

Title - An Examination of Alternative Methods of Delivery of Theological Education; a view from Malawi

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There have been calls for methods of delivery of theological education that do not rely solely on the present standard residential formal Bible College model. Kornfield pointed out that theological education has been undergoing a time of crisis and as a result have been looking for alternative ways of preparing people for the ministry, ways which would be more efficient and more effective.¹

Turaki, writing from an African perspective reminds us: “each of our approaches to doing theological education as well as the underlying philosophy, is time-bound, and therefore subject to becoming outmoded, archaic and irrelevant.”² He called for an evaluation of the effectiveness and relevance of the given traditions and methods in theological education within each given context, expressing concern over the gulf existing between theological schools and the Church. Niebuhr expressed similar opinion: Education in general, and not least ecclesiastical education, is subject to the constant process of deterioration and hence in need of periodic self examination³ Padilla reported that new alternatives in theological education are found in Latin America today noting that while traditional models of ministerial preparation continue to be important, the life and mission of the Church raise demands to which we need to respond creatively.⁴

The *Manifesto on the Renewal of Evangelical Theological Education* produced by the ICAA has brought these calls together by recommending strategic flexibility in our programme of theological education in:

- (1) Leadership roles; the traditional emphasis has been on training the minister. New areas of ministries have emerged which require trained leaders, e.g, Youth Work.
- (2) Academic levels; a multilevel approach which cover the spectrum of leadership

¹ Kornfield, D., “Seminary Education Toward Adult Education Alternatives”, in Conn and Rowen(eds), Missions and Theological Education in World Perspective, Farmington, Urbanus, 1984,p169

² Turaki, Y., “The Quest for Cooperation, Renewal and Relevance in Theological Education” in *African Journal of Evangelical Theology*, Vol.10, No.1, 1991, p28

³ Niebuhr,H.R., The Purpose of the Church and Its Ministry, NY, Harper and Row, 1956, p.viii.

⁴ Padilla, C. Rene, New Alternatives in Theological Education, Oxford, Regnum, 1988, Preface 1, 3.

needs.

- (3) Educational modes; a variety of approaches to training not restricted to the traditional college-based education.

We must learn to employ, in practical combination with others, both residential and extension systems, both formal and non formal styles, as well, for example, as short-term courses, workshops, evening classes, holiday institutes, in service training, travelling seminars, refresher courses and continuing education programmes. Only by such flexibility in our programmes can the Church's full spectrum of leadership needs begin to be met, and we ourselves become true to our mandate.⁵

Recently, theological education has been responding to these challenges and a variety of alternative attempts have been proposed and implemented in many countries. We shall examine some of these alternatives their advantages and disadvantages with a view to identifying a suitable proposal for our African context. However, we must first examine some of the criticisms against the traditional approach.

Le Cornu describes traditional theological education to mean “full-time residential education exclusively using a face-to-face mode.”⁶ She noted that in the UK there is a shift in education from institution-centred to a learner-centred approach which is also affecting theological education. This shift points to a dissatisfaction with the traditional approach which is elitist and does not pay enough attention to the interests of the student.

Banks in proposing a “missional model” recounted his experience in theological school which he thought was wonderful until he started ministry and realised how little he felt prepared.

I began to realise that my theological education had required me to learn too much too soon. Its pressurized approach had left too little time to think through and evaluate views the teachers had expressed or to work out how and where to put them into practice in an effective way. I began to

⁵ “Manifesto on the Renewal of Evangelical Theological Education”, in *Evangelical Review of Theology*, Vol.19.3, July 1995. ICAA is the International Council of Accreditation Agencies. It is now known as the ICETE- the International Council for Evangelical Theological Education.

