

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

2010

Evaluation of the Formal and Informal Curricula of the North American Division Evangelism Institute

Calvin Novaraj Joshua
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Missions and World Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Joshua, Calvin Novaraj, "Evaluation of the Formal and Informal Curricula of the North American Division Evangelism Institute" (2010). *Dissertations*. 476.
<https://digitalcommons.andrews.edu/dissertations/476>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document by
not duplicating or distributing additional copies
in any form without the author's express written
permission. Thanks for your cooperation.*

ABSTRACT

EVALUATION OF THE FORMAL AND INFORMAL
CURRICULA OF THE NORTH AMERICAN
DIVISION EVANGELISM INSTITUTE

by

Calvin Novaraj Joshua

Chair: Larry D. Burton

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: EVALUATION OF THE FORMAL AND INFORMAL CURRICULA OF
THE NORTH AMERICAN DIVISION EVANGELISM INSTITUTE

Name of the researcher: Calvin Novaraj Joshua

Name and degree of faculty chair: Larry D. Burton, Ph.D.

Date completed: April 2010

Purpose

The purpose of this study was to conduct a formal program evaluation of the North American Division Evangelism Institute (NADEI). The goal of NADEI is to equip pastors and laity for ministry. It developed over 30 years, and has presented formal and informal educational programs during that time. This helped it emerge as an indispensable unit in the North American Division (NAD), Seventh-day Adventist Theological Seminary (SDATS), and Andrews University (AU). However, the programs of NADEI had not been evaluated.

Method

This study followed an Evaluative Case Study Design to evaluate the formal and informal programs of NADEI. Formal programs dealt with the courses that NADEI offered through the Seminary at Andrews University. Informal programs dealt with programs offered to church members and pastors of the NAD. The research design allowed the study of treatments, subjects, and programs in their naturalistic state. The design enabled the evaluator to complete a holistic, in-depth assessment of the program, with its complexities and human interplay to show the different perspectives of NADEI. Data were collected via structured interviews, focus-group interviews, surveys, document analysis, and observation. Church members, church leaders, pastors, students, administrators, and NADEI personnel were included in the study. Interviews and conversations were recorded and transcribed verbatim. The data were analyzed using SPSS 17 and NVivo 8 software.

Results

Results revealed that NADEI had one established and seven emerging informal programs. The established program, SEEDS Conference, started in 1996, has served to spearhead the church-planting movement in the NAD. There was total agreement among informants that the SEEDS Conference provided a spiritual atmosphere to nurture faith, practical church-planting techniques, and cutting-edge techniques for church planting. Three themes emerged related to the SEEDS Conferences: (a) learning: SEEDS Conferences provide opportunity to learn church-planting concepts and church-growth principles for laity of the Seventh-day Adventist Church; (b) inspiration: SEEDS Conferences provide inspiration to increase personal faith in God and His work on earth,

and (c) action: SEEDS Conferences provide opportunity to develop lay leadership for action.

The formal curriculum centers on specific Seminary courses to provide classroom as well as field practicum in the ministerial education. The NADEI courses have an overall higher mean than University and Seminary courses. Five themes emerged related to formal curriculum: perception, excellence in teaching, organization, ministerial experience, and assessment. The perception among the seminarians was that NADEI teachers have the expertise and excellence to show the practical dimension of theological education. Students viewed NADEI courses as more practical providing real-life situations. Seminarians emphasized that they received specialized ministerial training and gained deeper ministerial experience by taking NADEI courses.

Conclusion

The existing structure of NADEI enables it to impart formal and informal ministerial education. NADEI courses are distinctly different from other seminary courses. NADEI professors provided excellent teaching in the classrooms as well as in the field. While the students of the Seminary evaluated the instruction of NADEI professors highly, they also indicated that the curriculum of NADEI courses requires development and redesign. NADEI would benefit by inviting a curriculum specialist to help revise the curriculum to meet the requirements of formal as well as informal ministerial education. A general lack of awareness exists regarding NADEI's informal programs in NAD. There is a need for training in conducting informal ministerial programs with strategic planning to marketing them in NAD.

Andrews University

School of Education

EVALUATION OF THE FORMAL AND INFORMAL
CURRICULA OF THE NORTH AMERICAN
DIVISION EVANGELISM INSTITUTE

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Calvin Novaraj Joshua

April 2010

©Copyright by Calvin Novaraj Joshua 2010
All Rights Reserved

EVALUATION OF THE FORMAL AND INFORMAL
CURRICULA OF THE NORTH AMERICAN
DIVISION EVANGELISM INSTITUTE

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by

Calvin Novaraj Joshua

APPROVAL BY THE COMMITTEE:

Chair: Larry D. Burton

Dean, School of Education
James R. Jeffery

Member: Raymond J. Ostrander

Member: Lester P. Merklin, Jr.

External: Lionel Matthews

Date approved

Dedicated to ELDER NEAL C. WILSON who shared the inspiration of God to the world church and became the president of the General Conference of Seventh-day Adventists in the year 1979 when NADEI was born.

TABLE OF CONTENTS

LIST OF FIGURES	xi
LIST OF TABLES	xii
ACKNOWLEDGMENTS	xiv
Chapter	
1. INTRODUCTION	1
Background	1
The Adventist Response	5
Statement of the Problem	8
Purpose	9
Research Questions	9
Significance of the Study.....	10
Delimitation	10
Definitions	11
Organization of the Study.....	14
2. LITERATURE REVIEW	16
Introduction	16
Biblical Foundation of Ministry and Leadership.....	16
Christian Ministry	17
Leadership Crisis in Ministry	19
Spiritual Leaders	21
Apostles	22
Elders and Deacons	26
Women	30
Institutionalization of Ministry	33
Church-Planting Philosophy and Strategy	37
Church Growth in the Early Adventist Church	38
Adventist Pioneers	38
Lay Ministry	41
Leadership Crisis in Ministry	44
Leadership Through Administration	45
Servant Leadership	47

Philosophy and Strategy of Church Planting	51
Philosophy of Church Planting	52
Priesthood of all believers	52
Movement in church planting	53
Strategy for Church Planting	54
Radical change	55
Training for church planting	56
Equipping lay leaders	59
Formal and Informal Ministerial Education	62
Formal Ministerial Education	63
Theological Education	64
Disconnect in Ministry	67
Informal Ministerial Education	69
Practical Training	69
Maximizing Spiritual Gifts	70
Organization System	71
Systems Theory	72
Organizational Development	74
Organizational Forecast	75
Organizational Process	76
Organizational Change	77
Summary	79
3. RESEARCH METHODOLOGY.....	81
Introduction	81
Research Design	81
Case Study.....	82
Multiple Cases Within a Single Case Study	83
Population and Participants	84
Gaining Access for Data	86
Data Collection Procedures and Analysis	87
Structured Interviews	89
Focus-group Interviews.....	90
Telephone Survey	91
Survey Questionnaires	91
Documents and Artifacts.....	93
Field Notes	94
Observation	95
Primary Data Analysis	95
Analysis of Data	96
Ethical Issues	99
Protection of Human Participants	99
Strategies for Validating Findings	100
Participants Check	100
Independent Checks	101

Extensive Filed Quotations.....	101
Triangulation of Data	102
Summary.....	102
4. HISTORY OF NADEI.....	104
Introduction	104
Early Beginning (1979-1985)	104
Origin	104
Evangelistic Leaders	105
Creative Thinking	106
Lake Union Soul-winning Institute	108
Professional Growth of NADEI Faculty	113
Formative Years (1986-1990)	114
Change of Guard	114
Caring Church	116
Curriculum	117
Philosophy	118
National and International Influence	119
Reason for Decline of Lay Training	120
Turning Point	123
Reorganization Years (1991-1995)	127
NADEI Moves to Berrien Springs	130
Function	134
Integration of Academic Fulfillment	135
NADEI Designs Curriculum	136
Church-Planting Movement Years (1996-2000)	138
<i>Memorandum of Understanding</i>	138
Innovation in Informal Curriculum	140
Innovation in Formal Curriculum	141
Institutionalization Years (2001-2005).....	143
Established Years (2006-2010)	146
5. NADEI'S INFORMAL PROGRAMS	150
Introduction	150
SEEDS	152
History of SEEDS	154
Perspectives of SEEDS	156
SEEDS Theory	157
Objectives of SEEDS Evaluation	159
Evaluation of National SEEDS	161
Survey Findings	161
Evaluation of the Awareness of SEEDS	161
Results of National SEEDS	164
Focus Groups' Findings.....	166

Trend 1--Demography	169
First-timers	171
Second-timers	172
Multiple-timers	172
Trend 2--Perception	173
Inspiration	173
Appreciation	174
Trend 3--Conference Experience	175
Learning expereince	175
Connecting people	176
New discovery	176
Commitment	177
Trend 4--Church Growth	177
Ministry	177
Leadership	178
Achievement	178
Trend 5--Suggestions	179
Summary of Survey and Focus Groups	180
Learning	181
Inspiration	183
Action.....	185
Evaluation of Union SEEDS	187
Evaluation of Regional SEEDS	190
Synthesis of Three Kinds of SEEDS	193
Emerging Programs	200
6. NADEI'S FORMAL COURSES	202
Introduction	202
Organization of the Master of Divinity Program	202
Active NADEI Courses	205
Enrollment in NADEI Courses 2006-2009.....	205
Seminary-based Courses	207
CHMN517 Topics in Ministry.....	207
CHMN536 Personal Evangelism	208
CHMN539 Church Growth and Equipping Pastors	209
CHMN566 Mobilizing Laity for Evangelism.....	209
CHMN656 Holistic Small Groups	210
Field-based Courses	211
CHMN562 Field Evangelism	213
Meeting schedule	215
Requirements	215
Active participation	216
Inactive NADEI Courses	216
CHMN508 Tools for Pastor's Spouse	217
CHMN587 Apologetics in Evangelsim	217

CHMN606 Techniques in Church Planting	217
CHMN669 Advanced Cell Church	217
Evaluation of Formal Curriculum	219
Student Opinions of Teaching (SoT)	219
Course Evaluation (SoT).....	222
Instruction Evaluation (SoT).....	229
Student Evaluation (SoT).....	236
Overall Evaluation (SoT).....	240
Focus Groups' Evaluation	243
Feedback via Student Focus Group	243
Seminary courses	244
Perception	245
Excellence in teaching	245
Unique courses	246
Class projects	247
Assessments	248
Suggestions	249
Field school	250
Perception	250
Excellence in teaching	252
Organization	252
Minsterial experience	254
Symposium	255
Sugsesions	255
Major themes	256
Perception	256
Excellence in teaching	257
Organization	257
Minsterial experience	258
Assessment	258
Sugsesions	258
Feedback via Seminary Leadership Focus Group	259
Mandate	259
Faculty role	261
Overload	262
Collaboration	263
Research	263
Key Evaluation Findings	264
Areas of Growth	267
Area of Strengths	268
Evaluation Conclusions	270
7. SUMMARY AND DISCUSSION OF MAJOR FINDINGS	273
Introduction	273
Organization of NADEI	274

Evaluation of Informal Curriculum	278
Description	278
Key Evaluation Findings for SEEDS	279
Learning	280
Inspiration	282
Action	284
Evaluation of Formal Curriculum	287
Description	287
Key Evaluation Findings for Formal Curriculum	288
Areas of Growth	289
Areas of Strength	293
Discussion	296
Informal Curriculum	296
Learning for Laity	296
Inspiration	302
Action	304
Formal Curriculum	307
Staff Development	307
Curriculum Design	308
Teachers of Religion	309
Assessment	310
Transformation in Grading	311
Missiological Research	311
Ministerial Courses	312
Instructional Skills	314
Faculty Team Spirit	316
Conclusion	317
Implication and Recommendation	321
Implication for Educational Practice	321
Recommendation for Administrators	323
Recommendations for Further Research and Study	324

Appendix

A. FOCUS GROUP GUIDELINES FOR NADEI	326
B. QUESTIONNAIRES	333
C. SUGGESTIONS FOR NADEI	345
D. EMERGING PROGRAMS OF NADEI	349
E. MEANS OF UNIVERSITY, SEMINARY, AND NADEI COURSES	366
F. ARTICLES OF NADEI	393

F. SURVEY INSTRUMENTS	403
REFERENCE LIST	408
VITA	424

LIST OF FIGURES

1. Dynamics of Informal Ministerial Education153
2. Dynamics of NADEI Formal Curriculum212

LIST OF TABLES

1. Gantt Chart of Program Evaluation Time-line	88
2. Data Triangulation Matrix	103
3. NADEI Attendance by Union During 1990-1991	128
4. Awareness of Informal Ministerial Education	163
5. North American Division Survey on SEEDS	163
6. SEEDS Focus-Group Findings	170
7. Demography of SEEDS Focus Groups	170
8. Awareness of NADEI Programs Among Atlantic Union SEEDS Delegates ...	189
9. Survey on Regional SEEDS Conference	191
10. Comparison of National and Union SEEDS Conferences	195
11. Comparison of Delegates by Sex, National, and Regional SEEDS Conferences	195
12. Comparison of Delegates by Age, National, and Regional SEEDS Conferences	196
13. Top Six Church-Planting Conferences in NAD 2006-2008	198
14. Church-Planting Trend in SEEDS Conference Era	198
15. New Churches Planted 2006-2008 in the NAD	199
16. Awareness of Informal Ministerial Education	201
17. Three Years of NADEI Courses and Students Enrollments	206
18. The Summary of Field Schools	214

19. Means of Course Evaluation by Course and Year	221
20. Seminary Mean and University Mean of Course Evaluation	223
21. The Relative Strengths and Weaknesses of NADEI Course Evaluation	225
22. Means of Instruction Evaluation by Course and Year.....	230
23. Seminary Mean and University Mean of Instruction Evaluation	231
24. The Relative Strengths and Weaknesses of Instruction Evaluation of NADEI Courses	232
25. Means of Student Evaluation by Course and Year	238
26. Seminary Mean and University Mean of Student Evaluation	238
27. The Relative Strengths and Weakness of Student Evaluation of NADEI Courses	239
28. Means of Overall Ratings by Course and Year	241
29. Seminary Mean and University Mean of Overall Evaluation	241
30. The Relative Strengths and Weaknesses of Overall Evaluation of NADEI Courses	241
31. The Emergent Themes in Student Focus Group	244

ACKNOWLEDGMENTS

I thank God for the sabbatical, a rare honor, to spend seven years at Andrews University. The journey through the corridors of the School of Education came as a special inspiration from God, and the Department of Curriculum and Instruction has been the cradle of inspiration for me after the Seminary experience.

I thank God for Dr. Larry Burton, who invited me to the department and stood by my side as appointed mentor to guide me through until this dissertation was completed. I want to thank him for sharing his parents Sue and Winfred Burton, who adopted me and became as my American parents. I thank Dr. Raymond Ostrander and Dr. Lester Merklin for their contributions as members of the dissertation committee. I thank Drs. John and Millie Youngberg for their prayers and spiritual support.

I thank God for Dr. Ron Clouzet, director of NADEI, who was so open and transparent to discuss his leadership and administration, and for the permission to conduct a program evaluation. I appreciate the contribution of Dr. Russell Burrill, who served as the director for 22 years and was so willing to share vital inspiration on NADEI.

I thank God for Dr. Niels-Erik Andreasen, the president of Andrews University, for his sincere support, timely guidance, and servant-leadership. He has shown that president and janitor can be friends and write books and minister jointly. I thank him for the privilege to be a student for seven years at Andrews University.

CHAPTER 1

INTRODUCTION

Background

It is a dream for every pastor to receive the best training to excel in ministry. In order to fulfill this passion during the beginning of the 20th century, Bible colleges and seminaries in America had a single purpose with a heavy concentration in biblical and theological studies. Originally, ministers appreciated the value of formal education, though many of them had none. “It was primarily Lutheran, Reformed, Presbyterian, Episcopal, and Congregational clergymen who were both college and seminary educated. A quarter century later, however, the number of college and seminary trained ministers serving American Protestant denominations showed a very substantial increase” (Trost, 1962, p. 10).

The improving of theological education became the priority of major denominations, and emphasizing academic standards became the goal of the American Association of Theological Schools. “Beginning in the late 1920s, some Bible institutes began to expand their programs to four full years, adding sufficient arts subjects to the curriculum to enable them to grant the baccalaureate degree” (Mulholland, 1996, p. 47).

As people accomplished higher levels of education in communities and congregations, a new trend for advanced training of ministers became necessary to keep

pace with the reality. “Today, in North America, ‘seminary’ is one of the several terms for those institutions that provide post-baccalaureate education for men and women for a variety of ministries in churches and related agencies” (Calian, 2002, p. 1). Many seminaries added graduate programs, departments, and divisions. Many seminaries began to offer Master of Arts (MA), Master of Divinity (MDiv), Master of Theology (ThM), and Doctor of Ministry (DMin).

The seminary students were left with many options to choose from once ministerial education in the USA became diverse. The accrediting agency for graduate-professional schools of theology in the United States and Canada is The Association of Theological Schools. It includes Protestant, Orthodox, and Roman Catholic institutions. The schools range in dimension from tiny seminaries of under 100 students, to large schools enrolling thousands of degree candidates. “They include both schools related to most denominations and schools that are non-denominational. Some are freestanding institutions with their own trustee boards, and some are integral part of larger institutions, colleges, or universities” (D. Campbell, 1992, p. 8). Each seminary strived to maintain a good academic standard of theological education and created an image of its own.

Thus academic culture pervaded the atmosphere in almost all contemporary American theological schools by virtue of the existing demands of the standards of accreditation. The criteria by which seminaries were judged for accreditation are primarily academic. With the development of the university education, “theology became more associated with the university and its intellectual pursuits and less fully encompassed by the requirements of piety” (Davaney, 2002, p. 142).

Traditionally a lot of time has been spent by students of theology to acquire the necessary tools and presuppositions for critical exegesis. Almost all students spend three semesters on learning biblical languages—Greek and Hebrew (Holtz & Noormann, 2000, p. 261). The proficiency in biblical languages alone did not provide the needed ministerial training required in the preparation for the ministry.

The dominance of biblical languages in ministerial training in the 1960s gave way to the emphasis on new curriculum in Christian service and ministry. The biblical languages were “nearly always viewed as supplementary rather than foundational to ministry. Even at the graduate level, in-depth Bible survey and Bible exposition courses occupy considerable room in the curriculum” (Mulholland, 1996, p. 48). The practical dimension of theological training emerged as a valuable area to explore in designing curriculum.

Ministerial training was needed not only in the academic program but also in practical areas and skill development such as communication skills, art of preaching, methods of giving Bible studies, pastoral counseling, youth ministry, how to plant a new congregation, and many related organizational skills. Theological students typically have been involved in Christian service because they were enrolled in Christian colleges, though such requirements were not part of the curriculum and academic expectation. “Historically, morning hours were spent in the classroom, while afternoon and evening hours were divided between study and practical work” (Mulholland, 1996, p. 49).

Practical pastoral learning in the seminary was gained through self-motivated and voluntary participation in youth-group leadership, teaching children, Bible study, prison ministry, tract distribution, or relief work. Sometimes pastors went in search of people

who seldom think of God or attend church programs. A few schools offered specialized courses in missionary medicine, aviation, radio broadcasting, and management (Witmer, 1962, p. 138). “The emphasis on practical ministry is seen not only as a part of the training process, the acquisition of skills for future ministry, but also as a normal expression of Christian life” (Mulholland, 1996, p. 49). Thus, there is a subtle and difficult tension between the culture of the church and academics. It is not simply a matter of “either-or”: the academic or the practical. It is rather a tension between communities shaped by different doctrines and emphasis.

Seminary faculties have been concerned with the values and norms of academic culture. They have tended to identify more with the demands of the academy rather than the practical needs of the churches and ministries. However, “the roots of Bible college movement lie in the fertile soil of the evangelical awakening of the nineteenth century and in the increasingly pragmatic and vocationally oriented educational currents of that time” (Mulholland, 1996, p. 51).

By the 1980s there was a need to redefine and recognize the importance of the concept of practical training and its multidimensional application as an integral part of pastoral education. Clearly, a mission concept that was adequate for the early 1900s could not suffice the challenges of the 1980s. “A sense of history keeps one constantly aware that a mission statement that was adequate yesterday may not serve well today” (Greenleaf, 1981, p. 35).

In terms of natural church growth, a few have suggested that the seminaries and Bible institutes are not even appropriate places in which to carry out theological education. “They may in fact damage, thwart, and stifle the churches’ natural capacity to

grow, develop their own leaders and carry out a dynamic ministry to their own members and to society” (Kinsler, 1973, pp. 27-28). But the reality of renewal needed in the practical dimension of theological education in most evangelical theological schools around the world was only a pipe dream, a thirst unsatisfied (Ferris, 1990, p. 127).

The Adventist Response

In response to this tension between academic and practical theology, beginning in the 1960s the Adventist Church moved to renew practical training of pastors by establishing the North American Division Evangelism Institute (NADEI) in Chicago.

The purpose of NADEI, founded in 1979 under the name LUSI (Lake Union Soul-winning Institute), was to meet the need to train future pastors and lay people. This brought a timely revolution in ministerial education, emphasizing practical training for the pastors with the approval of local conference administrations to meet the demands of church ministry (Burrill, 2009a).

This response to some extent attempted to meet the challenges involved in training pastors to become effective and competent. The Seminary graduates were knowledgeable in prophecy, biblical languages, and the end-time message, but they were unable to present them in a simple and user-friendly manner to deliver the messages of hope instead of condemnation.

Many Adventist communities were divided by theological disputes. Desmond Ford, an Australian theologian, “carried the debate farther on October 27, 1979, when speaking before a meeting of the Adventist Forum at Pacific Union College, he made

statements casting doubt on his belief in the long-standing Adventist interpretation of the sanctuary and the meaning of 1844” (Schwarz & Greenleaf, 2000, p. 634).

A few theologians who questioned the theological and doctrinal positions of the Adventist Church at Andrews University and in other places, neglected Christian ministry and evangelism, and lacked the focus of practical training needed in ministerial education. These theologians promoted their interest in intellectual realm of theological education. “There was little question that the image of both the church and its leadership suffered from these controversies” (Schwarz & Greenleaf, 2000, p. 636).

A better pastoral training was viewed as crucial for the future of church growth in the North American Division (NAD) as well as for the emerging leadership of the global Adventist Church. Adventist Church leaders expressed concern about the lack of adequately trained pastors to train laity and to carry on the gospel commission “with the divinely assigned task of preaching the message of the three angels of Revelation 14:6-12” (Knight, 1998, p. 180).

The gospel commission combined with the Second Coming emphasis of Seventh-day Adventists has fueled the drive for practical theological training focused on winning more souls in less time through simple practical application of the biblical knowledge. Therefore, this new arrangement rejuvenated the emphasis on practical theology and field-related evangelistic training to prepare more people in a shorter time to present the truth in simple language.

However, there was a growing concern about the dynamics between lengthy formal (theological) training without practical work and brief informal (practical) training

without sufficient academic preparation. Leaders prayerfully considered that any deficiency in either model could be overcome if NADEI was integrated into the Theological Seminary.

In 1992, discussions began to take place about the possibility of moving NADEI to the campus of Andrews University in Berrien Springs, Michigan. This move was voted at the year-end meetings of the North American Division in October and fulfilled in December of 1992. Almost all the teaching staff of NADEI moved to Berrien Springs, and a few new members were added to its staff. Thus, NADEI was brought together under one roof with the Seminary at Andrews University (AU) in 1993.

NADEI has conducted multiple formal and informal programs since its inception. Some of these formal courses were Church Growth and Equipping Pastors (CHMN 539), Mobilizing the Laity for Ministry of Evangelism (CHMN 566), Special Approach to Evangelism—Natural Church Development (CHMN 586), Holistic Small Groups (CHMN 656), Advanced Cell Church (CHMN 669), Topics in Ministry (CHMN 656), Tools for Pastor's Spouse (CHMN 508), Personal Evangelism (CHMN 536), Field Evangelism (CHMN 562), and Field Evangelistic Preaching (CHMN 631).

Some of the informal courses were SEEDS conferences, Church-Works, Holistic Small Groups, Ministry Coaching, Natural Church Development, Discipleship, Equipping University, and HOPE University.

NADEI fulfills the function of preparing the pastors and laity through formal and informal ministerial education. It also has its own board and administrative structure with bylaws and articles. The Seminary does not pay anything for the service rendered by

NADEI. NADEI continues to interact with the administration of the Seminary, Andrews University, North American Division, Unions, Conferences, and the Adventist churches. Today, the NADEI director is also responsible for all the ministerial activities of the North American Division and functions as the ministerial secretary of the division along with his responsibility as the director of NADEI. Thus, NADEI has developed over time to emerge as an important organization in the North American Division (NAD), the Seventh-day Adventist Theological Seminary, and Andrews University (AU).

Statement of the Problem

There has been a long, well-established, yet complex relationship between the North American Division and the Seventh-day Adventist Theological Seminary, Andrews University. This unique relationship is brought about by the North American Division Evangelism Institute (NADEI), which is fully funded by NAD, serving the Seminary and situated in the Seminary complex, fulfilling the formal curriculum requirements of Andrews University. NADEI provides resources and training for the Seminary students, lay leaders, pastors, church administrators, and church planters. NADEI meets the demands of theological education, Seminary course requirements, and practical training. NADEI also emphasizes the need for well-equipped, educated, and experienced pastors to become assets in the Adventist Church.

However, there has not been any program evaluation of this important institution in spite of the 30 years of its existence. Further, no research has been conducted on its curriculum whether formal or informal. Since NADEI programs have not been assessed,

there is no formal feedback to leaders for decision making. Therefore, there is need for a formal program evaluation of NADEI to determine its merit and worth as well as to provide guidance to leaders for program improvement. Merit denotes how well the program does what it is intended to do and worth denotes how the program meets the needs of a target group.

Purpose

The purpose of this study was to conduct a formal evaluation of NADEI. This dissertation documents how NADEI functions to impart formal ministerial education for current Seminarians and informal ministerial education for pastors, leaders, and laity who are not currently enrolled in the Seminary.

Research Questions

The first research question relates to how NADEI was organized to promote its curricula. The next two research questions focus on NADEI's programs that target the *merit* and *worth* of formal and informal curricula. Therefore, the research questions are as follows:

1. How is NADEI organized and how does it function?
2. What is NADEI's informal curriculum and does it meet its objectives?
3. What is NADEI's formal curriculum and does it meet its objectives?

The first question is reported in the form of history of NADEI. The answers to the second and third questions are reported through the application of a case study in the form of program evaluation using descriptive analysis of the data collected. The

objectives of formal and informal programs are identified to find the merit (Does the program do well what it is intended to do?) and worth (Does the program meet the needs of a target group?). Thus, the answer covers one chapter for each research question.

Significance of the Study

This case study is significant for four reasons. First, it provides formative feedback for the leaders and the team members of NADEI to enable better-informed decision-making, provide guidance for program-improvement planning, and instigate visioning sessions for the future of the institute.

Second, it provides feedback for the North American Division Executive Committee—the sponsoring and funding organization—to grant more informed guidance to support the leadership and programs.

Third, it provides formative feedback to the educational administration of the Seventh-day Adventist Theological Seminary and Andrews University.

Last, it helps the church leaders and members of the North American Division to understand the work of NADEI and the services it provides, both for Andrews University and local churches.

Delimitation

This program evaluation is naturally delimited to the one program of interest—NADEI. However, all component parts of NADEI have been included in the formal evaluation. Thus the research has not been further delimited beyond the selection of one program for evaluation.

In this research, current NADEI personnel were my primary sources. In some cases where former leaders are still alive and available (Neal Wilson—the former President of the General Conference, Charles Bradford—the former Chairman of the NADEI board, and Russell Burrill—the immediate past director of NADEI), they were interviewed as well. However, since the purpose of this study is not historical, no effort has been made to contact all former staff members or stakeholders from the early decades of NADEI's formation. This delimitation has been controlled by cross checking/triangulation through the information available in archives, published reports, and committee minutes of NAD and NADEI, and through personal interviews.

The delimitation is applied in the program evaluation to exclude collection of outcome data related to the results of formal and informal theological education in terms of number of churches planted, baptisms, Bible studies, sermons preached, and related ministries. The outcome data for formal and informal theological education have not been collected and analyzed.

Definitions

Church Planting is an unstructured process by which new Adventist churches are established within a given segment of population to lead a separate worship-group and envision ministry to function that will allow a great variety of relationships through a simple network with a parent body.

Evaluation is the systematic process of delineating, obtaining, reporting, and applying descriptive and judgmental information about some object's merit and worth. The result of an evaluation process is an evaluation as product. Merit resides in the

standards of the evaluand's particular discipline or area of service (Stufflebeam & Shinkfield, 2007, p. 698).

Evaluand is the object of an evaluation, especially a program, project, organization, or person (Stufflebeam & Shinkfield, 2007, p. 698).

Evaluee is the person who is the object of an evaluation (Stufflebeam & Shinkfield, 2007, p. 701).

Formal curriculum is the curriculum used in academic educational programs and courses.

Formal education in this research is the hierarchically structured, chronologically graded training system for the undergraduates and post-graduates in the academic setting that encompasses teaching and learning of biblical knowledge, ministry skills, and leadership competencies provided in the seminaries accredited by the American Theological Society that result in an academic professional degree to serve as either clergy or laity.

Formal evaluation is an evaluation that is relevant, rigorous, designed and executed to control bias, kept consistent with appropriate professional standards, and otherwise made useful and defensible (Stufflebeam & Shinkfield, 2007, p. 702).

Formative feedback is a method of systematically conveying draft interim findings to a program's leaders and staff, possibly to other designated stakeholders if necessary, guiding their discussion of the findings, obtaining critical reactions to the draft report, supporting their use of the findings, and using their feedback to update or strengthen the evaluation plans and materials (Stufflebeam et al., 2000, p. 701).

Informal curriculum is the curriculum used in nonacademic educational programs, courses, and seminars.

Informal education in this research is an alternative ministerial education in a nonacademic setting that encompasses all forms of ministerial education outside formal education for all age groups and all levels of education, emphasizing the value of acquisition of biblical knowledge, daily ministry experiences, and lay leadership through reading, listening, observing, participating in the small-class-size discussions, and maintaining close relationships between the teacher and the taught that contribute to the success of the ministry, sense of community, sharing Christ in work places, and the planting of churches.

Merit is defined as the intrinsic value that assesses the quality and the level of excellence of a program by addressing the question: Does the program do well what it is intended to do? (Stufflebeam et al., 2000, pp. 9-10).

Program evaluation is a systematic collection, analysis, and reporting of descriptive and judgmental information about the merit and worth of a program's goals, design, process, and outcomes to address improvement, accountability, and dissemination questions and increase understanding of the involved phenomena (Stufflebeam & Shinkfield, 2007, p. 710).

Stakeholders are the individuals or groups closely identified with a program and likely to be affected by changes arising from the evaluation (Stufflebeam & Shinkfield, 2007, p. 700). In this program evaluation, it signifies all the leaders involved in the administration of the North American Division and the believers from the local churches.

Worth is defined as the total combination of excellence and service in an area of clear need within a specific context, by addressing the question: Does the program meet the needs of a target group? (Stufflebeam et al., 2000, p. 10).

Organization of the Study

The rest of the study is organized as follows: Chapter 2 presents a review of literature organized under five major divisions, namely Biblical Foundation of Ministry and Leadership, Christian Ministry in the Adventist Church, Church Planting Philosophy and Strategy, Formal and Informal Ministerial Education, and Organization System Theory. This chapter ends with a summary.

Chapter 3 describes the research design, processes used to gather data, and the analysis of the data. This methodology chapter also covers the details of the participants, the role of the researcher and ethical issues, and the protection of human participants.

Chapter 4 reports background, chronology, and history of the founding of NADEI. The chapter is organized into six segments of 5 years each with major events and developments during each period of the 30 years of NADEI's existence.

Chapter 5 evaluates the informal curriculum of NADEI's programs. This chapter recognizes eight such programs, namely: SEEDS conferences, Natural Church Development Seminars, Equipping University, HOPE University, Holistic Small Groups, Church-Works, Ministry Coaching, and Discipleship. This chapter provides NADEI's missiological practices applied in the curriculum of informal/nonacademic education and portrays which programs work and which do not.

Chapter 6 evaluates the formal curriculum of NADEI's Seminary courses and field schools. The Seminary courses are divided into active and inactive courses. The active courses consist of church-planting courses and evangelism courses. This chapter provides the evaluation of the curriculum of formal/academic education and also a cross-course analysis.

Chapter 7 summarizes the major findings of the study, draws conclusion, engages discussion, and makes recommendations.

CHAPTER 2

LITERATURE REVIEW

Introduction

A literature review on ministerial education for clergy and laity was carried out to read, summarize, reflect on, and clarify the process of preparing effective pastors and lay ministers in Protestant churches, particularly in the Seventh-day Adventist Church. This has narrowed my research to make sure that I am not repeating what someone else is doing. This literature review has enabled me to spend hours reading more than writing (Cone & Foster, 2006, p. 95). I have taken into consideration journal articles, documents, archives, books, book chapters, conference papers, unpublished manuscripts, theses, doctoral dissertations, and internet sources. In doing this literature review, I have fulfilled the need to get a sense of the forest as well as the trees.

The review of literature is grouped under four major divisions: biblical foundation of ministry and leadership; church-planting philosophy and strategy; formal and informal ministerial education; and organization system theory. This chapter ends with a summary.

Biblical Foundation of Ministry and Leadership

I have found that ministry and leadership are two eyes of the gospel commission. These two are important to understand the biblical foundation and mandate behind them.

Ministry and leadership structure of the apostolic church in the New Testament was seen clearly from the time Jesus ordained the Twelve (Mark 3:14, 15 and Luke 6:13). The emphasis on biblical foundation at the outset of the literature review was given importance because of the theological construct of ministry and leadership. “The Great Commission in the twenty-first century must be grounded in the New Testament Church” (Gunter & Robinson, 2005, p. 39). This section is divided into Christian ministry, leadership crisis in ministry, spiritual leaders, and institutionalization of ministry.

Christian Ministry

Jesus Christ broke from the most popular Jewish traditions when He chose His disciples from the common folk, fishermen, tax collectors, and underprivileged people. Ministry required breaking the walls of partition.

During His earthly ministry Christ began to break down the partition wall between Jew and Gentile, and to preach salvation for all mankind. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of the Jews with regard to this despised people. (E. White, 1989, p. 19)

The birth, ministry, death, and resurrection of Jesus were miraculous; likewise the choice of the disciples. “The kingdom of grace is not seen in outward show, but by its effect on the heart of the believers” (Senter, 2001, p. 54). The incarnational ministry of Jesus was a revolution. It was not humiliating to the Master to show the path of true humility for His followers to do service (E. White, 1940, p. 646).

This biblical foundation of ministry continues to impact clergy and laity with divine power even in the 21st century. “He who called fishermen of Galilee is still calling

men [and women] to His service. And He is just as willing to manifest His power through us as through the first disciples” (E. White, 1940, p. 297).

The ministry of Jesus has a tremendous implication particularly in India, since the untouchables have the possibility to become pastors (priests) and lay leaders to teach the *twice-born upper castes* in Hinduism. It was as if Jesus chose the lower strata of the caste system in Indian society to teach the spiritual truth to the priestly caste, *Brahmins*. This approach was contrary to the then-known world during the ministry of Jesus. “The good news for all people everywhere is that the Word became flesh” (John 1:14). “The Word of God must become flesh again and again in each locale and for every people” (Gilliland, 1989, p. 53).

The incarnational ministry of Jesus was seen as Christ mediated between God and humanity through the offices of prophet, priest, and king. Christ the Prophet proclaims God’s will to us; Christ the Priest represents us to God and vice versa, and; Christ the King wields God’s gracious authority over His people (Senter, 2001, p. 52). Jesus made His ministry simple and friendly for others to follow. Thus, Jesus established the church.

The New Testament church was made up of ancient Israel’s community of faith and Gentiles who believed in Jesus Christ. The Church was: believers assembled for worship in a specific place (1 Cor 11:18; 14:19, 28); believers living in a certain locality (1 Cor 16:1; Gal 1:2; 1 Thess 2:14); a group of believers in the home of an individual (1 Cor 16:19; Col 4:15; Phlm 2); a group of congregations in a given geographic area (Acts 9:31); the whole body of believers throughout the world (Matt 16:18; 1 Cor 19:32; 12:28), and; the whole faithful creation in heaven and on earth (Eph 1:20-22; Phil 2:9-11).

The New Testament church was vibrant and relevant; thus it differed significantly from its Old Testament counterpart. The apostolic church became an independent and vibrant organization, separate from the nation of Israel. National boundaries were ignored and rituals were discarded, giving the church a universal character and a new facelift. Instead of a national church, it became a missionary church and a purpose-driven church, existing to accomplish God's original plan as a movement, which was related to the divine command of Jesus Christ: "make disciples of all nations" (Matt 28:19). "The position of those who have been called of God to labor in word and doctrine for the uplifting of His church, is one of grave responsibility" (E. White, 1989, p. 360).

Leadership Crisis in Ministry

Whatever may be the mandate in the gospel commission, the church has to manifest harmony in leadership as one body. "Every congregation must be clear about its identity, expressed in terms of God's call to a specific mission or purpose and God's promise of a specific future or vision" (Gaede, 2001, p. 12). The crisis in leadership required organization of their ministries. "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel" (E. White, 1989, p. 91). Leadership in every congregation is vital to mission. "Paul was a discipler, a mentor, and a friend. Not only willing to serve but to commit to the unknown, Paul exhorted leaders to watch over the flock as well as themselves" (Barnes, 2004, p. 240). Personal leadership development is as crucial for effective servant leadership.

Paul knew that church growth is possible only with the help of the local congregational leadership. Christianity during the first century was driven by the need to fulfill the command of Jesus as found in Matt 28:18-20. “There is no indication in the New Testament that paid pastors were placed over the churches. Those paid for their church work were mostly church planters who devoted full time to preaching the gospel of Jesus to unreached people” (Burrill, 1999, p. 33). Once people received the truth, they were taught to care for themselves without apostles. However, apostles indicated that they should be remunerated.

First, Paul said, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. For the scripture says, you shall not muzzle an ox when it is treading out the grain and the laborer deserves his wages” (1 Tim 5:17, 18). The word translated “honor” here means pay for the time. In English we may speak of an honorarium. Jesus and Paul used similarly to refer to the financial support of the ministers (Matt 10:10; Luke 10: 7; and 1 Cor 9:9-14). Peter admonishes elders to avoid the temptation for undue financial gain and it is possible that they were paid (1 Pet 5:2).

According to the book of Acts (13:14-41 and 15:1-4) the church sent missionaries, and new believers were organized into the church. The leaders were chosen in the new churches and the churches reached stages when the leadership was completely transferred to new leaders. Thus, the church planters moved on to plant new churches by commending the new believers to the chosen leaders. The church planters were eager to start new churches. “Occasionally the church planter would return or write to the church

to see how they were growing spiritually and numerically” (Burrill, 1999, p. 33). The new church was expected to evangelize the surrounding areas.

Spiritual Leaders

The Apostle Paul wrote a brief account on the expectation and the qualification of the local church leaders just before his final departure from the missionary life journey. He gave guidance to safeguard the leadership structure in the local congregation since he was already counting the days until execution in Rome. In his letter to Timothy, Paul (1 Tim 3:1-13) carefully spelled out the qualifications for those serving as spiritual leaders, both elders and deacons.

Some leaders managed the distribution of the Word of God and others managed the welfare ministries within the church and the community. Paul was very much concerned about order in the church and admonished Titus to preserve order in the church by appointing leaders who met the requirements of the leadership guidelines. “In the New Testament, the terms elder and bishop were used interchangeably (Titus 1:5, 7; 1 Tim 3:1, 2). Elder expressed the title and dignity of the office, while bishop indicated the officer’s function as ‘overseer’ to feed, shepherd, or pastor the church (Acts 20:17, 28)” (Loughborough, 1907, p. 129).

Whenever someone becomes a leader, they require constant discipline, determination, vision in the ministry, and persistent faith. “Each step a leader takes toward becoming an example is more costly than the previous one. He must reach the deepest realms of dedication and commitment, even at the cost of his own life” (Desir,

1996, p. 112). Leaders have to motivate themselves and also motivate others to expect great things from God and attempt great things for God. “The better approach to motivation is to respond to the needs of the people. True leaders take seriously the needs of their followers and, in turn, the needs of the society and larger world” (Lee, 1989, p. 147).

The new believers have to survive the teething problems of accepting the new message from the Word of God, and enjoy a sense of satisfaction and self-worth. The leaders in the church are to be “considered worthy of double honor” more particularly if they labored in “preaching and teaching” (1 Tim 5:17). “The labor for souls needs integrity, intelligence, industry, energy, and tact. All these are essential for the success of a minister of Christ” (E. White, 1995, p. 53).

The ministry carried on by spiritual leaders, namely, apostles, elders and deacons, and women, is given importance in the following section. These leaders are worthy of consideration since they contributed heavily as leaders in their congregations.

Apostles

Apostles were the firebrands of ministry in the New Testament. They ministered cross-culturally and the new believers during the ministry of Paul gathered mostly in homes. A theological approach to the question of multiculturalism begins with an examination of Scripture and there is no simple answer to understand the dynamics of multiculturalism (Campbell, 2006, p. 102).

The spiritual gifts identified in the New Testament (Eph 4:8-13; 1 Cor 12:28) mention apostleship as the first of all spiritual gifts. “Apostle” occurs 79 times in the

New Testament and the title “apostle” denotes a commissioned messenger, which has been used precisely as well as in general terms. “The term apostle is not common in classical Greek, where it occurs as either a noun or an adjective to describe a naval expedition or a group of colonists” (“Apostle,” 1962). Christians have understood the importance of the function of apostleship in the modern era and applied their portfolios in terms of missionary zeal for the gospel.

In the Old Testament concept from Jewish tradition, apostles had no institutional status or missionary responsibilities but were emissaries sent out to visit the Jews in the Diaspora to collect taxes or financial support to maintain rabbinical importance (Ezra 7:12 and Neh 2:5). They discoursed in synagogues on their travel, inspiring and motivating the people, but their commission ended with their return to Jerusalem. The Jewish apostle was not a concept from the Old Testament but it did exist in the first century. They could not transfer their importance to others in their mission.

Jesus made a remarkable application of the office of apostle. Inasmuch as Jesus Christ was sent by God the Father, in turn Jesus sent out His disciples with authority to continue the mission and extend His kingdom. Mark 9:37 and John 20:21 show the impact and influence of His outlook and exhibit authenticity. In a sense, what Jesus had in His mind regarding the concept of apostleship was similar to that of Jewish religion but He made a striking difference. Jesus viewed apostleship as purely a religious commission to carry out the purpose of God for the salvation of mankind, and it is a lifelong authorization and privilege. Traditionally the title of apostle was ascribed mostly from the post-resurrection account more than the commissioning of the Twelve.

The Apostle Paul made a difference and claimed in his ministry that he was an apostle by virtue of seeing the Lord on the way to Damascus. This is seen frequently and clearly in all his writings except in the epistle to Philippians and Thessalonians. He delighted in his commission from the Lord to preach the gospel (Rom 1:1; 1 Cor 9:1-2; 15:9; 2 Cor 11:4-5). He condemned those who expressed doubt about his calling and credential by counterattacking and labeling them as “false prophets” (2 Cor 11:13; 12:11). He placed importance on apostleship and considered apostleship to be the highest spiritual gift for ministry in the church (1 Cor 12:28; Eph 4:11).

The church has never had apostles in the real sense since the first century except for the claim of apostolic succession, appointment of bishops, and apostolic constitution canon—a collection of ecclesiastical regulations and liturgical materials indicating the selection, ordination, and duties of clergy. However, there is a genuine need to make alive the credential and ministry of the apostles today since the gospel has to fulfill its commission in a multicultural global village. “The position of those who have been called of God to labor in word and doctrine for upholding of His church, is one of grave responsibility” (E. White, 1989, p. 360).

Apostles brought unity in the body of Christ and made an impact on lost souls. They were known for prompt, God-driven, risk-taking, daring leadership. They had clear communication and involved the entire congregation. They delegated the work, knowing well that they could not do everything in the ministry. “The quick action by the Jerusalem church and the wise advice of her apostolic leadership serve as a great example and worthy model of leadership” (Love, 1994, p. 54). The apostles faced persecution bravely and gave up their lives for the ministry.

Persecution did not come as a surprise for the apostles; they expected it. This resulted in an explosion in ministry. “After the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly through the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers” (E. White, 1989, p. 155). The earliest establishment and expansion of the Christian church were through seemingly serendipitous trials, tribulations, and persecution rather than directed, purposeful evangelism (Moreau, Corwin, & McGee, 2004, p. 52).

The apostles were filled with the Holy Spirit to expand the Kingdom of God. The story of what happened in the first century will be repeated in the 21st century. The apostles were faithful to the vision of the Kingdom of God. This is seen also as the giant leap. The major step in “the organization of the church after Christ’s departure was to be His representative on earth” (E. White, 1940, p. 291).

In the New Testament apostles were chasing a paradigm shift in *missions*. They were amazed to know that they were given a lifetime opportunity to be part of the Kingdom of God. The good news should reach everywhere and then soon the Savior would come. They were crossing frontiers like rolling stones. They were not willing to be tied to one congregation and wanted a fair spiritual atmosphere for the healthy growth of the new believers. They were the firsthand firebrands with special spiritual gifts.

There were 12 tribes after the 12 patriarchs in the Old Testament, and similarly there were 12 apostles who became representatives of the gospel and played anchor roles in the mission of Jesus. The apostles joined their weakness to His strength, their ignorance to His wisdom, their unworthiness to His righteousness, their poverty to His

exhaustless wealth. They were strengthened and equipped. They hesitated not to press forward in the service of the Master (E. White, 1989, p. 57).

The apostles soon realized that they could not measure up to the challenges in the gospel commission unless they were released and relieved by another layer of committed and supportive representatives. Thus, a deacon ministry came into existence.

Elders and Deacons

The apostles ordained seven men as deacons. “The name deacon comes from the Greek *diakonos*, meaning servant or helper. The office of deacon was instituted to enable the apostles to give themselves fully to prayer and to the ministry of the word (Acts 6:4)” (Senter, 2001, p. 148). Though the deacons did specific and specialized duties, they were equally qualified to instruct believers and nonbelievers in the truth. They were highly successful as trail blazers in the ministry.

The classic example of Stephen as the first martyr is an appealing story in the New Testament. The height of what a deacon could do was seen when Stephen preached forcefully in the power of the Holy Spirit and left his mark as a martyr (Acts 6:8-7:60). The believers ran for their lives and took refuge in various places in Judea and Samaria following the stoning of Stephen (Acts 8:1). The gospel had to go beyond the four walls of Jerusalem, and the turning point came when persecution took on a new dimension. Stephen set ablaze an era of unprecedented ministry. There was no status of clergy and a paid ministry for anyone in the book of Acts. “According to Luke’s narrative in Acts, with regard to the ‘ministry’ it seems evident that he valued ability and willingness to

serve far more than office, in which Luke appeared to have had limited interest”

(R. Longenecker, 2002, p. 103).

The apostles appointed deacons and spiritual leaders in every congregation (Acts 14:23; Titus 1:5). The apostles formed believers into organized communities under spiritual leadership. Churches were nourished by the teaching of God’s Word and led by people with passion for the marginalized. The simple deacons became dynamic agents of transformation in homes, neighborhoods, and society at large (Greenway, 2004, p. 192).

The deacons appointed by the apostles played very important and crucial roles. Paul and Silas brought contributions from the believers to Jerusalem and handed them over to the deacons and elders who were in charge in Jerusalem (Acts 11:29, 30). They were responsible members of the infant church, always available for special services. Though apostles and deacons sought freedom and independence from the Jerusalem mind-set (see Gal 1:11-2:10), yet they recognized Jerusalem as the central place that the church and its leaders had in the history of salvation (Verbrugge, 1989, p. 316).

The New Testament uses several terms for church leaders. They are based on calling, gift, office, and function. However, the two most powerful and influential biblical church offices extensively used today are elders and deacons. “Elder refers to a spiritually mature and wise old man. In the Jewish system the elder was one designated for leadership of the tribe and families. In the New Testament church, elders are raised up by God for the position of leadership in the local church (Acts 20:17, 1 Pet 5:1)” (Love, 1994, p. 56).

In the Old Testament elders are grown-up men, powerful in themselves due to personality, status, or being influential members of powerful families. Jewish leaders were not responsible for worship in the synagogue, though they enjoyed seats of honor at the synagogue assemblies.

In the book of Hebrews the word “elder” refers to famous men of past times (Heb 11:2), but the word “elder” otherwise in the New Testament is used as a technical word denoting someone who is holding an office or a position of unique dignity and responsibility in the community and the church. There is no reference to ordination of first elders. Paul and Barnabas ordained elders for the churches they had established in Asia Minor (Acts 14:23). That Christian elder exercised pastoral duties (2 Pet 5:1-4). Every church should build people before they build buildings. If not, the church buildings end up shaping the programs and activities of the church (Werning, 1999, p. 30).

The elder is a leader who builds people. He has to seek functional forms and structures so that church can perform its duty effectively, and live an exemplary life (1 Tim 3:2-17). There are conflicts in every community and church. An elder has to solve conflicts and become a conflict specialist. “How one guides the process of congregational decision making depends on many factors such as the size of the congregation, its history, nature of conflicting issues, and cultural change all effect the actions to be taken in ministry” (McSwain & Treadwell, Jr., 1997, p. 88). It is not an easy road for the leader.

In the first century, being a Christian leader could mean persecution. A man aspiring to fill the office of pastor or overseer might find himself without a job, a family, or his head. This possibility of hardship explained why Timothy needed to be encouraged

by Paul to let all men who desired to be leaders know that “if anyone sets his heart on being an overseer, he desires a noble task” (1 Tim 3:1).

The spirituality of an elder is as important as that of the minister. The effectiveness of church leadership is dependent upon the leader’s spiritual life. “Men are God’s method. The church is looking for better methods. God is looking for better men. Holy Spirit does not flow through methods, but through men. He does not come upon machinery, but men – men of prayer” (Dewel, 1989, p. 214).

The privilege of prayer was common to all, but the spiritual leader recognizes its paramount importance to lead the congregation. An elder is a leader of the church to kindle the flame. “The more fervent a leader is the more effective he is. Where there is fire in the heart, there is power in the life. We must watch our spiritual temperature daily” (Desir, 1996, p. 49).

In a way some of the qualifications are equally worthy and valuable in any religious and social organizations. Many of the desired qualifications listed for leaders in the pastoral epistles were also found for leaders in the Hellenistic world generally, including military commanders. Leaders with the gifts of leadership are always sought to guide and direct a group of people, to set goals and organize people to achieve them, and inspire others to action (R. Longenecker, 2002, p. 117).

There are many other godly characteristics excluded in the qualification of elders according to the Apostle Paul. “These lists do not recognize other virtues that are important to God, such as wisdom, faith, love, discernment, dependability, loyalty, patience or compassion. There are many other godly traits added to these lists from the

other portions of God's word" (Dennison, 1989, p. 190). Believers accept elders as spiritual leaders who are spiritually mature and fit.

Deacons, according to apostles, are to serve as attendants. We see this as an office institutionalized during the ministry of the apostles (Acts 6:1-6; 1 Tim 3:5-11). The Bible says that a deacon must be the husband of one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus (1 Tim 3:12-13). Therefore, it is one of the major orders of ministers in a local church. Paul used the term deacon to describe his fellow assistants in the ministry (1 Thess 3:2; 1 Tim 4:6). "The deacon plays a decisive role in the spread of the Gospel and the growth of the church. Granted, all Christians need to be servants, but the deacon must be one especially" (Brown, 2004, p. 128).

Women

In New Testament times, many women filled roles similar to those in the Old Testament. Women were not merely spectators. The ministry of women, when compared to that of men recorded in Scripture, may not be much, but God utilized women in all roles. "The OT tells of women prophets, preachers, priests, and judges. In the NT as well, women filled all roles. To God there is neither 'male nor female' Gal 3:28" (Underwood, 1990, p. 148). Those who work unselfishly and earnestly, whether they are men or women, bring sheaves to the Master (E. White, 1970, p. 492).

There are many anonymous women mentioned apart from those mentioned by name, in the ministry of Jesus. Jesus gave some parables where the main character was a

woman, like the woman who lost a coin. Jesus talked with dignity to the Samaritan woman and invited her to be a missionary by granting her the fountain of living water (Luke 4:14). But Anna is special, for she had long been a widow and appears at the time of the dedication of Jesus as a baby in the temple of Jerusalem. Simon prophesied (Luke 2:34, 35) and Anna heard it. She poured out heartfelt thanks that she was permitted to behold Christ the Lord. The ministry and importance of Anna is often forgotten and omitted, but a careful study shows that she ministered, not leaving the temple for over 50 years (Luke 2: 36-38). Jesus pointing to His disciples said, “Here are my mother and brothers (Matt 12:49).” Jesus went to the cross accompanied by many women, and at the cross, the women present “bewailed and lamented him” (Luke 23: 27).

The gospel was available to all men and women. Men and women were dragged to prison for their faith. When Saul began to destroy the church, going from house to house, he dragged off men and women and put them in prison (Acts 8:3). Jews persuaded important men and women to stay away from the teaching of Paul and Silas. “But the Jews incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region” (Acts 13:50).

Both Aquila and his wife Priscilla taught Apollos the faith (Acts 18:26). Women served as deaconesses in the early church (Rom 16:1). Timothy’s mother Eunice and his grandmother Lois are held high for their faith and ministry (2 Tim 1:5). In order to protect women from pagan cults and practices, the Christian community erected a wall of protection in the form of rules for safe conduct. Women were to be known for their

services and faith rather than their words of preaching. The leaders stressed the importance of duty, modesty, piety, and submission for women (1 Cor 14:34-36). Older women were to be treated as mothers and the younger women as sisters (1 Tim 5:2). Though in theory women were expected to exhibit mainly domestic virtues and demonstrations of piety, in actual practice women's leadership and influence extended into the fabric of Christian community and ministry.

Though the Apostle Paul appears to violate the principle of equal partnership among men and women on the basis of ethical principle in the Christian ministry, this is not a complete picture of what Paul was saying. "Let women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor 14:34). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence" (1 Tim 2:11, 12). Paul was dealing with specific situations, not giving permanent directives. He was a reformer who was attempting to revolutionize the ministry, at the same time taking full advantage of the provision and merit from the Old Testament theological foundation. "We do know from everything else Paul said and did that he was constant in his efforts to dismantle in the name of Jesus Christ all barriers to human flourishing artificially based upon differences in race, class, and gender. This was a defining feature of his ministry. Of this there is no doubt" (Larson, 1995, p. 132).

In Acts 21:9, there were four unmarried daughters of Philip, the evangelist, who were prophetesses and thus mouthpieces for God. Paul preached in his ministry where the majority of the congregation was composed of women. Paul and Jesus encouraged

women and recognized their importance in the ministry and home. “Among the noble women who have had moral courage to decide in favor of the truth for this time are many who have tact, perception, and good ability, and who may make successful workers. The labor of such Christian women is needed” (E. White, 1970, p. 466).

Institutionalization of Ministry

The apostles were busy planting new churches whereas the local church ministries were handled by deacons and elders in every congregation. “The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the Gospel” (E. White, 1911, p. 91).

The first-century missionary lifestyle in the ministry is always a reminder of how God wants His servants to be partners in the kingdom of God. The early Christians “had a clear notion about how to lead, how to follow, and how to turn people into leaders. At no point does the New Testament offer aid and comfort to those who would adopt a rigid corporate model” (H. Longenecker, 1995, p. 79).

The apostolic strategy predominantly seen in the book of Acts involved evangelizing and bringing new believers into the fold and transforming them into organized communities under spiritual supervision and leadership. It is amazing how the new believers became dynamic ambassadors and agents to transform the society when nourished by the teaching of God’s Word. The church expanded rapidly in the apostolic

era and new developments took place in the organization of the believers into congregations and churches.

