

## **Title - What is the Role of the Teacher as a Person in the Task of Theological Education?**

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### Introduction

One of the most striking points that one gets, from the surface, after reading several books or articles concerning theological education, is the fact that it is the quality of the person as the teacher that matters most. Whatever the system of the Theological Education might be, it is the quality of the person as the teacher that can and will make the programme a success or not. In this essay, I am going to write the role theological or seminary teachers play in the task of Theological Education. As the essay develops, four major areas will be discussed. Firstly, we will look at the importance of seminary teachers. I think if we start by knowing their importance, it will be easy for us to understand their roles. Secondly, we will see the interconnectedness of theology and theological education. This stands really to direct us as to understanding of what are these terms which in turn will also contribute to our understanding of their roles too. Thirdly, the task of Theological Education will help us to know where we are going. With that understanding then we will venture fourthly into the role of the teacher.

### Importance of the Theological Teacher

The importance of the theological teacher cannot be overemphasized. In his Letter to Friends, John Stott wrote that “*seminary teachers are the key personnel*, as they influence for good or ill generation after generation of the church’s future clergy. What is needed, then, is a steady stream of new faculty members who combine academic excellence with personal godliness.”<sup>1</sup> [*my italics*]. If seminary teachers, key personnel are they are, can influence for good or ill generation after generation of the church’s future clergy, then they are not only just important but also crucial. I totally do agree with Hulbert when he asserts that “the selection of godly faculty and the mentoring of their spiritual development and their impact on students must take precedence over any kind of academic criteria if theological education is to differ from that which is secular.”<sup>2</sup> Ferris shares the same sentiments when he notes that “it is also clear that the careful selection of personnel is the key to preserving institutional values and achieving training objectives.”<sup>3</sup> Have you ever thought as to why seminary teachers are so important? I think they are important because of their background. The biblical connotation of the teacher is more of the role model than the mere ordinary teacher, probably the teacher Dr Cheesman refers to as “the tutor who is ineffective as a person, uncommitted, unable to offer a clear message from his or her life, [who] can have a devastating effect on the acceptance of the

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<sup>1</sup> John Stott, Letter to Friends, March 1994.

<sup>2</sup> Hulbert, Terry C., “The Quest of Renewal in Theological Education”, Africa Journal of Evangelical Theology, Vol. 7, No. 1, 1988, p.39

<sup>3</sup> Ferris, Robert W, Renewal in Theological Education: Strategies for Change, Wheaton IL: Billy Graham Centre, 1990, p.77

truths taught. This may not be an over-riding argument if the subject is biology or the history of the civil war.”<sup>4</sup> This is not the teacher I am talking about. We are talking about the teacher who teaches the Word of God. Barnett explains so eloquently about this unique teacher when he writes that:

The episkopos is more than a teacher; he is a role model to all married men in the church (see I Tim3:1–7). His moral uprightness, his stable marriage, his well-managed household are not just job-qualifications. He is to be an exemplar, a typos, whose lifestyle embodies behaviours which are to be imitated, and, in time to characterize every husband within the church in which he is a teacher. The home life of every family within the congregation is to be influenced by the carefully set example of the episkopos.<sup>5</sup>

Just as this man is a role model to all married men in the church and probably outside the church, and an exemplar, a typos, to all men in his moral uprightness, his stable marriage, his well-managed household and whose lifestyle embodies behaviours which are to be imitated, and, in time to characterize every husband within the church and probably outside the church, so is the theological teacher in the theological college before the theological students. He/she is the role model. Ferris is right when he says that “[a]n arrogant, powerful, domineering, and aspiring faculty cannot produce servant leaders for the church.” To the contrast, “[a] humble, gentle, self-giving, and serving faculty both can and will provide a continuing supply of leaders who conform to the example of Jesus. It is an immutable law of learning that we reproduce ourselves in our students. Only as our own lives and those of our co-faculty reflect the attitudes and priorities of The Servant can we expect our students to do so.”<sup>6</sup> This is the type of the teacher that Martin Buber said, ‘must himself be what he wants his pupils to become.’<sup>7</sup> Our godly lifestyle is expected not only from the biblical point of view but also from the students point of view.