⁶ Le Cornu, Alison, “The Shape of Things to Come: Theological Education in the 21st Century”, in *British Journal of Theological Education*, Vol. 14.1, July 2003, p15

explore non-formal and informal ways of doing this combined with elements of a more traditional approach.⁷

Cheesman, in his discussion of the “business paradigm” points out that institutional theological education is an extremely expensive way to train a Christian worker. Even a small Bible College will have a budget which is a heavy load for its sponsoring Church and Mission to carry.⁸ This is the experience of most Bible Colleges in Africa. His approach does not rule out the traditional institutional model, but calls for a synthesis of the various paradigms with a “person-related, holistic approach” that focuses on the kind of person we expect the student to become and which the teacher must exemplify.⁹ Nicholls expressed similar focus: the goals of theological education must relate to the kind of people we expect the students to become - training men and women in Christian discipleship. The extent to which a residential theological school is a community for discipleship training of its members determines the potential for spiritual development to take place.¹⁰

Chow sees the traditional approach as not only institutionalised but also academicised. This brings a “deadening effect on that spiritual maturity which is vital to the ministry.”¹¹ Unless a radical change is brought to the traditional model, there is little hope of providing the kind of spiritual training needed to equip the student to meet the challenges of ministry. Frame believes the traditional approach requires drastic changes and should be replaced by a “community” model.¹² The student will graduate only when the community is fully satisfied that he has the character, skills, and knowledge which are required of those serving the Church.

⁷ Banks, R., Reenvisioning Theological Education, Grand Rapids, Eerdmans, 1999, p2

⁸ Cheesman, G., “Competing Paradigms in Theological Education Today”, in *Evangelical Review of Theology*, Vol.17, No 4, Oct 1993, p492f

⁹ Ibid, p479

¹⁰ Nicholls, B. J., “The Role of Spiritual Development in Theological Education” in *Evangelical Review of Theology*, Vol.19, No.3, July 1995, p228

¹¹ Chow, W., “An Integrated Approach to Theological Education”, in *Evangelical Review of Theology*, Vol.19, No.3, July 1995, p223

¹² Frame, J. M., “Proposals for a New North American Model”, in Conn and Rowen (eds) Missions and Theological Education in World Perspective, Farmington, Urbanus, 1984, pp.369-388

According to Heywood,¹³ while the academic paradigm may have its place in the advancement of theological knowledge, perhaps in Frame's "communities"¹⁴ proposal or Niebuhr's "intellectual centre of the Church's life"¹⁵ idea, "the study of academic theology not only divorces one's thinking from the problems of the communities one is supposed to serve, but channels one's intellectual effort toward books and speculation".¹⁶ Heywood calls for a shift to the vocational paradigm since there is evidence that the academic paradigm is failing to produce the ministers with the skills required to relate theology to experience and help others to do the same. "What is of fundamental importance is that the various elements of ministerial training, the intellectual, spiritual and practical be organized vocationally".¹⁷ Any alternative theological education should result in something new and different from what the old traditional approach did. Vincent¹⁸ calls for a rediscovery of the "Jesus core of faith" which has become obscure in the hands of traditional theological education – its academia, with the assumption that theological education must be academically respectable; its priestliness, with the establishment of a superior cadre of functionaries of the Christian mystery; and its rationalism, with expectations that theological education must always conform to reason. Vincent's proposal is no doubt a revolutionary call for the rejection of not only traditional theological education but of traditional approach to Christian faith and life. The message is clear; there is at the very least, a need for the drastic re-examination of our traditional practice of theological education. But as Padilla points out, "it is much easier and 'safer' to perform this task using proven methods – that which has always been done, in the way

¹³ Heywood, D., "A new Paradigm for Theological Education?" in *Anvil*, Vol.17, No.1, 2000, p.21

¹⁴ Frame, J. M., op cit., p.384

¹⁵ Niebuhr, H.R., The Purpose of the Church and Its Ministry, NY, Harper&Row, 1956, p107

¹⁶ Heywood, D., op. cit., p.22

¹⁷ *Ibid.*, p.25. This would mean for instance that times devoted to the lecturing method will be reduced in favour of methods that would stimulate students to reflection, inspire them to action and challenge prevailing attitudes. In the vocational paradigm, content of training would also need to be organized integrally around the requirements of ministerial tasks and skills. A unit of training might focus on a particular aspect of ministry like death, initiation, marriage, rather than on a given theological topic.