In each city the apostles evangelized and started churches. Later they revisited the churches and strengthened the disciples and encouraged them to continue in the faith (Acts 14:22, 23). The assemblies of Christ's disciples were organized under local leaders, called elders. After prayer and fasting, the apostles entrusted these elders to the Lord's care and placed into their hands the supervision of the churches (Greenway, 2004, p. 192).

The functions of the apostles and the elders were not necessarily the same. One of the major differences was that the apostles were moving, traveling, and itinerant spiritual leaders. They braved conflict and took the brunt of the first contact. They were pioneers and endured hardship and persecution as an integral part of their mission to bear witness.

The apostles depended on the elders for their ministry in a local church and the elders were mutually dependent on the apostles to know what the Lord was doing in the expansion of God's kingdom. They worked hand in hand and never were jealous of one another. Their mutual dependence and complementary roles were seen in finding solutions for the problems involved in missions.

There is also a parallel between the apostles and the elders of the church. Peter alluded to a close relationship between them. Thus, he called himself "also an elder" (1 Pet 5:1). Damsteegt says that an apostle was also considered an elder, but he was a traveling elder. His responsibility was not confined to a local church, since he served as an evangelist, raising up many new churches (Damsteegt, 2005, p. 648).

One of the important roles of expectation of the elders was to fortify the faith of the church members with God's word (Acts 20:28-30). Paul admonished Titus that the elder must hold fast to the "faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (Titus 1:1:9). "Although most church groups worldwide divide the leadership of the church into multiple offices (bishops, pastors, elder), many exegetes have demonstrated for over four centuries that the three titles—bishop, pastor, and elder—all refer to the same teaching office in the local church" (Brown, 2004, p. 82).

Social ministry was the priority of the deacons, but that did not exempt them from the possibility of other responsibilities and services (Schirmacher, 2003, p. 18). The Bible does not distinguish between professional clergy and lay ministry. "It does, however, describe the appointment to 'full time' service in the sense that proven, gifted Christians were ordained by the spiritual leaders and by the church to the offices and duties which required the individual's complete time and energy" (Schirmacher, 2003, p. 18).

Elders led the church during the first century. Ignatius of Antioch, during the second century, wrote that the new form of church governance called "the episcopate" was introduced. The writing of Ignatius reveals that the presiding elder had taken on the title of bishop. "In the new structure, the bishop stood at the center of church life, with other elders, deacons, and laity subject to his authority" (Damsteegt, 2005, p. 648). Christianity had no option other than to become a new religion and could no longer be contained within Judaism by the end of the first century.

The terminology used by the followers of Christ, which was a new faith experience, had to be understood in an appropriate religious sense. The church now had to face heresy from without and a hollowing-out of faith from within.

In these circumstances the most reliable antidote appeared to have been to encourage believers to follow the directives of the clergy, in particular the bishops, who soon—particularly because of the writings and influence of Ignatius and Cyprian—were regarded as the sole guarantors of the apostolic tradition and the ones endowed with full authority in matters ecclesiastical. (Bosch, 2004, p. 468)

An ordained minister or priest held undisputable and unquestionable importance in the life of the church and mission. Later, a doctrine on the apostolic succession was added to the centrality of the process of ordination and the infallibility of the priests and pope. “The clericalizing of the church went hand in hand with the sacerdotalizing of the clergy” (Bosch, 2004, p. 468).

The best part of the history of the churches was the endowment of special spiritual gifts on those who would improve the effective operation of the church and thus provide leadership for the congregation. “The Holy Spirit is the missionary Spirit, sent from the Father by the exalted Jesus, empowering the church in fulfilling God’s intention that the gospel becomes a universal message, with Jews and Gentiles embracing the Good News” (Dollar, 2000, p. 451). The ministry of the Holy Spirit directs the mission at every point in human history to share the message.

In the process, harmony and unity were maintained. Every member did their part well and they were inspired to make good use of the gifts. “And God hath set some in the church apostles, secondarily prophets, thirdly teachers, after that miracles, then gift of healing, helps, governments, diversities of tongues” (1 Cor 12:28). The “New Testament teaches a church government that has both form and freedom: both structure and

spontaneity. It asserts rule in the church. It expects activism in the membership. It teaches reverence for the leaders. It commends dialogue in the body” (Brown, 2004, p. 14).

Damsteegt wrote that “persons who received these gifts were not to replace the previously elected leadership of elders and deacons, but to work in cooperation with them so that the church would be more successful than ever” (Damsteegt, 2005, p. 646). There must be harmony in leadership, but conflict is inevitable. Conflict is part of every organization. “Conflict creates the energy that makes change possible. Conflict becomes destructive only when we mismanage it” (Lott, 2001, p. 51).

Church-Planting Philosophy and Strategy

Elder D. R. Watts, former president of the Southern Asia Division, shared the story of how God gave 1 million new believers in 10 years (1998-2008) in India. “By 1997 they had about 225,000 members in India and the population of the country was in excess of 1 billion. Today Adventist membership in India is 1,400,000” (Watts, 2009). At present, unprecedented church growth is taking place not only in India, but also in almost all the countries of the Third World. “Many people groups and geographical areas remain unreached. One of the other factors in the equation is that most of the fastest-growing churches are located within the poorest nations in the emerging global economy” (Gupta & Lingenfelter, 2006, p. 188).

The principle of harvest in the Bible is based on church-planting philosophy. Watts suggested five church-planting principles: It is God who selects the people, not human beings; the principle of harvest bids pastors to go for the ripe fruit; ripe fruits are found among the people who have the greatest needs; follow the bloodlines and relatives;

and provide a place of worship (Watts & Joshua, 2008). This next section of literature review covers three sections: (a) church growth in the early Adventist Church, (b) leadership crisis in ministry, and (c) philosophy and strategy of church planting.

Church Growth in the Early Adventist Church

The believers of the Second Coming of Jesus during the beginning and the formative years of the Seventh-day Adventist church were united on the *one-doctrine* movement, since “Millerism was essentially a one-doctrine movement—visual, literal, pre-millennial return of Jesus in the clouds of heaven” (Knight, 2000, p. 42). This section is presented in two subdivisions, namely, Adventist pioneers and lay ministry.

Adventist Pioneers

Adventist pioneers applied varied methods since they realized the importance of Christ’s method of labor and the New Testament plan of ministry. Jesus did not follow merely one method. From Christ’s methods of labor, pioneers learned valuable lessons to minister in various ways (E. White, 1952, p. 59).

Adventists had no intension of living on the earth forever. They thought that the world would not last for a long time because of the soon coming of Jesus. This cosmic event was at the door and they never wanted to establish another church organization. Twice disappointed to see the coming of Jesus in person, the second time being October 22, 1844, William Miller was not discouraged.

The spring disappointment at the non-appearance of Christ drove the Millerites back to their Bibles to find an explanation for their predicament. They not only discovered

the tarrying time of Habakkuk, Mathew, and Hebrews, but they also found illustrations of the experience. (Knight, 1993, p. 167)

The pioneers did not want to waste time on a frivolous and unimportant agenda in creating another church organization. The believers knew that there were many existing churches with enough misunderstandings and confusions. They were afraid to begin another organized church since it might end up similar to those struggling to maintain the structure.

Adventist pioneers were encouraged by the simple assurance of the presence of Jesus and they longed to follow Him. They believed that “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won the confidence. Then he bade them, *Follow Me*” (E. White, 1942, p. 143).

There were numerable attempts to regain the lost model of the New Testament with regard to church leadership through the movements of reformation in various times. The pioneers of the Adventist Church seem to have embraced a similar approach as they emerged in the horizon of the history of churches. People who wanted to share the message and plant churches were leaders whether they were pastors or laity.

Early Adventists (1844–early 20th century) used every methodology and technology available to them to engage their world with stirring themes such as “Coming of Jesus,” “Righteousness By and Through Faith,” “A Finished Work,” “The Time of Trouble,” “The Close of Probation,” and “The Three Angels’ Message.” But even during that early period, one church leader commented,

Many who have been placed upon the walls of Zion, to watch with eagle eye for the approach of danger and lift the voice of warning, are themselves asleep. The very ones who should be most active and vigilant in this hour of peril are neglecting their duty and bringing upon themselves the blood of souls. (E. White, 1948, p. 234).

Except for the passion for the three angels' message to go around the world, the early Advent believers would not have opted for an organized church, though "an interest in the Seventh-day Sabbath among Adventists had originated before the October disappointment" (Knight, 1993, p. 309). They showed interest in four doctrines:

By early 1848 the Sabbatarian Adventist leaders, through both extensive and intensive Bible study, came to basic agreement on at least four points of doctrine: (1) the personal visible, premillennial return of Jesus, (2) the two-phase ministry of Christ in the heavenly sanctuary, (3) the perpetuity of the seventh-day Sabbath and its end time importance, and (4) the concept that immortality is not inherent, but something that comes only as a gift through Christ. (Knight, 2000, p. 74)

The above four pillars differentiated these pioneers from Millerites and other Christians in general. Mrs. E. G. White, one of the pioneers of the Advent movement, received a vision in 1850 that there was perfect order in heaven. "Behold ye, and know how perfect, how beautiful, the order in heaven; follow it" (E. White, 1850, p. 299).

Then Mrs. White was given visions after 2 years about the importance of order in the Advent movement and the organization of the church for effective outreach. Order and organization were needed more than ever before if the message needed to go around the world. Satan does not like order and every time there is order, Satan trembles and tries to disunite the people of God.

A name for the new church was chosen, Seventh-day Adventist, to represent the beliefs of the evolving and emerging denomination. "The final step in the development of church organization among the Sabbatarians took place in a meeting of representatives of the local conferences of Battle Creek in May 1863. At that time the General Conference

of Seventh-day Adventists was formed, with John Byington as its first President” (Knight, 1999, p. 64).

In order to have the best interest of fulfilling the mission, three levels of organization were initially accepted. “The minister’s report, which appeared in the Review in June 1861, suggested three levels of organization: local churches, state or district conferences, and finally a general conference to represent all the churches and speak in their behalf” (Schwarz & Greenleaf, 2000, p. 92).

The Adventist Church grew rapidly around the world during the first half of the 20th century (Staples, 1999, p. 32). Spiritual gifts were made available for the church to minister the Word of God around the world cross-culturally. Spiritual gifts were greatly needed for the end-time church to explore the spiritual resourcefulness and fulfill the mandate in the gospel commission. The Holy Spirit had endowed the church with special commandos to pioneer and spearhead into unentered territory with considerable ease. Adventist pioneers were like apostles.

Apostleship is the gift of spreading the gospel of Jesus Christ to other cultures and to foreign lands. Apostleship is the missionary zeal that moves us from the familiar into uncharted territory to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and to go to places where people have not had the opportunity to hear the Christian message. (Dick & Miller, 2003, p. 38)

Lay Ministry

Lay ministers were like apostles and played an important role in the early Adventist Church to take the message cross-culturally. “The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth” (E. White, 1952, p. 65).

The lay ministers with the gift of apostleship moved the church members to go from the security of the local congregation into the unknown frontiers of the globe to share the gospel. This gift of apostleship instilled missionary zeal for the pioneers to go where the gospel was foreign and formerly never heard. They went where the people were and exhibited patience. The self-supporting aspect was very special in the life of an apostle. In that sense, every lay minister who shares Jesus Christ in the marketplace and willingly labors for the Master is an apostle.

Apostolic leadership is absolutely essential to launch and sustain a church-planting movement. These apostolic foundation layers bring people together for prayer, challenge others with vision, discern how to equip and empower members in the body, and then release them for ministry. They are catalytic leaders, and they are not content to pastor a church. They must be about setting new foundations upon which others build the church. (Gupta & Lingenfelter, 2006, p. 98)

It is wrong to consider that missionaries and pastors could be compared to apostles only when they are paid employees of the denominational organization. Every lay member who works for the Master, sharing Christ to those people who have never heard, is an apostle. “The church should resemble God’s beauty as it displays a peaceable community through non-hierarchy of priesthood of all believers” (Gibbs & Bogler, 2005, p. 192).

Lay leaders were as important as the clergy themselves because of their special spiritual gifts to reach new people groups. It was amazing to observe gifted, successful, and highly accomplished men and women who wanted to devote their professional expertise and spiritual discovery to serve the Lord as ambassadors and apostles.

Lay ministry brought many changes in the ministry, and changes in missions are no surprise in the 21st century. The context of change provides many challenges and opportunities. “It is in the context of turbulence, flux, and shifting social orientations that we must focus on the challenges facing the church in the twenty-first century” (Weber, 2002, p. 19). The cause of God on earth is in need of laborers in all generations.

The ordained ministers alone are not equal to the task of warning the great cities. God is calling not only ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. (E. White, 1989, pp. 158-159)

Church growth implies change, and it is true in the church-planting movement. It was crucial in the Christian ministry where people served with or without financial remuneration. Lay ministry was making history. If there were ever a time for on-the-edge, over-the-top, out-of-the-box ministry, it is now (Sweet, 2001, p. 19). “If God has His way, we will undergo a divine-human encounter aimed at adjusting us to His agenda” (H. Longenecker, 1995, p. 92).

A key component in sharing the gospel and doing missions in the local churches in this climate of change was directly related to the leadership structure of the congregation. This leadership structure of the congregation is directly related to the leadership structure of the organization of the Seventh-day Adventist Church. These are the two sides of the issue in church leadership, namely local congregational church leadership and corporate administrative church leadership. “Church government and church leadership are overlapping themes” (Brown, 2004, p. 14).

Corporate church leaders understood their responsibility to equip the lay members for their ministries as well as provide spiritual direction. But with all the normal tasks that require the clergy's time, there appears to be limited opportunity and lack of skill to increase the effectiveness of the local church leadership to plant churches and engage in ministries. Somehow, leadership among lay members needed to be developed so that someone in every congregation can provide timely and relevant leadership.

Leadership Crisis in Ministry

Leadership is more demanding and multidimensional, taking into consideration communication skills, culture, economic wisdom, education, personality traits, spiritual gifts, theology, and a vision of taking the message to the world. Equipping local lay church leaders in fulfilling the ministries of the congregation is crucial in the ministry. Lay church leaders need to assert their birthright, celebrate the priesthood of all believers, and receive the needed ministerial training in order to fulfill their role spiritually and organizationally. "The movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today" (Bosch, 2004, p. 467).

The magnitude of the shift that took place has tremendous significance for the mission of the church today. It is necessary to survey briefly the developments that have led to the present crises. Adventist thinkers were also reflecting on this theme and an Adventist scholar was right in saying that "one of the major reasons for the recent

changes in local congregations is due to significant changes that occurred in the leadership structure of the local church, during the twentieth century” (Damsteegt, 2005, p. 643).

Leadership Through Administration

A change from the biblical model of ministry took place in the Adventist Church for the lay ministry envisioned by the apostles, founded in the first century of the apostolic era. Were the negative forces trying to destroy the vitality of the church ministry and fulfillment of the mandate given to the church? How can there be spiritual empowerment, ministerial education, and organizational freedom for the lay members to flourish and prosper in the local church?

At present, there have been organizational and operational changes in the local churches which are different from what the pioneers of the Seventh-day Adventist Church practiced. Are these changes moving away from or towards the New Testament model? The gospel commission can be fulfilled to enlighten the entire world with good pastoral training, church organization, and dynamic leadership.

The church is constantly attempting to comprehend the relationship between the centrality of the message of Jesus (Matt 28:16-20) and His Second Coming, emphasizing the importance of time in everything we do in the missions. Even the Reformation did not understand the gospel commission.

The Reformation movement in the West called the church to revival and renewal, but did not transform its mission or its understanding of leadership. Calvin, Luther, and other Reformation leaders did not understand Matthew 28:16-20 as a call to mission

or to a church-planting movement. They had no theology of mission! (Gupta & Lingenfelter, 2006, p. 81)

A great deal has been entrusted to us as the servants of the Most High. The question is, 'How well are we taking care of God's business?'

After World War II, Christianity spread throughout the world. In the year 1900, approximately one-third of the world was Christian, and Europeans composed 70.6% of the world's Christian population. By the year 2000, approximately one-third of the world was Christian, and the European percentage of that total had shrunk to 28%. Africa and Latin America combined provided 43% of the total Christian population. (Gunter & Robinson, 2005, p. 31)

A major demographic shift is observed. Christianity grew in the non-Western world such as Africa, Asia, and Latin America. Christianity has played a pivotal role in global civilization, education, and modernization. However, "our Challenge is to become better in applying what has been made available by growing in faith and understanding the relationship between divine purpose, mission, and vision" (Williams, 2002, p. 77).

The members of the Seventh-day Adventist Church believe that they are a prophetic movement and they have been given a mandate to fulfill its task with urgency. It is accepted that leadership and time are related. Therefore, the task of understanding the leadership challenges and opportunities involved in local congregations is imperative. Is there tension as the Adventist Church strengthens the local church leaders as spiritual leaders in the fulfillment of the Gospel commission? "Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest faithful laborers in home and foreign mission fields where now there is one. The highways and byways are yet unworked" (E. White, 1903, p. 488).

The Seminary cannot meet this high demand and expectation to produce leaders for the ministry. A local church leader is sheep as well as shepherd. The work of God can

never be finished in this generation until all the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers (E. White, 1943, p. 352).

Leaders will do well to remember their status as shepherds before God. You will lead others to the extent you are following Christ. That is why Paul exhorts the Ephesians elders to ‘Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His own blood,’ (Acts 20:28) and why he warns the Galatians church to watch yourself, or you may also be tempted. (Yperen, 2003, p. 88)

Many churches failed to appreciate the importance of leadership, especially empowering and edifying lay leadership. These churches and pastors do not adequately identify, nurture, and support those who are elected or appointed to be the leaders. The members are constantly looking for life and energy from the pastor and the elder.

Leadership demands that they pose a compelling vision of the future that the church with its members should pursue. “Leaders are responsible to motivate people to embrace and live according to their individual commitments as Christians and corporate commitment as the church. Thus, the church is to find and empower people whom God has called for the task of leadership” (Werning, 1999, p. 25).

Servant Leadership

Elder James White presented two classes of leaders in his address when the first Seventh-day Adventist Conference was organized. He said that in the New Testament there were rulers and officers of the Christian church such as apostle, evangelists, elders, bishops, pastors, and deacons. “The first category was those who hold their office by virtue of a special call from God, and the other was selected by the church: the former

embracing apostles and evangelists; and the later, elders, bishops, pastors, and deacons” (Loughborough, Hull, & Cornell, 1861, p. 156).

James White’s understanding of apostleship was not biblical and not broad in scope. He described an apostle as “anyone especially sent out of God in any age to proclaim His truth. This was especially applicable to those who are called of God to lead out in any new truth or reform; such for instance, as Luther, Melancthon, Wesley, and William Miller” (Loughborough et al., 1861, p. 156). He explained that the evangelist is a preacher of the gospel, not fixed in any place but traveling as a missionary to preach the gospel and establish churches (Acts 21:8; Eph 4:11; 2 Tim 4:5).

The second category of officers, such as elders, bishops, pastors, and deacons, was elected by the local church and James White saw the office of elders as equivalent to bishop, pastor, and overseer. An elder is also the pastor of the church according to James White. Further, the role of the deacon was that of a servant, waiter, or attendant who was responsible over the alms and money of the church, an overseer of the sick and poor (Phil 1:1; 1 Tim 3:8, 12; Acts 6:1-6).

The officers of the church who were chosen by the local church could be reduced to elders and deacons based on the qualifications found in Scripture. Their responsibility was limited to the particular church or churches which had been placed under their charge. This was different from the ministers and general officers whose authority were recognized by the churches everywhere and were like trailblazers breaking new frontiers.

The organization of the church and the ministries provided an opportunity for the institutionalization of the Advent movement with specialized responsibilities. “Once

Seventh-day Adventists conquered the fear of organization, they were willing to establish a wide variety of institutions to fulfill the work they felt called to do” (Schwarz & Greenleaf, 2000, p. 158).

In all the process of bringing order and organizational development to the infant church, the leaders had not lost the purpose of their mission. “Mission was the driving force of the church during this time. Preachers were hired, not to preach to Adventists, but to reach new believers and start new churches” (Burrill, 1999, p. 50). “Church looked beyond itself to mission. The Antioch church was itself a mission. This young church owed its start to informal missionaries. Growing rapidly, it flourished with new Christians—undoubtedly fragile new followers of Jesus” (Thomas, 2004, p. 152).

The Seventh-day Adventist Church was officially organized in 1863 under the guidance of the New Testament model and the church followed it throughout the 19th century.

It was George Butler, just finishing his first period of service as General Conference President, who revealed part of the secret of Adventism’s expansion. A minister’s duty, Butler maintained, was to evangelize new fields. He could not be bogged down in pastoring local churches. These must learn to care for themselves and at the same time as a hothouse for an ever-increasing supply of new workers. (Schwarz & Greenleaf, 2000, p. 83)

There was no settled pastor or local church pastor as was seen in other denominations. James White wrote,

It does not appear to have been the design of Christ that His ministers should become stationed, salaried preachers. Of His first ministers it is said, immediately after receiving their high commission, that they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following (Mark 16:15-20). Paul was not what is now called a settled pastor. (J. White, 1862, p. 156)

The minister was expected to raise new congregations and if he did not raise new churches, then it was evidence that God has not called him into the ministry. The fruit of the labor of the minister was a crucial indication of one's calling. "And Adventist ministers did evangelize—far and wide. In several instances husbands and wives formed successful teams" (Schwarz & Greenleaf, 2000, p. 131).

Women's ministry was recognized and appreciated because of the fact that the refined, soft influence of Christian women was needed. Inasmuch as the first preacher to tell of a risen Christ was a woman, the leaders of the budding denomination realized the immense potential and scope to fill in spreading the gospel message.

There were all kinds of questions regarding how women should be trained and commissioned to minister.

J.N. Andrews agreed that women had a definite role to fill in spreading the gospel message. But what kind of role? An enthusiastic delegate to the 1881 General Conference saw qualified women as a logical resource to employ in meeting the ever-increasing need for workers. He offered the resolution, 'that females possessing the necessary qualification . . . many with perfect propriety, be set aside by ordination to the work of the Christian ministry.' Referred to the General conference committee, the resolution was not heard of again. (Schwarz & Greenleaf, 2000, p. 131)

The pastor must be constantly looking for the members who will be able to lead out in every congregation rather than for the unbelievers and new believers.

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable cooperation. Let him labor for them individually, endeavors to arouse them, to seek a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts. (E. White, 1915, p. 196)

Every church should be a training school for Christian workers. . . . There should not be teaching, but actual work under experienced instructors. Let the teachers lead the

way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts. (E. White, 1942, p. 149)

The minister should be free to spend the bulk of his time in the training of the church leaders and outreach ministries. The pastors should be catalysts for renewal and focus on developing people, especially spiritual leaders in the congregation. They cast new vision and recast vision continuously. They should galvanize the group of lay leaders in the church who become committed to the new vision. They are not to warm the seats and please the people in the interest of settling down as the stationed pastor. The leaders realized that they did not have settled ministers over churches as pastors to any large extent. In some of the large churches they had selected pastors, but as a rule they were without settled pastors.

Early Adventists allocated the majority of their resources and energy to reach out for souls, and in doing so there were no localized pastors but itinerant ministers who were constantly planting churches and giving birth to new congregations of believers. “As a result, throughout the nineteenth century Adventism had no settled pastors, but focused entirely on planting new churches. The pioneers claimed that was the reason for their rapid growth during that era” (Burrill, 1999, p. 53).

Philosophy and Strategy of Church Planting

In this section, there are four sub-divisions. The philosophy and strategy of church planting are presented separately so that each topic can show the challenges involved in church-planting programs in the Adventist Church. Further, training required for church planting and equipping of lay leaders is given due consideration.

Philosophy of Church Planting

The philosophy of church planting is inclusive of all in the church and is presented in three subdivisions, namely priesthood of all believers, movement in church planting, and training for church planting.

Priesthood of all believers

The philosophy behind church planting is the priesthood of all believers, which includes both clergy and laity. Though this philosophy is theologically appealing, yet it lacks practical implementation in the church. It is constitutionally not so appealing since “credentials/licenses shall be issued only to full-time denominational employees and to those under the supervision of conference/missions or denominationally-owned institutions” (Senter, 2001, p. 78).

Burrill, an Adventist Church-Planting Movement specialist, advocates that the church must cease to offer laity only a piece of the pie—they must be offered the whole pie. Lay people are not the part of the church; they are the church. The word *laity* comes from Greek ‘Laos,’ meaning ‘people.’ Laity are thus the people of God, and that means all of us, clergy and laity together, with all the separation removed so that we once more become the totally unified people of God for the sake of the nations that do not know God. (Burrill, 1999, p. 25)

Jesus chose His disciples not from the priestly class but from the common folks such as fishermen, tax-collectors, and the like. Moltmann states that “Christian theology . . . will no longer be simply a theology for the priests and pastors, but also a theology for the laity in their callings in the world” (Moltmann, 1975, p. 11, as cited in Bosch, 2004, p. 467). “One must therefore say, emphatically, that a theology of the laity does not mean that laity should be trained to become mini-pastors” (Bosch, 2004, p. 473).

Movement in church planting

When ministries from clergy and laity are combined, there will be a time when it is not possible to distinguish who is doing what since there is only one purpose-driven life, ministry, and church. The biblical word *laos*, from which we get our word *laity*, has nothing to do with amateur or secondary status for a person within the church. Rather, it includes the entire people of God, including pastors. The term laity is misused when it is used to describe assistants in the ministry. It is rightly used if it means associates in the ministry since not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of the lost.

The division between clergy and laity seems to be not only unbiblical but also not according to Jesus Christ, CEO of the church. The clergy likes the division and the laity resists it. The plan that all the members are empowered to represent the blood of Jesus infuriates the devil and so he stalls the movement of the army of Jesus by carefully designing divisions in the ministry. There are those who think that the reason why church feels very cold may be because of the clergy more than the laity. The clergy has accepted the popular plan to divide the church on the basis of clergy and laity. The clergy may like it, for it gives them unlimited ecclesiastical power, prestige, and authority. The laity like it, for they no longer feel obligated to minister and save souls for Christ.

Clergy think that the laity should help the ministers who are professionally accredited from a seminary. It should have been the other way, that the clergy helps the laity to excel. The popular meaning of the church is that it is an institution. If it is an institution, the question lingers as to whether it is a human or a divine institution. If it is a

divine institution according to the similitude of the New Testament, then the church is a community of faith and commonwealth of believers in Jesus Christ.

Every pastor and church must take the responsibility to equip members to lead by making disciples of others. The professionally-led church is a distortion of God's plan and purpose. We return to the pattern of the church in Acts, where apostles, evangelists, prophets, pastors, and teachers made disciples and empowered people in local churches to shepherd and disciple others. God gave gifts of leadership in the people He calls to the church; pastors must learn to identify, equip, and release them to serve the body interdependently in fulfilling the needs of the church. (Gupta & Lingenfelter, 2006, p. 209)

It was thought that the church primarily is an organization rather than a spiritual fellowship or community of faith, which is its picture in the New Testament. It is assumed that the role of the church members is to help the professional ministers to do their work. But the function of the ministers should be to help the people do their work. The laity is afraid to fail in the ministry and in witnessing. It is equally possible that the clergy have a similar problem of fear of failing in the ministry.

Strategy for Church Planting

There are different patterns of church ministries we can trace in the New Testament. However, there are genuine and sincere reasons to question why we should return to the early Adventist pioneer model or the New Testament model. Why should we do the same way now as was done in 1850 or A.D. 50? "Structures designed to coordinate ministry are unable to cause innovation. Ministries that worked in the industrial society no longer meet the spiritual needs of the people in informational society. In an age of computers, we cannot express the truth in the language of the chariot age. The time has come for the new wineskin" (Easum, 1993, p. 13).

Radical change

The spirit and sacrifice of pioneers need to be repeated. If the church as an administrative and corporate body is not purpose-driven and mission-centered today, then the local church will find it very difficult to be spiritually propelled to plant churches.

However, the church planters, whether clergy or lay leaders, need a minimum remuneration and basic comforts to maintain their personal and family needs. If the church is unable to meet such needs for the clergy, it is good for the church to provide freedom for those who engage in the ministry to use a bivocational career to carry on their ministry and the family.

In his study in Hungary, Weaver found that emerging leaders usually had jobs apart from their ministry, and while they were eager to continue to grow in their ministry effectiveness, the greatest limiting factor was time available apart from earning a living. These economic challenges must be given serious consideration in leadership training. (Gupta & Lingenfelter, 2006, p. 76)

The bivocational concept in ministry has to be given more consideration in the Adventist Church to introduce radical change in church planting. The ambiguous terms related to church leadership and lay ministry may have to be addressed sooner or later. What would become of the mission if only one common ordination is considered for all laity and clergy alike so that they would individually decide the growth, influence, and speed of their ministry in the church?

Christian leadership is servant leadership. The Gospel speaks of this at least seven times. In one instance, Jesus insisted, ‘neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant’ (Matt. 23:10, 11, KJV). When tempted to use their leadership role to exercise power over their people, ministers need to remind themselves of how contrary this is to the teaching of Christ. (Gupta & Lingenfelter, 2006, pp. 113-114)

However, the big picture of the gospel is that the substance of the gospel need not be changed, but the way we pack and proclaim the substance of the gospel must be radically changed. That Jesus died for human beings and saves people from sin is as true today as it was 2,000 years ago. Any implementation of the structural change to return to the Adventist pioneer model could be successful only through the process of challenging the existing leaders in the ministry as well as in the ecclesiastical hierarchy involved in the denominational administration. Church planting has become a buzzword in evangelism and the most frequently used to denote the process for starting new churches.

Training for church planting

Planting churches requires special skills that are different from carrying on evangelism, and without those skills people have only a proclamation ministry (Gupta & Lingenfelter, 2006, p. 34). The busy and hectic global lifestyle today does not provide a one-to-one learning experience combining formal, informal, and nonformal training, but that is what the lay leadership is all about. They must be inspired to understand the scope of God's saving plan for the world and be delighted in the opportunity to minister for the Lord. In church growth, disciples investigate the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of Christ's commission to make disciples of all people (Matt 28:19-20) (Wagner, 2000, p. 199).

Lay leaders will have to experience freedom to forge ahead with creativity endowed and embedded in their spiritual gifts. The clergy will have to learn how to climb down from the spiritual ivory tower and give up the power of preaching, teaching,

prayers, and evangelism in favor of the local church leaders and members. In that respect, Gupta and Lingenfelter say that “making disciples, equipping leaders, and never pastoring a church provide the essential training components for creating a church-planting movement” (Gupta & Lingenfelter, 2006, p. 76).

The laity who are found to be successful in their professional lives should bring their success and expertise to the table. A healthy platform may be created for their spiritual gifts to make unique contributions to the church of God. A similar tension is real as one looks at the NAD executive committee, which could not take an action in 2009 whether a conference president should be an ordained minister or not.

After considering the actions on the General Conference Executive committee at the 2009 Annual Council concerning the question of whether a conference president ‘should’ or ‘shall’ be an ordained minister, the NAD delegates voted to wait for the General Conference Executive Committee’s next action on the matter, which will be an agenda item for that committee on June 23, 2010, and for the NAD response at the 2010 year-end meeting. (Kellner, 2009, p. 11)

It is possible to foster the spirit of the biblical model seen in the early pioneers of the Adventist Church which was derived from the New Testament model. Whenever the people recognize the structure and function of the church as a human organization, there is meaning in maintaining churches with pastors. If there is a resident pastor over a church or congregation, he has a special mandate. Traditionally,

most Adventist churches have seen their pastor as the chief caregiver of the church. Instead, the role will need to be adjusted so that the main focus of the pastor becomes training and equipping the saints for ministry. Rather than performing ministry, the pastor’s chief role will become facilitating the ministry of the laity. (Burrill, 1999, p. 64)

Church planting extends God’s kingdom through starting multiples of local congregations. Peter Wagner calls church planting the world’s single most successful

evangelistic method. Donald McGavran says that the only way Christian missions can meet the growing needs and expanding demands of the exploding population of the world is by motivating and providing new churches and congregations. Church-planting philosophy reflects the biblical foundation and pattern. The book of Acts narrates how the church-planting movement moved rapidly. “Church planting generally follows a pattern of persuading, preparing, and producing” (Smith, 2000, p. 202).

Lay training has to be diversified for various kinds of lay people on the basis of their culture, education, and status. What are the curricula of lay-leadership training needed to meet the special objectives of “Type I and Type II” (Elliston, 1996, p. 233) lay leaders? Spiritual gifts of the lay leaders have been discovered, recognized, and employed generously for the Master. There is no instrument to measure spiritual maturity. We need to identify the gifts of those who love all people as the family of God and bring them into leadership so that we can have unity in diversity. “The range of work is too broad, the needed skills are many. No one Christian, including the pastor, has all the attributes of Christ. However, the congregation as a whole does” (Senter, 2001, p. 121).

However, clergy is obligated to train laity to minister independently and help them succeed in planting churches and leading people to Christ. It is their mandate and calling for ministry. There is no reason for the minister to lament that there is no one interested to work for the Master in this church. “The pastor laments that the people don’t want to witness anymore. It isn’t because they don’t want to witness. They do not want to fail. Help them find a ministry for which they are gifted, and they’ll succeed, they’ll want to witness again” (Gupta & Lingenfelter, 2006, p. 121).

It is a common belief that witnessing and evangelism are tested on the basis of the people who come into the church to worship every week. But the Seventh-day Adventist Church believes the other way around. It is the people who go out of the church to work for the Lord. “The true test of evangelism is not so much how many come into the church to worship, but how many go out from the church to serve” (Gupta & Lingenfelter, 2006, p. 121).

The Holy Spirit is the best trainer in the church today. The church-planting process needs the unseen presence and leadership of Jesus Christ through the spectacular manifestation of the ministry of the Holy Spirit. Church planters need spiritual renewal and dependence upon the Holy Spirit to use all of us. There is a need to celebrate a new era of lay movement in the Seventh-day Adventist Church through the ministry of the Holy Spirit; “not by might nor power but by the Spirit of the Lord” (Zech 4:6). Laity needs to be provided the right kind of ministerial training according to their calling, and the clergy are expected to provide them as a priority.

Equipping lay leaders

One of the most important tasks of the pastor is to understand the urgency to equip and empower the believers to participate in the ministry. A pastor should not create dependency but become a mentor to help the congregation to go about the work of the Kingdom of God. “He should help people recognize their gifts, point out open doors for ministry, and watch over and foster the progress of believers seeking to follow the Lord” (Gupta & Lingenfelter, 2006, p. 82). There are some important questions to equip leaders for church-planting:

Where is God already at work? Whom is God calling to serve? How can we serve God's purpose to make disciples and support those He has called? How are we blinded by our habits and thus fail to discern God's purpose or plan of action? Who is God sending to teach us what we cannot see on our own? Only as we listen to God and learn from God and only then, will we accomplish God's purpose. (Gupta & Lingenfelter, 2006, p. 55)

In order to introduce a church-planting movement, the clergy should equip the leaders and empower them to do the work. It should happen at the very beginning and it may be called power-giving leadership (Gupta & Lingenfelter, 2006, p. 76). There are men and women rushing to the seminaries to be trained for the ministry as lay leaders in the church. They should be encouraged and recognized. They should be ordained to the gospel ministry as soon as they complete the Master of Divinity program or during the program in the Seminary.

The Lord has given numerous opportunities for His children to become financially independent and still have enough passion to do the Lord's work without deriving financial benefits. There lies the height of one's calling to the gospel ministry just like Paul, the tent maker, in the modern sense. There should be provision for the Seminary graduates to decide their vocation and calling so that they can be like the Apostle Paul, a tent maker.

The ministerial training should consider how the young ministers can be mentored and guided to fulfill the gospel commission as it was in the time of the apostles. The pastors are being sent home for want of finance in the administration, and the Seminary-trained ministers are not accepted into the clergy due to budget constraints. Emerging churches seem to be tearing down the secular concept of dualism upheld in modernity, likewise the sacred/secular divide. All of life must be sacred and all are priests of the

Kingdom of God. “These capitulations to dualisms of modernity affected every level of the church, including worship, Bible study, power structures and mission. Postmodern culture questions the legitimacy of these dualisms. Correspondingly, every one of these modern divisions is greatly opposed by emerging churches” (Gibbs & Bogler, 2005, p. 65).

The Seventh-day Adventist Church believes in this concept as seen in emerging churches, but is unable to reconcile with the reality in practice. The Adventist Church came into existence as a church-planting movement. All the resources were found to be fully utilized for church-planting without any overhead and administrative expenses. The entire tithe system was used for planting churches. The situation today is that almost the entire tithe is spent for salaries and there is very little finance remaining for evangelism.

The church is a divine organization and the body of Jesus Christ with many organs. It is growing in leaps and bounds today. The unprecedented rate of church growth is no surprise, taking into consideration the power of the Holy Spirit and scope of the gospel of Jesus Christ. We need to train the local church leaders as well as train the pastors to equip the leaders. In order to effectively serve in the missions of India, we need to equip the leaders in the context of their own culture to meet the challenges of emerging churches in the missions.

Lay leaders of the local church, both men and women, must be trusted, recognized, cherished, and honored as treasured possessions of the church. They must be taken into confidence and be taught and educated with the challenges of the church and the mission so that they are part of the solution and not the problem. “We no longer live in the land of status quo; we live in the land of status flux-seascape. Unlike the landscape

where our feet rest on solid ground and we can predict future events, we live in aquaculture where everything is in constant change” (Chand & Murphey, 2002, p. 141).

At a time like this, the burning and paramount question in the mind of the clergy should be, What could be the role of the pastor as the mentor of lay leaders in the local church? Unless the lay and pastoral leaders are trained to complement each other in the ministry, the churches will not be able to fulfill the Great Commission and experience growth spiritually and numerically.

Every leader needs to have a heart that beats for the ministry. There must be mutual change in the content of leadership in the local church as well as the denominational leadership in administration. These are two sides of the same coin. “In order to remain viable into the twenty-first century, the administrative structures of the global Seventh-day Adventist Church need to have an inherent flexibility which enables change” (Oliver, 2005, p. 273). Actions speak louder than words, and they are the same whether the leader is from the local church or the denominational administration. They are all missiologists for Jesus.

The pastor should mentor and guide the church members to launch out. “We need to live in a posture of praise to the Lord for those who birthed and nourished us naturally and spiritually. We have to purpose in our hearts that, by the grace of God, we will be a positive influence to the next generation” (Kreider, 2000, p. 67).

Formal and Informal Ministerial Education

Formal and informal ministerial education is nothing new to many of the seminaries in the non-Western world—a synonym for the Third World.

In spite of being the culmination of many years of schooling, seminary education often fails to prepare a pastor for 60 percent of the things that he or she really needs to know. But Christ trained his disciples far differently. He trained them not by sending them to school in advance, but by making the doing of ministry double as the schooling that they needed. His training was what we call just-in-time training. (Logan & Short, 1994, p. 158)

Formal Ministerial Education

The contrast between university and seminary is like the contrast between reason and faith; theology is a habit of soul and a rational discipline (Davaney, 2002, p. 142).

However, the bright side of a seminary ministerial education is that like other educational institutions, seminary shapes and forms in ways that people dimly understand. It is a community of its own with an ethos where mission is understood and envisioned (Greenleaf, 1981, p. 36). Leadership need not be a professional calling since anybody can lead who can generate trust in the rank and file. In order to serve the Lord and lead the church, leaders emerge from both formal and informal educational arenas.

The concept of contextualization has become a major emphasis in intercultural studies and global evangelism. “In the early 1970s, interest in how diverse cultural contexts shape theology began to intensify” (Bevans, 1992, p. ix). There are many denominations and Christian communities. Some are dissatisfied with their inherited ways of doing theology. Each one wants to find distinct theological expressions to meet the changing realities in this world. Therefore, pastoral-education attempts to create theological education to integrate culture have been expanding exponentially.

Every pastor faces a dilemma to honor the tradition, and at the same time plan how to encounter social change. The diamond of gospel truth is surrounded by a disposable, nonessential cultural husk. Hindus do not go to worship their gods in the

homes of other people and they believe their gods need a dedicated worship place. No wonder people built temples everywhere in India! Therefore, Christian leaders in India are left with no option than to build churches to house these new Christian worshippers.

William Carey stressed the need of educated and indigenous clergy to expand the ministry of churches. “In 1818, he had already founded Serampore College, the oldest Protestant College in India. As a matter of fact, in India, indigenous pastors had been trained since 1715 in some areas, a whole century before Carey” (Lienemann-Perrin, 1981, p. 5). The formal ministerial education was funded by overseas mission boards. The vital need of the church’s life should not be dependent upon overseas sources for a long time. “The churches have to make up their mind as to what kind of theological institutions they need for training of different type of ministers” (Allen, Jr., 1960, p. 566).

Theological Education

I address the need of ministerial education for India. The only Seventh-day Adventist seminary of India—Spicer Memorial College—has been providing theological education for nearly 100 years. Today it stands at the threshold of becoming the first Adventist university in India.

It was established as a high school under the name South India Training School at Coimbatore, South India, with G. G. Lowry as the principal. In 1937 the school was reorganized, a Junior College section was added, and its name was changed to Spicer College in honor of W. A. Spicer, an early Adventist leader in India. In 1942, it was relocated to Pune, Maharashtra, and in 1945, the 4-year degree program was introduced. The name was modified to Spicer Memorial College in 1955 after the demise of W. A.

Spicer. In 1983, a master's program from Andrews University was introduced in Religion (Coetzee, 1986, pp. 2-3).

All this time, it has been faithfully preparing urban pastors with academic skills, theological expertise, and prophetic insight. The Indian leaders never realized that they needed a change in the emphasis of theological education in order to reach rural society where the vast majority of the people of India live in villages. There are many ways to present the gospel and "every person involved in doing theology needs to be aware of the range of methodological options available" (Bevans, 1992, p. 111).

A minister in a Protestant church is obligated to perform several functions and play many roles as preacher, teacher, worship leader, pastor, counselor, and administrator. There are basic duties of preaching, visiting the sick, and administering sacraments. "Certainly these duties are still basic to the ministry except that there is growing consensus that the clergyman must be a multiple specialist" (Trost, 1962, p. 15). The challenge of any seminary is to inspire the theological educators to confront the problem of keeping intellectual discipline and professional training in proper equilibrium. The lack of adequate pastoral skills is brought out in the early years of the ministry. The pastors need a curriculum provision to have continuous education when they leave the seminary to enter the full-time parish ministry.

Theological training has to be contextualized because cultural differences are so inherent to every society; universal theology seems to be unrealistic and pastors need to make wise judgments in applying healthy pluralism. David Tracy (2002) says that there are three fatal separations in the 21st century: the separation of feeling and thought; the separation of form and content; and the separation of theory and practice. "A part of our

difficulty in addressing the issues of contemporary theological education squarely—whether faculty or students—is the failure to consider how the great separations of modern Western culture have damaged our ability to reflect on education and its relationship to culture itself” (Tracy, 2002, p. 15).

The Adventist Church leaders and educators are to be concerned with pastoral education for both the clergy and laity in light of the church-planting movement spearheaded by NADEI. There is a popular “decline in interest and support for world mission in the main-line Protestant denominations and the Roman Catholic Church in the West, at the same time that we have more professors of mission and more studies on mission” (Van Engen, 1996b, p. xvii).

Theological education is a complex undertaking. Robert Neville considers at least four complexities—the complexities of theological identity, theological expression, theological truth, and theological engagement (Neville, 2002, p. 39). Harvard College was founded by those who graduated from Cambridge and followed their alma mater in stressing the importance of biblical languages in the preparation of ministers of the gospel. “But language skills alone, along with theological and historical perspective, offered only one aspect of the world that full theological literacy demanded. One had to know the world of culture almost as well as the worlds of Bible and theology” (Kaiser, Jr., 2002, p. 200).

Theological education and literacy seem to recognize that “Europe and North America are no longer the Christian heartland. The North Atlantic world is being replaced by Africa, Latin America, and some parts of Asia” (Petersen, 2002, p. 101). The demographic shift is not unfamiliar as one looks at what happened to Jerusalem in the

apostolic ministries during the first and second centuries. Though NADEI is an American institution, yet it has lessons for ministerial education for India.

Disconnect in Ministry

Theory and practice have remained separate and disconnected. The teaching profession recognized by the 19th century the need to integrate theory and practice, before seminaries recognized the integration of theology and practicum (Mulholland, 1996). The content of pastoral education differs from continent to continent. “Should we expect Africans to be consumers of mission or producers of mission and full participants in it?” (Tienou, 1996, p. 93). The challenge of mission in Asia, particularly in India, is staggering, with a multitude of forces—political, cultural, religious, educational, and economic—increasing their impact on all that the church has to do. Pertinent questions need to be asked, and fresh answers must be sought (Gnanakan, 1996, p. 112).

There is a paradigm shift in the West as well. “The church in the West must be set free of this deformed understanding of the Great Commission, a notion shaped by the powerful Christendom reality and reinforced by the way it was interpreted by the colonial era” (Shenk, 1996, p. 122). Furthermore, the emergence of a lay minister expecting the fulfillment of the priesthood of all believers has to be addressed. The informal education for the laity is crucial for the Adventist Church. The leaders show that “missiological education for the lay person, therefore, even outranks the strategic importance of training professional missionaries” (Winter, 1996, p. 169). The sources for the literature on pastoral education are being reviewed currently.

Theological education, like other graduate studies, is a matter of intellectual exercise involving the mind. Theological education is learning and doing theology. There are some seminaries devoted to critical study of religious traditions and others tend to be training schools and centers for formation of spiritual leadership. “From university connected graduate school to Bible college, however, the worlds of theological education are entangled with one another in complicated ways” (Neuhaus, 1992, p. vii).

Catholic seminaries are uneasy with theological education and the Protestant seminaries are skeptical about moral formation. That there seems to be a higher expectation for the leaders and clergy is probably sociologically inevitable. People are not likely to follow those whom they do not respect for their religious and moral life. “Today’s disputes about moral expectations attached to church leadership are not about what is permissible but about what is exemplary” (Neuhaus, 1992, p. x).

Success in theological education and ministry is not easily, accurately, or faithfully measured in the life of the church (Campbell, 1992, p. 2). If theological and pastoral education is to be assessed and evaluated, a major factor should be the capacity and creativity of the training to help the pastors come to terms with the conflicting, complex, and multiple factors that make up the moral fabric of Christian ministry and leadership.

Theological education by extension is an approach that “implements a variety of administrative and instructional models consistent with the principle of taking the training to the learner as opposed to bringing the learner to a central institution” (Ford, 1991, p. 297). This will help the pastors a great deal, but the system of theological

education by extension must include varieties and benchmarks and incentives to motivate the learners.

Informal Ministerial Education

Practical Training

There are no opportunities for all to learn in a formal setting and be trained like the pastors in the Seminary. “No professional school, regardless of the excellence of its faculty, curriculum, library, or research facilities, is able to teach its students everything about their profession which they will need to know” (Trost, 1962, p. 25). Even those who are professionally qualified are in need of some process to stimulate the intellectual curiosity of their students and make them aware of their dependence upon continuous study for their professional competence.

The traditional approach to theological education is challenged as never before to evaluate and make changes in both curriculum and methodology. “We must ask whether our institutions are vehicles of oppression or liberation, of domestication or humanization, of indoctrination or conscientization” (Kinsler, 1973, p. 37). The disappointing scenario is that seminary professors have been theologians and not educators, who are primarily concerned with research and content. It may not be easy to pay attention to methods and communication.

Practical field education in theology has been called the field-school of evangelism, field education, supervised ministry, or contextual education. These are the avenues used by the seminaries to take the students from the classroom in the seminary. However, these “field education programs are generally designed as a bridge between the

seminary and the congregation or other sites of theological practice” (Foster, Dahill, Golemon, & Tolentino, 2006, p. 296). Ferris suggests 12 values for renewing theological education: cultural appropriateness, attentiveness to the church, flexible strategizing, theological grounding, outcome assessment, spiritual formation, holistic curricularizing, service-orientation, creativity in teaching, a Christian worldview, a developmental focus, and cooperative spirit (Ferris, 1990, pp. 34-35).

Maximizing Spiritual Gifts

God does not need a feeble, frail, and intellectually fraudulent defense. God is the author and the finisher of our faith. He is Alpha and Omega. He deserves only the most rigorous apologists to interpret Himself to the world (Sapsezian, Amirtham, & Kinsler, 1981, p. 19). The lack of formal education is compensated by informal education. There are those who depend upon informal education heavily after finishing certain levels of formal education. God has endowed so much in His children to serve Him, but seldom are spiritual gifts discovered in the ministry. It is a great delight to watch those who celebrate their spiritual gifts as an integral part of informal education of the Lord.

Spiritual gifts may be mistaken as human ingenuity. They should not be considered as rewards for a job well done; they are the equipment to do the ministry well (Bresee, 1988, p. 212). Formal education does not recognize the spiritual gifts with pleasure. The church leaders should explore the inspiration, the process of self-exploration, and discovery of the gifts and graces that God has bestowed on all.

The church ought to be the center and cradle of leadership for the members. The Pauline lists of spiritual gifts are recorded in three places, namely, 1 Cor 12, Rom 12, and

Eph 4, amounting to 20 spiritual gifts. The spiritual gifts are: (a) prophecy, (b) servanthood, (c) teaching, (d) exhortation, (e) giving, (f) leadership, (g) compassion, (h) wisdom, (i) knowledge, (j) faith, (k) healing, (l) miracles, (m) discernment, (n) tongues, (o) interpretation of tongues, (p) apostleship, (q) hospitality, (r) administration, (s) evangelism, and (t) shepherding (Dick & Miller, 2003).

The NT church model of Jesus (mobile, small-group, organic, teacher/disciple, apostolic, team structure, and spirit-led) differed from Paul's model (stationary, congregational, mechanical, shepherd/flock, ecclesial, corporate structure and gift-based), and may be appropriately viewed as both sides of the same coin. We need both models. The gifts of the Spirit are given not for boasting and feeling superior but for doing the work of God. These are more than natural abilities and talents with which we are born.

The gifts of the Spirit provide foundation for who we are as the body of Christ in the Christian community. As long as the church leaders in the corporate body do not recognize the spiritual gifts, we will not be able to optimize the spiritual gifts endowed for the accomplishment of God's work on earth. It is a miracle of God to use all the spiritual gifts for one common and united purpose, to share the love of Jesus, and prepare the people for the kingdom of God.

Organization System

In a volatile global environment, organizations are constantly transformed to respond to the ways they will have to serve in the future. Only by redefining themselves to manage changes can the human resources release the true potential of the organization and inspire everyone to improve the quality of service. The concept of harnessing human

resources, whether in a religious or commercial organization, to bring about integrated change and foster competitiveness requires periodic evaluation.

The ability to manage and understand change lies in every organization. NADEI as an organization must be responsive to challenges and opportunities. “Change encompasses past, present, and future. Part of the change initiative lies in recognizing and acknowledging problems and opportunities in the present and linking them to the past events, and applying that experience and learning to the future” (Felkins, Chakiris, & Chakiris, 1993).

Systems Theory

Systems theory and evolutions are closely entwined because systems theory addresses the commonalities of physical, biological, social, and cognitive processes. The question is whether systems by human activities are systems in the same sense as a computer system or the digestive system. The church is called the body of Christ. Though the idea of systems was common to ancient Greeks, it was Durkheim who said in 1933 that the division of labor is a phenomenon of generalized biology (Bausch, 2001, p. 10).

Herbert Spencer considered the social system in terms of organic evolution. He believed that human societies and living bodies have similarities and dissimilarities. Spencer said that “there are no analogies between the body politic and a living body, save those necessitated by that mutual dependence of parts which they display in common” (Buckley, 1967, p. 15). Spencer contrasted social organisms with biological organisms in many ways, yet he used the functions of the human body as illustrations of structures and

functions that also apply in society. He was a social-Darwinist who coined the phrase “survival of the fittest” and applied evolutionary ideas to social theory and practice.

The pyramid as a model of organization has portrayed that authority and influence are inevitably hierarchical in the work of an organization. In the industrial organization, there are four dimensions of hierarchies: hierarchy of skills, hierarchy of authority, hierarchy of rewards, and hierarchy in the distribution of information (Evan, 1976, pp. 6-8; 30-31).

There are new realities today as the creative focus is shifted from production of goods to generating information and knowledge. Society is moving towards creating new intellectual technologies and cooperative strategy. Fixed bureaucratic structure is changed to flexible and dynamic structure. Power used to be in the top of the organization but now it is shared by empowerment. Motivation and manipulation is changed to inspiration and caring for one another. Focus on the problem is changed to creating opportunity. Instead of blaming people for failure, the organization is quick to learn from the failures. Emphasis on high volume is replaced by emphasis on values. People were driven by survival needs, but now they desire development and fulfillment. The goal to succeed and get ahead was replaced by individual and collective integrity (Banathy, 1996, p. 45).

Social systems communicate among themselves by integrating and assimilating each other’s meaning. People can reduce individual complexities and use other communicated meanings to change or adapt. Luhmann defines social systems as organized patterns of behavior (Luhmann, 2001, p. 62). He thinks that meanings are constructions of past selections made in the course of a system’s survival. But Habermas holds that meanings are created through interpersonal communication and they rest on

interpersonally accepted norms. “Habermas claims that Luhmann’s theory is a theory of abstract meaning because it ignores the corporeal reality of existing systems (societies and persons)” (Habermas, 2001, p. 65). All system theorists have placed communication at the center of the social world but often with a different meaning.

Organizational Development

Knowledge of the influence and impact of Organizational Development will improve the application of the finding of this program evaluation in a Christian organization. In light of the Seventh-day Adventist Church emerging as a global organization with innumerable programs organized all over the world simultaneously, it requires such information. “Successfully practicing the principles of organization development is challenging and complex enough in one’s own culture; it becomes ever more difficult when implementing those competencies on other shores and in other cultures” (Marquardt, 2002, p. 266).

The Adventist Church will be able to evaluate their programs appropriately instead of continuing indefinitely, modify when it is necessary, and save resources to accomplish greater things for the Lord. Change takes place in any organization every day. Whenever people get involved in the change process, not only does cooperation increase, but also the quality improves dramatically. Change has become a constant and common phenomenon. Organization evolves, dissolves, and merges; there are takeovers, rightsizing, downsizing, and it goes through many alterations. Organization may be defined as “a system-wide application of behavioral science knowledge to the planned

development, improvement, and reinforcement of the strategies, structures, and processes that lead to organization effectiveness” (Cummings & Worley, 2005, p. 1).

Organizational Development (OD) means “a system-wide application of behavioral science knowledge to the planned development, improvement, and reinforcement of the strategies, structures, and processes that lead to organization effectiveness” (Cummings & Worley, 2001, p. 1).

Organizational Forecast

Organizational development practitioners are instruments of change and need to be the right kind of person demonstrating occupational knowledge and skills. The audit attempts to answer the following questions:

1. Where does the company want to be 10 years from now, 3 years from now, and 1 year from now?
2. What is the current basis of human resource department (HRD) staff in the company in relation to various roles and role requirements?
3. What are the HRD subsystems available today to help the organization build its competency base for the present, immediate future, and long-term goals?
4. What is the current level of effectiveness of these systems in developing people and ensuring that human competencies are available in adequate levels in the company?
5. Is the organization’s HRD structure adequate to manage?
6. Are top management and senior management styles of managing people in tune with the learning culture?

Organizational development recognizes that how you change things (the process of change) is equally as important as what you change (the focus of change) and that there must be an emphasis on improving the health, effectiveness, and adaptability of an organization to achieve the best results. OD can be used with all sizes and types of organizations and at all levels of an organization. OD is a dynamic process that emphasizes the importance of both planning change and adapting to changing conditions and recognizes that successful change takes time and commitment, and those quick-fix solutions rarely last. It approaches change from an organization life such as organization leadership, strategy, structure, culture, processes, and internal and external relationships and influences.

Organizational Process

Organizations are dynamic systems in a dynamic environment. If we apply the model of health, then, there may be five critical processes:

1. As a system, an organization should be able to detect changes, and it is important to observe whether an organization is in touch with its relevant environments.
2. As a system, an organization must be able to get the information to those subsystems that can act upon it, the executive subsystem.
3. As a system, information may demand change in some area; if so, can the system change in the appropriate direction?
4. As a system, an organization must have the capacity to export its new Productions and help to know whether the changes are effectively externalized.