Because spiritual development, as we speak of it, is the development in grace and God’s love of these young people; and because, at theological level, today’s students demand much of us, not only as professors but also as persons. They ask of us involvement, not merely knowledge. They wish to see our faith credentials before listening to our theological expertise. Our stand on the basic issues of life, not only our knowledge of the Trinitarian beliefs of the great Cappadocians, is what matters most to them.<sup>8</sup>

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<sup>4</sup>Graham Cheesman, “Competing Paradigms in Theological Education Today” in Evangelical Review of Theology October 1993, p. 495.

<sup>5</sup> Paul W. Barnett “Wives and Women’s Ministry(1 Timothy 2:11–15)”, The Evangelical Quarterly, July 1989, p.5.

<sup>6</sup> Robert W. Ferris, “Philosophy and Structure of Accreditation: Theological Education Standards Today and Tomorrow”, in Evangelical Review of Theology October 1993, p. 495.

<sup>7</sup> David Kornfield, “A Working Proposal for an Alternate Model of Higher Education - Part II” Theological Education Today, September 1983, p. 3.

<sup>8</sup>Jesse H. Ziegler, “Report of the Task Force on Spiritual Development,” Theological Education, Spring 1972, p.167

This is one of the greatest challenges of the theological teacher today, to help students see our faith credentials before listening to our theological expertise. So, as the church is the brain of the church,<sup>9</sup> seminary teacher is an engine of theological education at a college. Having established the importance and type of the teacher Theological Education is looking for, let us also see the meanings of theology and theological education. This will also help us to understand the task of theology in Theological Education.

## Theology and Theological Education

According to Erickson, theology is “that discipline which strives to give a coherent statement of the doctrines of the Christian faith, based primarily upon the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life.”<sup>10</sup> To begin with, if theology is a ‘discipline’ then we can not run away from the fact that it is academic in nature since it has to strive to give a *coherent statement* of the doctrines of the Christian faith. Here then is the task of theology, to provide a clear and orderly presentation of the revealed message<sup>11</sup>, primarily in the biblical text. At the same time, theology has to engage itself with the challenges arising from the sociocultural context (placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life). Thus, biblical and theological studies are rigorously pursued, but always with an eye to shaping character and equipping for ministry.<sup>12</sup> This is very important.

On the other hand, Dr Cheesman defines Theological Education as “the training of men and women to know and serve God”<sup>13</sup> who will in turn help others to understand theology. So, Theological Education deals with the training of men and women to know and serve God by helping them not only to provide a clear and orderly presentation of the revealed message but also to bring to the biblical text questions arising from the social-historical context in order to determine the Christian response to that context.<sup>14</sup> “Thus, at the heart of the role of theological education is the obligation to ensure that those who have responded to the call of God into the spiritual leadership of the Church are adequately trained to lead. There is no other institution that is designed and equipped to meet this need.”<sup>15</sup>

## Task of Theological Education

The task of the theological educator is to bridge the ancient text *which is the Word of God* and the contemporary context, ancient pedagogy and modern approaches to academic,

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<sup>9</sup> H. Richard Niebuhr, The Purpose of the Church and Its Ministry, New York: Harper & Row, Publishers, Inc., 1956, p.116

<sup>10</sup> Millard Erickson, Christian Theology, Christian Theology. Grand Rapids: Baker Book House, 1983, p21

<sup>11</sup> Robert Ferris, “The role of Theology in Theological Education”, With an Eye on the Future: Development and Mission in the 21<sup>st</sup> Century- Essay in honour of Ted W. Ward, Monrovia: MARC, 1996, p. 10.

<sup>12</sup> Ibid, p.10.

<sup>13</sup> Cheesman, “General Introduction to Theological Education”, Class Notes .

<sup>14</sup> Ibid, p. 11.

<sup>15</sup> Osadolor Imasogie, “Contextualization and Theological Education”, East African Journal of Evangelical Theology, 1883, Vol. 2, No. 1, p. 8.

spiritual and ministerial formation. HS is our guide in this process. (I Cor. 2: 9-16)<sup>16</sup> Nunes shares the same notions when he writes that our task is to help students be aware of personal, ecclesiastical and social needs in order that they may communicate the Word of God in a relevant way to both church and society.<sup>17</sup> Even Ferris has the same point when he says that the task of ‘theological education,’ on the other hand, is to nurture these gifted leaders who, in turn, nurture the church.<sup>18</sup>

