing lay leaders, ministers and reproducing teachers (Banks, 1999, p.132).

Eventually The Enlightenment began to dim and appeared to become extinguished, marking “the demise of an Enlightenment world view” (McNeal, 1998, p.21). Similarly, Derek Briton (1996, p.108) sensed the time of Modernity’s death coincided with the birth of Postmodernity some time in the late sixties or early seventies of the twentieth century.

In this the third millennium AD, with ever-changing worldviews, many people are calling for radically-altered ‘postmodern’ ministerial training models. McNeal (1998, p.18) and Heidt (2004, p.2) are but two ministerial trainers who judiciously call for a drastic revamping of theological education.

4.2 The Ideal Pastor

Ever since Enlightened minds deliberated over the Ideal world, theological debates have ignited, although interminable at times, in an attempt to devise the profile of the ideal pastor (Cady, 2002, p.1). The Master, Pulpiteer, Builder/Manager and Pastoral Director historically were attempts to produce the ideal pastor of their respective eras. This was and remains to be the ultimate goal and role of the seminary in partnership with the church. Ministerial training schools must still carry out the arduous task of producing the perfect minister. Yet with manifold denominations and schisms

throughout the modern church, there is little wonder why churches, let alone training institutions, cannot agree on what the perfect pastor should look like.

No matter who is studied on the topic of pastoral ministry, one may quickly discover that the pastorate is tremendously complex, which no doubt contributes to all involved parties finding little consensus on who pastors should be and what pastors should be doing (Niebuhr, 1956, pp.51-52). More often than not, when denominations or affiliate churches do corporately settle on their ideal minister, the subsequent job descriptions sound insurmountable and even unrealistic for most ministers to succeed.

If only the church universal were expected to disseminate their ideal minister, seminaries might wait for their imminent verdict. Yet even the church local cannot decide what they want from their ministers. The following is a 'tongue-in-cheek' description of the perfect pastor. It is shard to demonstrate the gargantuan task of filling the office of the modern day pastor:

The ideal pastor preaches exactly 10 minutes. He condemns sin, but never hurts anyone's feelings. He works from 8AM to midnight, and also serves as the church janitor. He makes \$40 a week, wears good clothes, and donates \$30 a week to the church. He is 29 years old and has 40 years of experience. He makes 15 house calls a day and is always in his office (Rhyne)¹³⁷.

Indeed, the pastoral calling is a daunting one – a calling not for the faint of heart. Yet every daunting task can be simplified. Virginia Cetuk (1998, p.20) for instance dissected pastoral work into four areas: 1) Communication and

¹³⁷ Retrieved on January 1, 2005 from <http://www.netfunny.com/rhf/jokes/89q3/pastor.557.html>.

education, 2) Caring and reconciliation, 3) Administration and organization, and, 4) Theology and ethics. A former District Superintendent within the Pentecostal Assemblies of Canada simplified pastoral work even further: 1) Feed the sheep, 2) Lead the sheep, and, 3) Love the sheep (Slauenwhite, 1998, p.5). In feeding the sheep, Laurie Beth Jones (1995, p.210) drew a notable dividing line between preaching and teaching, saying, “Teaching is educating the mind and preaching is educating the heart.”

Two metaphors surfaced from the literature, one humorous, the other not. Both help capture the role of today’s minister.

1. **A Circus Performer** – A Pentecostal Assemblies of Canada pastor, Frank Patrick (1997, p.23), mused “Pastoring a church today is something like running a circus. You are on the tightrope, juggling things and dealing with the clowns. Then, there’s always the elephants to clean up after!”
2. **A Soldier** – H. Richard Niebuhr (1956, pp.51-52) wrote, “Entering the ministry is more like entering the army, where one never knows where he will land or live or what specific work he will be called upon to perform.”

With so much ambiguity in the modern day ministerial job description, one might wonder what is missing most.

4.3 The Leadership Vacuum

While a clear-cut job description may not be apparent, what is blatantly obvious to many is that pastors today lack much-needed leadership skills (Raccah, 2002, p.12; Kotter, 1999, pp.1,3-4). This dearth of pastoral leadership competencies has been exacerbated, Raccah (2002, p.12) reasoned by citing James Bolt (1996, p.163), on account of two major training and development factors: 1) Traditional educational methods have not kept up with the ongoing changes happening in the world itself, and, 2) Practical pastoral experiences today are simply not producing the leadership qualities required to lead the church into a brighter tomorrow. Reflecting on Bolt's work, one might add a third contributing cause for the shortness of required competencies of pastors today: 3) Unspoken (and at times spoken) lack of interest and/or commitment of ministers to formal education, ongoing training, formal evaluations and improvements.

No matter the profession, everything changes. For some professions, the changes come sooner than later (MacKeracher, 1996, p.36; Morrow, 2001, p.5). The pastorate is one such profession requiring constant prevention against stagnation. Unfortunately the most common model employed for training pastors is the "front-end-loading" model (Vaughan, 1983, p.98).

Ron Crandall (1995, p. 156), a former pastor, denominational leader and present seminary professor joined this discussion, arguing that unless ministers have received training and/or experience in the business world, nearly all stagnate and feel unprepared for the ever-changing rigors of

modern ministry (McNeal, 1998, p.119; DePree, 1989, p.114). Perhaps this is why Crandall (1995, p.153) found several ministers asking for ongoing training in the following areas listed in descending order of common interest:

- Leadership and Administration;
- Homiletics and Biblical Preaching;
- Practical Programming;
- Spiritual Life, Prayer and Healing;
- Ministry to the Small Church and Small Town;
- Evangelistic Preaching;
- Conflict Management;
- Worship and Liturgy;
- Change Agent of Institutional Dynamics;
- Pastoral Care.

Apparent from the above list and from the research of George Barna (1993, pp.124-126) ministers today require more than just preaching skills from their ministerial training schools. They require practical knowledge and hands-on skills in managing conflict, becoming change agents, handling well church finances, attracting and nurturing new believers, helping the laity find their rightful places in ministry, and so on (Barna, 1993, p.155).

William Racciah (2002, p.12) harmoniously agreed with Crandall, adding that the leadership quality of ministers can improve only after schools determine to produce leaders, not just preachers.

Though the term `andragogy' was nearly unknown back in 1966, Malcolm Knowles (1984, pp.345,352-353) detected much andragogical activity within the church. This activity was in the form of seminars, courses, the written and the spoken word. George Barna (1993, p.144) complimentarily observed an “enormous industry” forming all on its own to address this apparent need among ministers (Bedard, 2003, pp.3-4; Morrow, 1999-2000, p.5; Barna, 1993, p.144). Barna (1993, p.144) discovered that:

- Pastors attend on average three seminars and/or conferences annually;
- Seventy-five percent of senior pastors listen to teaching tapes of church leaders and consultants to improve their knowledge and skills;
- Over ninety percent of senior pastors read an average of ten Christian books every year;
- Sixty-six percent of senior pastors read four secular books each year;
- Sixty-six percent of senior pastors watch on average four ministry-related videotapes;
- Fifty percent of senior pastors hire or interact with a specialist and/or consultant every year.

This certainly indicates a call for ministry training schools to provide ongoing ministry training to pastors.

4.4 Theoretical Versus Practical Education

On one side, many Pentecostal ministers (and others) ask variations of the following questions:

How did any of this benefit my ministry? Isn't reading just a cop-out from working? Can't thinking become a substitute for doing? If we have revival fires, are doctrinal studies important? In our theological colleges and pastoral studies, shouldn't we be emphasizing practical training and program development instead of intellectual pursuits and bookish learning? Isn't theology just theory anyway and therefore mostly a waste of time? (Slauenwhite, 2001, p.24).

Yet on the other side of the discussion table, voices like Dr. Kenneth Birch's (Pentecostal, 1998a, p.5), defend that the noble quest for practical education should never be at the expense of making "thinkers" and "good theologians."

In spite of the risk of forsaking the making of great thinkers, Thomas Aquinas asserted that ministers need not have an "all-round knowledge of scripture," but merely the knowledge enabling them to do what ministers do (Boyle, 1981, p.IX). Likewise William of Pagula in the fourteenth century went on record stating:

Ordinands are not to be examined too rigidly, but rather in a summary fashion and leniently. Too great a degree of perfection is not required as long as a reasonable literacy, a legitimate age and a good character are not wanting to the candidate (Boyle, 1981, p.IX).

Author Arthur Holmes (2001, p.51) shed some light on two possible reasons why Aquinas may have shown disdain toward the then current higher education: 1) The decline of spirituality in higher monastic schools, and, 2) The church's wavering confidence in the school system. Aquinas, and others like him, believed education must be spiritually formative (Holmes, 2001, p.50). Raccah (2006a)¹³⁸ adds a third reason: During the Middle Ages many

¹³⁸ Unpublished comments.

priests and monks were illiterate. While they could recite prayers, many were simple and not learned people.

Holmes (2001, p.2) continued by tracing four historically recurring themes throughout the ongoing search for better ministerial training, one of which was centered on the spiritual formation of church leadership:

1. The usefulness of liberal arts as preparation for service to both church and society;
2. The unity of truth;
3. Contemplative (or doxological) learning;
4. The care of the soul (moral and spiritual formation).

Some of history's greatest minds agreed with Aquinas, or better yet, Aquinas agreed with some of civilization's greatest minds, like Socrates and Plato who argued that "moral and intellectual development must go hand in hand" (Holmes, 2001, p.12; Kennedy, 2004a, p.2). (This will be discussed further in section entitled, **4.7 The Need for Spiritual Impact**).

While questions over theoretical or practical ministerial training are as old as theological education itself, the answers apparently are yet to be found (Farley, 1983, p.3).

It was most interesting to discover, this debate is not unique to Christianity alone. Seymour Fox (2003, p.48) reports that Jewish theological education is also facing a crisis – one similarly plagued with a disconnect between the

practical and spiritual expressions of Judaism (Fox, 2003, pp.78-80). It would seem that this problem is universal.

Similar to The Enlightenment era, elitism among higher educators is still alive and well, even in a growing Post-Modern world. A self-proclaimed recovering elitist, Jason Negri¹³⁹, denounced elitism, suggesting it must die. Knowledge and skills must no longer be reserved for the possession of a few fortunate souls. In unison, Robert Banks (1999, p.35) cites Joseph Hough and John Cobb as saying, “the basic problem with theological education is political rather than theological.”

Learning has become a necessary part of *any* job (Johnson, 1999, p.4). Ministerial training schools therefore should ensure *every* minister is well prepared for the divergent work of the ministry. It could also be argued that since ministers periodically elect to be trained further for the rigors of ministry, ministerial training for them could continue well after graduation.

Some skeptics of higher education demand to know how graduates enter the workplace unprepared. One company reported, of 100 or so resumes received weekly, most contain noticeable errors. They went on to challenge, “Universities should do more to prepare their students for the job market” (EG, 2003)¹⁴⁰.

¹³⁹ Retrieved on June 28, 2004 from <http://www.theuniversityconcourse.com/V,2,10-18-1999/Negri.htm>.

¹⁴⁰ Retrieved on June 28, 2004 from <http://education.guardian.co.uk/students/graduation/story/0,12760,917382,00.html>.

What then do graduates learn from their higher education? Without a doubt many become well educated and more intelligent, however, as Samantha Maiden (2004)¹⁴¹ observed, many nevertheless remain inept in foundational workplace competencies such as communication and inter-personal skills.

Robert Banks (1999, p.58) claims most theologians agree that practical education is imperative. Some educators, however, like Reuel Howe (1960, p.133), reason that it is next to impossible for ministerial training schools to concurrently provide theological and practical training:

How much longer can theological schools continue to be torn inconclusively between two often uncorrelated conceptions of their task: one which emphasizes almost exclusively a disciplined mastery of any one or all of the classical theological disciplines; and the other which stresses the preparation of students for the actual work of the ministry? The debate often waxes hot as to whether seminaries should be centers of theological learning or training schools for the ministry. When we accept that they are centers for theological learning, we may feel uneasy about our responsibility for preparing men for the work of the Church. When we accept their responsibility to train men for the ministry, we may feel that they are compromising their responsibility to preserve the faith through the discipline of scholarship. When seminaries try to do both, they feel overburdened. Furthermore, they find the correlation of the two emphases to be troublesome and difficult.

As rational as his argument may sound, it doesn't change the fact that schooling must be both theological and practical. In fact, back in 1926 education theorist, Eduard Lindeman (1961, p.76), observed the need of higher education had unwittingly evolved into a higher form of vocational training. No longer was higher education the passing on of mere information,

¹⁴¹ Retrieved on June 28, 2004 from http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.html.

but rather, essential knowledge, skills and competencies to thrive in the workplace.

This begs the questions: What skills then should schools of higher learning focus on? The answer therein lies within whatever students, alumni and churches are calling for.

In one particular Pentecostal school, one student claimed his/her school suffered from, “an obsession with head knowledge,” accusing his/her school of being “almost too academic” (CHMBNWOSK, 2004, pp.4-5). Other students felt this same school focused almost solely on theory, lacking the practical dimensions of theological education (CHMBNWOSK, 2004, pp.4-5).

After graduation this conviction only intensifies. A graduate of the same Pentecostal college stated unreservedly his sentiments which are worth repeating at this juncture:

I would like to see a much more practical ministry training focus at the college. I know the academic studies are important in building a solid base regarding our faith, but I believe it is very important to challenge the students ... training that will prepare them with practical experience ... I believe this part of their studies should comprise as much as half their time at college, it is that important (CHMBNWOSK, 2004, p.17).

In fairness to the unnamed school above, it is noteworthy to understand The Association of Theological Schools (2002-2003, p.23) reports to hearing similar sentiments from graduates of ATS schools all across North America. ATS notes that this sentiment is especially common among ATS graduates who become solo pastors of small congregations.

With ministry becoming more complex and corporate, perhaps it stands to reason that churches desire much the same as many corporations and businesses:

- Good communicators;
- Team workers;
- Capable problem-solvers;
- Managers of self;
- Planners and organizers;
- Competent in technology;
- Showing a genuine willingness to learn;
- Showing self-initiative and evidence of an enterprising spirit (Maiden, 2004)¹⁴².

In an attempt to bring clarity to the apparent schism presently existing between two major camps – the practical and theoretical camps, Canadian community colleges may hold the answer. They are often viewed as sub-standard because of their lack of theory, while Canadian universities are often viewed as inadequate due to a lack of practical skills and experience. The same schism exists among ministry schools (McNeal, 1998, p.31; Whitehead, 1980, pp.167,177; Rahner, 1969, pp.178,183; Zeman, 1992, p.172; Hough,

¹⁴² Retrieved on June 28, 2004 from http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.html.

1985, pp.1,14-17; Schuller, 1980, pp.16-17; Strand, 2004¹⁴³; Morrell, 2001, p.89; Browning, 1989, p.7; Maiden, 2004¹⁴⁴; EG, 2003¹⁴⁵; Brown, 2002)¹⁴⁶.

One prime example is found in nursing schools. Nurses graduating from a Canadian community college often have more practical experience and skills, yet nurses graduating from a Canadian university tend to have superior theoretical knowledge. This rift between vocational “on-the-job” training and higher education is quite prevalent even in ministerial training schools (Beausay, 1997, pp.78-79). While some schools have traditionally focused on either theoretical or practical education, some receive commendation as they are committed to “a blend of theory and practice” (Banks, 1999, p.3; EG, 1999, p.8). Such a blend can result in a more “professional education” (McDonald, 2001, p.33). Similarly, it is imperative schools of theology learn from and even partner with schools focusing of the practical side of ministry. The end result will be pastors who are theoretically superior and practically competent to address many of the challenges of modern-day ministry. Robert Banks (1999, p.135) argues that some Bible colleges do a better job of offering this blended education than seminaries; however, both still need drastic improvements.

¹⁴³ Retrieved on July 19, 2004 from http://www.saljournal.com/content/2-0-module/displaystory/story_id/2604/format/html/displaystory.html.

¹⁴⁴ Retrieved on June 28, 2004 from http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.htm.l.

¹⁴⁵ Retrieved on June 28, 2004 from <http://education.guardian.co.uk/students/graduation/story/0,12760,917382,00.html>.

¹⁴⁶ Retrieved on June 28, 2004 from <http://www.rps.psu.edu/0201/practical.html>.

To conclude this portion of the study on the necessary balance between theoretical and practical ministerial training, former Academic Dean of Central Pentecostal College, Dr. Robert Kennedy (2004, p.8), warned that ministerial training schools have two choices: Adapt or die. The choice is obvious, yet obviously the choice is not an easy one to live out (Collins, 2001, p.69).

4.5 The Training Of Laity And Clergy

The ancient biblical principle is still worth espousing:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (*Holy Bible*, Ephesians 4:11-13).

No longer is ministry being viewed as the duty of clergy only. All of God's people, rather, are called to ministry (Morrow, 1996, p.15).

As the Scripture above connotes, God commissioned teachers, not just pastors, to equip the laity for the work of the ministry. Although not stated, it seems apparent that Ross Kinsler (1983, p.xiii,26) has taken this biblical concept to the next level, opining, "All theological education is ultimately dedicated to the equipping of God's people for ministry." He thus determined that the equipping of the laity for ministry must become one of the prominent goals of theological education. Calian (2002, p.11) joined Kinsler in resonating agreement.

Combing the globe, Kinsler (1983, p.26) found growing evidence of the lay ministry movement. In Brazil, the Roman Catholic Church has providentially been awakened by the spontaneous creation of 80,000 new church communities. To place vocational priests in each of these new churches is simply impossible with an ever-shrinking priesthood. So out of sheer necessity the laity is being released into ministry. The entrusting of 80,000 new churches to the laity would be both impossible and disastrous without the ministerial training of the Bible Study Centre for People's Pastoral Action (Kinsler, 1983, p.26; Townsend, 2004)¹⁴⁷.

Likewise, in the Presbyterian Seminary of Guatemala, the training, equipping and releasing of laity are contributing to successful evangelistic efforts and impressive church growth (Kinsler, 1983, p.21).

Not restricted to South America alone, the lay ministry movement has reached global proportions (Slauenwhite, 1999, p.14). In China, it has been reported that some 32,290 lay pastors, most of whom oversee house churches, regularly enroll in formal training seminars and correspondence courses (Kinsler, 1983, p.28).

This lay pastoral movement is more prevalent in countries where traditional higher education is less prevalent. Yet it is spreading to traditional schools even in the Western world. In 1974, Hartford Seminary for example dropped

¹⁴⁷ Retrieved on July 19, 2004 from <http://www.stltoday.com/stltoday/news/stories.nsf/News/St.+Louis+City+%2F+County/AC4563334787FDB486256ED4005FFFA3?OpenDocument&Headline=Grant+will+help+train+laity+for+parish+pastoral+work>.

its classic M.Div and Ph.D programmes, choosing rather to focus on a D.Min programme specifically designed to address “the quality of life and ministry of the congregation” (Kinsler, 1983, p.24). Unlike many DMin programmes, at Hartford, pastors and their parishioners together wrestled through varied ecclesiastical issues.

Not surprising, some clergy are speculative of such a movement, viewing lay ministry training programmes as potential detractions from their potential entrance into the vocational priesthood (Townsend, 2004)¹⁴⁸. On the other hand, other priests believe such changes are right, good and well overdue (Townsend, 2004¹⁴⁹; Knowles, 1984, p.346).

This is very current within the PAOC also. One PAOC school had recently wrestled through this very issue, crafting a mission whereby primarily the client base of their particular school was dedicated to training and equipping vocational ministers (EG, 1999, p.3)¹⁵⁰. They also stated for the record their secondary, “but not less significant role” of their school was to provide theological education to lay persons.

¹⁴⁸ Retrieved on July 19, 2004 from <http://www.stltoday.com/stltoday/news/stories.nsf/News/St.+Louis+City+%2F+County/AC4563334787FDB486256ED4005FFFA3?OpenDocument&Headline=Grant+will+help+train+laity+for+parish+pastoral+work>.

¹⁴⁹ Retrieved on July 19, 2004 from <http://www.stltoday.com/stltoday/news/stories.nsf/News/St.+Louis+City+%2F+County/AC4563334787FDB486256ED4005FFFA3?OpenDocument&Headline=Grant+will+help+train+laity+for+parish+pastoral+work>.

¹⁵⁰ ED is an abbreviation for Eastern Districts of Pentecostal Assemblies of Canada & Pentecostal Assemblies of Newfoundland as found in reference list.

The escalating popularity of one-year programmes in Christian schools is evidence of a shift in culture. Many prospective post-secondary students are currently seeking Christian education to blend with their non-ministerial vocational training. Schools hold varying views of this recent phenomenon: A marketing possibility, a distraction from their mandate, a threat to their very mission (Racah, 2005b)¹⁵¹.

Ministerial training schools may even form partnerships and agreements with local community colleges/universities to combine learning programmes and curricula to better accommodate bi-vocational ministry. Robert Banks (1999, p.196) reinforces such possibilities by pointing to an increasing number of bi-vocational pastors in rural settings today. As fulltime compensation in many of these churches is being whittled down to part-time contributions, ministers must work outside the church and therefore must be trained bi-vocationally.

It is interesting to note that in schools where the training of the laity is priority, many teachers have found the changing face of the classroom rejuvenating. H. Richard Niebuhr (1956, pp.103-104) discovered something remarkable happening: In oft-dreaded Old Testament courses, professors found that the laity whom simultaneously served local churches were extremely engaged and thirsty for knowledge.

¹⁵¹ Unpublished comments.

4.6 The Critical Role Of The Faculty

H. Richard Niebuhr (1956, p.1) further observed that the most successful teachers dare wrestle with “far-reaching questions” about the nature and purposes of education, as well as their role as teachers in the learning process. Educators like Ron Crandall (1995, p.156), who have asked such hard questions concluded that no front-end curriculum or programme can adequately prepare pastors for every scenario in ministry. Even the most seasoned and successful pastors are seeking out additional training after graduation day.

Challenging his fellow-educators, Crandall (1995, p.156) asked of them, “How well are we listening to their voices?” and “How would the shape of theological education change if we did?” Reuel Howe (1960, p.140) also wondered why ministerial educators “are not more curious” about how effective their teaching is preparing students for ministry.

Educators simply must rethink ministerial training methods (Raccah, 2002, p.13; Calian, 2002, p.25). Far too often learning is measured by a student’s ability to recall and reassemble information. Very little correlation exists, however, between what is memorized and what is experienced. Experts agree that when communication is pedagogical or one-way information-download, memorization is more likely to occur than holistic learning (Niebuhr, 1956, p.117; Tillich, 1960, pp.20-24).

The case could perhaps be made whereby teachers are held accountable for how well students learn, and not just for how well teachers teach (McNeal, 1998, pp.48,120; Racciah, 2002, p.14).

What then should be the aim of teachers? Karl Rahner (1969, p.185) approached this query, stating, “The aim of pastoral formation is to actively direct theological training to pastoral situations.”

To ensure this happens, one might even go so far as to propose the best ministerial trainers are not just capable teachers, but proven ministers (Tillich, 1960, pp.20-24; Kennedy, 2004, p.37). This proposal infers two things:

1. **Teachers should teach only what they really know.** Credibility is earned when teachers draw from successful life experiences, and not from mere book knowledge;
2. **Teachers must walk the talk.** It is imperative that teachers be intimately and concurrently connected with their respective areas of expertise (Banks, 1999, pp.171,184-185). Just as times change, so does ministry. Teachers therefore would do well to stay current and active.

Why would schools ever allow teachers to teach outside their realm of expertise, or become disconnected from their areas of expertise? Often smaller schools are especially burdened by limited budgets and not enough teachers. Due to fiscal restraints, these schools often commission their

teachers to teach things they are not experienced or experts in (NYAE, 2006)¹⁵².

In wanting to appease many misplaced teachers, Ron Crandall (1995, p.157) offered hope in suggesting students learn much of what they know from their teachers. Robert Banks (1999, p.172) however opposed this, declaring, “Ideas, no matter how profound or persuasive, are not enough: it is only in lives that embody and on occasions risk all for the truth that this happens.” Teachers must never merely “present truth,” but rather they must, “represent truth” (Banks, 1999, p.174).

Teachers are often asked to teach courses outside of their specialties (Raccah, 2007)¹⁵³. Emerging ministers would greatly benefit from being taught by experts. Perhaps this gives credence to the suggestion that ministerial training centres move away from fulltime faculty, at least in the areas of practical courses. When Institut Biblique du Québec and Vanguard College – Calgary did this, the result was very favorable (Raccah, 2007)¹⁵⁴.

What is demanded of faculty and school administration is much more than curriculum revision. The entire delivery system must be overhauled (Banks, 1999, p.55; Raccah, 2002, p.15; Calian, 2002, p.48; McNeal 1998, p.129).

¹⁵² Retrieved on July 19, 2004 from http://www.nyadulted.org/teach_a.htm.

¹⁵³ No page numbers found as this comment was given by William Raccah in a review of the author’s thesis. He told of an actual instance where, when he was teaching at Central Pentecostal College, he was asked to teach Greek II, even though his specialty was Old Testament. When he asked about why, the response he received was “Giving a teacher a course out of their specialty will keep him/her honest.”

¹⁵⁴ No page numbers found as this comment was given by William Raccah in a review of the author’s thesis.

Not wanting to leave educators groping for solutions, McNeal (1998, pp.127-128) proposed the following new model of education for their consideration:

- Faculty would still deliver information, even lectures, but would not deliver the same information over and over again;
- Faculty could invest the time spent out of the traditional classroom in other creative pursuits: Research, writing new course material for elective or enrichment curriculum, traveling, teaching on distance learning networks, consulting, or being personally involved in the ministry venues related to their field of interest;
- Faculty could help coach clusters of learners;
- Faculty could form learning clusters among other educators.

While overhauling PAOC ministerial training programmes, one essential ingredient mustn't be omitted: Spiritual impact.

4.7 The Need For Spiritual Impact

Paul Tillich (1960, p.20) directed the dialogue on ministerial training to a common accusation: Ministry has become irrelevant. Without denying the existence of irrelevance in ministry, Tillich (1960, p.23) reasoned that irrelevance comes easily when “highly educated, theologically learned, socially aware, morally committed and religiously devoted persons within the ministry” have not learned to speak in such a way as secular people understand.

Jack Seymour and Donald Miller (1990, pp.22-23) joined the dialogue, agreeing that most theological schools help students understand the sanctified world, but not the secular world. H. Richard Niebuhr (1956, p.116) sided with Tillich, Seymour and Miller, defending the belief that theological training schools should be the primary place where emerging ministers are taught to understand the world in which they live and minister. Niebuhr (1956, p.16) added that when this doesn't happen it is often because professors themselves are out of step with the world around them. What is needed, rather, proposed Robert Banks (1999, p.40), is an apologetic approach to theology, whereby theology makes sense to the world surrounding them.

From the perspective of the teachers, Dr. Robert Kennedy (2004, p.44) explained, when students embrace differing, and at times, contrary ideas than their teachers share, their classroom teaching often feels irrelevant.

Yet is not engaging contradictory ideas what higher education is all about? When students espouse their professors' beliefs, without question, they are victims of education by indoctrination rather than by an exercise in critical thinking. Differing ideas, especially in the classroom, deserve discussion, and if deemed true and valuable, rightfully they should be fervently defended.

Jarold Zeman (1992, p.157) diverted the discussion away from the debate over relevance to three overarching types of training required of ministry schools today: Critical thinking, competency building, and character development. Karl Rahner (1969, p.179) came to the table of discussion

bringing with him his own list of what is needed today in holistic ministry training: Spiritual, academic and pastoral development. Banks (1999, p.199) however brought the following clarification to this discussion: When theological educators talk of spiritual formation, they usually mean *personal* spiritual formation.

Though this debate feels interminable at times, it must nevertheless be wholeheartedly engaged. The question: Should or shouldn't personal spiritual formation be at the forefront of ministerial training and development begs an answer (Cady, 2002, p.1).

Joining the discussion was Cetuk (1998, pp.31,102), Banks (1999, p.26) and Hough (1985, p.115) who observed that ministry training schools in the liberal to moderate tradition welcome moral formation, while shirking the personal spiritual formation of their students. Often what results is frustrated and confused spiritually-unstable students.

In some highly conservative schools, some faculty members seem to care more about how short a lady's skirt is, but rarely give any consideration to how long her prayer times are (Bedard, 2002, p.16).

Regardless of the theological tradition, Robert Banks (1999, p.200) pointed out three major goals of all ministerial training schools. Often these goals occur in the following order of priority: 1) Academic excellence, 2) Professional development, and lastly, 3) Personal (spiritual) formation.

Whose responsibility is a student's spiritual formation? Arthur Holmes (2001, p.117) suggested of the schools, "Student (spiritual) formation must be more intentional." On the other hand, Jarold Zeman (1992, p.157) who brought the bulk of the responsibility back to the student, recommending theological institutions should be responsible "to kindle a fire," but, "not to fill a pot." It could be argued both are correct. Ministerial training schools should therefore be held responsible for shaping but not making their students' faith (Calian, 2002, p.96; Banks, 1999, p.25). In conclusion, the experts reviewed implore theological educators cease perceiving spiritual and moral formation as a byproduct, and start embracing it as a necessary component to the training of ministers (Banks, 1999, p.24).

It stands to reason, that some degree of disconnect between local churches and training institutions has always and will likely always exist, since their missions are unique and separate.

4.8 The Need For Lifelong Learning

Contrary to popular belief, no one can study day and night at Bible school, and expect to graduate at the age of 23 with all s/he will need for a life of successful ministry (Maiden, 2004)¹⁵⁵. All are enrolled, rather, in the "university of life" for their entire lives (Maiden, 2004)¹⁵⁶.

¹⁵⁵ Retrieved on June 28, 2004 from http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.html.

¹⁵⁶ Retrieved on June 28, 2004 from http://www.theaustralian.news.com.au/common/story_page/0,5744,9795721%255E12332,00.html.

Edward Farley (1983, pp.4,115) offered that, at the very most, front-end ministerial education is “only the beginning” of a student’s lifelong learning process. Some ministerial training schools offer continuous learning in the form of workshops, refresher courses, in-service programmes, and specialized training programmes (Howe, 1960, pp.165-166, 137-138).

4.9 The Need For Specialized Training

It was Eduard Lindeman (1961, p.75) who said, “Knowledge can be expanded only by the method of specialism.” Post-ordinate ministers are no exception. Even after ministers satisfy their core ministerial requirements, they often desire and require specialized training in areas of personal and professional interest and development (Niebuhr, 1957, p.84; Zemke, 1984)¹⁵⁷.

Making learning relevant to the interests and needs of adult learners is what experts call “contextualizing” (NYAE, 2006)¹⁵⁸. Sometimes the specialized knowledge required is information-based, while at other times it is skill-based.

4.10 The Need For Skill Training

Unlike yesteryear, universities are no longer the “central institutions of postindustrial society” (Fusco, 2002, p.33). Today, most philosophy, thought and behavior is influenced and transmitted through the media, private and

¹⁵⁷ Retrieved on July 19, 2004 from <http://honolulu.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/adults-3.htm>.

¹⁵⁸ Retrieved on July 19, 2004 from http://www.nyadulthood.org/teach_a.htm.

public sectors of business, government, health care systems and pre-adult school systems (Fusco, 2002, p.33).

So how can institutions designed and dedicated to transmitting knowledge fall so far behind the rest? Only one answer can answer this conundrum – higher education institutions have ceased transmitting the most-wanted and needed skills and competencies of the worker and the workplace (Statistics, 2004a)¹⁵⁹.

To best produce relevant and competent ministers, higher educators can no longer view skills-development as “un- or anti-theological” (Farley, 1983, p.4). After all, a minister who lacks the required skills of ministry will undoubtedly lack effectiveness.

4.11 The Need For Inspection

It is no secret professionals, including vocational ministers, are often trained in a haphazard way (Lippitt, 1986, p.179). What is required in many fields is a carefully planned out strategy for training ministers (Lippitt, 1986, p.180). This will however require change on the part of educators and as many can attest to, change takes much courage (Bellman, 1990, p.89). Often, change does not come until the cost of remaining the same surpasses the cost for change.