5. As a system, an organization should find out whether new products and Services are achieving the desired results.

All organizations are subject to schizophrenia or multiple personalities as they age and grow. All organizations have three fundamental subcultures that must be aligned:

1. An operator culture, the line organization that delivers the basic products and services. These units are always built around people and teamwork and are embedded in the organization. Example: infantry in the army, production and sales, etc.

2. An engineering or design culture, the research and development function. It is their job to design better products, processes. Example: experimental surgeon in hospital, weapon design in military.

3. The executive culture, the CEOs, whose primary job is to keep the organization afloat financially. It is a cosmopolitan culture that exists outside the organization and is responsive to capital markets, investors, and similar CEOs of other organizations from whom they can learn.

Organizational Change

There is a big difference between transformation and change. “A transformation is a change, but not all changes are transformations” (Aldrich, 1999, p. 164). Every change involves some degree of effort and pain individually and collectively. However, “change without pain at its core requires balancing stability with change in order to exploit the benefits of both and avoid the harm caused by either in isolation” (Abrahamson, 2004, p. 186). Appreciative Inquiry is a new and widely recognized process for engaging people in organizational development and change management. It asks questions, fosters

relationships, and increases the organization's capacity for collaboration and change. It focuses on building organizations around what works, rather than trying to fix what doesn't. It acknowledges the contribution of individuals to increase trust and organizational alignment and effectiveness.

There are five factors in the Appreciative Inquiry: Definition—a process of establishing the organizational needs to define the focus on the type of change required; Discovery—a process of discovering the organization's key strengths and appreciating the best; Dream—a phase of bringing out the dreams people have for their future within the organization and the future of the organization; Design—a method of making decisions about the high-level actions to be taken to support the delivery of the dream; and Destiny—a stage concerned with planning and forming action groups to take forward the actions identified during the discovery, dream, and design phases (Lewis, Passmore, & Cantore, 2008, pp. 44-62).

The technological revolution has touched everyone with a new virtual world. The emergence of an era of high-tech has provided innumerable possibilities—computers, laptops, softwares, internets and the worldwide web, video, and sophisticated telecommunications. All these tools have altered the way an organization functions and there are six areas where information technology has challenged the practices of organizational development, namely, training, development, surveys, multisource feedback, succession planning, and team building (Tippins, 2002, pp. 246-254). It involves creative application of the tools. An organization may not generate new innovations and ideas since most of the change comes about by adopting innovations

from other organizations. The culture of the society in which the organization is located has an influence to inspire creativity (Turniansky & Hare, 1998, p. 162). Everyone in the organization should be encouraged to maintain an ongoing personal development plan (Conger, 2001, p. 290).

Summary

This literature review provided an overview of the research literature pertaining to biblical foundation of ministry and leadership, church-planting philosophy and strategy, formal and informal ministerial education, and organization system. The literature review helped me gain a deeper understanding of the process of training envisioned to usher in an era of the church-planting movement within the Seventh-day Adventist Church as a Christian organization. This review was carried on to read, summarize, reflect, and clarify the relevant professional literature on the dynamics of preparing effective pastors and lay ministers.

This literature review has placed a rare privilege and a sacred responsibility for me to write for an audience, not for myself. It will convince the readers that I am a competent researcher as well. By the end of the literature review, the readers will be able to understand the research questions, procedures, and findings that characterize the field of missiological education. It has helped me to know the weakness of past studies, gaps in the literature, and what needs to be done to move the field of program evaluation of missiological education forward.

In the literature reviewed, findings seemed to suggest that the Seventh-day Adventist Theological Seminary and the North American Division Evangelism Institute complement each other in equipping pastors and lay leaders for the Adventist Church.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

This research utilized a single descriptive case study evaluation approach to conduct a program evaluation on the North American Division Evangelism Institute (NADEI). This chapter on methodology presents the research design, data collection procedures and analysis, ethical issues, and a summary.

Research Design

Due to the exploratory nature of the study's research questions, this program evaluation will follow a mixed-methods research design. I used a case-study design to evaluate NADEI. "Case study is the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (Stake, 1995, p. xi).

The methodology utilized qualitative data collected via individual interviews, focus-group interviews, document analysis, and observations, and quantitative data collected via informal surveys and questionnaires. This design allowed the study of NADEI in its naturalistic state.

This case-study design facilitated the development of a holistic, in-depth assessment of the program, with its complexities and human interplay. In this, I have brought out useful and beneficial observations about the complex and subtle scenario of NADEI which others can understand but did not observe before. This section on research design is divided into case study, multiple within single case study, population and participants, and gaining access for data.

Case Study

The case-study design for program evaluation is considered by Stufflebeam and Shinkfield (2007) as one of the eight best approaches for 21st century evaluations. They argue that the “case study approach may be the optimum way of examining and illuminating a total program” (Stufflebeam & Shinkfield, 2007, p. 310). The case-study approach is able to catch the intricacy and complexity of a single case (Stake, 1995, p. xi).

A case-study evaluation is a focused, in-depth description, analysis, and synthesis of a program. The main purpose is to provide stakeholders and their audiences with an authoritative, in-depth, well-documented explication of the program. Focus is placed on portrayal of events, testimonials, stored information, and individuals involved in program implementation and direction, so that stakeholders are given information for understanding the program and making needed improvements. “A sound case study provides abundant information for decision making with a clear teasing out of the intricacies that abound in naturalistic settings” (Stufflebeam & Shinkfield, 2007, p. 310).

In the following case study I was able to capture a holistic view of the programs of NADEI. The case evaluated might be a total program, some component of the program, or the situation and experience of one or more individuals being served by the program. The power of the case-study approach is enhanced when multiple case studies are conducted to illuminate the unique components within a program (Yin, 2006).

Multiple Cases Within a Single Case Study

Because of the complexity of the organization and programmatic components within the single case of NADEI, I used multiple case studies. As a researcher, I recognized the existence of multiple functions and realities within NADEI. Collecting data from diverse informants ensured my gaining an accurate understanding of the NADEI program.

This program evaluation incorporated four distinctive elements: delineating, obtaining, reporting, and applying.

Delineating is an “effective, two-way communication involving evaluator, client, and other interested parties and culminating in negotiated terms for the evaluation” (Stufflebeam & Shinkfield, 2007, p. 697).

Obtaining is “the work involved in collecting, correcting, organizing, analyzing, and synthesizing information” (Stufflebeam & Shinkfield, 2007, p. 707).

Reporting is “effectively and accurately communicating the evaluation’s findings in a timely manner to interested and right-to-know audiences” (Stufflebeam & Shinkfield, 2007, p. 713).

Applying is the “use of evaluation findings. Although this step is under the control of clients, the evaluator should at least offer to assist in the application of findings” (Stufflebeam & Shinkfield, 2007, p. 693).

Population and Participants

The population for this study consisted of staff of NADEI, students in the Seminary, faculty from Andrews University, and delegates of SEEDS Conferences—lay leaders, pastors, and denominational leaders from local conferences, unions, the NAD, and the General Conference.

Each participant was given either a questionnaire or an interview protocol (see Appendix A). From the above population, informants were drawn to ensure adequate data to document and evaluate various aspects of NADEI. The samples were established according to the need of evaluation and they were drawn from the population. The detail of the population is given below:

1. All Seminary students (1,035 students) who completed one NADEI course during the most recent 3 years from summer 2006 to spring 2009, consisting of three summers, three falls, and three spring semesters. An additional criterion, developed to select the participants in this category, was that they should be currently enrolled in the Seventh-day Adventist Theological Seminary.
2. Delegates of the national SEEDS Conference held in June 2009 at Andrews

University; delegates of the Atlantic Union SEEDS Conference held in 2008 in Connecticut; delegates of the regional SEEDS Conference at Orlando in April 2009; and ministerial directors and church leaders from all the local conferences in the NAD.

3. Interviews for constructing the history of NADEI: Neal Wilson, former president of the General Conference; Charles Bradford, former NAD president and chairman to the NADEI board; Niels-Erik Andreasen, president of Andrews University; Mark Finley and Russell Burrill, former directors of NADEI; and Ron Clozet, present director, NADEI.

There were four focus groups from the above population, each consisting of a different number of members. They provided additional information not available in other procedures. The details of the focus groups are given below:

1. Two focus groups (focus groups A and B) from the delegates of the national SEEDS Conference (2009) representing the following: a conference president, church pastors, youth, women, and lay leaders who actively take part in the SEEDS Conference. Each focus group had eight members.

2. One focus group (student focus group) consisting of six Seminary students (five men and one woman) who had completed at least one NADEI course and participated in a field school conducted by NADEI.

3. One focus group (Seminary-leadership focus group) consisting of the top three leaders of the Seminary, namely, dean, associate dean, and director of MDiv program.

Gaining Access for Data

In order to undertake this program evaluation, I first had to build relationships with key individuals within the Seminary and NADEI to accept the process. I wrote to the Seminary dean and the director of NADEI about my intention. I met with the dean of the Seminary and shared with him my desire to do a program evaluation on NADEI. Later, an appointment was made with Dr. Ron Clouzet, the director of NADEI. I shared with Dr. Clouzet the purpose and the methodology of the program evaluation. I informed him of the research process and the time frame.

The director was convinced that NADEI needed a program evaluation. He called all the staff of NADEI, introduced me, and explained the purpose of the research and my continued presence onwards in NADEI. He prayed for me to successfully complete the program evaluation. I provided a few weeks for the director to review the research process so that he understood all the procedures involved in the program evaluation. Then he issued a letter of consent for the program evaluation and requested all concerned to release information and data for my analysis.

Once I received the letter of consent for the program evaluation from the director of NADEI, I presented all the documents required to the Institutional Review Board (IRB). Upon careful consideration, the IRB granted me permission to conduct the program evaluation on NADEI. There was an official access for the information and research.

I met the Seminary dean and shared with him the IRB approval for the research and the research design of the program evaluation on NADEI. I shared with him my

credentials as a program evaluator and a missiologist who planned to conduct a program evaluation in NADEI. Similarly, I met with all the staff individually.

The purpose of access into NADEI was to address questions such as: What are the concept and practice of NADEI programs? How have they evolved over time? How do they actually operate to produce outcomes? To what extent did the programs effectively meet beneficiaries' needs? What were the most important reasons for the programs' successes and failures? What were the programs' most important unresolved issues? What parts of the programs have been successfully transported to other sites? These questions were based on the principles of evaluation, and a sound case study will provide abundant information.

Data Collection Procedures and Analysis

Data collection procedures utilized in this research enabled me to collect data on the informal and formal curriculum of NADEI. Data were collected according to the principles of sound evaluation such as accuracy, utility, feasibility, and propriety.

The specifics and the time line of data collection are presented in Table 1. I began to make appointments with the people concerned according to the categories outlined above, and interviewed them with the open-ended questions designed for the research. I collected the feedback from those students who have received ministerial training from NADEI. I conducted survey questionnaires. I recorded the focus-group interviews with open-ended questions and transcribed them for analysis. I applied participant observation as a method, which is a combination of data-collection strategies:

Table 1

Gantt Chart of Program Evaluation Time-line

Output Activities	2008 Quarters		2009 Quarters			
	3	4	1	2	3	4
Output 1: NADEI History and preparation for program evaluation completed.						
1.1 IRB submission and proposal completed						
1.2 History of NADEI completed						
1.3 Interviews of NADEI Director completed						
Output 2. Segments of informal ministerial education identified and evaluation completed.						
2.1 Data collection for national, union, and regional SEEDS completed						
2.2 Data collection for Church-Works, Hope University and Equipping University completed						
2.3 Data collection for Small Groups and Discipleship completed						
2.4 Data collection for Natural Church Development and Ministry Coaching completed						
Output 3. Segments of formal ministerial education identified and evaluation completed.						
3.1 Data collection of all formal courses taught by NADEI in the Seminary completed						
3.2 Data collection of field school of evangelism and student focus group completed						
3.3 Data collection of formal curriculum and Seminary leadership focus group completed						
Output 4. Data analysis completed						
4.1 Analysis of informal curriculum completed						
4.2 Analysis of formal curriculum completed						

limited participation, field observation, interviewing, and artifact collection. Field observation helped me directly observe and record without interaction.

Data collections were recorded as field notes and recorded as files. “The in-depth interviews are open-response questions to obtain data of participant meanings—how individuals conceive their world and how they explain or make sense of the important events in their lives” (McMillan & Schumacher, 2006, p. 237).

This next section on data collection procedures and analysis is divided into structured and semistructured interviews, focus-group interviews, telephone survey, survey questionnaires, student evaluation of teaching, documents and artifact collection, field notes, observations, primary-data analysis, and analysis of data.

Structured Interviews

In these interviews I used student-interview protocol, leadership-interview protocol, and focus-group-interview protocol (see Appendix A). A protocol is a predetermined form used to record information during an interview or observation. These interview protocols enabled me to take notes and record responses during the structured interview with the interviewees (Creswell, 2007, p. 135).

I administered the questionnaire and followed the systematic techniques of interviewing. Structured interviewing involves asking every respondent of the sample a set of questions. Each respondent conveys something different from others, though the question remains the same. I preferred “a conversational tone to indicate empathy and understanding while conveying acceptance to encourage elaboration of subtle and valid

data” (McMillan & Schumacher, 2006, p. 355). The most common form of structured interviewing provides an organized communication to collect maximum information.

Focus-group Interviews

I emphasized focus-group interviews along with surveys, which provided better understanding of the problem under consideration. I believe that by creating a social environment the focus-group members are stimulated by one another’s perceptions and ideas; this at times was found to be better than one-on-one interviews.

The focus group is one of the most important information-gathering processes because “focus groups build on a group process” (McMillan & Schumacher, 2006, p. 360). I am skilled in group dynamics because of my leadership background. I considered the homogeneity of the focus-group members and conducted each session applying the techniques of nonverbal and body language.

This program evaluation utilized focus groups to collect data. Focus-group members were informed about the expectation envisioned in the Institutional Review Board (IRB) document. I reminded them that they were free to leave if they wished at any time during the focus-group interview. Each focus-group interview lasted between 90 and 120 minutes. Each participant was handed the interview protocol with the questions (see Appendix A). Each question was discussed and the data collected with Sanyo MP3 voice recorder, having obtained permission from each participant at the outset.

The standards for focus-group interviews developed by Creswell (2003) and Krueger (1998) contributed to the quality of the focus-group data collection process in

the following ways: clarity of purpose, communicating and receiving permission for the study, creating clear and concise protocols, convening in an appropriate environment with the skillful moderator, sufficient resources, and maintaining appropriate participation, with respect and confidentiality. The consideration was given to ask and engage effective questions and to understand how to participate in interviews.

Telephone Survey

A telephone survey was used to contact the delegates of the Atlantic Union SEEDS Conference. There were 620 delegates who attended; a random sample of one in every 10 delegates was chosen for the interview. The information of the delegates was obtained from the NADEI office. I called the delegates by phone and introduced my research. The phone calls were made in the serial order 1, 11, 21, 31, 41, 51, etc. Whenever the phone call was not responded to, the next in the list of delegates who attended the SEEDS Conference was called. Five survey questions were asked according to the questionnaire designed (see Appendix B). The responses were recorded accurately and there were 62 responses, which represents 10% of the entire population. Some prayed for me at the end of the survey, and for some I prayed.

Survey Questionnaires

Typically, written surveys are given to the participants to respond anonymously. The strength is that there is efficiency in data collection and analysis. However, when the accuracy of information was under question, I probed further through focus-group interviews. A questionnaire is “relatively economical, has the same questions for all

subjects, and can ensure anonymity. Questionnaires can use statements or questions, but in all cases, the subject is responding to something written for specific purposes” (McMillan & Schumacher, 2006, p. 194).

I had prepared five sets of questionnaires for the SEEDS Conference, formal education, informal education, focus-group interviews, and open-ended questionnaires (see Appendix B). The participants were informed that their contribution and communication would help me evaluate the NADEI programs and how it fulfills its mission.

There were many components of program evaluation in every questionnaire, and each component was assessed on a global scale according to a Likert-type guide, with SD (strongly disagree), D (disagree), N (neutral), A (agree), and SA (strongly agree). The participants were expected to circle the letters that reflected their experience. Space was provided at the end of the questionnaire for participants to write any information about the NADEI programs that they felt was worth consideration by the researcher.

An attempt was made to make each item easy to understand so that all the participants could interpret it in the same way. I made sure that ambiguous words and complex phrases were avoided. Every question was formulated to convey only a single idea or concept. Double-barreled questions and statements were undesirable because a respondent may, if given an opportunity, answer each part differently (McMillan & Schumacher, 2006, p. 196).

The questions in each questionnaire were relevant, short, and simple. I avoided negative statements because they are easy to misinterpret. The questions were not long and each item was brief.

Documents and Artifacts

In a case study, a form of content analysis is used to analyze documents. Content analysis is a qualitative methodology that refers to a systematic procedure for describing the content of communication. This enabled me to write the history of NADEI (see chapter 4) and become familiar with its formal and informal curriculum. Documents analyzed using content analyses include the following:

1. Communication brochures of NADEI, and NADEI board minutes
2. Curriculum and academic records
3. Letters, reports, and recorded speeches
4. SEEDS promotional materials and resources for the delegates
5. Statistics and raw data on the church-planting movement
6. News reports published, and participant field notes
7. Plans submitted by various personnel within NADEI.

These documents were ready-made sources of data easily accessible to the imaginative and resourceful investigator. Document is “the umbrella term to refer to a wide range of written, visual, and physical material relevant to the study at hand” (Merriam, 1998, p. 112).

These documents were stable and objective to some extent, and a good source for case studies. They were as important as interviews, conversations, and observations.

They added to the validity of the context being investigated, and were able to lend contextual richness and meaningfulness to the inquiry.

I collected, scanned, and stored artifacts such as personal and official documents, promotional materials and brochures, photographs, handouts and circulars, and statistical data of all the programs of NADEI which are tangible evidences to explain the experience, decisions, knowledge, actions, and values of NADEI.

Field Notes

I used field notes; they contained what I saw and heard. “The keen observations and important conversations that have been captured in the field cannot be fully utilized in a rigorous analysis of data, unless they are written down” (Maykut & Morehouse, 1994, p. 73). I took notes, and these field notes from the interviews and conversations became a source of data in this study. Using a note pad, I wrote as I heard and observed.

I wrote key words, phrases, and sometimes sentences that could be used for quotations that emerged from the dialogue. I underlined the information that could be identified as quotations; sometimes I circled them to show the emphasis. When the field notes were rewritten, I italicized the statements that could be used as quotes; key words were placed in boldface. The settings were described using phrases that were arranged as points in lists for easy recall.

I read the field notes thrice, and the corresponding MP3 file was played several times to ensure accuracy and consistency. The field notes were coded into groups according to the topics emerging, and arranged in folders according to the category of the informants. The interview data were transcribed verbatim, and the field notes were

rewritten and organized into files. I drafted a table of participants with the coded names and the real names. This assured truthfulness and accuracy in the raw data and easy retrieval of information for analysis. Composing text in qualitative research is an interpretative process (Eisner, 1998). Field notes or texts are ways of talking about what transpired for data. This helped to identify emergent themes for triangulation, consistency, and generalizability (Eisner, 1998).

Observation

I have taken four NADEI courses during my study in the Seminary, and I realized that observations of NADEI courses and programs were very important in qualitative research and one of the chief means of collecting data. I also visited NADEI classes in the Seminary during the data-collection period. Observation allowed me to capture the rich and readily available sources of data in their natural setting. It can provide a firsthand account of the problem under study as well as provide valuable data when they were systematically organized. When combined with interviewing and document analysis, observation provides a holistic interpretation of the phenomenon being investigated (Merriam, 1998, p. 111). I observed Seminary students in the field school and in practical training, lay ministers in the church-planting activities, and delegates during the SEEDS Conference.

Primary Data Analysis

The sample contained 100% of the population. I obtained the primary data of all the students (1,035) who took NADEI courses during the period of 3 years from the statistical department of Andrews University upon the approval of IRB. These primary

data were used for the evaluation of the formal curriculum along with two focus-group interviews. The students responded to 25 questions each during the 3-year period under consideration. These primary data (25,875) were grouped for analysis under four categories, namely, course evaluation, instruction evaluation, student evaluation, and overall evaluation.

These data were verified manually by printing them out. I counted the number of students on the basis of nine sessions (summer 2006, fall 2006, spring 2007, summer 2007, fall 2007, spring 2008, summer 2008, fall 2008, spring 2009) and five courses (CHMN517 Topics in Ministry, CHMN536 Personal Evangelism, CHMN539 Church Growth, CHMN566 Mobilizing Laity, and CHMN656 Holistic Small Groups). Then the data were analyzed using the SPSS 17 software and treated for statistical operations.

I spent four quarters collecting the data. The third quarter of 2008 marked the beginning of the data collection and by June 30, 2009, I completed data collection for the program evaluation of NADEI (see Table 1).

Analysis of Data

The data were assessed and evaluated to determine the *worth* and *merit* of NADEI. This time frame had given me the opportunity to witness, observe, and experience various perspectives, expectations, and realities of the leaders and church members of the Adventist Church regarding the multidimensional contribution of NADEI. It provided a privilege to evaluate and assess the strengths and weaknesses. The finding and the writing of the report followed the data analysis.

Data analysis for the program evaluation of NADEI was approached through open coding for emergent themes from the interviews, conversation, documents, and field notes rather than from predetermined theme categories. I presented the data that were gathered, usually in the form of a lengthy narrative, for analysis. I did this in sufficient detail to allow the reader to judge the accuracy of the analysis. The data were used to illustrate appropriately the findings, and I substantiated my interpretation. Analysis was made, often intermixed with the presentation of data.

I constructed the history of NADEI in this program evaluation. Representative quotations from the participants dealing with the history and major decisions made during the formative years of NADEI were included in the report. The purpose of data analysis was to perform the program evaluation efficiently in order to find the merit and worth of NADEI and to describe what has been learned by synthesizing the information. Because the presentation is in the form of descriptive analysis, there are frequently a number of descriptive subtitles connoting different findings. I applied triangulation with the research questions and the data to establish its validity based on Merriam for validity and reliability. I used *NVivo 8* software to code and analyze emerging themes in the data analysis.

The questionnaires collected from various sections of the population were treated according to their respective categories. The data were entered accurately in a Microsoft Excel spreadsheet, and each entry was checked thrice for accuracy followed by the

application of the statistical software SPSS 17 to analyze various properties inherent in the data thus collected and treated. The findings were written after the analysis of the data in the form of a descriptive analysis.

The field notes were arranged according to the categories established in the research and transcribed to be treated and coded for the emerging themes using *NVivo 8*. I listened to the tapes and examined the field notes for themes and noted these in my field notes. The themes identified in the field notes were recognized with highlighters and comments made in the margin of the raw data. Tapes were transcribed verbatim and the transcript was scrutinized, labeled, and put in folders which became volumes of data files—one for each category of participants. I listened to the tapes multiple times for clarification and corrections, and selected passages and quotations for identifying themes needed in the program evaluation.

The analysis included many comments from various members of focus groups and interviews. These comments were sent back to those who made them for their approval on accuracy. The final document of the program evaluation was presented to the director of NADEI upon completion of the analysis. An appointment was made to discuss the highlights of the research with the director of NADEI, and I responded to all his queries to his satisfaction. Those who signed their consent for being quoted in the publication were given the manuscript of their comments to help me communicate only what they said.

Ethical Issues

This mixed-methods research was personally more intrusive than a strict quantitative design. The ethical guidelines included policies regarding informed consent, deception, confidentiality, anonymity, privacy, and caring. I was able to adopt these ethical guidelines in complex situations, and I planned to handle the ethical dilemmas in interactive data collection. Since most educational research deals with human subjects, it was necessary to understand the ethical and legal responsibilities to conduct this research.

My personal ethical framework was based on my passion for Christian ministry and church growth. I have been informed by years of responsible and committed leadership. I have completed seminary studies, attended six SEEDS Conferences, and taken many NADEI courses. I was interested to know how NADEI continues to maintain a platform to provide ministerial education formally and informally. I have applied the Christian worldview and educational philosophy of my life in this endeavor. These preparations have inspired me to approach the evaluation of NADEI programs with the best mind and ethical considerations. Further, I depended upon the guidance of the Holy Spirit and applied the biblical standard to treat others as I would want others to be considerate and ethical towards me.

Protection of Human Participants

I received permission from the director of NADEI and obtained approval from the Andrews University Institutional Review Board for this research. This informed consent was shared with the participants before and during the interviews for the program

evaluation. It is paramount that the identity of each participant be respected, protected, and valued throughout the study. I carefully considered ethical concerns of the participants to ensure anonymity and concealed the identity of the participants, and maintained safeguards of their contribution. Some important participants have been very close to NADEI for years. They provided their approval to quote them to construct the history of NADEI. I took such participants' signatures for their consent. Research data were kept away from the scrutiny of the public by securing them in my residence, and I allowed only those who were directly connected to the data to handle it. This is a security issue of the research. The surveys and filed notes were immediately organized for analysis. Participants were respected and I politely informed them that they could choose to discontinue the process at any time. Records of the participation were maintained.

As a primary investigator, I was responsible for the ethical standards to which the study adheres. I informed the subjects of all aspects of the research. I was open and honest with the subjects. Subjects were protected from physical and mental discomfort, harm, and danger (McMillan & Schumacher, 2006, pp. 142-144). Certain portions of the manuscripts were submitted to some of the participants for review and correction, in order to establish trustworthiness.

Strategies for Validating Findings

Participant Check

Participant check is a process to provide the same information back to the participants for validating their statements (Merriam, 1998, p. 204). If they were not

understood accurately, they had the privilege to make the needed corrections (Mertens, 1998p. 182). Each participant shared vital information as data for me and they had the right to know whether I properly understood their statements before I began the process of analysis. There was a need to go back to check for the accuracy with participants at the completion of the data collection. This provided a safe environment for the researcher to inquire whether the words recorded and documented were accurate. I provided the transcription of the statements to the participants to read and comment. I requested them to scrutinize the manuscripts for omissions or sensitive comments. I met with the Seminary leaders to enquire if the statements were ready for further analysis. All participants were satisfied with their statements according to the participant check.

Independent Checks

I involved outsiders in the process of data analysis by allowing them to check the responses for consistency and truthfulness and to make necessary corrections (Merriam, 1998, p. 204). The NADEI director was given the first draft of my findings, and I answered queries to his satisfaction. I shared the manuscript and findings with the members of the dissertation. They read the data from their point of view and saw that the results made sense. This was a strategy that I used as a researcher to involve independent checks for making a professional judgment, trustworthy conclusions, credible comments, and respectful reflections.

Extensive Field Quotations

Qualitative methodology produced descriptive data consisting of people's own words both written and spoken, and observable behavior. "Information selected and

collected should be capable of answering the questions adequately in terms of needs and perspectives of the intended audience” (Mason & Bramble, 1997, p. 370). The voice of the participants’ was given importance. The importance and focus were placed on participant perspectives. There were transcripts of interviews, field notes, and journal/feedback reports and recordings (video/audio). The data collected from the interviews and conversations were transcribed verbatim from tape-recorded data, field notes, flip charts, and observations.

Triangulation of Data

A good case study will benefit from multiple sources of evidence. Triangulation is the process of reaching conclusions about the consistency of outcomes from varying sources and methodologies for measuring a particular construct (Stufflebeam & Shinkfield, 2007, p. 717).

Sources of evidence in this case study included documents, archival records, interviews, survey questionnaires, direct and participant observation, and physical artifacts of all the programs of NADEI (see Table 2). The main idea in triangulation is to create converging lines of evidence that support accurate findings. “The most desired convergence occurs when two or more independent sources all point to the same set of events or facts” (Yin, 2006, p. 115).

Summary

In this chapter on methodology, I have dealt with the research design of my program evaluation on NADEI, population of participants, the sources of data,

description of protocols, data collection procedures, ethical issues, and the strategies to validate the findings.

The instruments used in the surveys and focus-group interviews are outlined in Appendices A and B. In order to address dependability and trustworthiness, the following methods were established: participants check, independent checks, extensive field quotation, and triangulation of data. Literature analysis, documents, observation, and interview protocol were used to get the fresh and firsthand information for the study. This chapter leads to the next chapter on the history of NADEI.

Table 2

Data Triangulation Matrix

Research Question	Interviews		Questionnaire			Documents			Observation/ Field notes			Data	
	Ind.	Focus	1	2	3	Cur	Min	Pub	1	2	3	1	2
Q 1a. Merit: Formal Curriculum		X				X		X	X			X	
Q 2a. Merit: Informal Curriculum		X	X	X	X	X	X	X		X			X
Q 1b Worth: Formal Curriculum		X				X		X	X			X	
Q 2b. Worth: Informal Curriculum		X	X	X	X	X	X	X		X			X
Q. 3 Organization & Functions	X						X	X			X		

Note. Interviews are conducted individually as well as in the form of focus groups. Questionnaires are prepared specifically to evaluate respective research questions. Documents are: NADEI board minutes, published materials, archives, and correspondence. Observation/Field-notes are information written during the research or interviews. Data are the statistical and nonstatistical information for evaluation.

CHAPTER 4

HISTORY OF NADEI

Introduction

The history of NADEI has not been documented for scholarly publication in spite of its existence as an institution for the past 30 years. This chapter documents the history of NADEI as an integral part of the program evaluation. In this chapter, the history of NADEI is divided into six segments and each segment covers a 5-year period: early beginning, formative years, reorganization years, church-planting-movement years, institutionalization years, and established years.

Early Beginning (1979-1985)

Origin

In 1979, Lowell Bock—the president of Lake Union Conference—and the members of the executive committee realized that new opportunity to expand the Kingdom of God required aggressive action to defeat the enemy of God’s movement. Thus the man who cast a vision was Lowell Bock, and members heard the trumpet call for advancement, conquest, victory, and ultimate triumph! Every generation is obligated to think outside the box to design new projects to bring new believers into the church. “The accomplishments of the past, however successful, are not adequate to meet the

challenge of the hour. Plans for a BOLD MOVE FORWARD have been made by them to markedly influence soul winning throughout the Lake Union” (Bock, 1979b, p. 6).

This vision was for future pastors and lay people to be better trained for evangelistic ministry. The ideal place for this training appeared to be Chicago. Elder Bock led out in calling together a team to help create an evangelistic institute that would train future pastors and lay people for evangelistic ministry.

This ambitious plan was the first of its kind in North America and the progressive action was union-sponsored, being dedicated solely to train men and women to be used by the Holy Spirit as channels for winning others to Christ and His truth. Thus, the Lake Union Conference Committee voted to establish the Lake Union Soul-Winning Institute (LUSI) outside the city of Chicago.

Every class will present practical principles of effectively winning people. Each teacher will not only lecture, but will lead his students in applying theory in actual field experience. The instructor’s number one priority, his chief goal, is to train people who will communicate the Gospel of Christ in a setting of the three angels’ message in the most effective way possible. (Bock, 1979b, p. 6)

Evangelistic Leaders

The birth of LUSI was accompanied by the arrival of new visionaries in God’s church. In January 1979 there were two important leaders who appeared on the horizon of the Adventist Church and played pivotal roles for the next 12 years in the soul winning of the world church and North American Division. One was Neal C. Wilson and the other was Charles C. Bradford.

Bradford was chosen as President of the North American Division. His official title was Vice President of the General Conference for North America (“Bradford

Elected,” 1979, p. 16). The 53-year-old Bradford asked members of the General Conference Committee, who elected him, for their prayers and support. “In his new job, Bradford replaced Neal C. Wilson, who took the office as the president of the world church on January 4” (Bock, 1979b, p. 6). Bradford said that potentials are unrealized, resources are untapped, and possibilities are unfulfilled today as it was in ancient Israel. “Parallels are almost frightening. Same promises. Same job description. Same potential. Same prosperities. Same unlimited resources. Same prophetic message and testimonies. And up till now, same lament—what might have been” (Bradford, 1979, p. 2).

Neal C. Wilson was elected by the church’s Annual Council on October 17, 1978, to fill out the unexpired term of retiring President Robert H. Pierson. The 58-year-old Wilson mentioned that the greatest challenge facing the church is rapid growth and institutionalization. He said that our challenge is to maintain the irrepressible conviction of the pioneers and founders of the church; namely, that our primary reason for being is to communicate the gospel to every nation, kindred, tongue, and people (Gallagher, 1978, p. 4).

Creative Thinking

There are major reasons why this new ministerial training could bring about a revolution in the training of pastors for greater evangelism. First, Andrews University was located within the territory of the Lake Union Conference. Practical instruction in the soul-winning institute would enhance the pastoral training at Andrews University in its evangelistic training of ministerial students within the Lake Union territory. Bock mentioned that “just as it is impossible to learn swimming in the classroom without ever

getting into the water, so it is impossible to learn to win people to Jesus without actual experience” (Bock, 1979b, p. 6). The leaders of the soul-winning institute thought that in addition to seminary education that is highly academic and scholarly, their students would return with personal and practical experience.

Second, there was an opportunity to provide continuing ministerial education for those pastors who were already in the ministry. Bock recognized this possibility and said that “the training institute will also provide a program of continuing education for pastors. Throughout the Lake Union there are pastors who desire to sharpen their skills in the area of evangelism” (Bock, 1979b, p. 6).

Third, apart from continuing education, many pastors were not fully satisfied with their current achievements and their ability to lead church members for witnessing. They would be willing to immerse themselves in an environment of active and aggressive evangelism if an opportunity were given to be free to concentrate for a period of 3 to 9 months on evangelism. Therefore, a select number of pastors could be given such a privilege to learn new insights at the Institute that would enable them to carry on a more dynamic and rejuvenated witnessing program in their local congregations (Bock, 1979b, p. 7).

Fourth, there were many laymen who were ministering with great passion throughout the Lake Union who could serve as credentialed Bible workers if they had the opportunity to receive proper training. They could improve their skills for Bible studies and successfully share Christ with their neighbors and friends. Some of these trained laymen might be absorbed as full-time Bible instructors who could help in evangelistic meetings and churches while others could assist their local church pastors as lay Bible

workers. The Institute had a plan to develop a short but thorough 1-year program designed specifically for lay Bible instructors. This program would consist of courses such as: meeting and developing interests for truth, how to give Bible studies, how to help people make decisions to accept the truth, meeting objections, and many other features focusing specifically on training lay Bible instructors (Bock, 1979b, p. 8).

Fifth, besides being a center for evangelistic training, this soul-winning Institute could serve as a retreat center specializing in short soul-winning retreats for various groups in the Union. Pastors, health professionals, businessmen, and laymen could be encouraged to attend these specialized workshops and trainings. These retreats could cover a diversified range of subjects. Some retreats would deal with gospel medical evangelism, emphasizing nutrition, stress, and weight-control programs.

Lake Union Soul-winning Institute

In harmony with the counsel found in *Medical Ministry* (E. White, 1932), to find a place just outside the large cities, “a small group of responsible workers have searched for property for 5 months in rural districts with easy access to Chicago” (Bock, 1979b, p. 7). The Lake Union leaders thought that evangelistic programs could be conducted throughout the year in Chicago—the second largest city in America.

The leadership of the emerging Institute required young and committed leadership. The Union leaders prayed, and God answered their prayers when Mark and Ernestine Finley from South New England in the USA accepted a call to the Lake Union. Bock wrote that “during the past 10 years the Finleys have given ample evidence of their

special calling in training soul winners. For the past five years, they have operated a training program in their home” (Bock, 1979b, p. 7).

The Lake Union knew from the beginning that such an institute would be monumental and expensive. The meager income from students and retreats would not suffice to cover the cost of operation of about \$100,000 a year. The leaders in the Union realized that the new opportunity was appearing with unlimited potential. The church members and leaders accepted the challenge to come out of their comfort zones and invest boldly to get equipped to go forward in soul-winning.

Earl Simmons—pastor of the Northbrook and Des Plaines, Illinois, churches—heard a conversation in the barbershop that a large retirement center was soon to be vacant. He passed on the message to leaders. On Wednesday, March 28, Bock was privileged to sign the lease papers on behalf of the Lake Union for one dollar a year. It was a modern miracle (Bock, 1979a). A spacious facility with a capacity to house 110 people comfortably was rented near Hinsdale, Illinois, and was considered as a miracle by all.

This soul-winning program was coordinated with the Seminary. Thus, the Lake Union and the Seventh-day Adventist Theological Seminary embarked on a joint venture called the Lake Union Soul-Winning Institute in 1979. The primary purpose was to provide practical training for clergy in the area of soul-winning in their ministries. Chicago was chosen as the venue because it was closer to the Seminary and offered a large metropolitan area where soul-winning methods could be implemented.

Marion Kidder and Don Gray provided help to get the Institute started, but, soon after they provided the needed start, they left. Wayne and Genevieve Clark were called to

help with the secretarial and financial responsibilities of the Institute, and Alvin Kurtz was called to assist Mark Finley in the training program, especially in the area of personal evangelism (Burrill, 2009a, p. 1).

Mark Finley—the director of the Lake Union Soul-Winning Institute—said that “our primary goal is to help laymen become effective, personal workers in the framework of their own profession or vocation” (Wallack, 1979, p. 10). The first historical batch of 34 (18 laymen, 8 ministers, and 8 Seminary students) enrolled for the first quarter, which began on August 6, 1979. Thus a new era of a balanced program of classroom learning and practical experience began in LUSI.

With the success of the first class, seminarians from other Unions soon began to request attendance at LUSI, and the enrollment grew as more and more seminarians began to attend the Institute. It wasn't long before some other Unions began to create their own institutes; however, the enrollment at LUSI remained high. During those early years, students lived in the mansion, ate their meals together, and went to classes together. However, the owners of the mansion soon sold the building, and LUSI needed to find other accommodations. In 1982 the General Conference of Seventh-day Adventists procured three apartment buildings at 1120 64th Street in La Grange Highlands, Illinois, as a permanent home for the Institute (Burrill, 1986).

About this time, the North American Division became interested in extending the good work of LUSI beyond the Lake Union to all of North America, so negotiations began for the NAD to take over ownership of LUSI. In October 1983, the NAD took it over and renamed it the North American Division Evangelism Institute (NADEI). For many years NADEI was the only institution owned and operated by the NAD

administration. At the same time that NAD took over the operation of NADEI, the same buildings continued to serve NADEI. Several apartments were made into offices and a classroom, leaving approximately 30 separate apartments for student housing.

The Lake Union Soul-Winning Institute (LUSI) but now called NADEI became the source of training for the North American Division through an action taken on October 12, 1983 (General Conference of Seventh-day Adventists, 1983). Elder Mark Finley, who pioneered LUSI and then NADEI, was in great demand by 1983; he received a request to conduct an evangelistic campaign in the Euro-Africa Division during 1985 or 1986. The North American Division assumed control of NADEI on January 1, 1984, and Elder Charles E. Bradford was the chairman of the NADEI board (Carter, 1984). The NADEI board approved Mark Finley's evangelistic meetings and field school in Korea (1984) and Euro-Africa (1986) (NADEI, 1984a).

One of the objectives of this move from LUSI to NADEI was to establish an evangelistic training program that would serve the unique needs and interests of the Black and Hispanic students preparing for ministry throughout North America (NADEI, 1983). The North American Division Evangelism Institute was always open to anyone regardless of racial background.

However, the summer school was organized to meet the special needs to reach these two communities—Blacks and Hispanics—the two major minority people groups in the NAD. These two people groups did not receive intentional and planned attention in evangelism. The new program, designed to recognize the cultural sensitivity and racial needs, enhanced the ministerial preparation of the students to enter ministry. In order to maximize the practical field experience, the NADEI summer school had two distinct

phases of training: (a) community and church preparation for evangelistic meetings, and (b) evangelistic meetings. The former provided the tools for practical field work and the latter emphasized the application of the tools in evangelistic meetings (NADEI, 1983). Later Elder Brad Thorp reported to the NADEI Board that those summer-school sessions at NADEI were distinctly designed for Black and Hispanic students (NADEI, 1984a).

The recruitment for the 1984 summer field school in Chicago took place among the Black and Hispanic students attending the Seminary at Andrews University. Chicago was not far from Andrews University, yet NADEI leaders encountered two major setbacks at this point: (a) Hispanic students were not far enough in their academic program to fulfill the requirement for the Master of Divinity, and (b) unsponsored Black students would lose their employment by coming to summer school. After the 1984 summer field school, Dr. Gerhard Hasel presented to the NADEI Board the problems faced by unsponsored students and the financial difficulties they experienced during the field school (NADEI, 1984a).

Mark Finley pointed out in his first report as the Director of the newly named NADEI that in 4^{1/2} years from the time when LUSI was started, approximately 600 had been baptized through the combined efforts of staff, students, and the cooperation of neighboring churches. Two churches had been raised, and 338 students had completed the Institute program (121 Seminary students, 61 pastors, and 156 lay people). Initially the institute served two-thirds lay people and one-third pastors. This trend was changed by the end of its 5-year period. There were more Seminary students and pastors who began to attend the institute. Every course synchronized into overall evangelistic training and the curriculum correlated with the Seminary.

The scope of organizational development under the new leadership and the addition of new responsibilities required various administrative guidelines and procedures to expand freely. A need for a constitution and by-laws for the Institute was realized for the first time and they were voted in February 1984. The word *evangelism* in the name of the institute was questioned but was retained to signify the purpose and rationale of the institute's reason for existence. Elder Charles Bradford gave a strong emphasis to the evangelistic mission of the church as its first board chairman. Dr. Gerhard Hasel reported that NADEI's curriculum coordinated completely with the Seminary in Andrews University (NADEI, 1984a).

Professional Growth of NADEI Faculty

Mark Finley realized his need to complete a Master of Arts degree. The NADEI Board recognized the advantage of such training and voted for him to attend Andrews University (Dale, 1984). He reported that NADEI had strengths and weaknesses. Finley and the staff were committed to doing everything possible to accelerate its strengths. He cautioned that the hopeful, positive, visionary thinking projected in the Institute should be balanced with a realistic approach to ministry (NADEI, 1984b). Alvin Kurtz and Brad Thorp followed Finley to pursue Master's degrees at Andrews University (NADEI, 1985). Thus the teachers of NADEI established the need for higher education and were willing to learn in order to teach in NADEI programs. The spirit of lifelong learning and professional growth emphasized the reality that whatever was taught in NADEI was tailored to meet the specific needs in evangelism to fulfill the mission of NADEI.

Formative Years (1986-1990)

Mark Finley mentioned in his report during the 1985 NADEI board meeting that there are other unions that have similar programs of their own, namely, the North Pacific, Columbia, and Southwestern unions. A Hispanic field school for the first time was conducted and Elder Eradio Alonzo, Spanish coordinator for the Pacific Union, was invited to hold an evangelistic series. The evangelistic center at NADEI produced materials, overheads, and cassette tapes on church growth, lay training, Daniel seminars, public evangelism, and a variety of topics. NADEI, known for its functional and practical dimensions, began to show signs of institutionalization after a period of evangelization, in terms of by-laws, constitution, administration, organization, and publishing (NADEI, 1985). By the end of 5 years NADEI had baptized approximately 1,000 persons in the Chicago area as a result of the Institute's influence (Finley, 1985).

Change of Guard

Mark Finley resigned in August 1985 to serve as the ministerial secretary of the Trans-European Division. Russell Burrill appeared as a rising sun on the horizon of ministerial education for clergy and laity (NADEI, 1985). Finley passed on the responsibility to Burrill as his successor by thanking the team for their wholehearted support during the exciting and adventurous 6 years. In introducing the new leader, Russell Burrill as the new director of NADEI, Finley recalled that they both were brought up in New England under similar backgrounds, interning under the same mentor, Pastor O. J. Mills, and serving as pastors in the same district. Both had the same commitment to evangelism, ministry, and the training of pastors.

In building an institution, leaders become indispensable and very often forget the bigger picture of God who is behind every step of progress. Understanding this truth, Finley said that he was not NADEI. NADEI as an institution had sent out new waves of ministerial training and established its resolve to meet the challenges and demands of future evangelism. Well-trained church-centered local evangelism in the North American Division with clergy and laity working together became a driving force for evangelism. He said the waves of the future in Seminary education would be scholarly pursuits blended with evangelistic proclamation (Finley, 1985).

In bidding farewell to NADEI, Mark Finley painted a glorious picture of NADEI's future and delighted in combining disciplines with active, dynamic evangelistic pursuits. The Lake Union, Illinois Conference, and Seminary education in Andrews University had been strongly connected under NADEI leadership. Finley mentioned that the dean of the Seminary in Andrews University, Dr. Gerhard Hasel, had extended a close working relationship with NADEI because of the practical emphasis of the ministerial education.

The training program continued, under Russell Burrill's direction, in the areas of personal, public, and seminar evangelism. Cynthia Burrill, wife of the new director of NADEI, began a special ministry to the spouses of the students who were attending. When Brad Thorp left, he was replaced by Lowell Rideout. During this era NADEI not only continued the evangelistic training but also planted a church in Tinley Park, Illinois. The leaders of NADEI served as church pastors there for 3 years.

NADEI focused on Chicago since it was the largest city located close to Andrews University. Chicago offered unlimited opportunity to provide a strong evangelistic thrust

in practical training and experience for pastors. Thus the activities of NADEI were limited only to a single city located in the Lake Union, though its title implied that NADEI would serve the whole North American Division. It was Burrill who saw that unless NADEI reached out to other unions of the whole division, the institute would exhibit a parochial mind-set and a limited vision. He was the man to bring about the institutionalization of NADEI, whereas Mark Finley introduced the era of evangelization. Burrill made financial requests to increase funding from the General Conference and saw the need for more appropriation for capital improvement. He informed the board that NADEI had to be funded more for expansion to reach the whole division. He was instrumental in setting the wage scale for NADEI employees to the Lake Union wage scale.

Caring Church

Elder Neal C. Wilson appeared before the NADEI Board for the first time as the General Conference President in February 24, 1986. He had been the president of the North American Division between 1970 and 1978. He mobilized the Adventist churches around the world to add 1,000 new believers every day in the project called “1000 Days of Reaping” during 1982-1985 and steered the world church to forge ahead towards “Harvest 90.” He was thinking big and identified the need to expand the Adventist Church through all the departmental ministries to experience one major breakthrough—church growth. He said in the Kremlin that “the church is an agent of helpfulness and goodwill, and not a political tool, and Christianity is a message of peace” (Schwarz & Greenleaf, 2000, p. 522). Regarding NADEI, Elder Neal Wilson (personal

communication, July 22, 2009) said that “it has been an evangelistic blessing to many students in helping them know the objective of our mission, which is soul winning through God's power. There will be many people in the kingdom because of the training and resulting evangelistic meetings conducted by NADEI and its graduates.”

Burrill presented the proposal for a new concept called “Caring Church” to the Board. The “Caring Church” facilitates a participatory model in which the NADEI director and teaching staff would serve as the pastors of a church and have that church become a “Caring Church” with NADEI programs being conducted in that church. The advantage was that students would be able to observe and participate in what was being done in an actual church, instead of an artificial arrangement. The disadvantage was that the NADEI staff would have to spend more time and might be sidetracked with local pastoral problems (NADEI, 1986a).

Curriculum

Burrill planned to use his wife to train the wives of the seminarians, since there were many married students studying at the Seminary. The spouses were free and not enrolled in any school. They were more than willing to learn new competencies to complement the ministry of their husbands. Cynthia Burrill took the challenge and became the teacher on a regular basis to train the wives of seminarians (NADEI, 1986a).

The last quarter of theological study in the Seminary is called the ninth quarter and it fulfilled the requirement of the field school and practicum in the Seminary graduation. The names of the courses taught in NADEI are: Apologetics in Evangelism; The Bible Instructor; Church Leadership and Administration; Coping with Grief and

Hospital Visitation; Dare to Care; Evangelism and Church Growth; Field School of Public Evangelism; Foundation of Christian Belief; Pastoral Ministries and Church Policy; The Pastor's Wife; Personal Evangelism; and Seminar Evangelism.

The curriculum of the North American Division Evangelism Institute is designed to meet the needs of the ninth-quarter program for the Seventh-day Adventist Theological Seminary at Andrews University (Burrill, 1986). The lay students who attended NADEI met the requirements for the Lay Bible Instructor's Certificate by taking many of the ninth-quarter classes as well as additional classes of their choice.

Philosophy

The philosophy of NADEI was to provide pastors, Seminary students, and lay people with the inspiration, training, skills, and the materials necessary to do successful soul-winning work. The students spent two-thirds of the time in the field developing the skills for soul-winning work and one-third in the classroom receiving inspiration and training. The blend of classroom instruction and field education was based on the philosophy of NADEI's ministerial education.

The students learned the principles of church growth in the morning class. They applied these principles in the afternoon and evening. While the students learned the theory of conducting Revelation Seminars, health seminars, and evangelistic meetings in the morning classes, they observed the instructors conducting seminars and evangelistic meetings in the evening. Sometimes the students conduct the seminars in the evening for non-Adventists. The students learned outreach in such classes as the Five-day Plan to Stop Smoking, nutrition classes, and stress-management workshops for reaching the

unreached. In the afternoon and evening they either conducted or observed these seminars. The students and instructors anticipated eagerly the mixture of classroom instruction and field training based on the philosophy of NADEI's theological education.

The philosophy of NADEI had three major emphases for the students as they became proficient as a result of their experience with NADEI: (a) proficiency in giving Bible studies and the ability to train their lay people to know how to give Bible studies; (b) proficiency in the ability to conduct Bible seminars, such as Daniel and Revelation seminars, and the ability to help people make decisions for Christ; and (c) proficiency to reach the unchurched through seminars and help them develop spiritual interests (Burrill, 1986). The application of the philosophy of NADEI prepared the students to become proficient and integrated into local church programs. The concept of the "Caring Church" provided a platform for the students to put into practice the principles taught in the classroom. The philosophy of NADEI was that the students should return with fire for evangelism to win souls for Christ.

National and International Influence

The NADEI leaders were invited to serve in other world divisions because of their innovation in ministerial education. The Euro-Africa, South Pacific, and Far East divisions sent their students for pastoral evangelistic training. Some divisions had set up evangelism institutes similar to NADEI and they were staffed by students trained at NADEI. Pastors and leaders attended NADEI periodically. Therefore, the influence of NADEI was felt around the world (Burrill, 1986).

NADEI staff moved in the field to assist in local conferences with continuing education courses and workers' meetings. NADEI personnel became a valuable resource for the local training of workers who were unable to attend NADEI.

Reason for Decline of Lay Training

Burrill discussed with the NADEI Board the decline of lay students attending NADEI programs and the increase of Seminary students who were pursuing theological degrees. It was a paradigm shift since “in its early years the Lake Union Soul-Winning Institute trained many lay people, along with returning pastors and seminary students, in the art of soul winning. However, as time has continued the number of lay students has diminished and the number of pastors and seminary students has increased” (Burrill, 1986, p. 12). Thus, NADEI at its beginning was intended to train lay members and later became a training institution for the Seminary students in Andrews University. “Once NADEI was taken over by North American Division, the lay student population began to dwindle, whereas the seminary student population has greatly increased” (Burrill, 1986, p. 15). Furthermore, students did not like the spring session for many reasons, including the severe winter weather. There were more students during the fall session, which necessitated NADEI having a larger staff to handle the number of students (Burrill, 1986, p. 17).

Furthermore, NADEI teachers were constantly pursuing higher education to teach lay members. Some of the lay people felt that it was wise to go directly to the Seminary instead of to NADEI since NADEI teachers were pursuing academic degrees there. The Seminary enrollment increased and the Seminary graduates received a university

diploma, which was better than what they received at NADEI. They received better training, a sense of accomplishment, and possibly an opportunity to serve as a full-time evangelist.

Lowell Rideout was hired as the associate director of personal evangelism in NADEI during his Doctor of Ministry program and was permitted to continue in that program in the Andrews University Seminary (NADEI, 1986b). Mark Finley, Alvin Kurtz, and Brad Thorp had pursued higher education earlier. Later, Burrill was approved to study for a Doctor of Ministry degree at Fuller Theological Seminary, and John Guy was approved to pursue doctoral studies at Yale University (NADEI, 1989) while simultaneously serving as the associate director.

Thus, the fact that NADEI personnel were obligated to keep abreast of the developments in ministry and missiology may have provided some inspiration for the lay students and members to pursue seminary education. Moreover, the standardization of theological training in North America and the awakening of second careers provided a personal inclination for seminary education. The theological battle in Christianity, particularly eschatological theology within Adventism, created a necessity for seminary training where they were challenged intellectually.

Burrill made a serious study of the situation of NADEI and presented a paper to the board on August 14, 1986. He presented the problems facing NADEI: (a) the inadequacy of the summer program; (b) the small participation of Seminary students in the January-May session; and (c) the inequalities of remuneration to sponsored students (NADEI, 1986b). Seminary students found it difficult financially to move from Berrien Springs to NADEI in Chicago and then to move back to Berrien Springs. Most of the

students kept the NADEI program for their final or ninth quarter and wanted to finish in the fall and not in the spring. The spring program of NADEI was getting weaker. The lay students could not get jobs and ministry opportunities after graduating from the NADEI program (Burrill, 1986, p. 24).

Burrill was optimistic and suggested solutions to the NADEI Board in 1986. He said that NADEI attendance could be greatly increased if: (a) each Union could send only one or two pastors each year to be trained in evangelistic skills during the winter/spring quarter since the pastors were becoming ineffective in soul winning; (b) every Union could provide opportunity to retool the pastors as the last resort before dropping such men from the ministry, since NADEI had been successful in making these pastors effective; (c) non-Adventist clergy who became Seventh-day Adventists may be asked to attend NADEI during the winter/spring; and (d) conferences may hire lay students as Bible workers upon graduating from NADEI programs (Burrill, 1986, pp. 25-26).

Burrill suggested that “currently a black person is being sought to replace Brad Thorp on NADEI staff. With a black person on staff it is hoped that black student enrollment will greatly increase and that somehow more attention can be given to the black students through the regular program” (Burrill, 1986, p. 26). In this way Burrill envisioned that Black student emphasis could be given for the winter/spring session and thereby more of them could be encouraged to come during that time. He recommended that NADEI do a serious study to find a solution to meet the needs of the Black student. Likewise, Burrill gave consideration for Spanish students and ministry. He mentioned that unions such as the Pacific Union and the Southwestern Union have a ninth-quarter program for Spanish students, and Spanish students do not have to attend NADEI.

NADEI faced stiff competition from other unions within the NAD running ninth-quarter programs, although NADEI was established in 1983 to be the ninth-quarter training program for the North American Division. The students thus went to various unions and were able to get integrated into ministry. Such arrangements were found to be attractive to the students instead of coming to NADEI, although the instruction at NADEI was well organized and established. During those years, these students received full salary (130% level) from the beginning if they were connected with Unions, whereas they received remuneration only at the 95% level if they chose to be connected with NADEI.

Turning Point

Elder Charles Bradford, President of the NAD, was the chairman of the NADEI Board and there were important matters, especially the future of NADEI, to be transacted on November 10, 1986. Elder Neal C. Wilson, President of the General Conference, was present in the NADEI board meeting on that day when the recommendations from the NADEI special commission with regard to the continuation of NADEI were accepted. Elder Wilson was leading the world church towards the historical project Harvest 90 in his last term as the General Conference President. He gave a stirring appeal during the board meeting in support of the ministry carried on by NADEI, which Elder Burrill remembered passionately even after 22 years.

Burrill recognized the November 1986 NADEI board meeting as the turning point in the history of NADEI. There was more financial support and more scholarships were granted to NADEI. Sponsored students began to receive 130% salary instead of 95%

during the time of their training in NADEI. Instead of appointing new staff for NADEI, a strategy was conceived to invite specialists for the summer sessions (NADEI, 1986c).

Burrill was a happy man to report a dramatic upward swing in the ministry and enrollment of NADEI to the Board on July 22, 1987. He identified the changes and progress made in NADEI during his tenure as the Director over the 2 years. He reported that “the current year, 1987, should see the largest enrollment in the history of the Institute” (NADEI, 1987a). NADEI extended an invitation for the Union presidents, ministerial secretaries, and other strategic people in the field to visit NADEI and observe the programs presented and the materials produced for the training. It was that moment when NADEI appointed a special committee to develop a mission statement for NADEI. Burrill reiterated to the Board that “our emphasis has been a unique blend of classroom instruction with practical field experience. Our goal has been that students leave NADEI equipped, trained, and inspired to make soul winning the top priority of their ministry” (Burrill, 1987, p. 1).