What role then should this teacher play in this task of theological Education? From the foregoing discussion, it is crystal clear that the role that this teacher plays is 3-folded; to help students to rigorously pursued biblical and theological studies, here he/she acts as a scholar; to help shaping character of the students before they enter into the ministry, here he/she acts as a mentor; and to help equipping the students for ministry before graduation, here he/she again acts as a teacher. In other words, the theological teacher basically has 3 roles to play; the teacher as the *scholar*, the teacher as the *mentor* and the teacher as the *teacher*. Just like the 3 training models: academic, spiritual and ministerial, the three roles of this theological teacher cannot be separated or divorced from each other or departmentalised; they are inextricably intertwined and holistically applied. Cahalan says that they came to know that “parishes are totally varied and they have come to appreciate the complexity of parish leadership and that what it takes *to lead congregations these days is a combination of personal, spiritual and intellectual qualities*.”<sup>19</sup> Here, too, the roles are emphasized in a different way.

#### A Teacher as a Scholar

As already mentioned, the teacher has to combine academic excellence with personal godliness for him/her not to be hypocritical<sup>20</sup>. Spiritual as he/she is, the role of the teacher as a scholar is to help students to rigorously pursue biblical and theological studies in a Christian way. We are talking of the teacher who “demonstrates how academic competence and intellectual integrity are constitutive aspects of the piety and devotion that mark a sense of calling to the ministry.”<sup>21</sup> Because “accurate knowledge of biblical truth is requisite before God can convey that truth to others through us,”<sup>22</sup> it is important that students are acquainted with the Scriptures and theological studies. Since attention is directed toward re-articulating the biblical message in contemporary language and idioms,<sup>23</sup> at the end of the day the students, who are future church leaders, will be in a position to do likewise with the people they both are and will be serving in their

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<sup>16</sup> Lee C. Wanak <http://www.pctii.org/cyberj/cyberj7/wanak.html>

<sup>17</sup> Emilio A Nunez, “Accreditation and Excellence”, in *Evangelical Review of Theology*, July 1995, Vol. 19, No. 3, p276.

<sup>18</sup> Robert W. Ferris, “The Future of Theological Education”, in *Evangelical Review of Theology*, July 1995, Vol. 19, No. 3, p271.

<sup>19</sup> Kathleen Cahalan, “Seminaries Build Capacity To Strengthen Congregational Ministry” from the website <http://www.resourcingchristianity.org/>

<sup>20</sup> Cheesman, p. 495.

<sup>21</sup> James M Gustafson, “Reflection on the Literature on Theological Education Published Between 1955-1985,” *Theological Education Supplement II* 1988 Vol. 24 p.46

<sup>22</sup> Robert W. Ferris, “The Role of Theology in Theological Education”, p.6

<sup>23</sup> *Ibid*, p. 7.

communities. Although John Frame suggests that we “dump the academic model once and for all—degrees, accreditation, tenure, the works, and replace all this with a Christian community,”<sup>24</sup> I do not agree with him. In Invitation to the Feast of Life, Amirthan and Pryor have responded to his concerns so eloquently when they assert that:

Engagement in scholarly study of Scriptures and Theology must be seen as integral to the processes of Spiritual Formation. Developing the skills of critical theological methodology often challenges the inadequate Spiritual Formation that has occurred prior to the period of academic learning. Scholarship opens up new horizons for students as well as teachers, and informs them of new challenges for Christian spirituality today. It can also help explore the roots in the tradition of the Christian faith which can cope with them. Intellectual excellence and spiritual depth are not opposed to each other, but they support each other; in fact they need each other for Christian witness in the modern world.<sup>25</sup>

David Kelsey has captured this idea so well that he writes:

A theological school is a community of persons trying to deepen certain abilities or capacities specifically in regard to God. They are engaged in a kind of growth. What sort of growth? The growth this community seeks is growth in its abilities or capacities to apprehend God’s presence. God is not at hand. God is not immediately available to be understood. Indeed, we cannot hope to comprehend God. At best we can hope to apprehend God’s presence precisely in the odd ways in which God is present.<sup>26</sup>

It is the teacher that helps the persons (students) in trying to deepen certain abilities or capacities specifically in regard to God in a godly manner.