At one extreme, succeeding ministerial training schools are mustering enough courage to “abandon outmoded methods and approaches” (Racchah, 2002,

¹⁵⁹ Retrieved on July 19, 2004 from <http://www.statcan.ca/english/freepub/81-004-XIE/200404/dist.htm>.

p.12). At the other extreme, failing institutions cower away from change, resulting in rigid, out-dated and irrelevant teaching, or worse, becoming “launchpads for social anarchy” (Niebuhr, 1956, p.99; Gibson, 2004, p.217). Most ministerial schools however usher in “merely cosmetic” reforms, which rarely go deep enough to bring positive change (Houle, 1985, p.1; Farley, 1983, p.3).

One of the Enlightened Ones, Diderot, said, “Everything must be examined, without exception and without circumspection” (Farley, 1988, p.5). Edward Farley (1988, p.5) explained that this principle of inspection does not automatically discredit all that is presently held as true. It urges educators and learners alike, rather, to exercise critical thinking – the very ‘stuff’ higher learning is made of. At the end of the day, critical thinking results in a fine division of truth and fallacy (Farley, 1988, p.5).

4.12 The Need For Innovation

Peter Drucker (1980, p.60) defined innovation in a surprising yet profound way: “The systematic sloughing off of yesterday.” Put another way, innovation is the creative thinking process of the critical thinker. A critical thinker is not so much critical, but moreover, a thinker. Rather than swallowing whole a groupthink idea or some status quo belief, a critical thinker thinks creatively of what should be and what could be. For without critical thought, innovation and organization, positive progress would be at naught (Yukl, 1998, pp.454-455; Morrow, 1999)¹⁶⁰.

¹⁶⁰ No page number found.

Reggie McNeal (1998, p.18) unreservedly declared, "It is time for a new model of leadership and leadership development to emerge." What McNeal is really calling for is innovative thinking from educators. Until this occurs, William Raccah (2002, p.12) argues, ministers will never amply affect their world for Christ.

Ron Crandall (1995, p.156) found that even the Association of Theological Schools (ATS) has acknowledged "a new day has come," when ministerial training schools are crafting optimal visions for their preferred future, all in hopes of refining or redefining school identities.

Robert Banks (1999, pp.11,133-134,190), however, has found the innovators are coming from outside, not inside the world of theological academia. When churches, especially "postdenominational megachurches," are disturbingly disappointed with the little change and puny efforts of some theological schools, they innovate. Os Guinness (1994, p.48) has found some megachurches have become anti-seminary and are beginning to respond with their own training innovations – in-service, or in-church training of their own leadership and future ministers. As the old adage proposes, 'What goes around, comes around.' What is emerging from the grassroots level of local church ministerial training is nothing new, but rather, a return to the pre-seminary method of training Protestant ministers. According to Dr. William

Raccah (2006a)¹⁶¹, this is still done among most Pentecostal congregations in France, Germany and Sweden.

Fortunately, some ministerial training schools are beginning to experiment with education innovations, and even with full-blown institutional overhauls (Howe, 1960, pp.135-137). What exactly are these innovations? These emerging models of ministerial training will be addressed later in the sixth chapter entitled, “***The Emerging Models.***”

Dr. William Raccah (2002, p.15) brings this topic to a climax when he challenged, “Our Bible colleges need to reinvent themselves if they intend to remain viable players in developing leaders for a new century. Only then can they script a vibrant future.”

4.13 The Terminal Term Of Formal Education

In concluding this chapter on Ministerial Training, it would be sensible to bring together much of what has been learned thus far. Throughout the heaps of books, journals and articles reviewed, one might detect a thin buried thread woven throughout. This thin thread likewise connected all three literature review chapters on: 1) Adult Education, 2) Distance Education, and, 3) Ministerial Training. This thread is also ironically nestled deep within the term ‘formal education.’

¹⁶¹ Unpublished comments.

For adult education, distance education and ministerial training to become supremely effective, educators must terminate much of formal education's formality. What formalities are in question? Patrick Vaughan's (1983, pp.93-97) thoughts on this topic may answer this question best:

The characteristics, then, of non-formal education will be the opposite of the attributes of formal education. First, it will be a non-selective, open programme of education into which anyone may enter as and when he or she wishes. Students may learn what they wish, when they feel they need it, in places and at times to suit themselves, and in a sequence and at a pace which suits their circumstances ... Secondly, these opportunities will be deeply rooted in life ... 'Development' then is at the heart of life-long non-formal education – the development of society and the development of individuals within society ... Thirdly, non-formal education is on-going, lifelong, not terminal; it never ends as long as there is life.

Whether one aims to succeed as adult educators, distance educators, or as trainers of Christian ministers, it is a life or death imperative that educators bid farewell to formal education. If educators and their training institutions hope to survive, they would be well served if they employed more effective, informal higher learning philosophies and practices. Anything short of this could be terminal.

4.14 Summary Thoughts

In conclusion, the first goal stated at the outset of this chapter was to assimilate the historical changes which took place in the ministry and in the field of ministerial training. Looking back in history, few would argue that since The Enlightenment the church has remained much the same while the world has drastically changed all around her. While Post-Modern thought is infiltrating a now aging Modern world, rendering Modern thought and

philosophies less and less modern, most churches remain Modern and resist Post-Modern perspectives and practices. Having said that, much has changed in the manner in which ministers are trained. Knowing where the church and her ministers have come from in the past few centuries brings a valuable perspective in this ever-changing world. As Post-Modernism continues to infiltrate the Modern world, it will be most intriguing to see how the church, and more pointedly, how the ministers of the church evolve in the days to come. Such insights would be advantageous to the Pentecostal Assemblies of Canada (PAOC), not to mention all other church fellowships and denominations.

The second goal was to grapple with varying views on what is expected of ministerial training schools – be they deemed fair or not. It could be argued that the skill-sets and therefore the training requirements of the ministers have similarly changed since The Enlightenment. No longer merely orators or church and policy builders, ministers are being summoned today to lead and manage volunteers and staff like never before in the history of Christendom. In many respects their roles and functions have become much more sophisticated than ever before. Some might even argue they have reached a professional status. Whether this is true or not, one thing is for sure: Much of the burden of their training seems to rest on the shoulders of ministerial trainers within seminaries and Bible colleges, who have been commissioned to this great and at times daunting task.

While many expectations have been expressed to the trainers of tomorrow's ministers, the jury is still out on whose responsibility these belong to. Some church organizations require religious training for the laity to become Christian professionals. As will be shown later, the Pentecostal Assemblies of Canada is not one of them. Instead, seminaries and Bible colleges are commissioned to primarily train ministers. Other unresolved discussions pertain to the spiritual care and health of the soul of students. This fiery issue is still igniting debates in various theological circles. While none of these discourses have conclusively ended, they have stimulated much thought and interest among practical theologians especially, who are committed to functioning with a healthy tension between theory and praxis.

Finally, the third goal of this chapter's inclusion in this study was to underscore any major themes and/or skills most needed in the ministry and life of today's clergy. Both comprehension and competency in theological thought and ministry practices are deemed by most as imperative to ensuring ministers effectively impact their churches and communities. One might surmise that there are almost as many opinions on this topic as there are perspectives. Categorically-speaking they range from communicative and administrative skills to pastoral care theological dexterity and Christian, ministerial ethics. While there are many worth mentioning, let alone acquiring, the greatest skills surface within the fields of leadership, administration, homiletics, communications, motivation and evangelism/discipleship.

CHAPTER FIVE: HIGHER EDUCATION IN PAOC SCHOOLS

At the beginning of this research project, the scope of higher education was honed down to the training of ministers. It was established that within higher education, whether secular or sacred, the call for change is being decreed by educators, alumni and employers alike. Within the realm of ministerial training, the topic of practical theology was broached. Since practical theology encompasses all that is believed and done within the Christian and church community, a richer appreciation for this topic could only compliment such a project as this aimed at uncovering emerging models of ministerial training. The focus of this study was determined to address specifically the Pentecostal Assemblies of Canada (PAOC) seminaries and Bible colleges.

Since these PAOC schools are dedicated to the training of adults for Christian service and not the training of children in their foundational educational training, a broad look at Adult Education was taken. This provided a backdrop for PAOC educators to both compare their present philosophy and contemplate future approaches to education.

After laying the foundation of adult education, the next chapter focused on an area of great potential for higher education institutions, PAOC schools included: Distance education. By this chapter's inclusion and by the underscoring of various concepts and practices throughout the world of distance education among adult education institutions, the hope is that PAOC educators who review this research project might foster a richer appreciation

and deeper contemplation for this vastly growing field. If PAOC schools were to deem distance education modes of education delivery worth pursuing and employing, the number of teaching opportunities could concurrently multiply alongside the number of potential students.

The topic of emerging models of ministerial training envelops not just the study of adult education and the potentialities of distance education, but most distinctly the study of ministerial training. So vast is this topic that this project narrowed in on what the experts say about ministerial training from the period of The Enlightenment until today. This period was chosen, not just because it is the most recent of the eras, but also because it brought the incubation of the seminary and eventual dawning on the Bible college. To understand her from her humble origins to her sophisticated present state can help one appreciate the vast array of expectations, opportunities and challenges facing the educators within these institutions of higher learning. This chapter has been included not only to objectively document these expectations, but also to serve as a voice of the students to their educators.

Of course, these expectations are as broad as this study of ministerial training. In line with this study, the next obvious discourse pertains to the unique context of the Pentecostal Assemblies of Canada (PAOC) seminaries and Bible colleges, to whom these emerging models of ministerial training are being offered for their contemplations. To appreciate present reality of the PAOC ministerial training institutions, one needs to better understand her early beginnings and subsequent developments. This present chapter is

included in this study to document both the historical developments and the state of affairs within these autonomous PAOC ministerial training institutions.

Such documentation is done for more than simple posterity in this chapter. It is moreover to impart understanding of the PAOC schools' unique context and/or culture. For without such understanding, the goal of identifying which emerging models of ministerial training would be most conducive for the PAOC context would be at best elusive.

5.1 Historical Synopsis of PAOC Ministerial Training Schools

Some would say within the DNA of Pentecostals exists a persistent mistrust of intellectualism, while others would argue this claim away (Spittler¹⁶²; Synan, 1971, pp.205,222). Whatever one chooses to believe, history records that in 1925, the Pentecostal Assemblies of Canada (PAOC) opened the doors to their first Bible college. This took place a mere six years after the formation of the PAOC fellowship (Shelley, 2004, p.10).

Dr. J.E. Purdie, a former Anglican minister and the father of PAOC Bible colleges, was the first college principal. Being the pioneer, Dr. Purdie shaped the first Bible college template replicated by the PAOC's earliest Bible colleges (Shelley, 2004, p.10).

The following historical highlights capture the inception of PAOC Bible Colleges:

¹⁶² Retrieved on July 3, 2006 from <http://www.religion-online.org/showarticle.asp?title=8>.

- Bethel Bible Institute, the first PAOC Bible college was birthed in 1925, remaining in Winnipeg, Manitoba until 1950. It then moved to Saskatoon, Saskatchewan, becoming Central Pentecostal College (Shelley, 2004, p.10; Robinson, 2004, p.19);
- Meanwhile, a second PAOC college was started in 1939 in the city of Toronto, Ontario. Then called Ontario Bible School (OBS), it moved to Peterborough, Ontario in 1950, changing its name to Eastern Pentecostal Bible College (EPBC). The name change reflected the inclusion of their easterly neighbors, serving the PAOC's four easterly districts, as well as the Pentecostal Assemblies of Newfoundland (PAON). In 2001, EPBC moved back to Toronto, taking on a new name, Master's College & Seminary, as well as a new approach to ministerial training (Education; 1999, p.2; Horton, 2005, p.1; Robinson, 2004, pp.19-20);
- Across the country the British Columbia Bible Institute (BCBI) was established in 1941 in Victoria, BC. Then in 1976, BCBI moved to Abbotsford, BC, becoming Western Pentecostal Bible College (WPBC). Today WPBC remains in Abbotsford but is now called Summit Pacific College;
- In 1942 the Institut Biblique Berée was birthed in the heart of Montreal. In 1997 this institution amalgamated with Collège Biblique Québec (A.K.A. Formation Timothée), which was established in 1969 by English-speaking Canadians enrolled in the French Language Intensive Training For Evangelism (FLITE)

programme. This newly founded school opened as Institut Biblique du Québec;

- Founded by D.N. Buntain, Canadian Northwest Bible Institute (CNBI) has existed in Edmonton, Alberta since 1946, though it has changed its name to Northwest Bible College (1964), and more recently to Vanguard College (2004). In 1998, in Calgary, Edmonton's rival city, the Calgary Leadership Training Centre (CLTC) came under Vanguard's banner as a satellite campus.

In the mid-1960s the Pentecostal Assemblies of Canada (PAOC) began discussions on the formation of a seminary (Griffin, 1995b, p.13). This discussion persisted for decades while the number of potential ministers seeking ministerial training outside of the PAOC Bible college route continued to increase (Griffin, 1995b, p.13).

Talks of a possible PAOC seminary were tabled until 1985, and again in 1988, when Central Pentecostal College (CPC) recommended that the National Bible College Committee (NBCC) and the General Executive of the PAOC establish a seminary in Canada (Griffin, 1995b, p.13). It was agreed "no action" would be taken until the possible amalgamation of PAOC Bible colleges had first been given serious consideration (GEPAOC, 1988)¹⁶³. A motion was however passed to authorize Bible colleges to seek affiliation with non-PAOC Canadian institutions, such as Regent College, Ontario

¹⁶³ GEPAOC is an abbreviation for General Executive of the Pentecostal Assemblies of Canada as found in reference list.

Theological Seminary and Lutheran Theological Seminary (GEPAOC, 1988¹⁶⁴; UOS, 2006)¹⁶⁵.

A few factors contributed to the final resurrection of seminary discussions:

1. Increasing number of Pentecostal young people chose to attend university;
2. Few of them chose to attend PAOC Bible colleges after graduating from university;
3. It was estimated about 200 Pentecostals were registered in non-Pentecostal seminaries;
4. PAOC leaders were concerned about the number of Pentecostals graduating from non-Pentecostal seminaries;
5. PAOC leadership suspected this may endanger Pentecostal distinctives over time (PAOC, s.a.)¹⁶⁶.

A pivotal meeting was held in September 1993, as a report entitled, “Commission on the Philosophy of Ministerial Training” was submitted to the General Executive of the PAOC. This report *moved* and *seconded* the motion that the PAOC adopt a basic philosophy of ministerial training occurring at three levels (PAOC, 1993b)¹⁶⁷.

¹⁶⁴ GEPAOC is an abbreviation for General Executive of the Pentecostal Assemblies of Canada as found in reference list.

¹⁶⁵ UOS is an abbreviation for University of Saskatchewan as found in reference list. Retrieved on June 5, 2006 from <http://www.usask.ca/calendar/affiliated/lutheranseminary/>.

¹⁶⁶ PAOC is an abbreviation for Pentecostal Assemblies of Canada as found in reference list. Unpublished paper.

¹⁶⁷ No page numbers found.

1. **Regional Discipleship Training Programmes** – A one or two year discipleship training programme;
2. **Bible Colleges** – Three or four year programmes training PAOC pastors, evangelists, missionaries, etc;
3. **Seminary** – Primarily for non-biblical or non-theological university graduates sensing God’s call to ministry; secondarily for pastors seeking further education. Unlike levels one and two, it was recommended the seminary be governed by the national office rather than the district offices and/or Bible colleges. It was believed this would “avoid any possibility of perpetuating ‘competition’ among our Bible colleges” (PAOC, 1993a, p.4; GEPAOC, 1994a).

A few months after this critical report was adopted by the General Executive, a notable degree of negative response was heard across the PAOC fellowship. Most negativity was coming from Bible college personnel (PAOC, 1993a, p.4). Dr. Kenneth B. Birch, Executive Director of Home Missions and Bible Colleges, and author of the abovementioned report, claimed, “It is not an overstatement to say that the central source of the negative reaction has come from within our colleges, the administrations and faculties” (Birch, 1994, p.1).

The heated arguments of Bible college personnel included:

- Not enough consultation with Bible college teachers had occurred prior to the adoption of this three-tiered ministerial training philosophy (PAOC, 1993b)¹⁶⁸;
- The question of territorial jurisdiction was also raised. Essentially, they argued, the Bible colleges are supported and governed by the PAOC districts and/or regions of multiple districts, rather than by the national constituency, and so should the seminaries be (PAOC, 1993b)¹⁶⁹.

The later more than the former became the shared battle cry of PAOC Bible college leadership.

Dr. Birch (1994, pp.1-2) also went on record, stating in no uncertain terms:

In the light of current realities, it no longer seems appropriate to place the responsibility for the setting of standards with a committee that is exclusively identified with the 'Bible College'. Rather, it seems that we have reached a point where the rationale for establishing the mandate and membership of a committee responsible for standards needs to be related to our vision as a Fellowship for 'what are our standards for acceptability (excellence) for a PAOC minister?'

Interestingly, Dr. Ken Birch never attended a PAOC Bible college, but rather graduated from the University of Victoria and Fuller Seminary. That said, from 1967 to 1977, Dr. Birch held Central Pentecostal College's office of president. During his tenure, Academic Dean, Dr. Ronald Kydd, sought CPC's accreditation with the Accrediting Association of Bible Colleges, now called

¹⁶⁸ No page numbers found.

¹⁶⁹ No page numbers found.

Association for Biblical Higher Education (ABHE) (ICI, 1998, pp.7,10¹⁷⁰; ABHE, 2006)¹⁷¹. Under Birch and Kydd’s leadership, CPC established its relationship with the Lutheran Theological Seminary in Saskatoon, Saskatchewan. Knowing this background adds credence to Birch’s claims that there was a “serious lack of compatibility” between the priorities and goals of the General Executive and the senior Bible college leadership of that day (1994, p.2). This became evident as:

- Western Pentecostal Bible College’s Board of Governors went on record with the following official motion: “(Moved and seconded) we respond to the General Executive with an expression of our unreadiness to accept the Philosophy of Ministerial Training Report as it stands” (WOD, 1993)¹⁷²;
- EPBC’s Board of Governors concurred, adding, “The advantage of attaching a seminary to a Bible college is that during the phasing in stage, it could be administered by the college which would result in substantial saving” (EPBCBOG, 1994b)¹⁷³. President, Dr. Carl Verge noted Eastern Pentecostal Bible College (EPBC) “was referred to in the General Executive sub-committee as not accepting national governance.” “We would like to clarify that point since it is inexact,” defended Verge, “we do support national or regional governance. We do not support National Office ownership

¹⁷⁰ ICI is an abbreviation for Island Christian Info as found in reference list.

¹⁷¹ ABHE is an abbreviation for Association of Biblical Higher Education as found in reference list. Retrieved on June 5, 2006 from <http://abhe.gospelcom.net/index.html>.

¹⁷² WOD is an abbreviation for Western Ontario District of the PAOC as found in reference list. Unpublished report.

¹⁷³ EPBCBOG is an abbreviation for Eastern Pentecostal Bible College Board of Governors as found in reference list.

and governance” (ACEPBC, 1995)¹⁷⁴. A motion to send this “Open Letter” as EPBC’s official stand was unanimously carried on May 12, 1995, and duly signed by 23 EPBC faculty members and/or credential holders (ACEPBC, 1995)¹⁷⁵. Landing on the desk of the General Superintendent of the Pentecostal Assemblies of Canada, Rev. James MacKnight responded on behalf of the General Executive and as a member of the national seminary board, “It is regrettable that the EPBC faculty sees itself in an ‘adversarial’ position” (MacKnight, 1995b¹⁷⁶; GEPAOC, 1995). In fairness to Dr. Carl Verge and EPBC’s Academic Council, the controversial “Open Letter” had been drafted before EPBC was denied permission to offer a ‘graduate school/seminary’ programme, in favour of the General Executive resolution to establish a national seminary (MacKnight, 1995a)¹⁷⁷;

- In a letter written by Ron Kadyschuk (1994)¹⁷⁸, Acting President of Central Pentecostal College, caution was given to the philosophical shifts being proposed, stating, “It is important that we avoid any quick changes concerning such a major issue in our Fellowship.”

After reading the minutes, letters and proposals from various Bible college personnel, it would be an understatement to say a competition over seminary

¹⁷⁴ Unpublished letter dated May 12, 1995.

¹⁷⁵ Unpublished letter dated May 12, 1995.

¹⁷⁶ Unpublished letter dated Sept.6, 1995.

¹⁷⁷ Unpublished letter dated Sept.6, 1995.

¹⁷⁸ Unpublished letter dated June 28, 1994.

controls existed (SCPAOC, 1994)¹⁷⁹. Even questions about “the ‘constitutionality’ of the General Executive’s decision to restrict colleges from giving graduate education” were raised at one official meeting (PAOC, 1997b)¹⁸⁰.

Perhaps Birch was expecting resistance from the Bible college leadership, but one has to wonder if he was prepared for the protests of some PAOC district offices:

- In the aforementioned letter from the Acting President of Central Pentecostal College, Ron Kadyschuk (1994)¹⁸¹, the letter had been approved by the District Executive of Saskatchewan;
- Similarly, the British Columbia & Yukon District Superintendent, William R. Gibson, sided with Western Pentecostal Bible College President, Dr. Jim Richards, in affirming “a model of seminary governance through existing, local Bible colleges.” Gibson recommended the National Office only be involved in the formation of the seminary, followed by “a continuing manner as a regulatory body for curricula” (Gibson, 1994a)¹⁸²;
- The Maritimes District of the PAOC (1994)¹⁸³ chimed in, “(The Seminary) should be tied to existing colleges.” Inferred in this was the removal of national interference.

¹⁷⁹ SCPAOC is an abbreviation for Seminary Committee of the PAOC as found in reference list.

¹⁸⁰ No page numbers found.

¹⁸¹ Unpublished letter dated June 28, 1994.

¹⁸² Unpublished letter dated July 6, 1994.

¹⁸³ Unpublished report.

The General Executive was comprised of the District Superintendents, who were also presiding as Chairman or members of the Bible college within their respective constituency. One can only guess how the voices of these key Bible college representatives were silent or silenced, while sitting around the General Executive table. For in the end they felt it imperative to move ahead with the original plan of national governance, to the chagrin of their Bible college administrations. Executive Assistant to the General Superintendent, William Griffin, was appointed to oversee the Seminary (GEPAOC, 1994b; GEPAOC, 1995).

Griffin was first to announce the launching of the PAOC seminary in the PAOC's Resource Leadership Magazine. Griffin (1995b, p.14) wrote:

As the PAOC exercises its role as a part of the worldwide Pentecostal Movement and also as the largest evangelical force in this nation, we believe it is time to provide a ministerial training institution where students, who might otherwise follow the non-Pentecostal route to ministry, be given an opportunity to prepare in a Pentecostal context.

While Griffin claims the PAOC is an evangelical organization, it is arguable the PAOC is rather a variant-evangelical organization.

According to the online Wikipedia Encyclopedia (2006b)¹⁸⁴, in 1943, the Assemblies of God (USA), the big sister of the PAOC, joined the National Association of Evangelicals after a "warming courtship of the Pentecostals

¹⁸⁴ Retrieved on July 3, 2006 from:
http://en.wikipedia.org/wiki/National_Association_of_Evangelicals#Mission_statement.

and the evangelicals” (Spittler)¹⁸⁵. For the first time since their inception, the Pentecostals, who historically were perceived as a strange sect of conservative Christianity, were finally and proudly accepted among respected evangelicals (Raccah, 2006a)¹⁸⁶.

According to William Raccah (2006a)¹⁸⁷, evangelicals by definition subscribe to a dispensationalist theology, which includes secessionism – the theological belief which relegates the work of the Holy Spirit to the early church era only. With the Evangelical Fellowship of Canada (2005)¹⁸⁸ this appears to be true, as their statement of faith says nothing about the power and gifts of the Holy Spirit being for believers today.

So while Pentecostals warmly fellowship with other evangelicals, and greatly depend on secessionist evangelicals for much of their training materials, books, etc., due to their non-dispensationalist theology, they possess more of a hybrid of Pentecostal/evangelical theology.

Rather than carving out a scripturally-based, spirit-empowered theology of their own, they have, by default, sided with and sit under secessionist theologians. This sometimes results in secessionists influencing non-secessionist Pentecostals.

¹⁸⁵ Retrieved on July 3, 2006 from: <http://www.religion-online.org/showarticle.asp?title=8>.

¹⁸⁶ Unpublished comments.

¹⁸⁷ Unpublished comments.

¹⁸⁸ Retrieved on July 3, 2006 from: <http://www.evangelicalfellowship.ca/about/mission.asp#EFCfaith>.

For this reason the PAOC is not a daughter, but moreover a foster-daughter of evangelicalism, because the PAOC shares most of the beliefs of true evangelicals, such as the inerrancy and infallibility of the Bible, the need for personal salvation through God's Grace only and a commitment to reach those who do not yet subscribe to a personal faith in God through Jesus Christ (WTFEO, 2006d).¹⁸⁹ Where the PAOC differs with evangelicalism is over how the Holy Spirit resides in and presides over the life and ministry of the believer and church (WTFEO, 2006d).¹⁹⁰ What breed of evangelicals are Pentecostals then? They are conservative in theology, evangelistic in approach, yet Pentecostal in experience. They are therefore variant-evangelicals. Having of course this one major concession in mind, for simplicity's sake the PAOC will herein be referred to as evangelical.

Even though the PAOC is the largest denomination within the family of Canadian evangelicals, it is one of the last denominations to ensure seminary training for its students (PAOC, 1997c, p.20). Nevertheless, as William Griffin attested, the seminary was well under way (Griffin, 1995b, pp.13-14).

At the dawning of 1996 in a Seminary Committee Meeting, the name "Canadian Pentecostal Seminary" was officially named. As a seminary, it would consist of a western and eastern campus. CPS West was housed in Christian Life Assembly, Langley, BC, while CPS East was housed in

¹⁸⁹ Retrieved on July 3, 2006 from <http://en.wikipedia.org/wiki/Pentecostalism>.

¹⁹⁰ Retrieved on July 3, 2006 from <http://en.wikipedia.org/wiki/Pentecostalism>.

Agincourt Pentecostal Church, Toronto, ON. The western campus came under Trinity Western University (TWU), while the eastern campus came under Ontario Theological Seminary (OTS). Classes began in September 1996 for CPS East and in June 1997 for CPS West (SCPAOC, 1996; Upton, 1996a¹⁹¹; Upton, 1996b¹⁹²; PAOC, s.a.¹⁹³; CPS¹⁹⁴; PAOC, 1997c, p.20). Students who registered through CPS East or West were offered a few “Pentecostal” courses, to satisfy PAOC credentialing requirements. The degree, however, came from TWU or OTS, as CPS East and West were never capable of granting their own degrees.

One month before CPS West was announced in a PAOC *Pentecostal Testimony* magazine press release, CPS East – the first to open their doors – was made public (PAOC, 1996b, p.25; PAOC, 1996a, p.24).

To use the words of the then newly elected General Superintendent, Rev. William (Bill) Morrow (1997)¹⁹⁵, there was “a crisis in education” over two debatable issues:

1. Should PAOC Bible colleges be allowed to offer graduate studies?
2. Should the PAOC establish a separate seminary designed for students sensing God’s call to ministry, whose first degrees are non-biblical or non-theological?

¹⁹¹ Unpublished memo.

¹⁹² Unpublished letter.

¹⁹³ Unpublished paper.

¹⁹⁴ CPS is an abbreviation for Canadian Pentecostal Seminary as found in reference list. Unpublished work.

¹⁹⁵ Unpublished facsimile dated Oct.24, 1997.

Two less heated issues surfaced throughout the discussion, and they were:

1. What kind of seminary does the PAOC need? A traditional seminary for university graduates holding non-biblical or non-theological degrees only? Or a seminary for Bible and Theology students wanting deeper education in a familiar field of study? (Griffin, 1995a, p.2; CFPSR, 1995¹⁹⁶; PAOC, 1997b, p.2);
2. Should the PAOC provide bi-vocational training or ministerial training only (Birch)¹⁹⁷? Clear lines of demarcation seemed to separate the east from the west on this particular issue. Generally-speaking it would seem the east was committed to ministerial training only, while the west was open to bi-vocational training. For example, the Maritime & Bermuda District of the PAOC outright declared, “Bible Colleges should be focused on training for the fulltime ministry. Secondary streams of study (business, day care, etc.) should not be provided.” Eastern Ontario & Québec District similarly suggested redirecting students who desire non-ministerial training to other schools (EOQD, 1994¹⁹⁸; Maritimes, 1994)¹⁹⁹. Meanwhile in the West, the British Columbia & Yukon District and their own Western Pentecostal Bible College

¹⁹⁶ CFPSR is an abbreviation for Committee For Pentecostal Seminary Recommendations as found in reference list. Unpublished report.

¹⁹⁷ Unpublished discussion paper.

¹⁹⁸ EOQD is an abbreviation for Eastern Ontario & Québec District of the PAOC as found in reference list. Unpublished paper.

¹⁹⁹ Unpublished paper.

favoured bi-vocational training, “because they seem to conform to a tent-making model for church planting” (Gibson, 1994b)²⁰⁰.

In 1997, the Canadian Pentecostal Seminary campuses officially opened their doors for business, as planned, being governed by a national body and separate from any Bible college. CPS campuses were located in Langley, British Columbia (CPS West), and Toronto, Ontario (CPS East), and were respectively under the direction of Dr. Jim Lucas and Dr. Van Johnson. Upon opening their doors, CPS East alone had 60 students and about 150 students between the two campuses after only two years of operation (PAOC, 1997c, p.21; PAOC, 1998b, p.21).²⁰¹

A remarkable shift took place later in the governance of the Bible colleges and seminaries within the Pentecostal Assemblies of Canada. After digging in their proverbial heels at a Commission on Education Working Committee Meeting on February 4, 1998, it was *moved* and *seconded*, that,

The Canadian Pentecostal Seminary shall be ‘district owned and operated’ with a Board of Governors made up of representation from each District and, by invitation, The Pentecostal Assemblies of Newfoundland. The General Superintendent and the Executive Officer responsible for post-secondary education would have representation on the Board of Governors (PAOC, 1998a)²⁰².

With the passing of such a motion, the controls were handed over to the respective districts in the east and west, and no longer rested solely with the

²⁰⁰ Unpublished letter dated June 21, 1994.

²⁰¹ Please note: These students were not necessarily fulltime students, but rather any student enrolled in at least one course offered by the CPS.

²⁰² Unpublished report.

national leadership – for then, a huge victory for the districts, but less of a victory for the Bible colleges.

While CPS East and West had close connections in their earliest days, today they function quite independently (PAOC, 1997a, p.22).²⁰³

5.2 General Observations Within Christian Higher Education

In search of emerging models of ministerial training, some observations could be made regarding Christian higher education in general.

Across the world of Christendom many Christians are seeking higher education, yet not all desire vocational ministry training. The following table captures the many consumer groups in the market for Christian higher education across the globe today:

Figure 11: Consumer Groups in the Market for Christian Higher Education

Consumers	Present ministers
	Potential and/or future ministers
	Potential and/or future bi-vocational “tentmaking” ministers
	Christian students desiring higher education in a Christian environment
	Christian students desiring spiritual formation and ministry service development opportunities
	Present or future lay leaders
	General church population

²⁰³ In an attempt to capture the past, present and future positions of each PAOC ministerial training school, the participation of the Presidents or their appointees were secured. Each participating school was then asked to fill in and return a series of “School Interview Questions,” prior to a telephone interview. These questions and the responses of the participants served as a template or guide for follow-up interview questions. Additional comments and responses were added to their responses, and were resent for verification and approval. See **Appendix A: School Interview Questions** for a copy of the questions.