NADEI existed so that the students could leave with a burning desire to win men and women to the Lord Jesus Christ and carry the unique Adventist message to every sector of North America. The students of NADEI conducted programs under the tutelage of an instructor. Thus the NADEI program had become a participatory program where students performed more activities and ministries instead of watching the teachers do everything. The instructor videotaped and critiqued the presentations of the students. This approach brought a better model of training and created enthusiasm. “NADEI moved from an itinerant evangelistic model to a pastoral model of evangelism. In practical terms that means that the institute will no longer move from church to church” (Burrill, 1987, p.

2). The students raised a new church in the 1987 winter/spring session, and students worked in this church where they could see the principles taught by NADEI put into practice. In the fall of 1987 enrollment was the largest and brought the total number of students to 102, the highest number of students in a single year in the history of the Institute (Burrill, 1987, p. 4). Burrill reported that “at the present time NADEI seems to have the strongest program ever” (NADEI, 1987b).

On July 21, 1988, the NADEI board recorded an action to set a limit for Seminary students enrolled in a quarter to 40 and sponsored students were given priority. The Lay Bible Instructor program continued to meet the demand for Bible instructors in several conferences (NADEI, 1988). Burrill reported that “our finances are in excellent condition, and our student satisfaction with the program is high. Instead of cutting back the program, we may need to be thinking of expanding because of the large number of students who wish to attend NADEI” (Burrill, 1988, p. 1).

NADEI emerged as the best source to meet the practical needs of the ministerial students of North America. Students left NADEI with satisfaction that this new experience was one of the most profitable experiences of all their ministerial training. “After spending two years at the seminary, the NADEI experience helps to orient the student to the field. It helps prepare him to use in practical ministry the academic training he has received at the seminary” (Burrill, 1988, p. 4).

The students realized that their Seminary learning and experience were more meaningful as they applied them to practical ministry and witnessed new souls taking baptism. Burrill pointed out that “while our primary responsibility is to provide training and not to produce baptisms, it is very satisfying to see the vast number of people that the

students are able to win in this very early stage of their ministry while they are still practicing and learning the skills of evangelism” (Burrill, 1988, p. 5).

Burrill reminded the Board that NADEI’s biggest need currently was the addition of a fourth teaching staff member who would be responsible to train Hispanic and Black students. He reiterated that, “in fact, about 50 percent of the fall enrollment this year is comprised of Black or Hispanic students” (Burrill, 1988, p. 6).

As the world church was gearing up to celebrate the General Conference Session in Indianapolis, the NADEI Board made decisions to accept the sabbatical policy and invited the NADEI executive committee to bring a recommendation as to whether or not NADEI needed working policies or by-laws.

Don James joined NADEI as an associate director in 1990, replacing Alvin Kurtz (NADEI, 1990). Burrill reported to the NADEI Board in 1990 that NADEI had served 400 students during the past 5 years, emphasizing that the Seminary had become the feeding center for obtaining students and that the enrollment in NADEI was directly proportional to the enrollment in the Seminary. Burrill said that NADEI could train more Bible workers for the field if the field knew that there were job possibilities after the completion of the training. NADEI continued to fulfill the practical dimension of the ministerial training process in the NAD. Burrill praised God for the baptism of 498 people during “Harvest 90” in the Illinois, Lake Region, and Indiana conferences (Burrill, 1990).

Reorganization Years (1991-1995)

Elder A. C. McClure took the leadership following Elder Charles Bradford as the president of the NAD in the middle of 1990. A new emphasis was voted for crusade evangelism and preparation in the churches (NADEI, 1991a).

Burrill reported the changes in NADEI personnel and the need for program improvement. He and the staff of NADEI spent 3 days in 1991 brainstorming as to how they could bring about improvement. The purpose was to facilitate the expertise of the present staff, and also to better serve the students to meet the changing needs of the field. The brainstorming resulted in the development of a new program, which received approval by the NADEI Board.

The highlights of this new program were: (a) extensive preliminary preparation of the local church was considered very important to the success of the evangelistic crusade; (b) a 2-year program was prepared for those churches working with NADEI; thus there would be seven or eight churches in various stages of preparation during a school session, enabling the students to observe them in action; and (c) students could see clearly how to prepare the church for evangelism and how to assimilate new members who join the church (Burrill, 1991, p. 1).

The distribution of NADEI students in the year 1990-91 on the basis of each Union and overseas participation is given in Table 3. There are four main areas of preparation, and these preparation procedures take place over 2 years. The highlights of the 2-year preparation process are given below:

1. *Growing in Love*: The purpose of this segment is to help create a loving, accepting church that intentionally reaches out with love to win people for Christ.

Table 3

NADEI Attendance by Union During 1990 and 1991

Distribution	Fall 1990	Spring 1991	Summer 1991	Fall 1991	Total
Un-sponsored	8	7	6	8	29
Southern Union	8	0	1	6	15
Lake Union	7	2	2	1	12
Canadian Union	5	3	0	3	11
Atlantic Union	2	0	3	2	7
Columbia Union	3	2	0	2	7
Mid-America Union	1	2	0	4	7
Southern Union	1	0	0	3	4
Overseas Union	3	1	0	0	4
Pacific Union	2	0	1	0	3
North Pacific Union	0	0	0	1	1
Total	40	17	13	30	100

It has four parts, namely: the training of small-group leaders; an orientation seminar as to the basic concepts; a 13-week in-home group discussion of the love concept; and 1 week of emphasis in which the church is encouraged to practice intentional love in a different manner. Burrill envisioned that most students would be able to participate in this part of the preparation while they attend NADEI. The small groups that originate out of the love experience mark the beginning of a small-group experience while they are at NADEI so they can better understand how this experience can be an exciting part of the preparation for evangelism.

2. *Friendship Seminar*: Seventy percent of new believers join the Seventh-day Adventist Church through friends or relatives. Therefore, this approach motivates and capitalizes on what is happening naturally by teaching our people how to work with their friends and neighbors intentionally and in a nonthreatening way. This concept is taught

for 4 weeks in a church and each participant completes a disciple-making plan for the people in their network of friends and relatives. Students will be able to see how to implement this phase of evangelistic preparation.

3. *Assimilation Seminar*: The North American Division faces a great challenge to retain new believers in the church. A method is taught to incorporate new members into the fellowship of the church. The assimilation seminar will lead to the development of an assimilation program in the local church. NADEI students can observe the implementation of assimilation strategy in the local church.

4. *Felt-Need Seminars*: There are many needs within every community, and people like to attend seminars conducted on the needs they feel. These seminars are not conducted in a religious atmosphere, though the purpose is to bring people to Christ. The secular communities appreciate felt-need seminars, and the strategy is to develop an on-going support group to form relationships with felt-need seminar participants. NADEI leaders believed that this would strengthen the felt-need approach to evangelism. Students will be able to participate in the felt-need approach while they are with NADEI.

5. *Three-Phase Process*: Burrill suggested to the board that the students with such preparation would participate in three phases in the public evangelistic process: Bible study training, a prophecy seminar, and a full-scale public crusade. In addition to the time in the field, the students would spend 12-15 hours a week in classroom instruction. In the process of institutionalization, Burrill bemoaned that “after several years of positive financial conditions at NADEI, 1990 has been a very difficult year financially. During that year we had to incorporate two moves into the budget when we had not budgeted for any. In addition, we had exceedingly high medical costs” (Burrill,

1991, p. 4). Burrill brought about a remarkable documentation of the newly written articles and bylaws after a series of consultations, corrections, and hard work over a period of 1 year (NADEI, 1991b). NADEI's current articles and bylaws are found in Appendix D.

NADEI Moves to Berrien Springs

There was need for a move, and an era of vigorous diplomacy came into existence. In 1992, discussions began about the possibility of moving the institute to the campus of Andrews University. This move was voted at the year-end meetings in October and consummated in December of 1992. All the teaching staff made the move with the exception of Ken Denslow, who stayed in Illinois, and John Guy, who passed to his rest around the time of the move. Replacing them were Ed and Sonia Schmidt, and Ernest and Gwen Young. Ed and Sonia continue to serve to the present day.

A new scenario appeared at the NADEI board meeting over the possibility of moving NADEI to the bank basement office complex next to Apple Valley Market in Berrien Springs. There was a need to plan and discuss the move with the Seminary. The reasons were: (a) this move creates a longer time for student work in the personal area of evangelism with NADEI; and (b) it creates a coordinated curriculum with the Seminary to make Seminary programs more evangelistic (NADEI, 1992). Burrill reported to the NADEI Board that "we are thrilled at the possibility of creating an integrated curriculum with the seminary. One of the biggest challenges in seminary education has been the divorcement of the practices from the theology, which causes students to lose the evangelistic zeal while attending seminary" (Burrill, 1992, p. 2). The leaders were optimistic that the integration of NADEI and Seminary programs could make it possible

for the students to maintain their evangelistic fervor and create stronger seminary graduates who would be able to lead churches into evangelistic success.

Eduard Schmidt and William McNeil joined NADEI in 1993. Schmidt was allowed to continue doctoral studies (NADEI, 1993a). Ernest Young joined NADEI as an associate director in 1993. Simultaneously he was approved to continue his doctoral program. The property in Chicago was sold and the funds were held in the NAD to be used in the future for activity needed by NADEI (NADEI, 1993b). The funds were needed to establish NADEI as an institution and help it function efficiently to meet the growing needs in training Seminary students and lay people.

Burrill reported that the swiftness of NADEI's move from Chicago and the multitude of changes that it had brought had been a challenging and satisfying experience. He appreciated the Seminary for providing the classroom facilities and a willingness to integrate NADEI classes in spite of crowded classroom usage. NADEI operated the old ninth-quarter program to clear those students who needed to complete their course and this was the final year the intensive NADEI program was offered. The new program with the Seminary had been fully established.

In 1993 there were 13 field schools throughout the North American Division and the students had a wide variety of exposure to some of our best evangelists. In the past, NADEI provided practical training limited to Chicago. Now there are fewer students per field school, which provides opportunity for students to receive more personal attention than in Chicago. NADEI has become far more practical since it moved to Berrien Springs. The new program is comprehensive and far more practical than the one that was carried on in Chicago (Burrill, 1993).

In 1994, Burrill reported to the NADEI board that the transition was complete and the new program was now in full operation. In addition to the new program in the Seminary at Andrews University, the NADEI staff has extended itself to the conferences with the extension-school program. The request for extension schools came from the Mountain View, Northern New England, and Pennsylvania conferences. NADEI staff members were taxed to consider even more extension schools. NADEI was authorized to issue a Lay Minister Certificate in addition to the Bible Instructor Certificate to meet the needs of some conferences (NADEI, 1994a). The policy for financing of students involved in the field school, qualifications for conducting Seminary field schools, and responsibilities of a field school instructor were established.

Burrill said that after operating the new program for the past year and a half in Berrien Springs, the NADEI staff felt strongly that the new program is far superior to that which was in Chicago, and is more field oriented and practical. In the new program, the students visit inactive members and reclaim them for Christ. The students have not only learned about small groups, but have actively led a small group for three quarters and witnessed people in their small groups baptized. Instead of simply learning about how to conduct felt-need seminars, the students have now actually conducted them. Some students were able to baptize people from these felt-need seminars.

Burrill was glad to share that while the NADEI subsidy has stayed the same as it was in Chicago, the savings to the NAD has been several thousand dollars over what it would have been if they had remained in Chicago and continued to have the additional subsidies that would have been required to operate there. The support staff in Berrien Springs is a little larger than in Chicago, yet the cost is lower. All in NADEI felt that the

move to Berrien Springs was a blessing and has resulted in a better program with much greater field emphasis than was offered in Chicago (Burrill, 1994).

Dr. Niels-Erik Andreasen was appointed President of Andrews University in 1994 and thus he was appointed as a NADEI board member (NADEI, 1994b). A new and long-lasting relationship began between Andrews University and NADEI under his leadership. Andreasen played a pivotal role in understanding the dynamics of ministerial education and he said (personal communication, July 2, 2009) that

There has always been some tension between theoretical and practical training for ministry. This complex relationship with NADEI may have been necessary to bridge that tension and break it down. I think it is really important that Seminary students benefit from a 'clinical' part of education, just as medical students do.

Andreasen was quick to realize the opportunity to establish NADEI in the Seminary of Andrews University and he recognized (personal communication, July 2, 2009) that

Seminaries have used local churches for a *clinical* part of ministerial education. NADEI inside the Seminary halls has brought practical training into daily conversation with theoretical/theological education. I believe that is good, and it should be expanded into other practical areas.

Don Schneider was appointed President of the Lake Union and thus was appointed as a board member of NADEI (NADEI, 1994b). Along with him came Marti Schneider, who brought wings to NADEI by her creativity and energy. Burrill presented the job descriptions of NADEI staff and their accomplishments (Burrill, 1995). NADEI staff were intimately involved in the new M.A. in Christian Witness degree and oversaw the entire program for the Seminary (NADEI, 1995a).

The Seventh-day Adventist Theological Seminary and the North American Division Evangelism Institute are distinctly different from each other but are equally

important and inspired. Both institutions are located in Berrien Springs, but they function under separate administrations with different financial and management guidelines. New avenues were created to function that complement each other.

Function

There was a genuine need to improve NADEI programs to fulfill the expectation of the academic atmosphere in the Seminary. Lay training lagged behind due to genuine reasons. However, there were requests from union administrations for more training from NADEI faculty.

The program was updated to meet the new arrangement at the Seminary. The training program for laity could no longer be offered at the new location since there was no infrastructure to serve them. So an extension school was begun in 1993 that brought the training of the Institute out to the lay people. Various Conferences and Unions have contracted with NADEI to come to them to offer classes over a 4-5 year period. This program has allowed NADEI to extend its training throughout the North American Division. (Burrill, 2009a)

There were new faces joining NADEI as some retired and moved to various locations. In the process, a team emerged in NADEI.

In December of 1998, Wayne and Genevieve Clark retired from NADEI after nearly 18 years of service, and Lyle and Runette Litzenger were invited to replace them. Other full-time support staff who are currently serving NADEI are Alice McIntyre, administrative assistant to Russell Burrill; Sherry Manison, secretary to Don James; Crystal Hatcher and Marti Schneider, in charge of SEEDS; as well as Andrea Pusey in Resource Center manager. (Burrill, 2009a)

There was long-lasting relationship whenever people joined NADEI to minister. In serving the objectives of NADEI, the employees extended long-term commitment to work for NADEI. There were many students, who began to get attached with NADEI programs.

Other support personnel who have served NADEI in the past include Denny Velasquez, Jeannie Heischberg, Barbara Keene, and Mark Feldbush. NADEI has consistently enjoyed long-term commitment on the part of its staff through the years. Many students have also served as part-time workers. (Burrill, 2009a, p. 2)

NADEI had established its resourcefulness to assist ministerial education at the Seminary and field with considerable ease. The number of new churches emerging in the horizon of the NAD spoke volume about the unique contribution of NADEI.

Through its association with the Seminary, NADEI has extended its services not only to seminarians, but also to much of the North American Division. There have literally been thousands of people baptized into the remnant church as a direct result of evangelistic meetings held by NADEI staff over the years. In addition, NADEI has been directly responsible for the resurgence of church planting in the NAD—leading out and establishing the SEEDS conferences which have led to over 1,000 churches being planted in the last 7 years. (Burrill, 2009a, p. 2).

The success story of new churches planted in the NAD recognized the contribution of NADEI. The concept of lay leadership emerged strong to fill the vacuum of the pastors.

Many of the cutting-edge evangelistic strategies that are impacting the NAD today have their origin at NADEI. Natural Church Development (NCD), with its focus on creating healthy churches, has been a NADEI initiative. Hundreds of NAD churches are utilizing the NCD resources and working to bring their church to health as a result. NADEI is providing the strategic help needed to make this a possibility. The equipping church concept that is beginning to revolutionize many NAD churches by moving them to less pastor dependency and more lay ministry is also directly attributable to NADEI. The cell-church concept that has planted many new churches through this strong, disciple-making model has also originated in and been fostered by NADEI. (Burrill, 2009a, p. 3)

Integration for Academic Fulfillment

The educational reform in the ministerial curriculum demanded new emphasis in the theological education of the Adventist Church. It necessitated the integration of these

two schools to produce strong spiritual leaders for the world church. This was considered a great mile-stone to merge and forge ahead in training pastors .

Over the last quarter of a century NADEI has moved beyond its teaching role for the Seminary to be a major player in the NAD and the world, enabling the church to reach more people for Jesus. Every conference in the NAD has had a NADEI event at some time. In addition, through its personnel NADEI has serviced the Adventist churches in over 20 countries outside of the NAD (England, the Czech Republic, Slovakia, Hungary, Poland, the Netherlands, Germany, Norway, Sweden, Egypt and the Middle East, South Africa, Namibia, Singapore, Australia, New Zealand, Fiji, Korea, Hong Kong, Brazil, Belarus, and Argentina). (Burrill, 2009a, p. 3).

NADEI embarked on a drive for cutting-edge ministerial education with the knowledge that God will continue to bless and bring His church back to its mission mandate. NADEI recognizes that the blessing of God will continue to rest upon it as long as it does not fail to remember the reason for its existence: the equipping of the church for its evangelistic mission (Burrill, 2009a). The need for better structure was realized by all, and efforts soon materialized in the construction to modernize and enlarge the Seminary building. The classroom facilities became the best in the whole university, with modern facilities for audio and video presentations.

NADEI Designs Curriculum

New leadership emerged bringing Seminary education to a greater influence and prominence. NADEI acquired a large space on the third floor of the Seminary to plan for their growth and contribution. New services were introduced for people to shop for useful books and materials for the church-planting movement.

The president of the university, Seminary dean, and NADEI Director worked together to make plans for an outstanding contribution for the pastors from the Seminary.

International students arrived with a lot of practical experiences and were given exemption from the practical field school planned by NADEI. They were expected to take classes within the Seminary to substitute for field-school requirements, whereas the students from the NAD were given practical training in the field school of evangelism in NADEI.

There was a new and positive image for the Master of Divinity graduates from the Seminary. The curriculum was constantly updated and improved to meet the ministry emphasis. The students had many options to choose from on the basis of personal interest and needs. Academic theology and practical theology found relevance and importance in the Seminary with the arrival of NADEI. The NADEI courses were unique and specially targeted church ministry, church administration, church planting, and church growth. The students were given a picture of reality in the ministry and the need for practical training to meet the challenges (Burrill, 2009a).

The design of field-school curriculum emphasized practical training and required 6 hours of semester credit where students are sent to places where evangelistic campaigns are held. The students learn how to organize and speak in public places. These evangelistic meetings provided new and heart-touching experiences for the Seminary students. All the students return having had a mountain-top experience. Their stories of new experiences in field schools are treasured and shared as inspiration for others to go to the field school. Though field schools are conducted far away from the Seminary, yet they are recognized and treated as academic courses in the Seminary. The experiences of the students from the field school improved the image and contribution of NADEI among the Seminary students.

Church-Planting Movement Years (1996-2000)

Memorandum of Understanding

Burrill shared the information with the NADEI Board that NADEI as an organization and structure could be moved into the new Seminary building. Though NADEI may be considered a part of the Seminary, yet it had its own administration and governance to remain totally independent (NADEI, 1996). There was an apprehension that Andrews University would swallow NADEI. The working relationship between NADEI and the SDA Theological Seminary has been very congenial as partners in the training of ministers, as can be seen from the following: (a) both entities have retained their own identities and financial independence by each paying their own separate operating and maintenance expenses; and (b) they collaborate with one another with respect to personnel within NADEI, and they consult on their mutual participation in one another's mission, activities, and future planning such as their current facility needs (*Memorandum of Understanding*, 1996, pp. 2-3).

Niels-Erik Andreasen (personal communication, July 2, 2009) fully understood that NADEI is an evangelism training institute for the North American Division. It has moved to Berrien Springs from Chicago and become a permanent part of the Seminary training program for pastors. His involvement was to encourage it to move inside the new Seminary building. Andreasen rolled out a red carpet for NADEI and remembered (personal communication, July 2, 2009) that

NADEI was a little concerned, I think, that it might be swallowed up by the academic departments of the Seminary and lose its practical touch. However, I thought that it would be benefitted by being close to the Seminary students on a daily basis. I believe that goal was achieved, and further by being in the building NADEI has been

able to influence the entire Seminary educational experience toward witnessing and evangelism more effectively.

The *Memorandum of Understanding* was signed regarding NADEI infrastructure within the new Seminary complex by six people from two institutions: (a) the North American Division was represented by Elder Alfred C. McClure—President, George H. Crumley—Treasurer, and Russell C. Burrill—Director, NADEI; and (b) Andrews University represented by Dr. Niels-Erik Andreasen—President, Edward E. Wines, Vice President for Financial Administration, and Werner K. Vyhmeister—Dean of Seventh-day Adventist Theological Seminary. “The Memorandum of Understanding stipulated that while NADEI and SDA Theological Seminary share spaces, every attempt shall be made by Andrews University and SDA Theological Seminary to maintain the identity of NADEI as a distinct and independent entity of the NAD and to image it at all times accordingly” (*Memorandum of Understanding*, 1996, p. 3).

Thus NADEI received a space of approximately 8,285 square feet to accommodate NADEI within the Seminary building. The North American Division paid Andrews University for the NADEI space. Dr. Andreasen (personal communication, July 2, 2009) thought that NADEI’s close association with the Seminary and even Andrews University had given NADEI a higher profile in our church. Thus NADEI belongs to the NAD and has its own appropriation from the NAD budget. NADEI functions almost as an independent department of the Seminary, offering classes to seminarians. Andrews University provides a home for NADEI, while the field collaborates directly with NADEI in bringing the know-how of practical evangelism to the local church, district, and conference.

Innovation in Informal Curriculum

Burrill cast a vision for a church-planting movement in the North American Division. In doing so, he called for a church-planting summit at Andrews University from June 12-15, 1996. He invited Bob Logan, an expert in church planting, to share his expertise with Seventh-day Adventists. Burrill envisioned that a new wave of the church-planting movement might take place as a result of this summit. He wanted to see new churches planted in unreached people groups, thus helping to fulfill the mandate given to the Adventist Church (NADEI, 1995b).

Burrill considered the SEEDS Conference in 1996 as the greatest contribution of NADEI to the North American Division. This stimulating convention seemed to energize the attendees into a new commitment. “From Al McClure’s electrifying message on opening night to Bob Logan’s sobering challenge on Friday night, those who attended responded enthusiastically to planting churches to reach new people for Christ in North America” (Burrill, 1996, p. 4). SEEDS ’96 was planned by NADEI and the Seminary. This was an example of how the Seminary and NADEI work together to improve the evangelistic climate at the Seminary and throughout North America.

The SEEDS Conference was a church-planting movement within the movement of NADEI to equip clergy and laity. There is no acronym in the name SEEDS; it means just seeds. However, the emphasis lies in considering the role that seeds play in planting churches. The SEEDS conference was the first such convention in the Adventist Church. Thus, NADEI made a remarkable contribution and there has been jubilation in organizing such an event every year. There were regional and union SEEDS conferences for the

local churches, conferences, and unions. The merit and worth of the SEEDS program have yet to be researched.

The inspiration passed to the Seminary student was complemented with lay training. NADEI moved out to meet the field and churches in terms of equipping the lay members of the Adventist Church. The church-planting movement within the prophetic movement made a difference in momentum of evangelism. The need for well-trained pastors was met and now the training for lay members became a priority. The graduates invited their congregations to take advantage of the training available in SEEDS Conferences, NADEI meetings, and workshops. Seminary students looked forward to attending SEEDS Conferences because of the opportunity to learn to make a difference and impact the laity as they looked forward to serving as local church pastors.

Innovation in Formal Curriculum

At this time, Burrill completed a Doctor of Ministry program at Fuller Theological Seminary in 1997 and gained credibility as the specialist in church growth for the Adventist Church. After 4 years of operating in Berrien Springs, NADEI reevaluated the program and made adjustments for the future.

NADEI had consolidated all of its one-credit courses into three-credit modules offered in one quarter rather than spread out with one credit each quarter for three quarters. This change enabled students to concentrate in a specific area rather than just do a little bit each quarter.

Burrill reported to the Board that the advantages of the new program are concentration and flexibility. It also provided students with different options. NADEI

isolated the students of the North American Division from other students in the Seminary. The non-NAD students were exempted from the field school and were asked to take courses other than field school. The NADEI staff played an important role in the NET '98 project from Pioneer Memorial Church. NADEI completed lay-training programs in the Pennsylvania, New Jersey, and Upper Columbia conferences (Burrill, 1997).

NADEI has been the prime mover in providing training for the cell-church movement and produced materials on church growth, cell churches, church planting, and felt-need seminars. Burrill optimistically reported to the NADEI Board that NADEI has constructed its own web page at www.tagnet.org/nadei. This site contains the latest updates on SEEDS and church planting, as well as the entire NADEI bookstore (Burrill, 1998).

Burrill accepted the invitation to serve as the chair of the Department of Christian Ministry for 3 years; it was a recognition of his role in the ministerial training of the Seminary (NADEI, 1999a). He had a unique opportunity to inspire the Seminary and the department of Christian Ministry. The influence of NADEI within the Seminary expanded as Burrill served as the chair of the Department of Christian Ministry along with his responsibility as the director of NADEI. Lyle Litzenberger was appointed as business manager of NADEI (NADEI, 1998). He became passionate to conduct seminars on Natural Church Development (NCD) and inspired Seminary students to pay attention to stewardship and take note of financial management in their ministries.

Burrill reported that NADEI teaches 18 semester credits for seminarians enrolled in the Master of Divinity curriculum. NADEI conducted SEEDS '99 during July 1999 with over 500 in attendance. The presentation materials used during SEEDS conferences

were posted on the web site. NADEI continued to publish materials to help the Adventist Church become more effective in its mission. Burrill reported to the NADEI Board in 1999 that

in addition to carrying a full teaching load at seminary, NADEI staff have conducted two field schools of evangelism, been heavily involved in redesign of the seminary curriculum and delivery system, planned and executed SEEDS '99, been involved in the establishment of a prototype cell church in the South Bend area. In addition, NADEI staff have met appointments in every NAD Union during 1999 providing seminars and training for many conferences. (NADEI, 1999b, p. 1)

Institutionalization Years (2000-2005)

Institutions create systems, procedures, communication, coordination, policies, and supervision. NADEI was recognized as an institution with many programs and projects. Burrill reported to the NADEI Board that in addition to carrying a full teaching load at the Seminary, NADEI staff have conducted two field schools of evangelism, supervised and helped with three additional field schools, planned and executed SEEDS 2000, and been involved in coaching 10-15 new cell-church plants throughout North America. The hard work of the NADEI staff was recognized and their services were appreciated.

In addition, NADEI staff members have met appointments in every NAD union during 2000, providing seminars and training for many conferences. Also, NADEI has been represented at most major NAD events with a booth display at SEEDS, Sprouts, and ASI, as well as a booth display and bookstore at the General Conference session in Toronto (NADEI, 2000).

NADEI has exhibited dynamism and creativity in the NAD. Burrill reported that the NADEI staff taught a 14-hour colloquium on personal finance and church finance.

NADEI staff members have helped in church-planting assessments in various locations and coached 15 new cell-plants in the NAD. NADEI led out in Natural Church Development and is currently processing most of the surveys for NAD churches, compiling data, and issuing reports to the churches. Burrill reported to the NADEI Board in 2001 that NADEI has expanded its ministry to not only include Seminary teaching, but a multitude of other activities enhancing the mission of the church throughout the North American Division (NADEI, 2001). NADEI conducted a young-adult SEEDS 2000 along with SEEDS 2000, and 70 young adults participated.

The attempt was made to enthusiastically promote something new and inspiring from NADEI. SEEDS 2001 was conducted with 600 attendees and a young-adult SEEDS with 60 participants. NADEI conducted a regional SEEDS at Sligo Church. NADEI conducted a special training session for coaches in May 2001, and 120 people took the training. The coaching training not only trained those coaches, but also supplied ongoing coaching support for the coaches themselves, contacting them monthly to help them to be more effective. NADEI staff members have been used by the Trans-European Division, South Africa Union, Euro-Africa Division, South American Division, Southern-Asia Pacific Division, and South Pacific Division. NADEI began a 4-year commitment to the Columbia Union by offering its classes for the lay people of the conference. NADEI is currently coaching over 52 cell-plants in the NAD and 15 in other divisions (Burrill, 2001).

All these activities that were happening from the new infrastructure made NADEI emerge as an institution with a new vision for ministerial education. Burrill reported to the NADEI Board in 2002 that NADEI had moved into the new Seminary complex. Don

James had been coaching around 50 cell churches in the NAD and spent 4 months in New York seeking to build relationships in the high-rise apartment buildings of New York (Burrill, 2002). SEEDS West was conducted in California with 500 people in attendance in 2002 (NADEI, 2005a). In 2005 the NADEI Board appointed Ron Clouzet as the NADEI director to replace Russell Burrill upon his retirement in 2007 (NADEI, 2005b).

Burrill reported to the NADEI Board in 2005 that NADEI conducted SEEDS PLUS at Andrews University and there were 700 in attendance. This SEEDS PLUS included church planting and conferences on Bible, AIDS, prayer, public campus ministries, and religious liberty. NADEI introduced a new program called Church-Works in which churches come as units to plan after every instruction. In this manner, churches leave with a strategic plan to reach everyone in their territory (Burrill, 2005). Another regional SEEDS was conducted in November 2005 in Central California with nearly 600 delegates. Burrill reported that 97 coaches have been trained and are coaching around 150 churches in Natural Church Development. Over 100 surveys have been processed by NADEI in 2005. The expansion of NCD coaching is not taking place because of insufficient staff.

A number of successful schools of evangelism were conducted during 2005 under NADEI across North America. Tim Nixon and Jessie Wilson conducted a successful meeting in Oakland, California, with 16 students, and Justis St. Hilaire worked with another 15 students in Edmonton, Alberta, where they baptized a Methodist minister with a PhD from Harvard. During the fall, a field school was conducted in Vancouver, Washington, with Jac Colon working with 8 students. Jessie Wilson conducted meetings in Riverside, California, with 25 students; Don James conducted small meetings in

Sawyer, Michigan with 6 students; and Russell Burrill and Ed Schmidt worked with 24 students in Peoria, Illinois, where 50 people were baptized. Don James successfully completed his Doctor of Ministry program (Burrill, 2006a).

Established Years (2006-2010)

The ministerial responsibilities of the North American Division were taken over by NADEI, and the transition was smooth. An excellent meeting with the NAD ministerial department took place at Andrews University in January 2006 with over 50 secretaries from across the NAD in attendance. One of the benefits of the merger has been a closer liaison with the Seminary, so that students are interviewed and appointed. The Seminary can dialogue with ministerial leaders from the field. A strategic plan was made for the next 5 years for evangelism in the NAD. There was a spirit of unity and cooperation to initiate several plans and projects. A strong need for restoring continuing education for pastors was communicated.

Ron Clouzet entered into a close relationship with Russell Burrill, and the transition of leadership began as Burrill retired on July 1, 2007. A new extension-school plan was developed for conferences to receive training called Equipping University. It is available in the form of 12 credit modules that will offer the lay people who complete the credits to receive a certificate in that area. NADEI and Seminary professors are involved in sharing their classes of expertise in Equipping University, which can be offered in any conference (Burrill, 2006a). Russell and Cynthia Burrill had rendered 22 years of ministry in NADEI, and the NADEI board recorded appreciation for their outstanding service (NADEI, 2006b).

In the final report, Burrill thanked all and reported to the board that SEEDS conferences continue to play a major role in the work of NADEI. Two regional conferences were conducted in 2006 along with a division-wide SEEDS conference at Andrews University. The decline in division-wide SEEDS conferences was identified as due to regional conferences.

Field schools became an established program of NADEI. There were nine field schools of evangelism conducted in 2006. Russell and Cynthia Burrill and Eduard Schmidt led a group of 17 students in Charlotte, North Carolina. Don James led a group of 10 students in the Oahu, Hawaii, field school. NADEI worked with other evangelists to hold field schools for their students. NADEI staff members visited a few assignments and traveled around the world. Burrill taught church growth in Babcock University in Nigeria. Cynthia Burrill traveled to the Dominican Republic in July, where she conducted an evangelistic meeting and supervised 12 seminarians (Burrill, 2006b).

Burrill shared his concern during the last NADEI board meeting of his leadership as the director of NADEI, that the Seminary has reduced two credits of NADEI courses, but basically the core instruction had been preserved. He admonished that every student in the Seminary should go through preaching an evangelistic series apart from attending field school. Thus students will be exposed to public and evangelistic experiences in the new curriculum (NADEI, 2007).

Ron Clouzet presented his first report to the NADEI Board on November 4, 2007. In his report Clouzet mentioned that after 22 years of clear leadership, historic initiatives, prioritized evangelism, and best-selling publications, Burrill had retired from the leadership. NADEI will miss his energy and enthusiasm (R. Clouzet, 2007).

Clouzet remarked regarding the merger of the office of the Ministerial Secretary with that of the NADEI Director that he found three positive dividends: (a) evangelism has once again become the main concern of the ministerial office; (b) coordination of initiatives and strategies has become more fluid; and (c) communication has been enhanced between pastors of the field, the Seminary, future pastors, and NAD administration (R. Clouzet, 2007).

At the outset, Clouzet advised each staff member to exhibit their ministry schedule and class timing so that all are informed of their responsibilities and movements. A NADEI e-newsletter was started with Ron Clouzet as executive editor, Candy Clark as editor, and Alice McIntyre as assistant editor (NADEI Staff, 2007).

NADEI integrated and affiliated with the Adventist Information Ministry (AIM). Clouzet provided inspiration for a new logo and completed the mission statement for NADEI: “The North American Division Evangelism Institute educates, equips, and empowers for evangelistic ministry” (NADEI, 2008a). Clouzet staged a program for NADEI called Meet the Faculty on December 4, 2008, during which time the NADEI faculty met with the Seminary students and NADEI books were sold at a 20% discount (NADEI Staff, 2008). Clouzet inspired the staff to spend 15 minutes of prayer during every Wednesday between 11:45 a.m. and noon in the conference room (NADEI Staff, 2009b). Clouzet organized to celebrate the 30th anniversary of NADEI on October 27, 2009, during the Seminary worship service, and invited Mark Finley and Russell Burrill to speak (NADEI Staff, 2009a). The celebration actually took place on March 2, 2010, and the leaders connected with NADEI during the past 30 years shared their memories.

The director recognized the contribution of Calvin Joshua and the program evaluation of NADEI during the banquet. Andreasen said (personal communication, July 2, 2009) that

a recent demographic study of the members in North America revealed that approximately 50% of members were born into the church, 10% entered through public evangelism, and 30% through *friendship evangelism*. I think this means that the gateway to church membership is shifting and NADEI should respond to it. The only threat I see to NADEI is that it becomes set in its ways and methods when the times may be changing.

CHAPTER 5

NADEI'S INFORMAL PROGRAMS

Introduction

The North American Division Evangelism Institute has made informal ministerial education a primary mission because of the mandate to educate, equip, and empower lay people. The history of its origin indicates that soul winning was an integral part of their vision right from the start, and it was evident from the way lay people were trained to go out as missionaries.

Lay people should be able to enjoy a sense of belonging in God's work and celebrate the birthright of the priesthood of all believers. The tendency to witness for the Lord through their spiritual gifts and support the ministry of the church through faithful tithes and offerings make laity the most important reason for the existence of the Adventist Church. It is the time element of the prophetic movement that demands wise utilization of human resources within the Adventist Church. Ellen White said,

Ordained ministers alone are not equal to the task of warning great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have knowledge of the word of God and who know the power of His grace, to consider the need of the unwarned cities. (E. White, 2000a, p. 99)

Evaluation is an important discipline and is seen in the areas of scholarship, production, and service. It helps to maintain and improve all services. Every evaluation provides assurance and affirmation of worth, value, improvement, accreditation, and accountability. It helps to discontinue and terminate programs which are not effective and useful for the organization. “The presence of sound evaluation does not necessarily guarantee high quality in services or that those in authority will heed the lessons of evaluation and take needed corrective actions” (Stufflebeam & Shinkfield, 2007, p. 5).

According to the Joint Committee’s (1994) definition, evaluation is the systematic assessment of the worth or merit of an object. Merit and worth are differentiated. A program may be judged high on merit but it may not be worthy. Therefore, assessments of worth have to be tuned to “assessments of need within the context of a particular setting and time period” (Stufflebeam & Shinkfield, 2007, p. 11).

In program evaluation, need refers to something that is necessary or useful to fulfill a definite purpose. The operational definition of evaluation states that “evaluation is the systematic process of delineating, obtaining, reporting, and applying descriptive and judgmental information about some object’s merit, worth, probity, feasibility, safety, significance, and/or equity” (Stufflebeam & Shinkfield, 2007, p. 16).

There are four processes that characterize program evaluation: delineating, obtaining, reporting, and applying. There two kinds of evaluation, namely, formative and summative evaluations. The formative evaluation is useful for improvement of a program and provides direction for planning by assessing alternative courses of action. The

summative evaluation is to produce accountability, completion of a program, and overall judgment.

The freedom to impart the right and relevant ministerial training through informal curriculum has given NADEI an opportunity to create courses, develop materials, and coordinate seminars throughout the North American Division. The fact that lay people may not have received seminary education does not exempt them from exercising their calling to play an important role with pastors and leaders of the church.

In order to make laity resourceful, NADEI offers eight programs (Figure 1) namely, SEEDS Conference, Church-Works, Holistic Small Groups, Ministry Coaching, Discipleship, HOPE University, and Equipping University. These eight programs are considered as established programs and emerging programs. SEEDS Conference is the only *established program* of NADEI and is considered for program evaluation. Church-Works is one of the *emerging programs* of NADEI and is considered for program evaluation. Thus, this chapter is divided into SEEDS, evaluation of national SEEDS, evaluation of union SEEDS, evaluation of regional SEEDS, synthesis of three kinds of SEEDS, and evaluation of emerging programs.

SEEDS

Established programs of the informal curriculum of NADEI are the programs that have been appreciated, accepted, and applied as a recurring feature to train lay people from all the unions. The established program should have a specific theme with the infrastructure to carry on and independently fulfill its mission with a track record of a minimum of 5 years. There is only one established program of NADEI, namely SEEDS

Conferences, that falls into the category of established programs. Therefore, the evaluation of SEEDS Conference has been the primary focus of the evaluation of informal curriculum.

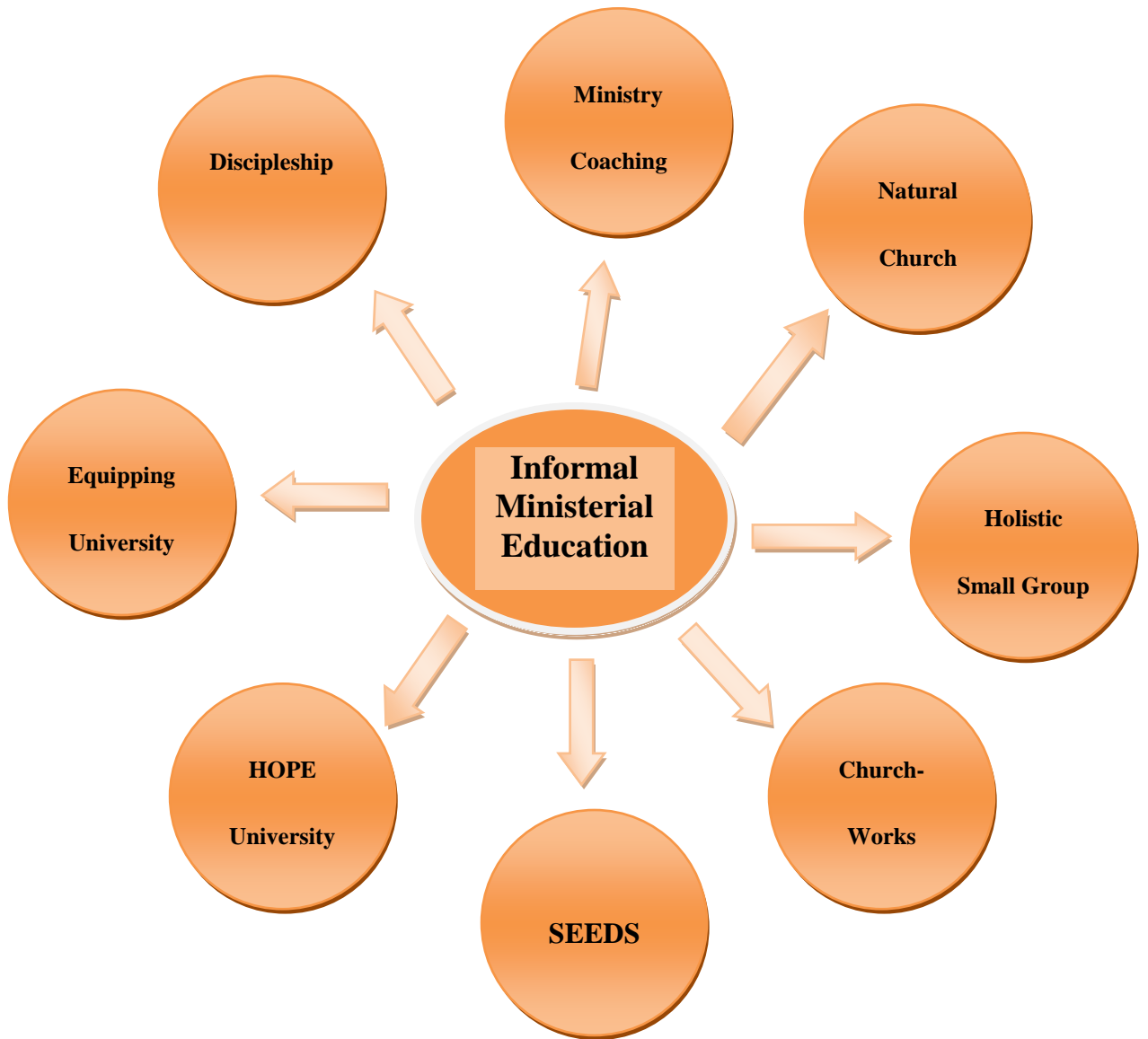


Figure 1. Dynamics of informal ministerial education.

History of SEEDS

The church-planting program of the North American Division (NAD) is called SEEDS. It has been functioning for the past 14 years consistently. It is considered as the major program of NAD and NADEI because of the purpose behind the program with large involvement of leaders, resource personnel, and participants. It is operated from the office of NADEI located in the Seventh-day Adventist Theological Seminary, Andrews University. This was staged as a church-planting summit 15 years ago in 1996 under the leadership of Dr. Russell Burrill. He designed the program while he was the Director of NADEI. SEEDS Conferences have not been evaluated as a program.

Though it began as a church-planting conference of the NAD, it is now an integral part of an action plan to establish the presence of Adventism in unentered areas through planting Adventist churches. The formal program evaluation of SEEDS Conferences was carried on to know the merit and worth of SEEDS programs among church planters, pastors, and leaders of the North American Division so that SEEDS Conferences can rearrange promotions and resourcefulness to meet the growing demands in church planting. This evaluation has taken into consideration SEEDS Conference structure, how conferences function and plan workshops of training, and how they fulfill their mission to NADEI and the NAD at large.

The first major church-planting event of the world Adventist Church was conducted under the banner of SEEDS '96 as a church-planting summit to be a one-time event. It was held at Andrews University in 1996 to find out the level of interest in using planting as a method of evangelism. The organizers of the conference were apprehensive about the attendance and considered that a delegation of 50 would be a wonderful

success. There were more than 300 people at the SEEDS '96 Conference, and the interest to learn and share was so overwhelming that the SEEDS Conference became an annual event.

The name SEEDS is not an acronym but just means seeds. It is spelled and projected in capital letters to add importance and significance to the theme of planting churches. SEEDS is used as both singular and plural in context. Jesus told the story of the sower who scattered seeds since throwing the seeds was a planting method of that era. Birds picked and devoured some; the sun dried and scorched some; and thorns crushed and choked some out (Matt 13:3-23). The surprise of the story is that some seeds survived, grew, and yielded more seeds—harvest in terms of 30, 60, and 100 times. Jesus explained to His disciples that the reasons for the failure of the seeds to germinate in the hearts of the people are lack of understanding, lack of depth of root, and overwhelming worldly cares.

The SEEDS church-planting conferences are designed to teach the *know-how* of church planting so the destroyers of church can be prevented and the killers of the spirit of new believers can be avoided. It recognizes that church planting is God's work and that without Him the believers can do nothing. The component of an active, personal relationship with Jesus is emphasized and stressed in all presentations. Church plants are not buildings to accommodate people who come to worship but the people gathered to honor God in active ministry. The SEEDS programs are described completely and succinctly along with the program theory and program logic to establish the need for the evaluation. Mrs. Marti Schneider, Coordinator, and Candy Clark, Associate Coordinator, are the leaders behind the SEEDS programs at present in 2009-10.

Perspectives of SEEDS

SEEDS not only prepares lay ministers for church planting, but also has a structure of its own to communicate and promote the importance of lay ministry independently within NADEI. It has developed over time to emerge as an indispensable, annual, and global conference on church planting for the North American Division and the General Conference of Seventh-day Adventists. Along with annual summits where delegates come from far and near, SEEDS organizes union and regional conferences as well to meet the demand of equipping both laity and clergy in church administrations.

SEEDS Conferences are for people who long to plant new churches or to do something for God in their work places, communities, and churches. Planting churches can start as family worship, as Bible studies with friends, or as a small social group. Planting churches can have a beginning during a lunch break with colleagues and co-workers, playing games on a sports team, or helping with community-service groups. Church planting can be the natural outgrowth of a healthy mother church or a deliberate attempt to begin a new church in an area where there is no presence of Adventist believers.

The planners of the SEEDS Conference recognized that church planting is based on empowered laity trained to become outstanding leaders. Successful church planting requires spiritual fitness; SEEDS offered methods of identifying a church's current state of health and how to improve it using biblical principles. Adventist churches should experience the natural growth that is usually seen when seeds are planted in the soil.

The organizers of SEEDS Conferences are aware of the global scenario of ever-changing worldviews, and offer inspiration to understand various cultural, age-related,

and ethnic issues to facilitate the sharing of God's love with those who might not be open to the method traditionally called *evangelism*.

The promoters of SEEDS Conferences focus on the great commission of Jesus (Matt 28:18-20) to go into the entire world and preach the gospel, making disciples. Churches must be planted as *missio Dei* to expand the Kingdom of God and not for the purpose of expanding the power and resources of the Adventist denomination.

SEEDS Theory

People are diverse; therefore, there should be diverse methods to reach people wherever they are. There should not be any one single style of ministry or structure of evangelism promoted by the Adventist Church. The gospel commission is broad in scope. SEEDS theory states that there should be many methods used in the Adventist Church to plant new churches. Some may be conventional or cell churches; traditional, liturgical, or contemporary churches; ethnic, multicultural, or cross-cultural churches. All churches must have their value and gospel duty in the ministry of the Word of God.

In order to apply the theory and accomplish the purpose of reaching people for Jesus, SEEDS provides an understanding of church-planting principles and offers practical training for administrators, pastors, and lay ministers in planting new churches. There is a need to have a networking clearinghouse for church planters. SEEDS maintains resources and functions as this clearinghouse. There is a need to have a forum for strategic planning and development of planting churches within an administrative district, conference, union, or division.

The planners of SEEDS Conferences promote the idea throughout the year that all believers and clergy of NAD are welcome to enjoy a sense of belonging in SEEDS. The venue of SEEDS Conference is considered as a general meeting place for ministry teams consisting of administrators, pastors and their lay leaders, and coordinators. There are some pastors who come to attend SEEDS Conferences regularly with many lay members from their churches. The SEEDS Conference provides an ideal opportunity for the conference presidents and their teams to network with their counterparts and plan strategies that will enthusiastically support and encourage the efforts of the constituents.

The SEEDS Conference is a church-planting summit of the NAD and may be considered as the highest platform on which to sit in seminars to meet with experts of theory and practice, missiology and theology, preaching and church ministry, and intercultural approaches and practical theology. A SEEDS Conference provides the experience that will challenge lay members, pastors, and administrators to work cooperatively and intentionally in planting new churches.

The delegates of a SEEDS Conference are interested to shop for the best products exhibited by various ministries for planting new churches. They also choose the topics and presenters to gain knowledge and inspiration. They look for new approaches to tackle tough problems in planting new churches and improve their performance in reaching out to people.

NADEI leaders are interested to know how SEEDS is doing what it claims to do. The coordination and promotion of SEEDS goes on throughout the year. It is a difficult and challenging responsibility to find a large number of presenters who are specialized in

their ministry to present seminars during a SEEDS Conference. It is not easy to understand the role of the coordinator of SEEDS since the number of delegates attending a SEEDS Conference fluctuates on the basis of promotion.

Objectives of SEEDS Evaluation

There are three kinds of SEEDS Conferences evaluated, namely: the national SEEDS Conference at Andrews University, a union SEEDS Conference in the Atlantic Union, and a regional SEEDS Conference in Orlando. There is a need for detailed information on SEEDS from all these three kinds of SEEDS Conferences.

The objectives for each SEEDS Conference evaluation were derived from the information on territorial influence and complexity of planning involved in organizing them. The national SEEDS Conferences have a broader outlook, more presenters, more exhibits, global impact, more planning, and complex details. The union and regional SEEDS Conferences are simpler and less demanding because of the special efforts and interest taken by the leaders of their respective administrative units. The three sets of objectives of SEEDS Conferences were identified to bring out the best data from the three kinds. Therefore, three kinds of questionnaires were designed to get the needed data for the evaluation so that comparisons could be made to bring out the advantages in each type of SEEDS Conference.

The objectives of evaluation for the national SEEDS Conferences were:

1. Can we establish the outcomes of the SEEDS program in terms of churches planted?

2. Do the SEEDS Conferences help increase faith to get involved in church planting?

3. Do delegates learn church-planting concepts?
4. Does SEEDS teach church-planting practices?
5. What is the personal experience during a SEEDS Conference?
6. Do the SEEDS Conferences share church-planting resources?
7. Are the concepts relevant to the context?

The objectives of evaluation for the union SEEDS Conference were:

1. Do SEEDS Conferences do an excellent job of preparing lay members for ministry?

2. Does SEEDS help meet the needs within the Adventist Church?
3. Does SEEDS help develop a stronger personal understanding of lay ministry?
4. Do delegates use what they have learned in ministry?
5. Do delegates teach others what they learned at SEEDS Conferences?

The objectives of evaluation for regional SEEDS Conferences were:

1. Does SEEDS help in entering unentered areas?
2. Is SEEDS user-friendly?
3. Does SEEDS provide tools for church planting?
4. What is the performance of SEEDS Conferences?
5. Is there merit in the SEEDS program?
6. Is there a divine mandate in the SEEDS Conference?
7. Does SEEDS promote lay leadership?

8. Does SEEDS provide inspiration for lay leadership?

The task of the researcher is to approach every possible representation of the sample of the population who has attended SEEDS to find out how SEEDS has fulfilled its mission. There are three evaluations of SEEDS Conferences, namely: evaluation of national SEEDS, evaluation of union SEEDS, and evaluation of regional SEEDS.

Evaluation of the National SEEDS

The evaluation involves focus groups, structured and unstructured interviews, survey questionnaires, and observations. Some open-ended questions were designed to provide an opportunity for participants to express their personal views. The evaluation of the national SEEDS Conference was done in two processes. First was the evaluation through survey questionnaires and second was the evaluation through two focus group interviews.

Survey Findings

There were two major surveys conducted. The first survey evaluated the awareness of each of the eight programs of NADEI and particularly how the SEEDS Conference was perceived among the leaders and pastors of the NAD. The second survey evaluated the contribution of national SEEDS Conference and related impact upon the delegates.

Evaluation of the Awareness of SEEDS

I discussed with the ministerial secretary about the need to reach the ministerial leaders of the NAD. Upon his suggestion, I sent the questionnaire to the administrative

assistant of the ministerial department of the NAD. She sent the email surveys to 106 members of the ministerial association of 58 conferences of the North American Division to find out their awareness of eight programs of NADEI. I followed up the survey by making telephone calls to all the conferences and talked with one of the officers in each to make sure that the survey was returned.

There were 90 responses and the results are: Ten percent have never heard of SEEDS Conferences, more than half (54.4%) have heard but never attended, and 35.6% of the leaders have attended at least once (see Table 4). If the leaders have not experienced a SEEDS Conference for themselves, then there is very little they can do to promote others in their local conference to attend the SEEDS Conference.

Thus a survey was conducted among the ministerial secretaries and pastors of 58 local conferences of NAD about the awareness of the informal ministerial education in the form of programs from NADEI. Out of 116 possible responses—two for every conference—there were 90 responses. Out of 90 people who responded to the questionnaire, the survey identified 32 people who have attended SEEDS Conferences (see Table 4). Among them 18 people responded to the five questions about their experience at the SEEDS conferences (see Tables 4 & 5). The responses of those who attended a SEEDS Conference from the North American Division survey are presented in Table 5.

A majority (94.4%) felt that SEEDS Conferences help develop a strong personal understanding of lay ministry. Three-fourths responded that SEEDS Conferences help to meet the needs within the Adventist Church (77.8%) and do an excellent job of preparing lay members for ministry (72.2%). Three-fourths (77.8%) responded that they have used

what they have learned at SEEDS Conference in their ministry, and over two-thirds (72.2%) have taught others what they have learned at the SEEDS Conferences.

Table 4

Awareness of Informal Ministerial Education

Name of the Program	Never Heard <i>N (%)</i>	Heard but Never Attended <i>N (%)</i>	Attended <i>N (%)</i>	Total <i>N (%)</i>
1. SEEDS Conference	9 (10.0)	49 (54.4)	32 (35.6)	90 (100)
2. Natural Church Development	27 (30.0)	41 (45.6)	22 (24.4)	90 (100)
3. Church-Works	43 (47.8)	32 (35.6)	15 (16.7)	90 (100)
4. Holistic Small Groups	45 (50.0)	37 (41.1)	8 (8.9)	90 (100)
5. Ministry Coaching	48 (53.3)	32 (35.6)	10 (11.1)	90 (100)
6. Discipleship	56 (62.2)	31 (34.4)	3 (3.3)	90 (100)
7. HOPE University	76 (84.4)	14 (15.6)	0 (0.0)	90 (100)
8. Equipping University	82 (91.1)	7 (7.8)	1 (1.1)	90 (100)

Table 5

North American Division Survey on SEEDS

Questions	Agree <i>N (%)</i>	Neutral <i>N (%)</i>	Disagree <i>N (%)</i>	Total <i>N (%)</i>
SEEDS Conference does an excellent job of preparing lay members for ministry	13 (72.2)	5 (27.8)	0 (0.0)	18 (100)
SEEDS Conference helps meet the needs within the Adventist Church	14 (77.8)	4 (22.2)	0 (0.0)	18 (100)
SEEDS Conference helps develop stronger personal understanding of lay ministry	17 (94.4)	1 (5.6)	0 (0.0)	18 (100)
I have used in my ministry what I have learned	14 (77.8)	2 (11.1)	2 (11.1)	18 (100)
I have taught others what I have learned (two did not respond)	13 (72.2)	1 (5.6)	1 (5.6)	15 (83.4)

Results of National SEEDS

A National SEEDS Conference was held at Andrews University during June 9-13, 2009. There were 110 delegates for the conference and the largest breakaway session of the SEEDS Conference was carefully chosen. Fifty questionnaires were distributed to the delegates and 31 questionnaires were returned.

The SEEDS Conference and the ministry of church planting attracted more men (87.1%) than women (12.9%), making it a ministry more used by men than women. Two-thirds (67.8%) of the delegates who get involved in church planting were above 40. The church-planting ministry was patronized by people who were middle-aged: above 40 (22.6%), 50 (25.8%), and 60 (19.4%). The majority of the delegates attended for the first time (71%) and only about a little over one tenth (12.9%) came back to attend the SEEDS Conference a second time. This indicated that SEEDS Conferences were more conducive for the beginners to become church planters. They seldom came back to learn more since there were no gradients in the topics to indicate that there is advanced training to engage those who have had a beginning.