¹⁸ Vincent, J. J., "Theological Education in the 80's in Britain: Adaptation or Alternatives?" in *Ministerial Formation*, April 1980, pp.9 – 13. Also refers to its denominationalism, with its partisan and church-centred theology; its professionalism with the requirements of salary-paying institutions; its hierarchy-consciousness that glorifies the man of advanced knowledge and expertise; its status-consciousness in a society that is accustomed to impressive external structures.

it has always been done – instead of searching for new alternatives in theological education.”¹⁹

Mulholland gives other criticisms of the traditional model of theological education²⁰ and although he writes from a Latin American perspective, the issues raised resonate in many of the African countries.

Not producing enough pastors: The church is growing rapidly in Africa and the Bible Colleges cannot hope to produce enough competent pastors under the traditional delivery mode. It is not uncommon for a pastor to be in charge of up to five or more congregations separated by long distances. Examples abound in Malawi.

Student Selection: Colleges have to depend on local pastors and church elders for references that may be of uncertain reliability. Several students have come with good recommendations but have not matched these in their lives at Bible College. Culturally, people tend to be more affirming than objective. As Rowen points out, “the administration of a central school is very limited in its ability to select the right students who are leaders or potential leaders in the church ... People are often unwilling to give an objective evaluation for fear of saying something against an individual who claims that he has been called by God”.²¹ The central residential College by its nature of being far away from the geographical and social context of the student is forced into the situation of admitting students on an inadequate basis.

Cultural extraction: This is perhaps the most difficult problem– removing the student from his/her social and cultural context usually into a more sophisticated context, from a rural to an urban setting with many benefits of city life like water, electricity. While it is

¹⁹ Padilla, op. cit. p.158

²⁰ Mulholland, K. B., Adventures in Training the Ministry: a Honduran case study in Theological Education by Extension, Nutley, Presbyterian and Reformed Publ. Co., 1976, pp.19 - 33

²¹ Rowen, S. F., The Resident Extension Seminary: A Seminary Program for the Dominican Republic, Miami, West Indies Mission, 1967, p.12, quoted by Mulholland, op. cit. p.25. In a private discussion I had with one church leader of a small denomination, he admitted they have problems in their selection of students for Bible College; leaders are tempted to recommend candidates with whom they have personal or familial relationship. One student was admitted by the College with good recommendations only to discover well into the first year that he had an unresolved major disciplinary problem in his village church. The student confessed the pastor was a friend of his father! The College could not have known this on the interview day.

often very difficult at first for rural students to adjust to urban life, after some years it is even more difficult to readjust to rural life.²² The higher the level of paper qualification obtained the less desire to go into the pastorate and much less, in a rural area. The poor remuneration in rural churches may be a factor and the pastor's situation is often better while he was in residential Bible College with fees and allowances paid by sponsors in recognition of the difficult economic conditions of students and their churches. The problem of cultural extraction points to the need of an alternative model of theological education.

This is all related to the problem of **clerical mentality**: that traditional theological education produce “a professional orientation which separates the candidate from the common problems of the laity by placing him in an artificial category of authority and knowledge.”²³ This problem is common to all knowledge, only that it is unexpected in Christian knowledge as it is a symptom of worldliness, and many societies contribute to this in the special regard they have for the clergyman (in itself not a bad thing). When students complete their studies, placement is not automatic in spite of the overall short supply of pastors in parts of Africa and this brings frustration. Having been extracted, students expect to be provided with pastoral placement and a means of livelihood by the church. He has also acquired the dependency syndrome having been cared for in residential College, and now out of College the syndrome continues, expressing itself in letter writing to sponsors and missionaries. Some of the graduates then seek opportunity for work outside the church. There is even the sad tendency in residential Colleges to try and retain students of questionable spiritual quality. Often, College is unwilling to disappoint sponsors who have spent so much money already in residential training of the