Around the world it seems Christian adults can be found on the following campus types as they work toward their higher education goals:

Figure 12: Campus Types in Christian Higher Education

Campuses	Maximized residential campuses (year-round services – Summit)
	Regional satellite campuses (Vanguard; Master’s)
	Regional study group sites (CPS; Master’s)
	Classroom only campuses (Master’s; IBQ, Vanguard)
	Local church campuses (Vanguard – Calgary; BILD)
	Virtual campuses (Master’s)

Excluding many higher education programmes geared for the average Christian, the programmes being offered within the concentrated streams of ministerial training are:

Figure 13: Programmes Within Ministerial Training Schools

Programmes	Ministerial training
	Ministerial upgrades (degree programmes)
	Ministerial enhancements (non-degree workshops/seminars)
	Bi-vocational ministerial training (tentmaking programmes)
	Ministry training (i.e. media, performing arts, missions & evangelism)
	Christian discipleship training (spiritual formation programmes)
	Certification training (missions, Christian education, etc.)
	Teaching English as a Second Language
	Local church congregational & leadership training (workshops/seminars)

Within many private colleges and universities, funding is always a greater issue than for students attending government subsidized schools. Schools therefore have looked for ways to attract potential students, making the financial burden lighter in the process. The chart below captures just three innovative and unique approaches to funding ideas:

Figure 14: Innovative & Unique Approaches to Funding

Unique Funding Ideas	Tuition-free for spouses (Prairie Bible College)
	Bursary for third/four year students (Summit)
	Maximized residential campuses (year-round services – Summit)
	Entrance Scholarships for new students (Vanguard)
	Home-Openers – free lodging (Vanguard)

5.3 Models of Ministerial Training

Before looking at each of the subject ministerial training schools within the Pentecostal Assemblies of Canada, one would be wise to become familiar with various models of ministerial training found throughout the world. These variations of ministerial training schools have been organized into categories and sub-categories, accompanied by a brief synopsis of each model listed.

The following models were compiled from a number of book, journal or electronic sources. While there are many more variants of each listed model and sub-model, this list was not meant to be exhaustive but categorical. Just as every person bears a peculiar and unique set of fingerprints, each ministerial training school bears its own versions of the following models.

It would be advisable to note that from the time this chart was drafted, employing it in three focus group discussions and compiling the final findings, some additional programmes have emerged. Two examples are within Summit Pacific College’s Omega Challenge. Two new Discipleship Models are being launched shortly and they are discipleship programmes specializing in: 1) Leadership Development, and 2) Children & Youth Ministries (SPC,

2005a)²⁰⁴; SPC, 2005d)²⁰⁵. While they are too new to add to the chart because they were not in existence until after the focus groups were conducted, they were therefore not included in the chart below. Nevertheless, they do bear evidence that some models of ministerial training are ever-emerging on the PAOC education front.

²⁰⁴ SPC is an abbreviation for Summit Pacific College as found in reference list. Retrieved on Feb.15, 2005 from <http://www.summitpacific.ca/html/omega/index.php>.

²⁰⁵ Retrieved on Feb.15, 2005 from <http://www.summitpacific.ca/html/geninfo/index.php>.

Figure 15: Chart of Models of Ministerial Training

Expansive Models	Liberal Arts/ Multi-Disciplinary Institutions (McNeal, 1998, p.119)	<i>Trinity Western University (TWU), Tyndale University College, Canadian Mennonite University, Saint Paul University, King's University College, Ambrose University College, Alliance University College, and Taylor University College and Seminary are just some Canadian schools attracting more than vocational ministers. These Christian Liberal Arts institutions offering multiple disciplines of study and vocational training are attracting Christian consumers who are seeking quality Christian higher education.</i>
	Bi-vocational Programmes (Central Pentecostal College; Summit Pacific College)	<i>Central Pentecostal College provides ministerial training along with some vocational options (i.e. business administration). As many smaller and/or financially-strapped churches (or ministries) require bi-vocational "tent-making" ministers; or as ministers anticipate eventually shifting vocations; or they may find themselves between ministry postings these bi-vocational programmes are becoming valued by potential ministerial students.</i>
Collaborative Models	Formal Partnerships (Canadian Pentecostal Seminary; Summit Pacific College; Options, 2004a, 2004b & 2005)	<i>ACTS Seminary (Trinity Western University), Master's College & Seminary, Vancouver School of Theology and Heritage Seminary have formed partnerships with multiple seminaries, institutions and/or denominations from various theological backgrounds. While preserving distinct theological/faith positions and convictions, two or more schools can join faculties, facilities, and marketing forces to more effectively attract a greatly diversified potential student population.</i>
	National Regional Campuses (McNeal, 1998, p.119)	<i>In a day of ruthless competition and coveted market domination, this macro perspective of ministerial training would result in the genocide of many redundant learning institutions, and therefore would first require cooperation of various schools to envision, create, support and promote regionally and strategically positioned campuses and learning centres throughout the country.</i>
	Specialized Schools (McNeal, 1998, p.119)	<i>If a school were specialized, it could better focus on its primary mandate, rather than obligatorily and thus poorly offering multiple programmes and initiatives. One example of a specialized school is seminaries dedicated to training future seminary professors.</i>
Church-Based Models	Apprentice Model (Master's College & Seminary; Options 2004a, 2004b & 2005; Banks, 1999, p.133; Laing, 2005)	<i>The great debate to date has been over theoretical education versus practical education. While most have knowingly or unwittingly deified, or at the very least, over-emphasized one over the other, some schools, like Canada's own Heritage Seminary and Master's College & Seminary (formerly Eastern Pentecostal Bible College) are adopting a blended model whereby students spend half of their time in class and the other half apprenticing in a church. In hopes of sprouting feet of practicality from the brains of the higher educated, these educators are attempting to marry theoretical/theological excellence with practical learning opportunities/environments.</i>

	In-House Model (Banks, 1999 p.11; BILD; Grace Church of Fredericksburg, VA)	<i>More and more megachurches, dissatisfied with the quality, contextual preparation and integration of outside ministers are detouring formal ministerial training institutions, and are recruiting, training, empowering and releasing their own breed of ministers from within their congregations. One proponent and practitioner of this model, Jeff Reed, ensures their students take thirty pertinent courses over a period of ten year, all the while ministering in their own megachurch.</i>
Training Parish Models	Regional Training Parishes (Crandall, 1995, p.158)	<i>In some settings, select churches, like The Church of All Nations (Boston), are proving to be most effective breeding grounds for growing quality ministers. Similar to the learning hospital to medical schools, these training churches are seeing much interest from outsiders as other churches are beginning to formally endorse, support and send their potential ministers to learn in approved (or not) regional training parishes.</i>
	Residential & Regional Training Parish (Townsend, 2004)	<i>After attending a residential college for one fulltime year, students would continue taking courses half-time, while being deployed into half-time ministry in a training parish similar to a learning hospital for medical students.</i>
Partial Residential Models	Clinical Residential & Local Church Model (Guskjolen)	<i>With few healthy nuclear families in existence today, a startling number of students carry to Bible school much more baggage than their suitcases. To best prepare these students for ministry, a professional counselor would assess and address emotional, attitudinal and behavioral issues deemed potentially destructive to both the minister and their future church. After the first year of residential schooling has ended, and clinical assessments have been made, the following years of schooling would shift to 1-2 week intensive modules, while serving their local church.</i>
	Residential & Local Church Model (McNeal, 1998, pp.124-125)	<i>Core courses would be required of all fulltime students while on campus during his/her first year of schooling. By the end of the first year, the student will have assembled a learning cluster of other students and would be assigned a formal professor/learning coach. The student for the following years would take part-time classes, while following a regimen of education and practicum while ministering in their local church.</i>
	Extension Education (Options, 2004a, 2004b & 2005; Kinsler, 1983, pp.37-38,298-302)	<i>In the United Kingdom, ministerial students gather together over nine weekends per year in nearby learning centres for rigorous academic studies. Each summer, faculty and students congregate for an eight day intensive residency. Throughout the rest of the year, faculty travel and teach on weekends at various extension campuses. The Guatemalan Presbyterian Seminary has been successful by expanding their teaching demand and coverage by adding adjunct professors to their teaching staff.</i>
	Weekly Classes & Summer Intensives (Kinsler, 1983, p.198)	<i>New York Theological Seminary together with New Brunswick Theological Seminary offer courses every Monday and Wednesday evenings, enabling learners to earn up to nine credit hours per semester. Six additional credits are attainable during two week summer intensive modules.</i>

	<p>One Month Summer Residences (Coleman, 1993, p.21; Royal Roads University)</p>	<p><i>While America's Hartford University's International Summer Business Programme and Canada's Royal Roads University (RRU) both gather learners for four consecutive weeks on campus, RRU takes education to a higher level by supplementing their degree programmes with online distance learning courses.</i></p>
	<p>Distance Education with Interspersed Intensives (Banks, 1999, p.138; Canadian Pentecostal Seminary)</p>	<p><i>Australian Aborigine ministerial students spend most of their three years away from their school campuses. While ministering, students are challenged to find ways to immediately apply their newfound knowledge and insights to their particular ministries and settings. Groups of twelve are formally taught by trained faculty in short interspersed residencies, which are used to encourage personal and community growth.</i></p>
<p>Satellite Model</p>		<p><i>Vanguard College in Edmonton, Alberta, has a fulltime satellite campus, not a temporary or periodic extension site. This satellite campus is almost entirely self-sufficient with: 1) Their own permanent site away from the mother campus, 2) Their own controls over staff and faculty, and 3) Their own unique clientele to market their niche services (Johnson, G. & Raccah, W. Northwest Bible College Branch Campus Application for the Calgary Leadership Training Center (CLTC), 2002).</i></p>
<p>Modular Model</p>		<p><i>Ministers can further their education by attending campuses, or better yet, temporary extension sites of Bible colleges and/or seminaries. Canadian Pentecostal Seminary for example offers off site modules in local churches in distant places. Students then do not have to leave their ministry postings while earning their chosen degrees one module at a time (School Interview Questions – CPS, 2005, p.1).</i></p>
<p>Missions Model</p>		<p><i>At Canadian schools, like Alberta Bible College and Vanguard-Calgary, world missions exposure and experience is core to Christian higher education. No wonder after the first semester, all of their students are sent into Inner-city ministry and second and third year students experience cross-cultural and international missions. Columbia Bible College actually requires a one-year cross-cultural placement. Similarly, Canada's own Pacific Life Bible College, has made its only first year stream of study a missions-oriented programme, LifeLaunch, where all students after completing two full semesters go on a one month overseas missions experience together (Options, 2004, Fall, p.20; Options, 2004, Spring/Summer, pp.7,18).</i></p>

Discipleship Models	Foreign Ministry (Master's Commission; Master's College & Seminary; Vanguard College; Canadian Mennonite University; Summit; Options 2004a, 2004b & 2005)	<i>Often a feeder programme to further theological and/or ministerial training, one-year (or more) discipleship schools focus on spiritual, interpersonal and ministry development. Character development, attitudinal development and ministry skill training are more than incidental, they are intentionally addressed. Various streams and programmes offer students life-altering adventure and ministry/missions/life experiences otherwise rarely had by most students enrolled in more traditional programmes and schools.</i>
	Domestic Ministry (Master's Commission; Master's College & Seminary)	
	Adventure (Columbia Bible College; Rocky Mountain College; Living Faith Bible College; Prairie Bible College)	
	Urban Ministry (Summit; Bethany)	
Community Models	Covenantal Groups (Banks, 1999 p.154; McNeal, 1998, pp.120,126-127)	<i>One Australian seminary has established mandatory covenant groups comprised of six to eight students, who independently read five or six Bible chapters daily over a period of nine months. At weekly covenant groups, students socialize and openly share of their lives and ministries, followed by a two-hour discussion on their Biblical insights, questions, etc.</i>
	Spiritual Learning Communities (McNeal, 1998, pp.52-65)	<i>In the British Columbia & Yukon District of the Pentecostal Assemblies of Canada, ministers from a shared ministerial guild connect regularly in Spiritual Learning Communities (SLC) up close and at a distance. Offering spiritual support, opportunities to learn, and much needed support, these ministers grow independently and collectively. SLCs are having a revolutionary impact on the lives and ministries of ministers and hence their congregations. Reggie McNeal has designed a similar model for the South Carolina Baptist Convention.</i>
	Missional Small Groups (Banks, 1999, p.196)	<i>A missional model of ministerial training strikingly resembles a small group of likeminded believers. Sharing common backgrounds, interests or missional pursuits, under the tutelage of respected, qualified faculty better guarantees students grow and learn together.</i>

	Great Books Discussion Groups (Crabtree, 1996)	<i>Gutenberg College provides learning through the use of small groups reading the same scholarly books at the same time. Students then openly discuss topics of intrigue and importance arising from the books they are reading. Critical thinking and relationships are just two of many benefits surfacing from this model.</i>
Open Learning Model		<i>While ministering, students study at their own pace, and in ways suitable to their unique learning style and preferences in learning mediums (i.e. correspondence, face-to-face tutorial sessions, etc.). Intensive study periods are scheduled around busiest times of ministry. Final accreditation comprises of successful courses and ministry performance (Vaughan, pp.100-101).</i>
Independent Learning Models	Seminars/ Workbooks (Kinsler, 1983, pp.276-279; Vanguard College)	<i>In Australia a new model has arisen combining independent studies with textbooks and workbooks, along with scheduled seminars with facilitators and co-learners serving as tutors.</i>
	CD Rom Courses (Vanguard College)	<i>At Vanguard College, students can register for independent learning courses via CD Rom.</i>
	DVD/VHS Courses (Central Pentecostal College; Institut Biblique du Québec)	<i>Institut Biblique du Québec was the first PAOC school to employ this model (1977), followed by Central Pentecostal College (CPC) who also offers courses on DVD or VHS format.</i>
	Independent Study Groups (Kinsler, 1983 pp.180,215-219; Vanguard College)	<i>Using multiple local extension learning centres, Cook Christian Training School's Native American Theological Education Programme, and Seminary Extension Independent Study Institute successfully utilize weekly seminars and workshops, in tandem with independent workbook study, and structured ministry internships.</i>
	Online Programmes (Open University; UNISA; Master's College & Seminary)	<i>Some institutions now provide theological training entirely at a distance via the Internet. While some discredit this model as being too individualistic, there is very little difference between online education and courses earned through written correspondence. The virtual classroom in fact is better as it provides a sense of community and interaction with faculty, unlike impersonal correspondence programmes.</i>

Resource Model		<p><i>In Chile, South America, Theological Education by Extension (TEE), and even more so, America's San Francisco Theological Seminary (SFTS) have changed the face of the seminary by intentionally serving local churches and pastors. Rather than serving only enrolled students, SFTS has broken into the church market as a valuable resource and training ground for pastors and local churches alike. While resourcing churches, they no doubt funnel resources (both money and potential students) back to these value-added seminaries (Kinsler, pp.61-62,190; Reed, p.6). For example, Southeastern College provides resources to the young church by providing summer programmes for high school students. These programmes simultaneously serve as feeder programmes to attract prospective students.</i></p>
Holistic Model		<p><i>Believing that critical thinking produces the best kind of thinkers, the Ecumenical Theology Workshop of Geneva has turned the heads of many scholars and students. Since 1974, Catholic and Protestant teachers share the same lectern for two hours monthly. Together they teach varying ideas groups of open-minded, critical thinkers, who then discuss the material in small groups facilitated by one of their own participants. As a researcher, I must confess, this is the only school I have found anywhere where the title "interdenominational" is most fitting.</i></p>

5.4 Pentecostal Assemblies of Canada Ministerial Training Schools

Moving from west to east, a brief synopsis of each ministerial training institution participating in this study will now be given. In the following sections each school will be individually studied. Within each study, a section will follow highlighting any identified ministerial training models employed by each. The identification of models within the study of each institution has been done intentionally to eliminate confusion over headings all the while assimilating the information where it best belongs.

CPS West and her emerging models of ministerial training will now be studied. (For information on CPS East, see section **5.4.5 Masters College & Seminary**).

5.4.1 Canadian Pentecostal Seminary (CPS)

After Canadian Pentecostal Seminary (CPS) was birthed in western Canada, it later became full partners in ACTS (Associated Canadian Theological Schools), the graduate school of theology for Trinity Western University (TWU) in Langley, BC. In May 2004, CPS became the sixth denominational seminary to join a consortium of theological schools under the ACTS umbrella. In the spring of 2005, CPS received its Provincial charter status.²⁰⁶

In an interview, CPS President Dr. Jim Lucas shared that CPS has fully adopted the following ACTS organizational values as its own:

- a) To work within the framework of the Associated Canadian Theological Schools (ACTS) in order to provide graduate theological training in a multi-denominational setting for students preparing for Christian service;
- b) To enrich the personal and spiritual life of students by deepening their devotion to Jesus Christ, their knowledge of God, and their empowerment in the Holy Spirit;
- c) To prepare Pentecostal students to receive ministerial credentials with their respective denominations through providing courses and training in Pentecostal distinctive subjects that help the student work effectively in Pentecostal contexts;
- d) To produce graduates who can competently address the current Canadian mosaic in order to penetrate it with the Gospel by

²⁰⁶ Note: Theological schools in Canada must obtain a charter from their respective Province or Territory in order to officially grant degrees. Having a charter to grant degrees and being accredited, however, are two different things. Some schools in their induction, namely CPS East and West, were empowered and enabled to grant degrees due to an official association with an already chartered seminary.

providing courses that expose them to both biblically sound and culturally relevant scholarship;

- e) To encourage thinking, writing and speaking abilities that will enable the student to make a contribution to evangelical scholarship by sharpening their skills in a mentoring environment;
- f) To promote a more effective working relationship between the local church and the seminary by linking with local congregations to provide church based courses intended to strengthen lay leadership and provide ministerial training;
- g) To provide Christian leaders with accessible, affordable and strategic continuing education opportunities that enable them to apply new insights and skills in their ministry situations by taking seminary education to learning centres throughout western Canada (Lucas, 2005, p.2).

While CPS's official mission statement reads, "Our mission is to equip godly servant leaders for effective, strategic and empowered Christian ministry in Canada and around the world," their official Pentecostal Assemblies of Canada (PAOC) jurisdiction is solely with the PAOC's four westerly Districts:

- British Columbia & Yukon District;
- Alberta & Northwest Territories District;
- Saskatchewan District;
- Manitoba & Northwestern Ontario District (Lucas, 2005, p.2).

CPS's main campus is located at Trinity Western University in Langley, BC. Through an ACTS distance education programme cleverly entitled, "ACTSess," students are able to take an MA in Christian Studies by making only 5 trips to the campus. Also, seminary courses are periodically taught on distant church campuses in Calgary, Alberta and Victoria, BC for both ministers and laity. Discussions are underway to maximize CPS's coverage by offering courses in the other two western Canadian Districts of the Pentecostal Assemblies of Canada: Saskatchewan and Manitoba & Northwestern Ontario Districts.

In an evaluation and follow-up interview with CPS's President, Dr. Jim Lucas reported that CPS has approximately 50 students taking Pentecostal courses (Lucas, 2005, p.4). The number of students enrolled from the CPS orientation is, according to Lucas, next to impossible to verify as ACTS is a consortium of schools. Nevertheless, Lucas plans on attracting the same target student(s) in the future:

Figure 16: Canadian Pentecostal Seminary Target Student(s)

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
Present	36 yrs	Single or married	Varied	BA or equivalent	Varied	Pentecostal	International
Future	Same						

Drawing from the Orient, across the Pacific Ocean from British Columbia, Dr. Lucas (2005b, p.2) notes, Korean students alone presently comprise 15-20%

of the 350 ACTS students. To accommodate the growing number of foreign students, and more pointedly, oriental students, ACTS presently offers courses in Korean, and hope to shortly offer courses in the Cantonese and Mandarin languages (Lucas, 2005b, pp.3,4).

Graduate programmes available for CPS students through ACTS are Christian Apologetics, Pastoral, Preaching, Leadership, Cross-Cultural and/or Missiological Studies. ACTS also boasts the only evangelical chaplaincy programme in Canada fully recognized by the Canadian government (CAPPE accreditation) (Lucas, 2005b, p.4).

Degrees include the classic Masters degrees: Masters of Divinity (M.Div) and Masters in Theological Studies (MTS). Other degree programmes include an MA in Christian, Pastoral, Preaching, Leadership, Cross-Cultural, Missiological or Apologetical Studies. ACTS also offers an MLE in Linguistics through the Canadian Institute of Linguistics and Wycliffe, an MC (Counseling), M.Th (Theology), and a post-graduate professional Doctorate in Ministry degree (D.Min) in association with Trinity Evangelical Divinity School, Deerfield, Illinois.

Students who enroll in the MA or M.Div degrees automatically enroll in a spiritual formation programme entitled, Church Leadership Development (CLD). CLD students take five one-week intensive leadership training modules, or “Imprinting Courses,” which are chuck full of assessment tools

and touch points with their cohort of fellow students, faculty members and fellow pastors both at a distance and face-to-face (Lucas, 2005b, p.8).

CPS in partnership with ACTS delivers and will continue to deliver education to their target students in the following ways:

Figure 17: Canadian Pentecostal Seminary Modes of Education Delivery

Modes of Delivery			Present	Future
Residential Campus				
Classrooms Only Campus			X	X
Distance Education			X	X
	Video Courses		X	X
	Audio Courses		X	X
	Correspondence Courses		X	X
	CD Rom Courses			
	DVD/VHS Courses			
	Online Classes		X	X
		Unscheduled	X	X
		Scheduled	X	X
	Modular Courses		X	X
		On Site	X	X
		Off Site	X	X
		Faculty Teachers	X	X
		Guest Teachers	X	X
	Satellite Campus		X	X
	Formal For Ministers		X	X
	Informal For Ministers		X	X
	Formal For Lay People		X	X
	Informal For Lay People		X	X
	Christian Partnerships		X	X
	Secular Partnerships			

Having been in existence since 1988, ACTS three original partner schools have succeeded remarkably by doubling the number of partner schools, CPS

included, all the while attempting to stay abreast to the growing market demands of graduate and post-graduate students (Keeping, 2004)²⁰⁷. It would seem Keela Keeping, TWU's Media Relations Coordinator, was correct when she claimed, "ACTS has proven that a partnership model of theological education in Canada can not only stand the test of time – it can thrive" (Keeping, 2004).²⁰⁸

Ministerial Training Models In Canadian Pentecostal Seminary:

If there is any model of ministerial training in Canadian Pentecostal Seminary (CPS West), which might qualify as emergent, and which might be practiced within less than 33 percent of subject schools, it would have to be their *Formal Partnership Model*. As a full partner to ACTS, CPS benefits from the academic clout and valuable services coming out of this consortium of seminaries.

A second model would be their off site *Modular Model*. While many schools are offering modular courses on site, fewer send faculty members to off site locales for the purpose of training people on their turf. CPS presently offers courses periodically in Victoria, BC and in Calgary, AB, and they hope to extend their services to the rest of western Canada.

²⁰⁷ Retrieved on Sept.21, 2004 from <http://www.acts.twu.ca/index.asp?id=176-3>.

²⁰⁸ Retrieved on Sept.21, 2004 from <http://www.acts.twu.ca/index.asp?id=176-3>.

President Lucas claims in the following email that this Modular Model can also help bridge the perceived gap between the church and the seminary – a chasm absolutely impassable in the minds of some:

When courses are taught in conjunction with non-formal seminars in which the professor shapes his material for the average church attendee, the seminary is brought closer to the church. This helps to close the gap between the academy and parish, which is so often the complaint of those who see seminary education as too lofty or too far removed from real church life²⁰⁹.

Citing evidences, Lucas told of one recent seminar taught alongside a seminary course in Victoria, BC by Dr. Paul Chamberlain who holds a PhD in Philosophy. Dr. Chamberlain taught approximately 100 people how to better answer tough questions raised by non-believers. Feedback indicated parishioners benefited immensely from this material at the side of seminary students. For these 100 people at least, the wide gap between the church world and the academy was considerably closed that day.

One other emergent model being used at CPS is *Partial Residential Model: Distance Education with Interspersed Intensives*. Entitled ACTSess, CPS/ACTS offers one-week modular courses on or off campus, followed by online courses when they return home.

For students enrolled in CPS's MA or M.Div degrees, they are included in Church Leadership Development (CLD), a spiritual formation programme. These students take five one-week modules called "Imprinting Courses" together. A sense of community and accountability for personal and

²⁰⁹ An email on July 19, 2005 with Canadian Pentecostal Seminary President Dr. Jim Lucas.

professional growth is fostered between faculty and fellow pastors. This is a hybrid of the abovementioned *Partial Residential Model: Distance Education with Interspersed Intensives Model* and the *Community Model: Spiritual Learning Community Model*.

Below is a chart identifying which models of ministerial training CPS presently employs:

Figure 18: Canadian Pentecostal Seminary Models of Ministerial Training

		Present
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions	
	Bi-vocational Programmes	
Collaborative Models	Formal Partnerships	X
	National Regional Campuses	
	Specialized Schools	
Church-Based Models	Apprentice Model	
	In-House Model	
Training Parish Models	Regional Training Parishes	
	Residential & Regional Training Parish	
	Clinical Residential & Local Church Model	
Partial Residential Models	Residential & Local Church Model	
	Extension Education	
	Weekly Classes & Summer Intensives	
	One Month Summer Residences	
	Distance Education with Interspersed Intensives	X
Satellite Model		
Modular Model		X
Missions Model		

Discipleship Models	Foreign Ministry	
	Domestic Ministry	
	Adventure	
	Urban Ministry	
Community Models	Covenantal Groups	
	Spiritual Learning Communities	X
	Missional Small Groups	
	Great Books Discussion Groups	
Open Learning Model		
Independent Learning Models	Seminars/Workbooks	
	CD Rom Courses	
	DVD/VHS Courses	
	Independent Study Groups	
	Online Programmes	
Resource Model		
Holistic Model		

One final observation: Canadian Pentecostal Seminary (CPS) is the only PAOC ministerial training school whose President, Dr. Jim Lucas, doubles as a church pastor. While there may be a variety of reasons for this, regardless, Lucas is enviably building a rapport between and credibility with active pastors and other Christian ministers. Indeed Lucas, an active and successful pastor and seminary president is embodying the very blend required of all ministerial schools – a blend between the theoretical and the practical. In doing so he seems to be bridging well the gap which exists between two oft conflicting worlds – the world of ecclesia and the world of academia.

5.4.2 Summit Pacific College

In the year 1941, the Pentecostal Assemblies of Canada opened the doors to British Columbia Bible Institute (BCBI) in Victoria, British Columbia. Due to expansion in enrolments, BCBI moved to North Vancouver and then in 1976 was relocated to Abbotsford, BC, where they remain to this day. British Columbia Bible Institute, the Pentecostal Assemblies of Canada's most westerly Bible college went through two name changes since her inception: Western Pentecostal Bible College (WPBC) and more recently, Summit Pacific College (SPC) (Richards, 2005, p.1).

SPC's mission is, "To educate and equip Christians for Spirit-empowered ministry in the church and in the world." With such a mission in mind, their organizational values are:

- Biblical truth and experience;
- An authentic and passionate relationship with God;
- The Person and Work of the Holy Spirit;
- The Great Commission and The Great Commandment;
- Genuine community and relationships;
- Excellence and creativity;
- The local church;
- Christ-like leadership (Richards, 2005, p.1).

In the near future Dr. Richards and his team hope to enrich their student population in the following ways:

Figure 19: Summit Pacific College Target Student(s)

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
Present	18-22 years	Single/ some marrieds	Varied	Grade 12 grads	Mostly Caucasian	PAOC & other evangelicals	Mostly rural
Future	Same				More multi-cultural	Diversity of evangelicals	More urban

While processing SPC’s raw data, it was somewhat puzzling to contemplate why their present student base was mostly small town rural, when SPC is located in the Lower Mainland, the most densely populated area of the province of British Columbia. Richards shed some light on why: Less than 2% of Greater Vancouver residents are evangelical. It is little wonder why Richards has found none of the evangelical schools, including Summit Pacific College, have been successful thus far in drawing students from the Great Vancouver Area (GVA).

Another factor which may contribute to fewer students coming from the GVA is that much of the population base is of Asian descent. Quite often Asians tend to be highly educated and hold undergraduate degrees. If they seek theological/ministerial training, they likely opt for seminary training, which is readily accessible through popular choices, such as Regent College, Carey Hall, and of course ACTS.

Another factor worth noting is SPC's location. Located in Abbotsford (the 'Bible-belt' of BC), approximately a one-hour driving distance from Vancouver, SPC makes a great option for Christian students looking for campus living.

Finally, a good proportion of the student body is comprised of students who come from outside BC; most would come from rural communities, not major centres, and one of SPC's attractions is its campus.

Richards, the instigator and engineer of much of SPC's vision, has a strategic plan to impact this mission field and penetrate this potential market. In September 2005, SPC opened a branch campus of Omega Challenge, their one-year discipleship school. This new campus is housed at Broadway Pentecostal Church in the heart of Vancouver, and is beginning to facilitate evangelistic and missions work to the spiritually lost in the Greater Vancouver Area (Richards, 2005, p.8).

Omega Urban is a branch of SPC's already highly successful Omega Challenge Programme. Mirroring Vanguard College's one-year programmes, Omega Challenge came onto the scene later, but has definitely made up for lost time. Omega Challenge now offers two separate tracks: Omega Overseas, where students gain world missions experience overseas for three and a half weeks of the year, and Omega Urban, where students experience a two week North American urban experience (i.e. Los Angeles) (SPC, 2005d)²¹⁰.

²¹⁰ Retrieved on February 15, 2005 from <http://www.summitpacific.ca/html/omega/index.php>.

With the help of Omega Challenge, and other great programmes, enrolment at Summit is on the climb. The following chart captures the raw data and proof of numerical growth at SPC (Richards, 2005, p.3):

Figure 20: Summit Pacific College Student Enrolment

Fall of	Fulltime Enrolment (FTE)	Part-time Enrolment (PTE)	Distance Education
1999	185	No Records	No Records
2001	190	No Records	No Records
2003	194	23	21
2004	203	27	28

The following table has been included to show how Summit Pacific College presently offers training to their students, as well as any future initiatives:

Figure 21: Summit Pacific College Modes of Education Delivery

Modes of Delivery			Present	Future
Residential Campus			X	X
Classrooms Only Campus				
Distance Education			X	X
	Video Courses			
	Audio Courses			
	Correspondence Courses		X	X
	CD Rom Courses			
	DVD/VHS Courses			
	Online Classes		X	X
		Unscheduled	X	X
		Scheduled		
	Modular Courses		X	X
		On Site		X
		Off Site	X	X
		Faculty Teachers	X	X
		Guest Teachers	X	X
	Satellite Campus			X
	Formal For Ministers		X	X
	Informal For Ministers			
	Formal For Lay People		X	X
	Informal For Lay People			
	Christian Partnerships		X	X
	Secular Partnerships			

A special point of interest is that Summit Pacific College inherited the Canadian Pentecostal Correspondence Courses (CPCC) from its developer,

who was also their former President, Dr. Thomas Holcroft. SPC's former Academic Dean, Roger Stronstad also administered CPCC for many years. This was however a different entity, created to serve the national PAOC constituency, until ICI courses were recognized as the official correspondence programme of the PAOC (Racah, 2006a)²¹¹.

While Summit Pacific College presently offers off site extension courses in local churches throughout British Columbia, in the future SPC hopes to offer modular courses on site at SPC's Abbotsford campus (Richards, 2005, p.7).

Dr. Richards reported on an exciting new development at SPC: A TESL programme within their Inter-Cultural Studies major. While this programme may not become a certified TESL programme, SPC hopes it will aid missionary workers both here and abroad. At this early planning stage, SPC anticipates teaching 95% of the programme, with an additional 5% being taught through the Canadian Institute of Linguistics (Richards, 2005, p.7).

Programmes offered at Summit Pacific College also include three Christian Worker certificate programmes totaling 60 credit hours, distance education (written correspondence) certificates (60 credit hours), three diploma programmes in Pastoral Theology, General Bible and Church Ministries (90 credit hours each), as well as the following Bachelor degrees requiring 120 semester hours:

- Bachelor of Arts in Religion;
- Bachelor of Theology;

²¹¹ Unpublished comments.