There were two delegates who have planted 19 and 20 churches. Two-thirds of the delegates have never planted a church. Thirty-four questions were designed around eight components. These components were an integral part of the mission of SEEDS Conferences. The top five reasons why delegates came to attend SEEDS Conferences were: church-planting practices; personal faith; church-planting concepts; leadership; and church-planting resources. The hierarchy of these components from the responses

indicated the reasons why delegates came to attend a SEEDS Conference. The components were as follows:

1. Church-planting practices (96%)
2. Personal faith (94%)
3. Church-planting concepts (93%)
4. Leadership (93%)
5. Church-planting resources (83%)
6. Cell churches (82%)
7. Context in ministry (81%)
8. Personal experiences (52%).

Everyone agreed (100%) that the SEEDS Conference provided a spiritual atmosphere to nurture their faith. Everyone agreed (100%) that the SEEDS Conference provided practical church-planting techniques. Everyone agreed (100%) that the SEEDS Conference presenters provided cutting-edge techniques for church planting. Everyone (100%) agreed that they learned new and useful information on church planting in the SEEDS Conference. Everyone (100%) agreed that the SEEDS Conference presented practical principles for church planters.

Ninety percent of the delegates personally felt that the SEEDS Conference was successful. The majority (97%) of the delegates realized that they were trained to be good leaders in their local churches. Likewise, the majority (97%) of the delegates believed that the church-planting tools from the SEEDS Conference are useful. One-third of the SEEDS delegates did not understand the importance of contextualization by knowing

more about world religions and philosophical worldviews. One fifth (19.4%) of the delegates felt that the SEEDS Conference did not provide them with know-how to prepare church members particularly to develop cell churches. Sixteen percent of the delegates were not sure whether SEEDS Conferences are providing the best tools that they need to plant new churches in unentered areas.

Regarding their personal experiences, about one-third (37%) of the delegates have tried to plant a church and similarly one-third (37%) successfully planted a church. About 40% were involved in some church-planting ministries. Thus the survey indicated the organizers of a SEEDS Conference provided a platform to bring closer the likeminded people who were engaged directly in planting churches.

Focus Groups' Findings

The research on SEEDS Conferences was introduced to the floor by Elder Don Schneider, President of the North American Division, during the national SEEDS Conference session during June 9-13, 2009. Focus group participants were deliberately selected to complement the findings from other interviews and surveys. These focus-group interviews were suited to the research as they overcame the limitation of pre-determined, closed-ended questions used in the survey questionnaires. There were two focus groups, each consisting of 8 participants who met independently to provide information that was valuable to program evaluation of SEEDS Conferences. The focus groups met separately in the lobby of Chan Shun Hall adjacent to the Seminary where the SEEDS Conference was conducted.

I realized that the results of the focus groups may not be statistically representative, but they have provided useful information for the evaluation. Members were recruited on the basis of their active involvement in SEEDS Conferences. The groups were composed of one conference president, two pastors, one exhibitor, one youth, one couple (presenters) and nine lay people (6 men and 3 women). The participants were informed about the time, place, and duration of the focus-group meetings.

I moderated both focus groups, which met for about 2 hours each to discuss questions designed for SEEDS Conferences. Focus group A had 12 questions and focus group B had 8 questions. The question sets differed from each other in order to gain a deeper understanding of the SEEDS Conference. The voices of the participants were recorded and transcribed accurately. The transcription was checked for errors. The manuscript was analyzed using the NVivo 8 software, the best software available for qualitative research.

Focus group A addressed the following questions:

1. Is there a need for SEEDS Conferences? How do you know?
2. From your point of view, how have the SEEDS Conferences, affected the Adventist Church?
3. What benefits do attendees receive?
4. From your perspective, what are the goals or purposes of the SEEDS Conferences?
5. How well do you think the SEEDS Conferences have achieved their purposes?

6. Read the mission statement of NADEI. How do you see this enacted in the SEEDS Conferences?

7. How can we get Division-wide buy-in to SEEDS Conferences and church planting?

8. Are the resource personnel effective and resourceful? What are the alternative resources available within the Adventist Church?

9. What are the barriers to having more delegates?

10. What is the relationship between the regional SEEDS Conferences held in local unions and the national SEEDS Conferences held at Andrews University?

11. What can you tell me about any new churches that have been planted as a result of SEEDS conferences?

12. What suggestions do you have to improve the impact of SEEDS Conferences?

Focus group B addressed the following questions:

1. Read the mission statement of NADEI. How do you see this enacted in the SEEDS Conferences?

2. How did you find out about the SEEDS Conferences and why are you attending?

3. What works well for you in the SEEDS Conferences?

4. What suggestions do you have for improvement?

5. Which topics of the seminars interested you? What are the topics you feel that the Conference should provide for the future?

6. What are your impressions about the quality of the presentations?

7. What has had the greatest impact on your work in church planting?

8. Have I missed anything? What else should I know that will help me understand what enables church planters to succeed?

After repeated analysis, five important themes emerged as findings of the focus groups. They were: demography, perception, conference experience, church growth, and suggestions. Each of the five themes had subdivisions. The subdivisions are grouped and presented in Table 6. Themes and subdivisions are presented with more information and explanation. They are an integral part of the findings of the focus groups.

Trend 1—Demography

I read the mission statement of the SEEDS Conference. It is an action plan to establish the presence of Adventism in unentered areas through planting an Adventist Church. The participants were quite responsive when answering “How do you see this mission statement enacted in the SEEDS Conference?” There were three themes developed in understanding the demography of SEEDS Conferences: (a) First-timers, (b) Second-timers, and (c) Multiple-timers (see Table 7).

The responses of the participants were divided into first-timers, second-timers, and multiple-timers. This provided opportunity to identify their involvement in church growth, conference experience, and perception of the SEEDS Conference. All were excited to be in a SEEDS Conference and began their responses by expressing how grateful they were for the opportunity to learn the secrets of planting churches. The multiple-timers expressed the thought that there was nothing like attending SEEDS

Conferences, assuring that the time spent in SEEDS Conferences was very valuable for their ministry.

Table 6

SEEDS Focus-Group Findings

Demography	Perception	Conference Experience	Church Growth	Suggestions
First-timers	Inspiration	Learning Experience	Ministry	Planning
Second-timers	Appreciation	Connecting to People	Leadership	Promotion
Multiple-timers		New Discovery	Achievement	
		Commitment		

Table 7

Demography of SEEDS Focus Groups

Frequency of Focus Group attending SEEDS Conferences	Focus Group A	Focus Group B	Focus Groups A and B	Focus Groups Percentage
First-timers	5	2	7	44%
Second-timers	2	3	5	31%
Multiple-timers	1	3	4	25%
Total	8	8	16	100%

Focus group A had 5 people who were first-timers, 2 people who were second-timers, and 1 person who was a multiple-timer to attend the SEEDS Conference. Focus Group B had 2 people who were the first-timers, 3 people who were the second-timers, and 3 people who were multiple-timers to attend SEEDS Conference. There were more first-timers in both the focus groups, and their responses were accompanied by *aha* (excitement) statements and expressions about attending the SEEDS Conference.

The demography of both the focus groups (see Table 6) consisted of the following: 7 people who were first-timers (44% of the focus group), 5 people who were second-timers (31% of the focus group), and 4 people who were multiple-timers (25% of the focus group and each has attended two or more than two SEEDS Conferences). Among the multiple-timers, one couple had attended all the SEEDS Conferences from the time they were started in 1996. The observation of the focus group interviews showed that first-timers responded 50%, second-timers responded 30%, and multiple-timers responded 20% of all the responses, which indicated equal participation of first-timers, second-timers, and multiple-timers on the basis of the composition of focus-group membership.

First-timers

The first-timers were very excited to find that church planting was the priority of the Adventist Church and surprised to know the scope of evangelism. One of the first-timers said:

This is my first year here. And I am actually quite amazed at what I have heard so far, simply because I had an idea in my mind what small church groups were and quite frankly I thought that they were similar to Bible study class in a Sabbath school

morning and we would eat something and then we would fellowship and go home. But what I have heard is that this is much more than this. And this is a way of community outreach that I had never thought of before. So I am quite excited about this.

Second-timers

The second-timers were fewer and those who came to SEEDS the second time appreciated the new and fresh ideas they learned about church planting. Some felt sorry to miss certain seminars because they could be listening in at only one place at a time. They were ever willing to learn something new every time they attended a SEEDS Conference.

One of the second-timers said:

This is my second time I have attended SEEDS and I found the SEEDS to be always refreshing, reenergizing, always has a collection of new ideas with different seminars. Each time I have come I have not been able to visit all the presenters. By varying the presenter I get an opportunity to learn something new each time. I believe that this infuses my ministry with new ideas but more than that, with the passion I see in people.

Multiple-timers

There were just a few of those who made it a point to attend all the SEEDS Conferences. A pastor from Canada had attended six national SEEDS Conferences consecutively, and he was enthusiastic about the SEEDS Conference. He surprised me by saying that he had brought more than 50 church members to the SEEDS Conference during the past 6 years. He placed the SEEDS Conference on a higher category than the Seminary. He believed that he got fresh inspiration for a greater ministry from a SEEDS Conference than any other seminars. He commented:

This is my sixth SEEDS. I believe I have influenced at least fifty people to attend SEEDS through this time. Over these six years I have brought over fifty people. The reason I keep coming is because it is empowering. I find myself reenergized and empowered returning back to ministry.

So this has been a great blessing ever since it started, and I guess I commend Russell Burrill, who is probably retired by now, for his vision in the beginning and writing those books about revolutionizing in the church and pioneering and pushing for the necessity of church planting.

Among the multiple-timers, a couple who has attended all the SEEDS Conferences from the time SEEDS Conferences were introduced in 1996 provides a rich tribute to the ministry of SEEDS Conferences.

We have been to every one of the SEEDS Conferences that has been going since 1996. And I would I see this enacted in specific ways. The focus of SEEDS has been very specifically to reach the unchurched to cross the lines or whether laity or pastors are leading forward with what God has called us to do. . . . And we feel what SEEDS has accomplished far exceeds the mission statement, and not only were more churches planted but they were also planted with passion.

Trend 2—Perception

The focus-group responses were analyzed for various perceptions of SEEDS Conferences, and two factors emerged as important perceptions of SEEDS Conferences: (a) Inspiration, and (b) Appreciation for SEEDS Conferences. SEEDS Conferences were perceived as a great inspiration by the delegates.

Inspiration

Many participants responded that SEEDS Conferences provide inspiration to come closer to God and be engaged in His work. There was a spiritual atmosphere and appeal in the SEEDS Conference. The participants were likely to think of a SEEDS Conference as a worship service. The overriding consensus was that inspiration was an integral part of planning and presentation of a SEEDS Conference.

I believe one of the greatest benefits that I have personally received here is a chance to come away from the world for a short time in an almost retreat type setting and be

given a chance to come closer to the Lord. The program has been very inspiring and challenges us to transform even our own lives for transforming the world.

The personal stories and testimonies inspire the hearts of the delegates. Here are two of the heart-touching responses from the focus group:

When I hear testimonies of people who put God as a priority and put everything else in this world in second place, it is really challenging. And it pushes me to go on in ministry.

I believe that SEEDS is giving us the tools and it's inspiring us to do what God has asked us to do in a way that I think is very personal with the people that we rub shoulders with from day to day.

Appreciation

Everyone chose to answer. One of the pastors who brought over 50 delegates to SEEDS Conferences over a period of 5 years said, *"I have been attending for six times and as a member of this church, I can see our church is flourishing because of this program."* Most responses were related to an expression of appreciation for such a valuable conference in the Adventist Church. The following are representative responses of appreciation:

SEEDS Conference is literally fulfilling God's plan, God's goal for reaching the community, of fulfilling the great commission, because the church has forgotten it at large. SEEDS' goal is to restore the movement to what it used to be and what it is supposed to be, because we are becoming too institutional and SEEDS Conferences are preventing our church from dying as a system.

So far as SEEDS is fulfilling its purpose or completing its purpose I can see that it is still a work in progress. I like to see this become bigger and better as time moves on.

I believe that SEEDS accomplishes its mission by doing these gatherings and providing the tools necessary for us to have these church plants. These people that come together have a passion to plant churches, they are so passionate, and they need the tools, and this conference provides exactly that.

I think what I really enjoy the very most is the testimonies that people have on bringing back stories of what they have done in ministry and how it has affected and impacted the lives of people around them.

The focus groups believed that there is a need for SEEDS Conferences. Here are some responses that expressed the need for SEEDS:

I see a real need for SEEDS in the fact that many folk, laity, and paid clergy, I feel sometimes need an update, a thinking of the facts, what is the latest trend in Adventist evangelism, and finding that my needs are being met, that in fact that I am discovering all of these.

There is definitely a need for SEEDS, as most of our congregations think that evangelism is somebody else's job.

So there is a definitely a need for not only the SEEDS but also the expansion of it.

So far as SEEDS is fulfilling its purpose or completing its purpose, I can see that it is still a work in progress. I don't personally believe that SEEDS is itself satisfied at this point, as most of us are never completely satisfied with our work. Having said that, I can see that the Lord is working in a miraculous way through-out this week and the purpose, God's purpose, is being fulfilled this week. I like to see this become bigger and better as time moves on.

Trend 3—Conference Experience

The focus-group responses were analyzed for the conference experience. The top four experiences that sum up SEEDS Conferences were: (a) learning experience, (b) connecting people, (c) new discovery, and (d) commitment. The focus group believed that they experienced learning experiences throughout the SEEDS Conference.

Learning experience

The learning experience during the SEEDS Conference created a burning desire to finish the work of reaching as many people as possible in the shortest time. The focus group provided continuous evidence of an unusual conference experience.

The purpose of SEEDS is to equip us all to finish this work in the home.

I think the thing the SEEDS does the most is set people on fire for the Lord.

Connecting to people

Networking activities began as soon as the delegates saw and heard one another involved in church ministries. The new associations and acquaintances provided a passion to connect with one another. The impact and influence of the SEEDS Conference in networking was real and rewarding. They made new friends who are interested in planting new churches. The comments are not presented because connecting people was an obvious experience in a spiritual conference like a SEEDS Conference.

New discovery

The impact and influence of the SEEDS Conference made the focus-group members indicate that they were able to stretch their minds to new heights of energy.

They were inspired to think outside the box.

New ideas, stretching your mind and thinking out of the box, it is beyond conventional thinking.

New discovery in the conference experience was almost too good to be true, and the members reported jaw-dropping conference experiences during the SEEDS Conference.

It appears that SEEDS provides the information and encouragement for us to do the things that we have been commissioned, with tools outside the scope of what we normally think of as ways to do that.

The greatest learning experiences I had were not my Seminary years but it was coming to SEEDS. Some of those AHA jaw-dropping moments and discoveries happened right here at SEEDS. Some of the theories and worldview shifts that happened took place right here in SEEDS.

Commitment

Commitment is recognized as a very important requirement for those who want to be engaged in ministry, and the SEEDS Conferences provided spiritual experience to make greater commitment to serve the Lord more than ever before. Many delegates make a new commitment during the SEEDS Conference to come closer to the Lord. The salient comments on commitment are:

I have to confess that last night I was crying about why I did not know of this program earlier. I am old already, but I still have some years to go for the Lord.

Every year at the end of SEEDS is a call—an altar call for people who want to step forward and to be part of church planting.

What impacted me is just realizing the calling that God has brought to all our church planters. . . . We are completely convicted and as church planters, to believe that God has called us to do something.

Trend 4—Church Growth

Most people identified with ministries related to church-growth activities. The top three factors that influenced the church-growth paradigm among the focus-group discussions are: (a) Ministry, (b) Leadership, and (c) Achievement. There was a clear understanding that church growth is the driving force behind all ministries and leadership.

Ministry

The local church ministry was the driving force behind the church-planting movement resulting in unprecedented church growth. Ministry created a partnership between clergy and laity. Some of the inspiring comments and responses on ministry are:

I have been inspired with the Texas Conference—how they have been able to put

together a team of the laity and the clergy. I do not know of any other conference that has done it quite the way they have, and if I am going to make any suggestion that would be to bring more of these groups together, because I thought what it is going to take to finish the work is both working together hand in hand, and we seem to be very slim on that in our conferences.

A passion for ministry is not only to be found in every member but also in every administrator of every local conference. The administration should exhibit a burning desire for expansion and evangelism, and must be on board in breaking new frontiers.

So we must not focus on the SEEDS program itself but on what it can accomplish and what can be accomplished and what else is needed, and we can train many times people and pastors, but if the conference itself is not on board with caring about new work and new people, then we will not accomplish what we need to accomplish.

Leadership

The importance of leadership was an important factor in the SEEDS Conferences and provided leadership training for ministry. The lay leadership makes a great difference in every congregation. Some of the interesting responses on leadership were:

Because it is empowering to see guys like Don Schneider, who is the President of the Division, here at SEEDS. I think I really have to agree with having conference presidents here. It is just nice to have them and if not, have more pastors here in the conferences that they bring back the word of what happens here and bring back some of the passion of reigniting what is important to churches and why we as a church are existing to bring the gospel to other people.

Here is a comment that the delegates miss their leaders in the SEEDS Conference.

It is good to see conference presidents attend the SEEDS Conference, and many delegates are disappointed when they do not see conference leaders.

Achievement

Some of the participants recognized the achievement of SEEDS Conferences as the mission statement was read and discussed. Several believed that SEEDS Conferences

have achieved good results, and a few others felt that even better days of SEEDS Conferences are ahead. A few responses of the achievement of SEEDS Conferences are presented:

Well, it is certainly inspirational. I know that talking about how well it is successful, I know that this program will not only be successful but this is actually the way that we should work for God's cause, and as I have mentioned, God is now smiling, looking at the people, His children who are really working God's way.

The achievement of growing new churches in an unentered area is brought about vividly by this participant.

The focus of SEEDS has been very specifically to reach the unchurched, to cross the lines or whether laity or pastors are leading forward with what God has called us to do. Russell Burrill early on spelled out very clearly that the purpose of the church is to grow new churches. For an apple to be successful is not to produce apples, it is to produce apple trees. So the focus is very much about adding churches. They have gone through and totaled how many churches are grown each year and it has grown since 1996 dramatically. I think this is a big reason why the churches and the membership have grown in the NAD.

Trend 5—Suggestions

The focus-group participants were generous in sharing suggestions on the two themes: planning and promotions. The delegates had realized that they could add to the resourcefulness of the organizers of a SEEDS Conference by commenting on planning and promotional suggestions because they genuinely expected improvement to increase the impact of SEEDS Conferences for the future. The complete list of suggestions on SEEDS from the focus groups is presented in Appendix C. However, seven major suggestions are presented here:

- 1. I think that we should have every conference commit 1000 dollars a year to SEEDS, so they will then advertize it to their members and the funding will be there to increase the training for more to come to SEEDS.*

2. *Union presidents and conference presidents should be encouraged to come.*
3. *Because it is a long ways to give up a week but somehow we can have mini SEEDS that would be long weekends like Church-Works (Friday – Sunday), but I think those two concepts might enhance training.*
4. *It occurs to me that if we try to institutionalize the SEEDS process, we may damage it. Perhaps we can use the very church-planting model replicating the SEEDS Conference by having a planting process go through out division and a set of information disseminated at various places throughout the world.*
5. *I am thinking about those who have been invited to come to speak in SEEDS. I am reflecting upon a few, knowing that there are others who have much more to contribute. Like literally I knew I sat in some seminars taught by people who are not the top in their field. So whoever is doing research for inviting the presenters to SEEDS could do a better job of finding what other resources there are in SDA circles. Because quite often there are better presenters out there in the field.*
6. *Just change the image of SEEDS! Which I think you are trying to do by the survey because my image has been changed since I have come here. Because I had a very negative one because wherever I have seen and heard SEEDS planting going, it was a group of folks that were disgruntled and angry and so on. It was not a healthy type of people that were planting churches.*
7. *My suggestion would be to add a workshop on media and how media can be used by way of video, lighting, sound, to be used in a church setting or even in a church-plant setting to be a more effective tool for the gospel.*

Summary of Survey and Focus Groups

The findings of survey and focus groups show: (a) Learning: SEEDS Conferences provide opportunity to learn church-planting concepts and church-growth principles for the laity of the Seventh-day Adventist Church; (b) Inspiration: SEEDS Conferences provide inspiration to increase personal faith in God and His work on earth; and (c) Action: SEEDS Conferences provide opportunity to develop lay leadership for action. These three findings are presented separately to communicate the evaluation of national SEEDS Conference.

Learning

Through SEEDS, the Adventist Church is attempting to repeat the church-planting concepts and church-growth principles for laity just like the apostolic strategy predominantly seen in the book of Acts. Church-growth principles involved evangelizing and bringing new believers into the fold and transforming them into organized communities under a spiritual supervision and leadership.

The new believers were led by leaders who had a passion for those underprivileged, downtrodden, and marginalized. Lay leaders will have to experience freedom to forge ahead with creativity endowed and embedded in their spiritual gifts. The clergy will have to learn how to climb down from the spiritual ivory tower and give up the power of preaching, teaching, prayers, and evangelism in favor of the local church leaders and members.

In the process of teaching church-planting concepts for the laity, the national SEEDS Conference attracted more lay-men (87.1%) than laywomen (12.9%), which leaves women behind in the training needed for the church-planting movement. The national SEEDS Conference attracts more adults and grownups since two-thirds (67.8%) of the delegates who get involved in church planting are above age 40, which leaves behind the youths and young adults in the training for the church-planting movement. In a way, the national SEEDS Conference is patronized by older and middle-aged laity since 22.6% of the delegates are above 40, 25.8% above 50, and 19.4% above 60.

There is a great scope for inviting more first-timers in all SEEDS Conferences since they are thrilled to get acquainted with the movement of church growth through specialized seminars on church planting. One of the first-timers expressed his *aha*

moment of enthusiasm and excitement at learning new ideas for church growth to reach the community.

This is my first year here. And I am actually quite amazed at what I have heard so far simply because I had an idea in my mind what small church groups were, and quite frankly I thought that they were similar to Bible study class in a Sabbath school morning, and we would eat something and then we would fellowship and go home. But what I have heard is that this is much more than this. And this is a way of community outreach that I had never thought of before. So I am quite excited about this.

The majority of the delegates attended for the first time (71%) and they had come to learn more about church-planting concepts and church-growth principles. The first-timers have mentioned how amazed and excited they were to attend the SEEDS Conference and to gain expertise in this new dimension of church growth. The expressions of first-timers were encouraging and they were grateful for the opportunity to get equipped.

The multiple-timers have expressed continuous and abiding faith in the ministry of the SEEDS Conference and they understood that the SEEDS Conference provides opportunity to refresh their skills and learn something new every time they attend. But the multiple-timers were far less represented in the conference.

The fact that only about a little over one tenth of the SEEDS Conference delegates (12.9%) come back to attend the SEEDS Conference a second time is a matter of concern. This indicates that SEEDS Conferences are more conducive for the beginners to become church planters. The delegates seldom come back to attend a SEEDS Conference the second time to learn more, for various reasons.

There are no gradients in the topics presented in the SEEDS Conference to indicate that there are advanced training and fresh, successful principles given in

consideration for those who have had some experience in church planting. Advanced trainings in church planting and church-growth principles are not provided to encourage the delegates to come back the following year.

Inspiration

The scope of church-planting ministry is large and the SEEDS Conference delegates are inspired to extend God's kingdom through starting multiples of local congregations. In the process, SEEDS Conferences provide great inspiration to increase personal faith in God and His work on earth. Clergy dependency is discouraged and they become mentors to inspire the laity to attend a SEEDS Conference to get involved in ministry and go about the work of the Kingdom of God. There are many pastors who bring their laity along with them to the SEEDS Conference so they are exposed to new inspiration to plant churches. A pastor who had brought 50 members of his congregation over a period of 6 years to attend SEEDS Conferences establishes the fact that the inspiration in a SEEDS Conference targets the laity to become church planters.

There was a strong consensus regarding the national SEEDS Conference, that it provided inspiration to increase personal faith in God to get involved in church planting to expand His Kingdom on earth. Everyone agreed (100%) that the SEEDS Conference provided a spiritual atmosphere to nurture their faith. Everyone agreed (100%) that the SEEDS Conference provided practical church-planting techniques. Everyone agreed (100%) that the SEEDS Conference presenters provided cutting-edge techniques for church planting. Everyone (100%) agreed that they learned new and useful information

on church planting in the SEEDS Conference. Everyone (100%) agreed that the SEEDS Conference presented practical principles for church planters.

The SEEDS Conference Focus Groups A and B perceived that the SEEDS Conference provided rare inspiration, and all had great appreciation for the ministry rendered by the SEEDS Conference coordinators and presenters, and recognized the achievement of SEEDS Conference coordinators. There are two comments, from a layman and from a pastor, that say this forcefully.

I think SEEDS Conference has really put a lot of time and energy into the actual church planting, and I think the SEEDS Conferences are a good thing in terms of helping people to stay focused on their mission and encouraging one another, and I see a lot of that here as people interact. They are able to gain ideas on resources and I think the support from the NAD all the way up to the president has been a boost for SEEDS as well.

In my opinion the SEEDS Conference is not impacting enough. We need more of SEEDS level conferences throughout the North American Division. It is empowering to see guys like Don Schneider, who is the president of the Division, here at SEEDS. It truly gives permission that I find liberating to see our church leaders here. So it is not some shady grass root but there is a permission given. There is that release of potential of church members given permission to grow and go beyond as the church.

The SEEDS Conference focus groups identified inspiring conference experiences of connecting with another and developing a passion for deep commitment to minister for God. There are many heart-touching stories shared throughout the SEEDS Conference to inspire the hearts and impact the personal life and faith in God.

When I hear testimonies of people who put God as a priority and put everything else in this world in second place, it is really challenging. And it pushes me to go on in ministry.

I believe that SEEDS is giving us the tools and it's inspiring us to do what God has asked us to do in a way that I think is very personal with the people that we rub shoulders with from day to day.

SEEDS Conference is literally fulfilling God's plan, God's goal for reaching the community, of fulfilling the great commission, because the church has forgotten it at large.

Action

The church is a divine organization and it is the body of Jesus Christ with many organs. Therefore, it is a living organism. It is growing in leaps and bounds today. The unprecedented rate of church growth is no surprise, taking into consideration the power and action of the Holy Spirit. The scope of action in gospel ministry is too big and provides unlimited opportunity for laity and clergy. Therefore, learning and inspiration from the SEEDS Conference result in action.

The SEEDS Conference realized the need to train local church leaders as well as inspire pastors to equip those who could not attend. Lay leaders of the local church, both men and women, are the trusted, recognized, and treasured possessions of the church to experience unprecedented action. The human potential must be taken into confidence along with the divine leading. The well equipped lay leaders are likely to go for action and become part of the solution in local church ministries.

The national SEEDS Conference provided know-how on church planting and the opportunity to develop stronger lay leadership. The majority (97%) of the delegates realized that they were being trained to be good leaders in their local churches. Likewise, the majority (97%) of the delegates believed that the church-planting tools from the SEEDS Conference are useful. The top five components that attracted the laity to the national SEEDS Conferences are: (a) Church-planting practices (96%); (b) Personal faith

(94%); (c) Church-planting concepts (93%); (d) Leadership (93%); and (e) Church-planting resources (83%).

In learning more about church planting at the SEEDS Conference, there was a need observed to know more about the people for whom the ministry is targeted. The gospel requires contextualization to reach people. Though the message remains the same, yet the methods by which the gospel is communicated differ from culture to culture. This need of learning more about people and their worldviews was identified in the SEEDS Conference.

As mentioned above, one-third of the SEEDS delegates did not previously understand the importance of contextualization, of understanding other world religions and philosophical worldviews. Sixteen percent of the delegates are not sure whether SEEDS Conferences are providing the right and the best tools available for them to plant new churches in unentered areas. Regarding their personal experiences, about one-third (37%) of the delegates have tried to plant a church and similarly one-third (37%) successfully planted a church. About 40% are involved in some church-planting ministries. Thus the success in the church-planting movement is directly proportional to the involvement of the laity in planting churches.

The SEEDS Conference focus groups revealed that the SEEDS Conference provides a cutting edge on action related to church-growth activities and influences a new paradigm for the development of leadership among laity. There was an emphasis that church growth is the driving force behind all ministries and leadership in the Adventist Church. The members realized that the church-planting movement will result in

unprecedented church growth. The SEEDS Conference was achieving the goal and suggested many tips with the hope that better days are ahead in God's church.

Actually I have to confess. Even though this is my second SEEDS Conference, I was not only blessed but I am on fire now. I am empowered. I have to confess that last night I was crying about why I did not know this program earlier.

I am committed to reaching the youth and I have a youth evangelistic series. I am very serious about revisiting my neighbors and presenting Jesus to them. I care for them and the time is short.

The lay leadership is an important factor in the church-planting movement, and SEEDS Conferences provide leadership training for action ministry. The lay leadership makes a great difference in every congregation. The lay leaders in the SEEDS Conference are energized and activated to speak with church administrators who stay throughout the SEEDS Conference. Meeting and speaking with senior church leaders from local conference to division-level administration inspires laity for more action. It establishes a partnership and long-lasting relationship between laity and clergy.

It is good to see conference presidents attend the SEEDS Conference, and many delegates are disappointed when they do not see conference leaders.

Evaluation of Union SEEDS

There were 620 delegates who attended the SEEDS Conference conducted in Connecticut for the Atlantic Union in 2008. A random sample of 1 in every 10 delegates was chosen for the interview, and I called the delegates and conducted a telephone interview. The phone calls were made to the delegates in the serial order 1, 11, 21, 31, 41, 51, etc. Whenever the phone call was not responded to, the next in the list of those who attended the SEEDS Conference was called. Thus, the sample of 62 represents 10% of the entire group (see Table 8).

A majority of the delegates said that the SEEDS Conference did an excellent job of preparing lay members for ministry (88.7%), helps meet the needs within the Adventist Church (82.2%), helps develop a stronger personal understanding of lay ministry (91.9%), that they have used what they have learned in their ministry (87.1%), and they have taught others what they have learned (69.3%). Nearly one fifth of the delegates expressed that SEEDS Conference do not meet the needs within the church, whereas almost all (92%) realized that SEEDS Conferences help develop a stronger personal understanding of lay ministry.

An awareness survey of other NADEI programs was conducted among the delegates of the Atlantic Union SEEDS Conference. Two-thirds of the delegates of the Atlantic Union responded (see Table 8) that they have not heard of Church-Works (66.1%), Holistic Small Groups (64.5%), Natural Church Development (64.5%), and Discipleship (64.5%). Others have heard of them but never attended them. Four-fifths of the delegates of the Atlantic Union SEEDS Conference have not heard of Ministry Coaching (79.0%) and HOPE University (82.3%). The results of the awareness survey are shown in Table 8.

There was a large contingent of Hispanic delegates who attended the SEEDS Conference as I interacted with the sample. The observation was made that there were many Hispanics who were so closely knit together and work together in the ministry. There was a man who registered many delegates and gave the reference of his own phone number. I had to dial his number not knowing that I had dialed earlier for another person.

He said very often that he has been interviewed already and that he had given his phone number for a few people whom he personally invited to come to SEEDS Conferences.

Table 8

Awareness of NADEI Programs Among Atlantic Union SEEDS Delegates

Name of the Program	Never Heard	Heard Never Attended
Church-Works	66.1%	33.9%
Holistic Small Groups	64.5%	35.5%
Natural Church Development	64.5%	35.5%
Discipleship	64.5%	35.5%
Ministry Coaching	79.0%	21.0%
HOPE University	82.3%	17.0%
Equipping University	100%	0.0%

There was a large participation of Hispanic delegates to the Atlantic SEEDS Conference, as I identified through the names of the delegates and conversation with the sample. Hispanics' responses were mostly responsible for the knowledge about HOPE University (17.7%). This proves that HOPE University was appreciated by this linguistic minority. It is also used as an excellent platform for the new people to come to know more about the Advent message without any bias. All other non-Hispanic delegates have never heard of Equipping University.

There are nine unions in the NAD, and leaders of the union administration may make special initiatives to organize a SEEDS Conference, to mobilize lay people and pastors, and to plant churches within their local conferences under respective unions. If such a desire to organize a union SEEDS Conference is expressed in advance to the SEEDS coordinators or NADEI director, the request will be given due consideration. There will be a sense of excitement when clergy and laity are working within a union administration to relate better with one another.

Evaluation of Regional SEEDS

A local conference administration takes the initiative to organize a regional SEEDS Conference to mobilize lay people and pastors to plant churches within its territory. There is a sense of excitement and fulfillment that all are working within the territory of a single conference so that they can relate well with one another. The survey was administered in the Regional SEEDS at Orlando, Florida, during April 2009 to a sample of 35 people in a breakout session representing the population of 350 with a ratio of 1 for every 10 delegates. Twenty-four people responded to the questionnaire at the end of the conference with a return rate of 68% (see Table 9).

The regional SEEDS Conference attracted more men (66.6%) and women (33.3%), indicating that there were more women participating in the regional SEEDS Conference than in the national SEEDS Conference in 2009 (men 87.1% and women 12.9%). Two-thirds (66.7%) of the delegates attended the SEEDS Conference for the first time and had never planted (70.8%) any church. There were 20% who had planted a church before coming to the SEEDS Conference.

Table 9

Survey on Regional SEEDS Conference

Questions	Agree N (%)	Neutral N (%)	Disagree N (%)	Total N (%)
Q 1. Unentered areas: SEEDS Conference trains me to plant Adventist churches in unentered areas of NAD.	19 (79.2)	4 (16.6)	1 (4.2)	24 (100)
Q 2. User-friendly: SEEDS Conference provides me simple and practical church-planting principles, user-friendly resources.	24 (100)	0 (0.0)	0 (0.0)	24 (100)
Q 3. Tools: The tools I received from SEEDS are very useful and effective.	21 (87.5)	1 (4.2)	2 (8.3)	24 (100)
Q 4. Performance: SEEDS Conference did a good job to address the challenges in the church-planting movement of Seventh-day Adventist churches.	21 (87.5)	1 (4.2)	2 (8.2)	24 (100)
Q 5. Planted new church: I planted a new church/I am involved in planting a new church after attending SEEDS Conference.	10 (41.7)	8 (33.3)	6 (25.0)	24 (100)
Q 6. Merit: There is a lot of merit in conducting the SEEDS Conference because the training and inspiration are practical and usable.	23 (95.8)	1 (4.2)	0 (0.0)	24 (100)
Q 7. Divine mandate: SEEDS Conference recognizes that church planting is God's work and without God we can do nothing. An active, personal relationship with the Almighty is stressed.	23 (95.8)	1 (4.2)	0 (0.0)	24 (100)
Q 8. Lay leadership: Lay ministers were given opportunity to share their success stories, thus, providing platform for utilizing the potential of laity.	23 (95.8)	1 (4.2)	0 (0.0)	24 (100)
Q 9. Natural Church Development: SEEDS takes into consideration changing worldviews and offers some understanding of various cultural and ethnic issues to reach those who might not be open to traditional evangelism methods.	18 (75.0)	4 (16.6)	2 (8.4)	24 (100)
Q 10. <i>Missio Dei</i> : SEEDS Conference does not advocate a single style of Adventist Church, nor does it have a single target audience, but provides a big picture of a broad approach to many styles such as conventional churches, ethnic, multicultural, and cross-cultural churches, etc.	22 (91.6)	1 (4.2)	1 (4.2)	24 (100)

The church-planting mind-set was shared equally by people who are young adults and middle-aged: above 20 and below 40 (45.8%), above 40 (16.7%), above 50 (16.7%), and above 60 (20.8%). This indicates that regional SEEDS Conferences are more conducive for young adults to become active church planters, and local conferences may conduct regional SEEDS Conferences to motivate young adults. Regional SEEDS conferences also attract more women-delegate participation. This may be attributed to a number of factors such as the proximity to their homes, less travel time, fewer expenses, more interest to serve in the local-church ministry, and familiarity of the delegates within a region, etc. There may be other reasons that women appreciate this new learning experience.

The survey questionnaire was designed to focus on 10 components. The 10 components were: unentered areas, user-friendly, tools, performance, planted new church, merit, divine mandate, lay leadership, natural church development, and *missio Dei* (see Table 9).

Nearly four-fifths (79.2%) of delegates were convinced that the regional SEEDS Conference trained them to plant churches in unentered areas (see Question 1, Table 9). All the delegates (100.0%) mentioned that regional SEEDS Conferences provided simple and practical church-planting principles and user-friendly resources (see Question 2, Table 9). Over four-fifths (87.5%) of the delegates were convinced that Regional SEEDS Conferences provided the best church-planting tools (see Question 3, Table 9). While over four-fifths (87.5%) of the delegates felt that the regional SEEDS Conference did a good job in addressing the challenges in the church-planting movement (see Question 4,

Table 9), about two-fifths (41.7%) mentioned that they will be involved in planting a new church after the regional SEEDS Conference (see Question 5, Table 9). There seems to be reluctance by delegates to venture in planting churches, perhaps not feeling ready.

A high majority (95.8%) said that there is merit in conducting regional SEEDS Conferences because the training is usable and practical (see Question 6, Table 9). A high majority (95.8%) said that the regional SEEDS Conference recognizes that church planting is God's work, that God will guide them to plant churches, and that SEEDS Conferences provide a very spiritual atmosphere (see Question 7, Table 9).

A high majority (95.8%) realized that regional SEEDS Conferences encouraged lay leadership and the people were given opportunity to share their success stories (see Question 8, Table 9). Three-fourths of the delegates (75%) expressed that the SEEDS Conference takes into consideration changing worldviews and offers culture-sensitive evangelism methods to reach those who might not be open to traditional evangelism (see Question 9, Table 9). A majority of the delegates (91.6%) expressed that the SEEDS Conference does not advocate a single style of church planting but provides a big picture of a broad approach to gospel outreach (see Question 10, Table 9).

Synthesis of Three Kinds of SEEDS

There were three kinds of SEEDS Conferences conducted, namely national, union, and regional SEEDS Conferences conducted by NADEI. The first-timers were more than pleased to attend any one of the SEEDS Conferences, and most of them experienced a spiritual atmosphere and inspiration during the SEEDS Conferences.

Two-thirds of the conference-level leaders (65%) have not attended any kind of SEEDS Conference even once, though SEEDS Conferences have been serving the North American Division for the past 14 years. This will make it difficult for the church pastors and denominational leaders to promote SEEDS Conferences in their ministries and leadership. They may not speak highly of SEEDS Conferences.

The union SEEDS Conference did an excellent job of preparing lay members for ministry, helped to meet the needs within the Adventist Church, and helped develop stronger personal understanding of lay ministry than did the national SEEDS Conferences (see Table 10). This indicated that the concept of union SEEDS Conferences could be further promoted. One union SEEDS Conference may be encouraged in every union within every period of 5 years.

However, the national SEEDS Conference provided slightly better and stronger personal understanding of lay ministry than did the union SEEDS Conference (see Table 10). The national SEEDS Conference delegates considered the quality of the seminar presenters to be slightly better than did union SEEDS Conference delegates according to the focus group interviews. National SEEDS Conference attracted well-known presenters and there were more choices of presenters for the organizers to choose from. Both union and national SEEDS Conferences have shown consistent positive results of their impact and influence in the church-planting movement of the NAD.

There were more women who participated in the regional SEEDS Conference than the national SEEDS Conference (see Table 11). Optimum involvement of women is overdue in all phases of church ministry, and SEEDS Conferences are no exception. If

leaders would like to get women involved in the church-planting movement, then regional SEEDS Conferences appear to attract more women.

Table 10

Comparison of National and Union SEEDS Conferences

Questions	National SEEDS Conference	Union SEEDS Conference
SEEDS Conference does an excellent job of preparing lay members for ministry	72.2%	88.7%
SEEDS Conference helps meet the needs within the Adventist Church	77.8%	82.2%
SEEDS Conference helps develop stronger personal understanding of lay ministry	94.4%	91.9%
I have used in my ministry what I have learned	77.8%	87.1%
I have taught others what I have learned	72.2%	69.3%

Table 11

Comparison of Delegates by Sex, National, and Regional SEEDS Conferences

Questions	National SEEDS Conference	Regional SEEDS Conference
Men	87.1%	66.7%
Women	12.9%	33.3%
Total	100.0%	100.0%

There were more young adults who participated in the regional SEEDS Conference than in the national SEEDS Conference (see Table 12). This indicated that more young adults found interest to take part in the church-planting training in regional SEEDS Conferences.

Table 12

Comparison of Delegates by Age, National, and Regional SEEDS Conferences

Age	National SEEDS Conference	Regional SEEDS Conference
20-30 years	16.1%	33.3%
31-40 years	16.1%	12.5%
41-50 years	22.6%	16.7%
51-60 years	25.8%	16.7%
61 and above years	19.4%	20.8%
Total	100%	100%

Delegates to all three kinds of SEEDS Conferences indicated that the SEEDS Conferences provided a good spiritual atmosphere to nurture their faith; that the SEEDS Conferences provided practical church-planting techniques; that the SEEDS Conference presenters provided cutting-edge techniques for church planting; that participants learned new and useful information on church planting in the SEEDS Conferences, and that the SEEDS Conferences presented practical principles for church planters.

All three kinds of SEEDS Conferences provided useful and practical church-planting tools. SEEDS Conferences trained delegates to plant churches in unentered areas and provided simple and practical church-planting principles and user-friendly resources. There is merit in conducting regional SEEDS Conferences because the training is usable and practical. SEEDS Conferences provide a good spiritual atmosphere. SEEDS Conferences encouraged lay leadership and provided leadership training. Opportunity was given to the delegates to share their success stories. SEEDS Conferences do not advocate a single style of church planting but provide a big picture of a broad approach to gospel outreach.

The period of 3 years under consideration in this research showed that many local conferences are not represented in the national SEEDS Conference and those local conferences do not host regional SEEDS Conferences either. Six local conferences have planted one third—126 churches out of 372—of all the churches during the past 3 years in NAD (see Table 13). There were more delegates for the SEEDS Conference from some of these conferences, particularly from the Texas Conference. There are 24 local conferences that have not planted any new church during 2008. There are fifteen conferences that have planted two or fewer churches during the past three years: Alaska, Bermuda, Hawaii, Idaho, Indiana, Iowa-Missouri, Lake Region, Maritime, Michigan, Montana, Mountain View, Newfoundland-Labrador, Qubec, South Atlantic, and Texico. There are seven conferences that have not planted any new church during 2 consecutive years (2007 and 2008), and there are three conferences that have not planted a new church for 3 consecutive years (2006, 2007, and 2008).

Table 13

Top Six Church-Planting Conferences in NAD 2006-2008

Conference	New Churches Planted
1. Texas Conference	38
2. Florida Conference	24
3. Carolina Conference	19
4. Potomac Conference	17
5. Georgia Cumberland Conference	14
6. Northeastern Conference	14
Total	126

The increase in the number of churches during the SEEDS Conference era from 1996 to 2009 indicates consistent achievement of church growth in NAD (see Tables 14 & 15) though the growth is not homogeneous throughout NAD.

Table 14

Church-Planting Trend in SEEDS Conference Era

Year	Number of Churches Planted	Year	Number of Churches Planted
1995	94	2002	176
1996	103	2003	158
1997	122	2004	159
1998	152	2005	163
1999	159	2006	143
2000	159	2007	138
2001	146	2008	91

Table 15

New Churches Planted 2006-2008 in the NAD

Name of the Conference	Churches Planted	Name of the Conference	Churches Planted
1. Alaska	0	2. Alberta	8
3. Allegheny East	11	4. Allegheny West	7
5. Arizona	8	6. Arkansas-Louisiana	9
7. Bermuda	0	8. British Columbia	7
9. Carolina	19	10. Central California	5
11. Central States	3	12. Chesapeake	4
13. Dakota	4	14. Florida	24
15. Georgia-Cumberland	14	16. Greater New York	6
17. Gulf States	6	18. Hawaii	1
19. Idaho	1	20. Illinois	8
21. Indiana	1	22. Iowa-Missouri	0
23. Kansas-Nebraska	3	24. Kentucky-Tennessee	6
25. Lake Region	2	26. Manitoba-Saskatchewan	3
27. Maritime	1	28. Michigan	1
29. Minnesota	7	30. Montana	1
31. Mountain View	1	32. Nevada-Utah	7
33. New Jersey	3	34. New York	8
35. Newfoundland-Labrador	1	36. Northeastern	14
37. Northern California	10	38. Northern New England	4
39. Ohio	5	40. Oklahoma	3
41. Ontario	7	42. Oregon	4
43. Pennsylvania	6	44. Potomac	17
45. Quebec	2	46. Rocky Mountain	6
47. South Atlantic	2	48. South Central	6
49. Southeastern	12	50. Southeastern California	9
51. Southern California	3	52. Southern New England	9
53. Southwest Region	9	54. Texas	38
55. Texico	0	56. Upper Columbia	3
57. Washington	5	58. Wisconsin	8
Total 372 Churches Planted			

The delegates perceived that SEEDS Conferences provided great inspiration and the members expressed appreciation for such a church-planting conference. The delegates experienced connecting with one another and networking for greater ministry. There may be a model developed for NAD to integrate all three designs of SEEDS Conferences, namely, national, union, and regional SEEDS Conferences in a given quinquennium.

Emerging Programs

Emerging programs of the informal curriculum of NADEI are the programs that have been appreciated but not well accepted due to many factors. There were seven emerging programs of NADEI, namely: Church-Works, Holistic Small Groups, Natural Church Development, Ministry Coaching, Discipleship, Equipping University, and Hope University (see Table 16).

Email surveys were sent to 106 leaders of 58 conferences of the North American Division to find out their awareness of the program called Church-Works. There were 90 responses. The responses indicated the awareness of each program in the NAD. Among the seven programs of the informal curriculum, Church-Works is a derivative of the SEEDS Conference. It is coordinated by the same leadership and is managed by the same office that coordinates SEEDS Conferences. Therefore, there is considerable momentum observed in Church-Works.

However, these emerging programs were not evaluated for seven reasons: (a) they were conducted sporadically and occasionally; (b) there was no master plan to reach the NAD as an independent program; (c) responsible leaders of these programs were already engaged in doing a full-time ministry as a professor in the Seminary or involved in the

administration (business manager or NADEI director); (d) the believers and leaders in the NAD were neither fully aware of the existence of these programs nor attended well (see Table 16); (e) these programs are presented sometimes as one of the seminars in the SEEDS Conferences; (f) there is no continuous demand from the field to have these programs for their churches; and (g) there was no possibility to collect data for program evaluation. Descriptions of these programs are found in Appendix D.

Table 16

Awareness of Informal Ministerial Education

Name of the Program	Never Heard <i>N (%)</i>	Heard but Never Attended <i>N (%)</i>	Attended <i>N (%)</i>	Total <i>N (%)</i>
1. SEEDS Conference	9 (10.0)	49 (54.4)	32 (35.6)	90 (100)
2. Natural Church Development	27 (30.0)	41 (45.6)	22 (24.4)	90 (100)
3. Church-Works	43 (47.8)	32 (35.6)	15 (16.7)	90 (100)
4. Holistic Small Groups	45 (50.0)	37 (41.1)	8 (8.9)	90 (100)
5. Ministry Coaching	48 (53.3)	32 (35.6)	10 (11.1)	90 (100)
6. Discipleship	56 (62.2)	31 (34.4)	3 (3.3)	90 (100)
7. HOPE University	76 (84.4)	14 (15.6)	0 (0.0)	90 (100)
8. Equipping University	82 (91.1)	7 (7.8)	1 (1.1)	90 (100)

CHAPTER 6

NADEI'S FORMAL COURSES

Introduction

This chapter deals with the description and evaluation of the formal curriculum of NADEI courses taught in the Seminary. It is divided into six sections: organization of the Master of Divinity program; active courses; inactive courses; evaluation of the formal curriculum; key evaluation findings; and evaluation conclusion.

Organization of Master of Divinity Program

The Master of Divinity program is offered at Andrews University through the Seminary. The mission statement of the Seventh-day Adventist Theological Seminary at Andrews University states that it is a

learning and worshipping community of culturally diverse people, called to serve our creator God, the Seventh-day Adventist Church, our congregations and our world by preparing faithful and effective leaders to make disciples of all nations and proclaim the everlasting gospel of Jesus Christ in the setting of the three angels' message of Revelation 14. (Andrews University, 2009-2010, p. 329)

To better implement its mission, the Seminary adopted the following core values: faithfulness with expectation; Christ-likeness with humility; respect with justice; community with joy; discipleship with wholeness; and service with passion (Andrews University, 2009-2010, pp. 329-330).

A primary objective of the Seminary is to

Furnish the Seventh-day Adventist Church with competent, highly motivated and consecrated pastors and church workers for service in the worldwide mission of the church and to equip men and women for the various phases of ministry with sound methods, principles, and procedures of biblical interpretation and scholarship. (Andrews University, 2009-2010, p. 330)

The Master of Divinity program is recommended as the basic ministerial training for Adventist ministry by the North American Division. The standard program is a 92-credit degree, called Track I, for those who do not have deficiencies in their undergraduate training. Those who lack adequate undergraduate preparation may have to complete up to 107 credits in a program called Track 2 (Andrews University, 2009-2010, p. 337).

The theological presuppositions which governed the Master of Divinity program were: knowing, being, and doing. Knowing indicated that “the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding” (Prov 9:10). Being indicated the inspiration to have the mind of Jesus. “Let this mind be in you, which was also in Christ Jesus” (Phil 2:5). Doing reminded that Jesus has commissioned. “As my Father has sent me, even so send I you” (John 20:21) (Andrews University, 2009-2010, pp. 335-337). The mission statement of the Master of Divinity program was drafted on the basis of these theological presuppositions to be a servant-leader like Christ.

The mission statement of the Master of Divinity program states that

In harmony with the mission and core values of the Seventh-day Adventist Theological Seminary, the Master of Divinity degree equips spiritually committed men and women with biblical, theological, and ministerial knowledge and skills to prepare them for Christ-like servant leadership. (Andrews University, 2009-2010, p. 335)

There were 13 courses in the MDiv program taught by NADEI. The mission statement of NADEI states that “the North American Division Evangelism Institute educates, equips, and empowers for evangelistic ministry” (R. Clouzet, 2008, April 8). Some NADEI active courses were taught at least once a year, whereas the inactive courses have not been conducted within the past 3 years. But these inactive courses were developed as electives and remain on record. The MDiv students were obligated to take 27-31 credits in Christian Ministry courses, out of which 16 credits should be from the courses taught by NADEI (Andrews University, 2009-2010, p. 338). However, this did not agree with what was published in the 2006-2007 *Andrews University Bulletin*.

The option was provided for MDiv students to specialize their theological degree on church growth and evangelism using courses taught by NADEI. On November 25, 2008, a decision was made in NADEI that “the Church Growth and Evangelism M.Div. Emphasis will require 10 credits with Mobilizing Laity for the Ministry of Evangelism and Holistic Small Groups being required courses for the emphasis” (NADEI, 2008b).

This voted policy was not in agreement with the 2009-2010 bulletin and the error in communication requires rectification. The same error was observed in bulletins published earlier. The 2009-2010 *Andrews University Bulletin* states that “students enrolled in the MDiv program may choose from a number of 12-credit emphases. More details may be obtained from each department regarding these areas of emphasis” (Andrews University, 2009-2010, p. 340). According to the decision in the NADEI board, students are obligated to taken only 10 credits more in MDiv for the area of

emphasis on NADEI topics. As of today, there is no one who has completed an area emphasis on NADEI topics.

NADEI is an integral part of MDiv program orientation, during which time the director or one of the associate directors presents the highlights of NADEI and gives the handbook to all the new students to take advantage of the opportunities to connect with local churches near Andrews University. NAD students enrolled in the MDiv program make a contract with a local church pastor for the entire time the student is enrolled in the MDiv program.

Active NADEI Courses

Enrollment in NADEI Courses 2006-2009

The distribution of the NADEI courses and the number of students enrolled in them is exhibited (in Table 17). The description and highlights of the active courses are followed by cross-course analysis.

There were five NADEI courses conducted in the Seventh-day Adventist Theological Seminary during the 3-year period from summer 2006 to spring 2009. Three courses were taken by students more than the other two. They were: CHMN 539 Church Growth (34.05% of total NADEI enrollment), CHMN 656 Holistic Small Group (30.05% of total NADEI enrollment), and CHMN 517 Topics in Ministry (21.74% of total NADEI enrollment).

The church growth course had the highest enrollment of all the NADEI courses, which showed that this was a vital course for the pastoral ministry. This also indicated

that pastors desired to be efficient leaders and promoters of church-growth activities and ministries once they joined denominational service.

Table 17

Three Years of NADEI Courses and Student Enrollments

NADEI Courses	Year I			Year II			Year III			Total
	Summer 2006	Fall 2006	Spring 2007	Summer 2007	Fall 2007	Spring 2008	Summer 2008	Fall 2008	Spring 2009	
CHMN517 Topics in Ministry	18	28	X	59	31	25	36	X	28	225
CHMN536 Personal Evangelism	X	X	X	X	X	X	48	X	X	48
CHMN539 Church Growth	7	X	109	18	X	105	X	15	101	355
CHMN566 Mobilizing Laity	7	9	21	14	8	12	25	X	X	96
CHMN656 Holistic Small Group	X	25	28	69	23	39	58	27	42	311
TOTAL	32	62	158	160	62	181	167	42	171	1,035

CHMN 566 Mobilizing Laity, which enrolled 9.25% of the total enrollment in the time period, was not selected by many seminarians. Perhaps this topic was not considered important in the minds of the seminarians who were being trained to become pastors, though they may find later that they needed it in their ministry. If pastors in the field are unable to integrate the huge untapped potential of the laity, the negligence to take this course may be considered as one of the causes.

CHMN 536 Personal Evangelism (4.65% of the total enrollment) was taken by seminarians from the NAD who needed field experience. The seminarians who took this course were paid certain benefits such as expenses and mileage. The process of receiving this remuneration brought legal restrictions for those students who were not from the United States of America. Therefore, the students who were not from the North American Division were exempted from this course due to legal implications involved in receiving financial remuneration.

Seminary-based Courses

This section provides only the description and not the evaluation of the five active NADEI courses, namely CHMN517 Topics in Ministry, CHMN536 Personal Evangelism, CHMN539 Church Growth and Equipping Pastors, CHMN566 Mobilizing Laity for Evangelism, and CHMN656 Holistic Small Groups.

CHMN517 Topics in Ministry

The aim of this course was to introduce students to selected church-ministry areas of great importance. The objectives of this course were to help ministers effectively seek

and serve. Topics included: (a) church planting: to acquaint the student with the need for church planting and provide the basic steps needed to plant; (b) health ministry: to learn the basics of the health message and to learn the basics of how to evangelize the world through the integration of the health message with the gospel; (c) church and personal finance: to understand how to manage finances in the church and personal life; (d) chaplaincy: to get insight into chaplaincy job opportunities, pastoral ministry, and evangelism in campus, correctional, health-care, military and industrial/business settings; (e) urban ministry: to develop a biblical, Spirit of Prophecy, and theological posture or models of ministry in response to the needs of people; and (f) teaching ministry: to provide the student with a basic knowledge of contemporary learning theory and teaching practices (L. Clouzet, 2009b).

CHMN536 Personal Evangelism

The aim of this course was to train ministers how to create more effective Bible studies that facilitate the process of conviction to accept the truth. The objectives of this course were: (a) to integrate practical suggestions in the area of visitation, starting spiritual conversations, using coaching skills for effective Bible studies, studying the Bible in ways that led to life transformation, helping people remove faith barriers for sustained decision-making and assimilation into discipleship process; (b) to develop motivation and understand how to acquaint and equip in the process of conversion of the recipients of the gospel; (c) to gain expertise and implement effective methods to

facilitate the process of transformation; and (d) to gain coaching skills to help people move along in the process of discipleship (Schmidt, 2008).