²² *ibid.*, p.24. Other disadvantages are: zeal for practical ministry often dampened; new students may be disappointed by the negative lifestyle of senior students. There are advantages: it is Biblical- Jesus used extraction mode, students freed from extraneous concerns of the home and work and can concentrate better, opportunity to learn from others in a community which is essential for spiritual and skill formation, helps spiritual and physical discipline, administration can monitor student progress and report properly to sponsoring church, extraction necessary for achieving the 3 goals of theological education, home conditions especially in parts of Africa are not conducive for effective study.

It is interesting that those who graduate with a low level of qualification go for rural posting more readily.

²³ *Ibid.*, p.27

student. A similar situation is reported in Latin America: the “tendency to perpetuate the training of the unqualified for face-saving reasons”.²⁴

The **financial cost** implication of the traditional residence programme is a major issue for our context. We referred earlier to Cheesman’s point that the training of a Christian worker by the traditional model is very expensive.²⁵ Mulholland reported that

while the cost of educating a secondary student in residence at the Evangelical High School of San Pedro Sula, Honduras was about \$500 per year, it cost nearly \$3000 for each theological student in residence at the Theological Institute of the Evangelical and Reformed Church of Honduras, even though the institutions were across the street from each other and the students share the same dormitories.²⁶

This is closely related to the very low teacher-student ratio at the Bible College.

Kornfield refers to this problem as “one of the two great diseconomies of scale which plague seminaries.”²⁷ The second is the extremely small size of most theological institutions. At the Evangelical Bible College of Malawi (EBCoM), there are about 90 students.(2005) The teacher-student ratio is 1:6, and for the Diploma programme it is 1:4, extremely low figures because of the low number of students and multi-level programmes with each level requiring its full staff complement. The College is about 90% dependent on outside funds for its recurrent expenses.

With the above catalogue of difficulties relating to traditional theological institution, it is very easy to arrive at a simplistic conclusion. Rather, we should consider possible alternatives and search for the most effective structure and approach for our situation.

Alternative Models

We start the consideration of alternative models with the caution given by Banks that whatever theological institutions are able to contribute to their members’ education, it is only part of what should be a life-long process.²⁸ This understanding should help us to appreciate our limitations and the need for input of others in our effort in Bible Colleges.

²⁴ Ibid., p.32

²⁵ see footnote 8 above.

²⁶ Mulholland, op. cit p.32

²⁷ Conn and Rowen, op. cit, p.193

²⁸ Banks, op. cit, p.156

We cannot assume that one or more modes of delivery would resolve all the difficulties rather, in line with the “body” principle²⁹ of the church, the Bible College as a part of that body must seek to understand itself and so play its part faithfully for the good of the whole body.

Kornfield used the andragogical approach to analyse **four models** of ministerial training: The Residence Model (Reformed), the Extension Model, the Communal Model, and the Discipling Model.³⁰ Theological education students are adults and their training should utilize the adult approach. Alternative models should move towards “preparing and involving their adult students in adult roles, and more particularly in the adult roles required of church leaders.”³¹ The maturational assumptions for church leadership listed in the Pastoral Epistles (e.g. 1 Tim.3) like marital, family management, not being a recent convert, etc are not true for several of our students in the Bible Colleges. From nursery school to graduation in Bible College, they have been under the shelter of the educational system away from the realities of life that should have informed their ministerial training as adults. And as Wagner points out, theological educators have allowed themselves “to become so concerned with **how** the ministry is trained that we have neglected to keep updating ourselves on the more basic question as to **whom** we are training.”³²

The Residence model (Reformed):