- Bachelor of Religious Education (SPC, 2005c)²¹².

With exception of the combined Bachelor of Religious Education and Early Childhood Education programme, all degree programmes incorporate 24 credit hours for general studies courses taught through neighboring Trinity Western University (TWU) – with whom SPC holds official affiliation. As a TWU affiliate school, Summit Pacific College can offer students joint programmes (SPC, 2005c²¹³; Richards, 2005, p.7).

Programme Majors at SPC include Biblical Theology, Church Ministries, Counseling Foundations, Intercultural Studies, Music and Worship, Pastoral Ministries and Youth Leadership (SPC, 2005c)²¹⁴.

Online studies and written correspondence studies are also an important component to SPC's services. Some communities throughout BC have formed learning communities, where multiple correspondence students gather to learn together.

Finally, for those seeking knowledge without credits, Summit Pacific College offers Christian Life Home Studies Series non-credit courses (SPC, 2005b)²¹⁵.

²¹² Retrieved on February 15, 2005 & March 27, 2006 from <http://www.summitpacific.ca/html/geninfo/index.php>.

²¹³ Retrieved on February 15, 2005 & March 27, 2006 from <http://www.summitpacific.ca/html/geninfo/index.php>.

²¹⁴ Retrieved on February 15, 2005 & March 27, 2006 from <http://www.summitpacific.ca/html/geninfo/index.php>.

²¹⁵ Retrieved on Feb. 15, 2005 from <http://www.summitpacific.ca/html/distanced/christianlife.php>.

Dr. Jim Richards, President of SPC, believes the college's greatest days are now. Just five years ago SPC had 185 fulltime enrolment students, yet Richards anticipates 282 for the Fall of 2005. With record-high enrolments, enviable facilities, and healthy finances, today most certainly is a great day for Summit Pacific College (Richards, 2005, pp.2,3,9).

Much of their anticipated growth may occur on account of the following factors:

1. A very generous and attractive bursary programme for third and fourth year students;
2. An excellent and value-added affiliation with Trinity Western University (TWU), thus enabling students to transfer credits easily between schools;
3. Though difficult to document, it would seem the changes at Master's College & Seminary and Central Pentecostal College have contributed to some students choosing SPC over MCS or CPC;
4. The number of PAOC schools competing for potential students from Pentecostal church backgrounds will remain limited, until partnerships with local universities become more commonplace. SPC has this attractive selling feature already in place.

Ministerial Training Models In Summit Pacific College:

After researching Summit Pacific College, a few models of ministerial training rose above the many models of education employed by SPC, some which

may perhaps meet the prescribed set of criteria for isolating emerging models from the rest. They are:

- *Formal Partnership Model* – Almost all programmes require 24 credit hours from partner school, Trinity Western University (TWU);
- *Bi-vocational Model* – Having a partnership with TWU, SPC can now offer their students bi-vocational training programmes otherwise impossible;
- *Modular Model* – At SPC, students can enroll in intensive modular courses, allowing them freedom to stay in their communities and workplaces while furthering their education;
- *Discipleship Model* – SPC presently offers both Urban Ministry and Foreign Missions discipleship programmes through Omega Challenge (SPC, 2005d)²¹⁶. (As mentioned earlier, Omega Challenge is soon launching two more exciting programmes specializing in leadership development and ministering to children and youth);
- *Independent Learning Models: Workbooks and Independent Study Groups* – Though some distant students study independently using workbooks, in some communities, multiple independent learners gather to study together;
- Summit Pacific College is also employing another emerging model of ministerial training – *Resource Model*, whereby the college is providing spiritual, biblical and theological non-credit training to

²¹⁶ Retrieved on February 15, 2005 from <http://www.summitpacific.ca/html/omega/index.php>.

Christians everywhere through their Christian Life Home Studies Series.

Figure 22: Summit Pacific College Models of Ministerial Training

		Present
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions	
	Bi-vocational Programmes	X
Collaborative Models	Formal Partnerships	X
	National Regional Campuses	
	Specialized Schools	
Church-Based Models	Apprentice Model	
	In-House Model	
Training Parish Models	Regional Training Parishes	
	Residential & Regional Training Parish	
Partial Residential Models	Clinical Residential & Local Church Model	
	Residential & Local Church Model	
	Extension Education	
	Weekly Classes & Summer Intensives	
	One Month Summer Residences	
	Distance Education with Interspersed Intensives	
Satellite Model		
Modular Model		X
Missions Model		
Discipleship Models	Foreign Ministry	X
	Domestic Ministry	
	Adventure	
	Urban Ministry	X

Community Models	Covenantal Groups	
	Spiritual Learning Communities	X
	Missional Small Groups	
	Great Books Discussion Groups	
Open Learning Model		
Independent Learning Models	Seminars/Workbooks	X
	CD Rom Courses	
	DVD/VHS Courses	
	Independent Study Groups	X
	Online Programmes	
Resource Model		X
Holistic Model		

While the next two areas of interest may not be emergent models *per se*, they are nevertheless innovative, and therefore worthy of mention:

- SPC has strategically positioned itself for financial growth by turning its residential campus facilities into a year-round conference centre. They have so succeeded, their facilities are sought after by the BC Government. Dr. Richards reports that SPC is now able to generate \$150,000-200,000.00 per summer while school is officially out (Richards, 2005, p.9).
- Under Dr. Jim Richards' leadership, the longest actively serving President in the PAOC, SPC has established a very attractive endowment fund worth \$1.17 million dollars (at the time of this field research), to be almost entirely funneled toward third and fourth year returning students. The purpose of this fund is to assist

students in paying off their student debts, if at all possible, before graduation (Richards, 2005, p.9).²¹⁷ With such a fund, it's no wonder why Summit Pacific College is anticipating record enrolments.

The official newsletter from the British Columbia & Yukon District of the Pentecostal Assemblies of Canada, called *Fellowship NEWS* (2006, p.6)²¹⁸ recently reported, after nineteen years of service at SPC Dr. Jim Richards has tendered his resignation as President.

²¹⁷ An email on July 15, 2005 with Dr. Jim Richards, President of Summit Pacific College.

²¹⁸ No author mentioned.

5.4.3 Vanguard College

On October 4, 1946, Canadian Northwest Bible Institute (CNBI) came into existence in Edmonton, Alberta under the late D.N. Buntain. CNBI changed its name to Northwest Bible College (NBC) in 1964, and most recently to Vanguard College on May 11, 2004. Until 2004 when Vanguard College purchased its own building, it operated out of Edmonton's Central Pentecostal Tabernacle.

Alberta boasts two thriving, yet rivaling cities – Edmonton and Calgary. At some point this rivalry had crept into the church. Back in 1997, a group of PAOC pastors from Calgary had been watching Dr. William Raccach lead an innovative school in Québec. (See section **5.4.6 Institut Biblique du Québec** for more details). Feeling confident Raccach could succeed in bringing a more church-based school to Calgary, they hired Dr. Raccach to found the Calgary Leadership Training Center (CLTC) for the following reasons:

1. Edmonton had over 40 affiliated assemblies, while equally populated Calgary had less than half that number. The Calgarian pastors equated this to NBC's influence in Edmonton;
2. Since only about five Calgarian students per year chose NBC, most chose to attend one of Calgary's many non-PAOC Bible colleges. This caused some theological and credentialing challenges as graduates tried to re-enter the PAOC after graduation;

3. Some pastors were questioning the practicality of NBC's training methods (Thompson, 2005, p.1; Johnson, 2002²¹⁹; Raccah, 2005, p.1).

According to Dr. William Raccah (2005a)²²⁰, his school can best be described as an illegitimate, adopted child, rather than a planned pregnancy out of the mother campus. "To avoid an open rebellion," Raccah (2005a)²²¹ recalls, "the creation of the Calgary campus was, and continues to be, part of the reaction and the response to the perceived inadequacies of traditional training models."

It wasn't long before Dr. Raccah joined the Northwest Bible College (NBC) staff while remaining in Calgary. In 1999 the Calgary Leadership Training Center (CLTC) became the official satellite campus of NBC. An application was completed and sent by NBC President, Gerry Johnson, and William Raccah on December 10, 2002 to the Accrediting Association of Bible College (AABC), now the Association of Biblical Higher Education (ABHE) the accrediting body for all Bible colleges in North America. Then on February 15, 2003, CLTC was granted Branch Campus status. Raccah (2005a)²²² reported this was the quickest application process ever expedited by the accrediting agency. Two years later, the newly named Vanguard College was still the only institution within the ABHE having a full status Branch Campus.

²¹⁹ Unpublished forms.

²²⁰ Unpublished comments.

²²¹ Unpublished comments.

²²² Unpublished comments.

So while Calgary's campus was based out of a Calgary church, making it distant geographically from the Edmonton campus, it benefited from the oversight of the Edmonton campus. Calgary's campus was able to 1) Become permanently based, 2) Offer courses counted toward any existing academic programme, 3) Have their own teaching faculty and administrative staff, and 4) Exercise control over budgetary and staffing issues (Johnson, 2002)²²³. Naturally Vanguard College has served as the model for a few schools applying for similar satellite status (Raccah, 2005a)²²⁴.

A fair question to ask of Vanguard is, do both campuses share the same organizational mission statement? Though physically and at times philosophically separated, the two share one and the same mission: "To develop innovative, Spirit filled leaders" (Thompson, 2005, p.1; Raccah, 2005, p.1).

To honour Vanguard College's two distinct campuses, they were studied separately as apparent from their charts shown below. Their present and future target student(s) are as follows:

²²³ Unpublished forms.

²²⁴ Unpublished comments.

Figure 23: Vanguard College Target Student(s)

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
Edmonton Present	18-24 years	N/A (Not applicable)		Grade 12 grads	N/A	PAOC & other charismatics	Northern Alberta, Ontario, Newfoundland & Maritimes
Edmonton Future	Same	No Preference		Same	N/A	Same	Canadian, American & International
Calgary Present	18-24 years	Mainly single	Middle class	Grade 12 grads	Mix	Mainly PAOC & other charismatics	Urban Canadian with some new immigrants & some International students
Calgary Future	Same				More multi-ethnic	More broad-based	Same

Below is another table documenting the enrolment records of both Vanguard College campuses:

Figure 24: Vanguard College Enrolments

Fall of	Edmonton	Edmonton	Edmonton Distance Education	Calgary	Calgary
	Fulltime Enrolment (FTE)	Part-time Enrolment (PTE)		Fulltime Enrolment (FTE)	Part-time Enrolment (PTE)
1982	135	12			
1985	131	39			
1990	124	25			
1994			2		
1995	131	31			
1999			5	37	3 +17 TMC
2000	180	54		38	7 + 29 TMC
2001			6	39	4 +31 TMC
2002	199	74		49	4 + 31 TMC
2003	185	49	47	33	7 + 18 TMC
2004	147	41	45	34	8

* Note: Tehila Master's Commission (TMC) was a school operated by First Assembly, Calgary, in which students were required to take 3 courses per year through Vanguard, Calgary. TMC was closed in 2004. (The above chart was taken from three sources: School Interview Questions – Vanguard Edmonton; School Interview Questions – Vanguard Calgary; Raccah, 2006a).

When asked about their present and desired modes of educational delivery, both campuses responded quite differently:

Figure 25: Vanguard College Modes of Education Delivery

Modes of Delivery		Edmonton Present	Edmonton Future	Calgary Present	Calgary Future
Residential Campus					
Classrooms Only Campus		X	X	X	X
Distance Education		X	X		
	Video Courses				
	Audio Courses				
	Correspondence Courses	X	X		
	CD Rom Courses	X	X		
	DVD/VHS Courses				
	Online Classes		X		
	Unscheduled		X		
	Scheduled		X		
	Modular Courses	X	X	X	X
	On Site	X	X	X	X
	Off Site	X	X	X	X
	Faculty Teachers	X	X	X	X
	Guest Teachers	X	X	X	X
	Satellite Campus	X	X		
	Formal For Ministers	X	X		
	Informal For Ministers	X	X		
	Formal For Lay People	X	X		
	Informal For Lay People	X	X		
	Christian Partnerships	X	X	X	X
	Secular Partnerships				

Two important observations can be drawn from the above chart:

1. Vanguard is a major partner with International Biblical Online Leadership Training (IBOLT), sharing in their teaching load. Ingrid Thompson (July 2005b)²²⁵, Registrar of Vanguard College, reported that IBOLT historically provided online courses, however, as of 2005, courses are only offered in paper or CD Rom formats;
2. The Edmonton campus is most desirous of employing more modes of distance education.

If their modes of education delivery are listed above, what then are the mediums and messages of Vanguard's education? In other words, besides the above listed formats of education and training, what training programmes and majors does Vanguard offer?

Vanguard – Edmonton offers one-year certificate programmes with emphases on children, youth, missions, music, leadership, and L.I.F.T. – an acrostic for “Leaders In Frontline Training” (Vanguard, 2005b)²²⁶. Down south in Calgary, the one-year certificates include lay counseling, lay leadership and a spiritual formation certificate called “Merge” (Vanguard, 2005b²²⁷; Vanguard, 2005a).²²⁸ If students wish to continue with their studies, all completed courses easily transfer into the following diploma or degree majors:

- Edmonton: Pastoral, missions, music, youth and children & families;

²²⁵ Unpublished comments.

²²⁶ Retrieved on Feb. 15, 2005 from <http://www.vanguardcollege.com/1year/main1year.htm>.

²²⁷ Retrieved on Feb. 15, 2005 from <http://www.vanguardcollege.com/1year/main1year.htm>.

²²⁸ Retrieved on Feb. 15, 2005 from <http://www.vanguardcollege.com/>.

- Calgary: Counseling, Leadership or Biblical Studies (Vanguard, 2005a).²²⁹

Vanguard has strategically tweaked and added new programmes and majors over the years, which caused an interesting trend to occur. Twenty years ago 102 students were enrolled in Edmonton’s Pastoral programme. A decade later there were only 70 and today only 46 students are enrolled in the Pastoral major (Thompson, 2005, p.3). This trend begs the question: Where have all the Pastoral students gone? As captured below, Vanguard students are choosing specialties of greater interest to them, namely Youth Ministry and Missions programmes:

Figure 26: Vanguard College Programmes

	Pastoral	Christian Education	Worship Arts/Music	Missions/ Intercultural	Youth Ministry	Personal Spiritual Formation One-Year Certificate	Special Students Unclassified	Distance Education
1985	102	7	14			22	25	
1995	70	11	27	39		1	16	
2004	46	-	20	37	30	12	14	22

A deliberate change took place in 2004, when the degrees being offering at Vanguard’s two campuses changed from B.Th to BA degrees. This shift took

²²⁹ Retrieved on Feb.15, 2005 from <http://www.vanguardcollege.com/>.

place to give their graduates greater access to further education, and to also enable them entrance into restricted access countries.

It is also a fact that Vanguard has been diligent in partnering with other educational institutions. Official credit transfer agreements have been successfully forged between Vanguard and the University of Waterloo, Athabasca University, The King's University College, as well as Taylor University College & Seminary. Other schools are likewise accepting Vanguard credits, in part due to their Association of Biblical Higher Education (ABHE) membership (Thompson, 2005, p.3).

Although some have expressed cool reservations over fraternizing with 'the competition,' Dr. William Raccah, the former Director of the Vanguard College – Calgary Campus persisted over the years to build bridges with key leaders of other Calgary schools. As a result, Nazarene University College, Alliance University College and Rocky Mountain College graciously opened their library doors to Vanguard students (Raccah, 2005b, p.6).

After the resignation of Dr. William Raccah, Vanguard Calgary Director, the board of directors passed a motion to keep the Calgary campus open for another year. Appointing a one-year interim director, Rev. Robert Osborne, after which they were planning on assessing student and local church interest as well as the overall financial feasibility of the Calgary branch campus. The pending question was: Should the Calgary campus continue as is, be transformed into an extension centre, or be shut down altogether? It was

decided they would shut their doors completely after the 2006 graduation year (Racah, 2005b, p.8)²³⁰.

While the future of Vanguard's Calgary branch campus is tentative, Vanguard Edmonton continues to march on, carving out its market share in innovative ways – just as their mission statement claims.

²³⁰ Note: Up to now the researcher has spoken of Vanguard College – Calgary as if it still existed to prevent forming negative biases against any of their employed modes of education.

Figure 27: Vanguard College Models of Ministerial Training

		Vanguard Edmonton	Vanguard Calgary
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions		
	Bi-vocational Programmes		
Collaborative Models	Formal Partnerships		
	National Regional Campuses		
	Specialized Schools		
Church-Based Models	Apprentice Model		X
	In-House Model		
Training Parish Models	Regional Training Parishes		
	Residential & Regional Training Parish		
Partial Residential Models	Clinical Residential & Local Church Model		
	Residential & Local Church Model		
	Extension Education		
	Weekly Classes & Summer Intensives		
	One Month Summer Residences		
	Distance Education with Interspersed Intensives		
Satellite Model		X	X
Modular Model		X	X
Missions Model		X	X
Discipleship Models	Foreign Ministry	X	X
	Domestic Ministry		
	Adventure		X
	Urban Ministry		X
Community Models	Covenantal Groups		

	Spiritual Learning Communities		
	Missional Small Groups		
	Great Books Discussion Groups		
Open Learning Model			
Independent Learning Models	Seminars/Workbooks	X	
	CD Rom Courses	X	X
	DVD/VHS Courses		
	Independent Study Groups		
	Online Programmes		
Resource Model			
Holistic Model			

Ministerial Training Models In Vanguard College

Aside from the fact Vanguard – Calgary eventually closed, this campus proved by employing the *Church-Based: Apprentice Model*, Christians can be trained in a local church setting and not in a traditional college campus. While enrolled all students were expected to serve either churches or para-church organizations. Third and fourth year students, however, were paired up with a trained and approved mentoring pastor. These pastors were asked to involve students in the formal functions of the pastor: Funerals and weddings, baby dedications and adult baptisms, and even weekly pastoral visitation (Johnson, 2002).²³¹

²³¹ Unpublished comments.

Another model unique only to Vanguard College thus far is the *Satellite Model*. Not to be confused with a temporary or periodically utilized extension site, Vanguard in actuality had its own permanent office and dedicated classroom facilities and staff. They were also empowered to compete with other schools, even their mother campus in Edmonton, as they market their unique programmes to prospective students (Johnson, 2002).²³² None of this would have been possible if it weren't for the progressive and co-operative leadership of both Vanguard College campuses.

Both Vanguard campuses also employed a Discipleship Model. Vanguard Edmonton's students are exposed to *Discipleship Model: Foreign Missions* in "His Majesty's Service" (HMS). In Calgary's one-year discipleship programme called Merge, students were exposed to a variety of discipleship settings, including outdoor adventures in the Rocky Mountains, as well as ministry in urban centres (Johnson, 2002).²³³

Akin to Vanguard's Discipleship Model is their *Missions Model*. Here, for example, second-year Calgarian students were given the opportunity to minister in a major urban centre such as San Francisco or Los Angeles, while third year students were sent on a three-week overseas missions trip (Johnson, 2002).²³⁴

²³² Unpublished comments.

²³³ Unpublished comments.

²³⁴ Unpublished comments.

Through IBOLT, students can also take courses through a written medium or through a CD Rom format. This model is the *Independent Learning Model*.

Lastly, Vanguard utilizes a *Modular Model*, whereby they teach their students intensive courses at either of their two campuses.

5.4.4 Central Pentecostal College

After many unsuccessful attempts to secure the participation of Central Pentecostal College (CPC), they were excluded from the field research portion of this study.

5.4.5 Master's College & Seminary

Ontario Pentecostal Bible College (OPBC) in Toronto, Ontario was incepted in 1939, and in 1951 the college moved to Peterborough, Ontario, assuming a new name – Eastern Pentecostal Bible College (EPBC) (Brown, 1983, p.167).

This new name welcomed the Maritimes district of the Pentecostal Assemblies of Canada (PAOC) and also the Pentecostal Assemblies of Newfoundland (PAON) to the EPBC family, which already included the Eastern Ontario & Québec district and the Western Ontario district (Horton, 2005, p.1; Shelley, 2004, pp.11-12).

Approximately fifty years later, the Superintendents of the Eastern Canada districts of the PAOC, the General Superintendent of the PAON, as well as the Presidents of EPBC and CPS East met together in Newfoundland for discussions on how their two schools might better train tomorrow's ministers. This meeting was later tagged "The Newfoundland Accord" (ED, 1999, p.2)²³⁵.

On June 30, 2001, both EPBC and CPS East were replaced by one Master's College & Seminary (MCS). The college later moved to CPS East's backyard in Toronto. What some labeled "stark changes" were actually a strategically carved out new model of ministerial training, whereby pastoral apprentices would no longer have to leave their churches/ministries and/or communities to complete their Bible school training²³⁶ (PAOC, 2000²³⁷; PAOC, 1999²³⁸;

²³⁶ An email on July 19, 2005 with Master's College & Seminary President, Dr. Evon Horton.

²³⁷ No page numbers found.

Robinson, 2004, pp.22-23). The following are the main changes implemented to accommodate this new model of ministerial training:

- A change in educational philosophies;
- A change in names;
- A change in locations;
- A change in campus styles.

The goal of Master's College & Seminary (MCS) is to cause their students to simultaneously wrestle through the academic theory while being trained in ministry by mentoring PAOC pastors. The move to Toronto provided their students with numerous churches to serve in and many mentoring pastors to serve under. Also, the move away from a residential campus to multiple church-based classrooms was intended to entrench students into their local churches and communities. MCS students can now attend one or more campuses simultaneously. Campuses include the main Toronto campus, many satellite campuses, campuses formed in their own churches, or even campuses set up in the privacy of their own homes. So whether in Toronto, Ontario or in Truro, Nova Scotia, apprentice students are theoretically taught by academic teachers, while being trained practically by approved pastors (Robinson, 2004, p.25).

Yet all of the abovementioned changes were secondary to the primary change implemented by way of EPBC – MCS's education philosophy. Simply stated, MCS shifted to where Pentecostal ministers would no longer be trained "in

²³⁸ No page numbers found.

isolation from the local church” (Robinson, 2004, p.4). Rather, the Newfoundland Accord unequivocally reported, “We must find ways to enhance the partnership between the local church, our education institutions and the Pentecostal Assemblies of Canada infrastructure” (Robinson, 2004, p.4).

To facilitate this new goal, MCS has reworked their mission: “To equip your generation for Pentecostal ministry.” Their new mission is based around their four core institutional values:

1. Ministerial Training must be *thoroughly Pentecostal*;
2. Ministerial Training must provide *thorough biblical knowledge from a Pentecostal perspective*;
3. Ministerial Training must provide *practical leadership skills in a Pentecostal context*;
4. Ministerial Training must result in a person with a *disciplined character living out the Pentecostal experience* (Horton, 2005, p.2; Eastern District of PAOC & PAON, 1999, pp.4-6).

In section **5.1 Historical Synopsis of PAOC Ministerial Training Schools** within this study, it was documented that in 1993 three levels of ministerial training were adopted by the PAOC General Executive, which were: 1) Discipleship Training, 2) Bible College Education, and 3) Seminary Education (Eastern District of PAOC & PAON, 1999, pp.4-6). With this three-pronged approach to ministerial training in mind, and just months before the Newfoundland Accord occurred, the Canadian Pentecostal Seminary was

divided into two schools: CPS West and CPS East. The national control of the seminaries was also passed down to their respective districts.

With CPS East President, Dr. Van Johnson and EPBC President, Dr. Carl Verge sitting in as guests around the Newfoundland Accord table, the eastern Canada PAOC District Superintendents and the PAON General Superintendent decided CPS, EPBC and Master's Commission (discipleship school) should be amalgamated under one and the same banner (Eastern District of PAOC & PAON, 1999, pp.2,8-9,10). One may also recall from section **5.1 Historical Synopsis of PAOC Ministerial Training Schools** the debate between the Bible college, the eastern Canadian district offices and the National Office over who should oversee the proposed seminary. What started under the watch of the PAOC National Office eventually made its way to the Districts, and now in MCS's case had finally been handed over to the Bible college. One might say this was a full victory which came only after much time, debating and politicking.

Between the Newfoundland Accord in April 1999 and June 2000 when the final proposal was published, however, a fourth stream of ministerial training was added to this emerging institution – Intercultural Bible College (Eastern District of PAOC & PAON, 1999, p.2; MCS, 2000, pp.4,11)²³⁹. Now, Master's College & Seminary (MCS) incorporated Master's Commission, the Bible college, the former eastern branch of the Canadian Pentecostal Seminary (CPS East), and of course an intercultural Bible college. Brief descriptions of

²³⁹ MCS is an abbreviation for Master's College & Seminary as found in reference list.

all four streams of ministerial training at Master's College & Seminar (MCS) are:

1. ***Discipleship Training (Master's Commission of Eastern Canada – MCEC)***: Affiliated with Master's Commission International Network (Phoenix, AZ), this one to two year programme housed in the local church provides spiritual and theological training, as well as hands-on training in ministry service (MCS, 2000, pp.4-8). Education earned at MCEC is certificate-based, and courses are easily transferable into the undergraduate programmes at MCS;
2. ***Undergraduate Training (Bible College Education)***: The Bible College is for non-degree students seeking training for vocational ministry, as well as any interested laity (MCS, 2000, pp.8-10). Bachelor degrees earned at this level qualify graduates for the academic requirements for PAOC/PAON ministry credentials;
3. ***Graduate Training (Graduate Training Stream)***: Formerly Canadian Pentecostal Seminary East (CPS East), the seminary accommodates students with prior non-biblical/theological undergraduate degrees seeking training for vocational ministry (MCS, 2000, pp.10-11). Successful graduates earn a PAOC/PAON approved Masters degree through Tyndale Seminary in Toronto (Eastern District of PAOC & PAON, 1999, pp.8-9);
4. ***Intercultural Bible College***: With so much of Canada becoming cosmopolitan, multiculturalism has become a major component to the Canadian identity. This school within MCS provides PAOC/PAON-recognized training for ministers in Arabic, American Sign Language,

English, Korean, Mandarin, Spanish, Tagalog and Tamil, and many cultures (MCS, 2000, p.11; MCS, 2004)²⁴⁰.

Within these four levels of ministerial training and education, the following programmes exist at MCS:

Figure 28: Master College & Seminary Programmes

	Pastoral	Children's Ministries	Christian Education/ Worship Arts/Music	Missions/ Intercultural	Youth Ministry
1994	144	60		54	132
2004	116	11	7	19	62

Evidently, with exception of the worship arts & music programme, fulltime enrolment at MCS has dropped in all programmes over the past ten years. This, however, has occurred somewhat intentionally as MCS has opened many distance education sites, and as they have aggressively designed and promoted online distance education courses. With many part-time and/or distance education students spread throughout eastern Canada, it is also challenging to definitively track each student's chosen programme or education track.

²⁴⁰ Retrieved June 28, 2004 from <http://www.mcs.edu/index.html>.

The following table has been created to capture the shifts in enrolment over the past fifteen years at Master's College & Seminary (MCS):

Figure 29: Master's College & Seminary Enrolments²⁴¹

Fall of	Fulltime Enrolment (FTE)	Part-time Enrolment (PTE)	Distance Education	Fulltime & Part-time Headcount Total Enrolment
1989	489	10		499
1994	497	17		514
1999	339	119	163	458
2001	254	182	230	436
2003	248	187	282	435
2004	205	274	344	479

With the major philosophical and organizational shifts mentioned earlier, the drop in fulltime enrolments (FTE) was not surprising, but was rather part of the master plan of Master's. This was expected when students were enabled to switch from a main residential campus in Peterborough to multiple church-based and/or virtual extension sites throughout eastern Canada (Horton, 2005, pp.3-5).

Something important to keep in mind is though the total number of students has increased substantially over the past fifteen years at MCS, Dr. Horton²⁴²

²⁴¹ Note: One unnamed yet reliable source from MCS believes the above numbers are inflated. This person has reported that MCS enrolments have plummeted to slightly over 120 FTE on campus in 2005-2006, and less than 200 part-time in distance education. Another source has claimed that the numbers for 2006-2007 are only 50 FTE along with dwindling distance education numbers.

reported, some of the same fulltime and part-time students are included in the distance education numbers in the chart displayed above.

According to President Horton (Horton, 2005, pp.2-3,6), MCS will continue to target the same prospective students they are presently attracting. Since the EPBC – MCS shift has just recently occurred this too should come as no surprise to anyone:

Figure 30: Master’s College & Seminary Target Student(s)

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
Present	Any					PAOC & PAON	Ontario East to Newfoundland
Future	Same						

The following information captures MCS’s modes of education delivery:

²⁴² An email on July 19, 2005 with Master’s College & Seminary President, Dr. Evon Horton.

Figure 31: Master's College & Seminary Modes of Education Delivery

Modes of Delivery			Present	Future
Residential Campus				
Classrooms Only Campus			X	X
Distance Education			X	X
	Video Courses			
	Audio Courses			
	Correspondence Courses			
	CD Rom Courses			
	DVD/VHS Courses			
	Online Classes		X	X
		Unscheduled		
		Scheduled	X	X
	Modular Courses		X	X
		On Site	X	X
		Off Site	X	X
		Faculty Teachers	X	X
		Guest Teachers	X	X
	Satellite Campus		X	X
	Formal For Ministers		X	X
	Informal For Ministers			X
	Formal For Lay People		X	X
	Informal For Lay People			X
	Christian Partnerships		X	X
	Secular Partnerships			

Once again with the very recent major changes brought to EPBC - MCS's educational philosophy and delivery systems, MCS's future plans are not

much different than their present modes of delivering education. Two exceptions however exist: MCS would one day like to specifically offer formal as well as informal training to lay people throughout eastern Canada.

While MCS has been strategically reorganized in hopes of a better future, Dr. Evon Horton wants nothing less than to see more students integrated deeper into the life of the local church, along with stronger commitment and buy-in coming from local churches and pastors (Horton, 2005, p.8). This is precisely what fuels Horton's conviction that MCS's greatest era is ten years from now, and not in the 1980s as some might reminisce about (Horton, 2005, p.2). The future of MCS will have to be realized by someone other than Dr. Evon Horton, as he has recently resigned to pastor a church in Florida.

Ministerial Training Models In Master's College & Seminary:

A number of models of ministerial training are presently being deployed at Master's College & Seminary (MCS). The seminary school of MCS employs the *Collaborative Model: Formal Partnership*. MCS has drafted a formal partnership agreement with Tyndale Seminary.

By far, Master's College & Seminary is the most intentional of PAOC schools to adopt the *Church-Based: Apprentice Model*, as they have completely restructured and reorganized their school in order to facilitate ministerial training around an Apprentice Model. Here students are taught the theoretical by academics and are trained in the practical by mentoring pastors, while serving in local churches.

One other major model used by MCS is the *Satellite Model*, whereby various permanent satellite campuses are used year-round. In the case of Master's College & Seminary, these campuses range from the main Toronto campus to local churches across eastern Canada.

Like most PAOC schools, Master's also provides education using a *Modular Model*. Unlike some schools, however, MCS sends faculty to any of their many distance satellite extension sites, rather than expecting students to travel great distances to their main campus.

Master's College & Seminary (MCS) is also employing a *Discipleship Model* focused on domestic ministry. Having official affiliation with Master's Commission (Phoenix, AZ), Master's Commission of Eastern Canada (MCEC) trains students in spiritual and theological formation, along with providing hands-on training in various domestic ministry settings.

It is evident MCS took great strides in advancing their online studies. As the enrolment numbers have shown over the last decade or so, this *Independent Learning Model* via online studies has proven quite popular and successful at MCS. With the brainchild, Tim Foster no longer at MCS, time will tell how MCS fares in the next decade of online education efforts.