CHMN539 Church Growth and Equipping Pastors

The aim of this course was to examine church-growth principles with a special emphasis on the role of the pastor as an equipper. The objectives of this course were: (a) to probe the harvest potential of unchurched people, consider a biblical theology for reaching the lost, and provide strategies for reaching individuals, renew declining churches, and plant new churches; (b) to develop a passion for reaching lost people and bring them to Jesus; (c) to understand the biblical role of a pastor and learn how to implement that role in the churches that the student will eventually pastor; and (d) to become familiar with tools to lead the local church to grow (R. Clouzet, 2009b).

CHMN566 Mobilizing Laity for Evangelism

The aim of this course was to build on the biblical understanding of God's love for His lost creation, His desire to involve people in the plan of redemption, and His unique empowering of each individual. The objectives of this course were: (a) to learn the elements necessary to help a church equip, develop, sustain, and release God's people for evangelistic ministries; (b) to develop motivation and understanding to align the church's culture with God's vision and passion; (c) to help discover a clear vision for laity to understand the mission based on God's calling and purpose in life; (d) to build people and gift-based ministry teams around their gifts, having a clear understanding of spiritual gifts, passions, temperament, and preferred leadership profile, and to develop

people for success; and (e) to create ministries that are effective and relevant to reach the community and establish the structures and systems to call, sustain, empower, and renew laity so they can reach their full God-given potential (Schmidt, 2009).

CHMN656 Holistic Small Groups

The aim of this course was to familiarize the students with different styles of small groups, and seek to go beyond the practical skills and knowledge of small-group ministries. The objectives of this course were to discover the strategy, implications, and theological/historical aspects of holistic small groups as seen in the New Testament. The student discovers how holistic small groups disciple new believers for ministry, and uses an effective equipping track supplemented with weekend training events.

After finishing this course the student understands the basics of holistic small groups' *oikos* evangelism, every-member accountability, and discipling others for ministry. The objective of the course was to understand the concepts of holistic small groups through lectures, reading, and viewing of videotapes; learn the different paradigm shifts and value changes needed to redefine the thinking of a church in order to move toward holistic small groups; learn gospel presentation and discover how to reach Type A and Type B unbelievers; meet with an accountability ministry partner in equipping; and gain an understanding of the equipping track's role in taking a non-Christian and developing him/her into a mature Christian who could become a zone pastor over groups in time (James, 2009a).

Field-based Courses

The Seminary-based NADEI courses discussed earlier were taught in the Seminary and the course assignments and class projects took the seminarians to the field. However, there were field-based courses taught and the students left the Seminary for the predetermined locations to fulfill the requirement of the academic process. Thus, the field school exclusively was described as an experience where the student aspiring to become a successful pastor in the future participates in major aspects of evangelism in the context of actual public meetings under the guidance of experienced and able professional supervision. The students understand the need of planning for an evangelistic meeting, working with various church and nonchurch entities, visitation and Bible studies with interests, persuasive preaching, evangelistic decisions, and prayer intercessions (R. Clouzet, 2009c). NADEI courses are divided into Seminary-based courses and field-based courses, whereas the Seminary-based courses are divided into active and inactive courses (see Figure 2).

A new field-based course, CHMN631 Field Evangelic Preaching, was introduced by Dr. Ron Clouzet from spring 2010 onwards, which was not considered for evaluation since it was introduced after the period of this study. This course was found to be the newest Seminary course from NADEI and the students informed me about its new curriculum design, more expectations, and practical applications. The students were expected to deliver and demonstrate evangelistic preaching series of 10-15 days in a real setting as a requirement of the course.

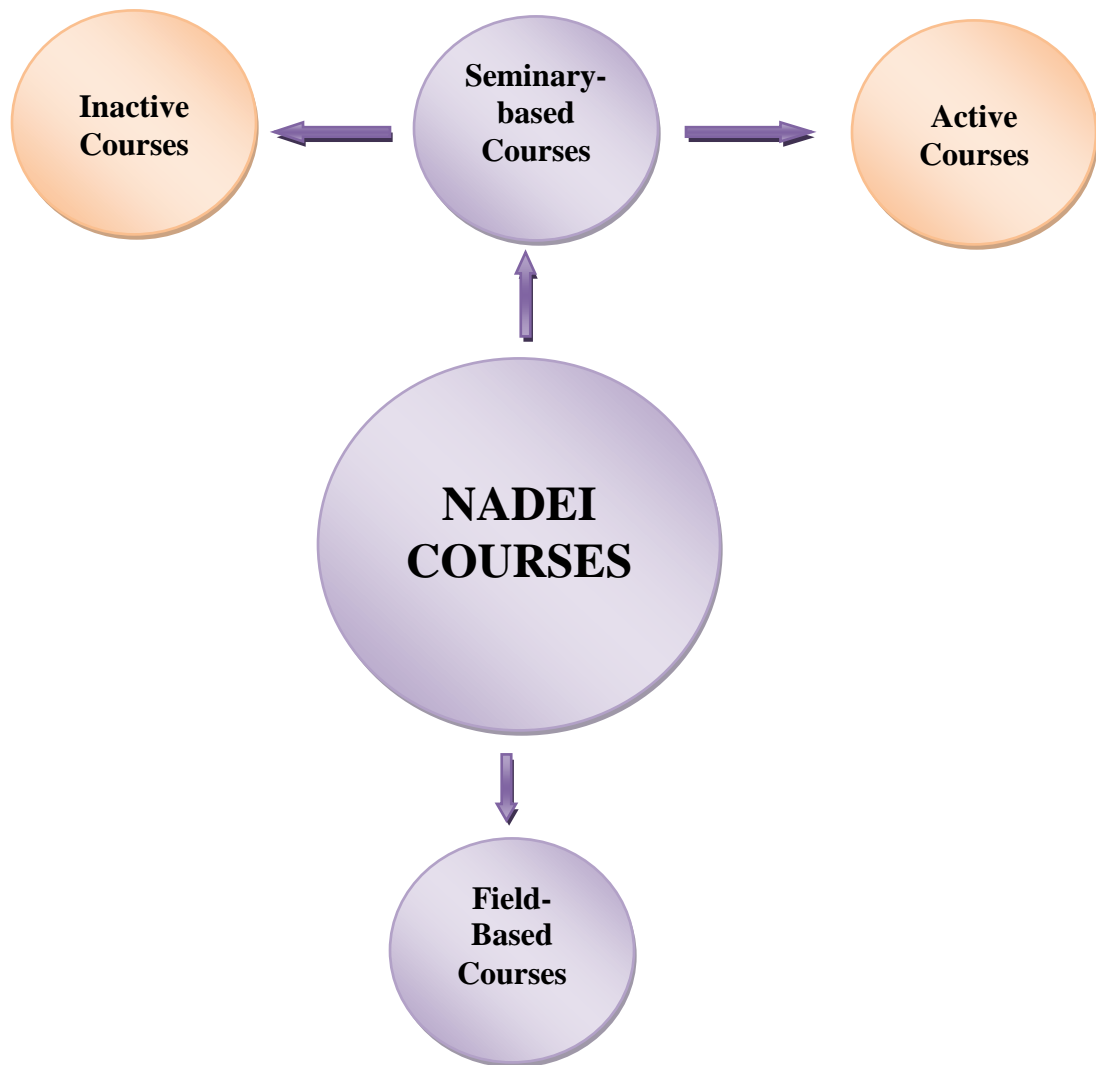


Figure 2. Dynamics of NADEI formal curriculum.

CHMN562 Field Evangelism

The aim of this course was to create an opportunity to participate in the field of evangelism. The objectives of the field schools were: (a) to learn how to organize and conduct public evangelism; (b) to care for the practical ministry and create an opportunity to participate in the field of evangelism; (c) to understand the historical perspective of Adventist public evangelism and to prepare lay people to visit and help guide in gaining decisions during the meetings; (d) to participate in public evangelism as an intensive experience of evening presentation and take part in guest visitation, scriptural decision-making, and soul winning; and (e) to experience practical application of the ministry, which often continues to fulfill the requirement by connecting with a church for a period of 9 months (James, 2009b).

These field schools were situated in various places under able leadership (see Table 18). The students were expected to gain skills and experience working with *seekers* after the truth, as well as members and leaders involved in local church outreach. The students understood the importance of survey and ethnography in every aspect of public evangelism. They learned the art of preparation for beginning an evangelistic meeting and how to conduct follow-up meetings after the completion of an evangelistic meeting. The students became skilled to evaluate public evangelistic methodology and effectiveness. They were taught to avoid careless attitudes of any kind, exhibit the spirit of adult learners, and be devoted to the mission and ministry of the Seventh-day Adventist Church. The students were encouraged to be enthusiastic and thoughtful soul winners and shepherds, demonstrating maturity and care.

Table 18

The Summary of Field Schools

Place	Leaders/Speakers/Coordinators	Number of Students
2009		
Tampa, FL Field school.	Oswald/Patrick//Jesse Wilson	10
Huntsville, AL Field School.	Ben Jones/ Jesse Wilson	4
Naples, FL Field School.	Trevor O'Reggio/Walter Douglas	9
Orlando, FL Field School	Dennis Ross/Jesse Wilson	13
South Bend, IN Field School.	Norman Knight/Jesse Wilson	8
2008		
Pomona, CA Field School.	Michael Jenkins/Jesse Wilson	11
Plymouth, MI Field School.	Steve Vail	8
Huntsville, AL Field School.	Jesse Wilson/James Doggette	3
Concord, NC Field School.	Richard Halversen	7
Detroit, MI Field School.	Tim Nixon/Jesse Wilson	13
Tacoma, WA Field School.	Jack Colson	9
Spokane, WA Field School.	Byron Corbett	3
South Bend, IN Field School.	Norman Knight	7
Raleigh, NC Field School.	Ron Clouzet/Ed Schmidt	12
Medford, OR Field School.	Jack Colson	9
2007		
Woodland, WA Field School.	Richard Halversen	5
Riverside, CA Field School.	Tim Nixon	14
Rialto, CA Field School.	Jesse Wilson	9
Houston, TX Field School.	Joe Grider	12
Mobile, CA Field School.	Jack Colson	6
Greeley, CO Field School.	Byron Corbett	3
Cleveland, TN Field School.	Ron Clouzet/Ed Schmidt	12
Bermuda Field School.	Jesse Wilson	11
2006		
Charlotte, NC Field School.	Russell Burrill	16
Chicago, IL Field School.	Samuel Bulgin	11
Jackson, MS Field School.	Tim Nixon	6
Oahu, Hawaii Field School.	Don James	10
Nashville, TN Field School.	Jesse Wilson/Randy Stafford	10
San Francisco, CA Field School.	Craig Dossman	11
Seattle, WA Field School.	Cleveland Hobdy	11
Riverside, CA Field School.	Jesse Wilson	12
Total Number of Field School students for the Past 3 Years		285

Meeting schedule

Field school was an academic program conducted as practicum, and it was mandatory for the students to follow the schedule. The students were given Tuesday mornings and entire Thursdays as time off except during the last week. Classes were conducted in the morning and the field school instructor presented valuable and timely discourses such as: do's and don'ts, visitation objectives and decisions, baptism and how to conduct baptismal classes, evangelistic preaching, small-group evangelism, and discipleship and follow-up. The field school had 4 weeks of active sessions with a week of preparation and 2 weeks of follow-up. The students returned with special and amazing experiences to report to their families and friends.

Requirements

This is a practicum of an academic course for a university degree. Half of the grade for the field school came from the activities related to soul-winning initiatives. The students were expected to turn in an evangelistic visitation report within a day of the visitation or in the next scheduled class period. The processes involved concern for those interested in the truth, and the use of common sense, initiative, and consistency. The field school recognized the considerable time commitment on behalf of the assigned evangelistic interest and the willingness to visit, understand, listen, and pray with people. There must be pastoral appeal and a burden to help those who show interest for the message to make life-changing decisions. The students were admonished to strategize and connect the people who show interest for the message with laity, pastors, and lay

leaders of the church. The students were expected to come 30 minutes early and stay 30 minutes after each meeting.

Active participation

The field school provided rigorous ministerial activities such as: (a) active listening during meetings, taking notes, asking relevant questions, or making relevant comments; (b) prompt fulfillment of assigned field-school responsibilities; (c) timely engagement during evangelistic and other meetings, looking for opportunities to engage and know visitors, willingness to help with other evangelistic objectives and program details aside from their own, going the second mile on behalf of the evangelistic objectives of the field school; and (d) assisting physical arrangements and clean-up (R. Clouzet, 2009).

Inactive NADEI Courses

There were several inactive courses prepared and taught by NADEI staff as electives. They were: CHMN508 Tools for the Pastor's Spouse, CHMN563 General Field Work, CHMN586 Special Approaches to Evangelism: NCD Coaching, CHMN587 Apologetics in Evangelism, CHMN606 Techniques in Church Planting, and CHMN669 Advanced Cell Church. The Advanced Cell Church course (CHMN669) was really not an inactive course since it was taken by a very few students (less than five) as an elective. It was grouped as an inactive course for the purpose of evaluation. Materials for inactive courses were made available for sale at the NADEI bookstore for those who wanted to

buy them. However, these courses had not been taught during the 3-year period prior to this study.

CHMN508 Tools for the Pastor's Spouse

The aim of this course was to equip the pastor's spouse for life and ministry in the pastorate. This course addressed various topics such as components needed for success, devotional life, enhancing marriage, hospitality, preacher's children, discovering mission, team ministry, and challenges in the parsonage, women's ministry, and available resources. The objectives of this course were: (a) to help prepare life for heaven, realizing that these goals are the result of lifetime work; (b) to trust and depend on God, obey His commands, and choose His will; (c) to become unselfish and develop a spirit of self-sacrifice, love for souls, and willingness to bear responsibility; (d) to have a positive influence on the pastor by encouraging, supporting, lightening the minister's burden, and assisting the pastor in ministry as a team; (e) to choose a specific ministry and accept roles in keeping with their own temperaments, talents, spiritual gifts, and interests; (f) to gain expertise to care for children; and (g) to pass on their spiritual heritage and work toward a strong marriage and family (L. Clouzet, 2009a).

CHMN587 Apologetics in Evangelism

The aim of this course was to enhance the skills of the students to defend the claims of the Christian faith as it relates to various world religions, philosophies, and popular beliefs. The objectives of this course were: (a) to give reasons for one's faith in order to persuade others to accept Christ; (b) to help students understand the worldviews

and issues of those skeptical of Christian claims; (c) to learn the language and biblical and philosophical arguments necessary to engage agnostics, atheists, and people whose religious backgrounds are non-Christian; and (d) to provide students with basic methods and resources with which to defend the Christian faith and persuade unbelievers to accept Christ and His Word (R. Clouzet, 2009c).

CHMN606 Techniques in Church Planting

The aim of this course was to develop an awareness of the importance of church planting. The objectives of this course were: (a) to learn the basic models and procedures for a successful church-planting program; to develop both biblical and Adventist understanding of church planting; (b) to enable the student to discover church planting as a necessary form of evangelism to reach lost people; (c) to understand biblical and Adventist roots of church planting; and (d) to have the basic methodology needed to help a core group work for the incubation and birthing of new churches (Burrill, 2009b).

CHMN669 Advanced Cell Church

The aim of this course was to take the student beyond the introductory knowledge of a cell church to discover how the cell church penetrates into the community. The objectives of this course were: (a) to look at effective leadership through coaching cell leaders and groups as well as zone-pastor training; (b) to know the power of the cell church to reach diverse groups such as children, intergenerational cells, and college groups; (c) to introduce story boarding and time-line planning and develop a strategy for a proposed cell-church plant; and (d) to develop and broaden students' understanding of

cell churches and to help them be confident in developing a cell-church transition and/or cell-church plant into a fully developed growing cell ministry that reaches the lost more effectively in the local community as well as into other parts of the nation and world (James, 2009c).

Evaluation of the Formal Curriculum

The evaluation of the formal curriculum was based on two processes, namely, student opinions of teaching (SoT) and focus-group evaluation. Each process is divided into relevant subdivisions to bring out the dynamics of the formal curriculum.

Student Opinions of Teaching (SoT)

The student opinions of teaching (SoT) are presented in the form of four segments: course evaluation, instruction evaluation, student evaluation, and overall evaluation. The evaluations of the students were collected at the end of every course and are stored in the department of statistics for calculation and analysis. This was an integral part of the Andrews University evaluation process. These primary data were not usually made available to anyone unless the Institutional Review Board (IRB) was convinced that the research required the release of these data. I presented a formal request for the release of the primary data upon the approval of Dr. Larry Burton, the dissertation chair. The IRB reviewed my research protocol and approved my request.

The primary data from the five active courses taught by NADEI for the three most current years in the seminary were analyzed and the findings evaluated appropriately. The 3-year period was divided into Year I (summer 2006, fall 2006, and spring 2007),

Year II (summer 2007, fall 2007, and spring 2008), and Year III (summer 2008, fall 2008, and spring 2009). There were 1,035 seminary students who had taken NADEI courses during these past 3 years. All the data are treated, grouped, and presented for reference in Appendix D. The names of the tutors and students were not presented in the process of evaluation, and their anonymity was maintained. The names of the courses were retained and identified in the final document upon the approval of the director of NADEI for better understanding of the evaluation of formal curriculum for formative feedback.

The evaluation of the formal curriculum is presented in four subdivisions, namely, course evaluation, instruction evaluation, student evaluation, and overall evaluation. In this section, the relevant data are presented for analysis after statistical computation according to the courses mentioned above (see Table 17). The means of the courses were marked yellow when lower than the Seminary mean and green when lower than both University and Seminary means (see Table 19). The Seminary means were found to be higher than University means in all cases (see Table 21 & Appendix D).

The process of determining the strengths and relative strengths/weaknesses was established by looking across the means of all courses for each question. Thus it was possible to determine areas of relative strengths and weaknesses for all the NADEI courses. For example, there are 13 means for Item No. 1 (Table 19). Five of these were found to be above Seminary and University means (represented by white cells). Six of these means were below Seminary means (represented by yellow cells). Two of these means were below University means as well as Seminary means (represented by green

Table 19

Means of Course Evaluation by Course and Year

CHMN517 Topics in Ministry Mean			CHMN 536 Personal Evangelism Mean			CHMN 539 Church Growth Mean			CHMN 566 Mobilizing Laity Mean			CHMN 656 Holistic Small Groups Mean		
I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year
<i>1. The learning objectives or goals for this course were stated clearly</i>														
4.43	4.35	4.64	X	X	4.73	4.73	4.50	4.82	4.45	4.87	4.40	4.38	4.54	4.49
<i>2. The Course was organized to accomplish the course objectives</i>														
4.45	4.24	4.66	X	X	4.73	4.91	4.47	4.72	4.31	4.77	4.44	4.38	4.42	4.43
<i>3. The course requirements and grading system were specified clearly in the course</i>														
4.25	4.45	4.65	X	X	4.73	4.91	4.51	4.81	4.59	4.79	4.48	4.55	4.53	4.63
<i>4. The course was challenging intellectually</i>														
3.93	3.74	4.11	X	X	4.22	4.78	4.48	4.71	4.55	4.78	4.12	4.26	4.01	4.01
<i>5. The reading, homework, activities, and requirements of this course helped me learn</i>														
4.12	3.95	4.43	X	X	4.77	4.65	4.24	4.87	4.43	4.93	4.52	4.33	4.41	4.32
<i>6. The course delivery tools (e.g., lecture, class discussion, Web-CT, presentation, software, handout, visual or other media) were used effectively</i>														
4.35	4.06	4.52	X	X	4.72	4.74	4.38	4.72	4.63	4.91	4.24	4.44	4.43	4.38
<i>7. The amount of work required for this course was reasonable</i>														
4.16	4.11	4.49	X	X	4.73	4.49	3.84	4.73	4.67	4.81	4.56	4.23	4.28	4.14
<i>8. The Examination and other methods of evaluation were a fair and accurate measure of my learning</i>														
4.10	4.12	4.52	X	X	4.71	4.33	4.05	4.70	4.33	4.75	4.46	4.44	4.34	4.33
<i>9. The grading system of this course was appropriate for the objectives of the course</i>														
4.26	4.31	4.58	X	X	4.74	4.60	4.20	4.78	4.63	4.82	4.50	4.49	4.47	4.38
<i>10. The course was taught at an appropriate level of difficulty</i>														
4.09	3.97	4.33	X	X	4.65	4.64	4.36	4.67	4.62	4.87	4.29	4.31	4.24	4.27

cells). If the result of R calculated was 60% or above, then the item under consideration indicated relative strength. If the result R calculated was 40% or below, then the item under consideration had relative weakness. If the result R calculated was between 39% and 59%, then the item under consideration had neither relative strength nor weakness.

This can be represented by the following formula:

$$R = \frac{\text{Number of white cells}}{\text{Number of classes held (13)}} \times 100$$

The example of the calculation for Item No. 1 (Table 19):

$$R = \frac{5}{13} \times 100 = 38.46\%$$

This example indicated a relative weakness of NADEI courses that the learning objectives or goals for Seminary courses were not stated clearly (Item No. 1, Table 19). This is reflective of all other evaluations of NADEI courses that are presented in this section. Thus, the student opinions of teaching (SoT) are presented in the form of four segments, namely, course evaluation (SoT), instruction evaluation (SoT), student evaluation (SoT), and overall evaluation (SoT).

Course Evaluation (SoT)

Ten items contributed to the course evaluation of student-opinion of teaching (SoT). The first item was “The learning objectives or goals for this course were stated clearly.” The Seminary mean was 4.57 and the University mean was 4.39 (see Item 1, Table 20). Students perceived that the CHMN536 Personal Evangelism course and the CHMN539 Church Growth course stated the objective better than other courses. The

Table 20

Seminary Mean and University Mean of Course Evaluation

Items	Seminary Mean	University Mean
1. The learning objectives or goals for this course were stated clearly	4.57	4.39
2. The course was organized to accomplish the course objectives	4.49	4.32
3. The course requirements and grading system were specified clearly in the course	4.57	4.37
4. The course was challenging intellectually	4.42	4.28
5. The reading, homework, activities, and requirements of this course helped me learn	4.42	4.20
6. The course delivery tools (e.g., lecture, class discussion, Web-CT, presentation, software, handout, visual or other media) were used effectively	4.36	4.18
7. The amount of work required for this course was reasonable	4.30	4.19
8. The examination and other methods of evaluation were a fair and accurate measure of my learning	4.31	4.13
9. The grading system of this course was appropriate for the objectives of the course	4.44	4.25
10. The course was taught at an appropriate level of difficulty	4.33	4.20

CHMN656 Holistic Small Groups course did not state the course objectives as clearly in the sense that for all 3 years, the results were found lower than the Seminary mean (see Item 1, Table 19). Of all 13 course evaluation means reported for item 1, only 5 of them were above University and Seminary means. This indicated an area of relative weakness for the NADEI courses (see Item 1, Table 21).

The second item was “The course was organized to accomplish the course objectives.” The Seminary mean was 4.49 and the University mean was 4.32 (see Item 2, Table 20). Except for the CHMN536 Personal Evangelism course, students perceived the rest of the NADEI courses were not organized to accomplish the course objectives, for almost all other courses were found to be below the Seminary mean (see Item 2, Table 19). Of all 13 course evaluation means reported for item 2, only 4 of them were above University and Seminary means. This indicated an area of relative weakness for the NADEI courses (see Item 2, Table 21).

The third item was “The course requirements and grading system were specified clearly in the course.” The Seminary mean was 4.57 and the University mean was 4.37 (see Item 3, Table 20). Students perceived that all courses specified the requirements and grading systems clearly except the CHMN656 Holistic Small Groups and the CHMN517 Topics in Ministry, since they were found to be lower than the Seminary mean (see Item 3, Table 19). Of all 13 course evaluation means reported for item 3, 8 of them were above University and Seminary means. This indicated an area of relative strength for the NADEI courses (see Item 3, Table 21).

Table 21

The Relative Strengths and Weaknesses of NADEI Course Evaluation

Items	Results	Interpretations
1	38.46%	This expresses relative weakness of NADEI courses that the learning objectives or goals for Seminary courses were NOT stated clearly (see Item 1, Table 19).
2	30.76%	This expresses relative weakness of NADEI courses that they were NOT organized to accomplish the course objectives (see Item 2, Table 19).
3	61.54%	This expresses relative strength of NADEI courses that the course requirements and grading system were specified clearly in the course (see Item 3, Table 19).
4	38.46%	This expresses relative weakness of NADEI courses that the course was NOT challenging intellectually (see Item 4, Table 19).
5	53.85%	This expresses neither relative weakness nor relative strength of NADEI courses that the reading, homework, activities, and requirements of this course helped to learn (see Item 5, Table 19).
6	76.92%	This expresses relative strength of NADEI courses that the course delivery tools (e.g., lecture, class discussion, web-CT, presentation, software, and handout, visual or other media) were used effectively (see Item 6, Table 19).
7	53.85%	This expresses neither relative weakness nor relative strength of NADEI courses that the amount of work required for this course was reasonable (see Item 7, Table 19).
8	76.92%	This expresses relative strength of NADEI courses that the examination and other methods of evaluation were fair and accurate measure of my learning (see Item 8, Table 19).
9	76.92%	This expresses relative strength of NADEI courses that the grading system of this course was appropriate for the objectives of the course (see item 9, Table 19).
10	53.85%	This expresses neither relative weakness nor relative strength of NADEI courses that the course was taught at an appropriate level of difficulty (see Item 10, Table 19).

The fourth item was “The course was challenging intellectually.” The Seminary mean was 4.42 and the University mean was 4.28 (see Item 4, Table 20). Students felt that all courses challenged them intellectually. However the means of CHMN656 Holistic Small Groups and the CHMN517 Topics in Ministry were found to be lower than the Seminary mean (see Item 4, Table 19). Of all 13 course evaluation means reported for item 4, only 5 of them were above University and Seminary means. This indicated an area of relative weakness for the NADEI courses (see Item 4, Table 21).

The fifth item was “The reading, homework, activities, and requirements of this course helped me learn.” The Seminary mean was 4.42 and the University mean was 4.20 (see Item 5, Table 20). Students were less positive in their rating of reading, homework, activities, and requirements for CHMN656 Holistic Small Groups and the CHMN517 Topics in Ministry, as these means were found to be lower than the Seminary mean (see Item 5, Table 19). Of all 13 course evaluation means reported for item 5, 7 of them were above University and Seminary means. This indicated an area of neither relative weakness nor relative strength for the NADEI courses (see Item 5, Table 21).

The sixth item was “The course delivery tools (e.g., lecture, class discussion, Web-CT, presentation, software, handout, visual or other media) were used effectively.” The Seminary mean was 4.36 and the University mean was 4.18 (see Item 6, Table 20). Students perceived that all courses with their reading, homework, activities, and requirements helped students learn except the CHMN517 Topics in Ministry, since these means were found to be lower than the Seminary mean for item 6 (see Item 6, Table 19). Of all 13 course evaluation means reported for item 6, 10 of them were above University

and Seminary means. This indicated an area of relative strength for the NADEI courses (see Item 6, Table 21).

The seventh item was “The amount of work required for this course was reasonable.” The Seminary mean was 4.30 and University mean was 4.19 (see Item 7, Table 20). Students felt the work requirement was reasonable for all courses, although they rated three courses, namely, CHMN517 Topics in Ministry, CHMN539 Church Growth, and CHMN656 Holistic Small Groups, lower than both the Seminary and the University means (see Item 7, Table 19). Of all 13 course evaluation means reported for item 7, 7 of them were above University and Seminary means. This indicated an area of neither relative weakness nor relative strength for the NADEI courses (see Item 7, Table 21).

The eighth item was “The examination and other methods of evaluation were a fair and accurate measure of my learning.” The Seminary mean was 4.31 and the University mean was 4.13 (see Item 8, Table 20). Students felt examinations and other methods of evaluation were fair and accurate for all courses, although they rated two courses, namely, CHMN517 Topics in Ministry and CHMN539 Church Growth, lower than both the Seminary and University means (see Item 8, Table 19). Of all 13 course evaluation means reported for item 8, 10 of them were above University and Seminary means. This indicated an area of relative strength for the NADEI courses (see Item 8, Table 21).

The ninth item was “The grading system of this course was appropriate for the objectives of the course.” The Seminary mean was 4.44 and University mean was 4.25

(see Item 9, Table 20). Students perceived the grading system is appropriate for the objectives of all courses, although they considered two courses, namely, CHMN517 Topics in Ministry and CHMN656 Holistic Small Groups, lower than the Seminary means (see Item 9, Table 19). Of all 13 course evaluation means reported for item 9, 10 of them were above University and Seminary means. This indicated an area of relative strength for the NADEI courses (see Item 9, Table 21).

The tenth item was “The course was taught at an appropriate level of difficulty.” The Seminary mean was 4.33 and the University mean was 4.20 (see Item 10, Table 20). Students experienced all courses as being taught at an appropriate level of difficulty, although they rated CHMN517 Topics in Ministry and CHMN656 Holistic Small Groups lower than the Seminary mean (see Item 10, Table 19). Of all 13 course evaluation means reported for item 10, only 5 of them were above University and Seminary means. This indicated an area of relative weakness for the NADEI courses (see Item 10, Table 21).

While several ratings fell below the Seminary and/or University means, in general students rated these courses positively, with their lowest average ratings still indicating agreement with the evaluation item. The course evaluation indicated that for the first two years CHMN517 Topics in Ministry and for all 3 years CHMN656 Holistic Small Groups consistently showed a trend of falling below both University means and Seminary means for most questions. However, in the third year (summer 2008, fall 2008, and spring 2009) of CHMN517 Topics in Ministry, the course showed a remarkable improvement in student ratings with all areas above the University mean and only one area below the Seminary mean.

I observed that during the second year, the mean of CHMN539 Church Growth was found lower than the University mean, which indicates that students felt the amount of work required for this course was not reasonable, the examination and other methods of evaluation were not fair and not accurate measures of learning, and the grading system of this course was not appropriate for the objectives of the course. The CHMN656 Holistic Small Group course required a sincere attempt to improve the course for the future since it was consistently lower than Seminary and University means in most areas during all 3 years.

Instruction Evaluation (SoT)

There were 9 items that contributed to the instruction evaluation of student-opinion of teaching (SoT). The first item was “The instructor was enthusiastic about the subject matter.” The Seminary mean was 4.73 and the University mean was 4.55 (see Item 1, Table 23). Students felt instructors were enthusiastic in all courses about the subject matter. However, the means of CHMN517 Topics in Ministry and CHMN656 Holistic Small Groups were found lower than the Seminary mean (see Item 1, Table 22). Of all 13 instruction evaluation means reported for item 1, 7 of them were above University and Seminary means (see Item 1, Table 24). This expressed neither relative weakness nor relative strength of the instructions of NADEI courses that the instructors were enthusiastic about the subject matter.

The second item was “Christian concepts were integrated into the course effectively.” The Seminary mean was 4.74 and the University mean was 4.37 (see Item 2, Table 23). Student perceived Christian concepts were integrated for all courses. However,

Table 22

Means of Instruction Evaluation by Course and Year

CHMN517 Topics in Ministry Mean			CHMN 536 Personal Evangelism Mean			CHMN 539 Church Growth Mean			CHMN 566 Mobilizing Laity Mean			CHMN 656 Holistic Small Groups Mean		
I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year
<i>1. The instructor was enthusiastic about the subject matter</i>														
4.62	4.35	4.59	X	X	4.94	4.95	4.76	4.94	4.94	5.00	4.92	4.67	4.67	4.62
<i>2. Christian concepts were integrated into the course effectively</i>														
4.51	4.49	4.67	X	X	4.90	4.86	4.64	4.90	4.75	4.98	4.72	4.65	4.68	4.67
<i>3. The instructor motivated me to learn</i>														
4.19	4.16	4.59	X	X	4.87	4.82	4.46	4.88	4.76	5.00	4.64	4.29	4.38	4.29
<i>4. The way this course was taught helped me learn</i>														
4.14	3.96	4.55	X	X	4.81	4.82	4.42	4.84	4.55	5.00	4.52	4.38	4.32	4.21
<i>5. Timely, thoughtful, and helpful feedback was provided on tests and other work</i>														
4.24	4.20	4.49	X	X	4.70	4.67	4.27	4.76	4.38	4.83	4.40	4.28	4.07	4.20
<i>6. Class discussion was used effectively</i>														
4.46	4.19	4.55	X	X	4.81	4.53	4.48	4.69	4.66	4.89	4.64	4.51	4.44	4.31
<i>7. The instructor was respectful of all people and other points of view</i>														
4.63	4.60	4.70	X	X	4.79	4.72	4.54	4.80	4.63	4.96	4.60	4.61	4.62	4.60
<i>8. The instructor was available to provide individual help outside of class when needed</i>														
4.41	4.48	4.59	X	X	4.61	4.55	4.16	4.67	4.60	4.92	4.53	4.34	4.37	4.49
<i>9. The instructor was supportive of my spiritual development</i>														
4.50	4.51	4.67	X	X	4.80	4.47	4.39	4.80	4.73	5.00	4.48	4.39	4.53	4.47

Table 23

Seminary Mean and University Mean of Instruction Evaluation

Questions	Seminary Mean	University Mean
1. The instructor was enthusiastic about the subject matter	4.73	4.55
2. Christian concepts were integrated into the course effectively	4.74	4.37
3. The instructor motivated me to learn	4.41	4.16
4. The way this course was taught helped me learn	4.31	4.08
5. Timely, thoughtful, and helpful feedback was provided on tests and other work	4.37	4.14
6. Class discussion was used effectively	4.44	4.20
7. The instructor was respectful of all people and other points of view	4.66	4.45
8. The instructor was available to provide individual help outside of class when needed	4.43	4.25
9. The instructor was supportive of my spiritual development	4.49	4.19

Table 24

The Relative Strengths and Weaknesses of Instruction Evaluation of NADEI Courses

Questions	Results	Interpretations
1	53.85%	This expresses neither relative weakness nor relative strength of NADEI instructions that the instructors were enthusiastic about the subject matter (see Item 1, Table 22).
2	38.46%	This expresses relative weakness of NADEI instructions that the Christian concepts were NOT integrated into the course effectively (see Item 2, Table 22).
3	100%	This expresses relative strength of NADEI instructions that the instructors motivated the students to learn (see Item 3, Table 22).
4	76.92%	This expresses relative strength of NADEI instructions that the way this course was taught helped students learn (see Item 4, Table 22).
5	53.85%	This expresses neither relative weakness nor relative strength of NADEI instructions that the instructors provided timely, thoughtful, and helpful feedback on tests and other work (see Item 5, Table 22).
6	84.61%	This expresses relative strength of NADEI instructions that the instructors used class discussion effectively (see Item 6, Table 22).
7	46.15%	This expresses neither relative weakness nor relative strength of NADEI instructions that the instructors were respectful of all people and other points of view (see Item 7, Table 22).
8	84.61%	This expresses relative strength of NADEI instructions that the instructors were available to provide help outside of class when needed (see Item 8, Table 22).
9	61.54%	This expresses relative strength of NADEI instructions that the instructors were supportive of my spiritual development (see Item 9, Table 22).

the means of CHMN517 Topics in Ministry and CHMN566 Mobilizing Laity were found to be lower than the Seminary mean (see Item 2, Table 22). Of all 13 instruction evaluation means reported for item 2, only 5 of them were above University and Seminary means (see Item 2, Table 24). This expressed relative weakness of the instruction of NADEI courses that the instructors did not integrate Christian concepts into the course effectively.

The third item was “The instructor motivated me to learn.” The Seminary mean was 4.41 and the University mean was 4.16 (see Question 3, Table 23). Results from all courses indicated that students felt their instructors motivated them to learn, and the NADEI courses had higher means than both Seminary and University means (see Item 3, Table 22). This is the first item discussed in which NADEI courses in this three-year period had higher means than Seminary and University means (see Item 3, Table 24). This expressed a relative strength of the instruction of NADEI courses that the instructors motivated the students to learn.

The fourth item was “The way this course was taught helped me learn.” The Seminary mean was 4.31 and the University mean was 4.08 (see Item 4, Table 23). CHMN 517 Topics in Ministry and CHMN 656 Holistic Small Groups received means lower than the Seminary mean (see Item 4, Table 22). Of all 13 instruction evaluation means reported for item 4, 10 of them were above University and Seminary means (see Item 4, Table 24). This expressed a relative strength of the instruction of NADEI courses that the way the instructors taught this course helped students to learn.

The fifth item was “Timely, thoughtful, and helpful feedback was provided on tests and other work.” The Seminary mean was 4.37 and the University mean was 4.14 (see Item 5, Table 23). The mean for CHMN656 Holistic Small Groups was found to be lower than the Seminary mean (see Item 5, Table 22). Of all 13 instruction evaluation means reported for item 5, 7 of them were above University and Seminary means (see Item 5, Table 24). This expressed neither relative weakness nor relative strength of the instructions of NADEI courses that the instructors provided timely, thoughtful, and helpful feedback on tests and other work.

The sixth item was “Class discussion was used effectively.” The Seminary mean was 4.44 and the University mean was 4.20 (see Item 6, Table 23). CHMN 656 Holistic Small Groups received means lower than the Seminary mean (see Item 6, Table 22). Of all 13 instruction evaluation means reported for Question 6, 11 of them were above University and Seminary means (see Item 6, Table 24). This expressed relative strength of the instruction of NADEI courses that the instructors used class discussion effectively.

The seventh item was “The instructor was respectful of all people and other points of view.” The Seminary mean was 4.66 and University mean was 4.45 (see Item 7, Table 23). CHMN656 Holistic Small Groups means were found to be lower than the Seminary mean (see Item 7, Table 22). Of all 13 instruction evaluation means reported for item 7, 6 of them were above University and Seminary means (see Item 7, Table 24). This expressed neither relative weakness nor relative strength of the instruction of NADEI courses that the instructors were respectful of all people and other points of view.

The eighth item was “The instructor was available to provide individual help outside of class when needed.” The Seminary mean was 4.43 and the University mean was 4.25 (see Item 8, Table 23). The means for CHMN539 Church Growth were lower than both Seminary and University means (see Item 8, Table 22). These relatively lower means might have resulted from the size of the class and the demand of the class projects. These factors might not give opportunity for the instructor to provide individual help outside of class when needed. The need to provide assistance for the students outside of class was well established for the course CHMN539 Church Growth. Still, of all 13 instruction evaluation means reported for Question 8, 11 of them were above University and Seminary means (see Item 8, Table 24). This expressed a relative strength of the instruction of NADEI courses that the instructors were available to provide individual help outside of class when needed.

The ninth item was “The instructor was supportive of my spiritual development.” The Seminary mean was 4.49 and the University mean was 4.19 (see Item 9, Table 23). The means for both CHMN539 Church Growth and CHMN636 Holistic Small Groups were lower than the Seminary means (see Item 9, Table 22). In these situations it was assumed that the size of the class may not give opportunity for the instructor to provide individual attention and support for the spiritual development of students.

Of all 13 instruction evaluation means reported for item 9, 8 of them were above University and Seminary means (see Item 9, Table 24). This expressed a relative strength of the instruction of NADEI courses that the instructors were supportive of the development of the students.

Generally, the *instruction evaluation* indicated that all the instructors of NADEI courses motivated students to learn since the means of NADEI courses were higher than the Seminary and University means. The means of the third year (summer 2008, fall 2008, and spring 2009) instructions of all the NADEI courses were found to be higher than the Seminary and University means except for the course CHMN656 Holistic Small Groups, indicating that the trend is moving towards better instruction.

The means of CHMN539 Church Growth during the second year (summer 2007, fall 2007, and spring 2008) were found lower than Seminary means for five out of nine questions under consideration in instruction evaluation, which signifies that there were challenges experienced during the second year but overcome in the third year.

The 16 out of 27 means in instruction evaluations during 3 years of CHMN656 Holistic Small Groups were found nearly 60% (59.26%) below the Seminary (15 means) and University (1 mean), expressing a potential need to improve the instruction of the course.

There was a possibility to hire graduate assistants for courses where there were major projects with larger student populations, to provide individual help outside of class. The CHMN539 Church Growth indicated such needs since their means were found lower than both Seminary and University means (see Item 8, Table 22).

Student Evaluation (SoT)

There were four items that contributed to the student evaluation of their learning from student-evaluation of teaching (SoT). The first item was “The course helped me

think clearly.” The Seminary mean was 4.37 and the University was 4.10 (see Item 1, Table 26). The means of CHMN517 Topics in Ministry and CHMN656 Holistic Small Group courses were found lower than the Seminary mean. All other courses had means higher than the Seminary mean (see Item 1, Table 25). The third-year mean of CHMN517 Topics in Ministry showed an improved rating and was higher than the Seminary and University means (see Item 1, Table 25). Of all 13 student evaluation means reported for item 1, 9 of them were above University and Seminary means (see Item 1, Table 27). This expressed relative strength of the student evaluation that they found NADEI courses have helped them think clearly.

The second item was “The course helped me communicate effectively.” The Seminary mean was 4.29 and the University mean was 4.03 (see Item 2, Table 26). The means of CHMN517 Topics in Ministry and CHMN656 Holistic Small Group courses were found lower than the Seminary mean. All other courses had means higher than the Seminary mean (see Item 2, Table 25). The third-year mean of CHMN517 Topics in Ministry was again improved when compared to the first 2 years (see Item 2, Table 25). Of all 13 student evaluation means reported for item 2, 8 of them were above University and Seminary means (see Item 2, Table 27). This expressed a relative strength of the student evaluation that they found NADEI courses have helped them communicate effectively.

The third item was “This course helped me respect gender and cultural diversity.” The Seminary mean was 4.42 and the University mean was 4.14 (see Item 3, Table 26). The means of CHMN517 Topics in Ministry and CHMN656 Holistic Small Group

Table 25

Means of Student Evaluation by Course and Year

CHMN517 Topics in Ministry Mean			CHMN 536 Personal Evangelism Mean			CHMN 539 Church Growth Mean			CHMN 566 Mobilizing Laity Mean			CHMN 656 Holistic Small Groups Mean		
I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year
1. The course helped me think clearly														
4.17	4.03	4.51	X	X	4.77	4.73	4.42	4.80	4.50	4.96	4.54	4.32	4.45	4.23
2. The course helped me communicate effectively														
4.08	3.97	4.39	X	X	4.72	4.55	4.30	4.74	4.52	4.93	4.29	4.24	4.28	4.24
3. This course helped me respect gender and cultural diversity														
4.13	4.20	4.57	X	X	4.66	4.49	4.39	4.82	4.60	4.96	4.13	4.35	4.33	4.46
4. I gained a good understanding of the concepts and principles taught in this course														
4.18	4.23	4.53	X	X	4.72	4.82	4.52	4.89	4.67	4.97	4.46	4.34	4.55	4.47

Table 26

Seminary Mean and University Mean of Student Evaluation

Questions	Seminary Mean	University Mean
1. The course helped me think clearly	4.37	4.10
2. The course helped me communicate effectively	4.29	4.03
3. This course helped me respect gender and cultural diversity	4.42	4.14
4. I gained a good understanding of the concepts and principles taught in this course	4.43	4.23

Table 27

The Relative Strengths and Weaknesses of Student Evaluation of NADEI Courses

Questions	Results	Interpretations
1	69.23%	This expresses relative strength of student evaluation that they found NADEI courses helped them think clearly (see Item 1, Table 25).
2	61.53%	This expresses relative strength of student evaluation that NADEI courses have helped them communicate effectively (see Item 2, Table 25).
3	53.84%	This expresses neither relative weakness nor relative strength of student evaluation that the course helped them respect gender and cultural diversity (see Item 3, Table 25).
4	76.92%	This expresses relative strength of student evaluation that they gained good understanding of the concepts and principles taught in this course (see Item 4, Table 25).

courses were found lower than the Seminary mean (see Item 3, Table 25). Likewise, the mean of the second year of CHMN539 Church Growth was found lower than the Seminary mean (see Item 3, Table 25). The mean of third-year CHMN566 Mobilizing Laity course was found lower than Seminary and University means (see Item 3, Table 25). The third-year mean of CHMN517 Topics in Ministry was higher than Seminary and University means, signifying that there was again an improvement from previous years (see Item 3, Table 25). Of all 13 student evaluation means reported for item 3, 7 of them were above University and Seminary means (see Item 3, Table 27). This expressed neither relative weakness nor relative strength of the student evaluation that they found NADEI courses have helped them respect gender and cultural diversity.

The fourth item was “I gained a good understanding of the concepts and principles taught in this course.” The Seminary mean was 4.43 and the University mean was 4.23 (see Item 4, Table 26). Students felt they gained a good understanding of the concepts and principles taught in almost all the courses as their means were higher than the Seminary mean (see Item 4, Table 25). The third-year mean of CHMN517 Topics in Ministry was higher than Seminary and University means (see Item 4, Table 25). The means of the second and third years of the student evaluation of CHMN656 Holistic Small Groups were found higher than the Seminary mean and University mean, indicating that students gained a good understanding of the concepts and principles taught in the course. This indicated potential course improvement since the first year (see Item 4, Table 25). Of all 13 student evaluation means reported for item 4, 10 of them were above University and Seminary means (see Item 4, Table 27). This expressed relative strength of the student evaluation that they found NADEI courses have helped them gain a good understanding of the concepts and principles taught in this course.

Overall Evaluation (SoT)

Two items contribute to the overall evaluation from student-evaluation of teaching (SoT). The first item was “Independent of the instructor, my overall rating of this course is.” The Seminary mean was 4.20 and the University mean was 3.98 (see Item 1, Table 29). The mean for the third year of CHMN517 was higher than the University mean after a lower performance in the first and second years. This was an indication that there was growth in the item rating for that course.

Table 28

Means of Overall Ratings by Course and Year

CHMN517 Topics in Ministry Mean			CHMN 536 Personal Evangelism Mean			CHMN 539 Church Growth Mean			CHMN 566 Mobilizing Laity Mean			CHMN 656 Holistic Small Groups Mean		
I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year	I Year	II Year	III Year
1. Independent of the instructor, my overall rating of this course is:														
3.72	3.48	3.98	X	X	4.62	4.78	4.21	4.85	4.62	4.84	4.08	4.20	4.22	4.08
2. Independent of the course, my overall rating of this instructor's teaching effectiveness is:														
3.92	4.15	4.52	X	X	4.77	4.84	4.20	4.87	4.70	4.95	4.52	4.18	4.18	4.18

Table 29

Seminary Mean and University Mean of Overall Evaluation

Questions	Seminary Mean	University Mean
1. Independent of the instructor, my overall rating of this course is:	4.20	3.98
2. Independent of the course, my overall rating of this instructor's teaching effectiveness is:	4.27	4.07

Table 30

The Relative Strengths and Weaknesses of Overall Evaluation of NADEI Courses

Questions	Results	Interpretations
1	61.54%	This expresses relative strength of NADEI courses that the overall ratings were good independent of the instructors.
2	53.85%	This expresses neither relative weakness nor relative strength of NADEI instructor's teaching effectiveness independent of the NADEI courses.

The means for CHMN566 Mobilizing Laity, and CHMN656 Holistic Small Groups were lower than the Seminary mean in the third year (see Item 1, Table 28). This was an indication that these courses did very well during the first 2 years, and the rating slipped a little lower on the third year.

The overall rating of CHMN566 Mobilizing Laity was low in the third year (see Table 28) and the reason might be attributed to 25 students enrolled (see Table 17), which was the largest class size during the 3-year period under consideration for this course. The overall ratings of CHMN536 and CHMN539 were very good consistently throughout the 3-year period (see Table 28). Of all 13 student evaluation means reported for Item 1, 8 of them were above University and Seminary means (see Item 1, Table 30). This expressed relative strength of the overall rating of the NADEI courses for 3 years.

The second item was “Independent of the course, my overall rating of this instructor’s teaching effectiveness is.” The Seminary mean was 4.27 and the University mean was 4.07 (see Item 2, Table 29). Except for CHMN656 Holistic Small Groups, the rest of the NADEI courses were higher than the University and Seminary means (see Item 2, Table 28) during the third year. The instructor of CHMN517 Topics in Ministry has shown consistent growth in teaching effectiveness: the first-year mean was lower than Seminary and University means; the second year was lower than the Seminary mean; and the third year was above both Seminary and University means (see Item 2, Table 28).

The teaching effectiveness of the instructor of CHMN656 Holistic Small Groups has consistently remained a little under the Seminary mean by 0.09 for 3 years in a row.

However, it should be noted that the students consistently agree with the overall rating of the instructors' teaching effectiveness, independent of the course. Of all 13 student evaluation means reported for item 2, 7 of them were above University and Seminary means (see Item 2, Table 30). Though it might be construed as though there was neither relative strength nor relative weakness, yet the relative strength of 53.85% (see Item 2, Table 30), is leaning towards the 60% mark, which was the beginning of relative strength according to the formula presented at the beginning of student opinion of teaching (SoT). The overall rating of instructors' teaching effectiveness of NADEI courses for 3 years indicated room for improvement.

Focus Groups' Evaluations

There were two Focus Groups, namely a student focus group and a seminary leadership focus group, that have contributed to the evaluation of NADEI courses in the Seminary. The student focus group consisted of six students who had completed 1 year of the MDiv program, taken at least one NADEI course, and participated in the field school of evangelism. The names of the students were: Adelaida Amparo, David Hamstra, Freddy De Los Santos, Joseph Thelusca, L. Scottie Baker, and Victor Rodriguez. The Seminary leadership focus group consisted of the top three faculty members in the Seminary Leadership: Denis Fortin, R. Clifford Jones, and Jon Harris.

Feedback via Student Focus Group

The feedback of the student focus group is organized into three subdivisions, namely Seminary courses, field school, and major themes. The analysis of the focus-

group feedback on Seminary courses and field school is called little themes. These little themes were analyzed further to arrive at the major themes of the student focus group. These major themes reflected the big picture that emerged from the analysis. The listing of the themes was by order of priority, progression, or the importance of themes (see Table 31).

Table 31

The Emergent Themes in Student Focus Group

Little Themes From Seminary Courses	Little Themes From Field School	Major Themes of Formal Curriculum
Perception	Perception	Perception
Excellence in teaching	Excellence in teaching	Excellence in teaching
Unique courses	Organization	Organization
Class projects	Ministerial experience	Ministerial experience
Assessments	Symposium	Assessment
Suggestions	Suggestions	Suggestions

Seminary courses

The focus group members discussed the Seminary courses taught by NADEI staff members. Six little themes emerged related to Seminary courses from the focus-group interview. The first four were regarding NADEI courses and the last two were with regard to suggestions for changing NADEI courses. The six little themes of Seminary

courses are: (a) Perception, (b) Excellence in teaching, (c) Unique courses, (d) Class projects, (e) Assessments, and (f) Suggestions for improvement.

Perception. Victor Rodriguez said that he had taken all the NADEI courses except Mobilizing Laity. He perceived that NADEI courses are special in the sense that they provide real-life situations and have a practical dimension not emphasized in all other seminary courses. This practical dimension alone may change the direction of the Seminary. He said:

NADEI courses are more practical and other classes are more theoretical. They are addressed to Bible topics so that we can understand the Bible better. NADEI is more practical into the field.

I like NADEI classes and they helped us a lot because the classes are practical but we need more interaction into real life and life of the churches so that we can practice what we got in the classes.

L. S. Baker mentioned that “all Seminary courses are studying Old Testament or New Testament Bible courses, but NADEI courses are like church-ministry side. Some lectures and some group activities.”

Freddy De Los Santos said that “Seminary courses are broader in other topics and NADEI courses are focusing on the church growth and training people for evangelism.”

Excellence in teaching. NADEI teachers were good and they have had great field experiences before coming to teach. This scenario inspired the students to go boldly into the world to make a difference for the Adventist Church. Victor Rodriguez said:

I think the teachers are very good. I like that the teachers are open and answer questions that I have. I need to give credit to Ed Schmidt, that every time we have a question, he is open and he never gets mad with us. He helped us a lot in that area. They are always there for us. It is beneficial that they have been in the field before and they have experience. That helped students a lot.

Victor Rodriguez expected other Seminary faculty to function with the same zeal that he saw in NADEI staff members. This aspect of partnership of students with other teachers of the Seminary could help in reaching people around Andrews University.

He said that

I really want to see all the professors and students together going out to the field, in the area of Berrien Springs, close to Berrien Springs, giving Bible studies, working together, week-of prayer, maybe evangelistic campaign.

L. S. Baker appreciated the way NADEI faculty supported and equipped with their excellent teaching skills. He said that “Ed Schmidt is a great guy. He is willing to teach and share his experience throughout the year. Don James is a good guide in teaching small groups.”

Baker further said that he had taken all the NADEI courses except Mobilizing Laity, and he was quite fascinated with the NADEI professors, and particularly appreciative of Dr. Ed Schmidt. Baker recognized the importance of NADEI professors:

I believe the professors of NADEI are important for our learning. I believe we have a group of very good professors in AU. I learned a lot from the way they taught the class and I believe they are important for our learning. . . . The NADEI professors have been really helpful, especially willing to spend time outside the class. . . I am pleased to comment on the professors, I mean, my heart is for them, especially Dr. Schmidt—he deserves a crown—such a great guy. He is a master mind when it comes to church growth and pastoral ministry.

Unique courses. There are so many courses taught in the Seminary but all the students have recognized that NADEI courses are unique. The NADEI courses were distinctly different from other Seminary courses. Victor Rodriguez realized that NADEI courses helped him to optimize the impact of the local church, and considered Church Growth as the best course.

I took some NADEI courses that were required. I took emphasis in Evangelism and Church Growth. I like NCD because it helps to push the churches into the maximum they can obtain. We really need this in NAD.

Church Growth is the best course I had in NADEI. I learned a lot in the class to implement in the field. That is a positive. . . . I got the best from the Seminary which were the classes through NADEI—Church Growth, Natural Church Development, Church Planting, Personal Evangelism, SEEDS Conferences. NADEI courses helped me a lot in training me for ministry.

The uniqueness of NADEI courses was emphasized by David Hamstra. He said that “NADEI courses definitely have a vision-casting component towards evangelistic ministry and a certain style of ministry that I associate with Russell Burrill.”

Class projects. There were many class projects completed in NADEI courses; the class projects were usually group projects involving three to four students. These projects were useful as the students got ready to join the full-time ministry. Group projects tested the patience at times, when all were not equally participating in the projects. The students completed many projects in NADEI courses, and the students of the focus group commented on their relevance.

Victor Rodriguez said that he got the best from NADEI courses because of such class projects. “I got the best from the Seminary—the classes through NADEI: Church Growth, NCD, Church Planting, Personal Evangelism, and SEEDS. NADEI helped me a lot in training me for ministry.”

L. S. Baker did not appreciate the class projects because they were conducted as group projects. He realized that he was alone doing most of the projects because he was concerned about the grade.

There were practical projects but they were assigned as a group project. I disliked those projects very much. I ended up doing most of the work. Grades are important to me because I am going on a Ph.D. I have to make sure; I get an A in the project. I

had to put on extra work in the project. I do not think that helped me learn any more than I would have learned on my own if I did the project on my own. So I did learn and I did the assignments and pulled other people's weight. This I will have to do as a pastor.

Freddy De Los Santos realized that some the class projects had a long-lasting impact and usefulness. When he finished the class project, he knew that it was beneficial for his ministry in the future. "In my part of one of the projects I prepared for in the class Mobilizing Laity, I had to prepare a 3-year program of lay training. I will keep this project and I will use this project in the future."

Adelaida Amparo was glad for the class project on Personal Evangelism and said that she learned a lot. "I also did a project about how to do a personal evangelism and I learned a lot. It gave me some knowledge on how to work as a chaplain. I am working over there and being so helpful for them."

Joseph Thelusca was able to apply a bit of research in the class project. He studied more about some churches and membership growth. He wanted to find out why certain churches are growing faster than other churches. He said that

one of the experiences I have done was a group project reaching out to various churches to find out why some churches have more baptisms. I looked at those results to find out why some churches are having more baptisms than other churches. I will use those techniques in my church.

Assessments. The formal curriculum in an academic setting, which emphasized a practical dimension, required rethinking and realignment with regard to assignments and assessments. One of the focus group members, Adelaida Amparo, who had taken all NADEI courses, said that

the difference I can see about NADEI courses and Seminary courses is that Seminary courses are more theoretical and NADEI courses are practical. . . . I think there

should be more practical assignments and fewer materials to read. I think the reading is not helpful until we ask the right questions, and we get those by actually doing ministry.