One variation of this model is considered – Clustering. In clustering, (particularly relevant in our situation), two or more residential institutions pool human and material resources for mutual benefit. For example, the two Colleges, EBCoM and ZAMCOM – (the Zambezi College of Ministry) operating under identical doctrinal framework, are within walking distance of each other, both serving the evangelical churches, supported by different missions and each struggling financially and with staffing might wish to consider Clustering. However, there is the uncertainty about whether the educational and

²⁹ Rom.12:4-8; 1Cor.12: 12-26; Eph.4:4f,16

³⁰ Kornfield in Conn and Rowen, pp 192 – 219. Having considered the aetiology of pedagogy and andragogy, he is of the view that pedagogy is the art of teaching children while andragogy is the art and science of helping adults learn.

³¹ Kornfield in Conn and Rowen, op. cit, p182

³² Wagner,P.C., “Seminaries ought to be Asking Who as well as How”, in *Theological Education*, Vol.10:4, Summer 1974, p.267

moral-spiritual problems experienced in each of the Colleges would not be multiplied and magnified by such cooperation. The scope for this type of cooperation in a depressed economy is high. Even Bible Colleges that are geographically separated from each other can attempt clustering innovations that can help each College eg , a group of students can go for a period of time to take courses in a sister college that has better teaching facilities for those courses, or a teaching staff can go and teach a course or two in the other college, etc.

The Extension Model (TEE) – as developed in Guatemala in 1963 has three intertwined specific components: self-study materials, regular seminars, and life experience and ministry in the student’s own context.³³ Theological education is taken to the student where he is within the church. The best possible learning situation occurs when the student receives his information at the same time he is working in the particular field.³⁴ We train mechanics in the garage, nurses in hospitals, and; why not Christian ministers in the churches? Ward **argues for the extension** principle on four grounds: historical, demographical, theological and educational.³⁵

1. Jesus Christ used the field approach
2. Cost-effective pastoral education calls for three demographic factors:
 - geographical – where the pastors are versus where the theological school is;
 - economic – support for the pastor-in-training and his family.
 - sociological – what sort of persons are attracted , the approach accommodates men whose family and community ties cannot be broken or suspended.
3. Theological – the church validates the pastor not the College.
4. Educational – in line with field experience and continuing education trends.

³³ Harrison, P. J., “Forty Years On: The Evolution of Theological Education by Extension”, in *Evangelical Review of Theology*, Vol.28:4, Oct.2004, p.319

³⁴ Wagner P.C., op cit, p.269

³⁵ Ward, T., “Theological Education by Extension: Much more than a Fad”, in *Theological Education*, Vol.10:4, Summer 1974, pp.246 - 249

Kornfield³⁶ has given a list of other **advantages of TEE** relating to number of trainees, no extraction, is in-training in real life situations, encourages independent self-study, facilitates problem-solving study approach, and has economic advantages.

These positive assessments give the impression that, like Illich's "deschooling" project on which principle it is based in part, TEE should replace all institutionalised theological education which some consider to be beyond repair. Granted that the promise of better contextualisation gives a good hope, there is a limit to how much "home study" can provide the needed development of say, biblical studies or translation work or even TEE materials. So, why throw away the baby with the bath water? Williams asked, "why not both?"³⁷ - TEE and Institutionalised Theological Education together. Moreover if theological education is completely deschooled, and we withdraw the training of all our leaders from the public arena of society, "then it is safe to predict that as the world-view changes we will find ourselves unable to relate the gospel effectively to the mind of our age."³⁸ Of particular concern for Africa however, is the economic problem raised by Kinsler who is a prominent advocate of TEE: "There is an economic crisis; it is doubtful whether traditional seminaries can meet rising costs...and it is evident that this system, which has been exported to the Third World, is not financially viable there."³⁹ Unfortunately, even the TEE with the optimistic picture painted at its beginning has suffered major setbacks in several places.