Figure 32: Master's College & Seminary Models of Ministerial Training

		Present
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions	
	Bi-vocational Programmes	
Collaborative Models	Formal Partnerships	X
	National Regional Campuses	
	Specialized Schools	
Church-Based Models	Apprentice Model	X
	In-House Model	
Training Parish Models	Regional Training Parishes	
	Residential & Regional Training Parish	
Partial Residential Models	Clinical Residential & Local Church Model	
	Residential & Local Church Model	
	Extension Education	
	Weekly Classes & Summer Intensives	
	One Month Summer Residences	
	Distance Education with Interspersed Intensives	
Satellite Model		X
Modular Model		X
Missions Model		
Discipleship Models	Foreign Ministry	
	Domestic Ministry	X
	Adventure	
	Urban Ministry	
Community Models	Covenantal Groups	
	Spiritual Learning Communities	
	Missional Small Groups	
	Great Books Discussion Groups	

Open Learning Model		
Independent Learning Models	Seminars/Workbooks	
	CD Rom Courses	
	DVD/VHS Courses	
	Independent Study Groups	
	Online Programmes	X
Resource Model		
Holistic Model		

5.4.6 Institut Biblique du Québec

Prior to 1997, Québec's PAOC conference and people were divided by more than just the French and English languages – a microcosm of Canada's national politics indeed. They were also divided by miles and ministerial training models:

- Collège Biblique Bérée, started in 1942, was a traditional residential college in Montreal, and was predominantly supported by the French-speaking conference;
- Collège Biblique Québec (formerly known as Formation Timothée) was planted in 1969 by English-speaking Canadians who enrolled in their French Language Intensive Training for Evangelism (FLITE) programme, an intensive one-year French programme under the hospices of Laval University (Di Giacomo, 2006, p.34). Graduates of the FLITE programme were then launched throughout Québec to plant French speaking churches across the province. While based in the provincial capital city, Québec City, this school trained students in a non-residential distance education learning center model which utilized first audiotaped courses and then videotaped courses. Courses are now also available on CDs (Emery, 2005, p.2).

Academic Dean for 3 years and then President for 5 years, Dr. William Raccah was instrumental in Collège Biblique Québec (Formation Timothée)'s transformation into its present state in 1997, as the two Bible schools merged

into one. Institut Biblique du Québec (IBQ) became the only French Pentecostal Assemblies of Canada (PAOC) Bible college.

Employing only part-time faculty, IBQ's professors were also practitioners. Being more than an economical decision, this was more of a philosophic one, as IBQ's leadership believed the best ministerial training dovetailed the local church with the classroom. This is the main reason Master's College & Seminary President, Dr. Evon Horton, had cited IBQ as Canada's best Canadian ministerial training school (Horton, 2005, p.9).

To reinforce the partnership between Québec's churches and IBQ's classrooms, all students after their first year are expected to establish informal partnerships with their home churches and pastors. That said, unlike Central Pentecostal College's nine-month internship, IBQ's internship remains a mere two months in duration (Central, 2005)²⁴³.

When Dr. William Raccah moved to Calgary, Alberta in 1997 to found the Calgary Leadership Training Centre (CLTC), a similar type of school as IBQ, he was succeeded by Mark Lecompte as the new IBQ president.

In 2000, the Québec District bought a large building to house the District Office, IBQ, and Language Literature Ministries (LLM), a ministry dedicated to translating and publishing Christian materials from English to French. LLM

²⁴³ Retrieved on Feb. 15, 2005 from http://www.cpc-paoc.edu/index_red.asp.

became a major player in translating literature for French Bible courses offered both here and abroad.

Meanwhile the new building owned by the District Office was incurring more costs than first estimated, and therefore IBQ's lease had to be increased considerably. Given one year to relocate and downsize space, the District Office decided to relocate once again, moving IBQ with it. Since her inception eight years ago, IBQ has had three suburban Montreal homes (Emery, 2005, p.1). Though her locale has changed frequently, IBQ's mission has remained the same: "To prepare and train members and leaders of our Pentecostal churches for the development of the ministries according to Ephesians 4" (Emery, 2005, p.2).

IBQ's organizational values are communication, credibility, community, character and courage. If ever there was a time in IBQ's short history when they needed to cling to their values, it is now. Though the Fall of 2004 was IBQ's greatest day as attendance was high and opportunities were opening up in francophone countries within the West Indies and France, in the spring of 2005 all of this changed.

After Mark Lecompte resigned as President of IBQ PAOC pastor, Rev. Claude Houde employed Lecompte to start a Bible school within his Montreal church. After being reprimanded by the Québec District Executive for starting an unauthorized Bible school, Houde and Lecompte pulled their college, credentials, and church from the Pentecostal Assemblies of Canada (PAOC).

Attracting over half of IBQ's students and most of their faculty, two competing Pentecostal Bible schools now battle it out in the city of Longueuil, a suburb of Montreal. The following table shows the cold hard facts of this recent exodus from IBQ:

Figure 33: Institut Biblique du Québec Enrolments

	Fulltime Equivalency	Mature Students	Total Equivalency Enrolments
1980	10	50%	20
1985	20	50%	30
1990	30	50%	70
1995	30	50%	120
1997	58		150
IBQ Formed			
1998	62		150
1999	77.5		199.5
2000	72	66%	205.5
2001	76		211.5
2002	83	66%	219.5
2003	97		217
2004	94.75	66%	205.5
IBQ Exodus			
2005	36		96

Academic Dean, Gerald Emery (Emery, 2005, p.2), claims IBQ has a secure future thanks to the commitment of the District leadership. Through time, hard work and a renewed commitment to their organizational values, IBQ has begun rebuilding its school through regaining lost trust from certain District churches.

As can be seen in the chart above, IBQ boasts a considerably large percentage of mature students. To understand why, one must first understand Québec's unique provincial-wide educational system.

In Québec students finish high school after grade 11, whereas grade 12 is the standard throughout the rest of Canada. Québec students then enroll for 2 or 3 years in junior college, known as CÉGEP (Collège d'enseignement général et professionnel). Only after succeeding at CÉGEP do students move onto university. The typical Bachelor's degree takes only 3 years in Québec, whereas it is 4 outside of Québec. What this results in is that the potential Bible school student is no younger than 20-21 years old, whereas many students in other provinces can enroll in PAOC Bible colleges at the age of 18.

According to William Raccah (2006a)²⁴⁴, in a 1995 survey conducted by the now defunct PAOC department of Home Missions and Bible Colleges, Collège Biblique Québec reported that 32 of its fulltime or part-time students

²⁴⁴ Unpublished comments.

held at least a Bachelor's degree. This number was higher than all of the other English colleges combined. Furthermore, Raccah (2006a)²⁴⁵ notes, 82% of students were 27 year of age or older. This again is much higher than in other PAOC schools.

It would seem IBQ has more than its market share of potential students when one considers that evangelical/Pentecostal people in Québec comprise only 0.6% of the provincial population.

As there are so few Pentecostals in Québec, it is safe to conclude that most churches in Québec, with the exception of her major city centers are considerably small and are therefore unable to pay vocational ministers decently. This results in most pastors in Québec being bi-vocational. All of this helps explain why IBQ boasts such high numbers of mature students.

To better position IBQ as the school of choice for French-speaking students, Emery (Emery, 2005, p.7) hopes to see a few changes:

- Form better partnerships among PAOC churches in Québec;
- Secure more francophone faculty holding Masters degrees;
- Seek accreditation with the Association of Biblical Higher Education (ABHE);
- Begin discussions and plans to offer a French graduate degree.

²⁴⁵ Unpublished comments.

At present, IBQ has very few French-speaking teachers with Master’s degrees, let alone post-graduate degrees to teach graduate level courses, therefore while these plans are great to hear, it should be stated they will take time to achieve.

With one eye on Summit Pacific College and the other eye firmly fixed on their vision, Institut Biblique du Québec (IBQ) is beginning to sharpen its focus on its target students. As the following table reports, desired students of IBQ are much younger – college and university aged, living throughout Québec, Eastern Ontario and the Maritimes District, with Pentecostal and French-cultured orientations:

Figure 34: Institut Biblique du Québec Target Student(s)

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
Present	21-45 years	Single & married	Varied	College grads & mature students	French-speaking	Pentecostal & open to all	Most from Québec
Future	21-35 years	Same		College grads	French culture	Pentecostal	Québec

The table below captures the modes of education delivery within Institut Biblique du Québec:

Figure 35: Institut Biblique du Québec Modes of Education Delivery

Modes of Delivery			Present	Future
Residential Campus				
Classrooms Only Campus			X	X
Distance Education			X	X
	Video Courses		X	X
	Audio Courses			
	Correspondence Courses			
	CD Rom Courses		X	X
	DVD/VHS Courses		X	X
	Online Classes		X	X
		Unscheduled	X	X
		Scheduled		
	Modular Courses		X	X
		On Site	X	X
		Off Site		X
		Faculty Teachers	X	X
		Guest Teachers	X	X
	Satellite Campus			X
	Formal For Ministers			X
	Informal For Ministers			
	Formal For Lay People			
	Informal For Lay People			
	Christian Partnerships			X
	Secular Partnerships			

Today IBQ is a non-residential Bible college offering many courses at a distance to both full and part-time students. Some courses are delivered on site in modular formats over five Saturdays or one-week intensives.

As the above table shows, IBQ hopes to bring a few shifts to its education delivery systems, including:

- Adding off site modular courses;
- Establishing Satellite Campuses throughout Québec and the rest of the francophone world;
- Offering formal courses for current ministers.

If this is 'the how,' what is 'the what' of IBQ's education plan? The programmes offered by the new IBQ and the late Québec Bible colleges are in pastoral ministries, religious studies, counseling, personal spiritual formation, missions/intercultural and youth ministries.

Without a doubt, Institut Biblique du Québec (IBQ) is unique from all other PAOC ministerial training schools, not just because courses are offered in French only, but because of the students enrolling here. Gerald Emery (Emery, 2005, p.8) captured this distinction well when he wrote:

At IBQ, we are facing a quite different situation (from other PAOC schools). We don't have a tradition of young adults going to Bible school after high school or after university. The very large majority of the people coming to our institution are not coming out directly from school. They are working in a variety of settings and most of them are studying at IBQ on a part-time basis.

Ministerial Training Models In Institut Biblique du Québec:

By now it may be easy to identify which models of ministerial training are presently being deployed at Institut Biblique du Québec (IBQ). Yet for the record, they are:

- *Modular Model* – IBQ students can enroll in five-weekend or one-week modular courses taught by guest lecturers and/or faculty;
- *Distance Education Models: Videos, CD Rom & DVD/VHS* – Through the use of videotaped lectures, students can study at a distance through IBQ;
- *Church-Based Apprenticeship Model* – By partnering every student after their first year of schooling with a local church and pastor, students receive a blend of academic and practical education.

Shown in chart form, IBQ delivers ministerial training using the models marked below:

Figure 36: Institut Biblique du Québec Models of Ministerial Training

		Present
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions	
	Bi-vocational Programmes	
Collaborative Models	Formal Partnerships	
	National Regional Campuses	
	Specialized Schools	
Church-Based Models	Apprentice Model	X
	In-House Model	
Training Parish Models	Regional Training Parishes	
	Residential & Regional Training Parish	
Partial Residential Models	Clinical Residential & Local Church Model	
	Residential & Local Church Model	
	Extension Education	
	Weekly Classes & Summer Intensives	
	One Month Summer Residences	
	Distance Education with Interspersed Intensives	
Satellite Model		
Modular Model		X
Missions Model		
Discipleship Models	Foreign Ministry	
	Domestic Ministry	
	Adventure	
	Urban Ministry	
Community Models	Covenantal Groups	
	Spiritual Learning Communities	
	Missional Small Groups	
	Great Books Discussion Groups	

Open Learning Model		
Independent Learning Models	Seminars/Workbooks	
	CD Rom Courses	X
	DVD/VHS Courses	X
	Independent Study Groups	
	Online Programmes	
Resource Model		
Holistic Model		

Having studied each participating school from west to east separately, an obvious question of any researcher is, can anything be gleaned by comparing all of the subject schools side by side? This next section has been designed to do just that.

5.5 A Comparative Study of PAOC Models of Ministerial Training

After moving west to east across Canada, studying each participating PAOC ministerial training school, it would be valuable to recapture some of the data in a comparative study. Unfortunately after multiple attempts to secure participation in this study, two of the Pentecostal Assemblies of Canada schools, Central Pentecostal College (CPC) and Pentecostal Sub-Arctic Leadership Training College (SALT) chose not to participate. The rest of the schools however are compared for research purposes in this section of the study.

In beginning a comparison the schools enrolment records were compiled in the table below:

Figure 37: Comparison Chart of Enrolments

	Summit Pacific College		Vanguard College Edmonton		Vanguard College Calgary		Master's College & Seminary		Institut Biblique du Québec	
	FULL	PART	FULL	PART	FULL	PART	FULL	PART	FULL	PART
1999	185				37	3 +17 TMC	339	119		
2000			180	54	38	7 +29 TMC			31	150
2001	190				39	4 +31 TMC	254	182		
2002			199	74	49	4 +22 TMC			37	180
2003	194	23	185	49	33	7 +18 TMC	248	187		
2004	203	27	147	41	34	8	205	274	37	190
2005									12	84

Due to the fact that CPS is one of six seminaries within the ACTS Seminary consortium, no accurate “CPS” enrolment records are available. For this reason alone, they have not been included above.

In the above chart all but two schools recorded losses in fulltime enrolments over the past five years. Why did all schools except Vanguard – Calgary, but especially Summit Pacific College (SPC), lose fulltime enrolments? Is there something SPC did which other schools failed to do? One might be on solid ground to assume each school's goal is to increase their enrolment.

Then why did some succeed while others failed? Perhaps the problem is in focusing too much on fulltime enrolments. While the fulltime student enrolment stayed the same or dropped at both Master's College & Seminary and Institut Biblique du Québec (before the IBQ Exodus), their part-time enrolment grew considerably over the past few years. For that matter, all but one school recorded increases in part-time student enrolments. With regards to MCS and IBQ, this is likely due to their Church-Based Model of ministerial training, where students may not be able or interested in enrolling fulltime. As a matter of fact while Mark Lecompte was President of IBQ and due to a close association with Claude Houde, many lay people from Houde's church wanted to be taught by Houde. So he offered his college courses within his church, located just a few blocks from the college and many parishioners registered for these courses. Most audited, however all were registered with the college and were therefore accounted as part-time students (Racah, 2006a)²⁴⁶.

Often part-time students value financial and family stability over fast-tracking their front-end formal education. While their schooling may take longer, it

²⁴⁶ Unpublished comments.

would seem some of these students would prefer working in their own communities and churches.

Giving attention now to each school's present and future target student, one might comprehend why one school's fulltime enrolment in particular might increase while almost all others decreased in the last few years:

Figure 38: Comparison Chart of Target Students

	Age	Marital Status	Economical Status	Educational Status	Cultural/Ethnic Status	Denominational Status	Geographical Status
CPS Present	36 yrs	Single or married	Varied	BA or equivalent	Varied	Pentecostal	International
CPS Future	Same						
Summit Present	18-22 years	Single/ some married	Varied	Grade 12 grads	Mostly caucasian	PAOC & other evangelicals	Mostly rural
Summit Future	Same				More multi-cultural	Diversity of evangelicals	More urban
Vanguard Edmonton Present	18-24 years	N/A		Grade 12 grads	N/A	PAOC & other charismatics	Northern Alberta, Ontario, Newfoundland & Maritimes
Vanguard Edmonton Future	Same	No Preference		Same	N/A	Same	Canadian, American & International
Vanguard Calgary Present	18-24 years	Mainly single	Middle class	Grade 12 grads	Mix	PAOC & other charismatics	Urban Canadian with some new immigrants & some International students
Vanguard Calgary Future	Same				More multi-ethnic	More broad-based	Same
Master's Present	Any					PAOC & PAON	Ontario East to Newfoundland
Master's Future	Same						
IBQ Present	21-45 years	Single & married	Varied	College grads & mature students	French-speaking	Pentecostal & open to all	Most from Québec
IBQ Future	21-35 years	Same		College grads	French culture	Pentecostal	Québec

The data from the above chart has not been altered from its original state. It therefore captures the original words and original intent of the reporters.

Upon first glance, Dr. Jim Richards, President of SPC, always has numerical growth in mind. When asked to identify who his future target students are, Richards dreamed of “more multi-cultural” and “more urban” students. One might presume this was a clue into SPC’s successful fulltime enrolment, however, after more careful analysis, it appears otherwise. The raw data also suggests that Evon Horton (MCS) and Gerald Emery (IBQ) are also attracting and thus envisioning more students, granted, their growth was in part-time students. Besides this, Vanguard also reported “more” twice in their future target student, yet their numbers showed a decline in recent years. So in the end it could be argued that:

1. Though many leaders envision growth, not every leader experiences growth;
2. Fulltime enrolment is merely one target student, but part-time enrollees are another, and;
3. In the future, the attraction of part-time students should be researched as well as fulltime students.

So if the key to a growing enrolment is not in a leader’s longing for growth, as can be seen in Vanguard – Edmonton’s case, then perhaps growth is encased in the school’s unique modes of delivery. Observe and compare the six subject schools modes of education delivery below:

Figure 39: Comparison Chart of Modes of Education Delivery

			CPS	Summit	Vanguard Edmonton	Vanguard Calgary	Masters	IBQ
Residential Campus				X				
Classrooms Only Campus			X		X	X	X	X
Distance Education			X	X	X		X	X
	Video Courses							X
	Audio Courses							
	Correspondence Courses		X	X	X			
	CD Rom Courses				X			X
	DVD/VHS Courses							X
	Online Classes			X			X	X
		Unscheduled		X				X
		Scheduled					X	
	Modular Courses		X	X	X	X	X	X
		On Site	X		X	X	X	X
		Off Site	X	X	X	X	X	
		Faculty Teachers	X	X	X	X	X	X
		Guest Teachers	X	X	X	X	X	X
	Satellite Campus		X		X		X	
	Formal For Ministers		X	X	X		X	
	Informal For Ministers		X		X			
	Formal For Lay People		X	X	X		X	
	Informal For Lay People		X		X			
	Christian Partnerships		X	X	X	X	X	
	Secular Partnerships							

A careful study of the above chart shows clearly that only Summit Pacific College offers their present and future students a residence in which students can find lodging while studying. Other schools, like Master's College & Seminary have intentionally moved away from being residential schools. Perhaps MCS ascribed to the conventional argument: Students cannot afford residential schools. Then again, perhaps they had another target student in mind and are committed to offering a more student-centered approach to learning.

While it is true students from Toronto or from other cities housing MCS's distance education sites may benefit financially from not having to move and live in a residence somewhere, there are of course thousands of target students living in rural or distant locales who are not so lucky. For many of these students, they must either study at a distance, without a cohort of fellow students, or perhaps they feel compelled to live with other students, lease an apartment, buy and cook their own food. Add to this the time restraints of cleaning, studying and ministering half time in a church nearby and it is no wonder some students would prefer paying residential fees charged by colleges like SPC.

It seems logical to conclude at least that some potential students schools cannot afford not to offer residential services. This is arguable because often Bible college clientele are in their high-teens, low twenties. Many of these young adults are raised by conservative Christian parents, who have parental

anxiety about their children leaving home to begin with, let alone live and work in a big city like Toronto. Could it not then stand to reason many of these parents would rather borrow the money and pay residential school fees, so long as it ensures the safety and supervision of their children? This seems highly probable.

To test this theory, potential students coming from Canada's most easterly province, Newfoundland & Labrador were studied. Just how many potential students were flying over MCS, en route to Canada's most western Bible college, Summit Pacific College and her enviable residences? In actuality, between 2001 and 2006, SPC reported no more than five Newfoundland & Labrador students were enrolled annually²⁴⁷.

Apparently, state-of-the-art residences, like the ones at Summit Pacific College's were not as attractive to students as another non-residential school like Vanguard College, that reported on average 17 Newfoundland & Labrador students annually²⁴⁸. The obvious question remaining is: Why would potential students choose Vanguard College over Master's College & Seminary? Were they choosing one over the other because of the teaching staff, the programmes, or even the models of delivery?

In looking for answers to how PAOC ministerial training schools can become better at training tomorrow's ministers, what remains is a great conundrum.

²⁴⁷ An email on June 27, 2006 with Melody Deeley, Registrar of Summit Pacific College.

²⁴⁸ An email on June 26, 2006 with Gonam Raju, Registrar of Vanguard College.

Which model is more successful in forming tomorrow’s ministers? While great benefits do exist in residential schools, where students are in community for years – living, eating, studying, praying and playing together, there remains an undeniable genius to the distance learning centre. As face-to-face encounters with one’s faculty and fellow students are life-changing, alternately online and modular interactions with other students and teachers can also be immensely enriching.

Evidently one school is not selected over another on account of a residence, so there must be other factors influencing potential students’ decisions. The following chart hones in on various models of ministerial training employed by the six subject schools in an attempt to detect what other factors may be at play:

Figure 40: Comparison Chart of Models of Ministerial Training

		CPS	Summit	Vanguard Edmonton	Vanguard Calgary	Masters	IBQ
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions						
	Bi-vocational Programmes		X				
Collaborative Models	Formal Partnerships	X	X			X	
	National Regional Campuses						
	Specialized Schools						
Church-Based Models	Apprentice Model				X	X	X
	In-House Model						
Training Parish Models	Regional Training Parishes						

	Residential & Regional Training Parish						
Partial Residential Models	Clinical Residential & Local Church Model						
	Residential & Local Church Model						
	Extension Education						
	Weekly Classes & Summer Intensives						
	One Month Summer Residences						
	Distance Education with Interspersed Intensives	X					
Satellite Model				X	X	X	
Modular Model		X	X	X	X	X	X
Missions Model				X	X		
Discipleship Models	Foreign Ministry		X	X	X		
	Domestic Ministry					X	
	Adventure				X		
	Urban Ministry		X		X		
Community Models	Covenantal Groups						
	Spiritual Learning Communities	X	X				
	Missional Small Groups						
	Great Books Discussion Groups						
Open Learning Model							
Independent Learning Models	Seminars/Workbooks		X	X			
	CD Rom Courses			X	X		X
	DVD/VHS Courses						X
	Independent Study Groups		X				
	Online Programmes					X	
Resource Model			X				
Holistic Model							

When schools set their sights only on vocational ministers as target students, the number of students within their scopes will obviously be less than bi-vocational target groups.

A closer look at the chart above will reveal the fact that Summit Pacific College (SPC) is the only PAOC ministerial training school offering vocational programmes to their students. Perhaps this has contributed to SPC's increase in fulltime enrolments over the past five years.

The author wrote his Master's thesis a few years ago on how the British Columbia & Yukon District of the Pentecostal Assemblies of Canada provides both personal and profession development to their pastors (Bedard, 2003, pp.68-78). During that research process, he learned of a unique system of pastoral development called "Spiritual Learning Communities" (SLC). A brainchild of Rev. John Caplin, Assistant Superintendent, these clusters continue to operate throughout the district, providing ongoing spiritual rejuvenation, informal pastoral development and genuine friendship-based care for their pastors.

It may be because of the exposure to successful SLCs offered extensively throughout the BC & Yukon District that Canadian Pentecostal Seminary and Summit Pacific College are the only schools offering their students learning through SLCs. Could this also be a contributing factor to Summit Pacific College's increasing fulltime enrolment? While it may contribute, it seems to be a minor factor.

One may recall from section **5.4.6 Institut Biblique du Québec** that Master's College & Seminary President, Dr. Evon Horton, admires IBQ's Church-Based (Apprentice) Model. Interestingly enough, most of the schools offering the Church-Based (Apprentice) Model are found in eastern Canada. Conversely one might argue this is not true since Vanguard Calgary, which situated in the west, also offerings church-based learning. While this is true, one could defend that Vanguard – Calgary was in actuality an eastern Canada creation. Prior to Calgary, its founder and visionary leader, Dr. William Raccah, gave successful leadership to IBQ, which was the original PAOC college utilizing a Church-Based Model. It was only after Calgary pastors identified Raccah serving IBQ in this church-based, innovative manner that Dr. Raccah was recruited to do the same in Calgary.

Also must keep in mind that this model is still relatively new on the education front, at least in the PAOC. Being new, time will tell if students are looking for education in this model, or if they will still prefer a more traditional campus and/or residential experience.

A final noteworthy observation from the comparative chart of models of ministerial training can be gleaned from looking at the Resource Model. If the Resource Model is interpreted as only providing educational resources – i.e. seminars for the laity, then all but two subject schools presently offer informal training for lay people. If however it is interpreted as providing special services by the school to the general church population in the form of

conferences and/or retreat services (with or without providing an education component), then only one school can claim this model of ministerial training – once again, Summit Pacific College (SPC). This is not just a great way of generating much-needed funding for school budgets by providing beautiful facilities that would otherwise sit vacant one-third of the year, but it is also smart in the way of marketing the school and her programs. As churches and other groups visit and enjoy Summit Pacific College’s excellent facilities, they are exposed to a high quality school and are then more likely to promote SPC back home.

After years of literary and field research, the focal question that remains is: “Which emerging models best train tomorrow’s ministers?” Before moving onto the task of identifying which models of ministerial training are emerging, one haunting question looms: Is it possible that the best model of ministerial training already exists? Put another way, could it be that the selected three-fold criterion which was designed to identify *emerging* models, be insufficient to identify *existing* best practices? If the best models are already in existence, then it stands to reason they might not show up utilizing the selected criterion. It would therefore be most prudent to keep one eye on *emerging* models with the other on *existing* models.

5.6 Summary Thoughts

To successfully uncover “***Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada,***” one must first understand and appreciate the broad field of adult education. Second, within the technological

world strongly embraced by Canadians, the expanding field of distance education deserves to be duly noted and contemplated by Canadian educators of every ilk. Since the Pentecostal Assemblies of Canada (PAOC) has mandated her schools to train adults for ministry, it is critical they understand the common themes and expectations placed on them by ministers and churches alike.

Since the ministerial training offered by the PAOC incorporate the education of adults and to some degree the education of adults at a distance, the three earlier chapters were included in this study. Yet one mustn't just assume that all ideas and/or practices offered within these chapters are conducive to the unique PAOC culture and context. To discover what may and may not be suitable to the PAOC generally, this present chapter looked at the PAOC ministerial training movement since its inception, including the individual historical studies and present state of affairs of each PAOC training institution. Without such an understanding, the goal of identifying which of the emerging models of ministerial training to be offered later would truly be conducive for the PAOC schools could remain unrealized.

While many more characteristics within the PAOC context exist some of the more prominent ones that surfaced within this chapter are:

- A confessional approach to theology, whereby the PAOC's neo-evangelical doctrines and practices are preserved and promoted throughout these institutions;

- A predominant focus on the training of vocational ministers over the laity;
- An historic battle over political and decision-making controls within the field of ministerial training throughout the PAOC;
- A spirit of competition between the autonomous schools.

The next chapter will bring to light which of the models are emerging and which are conducive within the context of the PAOC.

CHAPTER SIX: THE EMERGING MODELS

Which models of ministerial training identified in this study are in fact emerging? By what criterion can they be deemed emergent? Finally, of these emerging models of ministerial training, which are best suited for the unique culture and context of the Pentecostal Assemblies of Canada? This chapter will attempt to answer these three critical questions.

6.1 Three-Fold Criterion For Identifying Emerging Models

Before separating the emerging models from the rest, it would be most prudent to explain the select three-fold criterion used to define and subsequently identify which of the following models are deemed emergent.

Noah Webster (1984) defined “emerging” as anything coming into view, appearing and becoming evident. As emergence suggests, it is actively unfolding and crystallizing before ones very eyes. Though frustrating to grab hold of and impossible to fully behold now, these ambiguous and ever-morphing models of ministerial training are what qualify them as emerging.

Conversely speaking, if a model can be successfully dismantled, dissected and/or defined right down to its skeletal core, it has at the very best finished developing, growing and maturing. At the very worse, atrophy has run its course and rigor mortis has claimed yet one more cadaver. To endeavor to dissect an emerging model of ministerial training with scientific certainty is as elusive as trying to catch and dissect a slippery hopping frog. For training models to be comprehensively studied, they must first be frozen in time and

space. Often if this can be done, they no longer hold interest to us, as they have ceased emerging.

To further delineate between emerging and existing models, for the purposes of this study, a model or mode of education shall be deemed emergent only if *less than 33 percent of subject schools presently employ it*. This was selected as the first of three criteria.

Though some once-emerging-now-past models could be rightfully labeled fads and/or trends, it stands to reason that one could never foresee which models will stand the test of time and which will be relegated as passé or obsolete.

Furthermore, to determine which models are most conducive to the Pentecostal Assemblies of Canada (PAOC), the voice of ministers needed to be heard. For this purpose, focus groups were conducted in hopes of identifying which models these active PAOC ministers believe do and do not hold value and fit within the PAOC context. The results of these focus groups will be unveiled in both this and the next chapter in the following sections:

- **6.1.2 Criteria #2: Models Perceived As New By More Than Two-Thirds;**
- **6.1.3 Criteria #3: Models Perceived As Good By More Than Two-Thirds;**
- **7.10 A Better “Best Fit” for PAOC Schools.**

The remaining two criteria used to filter which modes and/or models of ministerial training are emergent and which are not were:

1. *Perceived as new by two-third (66%) or more focus group participants;*
2. *Perceived by two-third (66%) or more focus group participants as potentially valuable models.*

Before looking at the Pentecostal Assemblies of Canada schools, a word about emerging models is needed. Emerging models by definition are just that – emerging. They are not static and unchanging. For this reason, William Raccah (2006a)²⁴⁹ believes “adaptability, flexibility, market-trends analysis, creativity, out of the box thinking and radical implementations” must be employed with any model chosen by schools. Raccah (2006a)²⁵⁰ recommends that “any model which has lasted more than 3 years within an institution ought to be re-thought as to its relevancy and purpose.” In saying this, he is not suggesting rethinking the curricula but rather why and how it is taught. It would seem Raccah is onto something here. Re-evaluating one’s models of ministerial training, while extremely demanding and difficult at times, will undoubtedly unearth rich insights on how to better train tomorrow’s ministers.

So to compile and summarize the three-fold criterion, for the purposes of this thesis, an emerging model of ministerial training is:

²⁴⁹ Unpublished comments.

²⁵⁰ Unpublished comments.

1. Presently employed by less than one-third (33%) of the subject schools;
2. Perceived as a new approach to education by more than two-thirds (66%) of ministers who participated in one of three focus groups;
3. Perceived by more than two-thirds (66%) of focus groups participants as being capable of better training ministers.

Finally, since the search is for emerging models, these models are likely unproven and even perhaps untried. Being emergent, one can only guess which are potentially valuable and viable for the training of tomorrow's ministers.

6.1.1 Criteria #1: Models Employed By Less Than One-Third Of Schools

In the following table, the models that are presently employed by less than 33 percent of subject schools are shown in **black**:

Figure 41: Table of Models of Ministerial Training Employed By PAOC Schools

		CPS	Summit	Vanguard Edmonton	Vanguard Calgary	Masters	IBQ
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions						
	Bi-vocational Programmes		X				
Collaborative Models	Formal Partnerships	X	X			X	
	National Regional Campuses						
	Specialized Schools						
Church-Based Models	Apprentice Model				X	X	X
	In-House Model						
Training Parish Models	Regional Training Parishes						
	Residential & Regional Training Parish						
Partial Residential Models	Clinical Residential & Local Church Model						
	Residential & Local Church Model						
	Extension Education						
	Weekly Classes & Summer Intensives						
	One Month Summer Residences						
	Distance Education with Interspersed Intensives	X					
Satellite Model				X	X	X	
Modular Model		X	X	X	X	X	X
Missions Model				X	X		
Discipleship Models	Foreign Ministry		X	X	X		
	Domestic Ministry					X	
	Adventure				X		
	Urban Ministry		X		X		
Community Models	Covenantal Groups						

	Spiritual Learning Communities	X	X				
	Missional Small Groups						
	Great Books Discussion Groups						
Open Learning Model							
Independent Learning Models	Seminars/Workbooks		X	X			
	CD Rom Courses			X	X		X
	DVD/VHS Courses						X
	Independent Study Groups		X				
	Online Programmes					X	
Resource Model		X	X				
Holistic Model							

6.1.2 Criteria #2: Models Perceived As New By More Than Two-Thirds

Only models which were viewed as new or emergent by two-thirds (66%) or more of ministers participating in the focus groups were deemed emergent for the purposes of this study.