Central to this role is the fact that the teacher also challenges and motivates his/her students. Carl III picks this element so well when he elucidates that the teacher’s “role is to unmask students who are hiding behind their own theological preconceptions and to push, even shove, them up and out into the Light [the Word of God], which illuminates both good and bad, both idea and freedom, and helps us see Being-in-Itself, which defines our essence and our existence according to the revealed truth and unhiddenness of God.”<sup>27</sup>

Even more central to this role of a scholar is the teacher’s ability to help his/her students to relate the Scriptures with their context. “The tutor has an essential role in teaching scriptural universals, in co-operatively building philosophical frameworks, and in

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<sup>24</sup>John Frame M., “Proposal for a New North American Model” in Harvie Conn and Samuel F. Rowen (Eds) Missions and Theological Education in World Perspective, Farmington, Associates of Urbanus, 1984, p. 377.

<sup>25</sup>Samuel Amirthan & Robin Pryor, Invitation to the Feast of Life. Geneva, WCC, n.d., p.158

<sup>26</sup>David H. Kelsey, To Understand God Truly: What is Theological about Theological School? Louisville, KY: Westminster John Knox Press, 1992, p.166.

<sup>27</sup>William J. Carl III, Theological Education Via Plato’s Allegory of the Cave, from the website <http://www.resourcingchristianity.org/>

developing cognitive competencies that enable the student to think in universal terms, but at the same time be able to contextualize the theories of Theological Education.”<sup>28</sup>

In training His disciples, Jesus had the same role to play. “These twelve, however, as we know, were to be something more than traveling companions or menial servants of the Lord Jesus Christ. They were to be, in the mean time, *students of Christian doctrine*, and occasional fellow-laborers in the work of the kingdom, and eventually Christ’s chosen trained agents for propagating the faith after He Himself had left the earth.”<sup>29</sup> (*My emphasis*) So, the theological teacher, as a scholar, helps the students to the timeless message in an orderly and systematic manner.

### A Teacher as a Mentor

Most central to the roles of the teacher is that of a mentor. In fact, no role of a teacher in the task of Theological Education has been on a higher demand in the recent years than that of the teacher as a mentor. Spiritual as she/he is, the role of the teacher as a mentor is to challenge the students with his/her godly lifestyle. “The teacher is thus called upon to become a witness, to become one whose own existence testifies both to the involvement of God in our learning, and to the transformative nature of education.”<sup>30</sup> Since the teacher is the witness, he/she has to incarnate the truth in his/her lifestyle. “God knows, if we do not, that the best way to communicate faith is to clothe it with flesh and blood. He loves to incarnate truth—in an individual”<sup>31</sup> Why does God love incarnational model? It is because Jesus, His only Son did it. An example was set for us.

Just as God seemed faraway and mysterious and not personally knowable, so often is the teacher. And the incarnation model is that Jesus Christ broke through the stereotype and became human, broke through barriers, the depersonalisation, the different lifestyles, and become not God above man, or even near man, *but among man!* (cf. John 1:14; Phil. 2:6-7; 1 John 1:1-2). The teacher needs the same if he is to give a personal impact on the students.<sup>32</sup>

When the teacher as a human being breaks through barriers, the depersonalisation, the different lifestyles and lives with students in placements or Evangelistic meetings, etc., he /she is taking incarnating model of our Lord Jesus. When our lifestyle is incarnated, tremendous impact will be experienced because students do not remember our lectures or sermons but our life as Wanak puts it straight:

Trust me, our students will not remember much of our lectures or sermons, but they will remember our character, attitudes, and sacrifices on their behalf. They will remember the out-of-class time we spend with them, the encouraging thing we did and the standards we set for life and ministry. They remember that we

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<sup>28</sup> Sharon J.S. Heron, *An Explanation of the Relationship between Tutor and Student in the Context of Filling the Objectives of Theological Education Unpublished Dissertation*, January 2004, M.Th., QUB. p. 16.

<sup>29</sup> A.B. Bruce, *Training the Twelve* Edinburg: Kregel Publications, 1871, p. 8.

<sup>30</sup> Jeff Astley, Leslie Francis, John Sullivan and Andrew Walker eds., *The Idea of a Christian University*, Bucks: Paternoster Press, 2004, p.110.