Joseph Thelusca said that he preferred a subjective concept be given consideration since an objective approach limits the scope for discussing ministry and people. He personally had no objection with the objective approach, but felt that NADEI courses might give consideration to a subjective approach for better assessment.

I prefer an essay type or subjective than objective approach in the assessment. That will not be hard in grading because we are talking about people, not machines. To be objective in pastoral work is very difficult to grade. . . . The way NADEI grades practices, I think the leaders have their method – but I do not complain about the professors; I find support with some teachers and they are willing to help us do the best. . . . I think that the things you are going to take away from the class are things you cannot really grade.

Suggestions. Every student of the focus group had a suggestion for improvement in NADEI courses. They knew that NADEI teachers are great change agents. In spite of the practical emphasis provided by NADEI courses, there is room for improving the practical dimension. The suggestions for improvement are listed in Appendix C.

Freddy De Los Santos said he had three NADEI courses finished before he went for field school, and he expressed concern about the way NADEI teaches the practical dimension of courses. He said that NADEI could improve on the supervision and overseeing of the practical aspects of the courses.

NADEI classes are good and they are a wake-up call for students to a better ministry. I think NADEI can improve the way they oversee the practical part of the NADEI courses. . . . I had two professors from NADEI: Don James and Ed Schmidt. Both are good for me. I give a good impression of both.

One of the focus group members, David Hamstra, had taken two NADEI courses and questioned the concept of training pastors in the Seminary. He said that

I do not think the University is an ideal environment to teach evangelism courses. NADEI courses should be set up more as an apprenticeship program. NADEI professors are big change agents and not all churches are for that.

Field school

The field school experience was greatly appreciated by the Seminary students and there were little themes that emerged from the focus group on the field school. The first four were regarding NADEI courses and the last two were regarding suggestions for change. The six little themes were (see Table 31): (a) Perception, (b) Excellence in teaching, (c) Organization, (d) Ministerial experience, (e) Symposium, and (f) Suggestions for improvement.

Perception. The students had mixed perceptions of field school. Some students had a pleasant time because of the kindness, hospitality, and preparedness of the local congregation where they were assigned. At times some students expressed their disappointments regarding field school because of the poor reception they received.

Victor Rodriguez said that there was a lack of preparation to integrate Seminary students for the field school.

My impression when I returned from field school was not that good. We felt that the churches did not participate as we expected. There was a lack of preparation to receive us. There was no previous work done. Many of the questions we asked, there was no answer for them. So I really had a bad impression and experience on field school.

Thus the perception differed from student to student depending upon the kind of the churches they were assigned to in the field school. Therefore, it was important that the organizers of the NADEI field school were concerned with the perception of field school, which depended largely on how prepared the local pastor and members were.

Joseph Thelusca said that field school was really beneficial to pastoral training and gave him know-how on conducting evangelistic meetings.

I think the field school is one of the most beneficial benefits that I received from pastoral training. It really gave me hands-on experience how to want to conduct an evangelistic meeting/series; and also the teaching aspect of it was very good and very applicable.

Some of the students had a high expectation of the field school. Victor Rodriguez said that he had a high expectation. He said that

I was expecting a full participation of the church members together with us. I expected their support of the meeting. I was counting on meeting and praying with them and their giving Bible studies and helping in the campaign. I was expecting the members of the churches to be involved in the activity.

Freddy De Los Santos mentioned his positive and negative perceptions of the field school. He said that

I have two impressions: Bad and good. Bad: disappointment—the field school where I went was not well organized. The people were not prepared to handle the meeting at the tent. They expected us to do things that we were not supposed to do. Good: We visited a lot of people, we got to know new people, and we led people to Christ.

Adelaida Amparo said that she liked the hospitality of the church members in the field school and they were willing to help to have meaningful evangelism in the field school. “I liked the way church members provided food for us. I really liked the members who were willing to help us and work with us to have field school and evangelism.”

L. S. Baker was glad to see Christ in the attitude among the pastor and church members during the field school. He was full of appreciation for the host and commented that

I really like the Christian attitude of the members and the pastor, because they were very Christlike. I appreciate that. I appreciate the food. I cannot complain about the lodging because I was well taken care. I had the best home of all. I

really like the Christian attitude of the members and not only the pastor, because they were very Christlike. I appreciate that.

Excellence in teaching. The NADEI professors had provided excellent teaching in the classrooms as well as in the field school. The students were inspired whenever NADEI teachers visited the field school. The relationship of teacher and students was very valuable in the field, where people are drawn to Christ.

L. S. Baker realized that the NADEI professors were important coaches in the field and their visit during the field school gave special strength. He commented:

Professors have always supported me in the experience; some of the tools they equipped us with, things they shared with us, we can use in our ministries. . . . I believe the professors of NADEI are important for our learning.

I would say probably the greatest moment was when Dr. Schmidt came and spent 4 days teaching us. He had a lot of things to share. I really appreciated that. I got some good insights.

Victor Rodriguez mentioned that the NADEI teachers came to visit the students during the field school, and they were friendly partners in the ministry and extremely helpful in answering many perplexing questions.

We have friendly partners from the Seminary. We had a good teacher who taught us every morning. We have a good place to stay. . . . I liked the visit that we got from Dr. Schmidt. He gave us a lot of support and answered a lot of questions. I think he gave a lot of encouragement as a leader.

Organization. Some field schools were not organized well and there was no groundwork adequately done. Such a situation caused great disappointment to the students. Though any amount of groundwork might not satisfy all the students in the field school, yet some students realized that organization of the field school could be improved.

The local church where the field school was conducted had a lot of obligation in the organization of a successful field school. The image of NADEI in conducting field schools depends on the organization of the field schools.

Some students were disappointed over the way the field school was organized. L. S. Baker was not pleased to find that there was no groundwork done for the field school, and in a way he was disappointed. He said that “there was no groundwork done before we got there, which meant that a lot of people needed to be met to bring them to the meeting. I was disappointed with the way the field school turned out.”

Victor had a similar observation; he was disappointed with the way the field school was conducted. He lamented that

My impression when I returned from the field school was not that good. We felt that the churches did not participate as we expected. There was a lack of preparation to receive us. There was no previous work done . . . so I really had a bad impression and experience at field school.

Freddy had a similar experience but he was able to see the bright side of the field school in that he got to visit many people. He mentioned that he has two impressions of the field school: good and bad.

The people were not prepared to handle the meeting at the tent. They expected us to do things that we were not supposed to do. The good thing was that we visited a lot of people and we got to know new people and we led many people to Christ.

There was a need to do better ground preparation and organize the field school. There were many procedures involved, such as renting a hall and planning publicity for evangelistic meetings, which were not taught. L. S. Baker did not learn essential things to conduct an evangelistic meeting in the field school, and he lamented that he still did not know how to conduct an evangelistic series even after attending the field school.

If we have to be taught how to do evangelistic meetings, it was not taught at all in Tampa. Like how to budget, rent a hall, etc. All we did was how to do Bible work. I am going to be doing an evangelistic series. I still do not know how to do one.

Freddy De Los Santos realized that he was not alone in having similar thoughts about the field school. Field schools could teach vital lessons for the ministry. He said that

I think I miss also some part of the training that should be given in the FS. Like, planning the budget, organizing a meeting, how to get the church involved, some other things that are important in having public evangelistic meetings.

The students learned how to be a good Bible worker in the field school, whereas they wanted to know how to run an evangelistic meeting. They really wanted to learn more organizational and leadership skills from the field school.

Ministerial experience. The practical nature of the field school provided innumerable activities every day. Ministry experiences were memorable and long-lasting with many golden memories. Freddy De Los Santos was so glad to see the baptism as the first fruit of the ministry during the field school. “If I can mention an *aha* moment in field school, I think it was on the first Sabbath when we experienced the first baptism. My teammate and I led people to the baptism.”

Adelaida Amparo was surprised when someone came to her and thanked her after the baptism. The lady called her “angel.” The ministerial experience in the field school was mind-boggling to some. Adelaida Amparo said that “my greatest moment was when one of the ladies who was baptized came to me and hugged me and said to me: ‘Oh! You are like an angel to me.’ I felt really God was working in her heart.”

There was evangelistic instruction in the morning every day, and Victor Rodriguez was so glad for such arrangements to learn something during the field school. It was a new ministerial experience for the students. “We had a good teacher who taught us every morning.” Freddy De Los Santos said that he “enjoyed visiting and greeting people in the tent every night and I enjoyed the class every day.”

Adelaida Amparo spoke for the women in ministry and realized that women are not made full use of in the ministry. She challenged that “I would like to see the church more willing to accept women as a pastor in the church because we have a lot of potential toward the ministerial activities.”

Symposium. The students who have attended field school did not share their experience with other students who have not been to field school. A Seminary chapel session was too short a time to share all the good experiences. The students of the field school should present their experiences in the form of a symposium rather than a few statements in the Seminary chapel. The interactive process in the symposium is expected to provide better inspiration and information about the field school for those who would want to attend in the future.

Freddy De Los Santos expressed this concern by saying:

I think the students that go to field work, or field school should be asked to feed back some of their experiences so they can share with other students, so those new students planning to go to field school can have a glimpse of what they will experience.

Suggestions. Every student in the focus group mentioned some suggestions to improve the field schools; they are presented in Appendix C. Some of the major suggestions to improve the field schools are given below:

I would like to see the church more willing to accept women as a pastor in the church. Because we have a lot of potential towards the ministerial activities.

I want NADEI to help students to work on the methods because sometimes we have difference gaps that can be improved for the best of the gospel.

Other thing is not to do a meeting in the tent. Especially in the place where it rained almost every day. So it is a bad thing to do.

We need better coordination and also better organization in a better way. When we get there, other students do not know where we are going to place us.

I would like to have a special group where they can do a preview and prepare the people for baptism.

I think NADEI can improve the way they oversee the practical part of the NADEI courses; so that the students can be more engaged and professors and coordinators of field school can be completely involved in the process. So when the student gets the place of meeting, everything could be in place. So it is important also to have a contact person for students so they can always be heard or in touch with that person in charge.

We need to have field work like Bible studies going on there before we get there, so that preparation can be done before the field school takes place. We want all the pastors of the area to be involved because their churches need to be involved and the pastors also need to be involved. So members' involvement, pastor involvement in the meetings and that we can also know ahead of time what role we have to do in the field school.

There was not enough money for travel and there were a lot of problems.

Major themes

There were five major themes that emerged from the little themes of *Seminary courses* and *field schools*. They are (see Table 31): (a) Perception, (b) Excellence in teaching, (c) Organization, (d) Ministerial experience, (e) Assessment, and (f)

Suggestions for improvement.

Perception. The students perceived that NADEI courses provided real-life

situations and have a practical dimension not emphasized in any other Seminary courses. This practical dimension alone may change the direction of the Seminary. NADEI courses were more practical and other Seminary courses were more theoretical and philosophical in nature. The students had mixed perceptions of field school. Some students had a pleasant time because of the kindness, hospitality, and preparedness of the local congregation where they were assigned. At times other students expressed their disappointments regarding field school because of a number of reasons. Some of the students had a high expectation of the field school.

Excellence in teaching. The students recognized that NADEI teachers were very good and they have had great field experiences before coming to teach. This scenario inspired the students to go boldly into the world to make a difference in the Adventist Church. The students believed that NADEI professors were important for their learning and the students learned a lot. The NADEI professors provided excellent teaching in the classrooms as well as in the field school. The students were inspired whenever NADEI teachers visited the field school. The teacher-and-taught relationship was very valuable in the field school, where people were being drawn to Christ.

Organization. Some field schools were not organized well and not adequate groundwork was done. Such a situation caused great disappointment for the students. Though any amount of groundwork might not satisfy all the students, some students did realize that proper organization was essential for the success of the field school. The local church where the field school was conducted required proper organization, communication, and coordination. The image of NADEI in conducting field schools

depended on the proper organization of the field schools. Some students were disappointed over the way the field school was not organized. There was need for better ground preparation for the field school.

Ministerial experience. There are many courses taught in the Seminary. Students who have taken NADEI courses recognized that NADEI courses were distinctly different from others and are uniquely filled with ministerial experiences when compared with other Seminary courses. Students emphasized that they received a lot of ministerial training for gospel work and gained deeper ministerial experience by taking NADEI courses such as Church Growth, Natural Church Development, Church Planting, Personal Evangelism, and attending SEEDS Conferences. NADEI courses definitely had a vision-casting component towards evangelistic ministry. Students recognized the contribution of Russell Burrill—Adventist church-planting specialist—for his books and presentations on church planting.

Assessment. The assessment of NADEI courses and experiences, which emphasized a practical dimension, required rethinking and realignment with regard to assessment. Students expected fewer reading and more practical assignments. Students preferred a subjective concept in assignments and assessments since an objective approach limits the scope in discussing ministry and people. The grading required transformation on the basis of new assessment approaches.

Suggestions. There were many suggestions to improve NADEI courses from individual cases and field school. Some of them are easy to adopt and others might

require planning to implement them. The comprehensive list of suggestions for improvement on the basis of feedback from individual cases and field school is presented separately (see Appendix C).

Feedback via Seminary Leadership Focus Group

The Seminary leadership focus group consisted of three topmost Seminary leaders, namely, Dr. Denis Fortin, the seminary dean; Dr. Clifford Jones, the associate dean; and Elder Jon Harris, the director of the MDiv program. Before the focus-group members responded in an interview, the mission statements of the Seminary and NADEI are reviewed. Mission statement of NADEI: The North American Division Evangelism Institute educates, equips, and empowers for evangelistic ministry (NADEI, 2008).

Mission Statement of Seminary: In harmony with the mission and core value of the Seventh-day Adventist Theological seminary, the Master of Divinity degree equips spiritually committed men and women with biblical, theological, and ministerial knowledge and skills to prepare them for Christ-like servant leadership. (Andrews University, 2009-2010, p. 335)

The top Seminary leadership greatly appreciated the contribution of NADEI and the key themes that emerged in this focus group are: (a) Mandate, (b) Faculty Role, (c) Overload, (d) Collaboration, and (e) Research.

Mandate

The Seminary dean, Dr. Denis Fortin, said that NADEI has a mandate from the NAD to contribute to the ministerial education of the pastors who are under training in the Seminary. Therefore, NADEI was responsible to fulfill the purpose for the smooth functioning of the Seminary.

NADEI has the responsibility from the North American Division to contribute in the Seminary. There are a number of classes in the MDiv curriculum that are under the responsibility of NADEI. NADEI is responsible for teaching these classes in the MDiv for the North American Division students whether they are sponsored or non-sponsored. . . . That is how I see them fulfilling the purpose for the Seminary. They have this responsibility from the North American Division to do that.

The associate dean of the Seminary, Dr. Clifford Jones, concurred with the dean and said that the mission of NADEI is to educate the seminarians in the vital areas of church growth and ministry. The mandate is practical in nature, orientation, focus, and mission. He saw that NADEI pulled together the theoretical implications and sought to equip the seminarians in how to fulfill the mission of Christ by integrating theory into practice.

NADEI has as a mission educating seminarians in the area of church growth, evangelism, mission and ministry of the church. It is practical in nature, and orientation in focus and mission. NADEI seeks to equip our seminarians in how to fulfill the mission of Christ given to us to go into all the world to make disciples of all people, all nations, baptizing, growing the church in the name of the Father, Son, and Holy Spirit. So NADEI kind of pulls together the theory, theoretical implications, and shows the seminarians how they can integrate that into practice. It is very practical in orientation in mission. But with NADEI now, the students get opportunity to put into practice immediately what they learn in their classrooms.

The director of the MDiv program, Elder Jon Harris, said that the mandate existed before he joined the administration because it was considered then as the best way to prepare pastors for the Adventist Church.

NADEI has been preparing workers for the church, pastoral, gospel workers, and I suspect probably they felt that this is the best way it could be done by bringing qualified people here under one roof to have the relationships between the faculty here and the NADEI practioners and hopefully have stronger results.

Faculty role

NADEI exhibited strength and solidarity and functioned as a good team. They worked together and provided specialized ministerial education integrating practical instruction well. Therefore NADEI faculty had to meet the requirements and expectations of a faculty within the Seminary since they are an integral part of the Seminary family.

Dr. Denis Fortin mentioned that the NADEI team always enjoyed good leadership to put up a good team for the Seminary.

So far the team has been a very good team. They work well together. It has been joy. Russell Burrill has been the director for many, many years [22 years], until his retirement about a year or so ago, or a little more and he had a lot of experience. He was able to draw a good team with him to be able to do this kind of work.

The Seminary had many official meetings to meet the academic standards in accreditation. There were many decision-making processes, but NADEI was not represented very often because they had to care for informal ministerial education for the NAD as well. Dr. Fortin observed that

they [NADEI faculty] are full members of the Seminary faculty. So they are part. I think one difficulty that has risen has been their absence. We have a lot of meetings and oftentimes their representatives are not there. They have to be away. We deplore that. I think it would be better if they were more present, and be able to mingle and be part of the committee a little bit more than what is happening at the moment. I do not know if that is affecting the climate. We all form a team. We work together and it is good to be able to rub shoulders together to help that come along.

There was need for the Seminary to have a closer relationship with the NADEI faculty. Dr. Jones recognized the importance of the faculty role and said that a good relationship with the NADEI faculty would result in better-equipped pastors for the field.

Given what we know about Seminary, which is providing quality graduate theological education, . . . I think we need to continue to cultivate a good solid working relationship so that we can collaborate and work together to produce the kind of MDiv graduates that will really get out there, fully, as NADEI says, educated,

equipped, and empowered, to engage in ministry that brings change and transformation to communities and the world. So it is vitally important that the relationship NADEI has with the Seminary is kept at a good optimal level.

Overload

The Seminary needed more assistance and supervision from the NADEI faculty. NADEI staff members seemed to do well, yet there were more expectations and demands on NADEI faculty members because of the practical requirement of their courses. They traveled throughout NAD in conducting seminars and workshops which fulfilled their commitment to informal ministerial education for the laity and church planters.

Dr. Fortin mentioned that NADEI classes were field-based classes and had a lot of field experiences. In order to meet the demands within the Seminary and in the field, NADEI staff members experienced an overload of responsibilities. He commented on the NADEI faculty by saying that

NADEI has four or five professors. NADEI has been lacking one professor for a number of years. They are short by one professor at least for three or four years. Since Dr. Young left for good three or four years ago, there has been one fewer professor to help them.

The situation of travel involved for NADEI staff members in relation to teaching NADEI courses had created communication and coordination problems. Elder Harris mentioned that

I suppose that we just need to keep communicating and trying to understand. When you have a relationship with people and when you are working on a common task, it brings some challenges because of that independence. Probably we have to just continue to keep being aware to when people travel and so forth. Sometimes continuity might suffer as a result, not being present when certain things happen. I am kind of just thinking, and so I guess the challenge is to always be monitoring and working on this kind of unique relationship.

Collaboration

NADEI is an independent unit and at the same time part of the Seminary. There is collaboration among the NAD, Andrews University, the Seminary, and conferences through NADEI. Dr. Clifford Jones remarked that few people know about the collaboration of NADEI in connecting with many units and that NADEI staff members are considered as professors of Andrews University.

Most people do not know that NADEI is a kind of quasi-independent entity. The instructors hold rank in the Seminary and they are part of the Christian Ministry Department. They are full-fledged faculty and they are invited for all fellowship; all the things that are extended to faculty are extended to NADEI instructors.

Dr. Denis Fortin realized that NADEI was doing a great favor to the Seminary in more than one way. NADEI faculty worked for the Seminary in teaching the NADEI courses but the NAD paid their salary. Dr. Fortin put this collaboration aptly:

NADEI is a North American Division entity housed in the Seminary on the campus of Andrews University. Their major responsibility is to teach classes for the MDiv program which is with the Seminary. So perhaps we could describe it like that. The folks that work with NADEI in the classes that dispense for us, it is as if they were on a contract basis with the Seminary. But somebody else pays the bill. We do not have to pay it, for their service. The North American Division pays for them. So that is what the whole relationship is about. So they work for the North American Division and their primary assignment is to support what happens at the Seminary. In that relationship, they have to provide a number of field experiences. . . . They work with the various local fields and conferences to hold evangelistic efforts where our students can be attached and learn from them.

Research

There was a tremendous pressure on the faculty to keep growing in their fields of specialty and be involved in research and publication. The standard of ministerial education, like all disciplines in the University, largely depended on fresh knowledge and successful methods of evangelism and ministry. Dr. Clifford Jones addressed the issue of

generating more research from NADEI faculty by saying that NADEI faculty requires research considerations.

NADEI personnel—faculty those who teach—are considered as faculty of the University, I think the area for improvement would be, and I think for the most part, faculty are improving in this regard—I want to speak to the issue of research and publications and research materials. I think that is an area where NADEI faculty can improve. My experience here is that Russell Burrill did a lot in this area in terms of publication and research. I do not know that others are doing as much. So I think NADEI personnel could improve, that is an area that could be improved. The NADEI faculty, those who teach, they do research, but a different kind of research to be sure. But from the academic side, they do publish a little in terms of what they are researching.

Key Evaluation Findings

NADEI fulfilled the mandate of the NAD in educating the pastors for the Adventist Church by integrating the theoretical implications with practical orientation. NADEI faculty exhibited strength and solidarity and functions as a good team. They work together and provide specialized ministerial education integrating practical instruction well. Their presence was missed during many official meetings in the Seminary because of their travel to connect with many appointments in the field and an overload of commitments to handle field-based ministerial education. This was confirmed by the Seminary leadership focus group, personal observation, minutes of NADEI board meetings, and the Andrews University president.

NADEI is an independent unit but functions as an integral part of the Seminary, doing it great favor. The collaboration of NADEI connected many units such as the North American Division, Andrews University, the Seminary, and the local churches. This was confirmed by the student focus group, SEEDS Focus groups, Seminary leadership focus

group, interviews with NADEI leaders and the NAD president, minutes of NADEI board meetings, and personal observation.

NADEI courses were offered as electives to enhance the existing choices available in the Seminary for the students to choose. Therefore, NADEI courses were overlooked by some Seminary students, though these courses were vital for them to serve as successful pastors in the field. In spite of that scenario, the NADEI director reported in the board meeting that the NADEI teaching staff were overburdened with a heavier load of doing more than the full-time contribution of a Seminary professor (student focus group, Seminary-leadership focus group, observation, and individual interviews with NADEI staff).

The NADEI faculty members had other engagements to connect with informal ministerial education and speaking appointments in the field throughout the year. They traveled unendingly although they were obligated to communicate and monitor the progress of NADEI courses. They did not have additional support to offer for personal mentoring and counseling in the projects of the formal courses (SoT, student focus group, and Seminary leadership focus group, individual interviews with NADEI staff, SEEDS Conference, and NADEI board minutes).

NADEI courses were in need of a facelift in developing and designing curriculum based on research findings of the trend in course evaluation during the period under consideration. The assessment of NADEI courses and experiences, which established the practical dimension, required rethinking and realignment. Students have preferred a subjective approach in class tests and assessment. The grading system may require

transformation if new assessment approaches are introduced. The NADEI courses were critical to rekindle the lost passion to plant new churches and understand how to present the truth that God has entrusted to the Seventh-day Adventist Church (SoT, student focus group and Seminary-leadership focus group, interviews, and observation).

There was need for more missiological research from NADEI faculty to meet the growing demands of ministerial education and introduce successful methods in courses taught in the Seminary. The research publications have not come consistently from the NADEI staff in the past except from Russell Burrill, the former director, who had provided some contribution in the form of published works. Missiological and ministerial research was needed to have a cutting edge in engaging mental fortitude and challenging intellectual curiosity of the best minds in the Seminary (Seminary-leadership focus group, interviews, and personal observation).

The future leaders and pastors must be equipped with the best of ministerial education while they are in the MDiv program to serve in places of importance and leadership, not only in the NAD but also throughout the world. The Seminary at Andrews University is very special for the world church because Andrews University has been considered as the flagship of Adventist education for decades. The secrets of church growth and proven methods must be presented through NADEI courses as an integral part of fulfilling the mission statement to *educate, equip, and empower for evangelistic ministry* (SoT, student focus group, Seminary-leadership focus group, interviews, personal interviews, and observation).

NADEI courses were taken less often than what the Seminary anticipates by every student from the number of NADEI courses offered today in the Seminary. The MDiv students are expected to take 16 to 18 credit hours. The pastors are not learning to mobilize lay ministry (see Table 3, SoT, student focus group and Seminary leadership focus group, *Andrews University Bulletin 2009*, and observation). In the following section, areas of growth and areas of strengths of NADEI courses are presented followed by evaluation conclusions.

Areas of Growth

A relative weakness in the *course evaluation* was found in the way learning objectives were stated for NADEI courses (see Item 1 in Tables 19 & 21, SoT, student focus group, and observation). A relative weakness was found in the way courses were organized to accomplish the course objectives (see Item 2 in Tables 19 & 21, SoT, and student focus group). A relative weakness in the *course evaluation* was found in the intellectual challenges of NADEI courses (Item 4 in Tables 19 & 21), SoT, and observation). These were directly related to curriculum design and development.

A relative weakness in the *instruction evaluation* was found in the ways Christian concepts were integrated into the course effectively (Item 2, Tables 22 & 24, SoT, student focus group, and observation).

The students have mixed perceptions about the field school since some students had a receptive and kind local congregation to work with, while others expressed disappointment due to unpreparedness. There was an indication that field schools

depended largely on the preparation of the local congregation, which was usually situated far away from the Seminary. The evaluation of formal curriculum recognized that the image of NADEI depended on how well the field schools were organized.

The field schools involved various kinds of unpredictable congregations spread over a large area. It might not always be easy to satisfy all the students who may prefer leisure and an easy path to travel in their ministry. The NADEI faculty may conduct orientation, and inform the students at the outset that the field school demands willingness to give up comfort for hard knocks in the ministry. The students had provided many suggestions for improving field schools, and remedial actions may be given consideration appropriately.

Areas of Strengths

There was a strong perception among the students that NADEI courses provided real-life situations and have a practical dimension. They had evaluated highly that NADEI courses were more practical in orientation, focus, and mission whereas other Seminary courses were theoretical and philosophical in nature. NADEI courses vibrated with rich ministerial experiences and provided clearer vision for evangelistic ministry, thus, NADEI was meeting its objectives to serve the Seminary by offering courses to envision church growth. The NADEI staff members were credited with the specialty to judiciously mingle theory and practice needed in the ministerial education. This was confirmed by student focus group, Seminary-leadership focus group, personal observation, interviews, and NADEI board minutes.

A relative strength in the *course evaluation* was found in the way the course requirements and grading system were specified in the NADEI courses (see Item 3 in Tables 19 & 21, student focus group, and observation). A relative strength was found in the way course delivery tools (e.g., lecture, class discussion, Web-CT presentation, software, handout, visual or other media) were used effectively in NADEI courses (see Item 6 in Tables 19 & 21, SoT, student focus group, and observation). A relative strength in the *course evaluation* was found in the examinations and other methods of evaluation of NADEI courses because they were fair and accurate measures of learning (see Item 8 in Tables 20 & 21, SoT, and student focus group) as well as in the grading system of NADEI courses which are appropriate for the objectives of the course (see Item 9 in Tables 19 & 21, SoT, student focus group, and observation).

The students recognized that NADEI teachers maintain excellence in teaching. The NADEI faculty have a lot of field experience, which inspires students to learn diligently to become successful pastors (student focus group, SoT, personal interview, and observation). A relative strength in the instruction evaluation was found in that the NADEI instructors: (a) motivated the students to learn (see Item 3 in Tables 22 & 24, student focus group, and SoT); (b) taught in the way that courses helped students to learn (see Item 4 in Tables 22 & 24, observation, student focus group, and SoT); (c) used discussions effectively (see Item 6 in Tables 22 & 24, SoT, observation, and student focus group); (d) were available to provide individual help outside of class when needed (see Item 8 in Tables 22 & 24, SoT, student focus group, and observation), and (e) were

supportive of students' spiritual development (see Item 9 in Tables 22 & 24, SoT, observation, and Seminary-leadership focus group).

An overwhelming identification of relative strengths in the student evaluations was found in the way the NADEI courses helped students: (a) to think clearly (see Item 1, Tables 25 & 27, SoT, and observation); (b) to communicate effectively (see Item 2, Tables 25 & 27, SoT, observation, and student focus group), and; (c) to gain a good understanding of the concepts and principles taught in the NADEI courses (see Item 4, Tables 25 & 27, SoT, observation, and Seminary-leadership focus group).

However, there was a relative strength found in the overall rating of NADEI courses independent of the instructors (see Item 1, Tables 28 & 30, SoT, observation, student focus group, and Seminary-leadership focus group).

Evaluation Conclusions

The perception among the seminarians has indicated that NADEI teachers have the expertise and excellence to teach the practical dimension of theological education. The NADEI courses are filled with ministerial experiences and cast a vision for evangelistic ministry. They were distinctly different from other Seminary courses. The seminarians mentioned a number of suggestions for NADEI to consider.

The NADEI staff members have not been trained to design and develop curriculum to meet the requirements of formal and informal ministerial education. They are busy meeting the deadlines of the NADEI courses being taught and meeting other engagements of travel, which leave little time to focus on such creative and educational

research activities within NADEI. There was a need for additional NADEI faculty to meet the growing demands in the Seminary and the field.

The requirements of NADEI courses were not clearly monitored for MDiv students to fulfill them. The NADEI courses were considered as courses within the broad spectrum of Christian Ministry (CHMN) and, therefore, the courses were not identified easily. The visibility of the NADEI courses was evident since they are repeated and standardized.

The challenges faced in the overall ministry and evangelism of the NAD impels NADEI to consider remedial measures in the design and development of the formal curriculum in the Seminary. The new direction of the ministerial activities of the NAD indicated that NADEI courses were obligated to play significant roles to prepare and send pastors to the field with a greater passion for church growth and evangelism.

The NADEI staff members were known to support the spiritual development of the students. Students evaluated NADEI courses to be helpful in making them think clearly, and evangelistically, and helping them communicate effectively. Students gained a good understanding of the concepts. The principles taught in the NADEI courses were evident that they wanted to make a difference when they finished Seminary training. It was commendable that NADEI courses have been rated as having relative strengths, and it must be enabled to introduce systematically new courses to bring about the needed curricular change through professional development.

As reported earlier, NADEI is an independent body with its own structure and function. Therefore, the existing infrastructure of NADEI was considered as a real advantage to pay attention to the strengths and weakness of formal curriculum. The

NADEI director was appreciated for his cooperation to bring about the evaluation in formal and informal ministerial education. The research has identified that NADEI instructors motivated the students and helped them learn well. In spite of overwork, the NADEI instructors were available to provide help outside of class when needed.

The church-planting movement of NADEI should be complemented for its breakthrough in ministerial outreach to diffuse innovation and become a change agent throughout the NAD. Now, the Seminary has not experienced a new concept or paradigm shift from NADEI courses to freshly “hook the hearts” of the new pastors under training. There is a need to establish the most effective ways to evangelize and reach the unreached in ministerial education. The NADEI logo was changed in 2009 and with it should come new initiatives and momentum to make the Adventist Church vibrant.

CHAPTER 7

SUMMARY AND DISCUSSION OF MAJOR FINDINGS

Introduction

NADEI has been attempting to meet the demands of theological education, Seminary course requirements, and practical training. It has also emphasized the need for well-equipped, educated, and experienced pastors with practical evangelistic skills in the Adventist Church. This study presented a comprehensive, formal evaluation of NADEI, and the NADEI programs were assessed in this research to determine their merit and worth as well as to provide guidance to leaders for program improvement.

First, NADEI is organized and structured to administer, coordinate, communicate, equip, and promote all the programs of church growth in the North American Division. Second, NADEI functions to impart formal ministerial education for current seminarians and informal ministerial education for pastors, leaders, and laity who are not currently enrolled in the Seminary. Thus, the three central research questions of this study were: How was NADEI organized, and how does it function? What was NADEI's informal curriculum, and does it meet its objectives? What was NADEI's formal curriculum, and does it meet its objectives?

This section summarizes several of the key findings and responses to three research questions of the case study. It also includes a cross-case analysis and synthesis

of themes. This chapter is organized as follows: organization of NADEI, evaluation of informal curriculum, evaluation of formal curriculum, discussion and conclusion.

Organization of NADEI

The North American Division Evangelism Institute (NADEI) as an organization has its own bylaws and articles of ownership and administration (Appendix E). It has successfully functioned for the past 30 years under the leadership of three directors, namely, Mark Finley (5 years), Russell Burrill (22 years), and Ron Clouzet (3 years). NADEI has a strong relationship with the Seventh-day Adventist Theological Seminary, Andrews University, and the North American Division (NAD) in providing formal and informal ministerial education. The director of NADEI has various roles and responsibilities such as administration, chairmanship, committee membership, financial responsibility, ministry conventions, networking, organizational development, reporting, speaking appointments, supervision, teaching, travel, and training.

The organization, history, and contribution of NADEI have been well documented in this study for the first time, in spite of its existence as an institution for the past 30 years. The history of NADEI was included as an integral part of this program evaluation. Its history was divided into six segments, with each segment covering a 5-year period: early beginning, formative years, reorganization years, church-planting-movement years, institutionalization years, and established years.

The early beginning era covers the period of 1979–1984. The birth of NADEI under the name Lake Union Soul-winning Institute (LUSI) in 1979 marked the arrival of visionaries to spearhead evangelism. In 1979, there were two important leaders who

appeared on the horizon of the Adventist Church and played pivotal roles for the next 12 years in the soul-winning of the world church and North American Division. One was Neal C. Wilson, President of the General Conference, and the other was Charles C. Bradford, President of the NAD. In 1983, the NAD took over responsibility for LUSI and renamed it the North American Division Evangelism Institute (NADEI). Mark Finley, the first director of LUSI, said that “our primary goal is to help laymen become effective, personal workers in the framework of their own profession or vocation” (Wallack, 1979, p. 10). There are many other major reasons why this creative ministerial training in NADEI could bring about a revolution.

The formative years covered the period of 1986-1990. Russell Burrill appeared on the horizon, since Mark Finley resigned in August 1985 to serve as the ministerial secretary of the Trans-European Division (NADEI, 1985). In 1985 Finley passed on the responsibility to Burrill as his successor by thanking the team for their wholehearted support during the exciting and adventurous 6 years. Both Finley and Burrill had the same commitment to evangelism, ministry, and the training of pastors. The emphasis of NADEI changes under the new leadership to provide pastors, Seminary students, and lay people with the inspiration, training, skills, and materials necessary to do successful soul-winning work. Two-thirds of the time is spent in the field and one-third in the classroom. The blend of classroom instruction and field education is one of the greatest strengths of NADEI. The NADEI leaders were invited by other world divisions as speakers because of their innovation in ministerial education. The Euro-Africa, South Pacific, and Far-East Divisions sent their students for pastoral evangelistic training. Some divisions had set up

evangelism institutes similar to NADEI, staffed by students trained at NADEI. Pastors and leaders attended NADEI periodically. Therefore, the influence of NADEI is felt around the world (Burrill, 1986).

Reorganization years covered the period of 1991-1995. Elder A. C. McClure took the leadership from Elder Charles Bradford as the president of the NAD in the middle of 1990. A new emphasis was voted for crusade evangelism and preparation in the churches (NADEI, 1991a). Burrill reported the changes in NADEI personnel and the need for program improvement. He and the staff of NADEI spent 3 days in 1991 brainstorming as to how they could bring about improvement. The purpose was how to facilitate the expertise of the present staff, and also to better help the students to meet the changing needs of the field. The brainstorming resulted in the development of a new program, which received approval by the NADEI Board. NADEI moved to Berrien Springs in 1992 and used the Seminary classrooms for training. Dr. Niels-Erik Andreassen was appointed President of Andrews University in 1994 and thus he was appointed as a NADEI Board member (NADEI, 1994b). He observed the situation and began casting vision for a new and long-lasting relationship between Andrews University and NADEI. This resulted in NADEI moving into the newly renovated Seminary complex as a partner as well as an independent organization with freedom to administer its own.

Church-planting movement years covered the period 1996–2000. Burrill cast a vision for a church-planting movement in the NAD. In doing so, he called for a church-planting summit at Andrews University from June 12-15, 1996. He invited Bob Logan, an expert in church planting, to share his know-how with Seventh-day Adventists. Burrill

envisioned that a new wave of the church-planting movement might take place as a result of this summit. He wanted to see new churches planted in unreached people groups, thus helping to fulfill the mandate given to the Adventist Church (NADEI, 1995b). A SEEDS Conference was staged. Thus, NADEI made a remarkable contribution and this has become an annual event in the NAD. There have also been regional SEEDS Conferences for the local churches and territories.

Institutionalization years covered the period of 2001–2005. Institutions create systems, procedures, communication, coordination, policies, and supervision. NADEI was recognized as an institution with many programs and projects. Burrill reported to the NADEI board that in addition to carrying a full teaching load in the Seminary, NADEI staff have conducted field schools of evangelism, supervised and helped with additional field schools, planned and executed SEEDS Conferences, and been involved in coaching 10-15 new cell-church plants throughout North America. The hard work of the NADEI staff was recognized and their services were appreciated during these years of institutionalization.

Established years covered 2006 to 2010. Ron Clouzet entered a close relationship with Russell Burrill and the transition of leadership began as Burrill retired on July 1, 2007. The ministerial responsibilities of the North American Division were taken over by NADEI and the transition was smooth. One of the benefits of the merger has been a closer liaison with the Seminary so that students are interviewed and appointed. The Seminary can dialogue with ministerial leaders from the field. A strategic plan was made for the next 5 years for evangelism in NAD. There was a spirit of unity and cooperation

to initiate several plans and projects. A strong need for restoring continuing education for pastors was communicated. A new extension school plan was developed for conferences to receive training called Equipping University.

Evaluation of Informal Curriculum

Description

The North American Division Evangelism Institute organized informal ministerial education as a primary mission because of the mandate to educate, equip, and empower lay people in the NAD. The fact that lay people may not have received Seminary education does not exempt them from exercising their calling. In order to train laity and make them resourceful, NADEI has organized eight programs (see Table 4). However, people were aware of only SEEDS Conference (54.4% have heard) and 35.6% have attended SEEDS. Therefore, this summary has focused on the evaluation of SEEDS Conference.

The name SEEDS is not an acronym but just means seeds. It is spelled and projected in capital letters to add importance and significance to the theme of planting churches. SEEDS is used as both singular and plural in context. The church-planting conferences are designed to teach the know-how of church planting so the destroyers of church can be prevented and the killers of the spirit of new believers can be avoided. It recognized that church planting is God's work and that without Him the believers can do nothing. The component of an active, personal relationship with Jesus is emphasized and stressed in all presentations.

The SEEDS Conferences are designed to teach the know-how of church planting. SEEDS organizers recognized that church planting is God's work and that without Him the believers can do nothing. The component of an active, personal relationship with Jesus was emphasized and stressed in all presentations. Church plants are not buildings to accommodate people who come to worship but the people gathered to honor God in active ministry. The SEEDS program had its own program theory and program logic to establish the need for the evaluation. Mrs. Marti Schneider, Coordinator, and Miss Candy Clark, Associate Coordinator, were the leaders behind the SEEDS programs at the time of this study (2009).

The SEEDS Conference not only prepares lay ministers for church planting, but also has a structure of its own to communicate and promote the importance of lay ministry independently within NADEI. It has developed over time to emerge as an indispensable, annual, and global conference of the North American Division and the General Conference of Seventh-day Adventists.

Key Evaluation Findings for SEEDS

Evaluation was completed for the SEEDS Conference by addressing three kinds of SEEDS Conferences, namely, the national, union, and regional. These three kinds of SEEDS Conferences continue to meet the demand of equipping both laity and clergy in the Adventist Church. A national SEEDS Conference is held annually at Andrews University, where NADEI is situated, and the delegates and presenters come from all over the NAD and at times even from overseas. The union SEEDS Conference is held for a particular union and the regional SEEDS Conference is held for a specific local

conference. The number of union and regional SEEDS Conferences was few in number when compared to national SEEDS Conferences.

The findings of survey and focus groups fit into three themes: (a) Learning: SEEDS Conferences provide church-planting concepts and church-growth principles for laity of the Seventh-day Adventist Church; (b) Inspiration: SEEDS Conferences provide inspiration to increase personal faith in God and His work on earth; and (c) Action: SEEDS Conferences provide opportunity to develop lay leadership for action.

Learning

Through SEEDS, the Adventist Church is attempting to repeat the church-planting concepts and church growth-principles for laity just like the apostolic strategy predominantly seen in the book of Acts. Church-growth principles involve evangelizing and bringing new believers into the fold and transforming them into organized communities under a spiritual supervision and leadership.

The new believers were led by leaders who have a passion for those underprivileged, downtrodden, and marginalized. Lay leaders will have to experience freedom to forge ahead with creativity endowed and embedded in their spiritual gifts. The clergy will have to learn how to climb down from their spiritual ivory tower and give up the power of preaching, teaching, prayers, and evangelism in favor of the local church leaders and members.

In the process of teaching church-planting concepts for the laity, the national SEEDS Conference attracted more laymen (87.1%) than laywomen (12.9%), which leaves behind women in the training needed for the church-planting movement. The

national SEEDS Conference attracts more adults and grownups since two-thirds (67.8%) of the delegates who get involved in church planting are above age 40, which leaves behind the youths and young adults in the training for the church-planting movement. In a way, the national SEEDS Conference is patronized by older and middle-aged laity since 22.6% of the delegates are above 40, 25.8% above 50, and 19.4% above 60 (refer back to Tables 6-11).

There is a need for inviting more first-timers in all SEEDS Conferences since they are thrilled to get acquainted with the movement of church growth through specialized seminars on church planting. One of the first-timers expressed his *aha* moment of enthusiasm and excitement at learning new ideas for church growth to reach the community.

This is my first year here. And I am actually quite amazed at what I have heard so far simply because I had an idea in my mind what small church groups were and quite frankly I thought that they were similar to Bible study class in a Sabbath school morning and we would eat something and then we would fellowship and go home. But what I have heard is that this is much more than this. And this is a way of community outreach that I had never thought of before. So I am quite excited about this.

The majority of the delegates attended for the first time (71%) and they had come to learn more about church-planting concepts and church-growth principles. The first-timers have mentioned how amazed and excited they were to attend the SEEDS Conference and learn the art of know-how of this new dimension of church growth. The expressions of first-timers were encouraging and they were grateful for the opportunity to get equipped. The multiple-timers have expressed continuous and abiding faith in the ministry of the SEEDS Conference and they understood that the SEEDS Conference

provides opportunity to refresh their skills and learn something new every time they attend. But the multiple-timers were far less represented at the conference.

The fact that only a little over one-tenth of the SEEDS Conference delegates (12.9%) come back to attend the SEEDS Conference a second time is a matter of concern; this indicates that SEEDS Conferences are more conducive for the beginners to become church planters. The delegates seldom return to a SEEDS Conference a second time to learn more for various reasons, which deserves probe and further research. However, there are no gradients in the topics presented in the SEEDS Conference to indicate that there is advanced training for those who have had some beginning in church planting.

Inspiration

The scope of the church-planting ministry is large, and the SEEDS Conference delegates are inspired to extend God's kingdom through starting multiples of local congregations. In the process, SEEDS Conferences provide great inspiration to increase personal faith in God and His work on earth. Clergy dependency is discouraged; pastors become mentors to inspire the laity to attend a SEEDS Conference to get involved in ministry and go about the work of the Kingdom of God. There are many pastors who bring their laity along with them to a SEEDS Conference so they are exposed to new inspiration to plant churches. A pastor who had brought 50 members of his congregation over a period of 6 years to attend the SEEDS Conference establishes the fact that the inspiration in a SEEDS Conference targets the laity to become church planters.

There are positive and strong agreements regarding the national SEEDS Conference that it provides great inspiration to increase personal faith in God and to get involved in church planting to expand His Kingdom on earth. Everyone agreed (100%) that the SEEDS Conference provided a spiritual atmosphere to nurture their faith. Everyone agreed (100%) that the SEEDS Conference provided practical church-planting techniques. Everyone agreed (100%) that the SEEDS Conference presenters provided cutting-edge techniques for church planting. Everyone (100%) agreed that they learned new and useful information on church planting in the SEEDS Conference. Everyone (100%) agreed that the SEEDS Conference presented practical principles for church planters (refer back to tables in chapter 5 for the results of National SEEDS).

The SEEDS Conference Focus Groups A and B perceived that the SEEDS Conference provided special inspiration, and all had great appreciation for the ministry rendered by the SEEDS Conference coordinators and presenters, and recognized the achievement of SEEDS Conference coordinators. There are two comments, first from a layman and the next from a pastor, that say this forcefully.

I think SEEDS Conference has really put a lot of time and energy into the actual church planting and I think the SEEDS Conferences are a good thing in terms of helping people to stay focused on their mission and encouraging one another and I see a lot of that here as people interact. They are able to gain ideas on resources and I think the support from the NAD all the way up to the president has been a boost for SEEDS as well.

In my opinion the SEEDS Conference is not impacting enough. We need more of SEEDS Conferences throughout the North American Division. It is empowering to see guys like Don Schneider who is the president of the Division here at SEEDS. It truly gives permission that I find liberating to see our church leaders here. So it is not some shady grass root but there is a permission given. There is that release of potential of church members given permission to grow and go beyond as the church.

The SEEDS Conference focus groups identified inspiring conference experiences as connecting with another and developing a passion for deep commitment to minister for God. There were many heart-touching stories shared throughout the SEEDS Conference to inspire the hearts and impact the personal life and faith in God.

When I hear testimonies of people who put God as a priority, who put everything else in this world in second place, it is really challenging. And it pushes me to go on in ministry. (SEEDS Focus Group)

I believe that SEEDS is giving us the tools and it's inspiring us to do what God has asked us to do in a way that I think is very personal with the people that we rub shoulders with from day to day. (SEEDS Focus Group)

SEEDS Conference is literally fulfilling God's plan, God's goal for reaching the community of fulfilling the great commission, because the church at large has forgotten it. (Focus Group)

Action

The church is a divine organization, and the church is also the body of Jesus Christ with many organs. Therefore, it is a living organism. It is growing in leaps and bounds today. The unprecedented rate of church growth is no surprise, taking into consideration the power and action of the Holy Spirit. The scope of action in the gospel ministry of Jesus Christ is too big for the laity. The learning and inspiration from the SEEDS Conference should result in action.

There is a need to train local church leaders as well as train the pastors to equip the lay leaders. Lay leaders of the local church, both men and women, must be trusted, recognized, cherished, and honored as treasured possessions of the church to experience unprecedented action. The human potential must be taken into confidence along with the

divine leading. They are to be taught and educated with the challenges of the church and the mission so that lay leaders are part of the solution and not the problem.

The national SEEDS Conference provided know-how on church planting and opportunity to develop stronger lay leadership. The majority (97%) of the delegates realized that they were trained to be good leaders in their local churches. Likewise, the majority (97%) of the delegates believed that the church-planting tools from the SEEDS Conference are useful. The top five components that attracted the laity to the national SEEDS Conferences are: (a) Church planting practices (96%); (b) Personal faith (94%); (c) Church-planting concepts (93%); (d) Leadership (93%); and (e) Church-planting resources (83%) (refer back to tables in chapter 5 for the results of National SEEDS).

In learning more about church planting at the SEEDS Conference, there was a need observed to know more about the people for whom the ministry is targeted. The gospel requires contextualization to reach people. Though the message remains the same, yet the methods by which the gospel is communicated differ from culture to culture. This need of learning more about people and their worldviews was identified in the SEEDS Conference.

One-third of the SEEDS delegates did not understand the importance of contextualization by knowing more about world religions and philosophical worldviews. Sixteen percent of the delegates are not sure whether SEEDS Conferences are providing the right and the best tools available for them to plant new churches in unentered areas. Regarding their personal experiences, about one-third (37%) of the delegates have tried to plant a church and similarly one-third (37%) successfully planted a church. About 40%

are involved in some church-planting ministries. Thus the success in the church-planting movement is directly proportional to the involvement of the laity in planting churches.

The SEEDS Conference focus groups revealed that the SEEDS Conference provides cutting-edge action related to church-growth activities and influences a new paradigm for the development of leadership among the laity. There was an emphasis that church growth is the driving force behind all ministries and leadership in the Adventist Church. The members realized that the church-planting movement will result in unprecedented church growth. The SEEDS Conference was achieving the goal and suggested many tips with the hope that better days are ahead in God's church.

Actually I have to confess. Even though this is my second SEEDS Conference, I was not only blessed but I am also on fire now. I am empowered. I have to confess last night I was crying about why I did not know this program earlier.

I am committed to reaching the youth and I have a youth evangelistic series. I am very serious about visiting my neighbors and presenting Jesus to them. I care for them and the time is short.

The lay leadership is an important factor in the church-planting movement and SEEDS Conferences provide leadership training for action ministry. The lay leadership makes a great difference in every congregation. The lay leaders in the SEEDS Conference are energized and activated to speak with church administrators who stay throughout the SEEDS Conference. Meeting and speaking with senior church leaders from local conference to division-level administration inspires the laity for more action. It established partnership and long-lasting relationships between laity and clergy. It was good to see conference presidents attend a SEEDS Conference and many delegates were disappointed when they did not see conference leaders.

The overall evaluation of SEEDS Conferences did an excellent job of preparing lay members for ministry, helped to meet the needs within the Adventist Church, and helped develop stronger personal understanding of lay ministry. There is merit and worth in conducting regional SEEDS Conferences because the lay training was found to be local, practical, and user-friendly. SEEDS Conferences did not advocate a single style of church planting but provided a big picture of broad approaches to gospel outreach.

Evaluation of Formal Curriculum

Description

The active courses taught by NADEI in the Seminary included for this evaluation were: CHMN517 Topics in Ministry, CHMN536 Personal Evangelism, CHMN539 Church Growth and Equipping Pastors, CHMN566 Mobilizing Laity for Evangelism, CHMN652 Field School of Evangelism, and CHMN656 Holistic Small Groups. There are 13 Seminary courses in the *Bulletin* that were developed by NADEI for the MDiv program and taught by NADEI staff members.

There are two NADEI courses (CHMN539 and CHMN562) required for Track 1 and four NADEI courses (CHMN536, CHMN539, CHMN562, and CHMN563) for Track 2. The international students are exempt from CHMN 562 and CHMN563.

There are two (CHMN566 and CHMN656) NADEI courses considered as electives in Track 1 and one (CHMN656) in Track 2. The CHMN517 Topics in Ministry is mentioned neither in Track 1 nor Track 2 but has been offered consistently since it is recognized as a NADEI course in the *Bulletin*. The evaluation of formal curriculum

covers six active courses which includes the Field School of Evangelism. These active courses are taught at least once a year.

At the time of evaluation there were some courses that had been developed as electives but had been inactive within the past 3 years. According to NADEI sources, MDiv students are required to take 27-31 credits in Christian Ministry courses, out of which 16 credits should be from the courses taught by NADEI (Andrews University, 2009-2010, p. 338). However, in the Andrews University *Bulletin*, 2006-2007, the NADEI courses are repeated year after year and no new course has been introduced for the past 3 years. The analysis of course syllabi during the period under consideration does not indicate how fresh thoughts and resources on the most successful evangelistic techniques are included in these courses that are being repeated year after year.

Key Evaluation Findings for Formal Curriculum

NADEI fulfills the mandate of the NAD in educating the pastors for the Adventist Church by integrating the theoretical with practical orientation. NADEI faculty exhibits strength and solidarity and functions as a good team. They work together and provide specialized ministerial education, integrating practical instruction well. Their presence is missed during many official meetings in the Seminary because of their travel to connect with many appointments in the field and overload of commitments to handle field-based ministerial education. The NADEI is an independent unit and functions as an integral part of the Seminary, doing it a great favor. The collaboration of NADEI connects many units such as the NAD, Andrews University, the Seminary, and the local churches (student

focus group, Seminary-leadership focus group, interviews with NADEI leaders, and NAD president, minutes of NADEI board meetings, and personal observation).

Fewer NADEI courses are being taken than the Seminary anticipates in every student from the number of NADEI courses offered today in the Seminary. The MDiv students are expected to take 16 to 18 credit hours. The pastors are not learning to mobilize lay ministry (see Table 3, SoT, student focus group and Seminary-leadership focus group, *Andrews University Bulletin*, and observation). In this section, areas of growth and areas of strengths of NADEI courses are presented.

Areas for Growth

A relative weakness in the course evaluation was found in the way learning objectives were stated for NADEI courses (see Item 1 in Tables 19 & 21, student focus group, and observation). Findings suggested that there was a relative weakness in the way courses were organized to accomplish the course objectives (see Item 2 in Tables 19 & 21, SoT, and student focus group). A relative weakness in the course evaluation was found in the intellectual challenges of NADEI courses (see Item 4 in Tables 19 & 21, SoT, and observation) as well as in the way NADEI courses were taught at an appropriate level of difficulty (see Item 10 in Tables 19 & 21, SoT, and observation). These are directly related to curriculum design and development.

A relative weakness in the instruction evaluation was found in the ways Christian concepts were effectively integrated into the course (see Item 2, Tables 22 & 24, SoT, student focus group, and observation).

The students have mixed perceptions about the field school since some students had receptive and kind local congregations to work with, while others expressed disappointment due to unpreparedness. There is an indication that field schools depend largely on the preparation of the local congregation, which is usually far away from the Seminary. The evaluation of the formal curriculum recognizes that the image of NADEI depends on how well the field schools are organized.

The field schools involve various kinds of unpredictable congregations spread over a large area. It will not always be easy to satisfy all the students who may prefer leisure and an easy path to travel in their ministry. The NADEI faculty should conduct orientation and inform the students at the outset that field school demands willingness to give up comfort for hard knocks in the ministry, and encourage preparedness to compromise their pleasure in favor of saving the lost. The students have provided many suggestions for improving field schools, and remedial actions may be given consideration appropriately within the administration of field schools.

The NADEI staff members have not been trained to design and develop curriculum to meet the requirements of formal and informal ministerial education. They are busy meeting the deadlines of the NADEI courses being taught and meeting other engagements of travel. These leave little time to focus on such creative and educational research activities within NADEI. There is a need for additional NADEI faculty to meet the growing demands on them in the Seminary and the field.

The requirements of NADEI courses are not clearly monitored for MDiv students to fulfill them. The NADEI courses are considered as courses within the broad spectrum

of Christian Ministry (CHMN) and, therefore, the courses are not easily identified. The visibility of the NADEI courses is evident since they are repeated and standardized.

NADEI courses are offered as electives to enhance the existing choices available in the Seminary for the students to choose. Therefore, NADEI courses are overlooked by some Seminary students, though these courses are vital for them to serve as successful pastors in the field. In spite of that scenario, the NADEI director reports to the board that the NADEI teaching staff is overburdened with a heavier load of doing more than the full-time contribution of a Seminary professor (student focus group, Seminary-leadership focus group, observation, and individual interviews with NADEI staff).

NADEI courses are in need of a new face-lift in developing and designing a curriculum based on research findings of the trend in course evaluation during the period under consideration. The assessment of NADEI courses and experiences, which establish a practical dimension, require rethinking and realignment. Students have preferred a subjective approach in class tests and assessment. The grading system may require transformation if new assessment approaches are introduced. The NADEI courses are critical to rekindle the lost passion to plant new churches and understand how to present the truth that God has entrusted to the Seventh-day Adventist Church. There is a need for more missiological research from NADEI faculty to meet the growing demands of ministerial education and introduce successful methods in ministry (SoT, student focus group and Seminary-leadership focus group, interviews, and observation).

The challenges faced in the overall ministry and evangelism of the NAD leads NADEI to consider remedial measures in the design and development of the formal

curriculum in the Seminary. The direction in which ministerial activities of the NAD are being renovated and restructured gives an indication that NADEI courses are obligated to play very significant roles to send pastors to the field with a greater passion for church growth and evangelism.

The research publications have not come consistently from NADEI staff in the past except that Russell Burrill, the former director, has provided some contribution in the form of published works. Missiological and ministerial research is needed to have a cutting edge in engaging mental fortitude and challenging intellectual curiosity of the best minds in the Seminary (Seminary-leadership focus group, interviews, and personal observation).