6.1.3 Criteria #3: Models Perceived As Good By More Than Two-Thirds

This criterion has been designed to determine which models are viewed as potentially capable of better training ministers by two-thirds (66%) or more of focus group participants.

To answer these two remaining questions, three focus groups were conducted to determine which models of ministerial training were viewed as emerging and which were viewed as potentially effective in training ministers. Nine participants were selected to participate in one of three focus group discussions, as collectively they attended all but one of the PAOC ministerial training schools studied, namely Institut Biblique du Québec. To ensure a current and a national perspective the criterion used to select these focus group participants was twofold:

1. They must have been serving in a PAOC ministry for at least five consecutive years;
2. They must have either attended for more than one year or graduated from one or more Pentecostal Assemblies of Canada (PAOC) learning institutions between the last five to twenty years.

The purpose of these focus groups was also twofold:

1. To identify any emerging models worth considering within the PAOC context;
2. To construct an ideal model of ministerial training that would best fit within the context of the PAOC.

The overarching focus group question posed was, *“What models of ministerial training should PAOC schools adopt to better train tomorrow’s ministers?”* To help the focus group participants answer this focal question, six questions were asked of them all. (See **Appendix C: Focus Groups** for a copy of the questions).

Questions one to three were asked to either rule out or to substantiate the literary call for improvements in adult education, distance education, but especially ministerial training as captured in Chapters Two to Four. Questions four and five addressed various models of ministerial training arising from PAOC schools and around the world, which were captured in Chapter Five. Finally, question six encompassed the ideal ministerial training model as envisioned by the focus group participants. Much of this data was utilized to formulate the ideal model of ministerial training, which will be presented in ***“Chapter Seven: The Best Fit.”***

The following chart lists the actual percentages of schools (Criteria #1) and the focus group responses (Criteria #2 & 3). In this particular chart, the models shaded in **black** are those which qualify as emerging models because of meeting all three criteria. The models shaded **gray** meet two of the three criteria. Finally, those not shaded either qualified with one or none of the three criteria. This chart has been designed to pinpoint at a glance how each of the models of ministerial training fared against the three-fold criteria.

Before presenting to the chart, one would be wise to note the following points of clarification which can assist in assimilating the information below:

1. With regards to the latter two criteria, some participants during the focus groups did not answer: 1) Clearly enough, 2) If someone else gave the answer they were thinking, or, 3) For reasons still unknown. One example of an answer lacking clarity was regarding *Partial Residential Models*:

Extension Education. Some participants answered the question, “Is this new to you?” with either “yes,” “no” and for some, “yes and no;”

2. Some answers have pros and cons, and therefore the researcher had to interpret which side the participant was leaning toward. One thorny example of this was in *Collaborative Model: Specialized Schools*, where one participant claimed this model was, “Good, but restrictive if student has a change of heart and/or calling.” In this particular case, it was interpreted as being too restrictive, therefore negative. The challenge, admittedly, is that other researchers may have instead interpreted this positively;
3. Characteristic to any group setting, at times ‘groupthink’ was evident;
4. A prevailing distinction continually arose between front-end training models and models which would work best for discipleship and/or ministry enhancements. This bore evidence that the focus group participants were indeed critically thinking about and discussing the material at hand.

Figure 42: Chart of Employed, New & Potentially Good Models

BLACK = 3 Criteria **GREY** = 2 Criteria **WHITE** = 1 or No Criteria

		Employed Less than 33%	More than New 66%	More than Good 66%
Expansive Models	Liberal Arts/Multi-Disciplinary Institutions	0%	100%	67%
	Bi-vocational Programmes	17%	0%	33%
Collaborative Models	Formal Partnerships	50%	29%	100%
	National Regional Campuses	0%	88%	50%
	Specialized Schools	0%	88%	50%
Church-Based Models	Apprentice Model	50%	50%	16%
	In-House Model	0%	0%	33%
Training Parish Models	Regional Training Parishes	0%	80%	33%
	Residential & Regional Training Parish	0%	50%	29%
Partial Residential Models	Clinical Residential & Local Church Model	0%	100%	12.5%
	Residential & Local Church Model	0%	100%	100%
	Extension Education	0%	43%	0%
	Weekly Classes & Summer Intensives	0%	25%	75%
	One Month Summer Residences	0%	25%	0%
	Distance Education with Interspersed Intensives	17%	57%	0%
Satellite Model		50%	71%	0%
Modular Model		100%	85%	25%
Missions Model		33%	57%	50%
Discipleship Models	Foreign Ministry	50%	0%	25%
	Domestic Ministry	17%		
	Adventure	17%		
	Urban Ministry	33%		
Community Models	Covenantal Groups	0%	100%	0%

	Spiritual Learning Communities	33%	14%	0%
	Missional Small Groups	0%	57%	0%
	Great Books Discussion Groups	0%	57%	0%
Open Learning Model		0%	57%	0%
Independent Learning Models	Seminars/Workbooks	33%	100%	0%
	CD Rom Courses	33%	12%	0%
	DVD/VHS Courses	17%	29%	0%
	Independent Study Groups	17%	88%	0%
	Online Programmes	17%	0%	0%
Resource Model		17%	43%	50%
Holistic Model		0%	71%	0%

6.2 Emerging Models of Ministerial Training

As can be seen above, only two models of ministerial training rise above the rest as emerging models, as both meet the three-fold criteria:

1. *Presently employed by less than one-third (33%) of the subject schools;*
2. *Perceived as a new approach to education by more than two-thirds (66%) of ministers who participated in one of three focus groups;*
3. *Perceived by more than two-thirds (66%) of focus groups participants as being capable of better training ministers.*

Before looking at these two emerging models of ministerial training in more detail, there are some models perhaps worth the consideration of ministerial

training educators that may or may not be emerging. The models in question are those that qualified in two of the three criteria:

Figure 43: Table of Models Qualified in Two of Three Criteria Areas

Collaborative Models	National Regional Campuses
	Specialized Schools
Training Parish Models	Regional Training Parishes
Partial Residential Models	Clinical Residential & Local Church Model
	Weekly Classes & Summer Intensives
Community Models	Covenantal Groups
Independent Learning Models	Seminars/Workbooks
	Independent Study Groups
Holistic Model	

In wanting to provide The Pentecostal Assemblies of Canada schools the best models of ministerial training that are more than likely emerging only the following emerging models of ministerial training that met the threefold criterion will be looked at:

1. **Expansive Model: Liberal Arts/Multi-Disciplinary Institution** which

is by the earlier stated definition:

Trinity Western University (TWU), Tyndale University College, Canadian Mennonite University, Saint Paul University, King’s University College, Ambrose University College, Taylor University College and Seminary are just some Canadian schools attracting more than vocational ministers. These Christian Liberal Arts institutions offering multiple disciplines of study and vocational training are attracting Christian consumers who are seeking quality Christian higher education.

2. **Partial Residential Model: Residential & Local Church Model,**

which is understood to mean:

Core courses would be required of all fulltime students while on campus during his/her first year of schooling. By the end of the first year, the student will have assembled a learning cluster of other students and would be assigned a formal professor/learning coach. The student for the following years would take part-time classes, while following a regimen of education and practicum while ministering in their local church.

In searching for emerging models, a number of emerging trends and patterns arose, some of which were worthy of noting:

1. Non-Residential Schools

While the chart above looks at education delivery models, there has been a trend that transcends the models of education and that is in the shift from residential to non-residential schools. Historically, Vanguard and IBQ have never been anything but non-residential schools.

Meanwhile historically-speaking very strong residential school like Eastern Pentecostal Bible College (now Master's College & Seminary), has intentionally moved away from the residential campus, thereby joining the ranks of Vanguard and IBQ. So while this trend is undetectable in the education delivery models listed above, it nevertheless deserves mentioning.

2. Practitioners As Teachers

Another important trend which may be emerging is the employing of practitioners as teachers. When for decades PAOC schools almost always hired faculty with a minimum of two years practical ministry experience, Central Pentecostal College (CPC) 'turned the tides' many

years ago when they hired fulltime faculty with little or no “official” practical ministry experience. No doubt this caused some challenges as schools tried to teach the practical courses of ministry. To address this, for decades PAOC schools have contracted Practitioner/Adjunct Teachers who help bring practical aspects of ministry training to their students.

Collège Biblique Québec (CBQ), one of two constituents of IBQ, was the first to exclusively use fulltime practitioners as faculty. This trend was then copied in the establishment of CLTC/Vanguard-Calgary school and was again copied to a major extent by Master's College & Seminary (MCS).

3. Urban Ministry Training

The shift from rural and/or suburban ministry training to urban ministry training automatically occurred when Master's College & Seminary moved from Peterborough, Ontario to Toronto, Ontario. For Summit Pacific College, however, this shift was made intentionally to better prepare ministers to impact the urban centres of Canada and the world by the creation of their one-year Omega Challenge – Urban programme.

4. Multi-Ethnic/Intercultural Ministry Training

It seems that all major Canadian cities are becoming multicultural and multi-ethnic mosaics. In both the Greater Vancouver Area (Summit Pacific College), and the Greater Toronto Area (Master's College & Seminary), multiculturalism is a prevalent part of life. Naturally, both schools have addressed ethnic and intercultural training as they desire to reach the people of the world living in both their backyards and overseas. Similarly, Vanguard, located in multicultural Edmonton, Alberta, and IBQ in Montreal, Québec, are two schools at the heart of two very cosmopolitan cities.

6.3 Summary Thoughts

In the opening words of this chapter, three important questions were posed. The first question pertained to which models of ministerial training identified by the researcher from his global search are in fact emerging in the context of the Pentecostal Assemblies of Canada (PAOC) and her ministerial training schools. These models were determined as potentially emergent after identifying which models are being presently employed by less than one-third of the subject schools. Models were not declared emergent, of course, until after all three criteria were satisfactorily met.

The challenge with employing this first method of determination lies within the fact that even though the Pentecostal Assemblies of Canada (PAOC) subject schools may not be presently employing these particular models, others schools may. With this defense in mind, one may attempt to bring an

argument against the inclusion of this chosen research method, however, it is imperative to remember that the focus of this thesis is on the Pentecostal Assemblies of Canada (PAOC) and which models of ministerial training are emerging in their particular context only. The researcher believes, with this in mind, this exact tool remains quite viable for this specific research project.

The second question addressed what the criterion was to deciding which models of ministerial training were deemed emergent or not. The first of three tools or criteria came from the school data itself. The models employed by less than one-third of the PAOC subject schools were identified as possibly emergent. The second and third criteria were tested in the context of the focus groups. These focus group participants were both former students and/or graduates from all but one of the subject schools and had been presently ministering within the PAOC over the past five to twenty years. They were involved in open discussions surrounding their own PAOC ministerial training experiences and were encouraged to share their opinions about what they envision would work best in the context of the PAOC.

The third and final question posed at the beginning of this chapter pertained to which of the models presented would best fit within the PAOC culture and context. The researcher concluded that since these participants were alumni from all but one of the PAOC subject schools, who also had been presently employed as ministers within the PAOC context over the past five to twenty years, they were therefore deemed qualified as knowledgeable sources who understood the PAOC culture well.

Two models arose from the data as meeting all three criteria and were therefore declared emergent. These two models were unveiled, along with other trends and patterns discovered underneath or within the data.

CHAPTER SEVEN: THE BEST FIT

No one would argue that the Pentecostal Assemblies of Canada (PAOC) is unique to other church fellowships or denominations. For it contains its own unique culture, both in her churches and in her ministerial training centres.

This thesis from the onset has been written to uncover any ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada.”***

Two words have steered the research throughout this project. The first was *“emerging.”* For this study to succeed, the focus throughout and the final outcomes of this study had to result in the discovery of ministerial training models which were indeed emergent. The previous chapter was dedicated to ensuring this outcome was met.

The second word which strongly guided this research project, ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada,”*** was the small but important word, *“for.”* If the research question omitted this word, it would therefore lack its focus. To whom are these models of ministerial training emerging? If they were emerging to all ministerial training schools, the project being too broadly focused, would never have succeeded in uncovering answers and/or solutions.

This final chapter has been written to consolidate the literary data within the fields of practical theology, adult education, distance education and ministerial training, with the field research data which arose from the studies of ministerial training within the Pentecostal Assemblies of Canada (PAOC) and

the models of ministerial training which were deemed emergent within the PAOC context.

Secondly, this chapter has been written to present the ideal ministerial training model to the PAOC training institutions, as well as address if and how these models may “fit” the context of the Pentecostal Assemblies of Canada (PAOC).

7.1 The Pentecostal Assemblies of Canada

Since the dawn of the 20th century over 500 million people have been involved in “a massive global revival” that continues to this day (Flynn, 2006, p.89).

The Pentecostal Assemblies of Canada (PAOC) was a movement originating in this great revival. The PAOC has officially existed since 1919 however her roots came from the Azusa Street revival in Los Angeles, California in 1906-1909 (Brown, 1983, p.1; Bartleman, 1980, p.ix). Since 1919, the PAOC has grown into the largest fellowship of Pentecostal churches in Canada, boasting over 1100 churches from sea to sea to sea, and having over 3400 credential holders, many of whom have been trained by one of the PAOC’s own ministerial training institutions (WTFEO, 2006c²⁵¹; PAOC, 2004)²⁵².

The PAOC is one of a number of Pentecostal fellowships whose worldview sees the Great Commission as the greatest goal of the local church. Being

²⁵¹ Retrieved on March 31, 2006 from http://en.wikipedia.org/wiki/Pentecostal_Assemblies_of_Canada#Bible_colleges_and_seminaries.

²⁵² No page numbers found.

evangelical, the role of PAOC ministerial training schools therefore is one of training ministers who will effectively connect with and convert lost souls throughout the world. Anything short of this could be interpreted as disobedient to Jesus' Great Commission:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (*Holy Bible*, Matthew 28:18-20).

This leaves one facing a conundrum of great magnitude: How can the PAOC best train PAOC ministers who will best train PAOC Christians who will in turn best fulfill what is believed to be the greatest of all Christian commissions?

7.2 Laying a Foundation for "The Best Fit"

From the opening words of this thesis on "*Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada*," the great chasm between theoretical and practical education has continuously been within view. This chasm exists not only in schools dedicated to secular education, but sacred also. Evidently this chasm is global, being found in Canada and far beyond. The goal of this research, however, was not to attempt to rectify this problem in the secular world, or even in the greater world of ministerial education, but within PAOC schools only.

7.3 Pulling All The Pieces Together

The major thoughts arising out of the discourses over the practical theology debate, adult education, distance education and ministerial training have been assimilated below, in hopes of building a case for “The Best Fit” ministerial training model.

An educational dilemma of global proportions was described as being a dilemma for not just the secular schools, but sacred ones as well. For this reason, ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada”*** has targeted the often-insufficient training of ministers in many PAOC’s college and seminary classrooms. As reported in this study, there is a common complaint among churches and ministers that the PAOC schools are not aptly forming and preparing tomorrow’s ministers. There is hope however. Yet such hope demands creativity and courage to be fully realized.

7.4 What Practical Theologians Are Saying

While some deem practical theology as the youngest discipline within theological studies, practical theologians have throughout the ages organized theological education into certain categories, one such category being practical/pastoral theology (Farley, 1983, p.77). It hasn’t been however until the last four decades or so that this debate has really heated up (Browning, 1984, p.134; Perkins, 1984, p.116; Theron, s.a., pp.8,21).

Within the greater theological world and more specifically within the Pentecostal Assemblies of Canada schools, two camps have been drawing battle lines between the practical and the theological/theoretical, inadvertently and sometimes intentionally dichotomizing practical theology. Herein lies much of the problem: Some theologians argue that practical studies are useful, applicable and relevant, relegating theological/theoretical studies as impractical, inapplicable and even irrelevant (Cowan, 2000)²⁵³.

So many theologians are divided over what practical theology really is. While some are asking if it belongs in the university, others want to know if it belongs within theology proper. If so, then what purpose does it serve within theology proper? Rather than viewing practical theology as a point of contention in theological circles, it would seem practical theology actually builds a bridge between the traditions of the church and the situations of people both inside and outside the church (van der Ven, 1999, p.324; Van Wyk, 1995, p.85). Tension between theory and praxis is therefore a healthy thing in practical theology. Various approaches to practical theology exist alongside various approaches to practical theology research. To review these, see **1.11 Various Approaches To Practical Theology** and **1.12 Various Approaches To Practical Theology Research**.

Though there are various theories and approaches to practical theology, there is apparently very little that practical theologians agree upon at this early stage of development within this “crown of theology” (Dingemans, 1995, p.82).

²⁵³ Retrieved on August 25, 2006 from <http://www.loyno.edu/~mcowan/PracticalTheology.html>.

Evidently this least well-defined of the theologies is becoming organized (Ballard, 1995, p.119). As dialogues surrounding practical theology continue, perhaps in time it will become better defined and less contentious a debate among practical theologians.

7.5 What Adult Education Experts Are Saying

In the scholarly works on adult education, it is arguable that the very foundation of the education model employed by most ministerial training schools can no longer be conditional on traditional examinations that award passing and failing grades. Instead, educators must include with theoretical learning practical opportunities to test their students' learning (Vaughan, 1983, pp.93-94; Calian, 2002, p.109; Fox, 2003, p.256).

In the context of the church, adult education critics could argue instead of removing students from the church for three or four years, schools need to enter the church world – the very laboratory of ministerial training. Furthermore, they could urge schools to be cognizant of training ministers to become lifelong learners and not just alumni from bygone days of learning (Kidd, 1973, pp.18,20; Fox, 2003, pp.19-21; Vaughan, 1983, pp.98-99; McNeal, 1998, pp.11,17; Kouzes, 1995, pp.334-335; Howe, 1960, p.166; Knowles, 1984, p.101). These are just some of the many tenets of andragogical theory.

Perhaps many of the experts in adult education are correct when they say most universities and colleges teach from a pedagogical approach, whereas

they write off andragogical approaches to learning as lacking superiority. While there exists in some areas the need for pedagogical approaches to teaching, a case can be built that there is more need for andragogical approaches than pedagogical approaches within the training of all adult professionals, including Christian ministers (Banks, 1999, p.180; Ross, 1991, p.3). It would seem that far too many teach theological and biblical materials as if they are best taught by employing pedagogical approaches to education.

As children mature into adulthood, even pre-adulthood, adult educators often argue the way they are educated should also flex with their developmental stages (Rogers, 2002, p.167; Squires, 1993, p.87). While an 18 year old may not think like a 28 year old, s/he likewise does not think like an 8 year old. It is the educators' obligation to therefore find best practices to educate his/her students according to their developmental stages.

Factors such as self-concept, life experience, a readiness to learn and a developed orientation to learn all prove that many ministerial students have matured beyond a pedagogical approach to education (Knowles, 1970, p.39; Knowles, 1978, pp.55-59). The experts of both pedagogical and andragogical camps have valuable points for consideration. Yet it would seem that a synergical blend of the two appears to be the better approach to training adult ministers (Mouton, 1987, p.6; Gangel, 1993, pp.125-126). While theological and theoretical materials are either yea or nay and therefore must be tested with great scrutiny, not all learning should be done in a lectern-centered setting. Conversely, not all learning can, or should take place in the

local church setting. The world of ministerial training is surely large enough for the two to coexist without excluding one over the other.

By its very definition, however, andragogy promotes a self-directed learning approach, which cannot and some may argue, should not occur in certain fields of study within the curricula employed in training ministers (Ross, 1991, p.3; Banks 1999, p.180). This is especially true with those who, like the PAOC, approach practical theology from a confessional and/or deductive approach.

When teaching more subjective and flexible materials, it could be argued that students would do well to learn from more collaborative, participative, interactive learning techniques.

7.6 What Distance Education Experts Are Saying

If one can truly embrace an andragogical approach, one likewise can appreciate many benefits rendered through the vast world of distance education. Andragogically-minded educators might suggest that learning happens all around their students and therefore cannot be restricted only to the classroom, with or without a teacher physically present.

While there are barriers to distance learning, the benefits definitely outweigh them. Not only does this benefit the students, but the schools as well. Students can now enroll in classes without taking up space in the classroom (Knowles, 1984, p.131; Zuckernick, 1991, p.15). This opens up a world of

possibilities for downsizing expenditures while expanding a school's potential student market base. Besides, more students are then given access to learning, which generates much-needed revenue for many financially-strapped schools. Thanks to distance education innovations, educators can now impact and impart knowledge in many more learners than just those within their physical proximity.

Another benefit of distance education is the varying, innovative approaches to education. Now, based on one's unique learning style, a student can learn much more from their teachers than by a 'take it or leave it' approach offered through the traditional classroom lectern (Wislock, 1993, p.5; MacKeracher, 1996, p.203). For example, if a student is more of a visual learner, s/he can now select from various visually-stimulating mediums. Instead of a 'one-size-fits-all' approach to education, distance education offers students numerous ways to learn (Moore, 2003, p.68).

Some students prefer a classroom over an online course. While that may be a student's preference, the training of ministers is vastly different than a field of training such as accounting or website design. Since the minister functions in a world of people, it stands to reason that even the more introverted learner should be required to interact with others. Someone has rightfully said, 'Ministry is with people, for people and through people.' It stands to reason then that without this people-oriented opportunity and challenge, their learning would be stunted and not holistic.

Meanwhile, some other ministerial students would prefer staying home, learning in a branch or satellite campus, if it meant they didn't need to quit work, relocate their family, bear the emotional, physical and financial burdens of moving across the country to train for ministry (Kramer, 2002, p.26; Wilkinson, 1991, p.33). Some educators appreciate these benefits wrought by distance education, while others do not yet.

It stands to reason that if adult educators were student-centered, they might offer various distance education efforts. In doing so, they could service more students in ways best suited to their students' lives and learning situations. Teaching at a distance might also successfully transport their students' learning into their real world.

In the case of the PAOC ministerial training institutions headquartered in major Canadian cities, namely, Montreal, Toronto, Edmonton, Calgary, even Abbotsford and Langley – though smaller, they are within the Greater Vancouver area – distance education need not mean students be distant from the campus, as much as distant from the classroom.²⁵⁴ For the best learning to happen, some would defend learning must vacillate between the classroom and workplace.

²⁵⁴ A side benefit of distance education is the intrinsic motivation and self-discipline required by distant students. Students will likely not succeed in their distant courses without this discipline. Similarly, without this valuable discipline honed and practiced throughout their lives, they may not succeed as well as they wish outside of the classroom either. Regardless of their vocation, but definitely in ministry, successful people must learn to juggle multiple responsibilities and deadlines within their family, school, work and ministries without the direct supervision of face-to-face teachers, supervisors and/or peers.

It has been reported that in some settings, the PAOC ministerial training centres have set up their students' learning to take place in the laboratories of the classroom and local church. Here, they believe, the theoretical truly mingles with the practical.

It therefore stands to reason that the debate over the theoretical classroom and the practical church laboratory is not an either/or issue. Rather, the type of distance education proposed above is not optionally dependent upon an one's learning style or preference only.

Furthermore, it is worthy to note, that distance learning may become a growing necessity among ministers if more and more ministers are trained by their ministerial training schools to take lifelong learning seriously. As they desire specific learning, yet are perhaps stationed at a distance from their choice schools, distance learning will become the vehicle of choice for learning.

The underlying message, which comes through both adult education and distance education experts, is that no longer can educators, schools, institutions and even classrooms be the focus. Educators have awakened to the fact that the students themselves are now the center of education (MacKeracher, 1996, p.2; Lindeman, 1961, p.8; Finger, 2001, p.125). This is wise in attracting potential fulltime students, making profit and it would seem, in simply better training ministers. When educators focus on the ways in

which students best learn, they are better positioned to bring more life-impacting, long-lasting influence in the lives of their students.

7.7 What Ministerial Training Experts Are Saying

Since the age of The Enlightenment, theological education has been ever-changing, yet some things should never change (Farley, 1983, p.3). Whether ministers are called upon to be authoritative teachers, dynamic preachers, church builders, or chief executive officers, ministers still minister to people (Hough, 1985, p.6-15; Hough, 1984, pp.66-78; Wimberly, 1990, pp.27-28; McNeal, 1998, pp.27-28; Niebuhr, 1956, pp.16,48; Banks, 1999, p.21). While the methods may change, the mandate never does.

Within the Pentecostal Assemblies of Canada's confessional approach to practical theology, they would argue, one thing that must never change in PAOC training institutions is in training ministers to become thoroughly Pentecostal in theology and experience. If educators shirk this responsibility, they would argue, then what value do Pentecostal ministerial training schools bring to their students when they have an array of other schools to choose from?

For years debates have raged over the importance and necessity of theoretical versus practical education in ministerial training schools. Such debates are no longer tolerable. Train ministers in both, or don't train them at all is the sentiment of most churches today. Since pastors must minister to people and with people, they therefore must be competently trained in more

than theories and theologies. Anything short of balancing theoretical and practical education is lop-sided at best.

Adult educators would recommend that ministerial trainers need to become peers who know more about certain topics than their students. They would argue ministerial trainers simply cannot afford to lord over their learners anymore than pastors can lord over their people. Rather, the greatest lessons taught by teachers impact the hearts and not just inform the heads of their students.

The research has documented that some changes in how ministers are trained is needed, yet to bring these changes will take much innovation and courage on the part of the schools.

The following section will now summarize some of the Pentecostal Assemblies of Canada (PAOC) organizational history and highlights in hopes of identifying what would and would not fit into the context of the PAOC.

7.8 The Context of The Pentecostal Assemblies of Canada

As was already mentioned in section **5.1 Historical Synopsis of PAOC Ministerial Training Schools**, back in 1985 and again in 1988 talks of establishing a Pentecostal seminary in Canada began, but to no avail (Griffin, 1995b, p.13). The 'powers that be' agreed to take "no action" on establishing a national seminary until serious talks of amalgamating the PAOC Bible

colleges first occurred (GEPAOC, 1988). Such talks – if they ever even occurred – evidently amounted to nothing.

Then in 1993, an important meeting on ministerial training within the PAOC took place and one of the outcomes of this meeting was the expansion of ministerial training occurring at three levels:

1. Discipleship Training Programmes (entry level only);
2. Bible Colleges;
3. Seminaries (PAOC, 1993a, p.4; GEPAOC, 1994a).

While this may appear to have been a winning motion for ministerial trainers, surprisingly, most of the criticism came from them (Birch, 1994, p.1). Their complaints were over the lack of consultation with Bible college teachers prior to this change, but the real issue seems to be over the area of territorial jurisdiction (PAOC, 1993a, p.4). Within the PAOC, sharp contentions over *territorial jurisdiction* were deep-rooted and some would say still are to this day (PAOC, 1993a, p.4). This has been one of the major characteristics of PAOC Bible college and seminary leadership over the eras.

With all this talk about jurisdictions and territorial mindsets in Bible college personnel, one could easily conclude their motivations were self-serving. This however doesn't always appear to be the case. The motivations in establishing a Pentecostal seminary appear to be preservationist and not territorial. It seems that the PAOC leadership were concerned about how endangered their Pentecostal doctrine and experience may become as more

and more pastors were beginning to study in secessionist schools (CPS, p.1)²⁵⁵. Somewhere along the way however this early motivation was either unsustainable or devalued. Recent history shows that both Pentecostal seminaries which began as *preservationists of Pentecostal doctrine and experience* were shortly swallowed up by non-Pentecostal entities. It appears that what the early PAOC leadership feared could happen did indeed happen.

Is this apparent finger-pointing and distrust systemic of a deeper problem than territorial jurisdiction? Some could argue that since the PAOC was one of the last to establish a seminary for her constituents suggests some degree of anti-intellectualism. The jury is still out on whether or not this is true.

Others would suggest that like with other professions in Canada, there is an apparent 'brain drain' from the PAOC to other schools and/or other countries. The Society for Pentecostal Studies (SPS) for instance congregates a group of Pentecostal academics annually, many of its members who once held credentials with and some who even taught in PAOC schools, who have now left the PAOC to pursue their teaching professions and callings. The reasons why tend to vary from (Raccah, 2006)²⁵⁶:

1. ***It Can Be Too Difficult*** – With more qualified teachers in the PAOC; and with the same or declining number of faculty positions, many great thinkers find work outside of the PAOC²⁵⁷;

²⁵⁵ Unpublished paper.

²⁵⁶ Unpublished comments.

²⁵⁷ An email on July 18, 2006 with Dr. Blaine Charette of Northwest University, Kirkland, WA & an email on July 14, 2006 with Dr. Michael Wilkinson of Trinity Western University, Langley, BC.

2. ***It Can Be Too Costly*** – After spending thousands of their own dollars to fund their higher education, often the salaries in PAOC schools are less than other schools, especially those in the United States of America;
3. ***It Can Be Too Frustrating*** – Many teachers holding doctorates in certain fields, thereby qualifying them as experts in their field are often relegated to teach topics outside of their sphere of expertise and interest when teaching in PAOC schools;
4. ***It Can Be Too Limiting*** – Some PAOC schools do not provide for their faculty financially, in time, or in encouragement when it comes to developing professionally and when it comes to associating with societies outside of the PAOC and/or Pentecostal circles;
5. ***It Can Be Too Restricting*** – Within a denominational culture like the PAOC there tends to be little intellectual freedom provided for academics to explore ideas and intellectual thought, without hostile and even punitive reactions from those within PAOC churches, schools, and district and national offices.

If even a strain of anti-intellectualism resides in the very DNA of Pentecostals, then this would explain how and why the two camps – ministerial trainers and national leaders – have bitterly fought it out within the PAOC.

It has been argued earlier that Pentecostals are not truly evangelical, because they do not share some of the major tenets of evangelicalism. They greatly differ over secessionist theology and practice. To be truly Pentecostal is to

believe and experience the Holy Spirit and His gifts today and not just relegate them to yesteryear. For this reason Pentecostals are better classified as *variant-evangelicals*.

Finally, the demarcation of ministerial training philosophies which exists between the east and the west within Canada is worthy of mentioning again. Generally speaking, in the east there tends to be less commitment to bi-vocational training, whereas in the west there is more (EOQD, 1994²⁵⁸; Maritimes, 1994, p.2; Gibson, 1994b)²⁵⁹. Add to this the fact that in Canadian higher education, British Columbia has been the vanguard leader for decades (Zuckernick, 1991, p.17; Selman, 1995, p.63). Combined, these points suggest *more tolerance for change exists in western Canada than in eastern Canada*. In saying this, it does not charge the schools in eastern Canada of being less innovative, for as one can see much innovation is coming out of MCS and IBQ. Rather, it is suggesting that the level of tolerance for change is less within the constituents living in the East.

This next section will focus attention on the emerging models of ministerial training, drawing attention to the ones that might be “The Best Fit” for PAOC constituents.

7.9 “The Best Fit” within the PAOC

The first of the two emerging models of ministerial training meeting the three-fold criterion was the *Expansive Model: Liberal Arts/Multi-Disciplinary*

²⁵⁸ Unpublished work.

²⁵⁹ Unpublished letter dated June 21, 1994.

Institution. This model however appears not be the best fit for the PAOC for the following reasons:

1. It simply does not fulfill the general mandate of all PAOC schools, which exist primarily to train PAOC ministers;
2. There seems to be little interest and commitment among the PAOC school leadership for envisioning bi-vocation training in their futures, therefore it stands to reason there may be even less interest in liberal arts/multidisciplinary training;
3. There is also very little need for such a model since alternatives already exist.