<sup>31</sup> Howard Hendricks, “Special Service Lecture,” Wheaton College, October 1993

<sup>32</sup> David Kornfield, “A Working Proposal for an Alternate Model of Higher Education - Part II” *Theological Education Today*, September 1983, p.2

believe in them and committed our energies to the development of their potential. They will remember how we entered their lives, not just their mind.<sup>33</sup> In fact, this is exactly what the teacher, as a mentor, should do: having ‘out-of-class time with them’; doing some ‘encouraging thing’; ‘setting the standards for life and ministry’ for them; ‘believing in them’; ‘committing our energies to the development of their potential’ and ‘entering their lives, not just their mind’. The curriculum should create that chance whereby the teacher spending time with the students outside the classroom eating together, sleeping together, travelling together for “the impact that a professor makes on a student will generally be directly proportional to the quantity of time spent together times the quality of time spent together.”<sup>34</sup> It is during this time that gifts are known. One of the roles of the discipler (tutor) is to help the disciple (student/mentee) to discern their gifts and to guide them to the context in which these gift can be developed or exercised.<sup>35</sup> According to Heron,

For the student, this can occur in a placement context as gifts are tested and assessed. For it to happen there needs to be a quality of trust and understanding in the relationship. Much of this stems from the quality of the life of the discipler as they embody Christlikeness - highlighting again the interpenetration of the training and the formation- it is not just a matter of transference and development of skills in the training context, but also of incarnating a way of life.<sup>36</sup> Theological teachers are also important because they are the medium and message as such they are examples. “Teachers as the medium and the message are an example. It is not that they must be example, for they are whether they want to be or not. For however dull and inoffensively ineffective a teacher might be, he/*she* is still an example. And a bad teacher may have a powerful influence as a person, only it will be negative.”<sup>37</sup>

After visiting some Theological Colleges in North America, Babin and his group had this to report: “If any one thing has emerged from our study of seminaries, it is the conviction that the spiritual development and formation of students begins with and is dependant upon the spirituality of the faculty.”<sup>38</sup> Again the fact that teachers are not only important but also crucial is emphasised.

In the pursuit of the task of Theological Education, the role of the teacher as a mentor is to try to shape character of the students. Although character cannot be taught; it develops when the truth of God's Word is met by obedient faith in the life of the believer,<sup>39</sup> I believe it can be shaped.

In the history of Christian spirituality, the disciple has best *been formed* by sitting at the feet of someone who embodies the wisdom that is being driven for, of

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<sup>33</sup> Lee C. Wanak, p.9

<sup>34</sup>David Kornfield, p.3.

<sup>35</sup> Bruce Nicholls, “The Role of Spiritual Development in Theological Education” in Paul Bowers, (Ed.) *Evangelical Theological Education Today 2: Agenda for Renewal*, Nairobi: Evangel Publishing House/WEF, 1982, p. 15

<sup>36</sup>Heron, p. 35.

<sup>37</sup>David Kornfield, p.3

<sup>38</sup>D. E. Babin, L. A. Briner, P.W. Hoon, W.R. Martin, T. Smith, I. Van Antwerp, & P.J. Whitney, “A report by the task force on spiritual development” *Voyage-vision-venture* Dayton, OH: American Association of Theological Schools, 1972, p.27

<sup>39</sup>Robert Ferris, “The Role of Theology in Theological Education”, p.6

someone who by his/her life communicate, what it means to live the human mystery in tranquillity and in the surrender of God's will, of someone who has taken up his or her cross and become a disciple, of someone who has had a profound experience of God's love.<sup>40</sup> (*My emphasis*)

After pointing out that character formation is ultimately the fruit of the truth-the Scriptures-, Gordon T. Smith did not beat about the bush but elucidates that "the second definitive element in the formation of the student is the faculty member himself or herself- not the curriculum, not the academic programme, not the co-curricular activities, and not even the chapel services. It is the faculty members who embody the ideals of the academy."<sup>41</sup> As he/she is embodying the ideals of the academy, the theological teacher is demonstrating his role as a mentor. That is why the careful selection of staff is very important in Theological Education.

Imagine how the life style of seminaries could be altered if only professors were appointed who possessed spiritual concern if not spiritual charisma, and demonstrated pastoral abilities, as well as acknowledged academic competence in their field. By what right is a professor retained on a seminary faculty if he disdains interest in or responsibility for the spiritual growth of the students? He may well be a serious impediment to the achievement of the seminary's agreed upon goals.<sup>42</sup>

This may look to be very hard to understand, but that is the matter of fact. If colleges are to achieve their goal, then this is it.