Maldonado reported "In some places, the extension movement tends to die as mission boards transfer their personnel or shift their focus to other priorities. The Presbyterian Evangelical Seminary of Guatemala, birthplace of the extension movement, has decided to return to a residential mode of operation."⁴⁰ Furthermore, the calculations on the operational costs of TEE that were given as one of the major advantages over the residential College "failed to take into account the extent to which those programs used

³⁶ Kornfield in Conn and Rowen, p198 but see fn 22 on related advantages and disadvantages of extraction.

³⁷ Williams, C.W., "In Defence of the Academic Seminary", *Theological Education*, Vol.10, No.4, Summer 1974, p277

³⁸ Ibid, p279

³⁹ Kinsler, F.R., "Open Theological Education", *Theological Education*, Vol.10, No4, 1974, p244

⁴⁰ Maldonado, J.E. "Theological Education by Extension", in Padilla, C. R.(ed) New Alternatives in Theological Education, Oxford, Regnum, 1988, p46

foreign personnel supported by missions.”⁴¹ Like other forms of training “there is a continuum of quality. TEE programs can be excellent, mediocre, or by any criteria, quite poor.”⁴²

Some other weaknesses of TEE relate to:

Students – time management problems, indefinite study duration, ease of drop-out, weak student/teacher contact, limited reference materials, etc.

Teachers – often, there is just one teacher for all subjects and the cost of travelling in terms of finance and on family is high.

Church Leaders – some feel threatened by members getting qualified. Also, church leaders who are asked to be involved are often too busy resulting in irregular teaching.

Criteria for an effective Extension Programme

Harrison has detailed what she considers to be the features of an effective Extension Programme⁴³

1. Fully understood, supported, and promoted by the sponsoring organization and all key stakeholders If Bible College staff including missionaries are to be used, there must be deliberate reduction in their College responsibilities and be properly funded.
2. Those involved must be willing and trained in the philosophy and methodology of the programme on an ongoing basis and new teachers must be planned for and equipped.
3. Materials to be used by students must be decided as well as the level of programme to be taught.
4. The needs of the church and the students must be considered at all levels of implementation. Usually, key people from the churches are the primary target of the training i.e. those who will be able to train others (2Tim.2:2).
5. Careful thought should be given to the social and cultural implications of placing an untrained pastor in the same classroom as members of his/her congregation.

⁴¹ Ibid, p47

⁴² Harrison, P., “Forty Years On: The Evolution of Theological Education by Extension”, *Evangelical Review of Theology*, Vol.28, No.4, October 2004, p323

⁴³ *ibid.*, pp323 - 328

6. Admission to the programme should not be automatic. Strong motivation and ability to profit from the level of training offered are very critical to its success.
7. Provision should be made for writing and/or translating suitable material for use as appropriate.
8. The administration must be good, fits the local context, and functions with integrity.

In all of this, there is need to emphasis the use of the Bible as the central resource. Any material for study must direct the focus of students and teachers alike to the Bible. As Larry McKinney points out,

The Scriptures should be basic to theological education because they are a means of imparting divine life (1Pet.1:23) and they are the source of Christian nurture and growth ((1Pet.2:2). ... If Christian experience or knowledge of God is sought from sources other than biblical revelation, then theological education is relegated to humanistic, anthropocentric religious education.⁴⁴

Harrison's conclusion is that "it is important to affirm the validity and desirability of choices in modes of training. There are many things a residential College can do that TEE cannot, and vice versa ... the various modes of delivery all have a role. Some work better in one situation than in another. They should never be seen as mutually exclusive."⁴⁵

The **Discipling Model** as proposed by Kornfield⁴⁶ work with adult education principles, includes many of the Extension strengths and has few of its weaknesses. It is church based, a kind of apprenticeship training under the Pastor. The 2005 participants at the CTE of Belfast Bible College strongly recommend the incorporation of this with the traditional approach.⁴⁷