While the *Expansive Model: Liberal Arts/Multi-Disciplinary Institution* model holds great interest and value in the hearts of today's ministers, as evidenced by the focus group data, such a model would not fulfill the mandate of the training institutions of the PAOC. The historical synopses of the Pentecostal Assemblies of Canada and her schools clearly reported what the predominant mandate of the PAOC schools has always been: To train Pentecostal ministers, relegating the training of the laity as a secondary goal.

Add to this the fact that within Canada's two largest metropolitan centres, Vancouver and Toronto, large Christian liberal arts universities already exist and smaller centres have seen a proliferation of smaller ones. All seem to be doing a great job in training Christian professionals and leaders, therefore it begs the question: Is there need and/or room for another?

Where the PAOC, especially in the East, are less committed to bi-vocational training, it is safe to conclude that any cry for liberal arts/multi-disciplinary education would be more quickly silenced than even bi-vocational training.

If this study were on the training of Christian professionals within the PAOC, then this model would be “The Best Fit,” but it isn’t.

The remaining emerging model of ministerial training which met the three-fold criterion was the *Partial Residential Model: Residential & Local Church Model*, which has been described in this study as:

Core courses would be required of all fulltime students while on campus during his/her first year of schooling. By the end of the first year, the student will have assembled a learning cluster of other students and would be assigned a formal professor/learning coach. The student for the following years would take part-time classes, while following a regimen of education and practicum while ministering in their local church.

The research data would suggest the *Partial Residential Model: Residential & Local Church Model* is the most suitable model for schools to employ as they attempt to better train tomorrow’s ministers for a few reasons:

1. This model was one of only two models which met all three of the criterion;
2. The experts in Adult Education, Distance Education and Ministerial Training suggest that while the fate of every school ultimately rests in the hands of the consumers - the students. For this reason educators

- would be wise to consider a model like this which is more student-centered, practical and andragogical in their approach to education;
3. The data indicates the focus group participants unanimously stated outright that this model could potentially better train ministers than any other discussed and potentially-emerging model;
 4. Hybrids of this model have already begun within the PAOC, such as Vanguard – Calgary, Institut Biblique du Québec, and Master’s College and Seminary.

Some PAOC ministers recently called for changes within their particular Bible college – changes that suggest they contemplate better models for training tomorrow’s ministers. One concerned person bluntly stated for the record, “Unfortunately, I do not see many opportunities for (this PAOC school) to succeed without a major change in its direction” (CHMBNWOSK, 2004, p.11).

Meanwhile another PAOC credential holder said:

I would like to see a much more practical ministry training focus at the college. I know the academic studies are important in building a solid base regarding our faith, but I believe it is very important to challenge the students ... training that will prepare them with practical experience ... I believe this part of their studies should comprise as much as half their time at college, it is that important” (CHMBNWOSK, 2004, p.17).

Another PAOC minister called for “a new approach to the biblical training overall” (CHMBNWOSK, 2004, p.18). Meanwhile one more dared to suggest, “We will gain the most ground if in our thinking we dismantle everything we have and start to build from scratch” (CHMBNWOSK, 2004, p.18).

It was Ron Crandall (1995, p.156) who brought to the discussion table the following thought-provoking musings:

It might be argued that no academic curriculum can adequately prepare pastors in all areas, and that some things are better learned through continuing education events after pastors are in the field. Nevertheless, the most successful pastors are calling for (additional preparation) while in seminary, not after they leave. How well are we listening to their voices? How would the shape of theological education change if we did?

As difficult as it may be to accept Crandall's words, PAOC educators at the very least would be prudent to listen carefully to the ministers. After all, it is the ministers who are calling for change; it is the ministers who ultimately refer or deter potential students from attending certain schools; it is the ministers who therefore hold much influence over the future of the PAOC schools; and finally, it is the ministers, some of whom participated in the focus groups, who have said it is time to change how the PAOC ministerial training institutions are training tomorrow's ministers.

A major attraction of this model was the residential experience. The focus group participants for instance commented while evaluating the *Church-Based Model: Apprentice Model*: "No good to lose out on residential life – perhaps a residential school with this model would be the best." Another respondent said of the *Partial Residential Model: Residential & Local Church Model* that it offered a "good combination of residential life and church learning – practical/theoretical."

At the present time, however, the only subject school with a residence is Summit Pacific College (SPC). Other great schools have either never had, or recently left their residences behind. In the case of SPC, their connection to the local church is somewhat complicated because Abbotsford only has two PAOC churches to send their students to. The local church component to this model would be very difficult as many students typically have transportation difficulties. This model however may fit better in a larger city such as Edmonton or Toronto where churches are ample and transit accessible, yet as stated above, these other schools are non-residential, therefore they could fulfill the latter but not the former half of this model's mandate.

7.10 A Better “Best Fit” for PAOC Schools

While this model proves to bring some challenges within the PAOC context; and in wanting to be true to the experts in Adult Education, Distance Education and Ministerial Training; and while the voices of PAOC ministers need to be carefully heard in the form of the focus groups, the researcher would like to offer a variant of the *Partial Residential Model: Residential & Local Church Model* as a better “Best Fit” for PAOC ministers or their churches. This “Best Fit” compliments the focus group participants' vision of the ideal ministerial school. The answers to the focus group question, “*If you could create the ideal ministerial training school, what would it look like?*” have been organized into the following categories:

Figure 44: The Ideal Ministerial Training School

Spiritual Formation:

- Focus more on character development (Who are you?)
- Focus on spiritual formation
- Emphasis on personal spiritual discipleship (through disciplines, i.e. prayer/fasting/time management, etc)
- Mandatory mentorship throughout all schooling

Practical Training:

- Focus more on strong practical training (How-to courses)
- With *practical and true and real mentality/perspective of ministry* in a classroom setting
- Emphasis on pastoral 'tools' – hermeneutics, leadership training, public speaking (effective/relevant preaching), understanding and communicating to the culture
- Teach Hermeneutics (Principles of Interpretation) in a one week module and later in the programme teach a course on Applied Hermeneutics, closer to Homiletical teaching

The Teaching:

- Focus more on theological training (What do you believe?)
- Mandatory small group experience and training
- Emphasis on on-going education

The School:

- Residential experience
- Schools should focus on their niche programmes
- Schools need a feeder discipleship/missions programme.
- Missions programme
- 2 week courses rather than 13 weeks
- Local university for one semester (third year)
- Exposure and attendance to outside PAOC conferences (i.e. Willowcreek)
- Establish grants, bursaries, etc. to reduce student debt load upon graduation

Student Enrolment:

- Emphasis should be given to discerning those 'called' and those 'concerned'
- Possibly apply after year one or two to specialize into a specific programme

Practicum/Internships:

- Do internships earlier to "weed" out the non-ministry-minded students
- A semester or two spent at a church (expanded internship with courses distance courses or local churches)
- Establish better internship systems
- Internship at the tail end

A Proposed Structure:

- **First year** – spiritual formation and heavy mentoring, hermeneutics;
- **Second year** – homiletics & theological & specialized education – ending with a mandatory missions trip;
- **Third year** – heavy theological training & heavy mentoring;
- **Fourth year** – full year internship with some course work (one day per week)

While much of their data naturally fits into what they believe to be the best emerging model presented to them in the form of the *Partial Residential Model: Residential & Local Church Model*, the researcher proposes that their findings suggest a variant of this model which would fit better within the PAOC. This variant model herein will be called the *One-Two-One Model*.

7.11 The Best Fit For PAOC: The “One-Two-One” Model

This model has been intentionally spelled “One-Two-One” for two purposes:

1. To underscore the “heavy mentoring” component being called for in the focus groups’ proposed structure contained in their proposed *Ideal Ministerial Training School* above;
2. To capture the proposed structure and just how the four years would be set up. (Please note: The year(s) in question will be emphasized by the use of capital letters in the term *One-Two-One*. For instance, when dealing with the final year, this will be shown this as *One-Two-ONE*.)

The following is a dissection of this model:

- In Year One (*ONE-Two-One*), all students would be enrolled in a discipleship school, focusing on spiritual formation and mentoring opportunities. Each student would be paired up with a school staff or faculty member, who would serve as their mentor for the entire duration of their schooling. This mentoring would take place in a formal one-on-one setting one-hour per month. As well mentoring would happen in a one-hour weekly small group with other students under the care of their respective staff/faculty;
- After Year One, assuming they have successfully fulfilled the requirements and graduated from the Discipleship School, all students would then need to reapply to further their education at this school;
- In the two years following (*One-TWO-One*) - Years Two and Three, students would continue with their small group and mentor, yet

academically would shift much of their focus from spiritual formation courses to theological and ministry training courses. Depending on the vision, scope and size of the school, specialty programmes/majors could be offered in areas such as Pastoral, Christian Education, Youth Ministry, Children's Ministry, Intercultural (Missions), Christian Counseling, etc;

- Their last year, Year Four (*One-Two-ONE*), students would leave the residence and be placed fulltime in a church or missions setting;
- Mentoring would be done by a minimum of one monthly "check-in" via email or by telephone between the staff/faculty member and the student. The assigned pastor would provide the primary mentoring during the students' year-long internship. Course would be taken in this last year at a distance.

It should be stated that much of the focus groups' proposal of the one year/three year split as captured in *The Ideal Ministerial Training School* chart above has been adopted in this variant model, *One-Two-One*.

Regarding practical ministry, students would be expected to minister in local settings throughout the week or on weekends, either individually or in ministry teams, as sanctioned by their respective schools. During the fourth and final year, the placement would be their sole and comprehensive practicum.

All courses, except those taught in Year Four, would be taught in one-week modules for two main reasons: 1) To contract courses out to qualified and practicing ministers, and 2) To help students concentrate on one course material at a time, thereby helping them to retain better what they are learning (Racah, 2006a)²⁶⁰.

As much as possible, all courses, with exception of those offered during the final year (*One-Two-ONE*), would be taught in a one-week hands-on-how-to format followed by three weeks of post-course assignments. Courses would be staggered every second week (see the *One-Two-One: Four Years At A Glance* chart and the *Proposed Semester Schedule* chart below for details). Off weeks would be used by students to complete post-course assignments and any pre-course readings/assignments. Depending on the course, an emphasis on pastoral tools would be experienced by students and not just explained by teachers (i.e. For those in taking the Pastoral major, mock weddings, board meetings, staff meetings and the like would be experienced by students). Course readings and evaluative assignments would be creative, tangible and measurable (i.e. individual and/or group projects, research papers and/or presentations, reflective/integrative take-home assignments, etc.). As much as possible, all assignments would employ the use of the library and other research tools, which would hopefully underscore the importance and skills required for lifelong learning. This too is something the focus group members were calling for. In wanting to be andragogical rather than pedagogical, all assignments and evaluations would be less traditional.

²⁶⁰ Unpublished comments.

Wherever possible, written exams and tests would be a rarity. In their place would be more andragogical assessment tools.

During the final year (*One-Two-ONE*), all courses would be taught at a distance, over a ten-twelve week period, as students would be placed in various local or distant church or mission settings. These courses would be taught in whatever mediums their school chooses to offer, such as online, CD Rom, video and/or audio courses. Students would be expected to complete distant courses/assignments on their days off and/or free time. If extensions are requested by the student, the school could grant them, however this would inadvertently delay graduation.

Year One (*ONE-Two-One*) of this model takes place in a school of concentrated discipleship training, as the focus group participants were calling for more spiritual formation and mentoring to take place in the lives of students. This first year, which would serve as the feeder discipleship/missions programme – also being called for – would major on courses which help form Christian character and spiritual disciplines and minor on introductory Bible and theology. Since the focus group participants did suggest specific courses to be taken during year one, in an attempt to suggest foundational and discipleship-oriented course selections, the following may be viewed only as a starting place for educators:

- Tried and True Spiritual Practices (Spiritual Disciplines);
- The Spiritual Dynamics of Prayer (Prayer Dynamics);

- Hearing and Understanding God's Word (Hermeneutics);
- Knowing the Bible B.C. (Old Testament Survey);
- Knowing the Bible A.D. (New Testament Survey);
- The Life and Mission of Jesus Christ (the Gospels);
- Sharing your Faith with Skeptics (Apologetics);
- Sharing your Faith with Believers of Other Beliefs (Cults and World Religions);
- Servant Leadership of Jesus Christ;
- The Holy Spirit Then and Today (Pentecostal History and Pentecostal Theology);
- Growing Big by Growing Small (Small group ministry and facilitation in the local church);
- Personal Dynamics (Personality profiling, spiritual gift assessments, and other tools in the pastor's toolbox);
- Leading Leaders to Lead (Leadership of self and others);
- God's Mission for Missions (Global awareness and a missions perspective).

Ministry exposure and opportunities would be incorporated into the first year, taking place in settings suitable for each respective school (i.e. urban ministry, suburban ministry, large church ministry, small church ministry, community services). Schools might also consider giving further credits for weekend ministry teams that minister on behalf of, while promoting their respective schools. If at all financially feasible and administratively possible, a missions or ministry trip in the second semester would be advantageous to all students

in their spiritual formation. Although the focus group participants recommended a missions trip after Year Two, it may be better for spiritual formation purposes, as well as for future direction as to whether or not to reapply, for this trip to be situated at the tail-end of Year One.

Upon successful completion of the Discipleship School requirements for graduation, all first year students could, if they choose, apply for further three-year programmes of study.

All courses in Year One (*ONE-Two-One*), as well as in Years Two and Three (*One-TWO-One*) would be one-week modules, followed by three weeks for completion, on theological, biblical, and practical courses required for completion of their desired major or specialty. Once again, because the focus group participants did not provide specific courses for years two and three, it would be important to at least resist what ministers often feel was missing from their curricula? According to the pastors participating in a research project of Ron Crandall (1995, pp.152-154), the following courses should be offered at ministerial training schools:

- Leadership and administration;
- Homiletics and biblical preaching;
- Practical programming;
- Spiritual life, prayer and healing;
- Small churches and small towns;
- Evangelistic preaching;

- Conflict management;
- Worship and liturgy;
- Change agent of institutional dynamics;
- Pastoral care.

Some may criticism that these courses smack of yesteryear as well as lack in creativity, therefore the following recommendations are offered again as a place to begin. This list is of course far from exhaustive or complete, but is meant merely to stimulate ideas:

- Family Feuds (Ministering to messed up families in a messy world);
- The Fisherman and the Fishbowl (The minister's family life and boundaries);
- Priority Management (Time management tooled around priorities);
- Issacharian Impact (Knowing how to assess and strategize ministry potential in various communities);
- Video Messaging (Using moving images in preaching).

During the last semester of Year Three, in preparation for Year Four (*One-Two-ONE*), students would be required to secure a year-long ministry placement of their choosing. Of course, the school would need to approve the placement choices, and would need to ensure proper evaluations are given by assigned pastors, ministers and/or missionaries.

As mentioned above, courses would be taken during Year Four. Such courses, however, would be done at a distance over ten-twelve weeks. Furthermore, mentoring would primarily happen with the student's ministry supervisor, and secondarily with the student's assigned school mentor.

Only after all distant courses and placement requirements have been successfully completed and satisfied can a student walk the graduation aisle.

To better envision this proposed model, *One-Two-One*, the following chart has been crafted to capture the highlights over the four-year span of a student's education:

Figure 45: One-Two-One: Four Years At A Glance

Year	School	Major Focus	Theoretical Training	Practical Training
Students Apply To Discipleship School – One Year				
One	School of Discipleship	Spiritual Formation	One-Week Courses/Four Weeks Post-Course New Course Every Two Weeks	Local Church Ministry and Missions Trip
Students Reapply For Further Education – Three Years				
Two	School of Theology	Theological & Ministry Formation	One-Week Courses/Four Weeks Post-Course New Course Every Two Weeks	Local Church Ministry
Three	School of Theology	Theological & Ministry Formation	One-Week Courses/Four Weeks Post-Course New Course Every Two Weeks	Local Church Ministry
Four	School of Ministry	Ministry Formation	Ten-Twelve Week Distance Courses	Local Church Ministry
Students Graduate				

How might this model work logistically within the average semester? A generic schedule has been laid out the following chart:

Figure 46: One-Two-One: Proposed Semester Schedule²⁶¹

Week	Courses	Assignments Due
1	Course #1	
2		
3	Course #2	
4		Course #1
5	Course #3	
6		Course #2
7	Course #4	
8		Course #3
9	Course #5	
10		Course #4
11	Course #6	
12		Course #5
13		Course #6

While the above-stated model best fits the PAOC at this particular juncture, because it likely will not remain this way in time and because it also likely does not fit other contexts, the researcher would now like to propose an

²⁶¹ Please note: Assignments for Course #6 are due after two weeks, instead of the usual three weeks, to accommodate the typical 13-week semester schedule. It would be my recommendation that teachers bear this in mind when assigning work. Odd weeks would be in class, while even weeks would be used to complete post-course assignments, as well as pre-course assignments for the next course.

alternative model. The model of ministerial training has been called the *Two-By-Two* model.²⁶²

7.12 An Alternative Ministerial Training Model: The “Two-By-Two” Model

Anyone with even an elementary level of Bible knowledge might recognize this phrase from the early pages of *The Holy Bible* or from their early days in Sunday School, when the animals came two-by-two to Noah’s ark (Genesis 7:8-9). A closer biblical parallel however would be when Jesus sent out his twelve disciples. After teaching, training and mentoring his disciples, both in the areas of spiritual and ministry formation, Jesus sent them out of their theological classrooms and into their practical world of ministry two-by-two (Luke 9:1-2). This alternative model is call the *Two-By-Two* model of ministerial training for a few reasons:

1. Students would be paired up two-by-two with spiritual mentors for the entire duration of their schooling;
2. Instead of the one-year/three year split of the *Residential Model: Residential & Local Church Model*, a two-year/two-year split is proposed;
3. Instead of spending three years on a residential campus, followed by one year in a local church, in this alternative model students would spend two years in both;

²⁶² Please note: the following model has many logistical details that may or may not work, however, my purpose in suggesting this ideal model is merely to help you the reader dream with me about what could be.

4. Students would attend a residential campus for two years, followed by two years at a distance. The first two years would focus on the students' spiritual formation, character and calling. The next two years would focus on the students' ministry formation and ministry specialization.

Furthermore, the Two-By-Two alternative model of ministerial training would look like the following:

- The first year would look similar to a Master's Commission discipleship school. During the first year on campus, the student would be assigned a spiritual mentor (a faculty member, local church pastor or spiritual qualified local church leader). This mentor would oversee a small group of students. Each student would meet weekly for one hour with their mentor and his/her cohort of students. Such gatherings would be overseen by a spiritual mentor and co-led by second year students – students who have proven maturity and apparent leadership capacity. Together they would grow in their spiritual formation, character development and in their ministry callings;
- Weekend ministry trips to churches once per month would be mandatory for all first year students, plus a two-week Missions trip at the tail end of their first year of school. These ministry trips would be co-led by second year students and spiritual mentors whenever and if ever possible;
- Courses during the first year would be the same as those recommended in the previous *One-Two-One* Model. Each course

would be taught by adjunct faculty in one-week sessions. Following each one-week module, three weeks would be given for completing assignments. Nontraditional, andragogical assignments would be due before the next one-week module begins;

- The second year students would continue to focus on their spiritual formation and would continue to be guided by their spiritual formation mentors and small group clusters. Second year students would give special attention to the development of his/her leadership capacity;
- Courses for second year students would go deeper into the Bible, theology, spiritual disciplines, and Christian leadership. Again each course would be taught in one-week sessions, followed by three weeks for post-course work;
- Each second year student would be paired up with other second year students to give co-leadership to a cohort of first year students, alongside of the spiritual mentors of the first year students. All second year students would meet weekly for an hour with their assigned first year cohort, serving as a team leader to them. They would also meet weekly for one hour with their own mentors and second-year cohorts as they continue to form their own spiritual lives;
- Second year students would no longer have their own monthly ministry and annual missions trips as they did in year one, but instead would give leadership over the first year students' ministry and missions trips. On these trips, they would share the workload and serve the team according to their individual giftings and leadership capacities in the

following ways: Spiritual mentors and planning/executing administrative and organizational details;

- Between years two and three, students would be required to reapply for enrolment. Because not everyone who goes to Bible school is called to fulltime ministry, and because each third and fourth year student would be required to serve in a local church, only a select number of applicants would be accepted into the academy. All others would be encouraged to either reapply in the future, or redirect their career aspirations to other institutions granting credits for courses. Without intentional partnerships being built, credits would likely not be as accepted upon transferring schools, therefore the onus is on the administration to ensure such partnerships happen;
- Acceptance into the Specialty School of their choosing (i.e. Pastoral Ministry, Church Administration, Youth Ministry, Children's Ministry, Christian Counseling, etc.) would be granted based on genuine evidence of ministerial calling as well as availability;
- Third and fourth year students would now shift from spiritual formation to ministry formation as their main focus;
- While serving in a local church during years three and four, students would be mentored by a college-certified and approved pastor under whom they are serving;
- Specialty schools may vary from school to school, but may include specialty majors/programmes in Pastoral Ministry, Youth Ministry, Children's Ministry, Music Ministry, Intercultural Ministry, Church Administration, etc;

- In years three and four, all courses would again be taught by adjunct faculty;
- In the third year, six courses would be taught at a distance, over ten-week periods and into the summer, while students serve in various local or distant church or mission settings. These distant courses would be taught in mediums chosen by the individual school, and may include online, CD Rom, video and/or audio courses. Students would be expected to complete distant courses/assignments on their days off and/or free time. If extensions are requested by the student, the school could grant them, however this would delay graduation;
- All assignments would be creative, tangible and measurable (i.e. research projects, papers and/or presentations requiring reflective/integrative assignments, etc.). Some assignments would employ the use of the library and other research tools, training students to become competent lifelong learners. All assignments and evaluations would be less traditional. Written exams and tests would therefore be a rarity;
- During years three and four, students would be required to serve a local church for the duration of two school years, the first summer included. If the church cannot pay the student, at the very least, the church should provide students their food and lodging, while also releasing them to work part-time in the community and part-time on their schooling during church hours, so long as these do not interfere much with their church and school schedules;

- If schools would establish a Funding Foundation to subsidize tuition costs for third and fourth year students, students would then better serve their local church.

To better envision this alternative model the following chart has been crafted which captures all four years at a glance:

Figure 47: Two-By-Two: Four Years At A Glance

Year	School	Focus	Theoretical Training	Practical Training
Students Apply To Spiritual Formation School				
One	Residential	Spiritual Formation	One-Week Courses/Three-Week Post-Course	Monthly Weekend in Churches & Two-Week Missions Trip
Two	Residential	Spiritual Formation	One-Week Courses/Three-Week Post-Course	Monthly Weekend in Churches & Two-Week Missions Trip
Students Reapply To Ministry Specialty Schools				
Three	Distance	Ministry Formation	Ten-Week Distance Modules/Three-Week Post-Course	In Local Church For Two School Years
Four	Distance	Ministry Formation	Ten-Week Distance Modules/Three-Week Post-Course	In Local Church For Two School Years
Students Graduate				

Throughout the school calendar, one might wonder how this model would work exactly. On the chart below is laid out a generic calendar:

Figure 48: Two-By-Two: Proposed Yearly School Schedule

Month	Week	First & Second Year	Third & Fourth Year
September	Second	Orientation Week	Course #1 & 2
	Third	Course #1	Course #1 & 2
	Fourth	Post-Course Work	Course #1 & 2
October	First	Post-Course Work	Course #1 & 2
	Second	Post-Course Work	Course #1 & 2
	Third	Course #2	Course #1 & 2
	Fourth	Post-Course Work	Course #1 & 2
November	First	Post-Course Work	Course #1 & 2
	Second	Post-Course Work	Course #1 & 2
	Third	Course #3	Course #1 & 2
	Fourth	Post-Course Work	Post-Course Work
December	First	Post-Course Work	Post-Course Work
	Second	Post-Course Work	Post-Course Work
	Third	Christmas Holidays	
	Fourth		
January	First		
	Second	Course #4	Course #3 & 4
	Third	Post-Course Work	Course #3 & 4
	Fourth	Post-Course Work	Course #3 & 4
February	First	Post-Course Work	Course #3 & 4
	Second	Course #5	Course #3 & 4
	Third	Post-Course Work	Course #3 & 4

	Fourth	Post-Course Work	Course #3 & 4
March	First	Post-Course Work	Course #3 & 4
	Second	Course #6	Course #3 & 4
	Third	Post-Course Work	Course #3 & 4
	Fourth	Post-Course Work	Post-Course Work
April	First	Post-Course Work	Post-Course Work
	Second	Missions Trip	Post-Course Work
	Third	Missions Trip	
	Fourth		
May	First		
	Second		Course #5 & 6 (3rd Year)
	Third		Course #5 & 6 (3rd Year)
	Fourth		Course #5 & 6 (3rd Year)
June	First		Course #5 & 6 (3rd Year)
	Second		Course #5 & 6 (3rd Year)
	Third		Course #5 & 6 (3rd Year)
	Fourth		Course #5 & 6 (3rd Year)
July	First		Course #5 & 6 (3rd Year)
	Second		Course #5 & 6 (3rd Year)
	Third		Course #5 & 6 (3rd Year)
	Fourth		Post-Course Work
August	First		Post-Course Work
	Second		Post-Course Work

	Third		
	Fourth		
September	First		

Once again, the above alternative *Two-By-Two* model of ministerial training is just that – an alternate model inspired by the research data.

7.13 Would “The Best Fit” Really Fit The PAOC?

The cardinal question underlying “The Best Fit” model “*One-Two-One*,” or the alternate model, “*Two-By-Two*” model is: Will either of these really fit the Pentecostal Assemblies of Canada (PAOC) context? To answer this question, it would be important to identify how PAOC practical theologians approach practical theology.

7.13.1 The PAOC’s Confessional Approach To Practical Theology

Of Van Wyk’s (1995, pp.86-88) five approaches to practical theology, it would seem that *the confessional approach* best fits the PAOC. This approach, as discussed earlier in **1.11 Various Approaches to Practical Theology**, is an approach derived mostly from one’s church/denomination/doctrinal stance and accepted practices.

One such historical proof is that all PAOC schools originated from the same template designed by the father of PAOC Bible colleges and first-ever PAOC Bible college president, Dr. J.E. Purdie (Shelly, 2004, p.10). In more recent

years, however, the ministerial training has been strongly influenced and somewhat regulated by the General Executive. This was best evidenced at the pivotal meeting held in September 1993, where the report entitled “Commission on the Philosophy of Ministerial Training” was debated and much of it was eventually passed (PAOC, 1993b)²⁶³.

Furthermore, William R. Gibson (British Columbia & Yukon District Superintendent) and Dr. Jim Richards (Summit Pacific College president) shared the sentiments of many throughout the PAOC when they recommended that the National Office be involved in the formation of the seminary, followed by “a continuing manner as a regulatory body for curricula” (Gibson, 1994a)²⁶⁴. This is most definitely stemming from the classic confessional approach.

Another proof that the PAOC schools approach practical theology in a confessional approach can be found in the fact that these schools are primarily focused on training ministers and are not so much concerned about the training of laity, or the critical mass of society. As a matter of fact, the growing number of non-Pentecostal seminary students seeking credentials within the Pentecostal Assemblies of Canada (PAOC) was an historic and great concern among the national leadership of the PAOC (PAOC, s.a.)²⁶⁵. As such, the question of whether the PAOC should provide bi-vocational

²⁶³ No page numbers found.

²⁶⁴ Unpublished letter dated July 6, 1994.

²⁶⁵ PAOC is an abbreviation for Pentecostal Assemblies of Canada as found in reference list. Unpublished paper.

training and/or ministerial vocational training only was debated among the PAOC's national leadership (Birch)²⁶⁶.

Another classic confessional approach within the PAOC is evidenced each year as PAOC ministerial training schools mass-produce ministers who subscribe and abide by a strict code of theological positions determined by the parent organization, the power-holders and/or voting constituents within the PAOC. One may recall, such groupthink surrounding theology and ministry practices is most prevalent among practical theologians who subscribe to a confessional approach of practical theology.

Unlike some approaches to practical theology, the PAOC's dominant confessional approach sometimes inhibits her as it causes her to disregard or devalue one's personal beliefs, one's personal experience and one's personal context (Dingemans, 1996, pp.87-91).

7.13.2 The PAOC's Deductive Approach To Practical Theology

Tied closely to the confessional approach to practical theology is *the deductive approach*. One may recall from section **1.11 Various Approaches to Practical Theology** that this was one of three approaches proposed by University of South Africa's (UNISA) Dr. J.P.J. Theron²⁶⁷ (s.a., pp.20-21)²⁶⁸.

²⁶⁶ Unpublished discussion paper.

²⁶⁷ No date was found.

In this approach practical theology is deduced from the Bible and dogmatic theology rather than from the world around her or from a blend of the two. In classic deductive form, the Pentecostal Assemblies of Canada (PAOC) has and more often than not still subscribes to a deductive approach to practical theology, whereby the Holy Bible stands above and at times apart from all other sources.

One classic example of where the PAOC intersects a confessional and deductive approach to practical theology and ministry can be found in the mission of Master's College & Seminary (MCS), which is: "To equip your generation for Pentecostal ministry." This mission statement is based around their four core institutional values which are:

1. Ministerial Training must be *thoroughly Pentecostal*;
2. Ministerial Training must provide *thorough biblical knowledge from a Pentecostal perspective*;
3. Ministerial Training must provide *practical leadership skills in a Pentecostal context*;
4. Ministerial Training must result in a person with a *disciplined character living out the Pentecostal experience* (Horton, 2005, p.2; Eastern District of PAOC & PAON, 1999, pp.4-6).

In the abovementioned an intentional connection between biblical knowledge and experience within a clearly defined Pentecostal perspective and/or

²⁶⁸ Although Theron's three approaches are employed in South Africa, Theron's description of the deductive approach and the correlative approach both closely coincide respectively with the PAOC and this researcher, therefore special attention has been drawn to Theron's work.

context can be found. Put together, these two approaches – the confessional and deductive approaches – reveal much about the position and approach of PAOC theologians when dealing with practical theology in particular.

While the deductive approach to practical theology employed by the PAOC exposes how they view the Bible, their confessional approach exposes how they choose to interpret the Bible within their own worldview. In the classic forms of deductive and confessional approaches to theology, if the Bible doesn't say it, or more accurately, if it doesn't say it according to their particular theological positions and worldview, such ideas are usually aborted.

7.13.3 The PAOC's Emerging Approaches To Practical Theology

Now although the PAOC employs both deductive and confessional approaches to practical theology, there is evidence indicating that her approaches are evolving into an organization which is taking *an intermediate approach*, an approach which shares some similarities with *a correlational approach* to practical theology (see section **1.11 Various Approaches to Practical Theology** for more information).

The research has uncovered evidence that external sources are being drawn upon by those within the PAOC. While the Bible remains “the norm and source of study,” other sciences are deemed valuable and even imperative to ensure a more holistic training of ministers (cf. Van Wyk, 1995., p.91). One example of this is Central Pentecostal College (CPC) who locks arms with neighboring schools to provide secular courses to students, especially to

those seeking bi-vocational training²⁶⁹. This no doubt provides their students more holistic training. In the past, however, PAOC schools commissioned their theologians to teach courses belonging to other disciplines.

What has precipitated such a metamorphosis? For starters, unlike denominations, the PAOC is a congregational fellowship of voluntarily affiliated churches. While skeptics may accuse the PAOC of playing the semantics game, the PAOC from her birth and deep within her DNA still bears the genetics of a fellowship of loosely affiliated autonomous churches. Such a distinction makes possible the idea that the PAOC may not be as shackled by denominational boundaries as most true denominations are.

7.13.4 The PAOC's Approach To Practical Theology Research

How one approaches practical theology is as important as how s/he conducts his/her research as a practical theologian. Van der Ven (1999, pp.326-327) suggested in section **1.12 Various Approaches to Practical Theology Research** four approaches to practical theology research. In trying to identify which of the four approaches the majority of PAOC theologians employ when executing research within practical theology, some factors make it difficult to decide. While the PAOC is a confessional organization, which typically functions from a *monodisciplinary* approach, within the PAOC there is some freedom to appreciate and adopt other disciplines and practices in research, so long as they serve the traditions and preserve the beliefs of the PAOC. At first glance PAOC theologians would generally approach practical theological

²⁶⁹ Retrieved on October 8, 2007 from <http://www.horizon.edu/programs>.

research from a *monodisciplinary* approach, however, more and more are leaning toward a *multidisciplinary* approach.