"We theological educators will have to set an exemplary standard of emotional and spiritual competence by modelling it in all our communication."<sup>43</sup> In this way students will not only learn form head to head but from head, heart and mouth to head, heart and mouth. When this happens the students will not only be able to articulate the Word of God as a message in an orderly and systematic manner so that its implications for life and godliness are clear, but also be able to discern to the historical-social cultures in which they live and take to the Scriptures the questions of truth, morality, justice, and spirituality that arise from our cultures in order to declare God's authoritative truth to our communities.<sup>44</sup>

Another aspect of this role is that of hospitality. Dr Cheesman writes that "Hospitality is creating a safe, free and friendly space for students. ... The faculty must create a free and fearless space where mental, emotional and spiritual development can take place rather than being caught up with the need to impress and control. They must become good hosts, receivers as well as givers..."<sup>45</sup> Henri Nouwen "Training for ministry must not be

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<sup>40</sup> John WO Malley, "Spiritual Formation for Ministry: Some Roman Catholic Traditions-Their Past and Present," in Richard J. Neuhaus, (Ed.), Theological Education and Moral Formation September 1983, p.110

<sup>41</sup> Gordon Smith, "Spiritual Formation in the Academy: A Unifying Model", Theological Education and Moral Formation, Grand Rapids, Eerdmans, 1992, Vol. 33, No. 1, 1996, p. 91

<sup>42</sup> Babin, p.36

<sup>43</sup> J. Earl Thompson Jr. "Theological Education as Pastoral Care," Theological Education, Spring 1997 33:2 p.34.

<sup>44</sup> Robert Ferris, "The Role of Theology in Theological Education", p. 8.

<sup>45</sup> Graham Cheesman, p. 495.

seen as simply acquiring the tools of the trade but a painful process of self-emptying and recognition of weakness”<sup>46</sup> To a theological teacher, teaching is a vocation that requires ‘painful process of self-emptying and recognition of weakness.’ Only when a teacher takes grips with hospitality that this process becomes a reality.

### A Teacher as a Teacher

Spiritual as he/she is, the role of the teacher as a teacher is to help the students to “take to the Scriptures the questions of truth, morality, justice, and spirituality that arise from our cultures in order to declare God’s authoritative truth to our communities”<sup>47</sup> In other words, his role is to help the students take the known biblical and theological truth in the academic area and apply it in the ministry. Dr Imasogie acknowledges this as the main function of a theological educator. “The theological educator must never lose sight of the fact that his main function is to equip the saints for the work of the ministry.”<sup>48</sup> This is where the rubber meets the rod. Dr Ferris rightly writes that “the role of the theologian, thus, is to bring to the biblical text questions arising from the social-historical context in order to determine the Christian response to that context.”<sup>49</sup> Another writer who has captured this idea so eloquently is Mouw who advocates that:

Seminary graduates need to learn how to help parishioners engage the world and become open to new ideas of liberation and social justice, which often turns into an ordeal in the church and can lead to struggle and painful conflict. But when handled with wise leadership, gentle understanding and the ability to listen, pastors and priests can move the people of God to a better place theologically, spiritually and practically.<sup>50</sup>

In his role as the teacher, the theological teacher helps the students relate theory with practice so that in turn he can also help ‘parishioners engage the world’. In their book, Christian Identity and Theological Education, Hough and Cobb propose to engage students in practical theological reflection that focuses on the nature of the church and the global context in which the church discerns the activity of God.<sup>51</sup> As the teacher as a scholar deals with *knowing* and the teacher as a mentor deals with *being*, the teacher as the teacher deals with *doing*.

### Conclusion

Much support is needed from the board of trustees, administration and the supporting staff if these roles are to be effective. Space does not permit me to do that. But suffice it to say that unless these three bodies play their roles well, the effectiveness of the three roles of the teachers will not be fully realised. I strongly believe that for any college to do

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<sup>46</sup> Henri Nouwen, Reaching Out, London: Collins, 1995, p. 80.

<sup>47</sup> Robert W. Ferris, “The Role of Theology in Theological Education,” p.6.

<sup>48</sup> Osadolor Imasogie, p. 8.

<sup>49</sup> Ibid, p.4

<sup>50</sup> Richard Mouw, “Faculty as Scholars and Teachers,” Theological Education, Autumn 1991, p. 76.

<sup>51</sup> Joseph C. Hough and John B. Cobb, Christian Identity and Theological Education Chico, CA: Scholars Press, 1985, p.93.

well in any way, the faculty is a determining factor. So, let us support them for the betterment of the ministry.

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