⁴⁴ McKinney, L. J., "A Theology of Theological Education: Pedagogical Implications", in *Evangelical Review of Theology*, Vol.29:3, July 2005, p.222

⁴⁵ Harrison, P. J., op. cit., p.328. Traditional theological education provides time and opportunity for concentrated study;gives ready face-to face access to lecturers and enriching interaction with other students; more closely supervised practical work; motivation and facilities for depth study; library and other learning resources; etc (See Mulholland, p204)

⁴⁶ Kornfield in Conn and Rowen,p206f

⁴⁷ In a seminar, the CTE participants lists some of the strength and weaknesses: strengthen teacher-student relationship, provides individual attention for students, can be implemented under the Fellowship or Counselling group system, foster community spirit, older, spiritually mature students can help mentor younger students,etc but noted that this depends heavily of the commitment of staff and their Christian character. Shortage of staff often works against this very useful model.

Another alternative model of delivery in theological education is that by Mulholland⁴⁸ who proposed four basic alternatives on a bipolar structure of residence and extension:

- Residence only
- Residence above extension.
- Extension only, and
- Residence with extension.

‘Residence only’ ignores the ideas of the extension and continues to train in the traditional approach while ‘extension only’ ignores the benefits of residential education. The ‘Residence above extension’ approach maintains a strong residence programme while using the extension principle for **lay training**. The Latin American experience has not been too favourable. It was found that many of the leaders in the churches were not happy that this was not leading to ministerial training. Expectation might be that if the Bible College is involved, it should lead to something more functional than personal development. Mulholland says “it would appear that unless extension education is presented as full-fledged ministerial training with transferable credits leading to a diploma or degree from a recognized institution, it will not be taken seriously.”⁴⁹ One may blame this attitude on the *certificate syndrome*, but that is the sad reality of our time and context. This leaves us with ‘**Residence with Extension**’ approach – supplementing traditional residence with an equivalent extension programme to reach those who desire a theological education but cannot attend the residence programme.⁵⁰ By this, the extension programme and students will have the privileges of the residential College extended to it like staff, library resources, awards, reputation, etc.

Conclusion

Whatever pattern of delivery we choose in our context must be that which gives the greatest opportunity for a balanced and integrated realization of the tripartite objectives of theological education: spiritual, academic, and training. We have examined various approaches – traditional residential college, extension, apprenticeship/discipleship and communal. We have found that each delivery system expresses strengths and weaknesses

⁴⁸ Mulholland, op. cit., pp. 201 - 206

⁴⁹ Ibid., pp.202f

⁵⁰ Ibid., p.204

in one or more of these objectives. A combination of approaches probably presents a better opportunity for attaining the objectives. As Shoki Coe says “to think that there might be one pattern suitable for all peoples and times, is what I call the ‘cathedral mentality.’ God’s people, as pilgrims, must be free sometimes to pitch their tents and other times to pull them up and move on; for there is no permanent abiding place between the times.”⁵¹

The traditional residence programme needs to be restructured to make it cheaper and answer the deep financial difficulties it now faces in our African context, a difficulty that does not indicate significant relief soon for most countries. Secondly, to continue to meet the needs for ministerial training, this restructured programme should be combined with the extension approach. Basically, the “Residence with Extension”⁵² model strengthened by the Discipleship principles is the preferred recommendation. A good model may produce helpful visible competencies, but unless the interior life as well as a deep sense of call into ministry with and for others is right, our elaborate model may count for little.⁵³

⁵¹ Coe, S., “Theological Education – A Worldwide Perspective” in *Theological Education*, Vol.11:1, Autumn 1974, p.9

⁵² Mulholland, op. cit., p.204

⁵³ Riem, R., “Why Calling Matters More: Weighing Vocational and Competency Approaches to Ministerial Development” in *British Journal of Theological Education*, Vol.14:1, July 2003, pp.78 - 92

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