A more critical eye however may observe the PAOC intersecting three of the four research approaches to one degree or another. The PAOC is a fellowship of churches which some would deem equal to a denomination. They do share a confession of religious beliefs and practices, making them *monodisciplinary* to some extent. Yet not being a true confessional organization such as a denomination, there is in the PAOC an appreciation and adoption of *multidisciplinary* ideas and tools of research, so long as their confession is not compromised in the process.

Scientists and their sciences are borrowed and accepted as authoritative so long as they fit within their own theological parameters. Yet if these sciences do not service the PAOC and her beliefs, they will be aborted. From the perspective of practical theologians within the PAOC, other sciences are not all equal and therefore do not deserve fair hearing. This being the case, it would be safe to say they would therefore adamantly reject the *interdisciplinary* approach to problems that are to be investigated from a practical theological perspective. Rather than taking an interdisciplinary approach, some PAOC practical theologians would employ an *intradisciplinary* approach. In doing so they would deploy tools traditionally used to collect data in the social sciences before making major decisions and changes in true *intradisciplinary* fashion.

Although the PAOC intersects three of four approaches to practical theology research, it seems that in true confessional and deductive fashion, the PAOC's primary research approach would be the *monodisciplinary* approach.

Secondarily, it could be stated that the PAOC gravitates toward the *multidisciplinary* approach, thereby preserving the controls over her theology and practices. One example of this would be the popular implementation of counseling courses. Rather than classical counseling courses being studied from the works of Dr. Sigmund Freud and/or other humanist experts, PAOC schools would only study counseling principles taught from her own anthropological stances and/or positions.

Probably the least employed of these three employed methods of research would be the *intradisciplinary* approach. This is probably because of her deductive approach to truth, whereby practical theologians within the confessional organization of the PAOC would begin with the Bible. Employing a *mono* or *multidisciplinary* approach to research would thereby narrow her vision and scope to only the Bible. Organizations like the PAOC would then likely see less need for and value in the other sciences and their tools, if they even thought to look beyond the Bible.

So once again, would the "Best Fit" really fit the PAOC? Put another way: Does the aforementioned proposed "Best Fit" model, the "One-Two-One Model," or the alternative model, the "Two-By-Two Model," really fit within the

context of the Pentecostal Assemblies of Canada (PAOC)? The answer could be answered affirmatively for a few reasons.

The two proposed models of ministerial training can easily accommodate a confessional and a deductive approach to training tomorrow's ministers, as they exist to fulfill the mission of each school under the governance of the PAOC national and district leadership.

Similarly, one may suggest that either proposed models could accommodate an intermediate and/or correlational approach to practical theology and ministerial training, which seem most prevalent throughout the PAOC and her training institutions.

Many people throughout the PAOC apparently are strongly asking for and open to an intermediate and/or correlational approach to practical theology. One might recall the credential holder who responding this way to perceived needed changes within Central Pentecostal College (CPC):

I would like to see a much more practical ministry training focus at the college. I know the academic studies are important in building a solid base regarding our faith, but I believe it is very important to challenge the students ... training that will prepare them with practical experience ... I believe this part of their studies should comprise as much as half their time at college, it is that important" (CHMBNWOSK, 2004, p.17)²⁷⁰.

This commitment to a blend between the theoretical/theological and the practical/experiential training was also strongly endorsed by the focus group

²⁷⁰ CHMBNWOSK is an abbreviation for Credential Holders of Manitoba & Northwestern Ontario and Saskatchewan as found in reference list.

participants. While dreaming up their own “Ideal Ministerial Training School,” they underscored a healthy tension and balance between the practical and theoretical components to ministerial training. Their proposed structure or ideal ministerial training school was one that looked like the following:

A Proposed Structure:

- **First year** – *spiritual formation and heavy mentoring, hermeneutics;*
- **Second year** – *homiletics & theological & specialized education – ending with a mandatory missions trip;*
- **Third year** – *heavy theological training & heavy mentoring;*
- **Fourth year** – *full year internship with some course work (one day per week)*

If this is what alumni of various PAOC schools were asking for, then it stands to reason that such or similar models would more than likely be embraced and succeed in the context of the Pentecostal Assemblies of Canada context.

For the reasons stated above, it could be argued that either the alternative *Two-By-Two* model or the “Best Fit” *One-Two-One* model would indeed fit the PAOC context.

7.14 Concluding Thoughts for Pentecostal Assemblies of Canada Schools

While searching for “Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada,” eight fields of related interest also emerged. Such fields would be most worthy of further study, and they are:

1. **Synergogy** – The blend of pedagogical and andragogical approaches to education;

2. ***Gender Differences In Adult Learning*** – How men and women learn differently;
3. ***Dual-Mode Universities*** – Schools that teach the same courses to both on-campus and online students;
4. ***Lifelong Learning Among Ministers*** – How schools and denominations can cultivate lifelong learners of their ministers (Bedard, 2003);²⁷¹
5. ***Pentecostal/Evangelicalism*** – A Pentecostal variation to evangelicalism which embraces the Person and Power of the Holy Spirit for today;
6. ***Bi-Vocational Tolerance Levels Within The PAOC*** – The different levels of tolerance between the PAOC’s eastern and western regions;
7. ***Liberal Arts/Multi-Disciplinary Universities*** – Are PAOC professionals and potential students calling for a Pentecostal Liberal Arts University?
8. ***PAOC Brain Drain*** – Is there a ‘brain drain’ occurring from the PAOC to other schools/denominations, and how can the PAOC prevent this?

Like one’s learning throughout life, this discussion among ministerial trainers and theological educators is far from over. Research studies such as ***“Emerging Models of Ministerial Training for Pentecostal Assemblies of Canada”*** are too important to neglect.

²⁷¹ Please note: My Master’s Thesis entitled, “District Office Strategies For Pastoral Development” addresses the role of the denominational office in helping pastors develop both personally and professionally. See References for details.

In the past two years, Central Pentecostal College (CPC) has endured three presidential transitions and drastic downsizing of faculty and staff caused by shortfalls in student enrolments (Pierce, 2006, p.1). Though not an official participating school in this research, it would seem that even CPC is on the brink of change. Perhaps this study could be of benefit to them.

Within Canada's most easterly province, Newfoundland & Labrador, the sister to the Pentecostal Assemblies of Canada, the Pentecostal Assemblies of Newfoundland (PAON) which constituted approximately 40% of the student body of Eastern Pentecostal Bible College (now Master's College & Seminary) during the researcher's graduating year (1990). Over the years, the research bears evidence to much change already. Yet in 2006 the PAON officially pulled their support from MCS²⁷². Without a doubt, this decision will be detrimental to the health and future of MCS. Again, perhaps this study could be of great use to them.

While change may be afoot or underfoot, one mustn't lose sight of the fact that importance arises out of necessity. If this adage is true, then whatever one perceives s/he requires will be of greatest importance to him/her.

In summary fashion, this final chapter was written to consolidate the literary data arising from practical theology, adult education, distance education and ministerial training, to the field research data which arose from studying

²⁷² An email dated July 17, 2006, from Clarence Buckle, General Secretary of the Pentecostal Assemblies of Newfoundland.

ministerial training within the Pentecostal Assemblies of Canada (PAOC) and any ministerial training models deemed emergent within the PAOC context.

In addition, after two ministerial training models were proposed, the imperative issue of how, if in any way, these models may “fit” the PAOC context. The purpose of these proposals were to offer PAOC ministerial training educators and institutions emerging models worthy of serious contemplation, as they appear to potentially “fit” the Pentecostal Assemblies of Canada.

The former President of the innovative Collège Biblique Québec (now Institut Biblique du Québec) and former Director of the innovative Vanguard College – Calgary, Dr. William Raccah (2002, p.12), offers the concluding thoughts to this research study:

While pondering the validity of the following quote: ‘Paradigm pliancy is the best strategy in times of rapid and turbulent change. Flexibility and willingness to abandon outmoded methods and approaches are crucial. When the horse is dead, dismount.’ I came up with the thought: ‘When the horse is dead and you really want to go somewhere, change horses.’

APPENDIX A: SCHOOL INTERVIEW QUESTIONS

SCHOOL INTERVIEW QUESTIONS

I would like to thank you in advance for taking the time to thoughtfully reflect and reply to the following questions pertaining to your ministerial training school. Your data will prove to be most useful in the field research portion of my Doctoral Thesis. Thank you for your disclosure, and also for granting me permission to use your data for research purposes only. Once you have answered the following questions to the best of your ability, please return this document to me. Your responses will be used to assist me in my future telephone interview with you. God bless you.

- Rev. Rob Bedard DTh (Cand.) University of South Africa

Personal Data:

Your Name: _____

Your Signature: _____

Your Title: _____

Your School: _____

1. A brief history of your school:

Your school's inception:

- Year of inception: _____
- Location(s) since inception: _____

- Name(s) since inception: _____

- Notable factors contributing to inception: _____

Your school's defining moments:

- Major geographical moves (locations and/or facilities): _____

- Reasons for geographical moves: _____

- *Major philosophical shifts:* _____

- *When was your school's greatest era, and why?* _____

2. Your school's present condition and position:

What are your school's organizational values? _____

What is your school's present mission statement? _____

Please describe your school's present target student(s):

Age: _____

Marital status: _____

Economical status: _____

Educational status: _____

Cultural/ethnic status: _____

Denominational status: _____

Geographical status (rural, urban, Canadian, International): _____

Enrolment Statistics:

*Number of students enrolled in the following educational streams **20 years ago**:*

Pastoral Theology *Youth Ministry* *Children's Ministry*
 Christian Education *Worship/Arts* *Counseling*
 Social Work *Administration* *Missions/Intercultural*
 Evangelism *Personal Spiritual Formation*

*Number of students enrolled in the following educational streams **10 years ago**:*

Pastoral Theology *Youth Ministry* *Children's Ministry*
 Christian Education *Worship/Arts* *Counseling*
 Social Work *Administration* *Missions/Intercultural*
 Evangelism *Personal Spiritual Formation*

*Number of students enrolled in the following educational streams **today**:*

Pastoral Theology *Youth Ministry* *Children's Ministry*
 Christian Education *Worship/Arts* *Counseling*
 Social Work *Administration* *Missions/Intercultural*
 Evangelism *Personal Spiritual Formation*

*How many **fulltime** enrolment students did/does your school have:*

	<i>Total #</i>	<i>Male</i>	<i>Female</i>
• <i>25 years ago?</i>	_____	_____	_____
• <i>20 years ago?</i>	_____	_____	_____
• <i>15 years ago?</i>	_____	_____	_____
• <i>10 years ago?</i>	_____	_____	_____
• <i>5 years ago?</i>	_____	_____	_____
• <i>3 years ago?</i>	_____	_____	_____
• <i>1 year ago?</i>	_____	_____	_____
• <i>Today</i>	_____	_____	_____

How many **part-time** enrolment students did/does your school have:

	Total #	Male	Female
• 25 years ago?	_____	_____	_____
• 20 years ago?	_____	_____	_____
• 15 years ago?	_____	_____	_____
• 10 years ago?	_____	_____	_____
• 5 years ago?	_____	_____	_____
• 3 years ago?	_____	_____	_____
• 1 year ago?	_____	_____	_____
• Today	_____	_____	_____

How many **distance education** students did/does your school have:

	Total #	Male	Female
• 25 years ago?	_____	_____	_____
• 20 years ago?	_____	_____	_____
• 15 years ago?	_____	_____	_____
• 10 years ago?	_____	_____	_____
• 5 years ago?	_____	_____	_____
• 3 years ago?	_____	_____	_____
• 1 year ago?	_____	_____	_____
• Today	_____	_____	_____

How many **“mature”** students (mid-career returning) did/does your school have:

	Total #	Male	Female
• 25 years ago?	_____	_____	_____
• 20 years ago?	_____	_____	_____
• 15 years ago?	_____	_____	_____
• 10 years ago?	_____	_____	_____
• 5 years ago?	_____	_____	_____
• 3 years ago?	_____	_____	_____
• 1 year ago?	_____	_____	_____
• Today	_____	_____	_____

Please check off your school's present mode(s) of education delivery:

- Residential campus
- Classrooms only campus
- Distance education:
 - Video courses
 - Audio courses
 - Written correspondence
 - Online classes:
 - Unscheduled
 - Scheduled
 - Modular courses (i.e. one week courses):
 - On site (i.e. on campus)
 - Off site (i.e. in a church)
 - With faculty teaching
 - With guest lecturers teaching
 - Satellite campuses (i.e. training centres other than main campus)
- Continuing education for ministers by formal accredited upgrades (i.e. courses for degree upgrades)
- Continuing education for ministers by informal non-accredited upgrades (i.e. seminars/workshops/clinics)
- Continuing education for lay people by formal accredited upgrades (i.e. courses for degree upgrades)
- Continuing education for lay people by informal non-accredited upgrades (i.e. seminars/workshops/clinics)
- Formal partnerships/agreements with other accredited Christian institutions
 - If so, with whom? _____
 - _____
 - _____
 - _____
- Formal partnerships/agreements with secular institutions
 - If so, with whom? _____

___ Other: _____

3. Your school's preferred future:

Who would you like your school's future target student(s) to be?

Age: _____

Marital status: _____

Economical status: _____

Educational status: _____

Cultural/ethnic status: _____

Denominational status: _____

Geographical status (rural, urban, Canadian, International): _____

What would you like your school's future mode(s) of education delivery to be?

___ Residential campus

___ Classrooms only campus

___ Distance education:

 ___ Video courses

 ___ Audio courses

 ___ Written correspondence

 ___ Online classes:

 ___ Unscheduled

 ___ Scheduled

 ___ Modular courses (i.e. one week courses):

 ___ On site (i.e. on campus)

 ___ Off site (i.e. in a church)

 ___ With faculty teaching

___ *With guest lecturers teaching*

___ *Satellite campuses (i.e. training centres other than main campus)*

___ *Continuing education for ministers by formal accredited upgrades (i.e. courses for degree upgrades)*

___ *Continuing education for ministers by informal non-accredited upgrades (i.e. seminars/workshops/clinics)*

___ *Continuing education for lay people by formal accredited upgrades (i.e. courses for degree upgrades)*

___ *Continuing education for lay people by informal non-accredited upgrades (i.e. seminars/workshops/clinics)*

___ *Formal partnerships/agreements with other accredited Christian institutions*

If so, with whom? _____

___ *Formal partnerships/agreements with secular institutions*

If so, with whom? _____

___ *Other:* _____

What major shifts/changes would you like to bring to your school in the near future?

What educational streams/programmes would you like to remove/add in the near future?

4. Your School's Model Organization(s):

What Canadian ministerial training schools are doing it best, and why?

What international ministerial training schools are doing it best, and why?

What Canadian non-ministerial training schools, in your opinion, are doing it best, and why?

What international non-ministerial training schools are doing it best, and why?

5. Additional Comments:

APPENDIX B: GLOBAL SCHOOLS RESEARCHED

Global Schools Researched

NOTE: Some schools visited via the Internet were not readable do to language barriers, therefore are not included in the list below.

COUNTRIES	SCHOOLS
Africa - throughout	Organization of African Independent Churches
Argentina	SEAN
Australia	Australian College of Ministry
	Australian College of Theology
	Avondale College
	Bible College of South Australia
	Bible College of Victoria
	Christian City Church – School of Ministry
	Emmaus Bible College
	Emmaus Correspondence School
	Kingsley College
	Melbourne College of Divinity
	Moore Theological College
	Ridley College
	Sydney College of Divinity
	Tabor College
	Tyndale College
	Whitley College
Belgium	Continental Theological Seminary
Botswana	Botswana Theological Training Programme
Canada	Acadia Divinity College
	ACTS Seminaries
	Alliance & Nazarene University College
	Alberta Bible College

	Atlantic Baptist University
	Augustine College
	Bethany College
	Booth College
	Briercrest College & Seminary
	Canadian Bible College
	Canada Institute of Linguistics
	Canadian Mennonite University
	Canadian Pentecostal Seminary
	Canadian Southern Baptist Seminary
	Canadian Theological Seminary
	Canadian University College
	Carey Theological College
	Central Pentecostal College
	Christ for the Nations Bible College
	Columbia Bible College
	Concordia University College
	Covenant Bible College
	Emmanuel Bible College
	Faith Alive Bible College
	Full Gospel Bible Institute
	Heritage College & Seminary
	Institut Biblique du Québec
	Institute for Christian Studies
	Kings' University College
	Living Faith Bible College
	Luther College
	Master's College & Seminary
	McMaster's Divinity College

	Millar College of the Bible
	Mount Carmel Bible School
	Newman Theological College
	Nipawin Bible Institute
	North Park University
	Pacific Life Bible College
	Peace River Bible Institute
	Prairie Bible College
	Providence College & Seminary
	Redeemer Pacific College
	Redeemer University College
	Regent College
	Rocky Mountain College
	St. Mary's University College
	Saint Paul University
	St. Stephen's University
	Steinbach Bible College
	Summit Pacific College
	Taylor University College & Seminary
	Trinity Western University
	Tyndale University College
	Tyndale Seminary
	Vancouver School of Theology
	Vanguard College – Calgary
	Vanguard College- Edmonton
	Victory Bible College International
	World Impact Bible Institute
	Youth With A Mission
Chile	SEAN

	Theological Education by Extension
Costa Rica	Prodiadis
Denmark	International Apostolic Bible College
Ghana	Central University College
Guatemala	Guatemalan Presbyterian Seminary
Guyana	Guyana Extension Seminary
Honduras	Theological Education by Extension
India	Union Biblical Seminary
Israel	Israel College of the Bible
Jamaica	United Theological College of the West Indies
New Zealand	Faith Bible College
	University of Otago
Nigeria	Centre for Applied Religion and Education CARE
Pakistan	Northwestern Theological Seminary
Philippines	Asian Pacific Theological Seminary
	Asian Seminary of Christian Ministries
Puerto Rico	Universidad Adventista de las Antillas
Singapore	Trinity Theological College
South Africa	Auckland Park Theological Seminary
	Baptist Theological College of South Africa
	Bible Institute of South Africa
	Cape Town Baptist Seminary
	Greenwich School of Theology
	South African Theological Seminary
	University of South Africa
Switzerland	Ecumenical Theology Workshop of Geneva
United Kingdom	All Nations Christian College
	Belfast Bible College
	Birmingham Christian College

	Capernwray Hall
	Christ the Redeemer Bible College
	Cliff College
	Cornhill Training Course
	Emmaus Bible School
	Evangelical Theological College of Wales
	International Christian College
	International Institute of Theology at a Distance
	Irish Bible Institute
	Irish Pentecostal Bible College
	London School of Theology
	London Theological Seminary
	Mattersey Hall
	Midlands Bible College
	Moorlands College
	Northern Ordination Course – NOC
	Northern Baptist College
	Open Learning University
	Regents Theological College
	Spurgeon’s College
	Trinity College
USA	Abilene Christian University
	Alaska Bible College
	American Indian College of the Assemblies of God
	Anderson University
	Aquinas College
	Arkansas Baptist College
	Arlington Baptist College
	Atlantic Christian College

	Austin Graduate School of Theology
	Austin Presbyterian Theological Seminary
	Azusa Pacific College
	Baltimore Hebrew University
	Baptist Bible College Graduate School
	Baptist College of Florida
	Baptist Missionary Alliance Theological Seminary
	Benedictine College
	Berean University
	Bethany College
	Bethany Lutheran College
	Bethany University
	Bob Jones University
	California Baptist University
	Calvary Bible College & Theological Seminary
	Calvin College
	Capella University
	Catholic University of America
	Central Bible College
	Cook Christian Training (Native) School
	Dallas Christian College
	Dallas Theological Seminary
	Eastern Mennonite University
	Eastern University
	Emmanuel College
	Faith Baptist Bible College & Theological Seminary
	Florida Christian College
	Fuller Theological Seminary
	Geneva College

	Global University (ICI & Berean University)
	Gordon-Conwell Theological Seminary
	Grace University
	Greenleaf University
	Hartford Seminary
	Hope College
	Illinois Wesleyan University
	International Correspondence Institute (ICI)
	International Theological Center
	Johnson Bible College
	Kentucky Mountain Bible College
	Lancaster Bible College & Graduate School
	Luther College
	Magnolia Bible College
	New York Theological Seminary
	Northwest Christian College
	Nova Southeastern University
	Oak Hills Christian College
	Regent University
	Roanoke Bible College
	San Francisco Theological Seminary
	Seminary Extension Independent Study Institute
	Southeastern Bible College
	University of Phoenix
	Walden University

APPENDIX C: FOCUS GROUPS

FOCUS GROUP QUESTIONS

“What models of ministerial training should PAOC schools adopt to better train tomorrow’s ministers?”

1. In what areas did your formal education successfully prepare you for ministry?
2. In what areas did your formal education fail to prepare you for ministry?
3. What existing schools do you believe are best training tomorrow’s ministers? Why do you say this?
4. Which models of ministerial training on the following pages are new to you (check off box “New Model” next to synopses)?
5. Which models of ministerial training on the following pages do you believe could better train tomorrow’s ministers (check off box “Good Model” next to synopses)?
6. If you could create the ideal ministerial training school, what would it look like?

Focus Group Models of Ministerial Training

Model	Sub-Model	Synopsis	New Model	Good Model
Expansive Models	Liberal Arts/ Multi-Disciplinary Institutions	<i>Trinity Western University (TWU), Tyndale University College, Canadian Mennonite University, Saint Paul University, King's University College, Ambrose University College and Taylor University College and Seminary are just some Canadian schools attracting more than vocational ministers. These institutions offering multiple disciplines of study and vocational training are attracting Christian consumers who are seeking quality Christian higher education.</i>		
	Bi-vocational Programs	<i>Central Pentecostal College is provide ministerial training along with some vocational options (i.e. business administration). As many smaller and/or financially-strapped churches (or ministries) require bi-vocational "tent-making" ministers; or as ministers anticipate eventually shifting vocations; or they may find themselves between ministry postings these bi-vocational programs are becoming valued by potential ministerial students.</i>		
Collaborative Models	Formal Partnerships	<i>ACTS Seminary (Trinity Western University), Master's College & Seminary, Vancouver School of Theology and Heritage Seminary have formed partnerships with multiple seminaries, institutions and/or denominations from various theological backgrounds. While preserving distinct theological/faith positions and convictions, two or more schools can join faculties, facilities, and marketing forces to more effectively attract a greatly diversified potential student population.</i>		
	National Regional Campuses	<i>In a day of ruthless competition and coveted market domination, this macro perspective of ministerial training would result in the genocide of many redundant learning institutions, and therefore would first require cooperation of various schools to envision, create, support and promote regionally and strategically positioned campuses and learning centres throughout the country.</i>		
	Specialized Schools	<i>If a school were specialized, it could better focus on its primary mandate, rather than obligatorily and thus poorly offering multiple programs and initiatives. One example of a specialized school is seminaries dedicated to training future seminary professors.</i>		
Church-Based Models	Apprentice Model	<i>The great debate to date has been over theoretical education versus practical education. While most have knowingly or unwittingly deified, or at the very least, over-emphasized one over the other, some schools, like Canada's own Heritage Seminary and Master's College & Seminary (formerly Eastern Pentecostal Bible College) are adopting a blended model whereby students spend half of their time in class and the other half apprenticing in a church. In hopes of sprouting feet of practicality from the brains of the higher educated, these educators are attempting to marry theoretical/theological excellence with practical learning opportunities/environments.</i>		

	In-House Model	<i>More and more megachurches, dissatisfied with the quality, contextual preparation and integration of outside ministers are detouring formal ministerial training institutions, and are recruiting, training, empowering and releasing their own breed of ministers from within their congregations. One proponent and practitioner of this model, Jeff Reed, ensures their students take thirty pertinent courses over a period of ten year, all the while ministering in their own megachurch.</i>		
Training Parish Models	Regional Training Parishes	<i>In some settings, select churches, like The Church of All Nations (Boston), are proving to be most effective breeding grounds for growing quality ministers. Similar to the learning hospital to medical schools, these training churches are seeing much interest from outsiders as other churches are beginning to formally endorse, support and send their potential ministers to learn in approved (or not) regional training parishes.</i>		
	Residential & Regional Training Parish	<i>After attending a residential college for one fulltime year, students would continue taking courses half-time, while being deployed into half-time ministry in a training parish similar to a learning hospital for medical students.</i>		
Partial Residential Models	Clinical Residential & Local Church Model	<i>With few healthy nuclear families in existence today, a startling number of students carry to Bible school much more baggage than their suitcases. To best prepare these students for ministry, a professional counsellor would assess and address emotional, attitudinal and behavioural issues deemed potentially destructive to both the minister and their future church. After the first year of residential schooling has ended, and clinical assessments have been made, the following years of schooling would shift to 1-2 week intensive modules, while serving their local church.</i>		
	Residential & Local Church Model	<i>Core courses would be required of all fulltime students while on campus during his/her first year of schooling. By the end of the first year, the student will have assembled a learning cluster of other students and would be assigned a formal professor/learning coach. The student for the following years would take part-time classes, while following a regiment of education and practicum while ministering in their local church.</i>		
	Extension Education	<i>In the United Kingdom, ministerial students gather together over nine weekends per year in nearby learning centres for rigorous academic studies. Each summer, faculty and students congregate for an eight day intensive residency. Throughout the rest of the year, faculty travel and teach on weekends at various extension campuses. The Guatemalan Presbyterian Seminary has been successful by expanding their teaching demand and coverage by adding adjunct professors to their teaching staff.</i>		
	Weekly Classes & Summer Intensives	<i>New York Theological Seminary together with New Brunswick Theological Seminary offer courses every Monday and Wednesday evenings, enabling learners to earn up to nine credit hours per semester. Six additional credits are attainable during two week summer intensive modules.</i>		

	One Month Summer Residences	<i>While America's Hartford University's International Summer Business Program and Canada's Royal Roads University (RRU) both gather learners for four consecutive weeks on campus, RRU takes education to a higher level by supplementing their degree programs with online distance learning courses.</i>		
	Distance Education with Interspersed Intensives	<i>Australian Aborigine ministerial students spend most of their three years away from their school campuses. While ministering, students are challenged to find ways to immediately apply their newfound knowledge and insights to their particular ministries and settings. Groups of twelve are formally taught by trained faculty in short interspersed residencies, which are used to encourage personal and community growth.</i>		
Satellite Model		<i>Vanguard College in Edmonton, Alberta, has a fulltime satellite campus, not a temporary or periodic extension site. This satellite campus is almost entirely self-sufficient with: 1) Their own permanent site away from the mother campus, 2) Their own controls over staff and faculty, and 3) Their own unique clientele to market their niche services (Johnson, G. & Raccah, W. Northwest Bible College Branch Campus Application for the Calgary Leadership Training Center (CLTC), 2002).</i>		
Modular Model		<i>Ministers can further their education by attending campuses, or better yet, temporary extension sites of Bible colleges and/or seminaries. Canadian Pentecostal Seminary for example offers off site modules in local churches in distant places. Students then do not have to ever leaving their ministry postings while earning their chosen degrees one module at a time (School Interview Questions – CPS, 2005, p.1).</i>		
Missions Model		<i>At Canadian schools, like Alberta Bible College, world missions exposure and experience is core to Christian higher education. No wonder after the first semester, all of their students are sent into Inner-city ministry and second and third year studies experience cross-cultural and international missions. Columbia Bible College actually requires a one-year cross-cultural placement. Similarly, Canada's own Pacific Life Bible College, have made their only first year stream of study a missions-oriented program, LifeLaunch, where all students after completing two full semesters go on a one month overseas missions experience together (Options, pp.7,18).</i>		
Discipleship Models	Foreign Ministry	<i>Often a feeder program to further theological and/or ministerial training, one-year (or more) discipleship schools focus on spiritual, interpersonal and ministry development. Character development, attitudinal development and ministry skill training are more than incidental, they are intentionally addressed. Various streams and programs offer students life-altering adventure and ministry/missions/life experiences otherwise rarely had by most students enrolled in more traditional programs and schools.</i>		
	Domestic Ministry			
	Adventure			
	Urban Ministry			

Community Models	Covenantal Groups	<i>One Australian seminary has established mandatory covenant groups comprised of six to eight students, who independently read five or six Bible chapters daily over a period of nine months. At weekly covenant groups, students socialize and openly share of their lives and ministries, followed by a two-hour discussion on their Biblical insights, questions, etc.</i>		
	Spiritual Learning Communities	<i>In the British Columbia & Yukon District of the Pentecostal Assemblies of Canada, ministers from a shared ministerial guild connect regularly in Spiritual Learning Communities (SLC) up close and at a distance. Offering spiritual support, opportunities to learn, and much needed support, these ministers grow independently and collectively. SLCs are having a revolutionary impact on the lives and ministries of ministers and hence their congregations. Reggie McNeal has designed a similar model for the South Carolina Baptist Convention.</i>		
	Missional Small Groups	<i>A missional model of ministerial training strikingly resembles a small group of likeminded believers. Sharing common backgrounds, interests or missional pursuits, under the tutelage of respected, qualified faculty better guarantees students grow and learn together.</i>		
	Great Books Discussion Groups	<i>Gutenberg College provides learning through the use of small groups reading the same scholarly books at the same time. Students then openly discuss topics of intrigue and importance arising from the books they are reading. Critical thinking and relationships are just two of many benefits surfacing from this model.</i>		
Open Learning Model		<i>While ministering, students study at their own pace, and in ways suitable to their unique learning style and preferences in learning mediums (i.e. correspondence, face-to-face tutorial sessions, etc.). Intensive study periods are scheduled around busiest times of ministry. Final accreditation comprises of successful courses and ministry performance (Vaughan, pp.100-101).</i>		
Independent Learning Models	Seminars/ Workbooks	<i>In Australia a new model has arisen combining independent studies with textbooks and workbooks, along with scheduled seminars with facilitators and co-learners serving as tutors.</i>		
	CD Rom Courses	<i>At Vanguard College, students can register for independent learning courses via CD Rom.</i>		
	DVD/VHS Courses	<i>Central Pentecostal College (CPC) offers courses on DVD or VHS format.</i>		
	Independent Study Groups	<i>Using multiple local extension learning centres, Cook Christian Training School's Native American Theological Education Program, and Seminary Extension Independent Study Institute successfully utilize weekly seminars and workshops, in tandem with independent workbook study, and structured ministry internships.</i>		

	Online Programs	<i>Some institutions now provide theological training entirely at a distance via the Internet. While some discredit this model as being too individualistic, there is very little difference between online education and courses earned through written correspondence. The virtual classroom in fact is better as it provides a sense of community and interaction with faculty, unlike impersonal correspondence programs.</i>		
Resource Model		<i>In Chile, South America, Theological Education by Extension (TEE), and even more so, America's San Francisco Theological Seminary (SFTS) have changed the face of the seminary by intentionally serving local churches and pastors. Rather than serving only enrolled students, SFTS has broken into the church market as a valuable resource and training ground for pastors and local churches alike. While resourcing churches, they no doubt funnel resources (both money and potential students) back to these value-added seminaries (Kinsler, pp.61-62,190; Reed, p.6). For example, South Eastern College provides resources to the young church by providing summer programs for high school students. These programs simultaneously serve as feeder programs to attract prospective students.</i>		
Holistic Model		<i>Believing that critical thinking produces the best kind of thinkers, the Ecumenical Theology Workshop of Geneva has turned the heads of many scholars and students. Since 1974, Catholic and Protestant teachers share the same lectern for two hours monthly. Together they teach varying ideas groups of open-minded, critical thinkers, who then discuss the material in small groups facilitated by one of their own participants. As a researcher, I must confess, this is the only school I have found anywhere where the title "interdenominational" is most fitting.</i>		

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