The future leaders and pastors must be equipped with the best of the ministerial education while they are in the MDiv program, to serve in places of importance and leadership, not only in the NAD but also throughout the world. The Seminary at Andrews University is very special for the world church because Andrews University is considered as the flagship of Adventist education. The secrets of church growth and proven methods must be presented through NADEI courses as an integral part of fulfilling the mission statement to *educate, equip, and empower for evangelistic ministry* (SoT, student focus group, Seminary-leadership focus group, interviews, personal interviews, and observation).

Areas of Strength

There is a strong perception among the students that NADEI courses provide real-life situations and have a practical dimension. They have highly evaluated that NADEI courses are more practical in orientation, focus, and mission whereas other Seminary courses are theoretical and philosophical in nature. NADEI courses generate enthusiasm, provide rich ministerial experiences, and cast a vision for evangelistic ministry. Thus, NADEI is meeting its objectives to serve the Seminary by offering courses to envision church growth. The NADEI staff members are credited with the specialty to judiciously mingle theory and practice needed in the ministerial education (student focus group, Seminary-leadership focus group, personal observation, interviews, and NADEI minutes).

A relative strength in the course evaluation was found in the way the course requirements and grading system were specified in the NADEI courses (see Item 3 in Tables 19 & 21, student focus group, and observation). Findings suggested that the course delivery tools (e.g., lecture, class discussion, Web-CT, presentation, software, handout, visual or other media) were used effectively in NADEI courses (see Item 6 in Tables 19 & 21, SoT, student focus group, and observation). A relative strength in the *course evaluation* was found in the examinations and other methods of evaluation of NADEI courses because they are fair and accurate measures of learning (see Item 8 in Tables 19 & 21, SoT, and student focus group) as well as in the grading system of NADEI courses which are appropriate for the objectives of the course (see Item 9 in Tables 19 & 21, SoT, student focus group, and observation).

The students have recognized that NADEI teachers maintain excellence in teaching. The NADEI faculty have a lot of field experiences, which inspires students to learn diligently to become successful pastors (focus group C, SoT, personal interview, and observation). A relative strength in the instruction evaluation was found in that the NADEI instructors motivate the students to learn (see Item 3 in Tables 22 & 24, student focus group, and SoT) as well as the way the course was taught has helped students learn (see Item 4 in Tables 22 & 24, observation, student focus group, and SoT). A relative strength in the instruction evaluation was found in the way class discussions were used effectively (see Item 6 in Tables 22 & 24, SoT, observation, and student focus group); how the instructors were available to provide individual help outside of class when needed (see Item 8 in Tables 22 & 24, SoT, student focus group, and observation); and the way the instructors were supportive of students' spiritual development (see Item 9 in Tables 22 & 24, SoT, observation, and Seminary-leadership focus group).

A relative strength in the student evaluation was found in the way the course helped students to think clearly (see Item 1 in Tables 25 & 27, SoT, and observation); the NADEI courses have helped students to communicate effectively (see Item 2 in Tables 25 & 27, SoT, observation, and student focus group); and students gained a good understanding of the concepts and principles taught in the NADEI courses (see Item 4 in Tables 25 & 27, SoT, observation, and seminary leadership focus group). However, there was a relative strength found in the overall rating of NADEI courses independent of the instructors (see Item 1, Tables 28 & 30, SoT, observation, student focus group, and Seminary-leadership focus group).

The perception among the seminarians was that NADEI teachers have the expertise and excellence to show the practical dimension of theological education. The NADEI courses are filled with ministerial experiences and cast a vision for evangelistic ministry. They are distinctly different from other Seminary courses. The seminarians have mentioned a number of suggestions for NADEI to consider (see Appendix C).

The existing infrastructure of NADEI is a great advantage to pay attention to the strengths and weaknesses of the formal curriculum. The NADEI director should be lauded for his vision to bring about the evaluation in formal and informal ministerial education. The research has identified that NADEI instructors motivate the students and help them learn. In spite of their busy schedule to cater for informal ministerial education, the NADEI instructors were available to provide help outside of class when needed.

The NADEI staff members are known to support the spiritual development of the students. Students have evaluated NADEI courses to be helpful in making them think clearly and evangelistically, and helping them communicate effectively. That the students gained a good understanding of the concepts and principles taught in the NADEI courses is evidence that they want to make a difference when they leave Seminary training. It is commendable that NADEI courses have been rated as having relative strength and it must be capitalized to introduce systematically new courses to bring about the needed curricular change through professional development.

The church-planting movement of 1996 should be complemented for its breakthrough in ministerial outreach to diffuse innovation and become a change agent throughout the NAD. Now, the Seminary has not experienced a new concept or paradigm

shift from NADEI to freshly hook the hearts of the new pastors under training. There is a need to establish in the ministerial education the most effective ways to evangelize and reach the unreached. The NADEI logo was changed in 2009 and with it should come new initiatives and momentum to make the Adventist Church vibrant.

Discussion

The discussion is organized on the basis of the findings and results of the case study. As I explain the results, I indicate whether the results concur or disagree with the literature, and why the results may be what they are. They are as follows: evaluation of informal curriculum, evaluation of formal curriculum, cross-case analysis, and organization of NADEI.

Informal Curriculum

In the program evaluation of NADEI, evaluation of informal curriculum is a pioneering work where the SEEDS Conference as a church-planting summit for laity and clergy was evaluated. This section is organized into the learning for laity, inspiration, and action.

Learning for Laity

The literature established the priesthood of all believers as a biblical foundation for ministry on a par with clergy (Moltmann, 2004, p. 467) and laity have the scope of functioning not as *mini pastors* but *pastors* (Bosch, 2004, p. 467). The pioneers in the church-planting movement of the Adventist Church advocated that “church must cease to offer laity only a piece of the pie—they must be offered the whole pie” (Burrill, 1999, p.

25). When the ministries of the clergy and laity are combined, there will be a time when it is impossible to distinguish who is doing what, since there is only one purpose-driven life and church ministry. I see unified church-planting activity in the Adventist Church today but different kinds of credentials and ordinations for laity and clergy.

The informal curriculum of NADEI did not emphasize and recognize the importance of the priesthood of all believers, whereas NADEI continues to build on the well-established Adventist *Church Manual* practices for ministry and governance. The philosophy of education emphasized equipping and educating, but not much in terms of empowerment and emancipation. The Adventist Church believes in the principle of priesthood of all believers constitutionally and theologically, but somehow is unable to reconcile it in practice. There may be genuine reasons for this struggle, but they are not insurmountable since the Adventist Church continues to struggle with a monolithic infrastructure. The doctrine of empowerment and priesthood of all believers seems to be marginalized by the hierarchical structure of clergy and laity where each group is further compartmentalized to function with its rights, privileges, terms of office, and ministries (Ministerial Association, 1997, pp. 78-88).

The need to turn people into leaders, founded in the apostolic era according to the book of Acts, seems to evade the ministerial education of NADEI and may be due to the corporate model (Longenecker, 1995, p. 79). The infant church expanded rapidly in the apostolic era, and new developments took place in the organization of believers. Similarly NADEI's emphasis on church growth has not met with the success that was seen in the apostolic era. One of the factors obviously was the importance of lay leadership. To some extent, clericalizing of the church and institutionalization of ministry

had slowed down the church growth in the NAD when compared with Africa, Asia, and Latin America where the concept of *evangelism explosion* has replaced the concept of *church growth* promoted by NADEI.

In the past, ministers were not meant to be settled pastors; they were supposed to be known for raising new congregations. Today, planting new congregations seems to be a thing of the past, as there were 24 local conferences not adding one new church during 2008, 7 conferences that have not planted any new church during 2 consecutive years (2007 and 2008), and 3 conferences that have not planted a new church for 3 consecutive years (2006, 2007, and 2008). There was an emphasis being given in ministerial education at the Seminary that the pastors were obligated to be settled pastors. Adventism had no settled pastors in the 19th century, and the pastors were focused entirely on planting new churches. The Adventist pioneers who claimed not to have settled pastors had the secret of rapid growth during the era of the pioneers (Burrill, 1999, p. 54).

Today, Adventist Church ministers have no church-planting passion and suffer from *church-management* attitude, *media savvy*, and *megachurch syndrome*. “In order to remain viable into the twenty-first century, administrative structures of the global Seventh-day Adventist Church need to have an inherent flexibility which enables change” (Oliver, 2005, p. 273) . To illustrate the point, the Michigan Conference, where Pioneer Memorial Church and Andrews University are located, planted only one new church for the past 3 years (2006, 2007, and 2009). One-third of all the church growth is taking place in six conferences in the NAD. The role of laity has to emerge larger than before. Every church member is a minister. The church misuses the term laity when used to describe them as assistants in the ministry.

The literature emphasized that the work of God can never be finished until all men and women rally to the work and unite their efforts with those of ministers and church leaders. The literature showed that training ministers to pastor a church does not create a church-planting movement, but making disciples and equipping leaders will create a church-planting movement. The main focus of the pastor is to train and equip the believers.

The lay training in NADEI's informal curriculum was not organized to meet various types of people within the laity. Lay training has to be diversified for various kinds of people on the basis of their culture, education, and status. Elliston considers that those who are engaged in ministry—laity and clergy—are missiologists. What are the informal curricula of lay leadership training needed to meet the special objectives of Type I and Type II lay leaders? Ellison mentioned five kinds of missiologists (Types I, II, III, IV, and V) and says that “curriculum for each differs in specific goals and objectives, content, venue, cost, resources, faculty selection, scope, timing, and delivery system, even though the purpose may remain the same” (Elliston, 1996, p. 238).

According to Elliston, Type 1 missiologists lead small groups where the sphere of influence is limited and they have the opportunity to make the most contacts with nonbelievers. They are nonprofessional lay missiologists and are seldom formally educated for mission. Type II missiologists are also lay leaders but have some kind of nonformal instruction and experience more than Type I. They supervise other lay workers (Type I) as did the deacons of the New Testament period. They are paraprofessionals and usually are not paid. Type II may be considered as nontraditional, tentmakers, or self-supporting missionaries. Type III missiologists have formal education, are bivocational,

and may be paid. They may serve general or specific ministries. Type IV missiologists differ in sphere of influence and serve as mission administrators or team leaders. Their influence is indirect. Type V missiologists are even more distant and may have national or international influence. “Each one is crucial to the Kingdom and its functioning. However, the equipping that is required for each is different. The gifting required also differs” (Elliston, 1996, p. 239).

Different types of people require different types of ministerial education to equip them for ministry. Each requires a balanced content, development of certain characteristics, attitudes, and spiritual formation and ministry orientation. The people who want to serve must experience the call and recognize their spiritual gifts. Spiritual gifts of the lay leaders have been discovered, recognized, and employed generously for the Master. Spiritual gifts may be mistaken as human creativity; they should not be considered as rewards for a job well done; they are equipments to do the ministry well (Bresee, 1988, p. 212).

The spiritual gifts mentioned in three places in the New Testament amount to at least 20 spiritual gifts (Dick & Miller, 2003). There is no instrument to measure spiritual maturity. Pastors should recognize the spiritual gifts brought to the table by all the believers to make a contribution to the church of God. The church needs to identify the gifts of those who love all people as the family of God and bring them into leadership so that unity in diversity is promoted. Lay people are not part of the church; they *are* the church.

Laity means people (of God), and includes all, clergy and laity together, with all the separation removed to exhibit totally unified people of God. The division between

clergy and laity is not only unbiblical but also not according to Jesus Christ. The clergy likes the division and the laity resists it. The plan that all the members are empowered to represent the blood of Jesus infuriates the devil and so he stalls the movement of the army of Jesus by carefully designing divisions. Clergy study, teach, and pray, whereas laity are obligated to pray, pay, and obey. The name of Satan's game plan is separation and a line drawn between clergy and laity. The fire of evangelism goes out when the clergy takes over the church as a human organization.

The informal curriculum of ministerial education, like the formal curriculum of education, is the process where the values and perspectives require an ongoing process of evaluation and decision-making to keep the education theologically sound and contextually relevant. Instructors are encouraged to make instructional activity an irresistible invitation to learn (Wlodkowski, 1999, p. 172). Elliston says that missiological education is to equip the people of God for mission. Therefore, many different kinds of people are to be trained. The content of the curriculum depends on the type of learners and their spiritual gifts, passion, experience, spiritual maturity, and expectations. "Critical thinking and research need to be done in every realm of missiological education and then translated appropriately for implementation. Every kind of missiologist needs to reflect critically in the midst of missional action" (Elliston, 1996, p. 240). The cost of missiological education, resources, duration, the management, control, venue, delivery system, teachers, and evaluation are equally important in developing the lay leaders to emerge as mighty instruments in the ministry as efforts are applied for the Seminary education.

Inspiration

The inspiration behind the informal curriculum of ministerial education has been recognized and its scope in church-planting ministry is found to be large. The inspiration in many areas of ministry and personal life is established. A leader, whether clergy or laity, “is a person with God-given capacity, and God-given responsibility who is influencing some of God’s people towards God’s purposes” (Clinton & Clinton, 1998, p. 8). The Adventist Church must be a center of inspiration and holiness since we wrestle not against human foes but against forces of evil in heaven and earth. “In the midst of great individual and corporate evil, the church must never think that political and economic strength can replace the strength of holiness in the Lord” (Van Engen, 1996a, pp. 110-111).

In the process, such an informal ministerial education provides great inspiration to increase personal faith in God and His work on earth. The graduates of a formal curriculum complete a degree but lack personal skill for ministry. The case studies prove that the informal curriculum inspires people to learn to share their faith, plant more churches, and develop leaders in the local churches. The seminaries can never develop enough pastors in a formal context. This paradigm has no power of its own, but is a tool that allows the church to equip a diverse group of people inspired by God to serve as leaders in His church-planting movement (Gupta & Lingenfelter, 2006, pp. 52-55). No seminary should teach clergy dependency; the clergy should become mentors to inspire the laity to attend more of such informal ministerial education. “A pneumatological theology of the liturgy emphasizes the centrality of the Spirit’s presence and activity to

enable the true praise and worship of God (John 4:23-24), precisely because no true encounter with God is possible apart from such divine initiatives” (Yong, 2005, p. 161).

There are many pastors who bring their laity along with them to attend conferences and seminars so that the laity are exposed to new inspiration to plant churches. There are many presenters and a variety of personal presentation styles, modes of instruction, and learning materials (Wlodkowski, 1999, p. 191). There are positive and strong agreements regarding the national conference, that it provided great inspiration to increase personal faith in God to get involved in church planting to expand His Kingdom on earth. All agreed (100%) that such an informal conference provides a spiritual atmosphere to nurture their faith. The informal conferences have a tendency to provide rare inspiration and are sure to win great appreciation for the ministry rendered by the conference coordinators and presenters. There is no use of banging on closed doors; the laity should be inspired to identify the open doors and connect with people who are ready to receive their witness (Warren, 1995, p. 188).

The inspiring conference experiences connect people with one another and develop a passion and deep commitment to minister for God. “The fact that people have gathered to plant a church and that they agree on its mission does not mean that they will automatically get along with each other” (Burrill, 1999, p. 167). There is a need of genuine inspiration to build a team and cherish a sense of community. There are many heart-touching stories shared throughout the conference to inspire the hearts and impact the personal life and faith in God.

The inspiration that God provides spiritual gifts to accomplish the divine purpose must be the guiding principle in every ministry. A growing church will remind the entire

membership to discover and deploy their spiritual gifts for ministry. “In consecrating our lives to God, we hand back to him all the gifts that we have marred and misused in our sinful state for him to refurbish, re-energize, and redirect” (Gibbs, 1988, p. 191). The inspiration in such educational conferences provides a training ground, a support base, and an immediate sphere of service.

Action

The ministerial-education conferences provide church-planting concepts and church-growth principles for action. “Ministry is a marathon. It is not how you started that matters but how you ended” (Warren, 1995, p. 26). The laity requires learning and inspiration to get busy in the action of planting churches. Missiological education for the lay person is the best hope of rescuing the present generation from a Great Commission-less Christianity, and training of such people should rank very high in the church administration (Winter, 1996, p. 169).

The church is a divine organization and the body of Jesus Christ with many organs. Therefore, it is a living organism. It is growing in leaps and bounds today. People consider church as a human organization. “Organization has become an end in itself. Being appointed, nominated, or elected to serve on committees is the primary form of lay ministry” (Easum, 1995, p. 55). The Adventist Church should have a mission-centered organization and should not be pastor-dependent (Burrill, 1999, p. 63).

The unprecedented rate of church growth is no surprise taking into consideration the power and action of the Holy Spirit. “God is actively initiating various types of shaping activities which he uses to mold us into a unique being” (Clinton & Clinton,

1998, p. 9). The scope of action in gospel ministry of Jesus Christ is too big for the laity. The learning and inspiration from informal conferences result in action. “Gospel rejects an ego-centered religion and a magical mentality. The center of its message is God and what he does. It calls for humans to submit themselves to God, and to live not by control but by faith in his plan. This change from self-centeredness to God-centeredness is one of the most difficult for humans to make” (Hiebert, Shaw, & Tienou, 2003, p. 371).

There is a need to train local church leaders as well as train the pastors to equip the lay leaders. Churches, regardless of size or location, will be healthier, stronger, and even more effective by becoming purpose-driven churches. Plans, programs, and personalities don't last. But God's purpose will last (Warren, 1995, pp. 80-81). Lay leaders of the local church, both men and women, must be trusted, recognized, cherished, and honored as treasured possessions of the church to experience unprecedented action. The human potential must be taken into consideration along with divine leading. They are to be taught and educated with the challenges of the church and the mission so that lay leaders are part of the solution and not the problem. “To facilitate a church-planting movement, equipping leaders, and empowering them to do the work must happen at the very beginning” (Gupta & Lingenfelter, 2006, p. 76).

In learning more about church planting at the conference, there was a need observed to know more about the people for whom the ministry is targeted. The gospel requires contextualization to reach people. Though the message remains the same, yet the methods by which the gospel is communicated differ from culture to culture. This need of learning more about people and their worldviews was identified in informal conferences. There is a trend of urbanization sweeping the world. “Cities are challenging places. They

are filled with social, religious, and cultural differences. Opposing world views, value systems, and lifestyles stand toe to toe in urban centers” (Greenway, 1996, p. 144).

Many do not understand the importance of contextualization, of knowing more about world religions and philosophical worldviews. Actions for specific people groups require consideration and seek partnership in the ministry. “Local churches, whether in the West or East, should develop a global strategic plan, and actively seek global partners to implement that plan” (Gupta & Lingenfelter, 2006, p. 189). Although soul-winning methods originated in North America and spread around the world, the post-World War II period showed that Third World countries developed their evangelistic style and materials (Schwarz & Greenleaf, 2000, p. 564). The action demands resourcefulness to reach more people at any given time.

The lay leadership is an important factor in the church-planting movement, and informal conferences provide leadership training for action ministry. The lay leadership makes a great difference in every congregation. Meeting and speaking with senior church leaders from local conference to division-level administration inspires laity for more action. It establishes partnerships and long-lasting relationships between laity and clergy. Conferences on church planting do not advocate a single style of church planting, but provide a big picture of broad approaches to gospel outreach. There are at least five different kinds of churches that can be planted, namely, soul-winning church, experiencing-God church, family-reunion church, classroom church, and social-conscience church. There is no single key to church health and church growth. A balanced church will be a healthy church (Warren, 1995, pp. 122-128).

Formal Curriculum

The discussion of the evaluation of formal curriculum is based on the areas for growth where the apparent weaknesses are identified for remedial measures and timely information and interventions are discussed.

Staff Development

The presence of key players in the curriculum discussion and official meetings are important to make the ministerial education reach the target audience. The need is to contextualize the approach of administering ministerial education and contextualize the message and methods of evangelism for the people to hear the gospel in ways they understand. There is a greater need to go beyond contextualization to an inculturation in which the prophetic call of the gospel leads to personal and corporate transformation (Hiebert, 1996, p. 39). Staff development and transformation in ministerial education are equally important. The improvement of job-related knowledge, skills, or attitudes is best understood as all the responsible members of the discussion participate.

There are many models of staff development that may be considered, such as individually-guided staff development, observation/assessment, development or improvement process, training, and inquiry models. In religious education, an individually guided staff development model should be encouraged, which “assumes that individuals can best judge their own learning needs and that they are capable of self-direction and self-interested learning” (Sparks & Loucks-Horsley, 2007, p. 305).

Curriculum Design

NADEI courses are offered as electives to enhance the existing choices available in the Seminary. The choices will inspire the Seminary students to get exposed to important areas of ministry, and the students from the West certainly need more exposure to ministerial and missiological education. “The most obvious group of people who need missiological training are Western missionaries, whose numbers have greatly increased in the postcolonial era. Despite the cry of ‘missionary, go home’ a generation ago, the numbers keep growing even though the roles Western missionaries fill are changing” (Whiteman, 1996, p. 134).

NADEI courses are in need of a new facelift in developing and designing curriculum. Designing curriculum may be considered as an artistic venture, a political event, and a value-driven exercise. Curriculum contains both theoretical and practical knowledge (McKernan, 2008, p. 56). The reasons for judging goals and objectives are their value in communicating educational purposes and their concern for teachers in planning educational activities (Brandt & Tyler, 2007, p. 20). Curriculum issues are not necessarily an administration issue in higher education. Though curriculum innovations are an administrative and faculty problem, the major responsibility falls on the faculty (Stearns, 2009, p. 43).

There is a need to have trained personnel to design and develop curriculum to meet the requirements of formal and informal ministerial education. The challenges faced in the overall ministry and evangelism of the NAD demands NADEI to consider remedial measures in the design and development of the formal curriculum in the Seminary. “As we settle comfortably into the 21st century it is becoming obvious that what has transpired

in education in the past century is no longer a certain or reliable guide to what is occurring in the present or what will happen in even the coming decade” (Wiles & Bondi, 2007, p. 29). There is a need for new frameworks to understand the curriculum changes needed due to changes taking place around the ministry; the old ways will be a handicap to forging ahead.

Teachers of Religion

The teachers of religion have a greater responsibility to make an impact in the church as well as in the world.

The wisdom of the Bible and virtues of religious leaders provide me with little comfort or hope, because the people who should know better and preach hope are often burdened by their own biases, prejudices, and ill-feelings toward other people who summon up different interpretations of the past and present. (Ornstein, 2007, p. 91)

Religion teachers draw out memories, experiences, and information to connect to situations. They have at least six strategies, namely, rearing, teaching, informing, equipping, training, and nurturing (Larsen, 2000, pp. 35-36).

There is a tremendous challenge to listen to the culture in which seminarians propose to minister. NADEI courses are in need of a new facelift in developing and designing curriculum for NADEI courses, based on research findings of the trend in course evaluation during the period under consideration. The NADEI courses are critical to rekindle the lost passion to plant churches and understand how to present the truth that God has entrusted to the Seventh-day Adventist Church. The secrets of church growth and proven methods must be taught through rejuvenated NADEI courses as an integral

part of fulfilling the mission statement to educate, equip, and empower for evangelistic ministry.

Assessment

The assessment of NADEI courses and instructional experiences, which established a practical dimension, requires rethinking and realignment. Students have preferred a subjective approach in class tests and assessment. “The education that consists in the training of the memory tends to discourage independent thought, and has a moral bearing that is too little appreciated” (E. White, 2000b, p. 140).

Assessing prior knowledge, recall, and understanding have many classroom assessment techniques that may be applied, such as background, knowledge probe, focused listing, misconception or preconception check, empty outlines, memory matrix, minute paper, and muddiest point. “Although such learning is not sufficient in higher education, it is certainly necessary. By investing a few minutes of class time to use one of these techniques, faculty can better gauge how well the content is being learned” (Angelo & Cross, 1993, p. 119).

Different kinds of objectives demand different approaches of instruction such as learning activities, different curricular material, and different teacher, different student roles, and different approaches to assessment. Similar objectives will require similar instructional approaches and similar approaches to assessment (Anderson & Krathwohl, 2001, p. 8).

Transformation in Grading

The grading system may require transformation if new assessment approaches are introduced in ministerial education. Marzano says that today's system of classroom grading is at least 100 years old and has little or no research to support its continuation. He refers to three problems: it allows teachers to include nonachievement factors in the assignment of grades, it allows individual teachers to weigh assessment, and it mixes different types of knowledge and skills into single scores on assignments (Marzano, 2000, p. 13).

There may be better grading systems that are precise and efficient, particularly for the ministerial education. Grades may provide feedback and the teachers may limit the number of assignments for which they give letter grades. They even can avoid letter grades and reduce the grade choices to A or incomplete. Grades should not be given when the students are still learning, and grading on the curve or a grade for effort may be discouraged. The teachers should bring the students in on the evaluation process as much as possible (Marzano, 2000, p. 24). The grading transformation is overdue for the critical ministerial education by NADEI.

Missiological Research

There is a need for more missiological research from NADEI faculty members to meet the growing demands of ministerial education and introduce successful methods in ministry. Missiological and ministerial research is needed to have a cutting edge in engaging mental fortitude and challenging the intellectual curiosity of the best minds in the Seminary.

The need of missiological research was established in the program evaluation of NADEI. Though the Adventist Church has not made it as a priority to conduct missiological research, there are innumerable vibrant missiological researches going on in various dimensions.

These are encouraging signs of vitality in missiological research. Yet, when considering the vast scope of Christian global outreach and the transition from Christendom to world Christianity, we recognize the inadequacy of present investment in scholarly infrastructure for the advancement of scholarship in studies of mission and non-Western Christianity. (Anderson, 1996, p. 32)

The future leaders and pastors must be equipped with the best of the ministerial education while they are in the MDiv program, to serve in places of importance and leadership, not only in the NAD but also throughout the world. Ministerial education in the Adventist Church is a global education curriculum and it should consider faculty preparation and engagement (Stearns, 2009, p. 61). There must be regional context as well as missiological context. “Some of the challenges missiology will face in Africa in the twenty-first century are intellectual probity, theological grounding and responsibility, spiritual fervor and credibility, rethinking the ancillary disciplines of missiology, and making Christianity count in the moral, political, and economic rehabilitation of the continent” (Tienou, 1996, p. 96).

Ministerial Courses

The ministerial education should be more than training for evangelism and church growth, since a missionary should be become part of any community. Therefore, “this holism must be reflected not merely in the curriculum but also in training. Our training has been restricted to imparting knowledge to the mind when education must be seen as

so much more” (Gnanakan, 1996, p. 117). There must be creative training for the minister to become a developed missionary and pay attention to a holistic approach to ministry.

A relative weakness in the course evaluation was found in the way learning objectives were stated for NADEI courses. This was evident in the way courses were organized to accomplish the course objectives. Objectives exist in many forms, ranging from highly specific to global and from explicit to implicit. There are ongoing debates about merits and liabilities of objectives in their varied forms. Global objectives are complex, multifaceted learning outcomes that require substantial time and instruction to accomplish. Global objectives do not deal with specifics, and instructional objectives deal only with specifics. Global objectives may require one or even many years to learn, whereas instructional objectives can be mastered in a few days (Anderson & Krathwohl, 2001, pp. 12-16)

A relative weakness in the course evaluation was found in the intellectual challenges of NADEI courses and in the ways NADEI courses were taught at an appropriate level of difficulty. The intellectual challenges may be addressed in terms of four kinds of knowledge, namely, factual knowledge, conceptual knowledge, procedural knowledge, and meta-cognitive knowledge. Each has its part in the Taxonomy Table. “The assessment of objectives that relate to meta-cognitive is unique because the objectives require a different perspective on what constitutes a ‘correct’ answer” (Anderson & Krathwohl, 2001, p. 60).

Instructional Skills

A relative weakness in the instruction evaluation was found in the ways Christian concepts were integrated into the course. The ministerial education may consider the concept of cooperative learning that recognizes five elements, namely, positive interdependence, face-to-face promotive interaction, individual and group accountability, interpersonal and small-group skills, and group processing (Marzano, Pickering, & Pollock, 2001, pp. 85-86). There are several dimensions of learning which focus on learning and learning processes. Marzano's five dimensions of learning (Marzano & Pickering, 1997, pp. 4-6) are excellent support to improve the instruction. They are: attitudes and perceptions, acquiring and integrating knowledge, extending and refining knowledge, using knowledge meaningfully, and habits of mind.

The students have mixed perceptions about the field school since some students had receptive and kind local congregations to work with, while others expressed disappointment. "When our attitudes and perceptions are positive, learning is enhanced; when they are negative, learning suffers" (Marzano & Pickering, 1997, p. 13). It requires shared responsibility of the teachers and seminarians to work to maintain positive attitudes and perceptions when possible. This will change the negative attitudes and perceptions. The evaluation of formal curriculum recognizes that the image of NADEI depends on how well the field schools are organized and how well perceived by the students.

The Seminary has not experienced any new concept or paradigm shift from NADEI to freshly hook the hearts of the new pastors under training. There is a need of establishing the most effective ways to evangelize and reach the unreached during the

ministerial education. “Many people in the ministry recognize the necessity of exegeting the text but are woefully unaware of the need to exegete the context as well” (Whiteman, 1996, p. 138).

NADEI fulfills the mandate of the NAD in educating the pastors for the Adventist Church by integrating the theoretical implications with practical orientation. If the church is to go forward, it should maximize all its skills, spiritual gifts, abilities, and resources. Ministerial education seems to recognize that the heartland of Christianity is changed from Europe and North America to Africa, Asia, and Latin America (Petersen, 2002, p. 101).

When the pastors fail to understand the integration of theology and mission in equipping the church for God’s purpose and mission, the church becomes a useless and self-centered religious club. Pastors should not create dependency but mentor members to be passionate about the kingdom of God (Gupta & Lingenfelter, 2006, pp. 80-82). NADEI courses are more practical in orientation, focus, and mission, whereas other Seminary courses are theoretical and philosophical in nature.

The research has identified that NADEI instructors motivate the students and help them learn. In spite of overwork, the NADEI instructors are available to provide help outside of class when needed. Motivating instructors are not magical but unique. The core characteristics can be learned, controlled, and planned. They are based on five pillars, namely, expertise, empathy, enthusiasm, clarity, and cultural responsiveness (Wlodkowski, 1999, pp. 25-26). A relative strength in the instruction evaluation was found: that the NADEI instructors motivate the students to learn, and also the way courses were taught helped students to learn.

Faculty Team Spirit

The NADEI faculty exhibits strength and solidarity, and functions as a good team. They work together and provide specialized ministerial education integrating practical instruction well. The church-planting team follows a pattern of persuading, preparing, and producing results. People no longer live in the land of status quo; the aquaculture in which people live today is constantly changing (Chand & Murphey, 2002, p. 141). There is a strong perception among the students that NADEI courses provide real-life situations and have a practical dimension. In order to remain viable into the new millennium, the administrative structures of the global Seventh-day Adventist Church need to have an inherent flexibility which enables change (Oliver, 2005, p. 273).

The NADEI staff members are known to support the spiritual development of the students. Christian teachers are expected to have a personal faith encounter with Jesus and a strong commitment to follow Jesus as the Lord of their teaching ministries. They should discern the nature of the call to teach and develop their gifts of teaching as an integral part of their spiritual mandate. Teachers are in need of opportunity to be equipped or trained in fulfilling their mission to teach (Pazmino, 1997, pp. 146-147).

Students have evaluated NADEI courses to be helpful in making them think clearly and evangelistically, and helping them communicate effectively. Teachers can follow the backward design in curriculum which emphasizes three stages, namely, desired result, acceptable evidence, and plan learning experiences and instruction (Wiggins & McTighe, 2006, p. 17). “To implement strategy to complete any task, the workers must begin with the end in mind. They must see the big picture, understand the

total scope of the task, and discern the best strategy to accomplish the vision” (Gupta & Lingenfelter, 2006, p. 104) .

That the students gained a good understanding of the concepts and principles taught in the NADEI courses is evidence that they want to make a difference in solving problems when they leave Seminary training. The problem-based learning emphasized the development of a carefully constructed scenario to solve the problem with the collaboration of group members and faculty (Nelson, 1999, p. 245).

A relative strength in the instruction evaluation was found in the way class discussions were used effectively; how the instructors were available to provide individual help outside of class when needed; and the way the instructors were supportive of students’ spiritual development. Thus, the cooperative learning reaches optimum power as students work together, each making an important individual contribution toward a group goal. The best of cooperative learning takes place as all students coordinate efforts to complete a cooperative project (Kagan, 1994, p. 15).

Conclusion

In this section a brief synthesis of informal and formal curriculum findings is presented. I have learned that the NADEI leadership has an open mind to learn from this program evaluation, especially in the evaluation of formal and informal ministerial education. NADEI would benefit immensely if it could invite a curriculum specialist to help design and develop curriculum to meet the requirements of formal as well as informal ministerial education. The way the Adventist Church is growing rapidly every

day indicates that more people are to be trained to serve the Lord effectively in the local churches since all cannot be trained in the seminaries.

NADEI courses are in need of a facelift in developing and designing curriculum based on research findings of the course evaluation during the period under consideration. The NADEI courses are critical to keep alive the hope of integrating cognitive theology and practical theology. There was a need to rekindle the lost passion at the Seminary to plant new churches and understand how to present the truth that God has entrusted to the Seventh-day Adventist Church.

The emphasis of reaching Blacks and Hispanics, which was a focus in the beginning of the NADEI ministry, has been marginalized. There was no effort being made to reach them as people groups in NADEI at present as it was in the initial period of NADEI. There was no informal program created and coordinated for them exclusively. There was an indication that such focused activities would create not only leadership but also responsibility to reach Blacks and Hispanics.

The direction in which ministerial activities of the NAD are being renovated and restructured gave an indication that the ministry of NADEI is obligated to play very significant roles to prepare the pastors and the laity with a greater passion for church growth and evangelism. The Seminary students will have to experience a paradigm shift from NADEI to freshly hook the hearts of the new pastors under training.

Evaluation of the informal curriculum of NADEI ministerial education has addressed eight programs of NADEI. SEEDS Conferences were the only established program and the rest were emerging programs. There is merit in conducting regional SEEDS Conferences because the training is usable and practical. The revival of regional

SEEDS will have more women and youth participating. Optimum involvement of women is overdue in all phases of church ministry, and SEEDS Conferences are no exception. If leaders would like to get women involved in the church-planting movement, then regional SEEDS Conferences should be organized. This research has indicated that more young adults found interest to take part in the church-planting training in regional SEEDS Conferences.

There is a need for leadership training in conducting informal ministerial programs since there is a lack of communication and coordination. The leaders of SEEDS Conferences may continue to develop and invest in the top five reasons why the delegates attend SEEDS Conferences, namely, Church-planting practices (96%); Personal faith (94%); Church-planting concepts (93%); Leadership (93%); and Church-planting resources (83%).

The leaders might well pay close attention to organize quality programs and strive to provide the best programs, since (a) all the delegates agreed (100%) that the SEEDS Conference provided a good spiritual atmosphere to nurture their faith; (b) SEEDS Conference provided practical church-planting techniques; (c) SEEDS Conference presenters provided cutting-edge techniques for church planting; (d) they learned new and useful information on church planting in the SEEDS Conference; and (e) SEEDS Conference presented practical principles for church planters.

The director of NADEI has various roles and responsibilities such as administration, chairmanship, committee membership, financial responsibility, ministry conventions, networking, organizational development, reporting, speaking appointments, supervision, teaching, travel, training, etc. There are well-defined responsibilities of

leadership for the director of NADEI. At the same time, there are gray areas in the administration which are complex, but they are taken for granted in the best interest of ministry in the NAD.

The existing infrastructure of NADEI is a great advantage to pay attention to the areas of growth of the formal curriculum. Organizations are complex, surprising, deceptive, and ambiguous. They are formidably difficult to comprehend and manage (Bolman & Deal, 2008, p. 41). The NADEI director should be lauded for his vision to bring about the evaluation of formal and informal ministerial education.

The study of the organization and function of NADEI will result in four books; the details are given below:

1. A book entitled *Wheels within Wheels: History of NADEI* will be released on the history of NADEI in 2010.

2. A book entitled *SEEDS: Adventist Church Growth Movement in North America* will be released in 2010.

3. A book entitled *Evaluation of Informal Curriculum: A Case Study of Informal Programs of NADEI*. This book will be co-authored with Dr. Larry Burton as a scholarly publication in 2011.

4. A book entitled *Complexity in Leadership of Ministerial Education: A Study of NADEI Leadership*. This book will be released in 2011.

Implication and Recommendation

Implication for Educational Practice

1. According to the significance of the study indicated at the outset of this research, this program evaluation has now provided formative feedback for NADEI to consider curriculum design and development, enable better-informed decision-making, provided guidance for program-improvement planning, and instigated visioning sessions for the future of the Institute.

2. According to the significance of the study indicated at the outset of this research, this program evaluation has now provided formative feedback on the formal curriculum of NADEI courses taught in the Seminary for the purpose of educational administration in the Seventh-day Adventist Theological Seminary and Andrews University.

3. According to the significance of the study indicated at the outset of this research, this program evaluation has now provided feedback for the NAD Executive Committee—the sponsoring and funding organization—to grant more informed guidance to support the leadership and programs of NADEI.

4. According to the significance of the study indicated at the outset of this research, this program evaluation has now informed the church leaders and members of the North American Division to understand the contribution of NADEI and the services it provides for Andrews University and the North American Division.

5. According to the significance of the study indicated at the outset of this

research, this program evaluation has now provided a new awareness of a powerful combination of formal and informal ministerial education to bring about a church-growth movement for seminarians, leaders, pastors, and laity of the Adventist Church.

6. The requirements of NADEI courses are not clearly monitored for MDiv students to fulfill them. The challenges faced in the overall ministry and evangelism of the NAD provide an opportunity to pay attention to NADEI courses. The existing infrastructure of NADEI is a great advantage to paying attention to the strengths and weaknesses of its formal curriculum.

7. The Seminary has not experienced new concepts or a paradigm shift from NADEI courses to freshly hook the hearts of the new pastors under training. There is a need of more missiological research to establish the most effective and successful ways to evangelize and reach the unreached people during the ministerial education.

8. Informal programs of NADEI are not well known to the church believers and leaders of the NAD. There is a lack of communication to familiarize and popularize the programs in the NAD. The design, implementation, and evaluation of training programs require strategic planning, organization, and communication.

9. The church-planting ministries are attended and engaged more by men in the national SEEDS Conferences. However, there is considerable increase in the participation of women and youth in the regional SEEDS Conferences. Therefore, every conference should be encouraged to conduct regional SEEDS Conferences.

10. The SEEDS Conference seems to attract new delegates and there is no evidence that they will attend another SEEDS Conference. The number of delegates of SEEDS Conference seems to fluctuate each year, indicating that there is no progressive

movement of church planting in the NAD. The leadership structure of the SEEDS Conference may be explored and researched for creating a leadership team for SEEDS Conferences.

Recommendation for Administrators

1. NADEI shall take responsibility to design and develop a new curriculum for formal and informal ministerial education. There is a need for consistent and constant upgrading of the research in ministerial education.
2. NADEI shall pay attention to the areas of further study to maximize its contribution for the world church.
3. The Seminary shall take responsibility to work more closer with the administration of NADEI courses in formal ministerial education and help introduce new NADEI courses for the future.
4. The Seminary shall take responsibility to design and develop a new curriculum for formal courses taught in the Seminary.
5. The NAD shall take responsibility to understand the contribution of NADEI and conduct needs assessment of the needed ministerial education for clergy and laity, both formal and informal ministerial education.
6. The NAD shall take responsibility to understand the challenges involved in evangelism and the ministerial department of the NAD and reorganize the infrastructure and leadership of NADEI to meet the expectation of the church administration for the next decade.
7. Andrews University shall take responsibility and extend expertise for the

design and development of a new curriculum for formal ministerial education by understanding the demands in the NAD for all NADEI and Seminary courses. Further, Andrews University shall establish infrastructure and funds to encourage missiological research activities on ministerial education.

Recommendation for Further Research and Study

The review of the literature and findings of the program evaluation taken together provide several areas for additional research:

1. To study the effective characteristics needed for an informal program to become established in the NAD and why certain informal programs will never become successful
2. To find out what are differences and similarities of the learning process of the same ministerial education taught in the formal and informal curriculum
3. To establish grounded theory, a study of ministerial training that integrates formal and informal curriculum, prior knowledge, understanding, ministry and success
4. To address the problem of organizing NADEI in a non-Western culture with linguistic, religious, and economic diversities
5. To organize a Master of Divinity program in virtual media and distant education for laity on the basis of prior knowledge, church ministry, Sabbath school, and lay evangelism, integrating formal and informal curriculum
6. To add the missing voices of the NAD, union, and local-conference administrators to develop a successful model for lay training in NADEI
7. To study the possibility of ordination for gospel ministry and bivocational

ministry in terms of the priesthood of all believers in the church-planting movement and provide uniform credentials for the empowerment and evangelism of clergy and laity alike, including women

8. To study why churches are being successfully planted every year in some conferences and why there are more conferences not able to plant churches successfully

9. To study what are the reasons why some churches planted last longer and healthier than others

10. To study why seven conferences plant two-thirds of all the churches planted in the North American Division

11. To study the dynamics of leadership of the director of NADEI and organizational development of NADEI

12. To study whether SEEDS Conferences are the primary factor for the increase in the number of new churches planted in the NAD or if there are other factors for the increase of churches.

LIST

- Abrahamson, E. (2004). *Change Without Pain*. Boston, MA: Harvard Business School Press.
- Aldrich, H. (1999). *Organizations Evolving*. Thousand Oaks, CA: SAGE Publications.
- Anderson, L. W., & Krathwohl, D. R. (2001). *A Taxonomy for Learning, Teaching, and Assessing*. New York: Longman.
- Angelo, T. A., & Cross, K. P. (1993). *Classroom Assessment Techniques: A Handbook for College Teachers*. San Francisco, CA: Jossey-Bass.
- Banathy, B. H. (1996). *Designing Social System in a Changing World*. New York: Plenum Press.
- Barnes, G. P. (2004). The Art of Finishing In R. L. Gallagher & P. Hertz (Eds.), *Mission in Acts*. Mary Knoll, NY: Orbis Books.
- Bausch, K. (2001). *The Emerging Consensus in Social System Theory*. New York: Kluwer Academic/Plenum Publishers.
- Bevans, S. B. (1992). *Models of Contextual Theology*. Maryknoll, NY: Orbis Books.
- Bock, L. (1979a). A modern miracle. *Lake Union Herald*, LXXI(14), 6-7.
- Bock, L. (1979b). The open door of opportunity. *Lake Union Herald*, LXXI(13), 6-7.
- Bolman, L. G., & Deal, T. E. (2008). *Reframing Organizations: Artistry, Choice, and Leadership*. San Francisco, CA: Jossey-Bass.
- Bosch, D. J. (2004). *Transforming Missions: Paradigm Shift in Theology of Mission*. Maryknoll: Orbis Books.
- Brandt, R. S., & Tyler, R. W. (2007). Goals and Objectives. In A. C. Ornstein, E. F. Pajak & S. B. Ornstein (Eds.), *Contemporary Issues in Curriculum*. New York: Pearson.
- Bresee, W. F. (Ed.). (1988). *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines*. Washington, DC: Ministerial Association, General Conference of Seventh-day Adventists.
- Brown, J. (2004). *Form and Freedom*. Nurnberg, Germany: VTR Publication.
- Buckley, W. (1967). *Sociology and Modern Systems Theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Burrill, R. (1999). *Rekindling a Lost Passion*. Fallbrook, CA: Hart Research Center.
- Burrill, R. (2009a). *NADEI Story*. Unpublished manuscript, Berrien Springs.
- Burrill, R. (2009b). *North American Division Evangelism Institute course description: CHMN606 Techniques in church planting, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Calian, C. S. (2002). *The Ideal Seminary: Pursuing Excellence in Theological Education*. Louisville, KY: Westminster John Knox Press.
- Campbell, D. M. (1992). Theological Education and Moral Formation: What's Going on in Seminaries Today? In R. J. Neuhaus (Ed.), *Theological Education and Moral Formation*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Carter, R. H. (1984). Letter to Alf Lohne regarding Euro-Africa request for Mark Finley, January 5.
- Chand, S. R., & Murphey, C. (2002). *Futuring: Leading Your Church into Tomorrow*. Grand Rapids, MI: Baker Books.
- Clinton, J. R., & Clinton, R. W. (1998). *Unlocking Your Giftedness*. Altadena, CA: Barnabas Publishers.

- Clouzet, L. (2009a). *North American Division Evangelism Institute course description: CHMN508 Tools for the pastor's spouse, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Clouzet, L. (2009b). *North American Division Evangelism Institute course description: CHMN517 Topics in ministry, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Clouzet, R. (2009). *Course description: CHMN562 Field evangelism, Master of Divinity, North American Division Evangelism Institute Course, Seventh-day Adventist Theological Seminary, Andrews University*.
- Coetzee, A. O. (1986). *Report of the First academic Audit Visit to Spicer Memorial College*. Berrien Springs, MI: Andrews University.
- Cone, J. D., & Foster, S. L. (2006). *Dissertations and Theses From Start to Finish*. Washington, DC: American Psychological Association.
- Conger, J. (2001). Leadership Development. In L. Carter, D. Giber & M. Goldsmith (Eds.), *Best Practices in Organization Development and Change*. San Francisco, CA: Jossey-Bass.
- Cummings, T. G., & Worley, C. G. (2001). *Organization Development and Change* (7th ed.). Cincinnati, OH: South-Western College Publishing.
- Cummings, T. G., & Worley, C. G. (2005). *Organization Development and Change* (8 ed.). Cincinnati, OH: South-Western.
- Dale, R. L. (1984). Letter to Mark Finley regarding graduate degree, May 8.
- Damsteegt, P. G. (2005). Have Adventists Abandoned the Biblical Model of Leadership for the Local Church. In S. Pipim (Ed.), *Here We Stand: Evaluating New Trends in the Church*. Hagerstown, MD: Review and Herald.
- Davaney, S. G. (2002). Rethinking Theology and Religious Studies. In L. E. Cady & D. Brown (Eds.), *Religious Studies, Theology, and the University*. New York: State University of New York Press.
- Dennison, J. L. (1989). *A Strategy for Leadership in the Local Church*. Unpublished D.Min. Dissertation, Fuller Theological Seminary.
- Desir, C. S. (1996). *The Exemplary Leader*. Lima, NY: International Leadership Seminar.
- Dick, D. R., & Miller, B. (2003). *Equipped for Every Good Work: Building Gift-Based Church*. Nashville, TN: Discipleship Resources.
- Dollar, H. G. (2000). Holy Spirit. In A. S. Moreau (Ed.), *Evangelical Dictionary of World Missions* (pp. 450-452). Grand Rapids, MI: Baker Books.
- Duewel, W. L. (1989). *Ablaze for God*. Grand Rapids, MI: Francis Asbury Press of Zondervan Publishing House.
- Easum, W. M. (1995). *Sacred Cows Make Gourmet Burgers*. Nashville: Abingdon Press.
- Elliston, E. J. (1996). Moving Forward from Where we are in Missiological Education. In J. D. Woodberry, C. E. Van Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Evan, W. M. (1976). *Organization Theory*. New York: John Wiley and Sons.
- Felkins, P. K., Chakiris, B. J., & Chakiris, K. N. (1993). *Change Management: A Model for Effective Organizational Performance*. New York: Quality Resources.
- Ferris, R. W. (1990). *Renewal in Theological Education: Strategy for Change*. Wheaton, IL: Billy Graham Center, Wheaton College.
- Finley, M. (1985). Farewell message to Board members of NADEI, August 11.
- Ford, L. (1991). *A Curriculum Design Manual for Theological Education*. Nashville, TN: Broadman Press.
- Foster, C. R., Dahill, L. E., Golemon, L. A., & Tolentino, B. W. (2006). *Educating Clergy*. San Francisco, CA: Jossey-Bass.

- Gaede, B. A. (2001). *Size Transitions in Congregations*. Bethesda, MD: The Alban Institute.
- Gallagher, J. (1978). An interview with Neal Wilson. *Lake Union Herald*, LXX(46).
- General Conference of Seventh-day Adventists (1983). *Minutes of meeting of the General Conference committee (Washington, DC), October 12*.
- Gibbs, E. (1988). The Power Behind the Principles. In C. P. Wagner, W. Arn & E. Towns (Eds.), *Church Growth: State of the Art*. Wheaton, IL: Tyndale House Publishers, Inc.
- Gibbs, E., & Bogler, R. K. (2005). *Emerging Churches: Creating Christian in Postmodern Cultures*. Grand Rapids, MI: Baker Academic.
- Gilliland, D. S. (1989). New Testament contextualization. In D. S. Gilliland (Ed.), *The Word Among Us: Contextualizing Theology for Missions today*. Dallas, TX: Word Publishing.
- Gnanakan, K. R. (1996). The Training of Missiologists for Asian Contexts. In J. D. Woodberry, C. V. Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Greenleaf, R. K. (1981). *Seminary as Servant*. Peterborough, NH: Center for Applied Studies.
- Greenway, R. S. (1996). World urbanization and Missiological Education. In J. D. Woodberry, C. Van Engen & E. J. Elliston (Eds.), *Missiological education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Greenway, R. S. (2004). Success in the City: Paul's Urban Mission Strategy. In R. L. Gallagher & P. Hertig (Eds.), *Mission in the Acts*. Mary Knoll, NY: Orbis Books.
- Gunter, W. S., & Robinson, E. (2005). *Considering the Great Commission*. Nashville, TN: Abingdon Press.
- Gupta, P. R., & Lingenfelter, S. (2006). *Breaking Tradition to Accomplish Vision*. Winona Lake, IN: BMH Books.
- Hiebert, P. G. (1996). Missiological Education for a Global Era. In J. D. Woodberry, C. V. Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Hiebert, P. G., Shaw, R. D., & Tienou, T. (2003). *Understanding Folk Religion*. Grand Rapids, MI: Baker Books.
- Holtz, G., & Noormann, R. (2000). On Teaching Critical Exegesis in Theological Education. In G. Robinson (Ed.), *Challenges and Responses*. Bangalore, India: Asian Trading Corporation.
- James, D. (2009a). *North American Division Evangelism Institute course description: CHMN556-1 Holistic small groups, Master of Divinity*. Andrews University, Berrien Springs, MI.
- James, D. (2009b). *North American Division Evangelism Institute course description: CHMN562 Field evangelism, Master of Divinity*.
- James, D. (2009c). *North American Division Evangelism Institute course description: CHMN669 Advanced cell church, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Kagan, S. (1994). *Cooperative Learning*. San Clemente, CA: Kagan.
- Knight, G. R. (1993). *Millennial Fever and the End of the World*. Boise, ID: Pacific Press Publishing Association.
- Knight, G. R. (1998). *A User-Friendly Guide to the 1888 Message*. Hagerstown, MD: Review and Herald Publishing Association.
- Knight, G. R. (2000). *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. Hagerstown, MD: Review and Herald Publishing Association.
- Kreider, L. (2000). *The Cry for Spiritual Fathers and Mothers*. Ephrata, PA: House to Hose Publications.

- Larsen, J. (2000). *Religious Education and the Brain*. New York: Paulist Press.
- Larson, D. R. (1995). Man and Woman as Equal Partners: The Biblical Mandate for Inclusive Ordination. In P. A. Habada & R. F. Brillhart (Eds.), *The Welcome Table: Setting a Place for Ordained Women*. Langley Park, MD: TEAM Press.
- Lee, H. W. (1989). *Effective Leadership*. Minneapolis, MN: Augsburg Fortress.
- Lewis, S., Passmore, J., & Cantore, S. (2008). *Appreciative Inquiry*. Philadelphia, PA: Kogan Page Limited.
- Lienemann-Perrin, C. (1981). *Training for a Relevant: A Study of the Work of the Theological Education Fund*. Madras, India: The Christian Literature Society.
- Logan, R. E., & Short, L. (1994). *Mobilizing for Compassion: Moving People into Ministry*. Grand Rapids, MI: Flemming H. Ravel.
- Lott, D. B. (2001). *Conflict Management in Congregations*. Bethesda, MD: The Alban Institute.
- Loughborough, J. H. (1907). *The Church, Its Organization, Order, and Discipline*. Washington, DC: Review and Herald.
- Love, J. R. (1994). *Liberating Leaders from the Superman Syndrome*. Lanham, MD: University Press of America.
- Luhmann, N. (2001). The Hebermas/Luhmann Debate. In K. C. Bausch (Ed.), *The Emerging Consensus in Social Systems Theory*. New York: Kluwer Academic/Plunum Publishers.
- Marquardt, M. (2002). Around the World: Organization Development in the International Context. In J. Waclawski & A. H. Church (Eds.), *Organization Development: A Data Driven Approach to Organizational Change*. San Francisco, CA: Jossey-Bass.
- Marzano, R. J. (2000). *Transforming Classroom Grading*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Marzano, R. J., & Pickering, D. J. (1997). *Dimensions of Learning*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Marzano, R. J., Pickering, D. J., & Pollock, J. E. (2001). *Classroom Instruction that Works: Research Based Strategies for Increasing Student Achievement*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Maykut, P., & Morehouse, R. (1994). *Beginning Qualitative Research: A Philosophic and Practical Guide*. London: Falmer Press.
- McKernan, J. (2008). *Curriculum and Imagination: Process Theory, Pedagogy, and Action Research*. New York: Routledge.
- McMillan, J. H., & Schumacher, S. (2006). *Research in Education*. Boston: Pearson Education, Inc.
- Moltmann, J. (2004). The Experiment Hope. In D. J. Bosch (Ed.), *Transforming Mission*. Maryknoll, NY: Orbis Books.
- Moreau, A. S., Corwin, G. R., & McGee, G. B. (2004). *Introducing World Missions: A Biblical and Practical Survey*. Grand Rapids, MI: Baker Academic.
- Mulholland, K. (1996). Missiological Education in the Bible College Tradition. In J. D. Woodberry, C. E. Van Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- NADEI (1983). *Report of summer school evangelistic curriculum of North American Division Evangelism Institute*. Andrews University, Berrien Springs, MI.
- Nelson, L. M. (1999). Collaborative Problem Solving In C. M. Reigeluth (Ed.), *Instructional-Design Theories and Models*. Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Neuhaus, R. J. (Ed.). (1992). *Theological Education and Moral Formation* (Vol. 15). Grand Rapids: Wm. B. Eerdmans Publishing Company.

- Neville, R. C. (2002). On the Complexity of Theological Literacy. In R. L. Petersen & N. Rourke (Eds.), *Theological Literacy for the Twenty-First Century*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Oliver, B. D. (2005). A Church for the Twenty-first Century? A Case for Flexible Organizational Structures. In R. Maier (Ed.), *A Man with a Mission*. Berrien Springs, MI: Department of World Missions.
- Ornstein, A. C. (2007). Critical Issues in Teaching. In A. C. Ornstein, E. F. Pajak & S. B. Ornstein (Eds.), *Contemporary Issues in Curriculum*. New York: Pearson.
- Pazmino, R. W. (1997). The Christian Educator's Hand on Spiritual Formation. In K. O. Gangel & J. C. Wilhoit (Eds.). Grand Rapids, MI: Baker Books.
- Petersen, R. L. (2002). Theology and Institutional Expression In R. L. Petersen & N. M. Rourke (Eds.), *Theological Literacy for the Twenty-First Century*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Sapsezian, A., Amirtham, S., & Kinsler, F. R. (1981). *Global Solidarity in Theological Education*. Trinity College, University of Toronto: U.S/Canadian Consultation.
- Schirmacher, T. (2003). *Studies in Church Leadership*. Bonn, Germany: Culture and science Publications.
- Schmidt, E. E. (2008). *North American Division Evangelism Institute course description: CHMN536-1 Personal evangelism, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Schmidt, E. E. (2009). *North American Division Evangelism Institute course description: CHMN566-1 Mobilizing laity for the ministry of evangelism, Master of Divinity*. Andrews University, Berrien Springs, MI.
- Schwarz, R. W., & Greenleaf, F. (2000). *Light Bearers: A History of the Seventh-day Adventist Church*. Nampa, ID: Pacific Press Publishing Association.
- Senter, R. (2001). A Spouse's Choice of Role. In J. D. Berkley (Ed.), *Leadership Handbook of Management and Administration*. Grand Rapids, MI: Baker Books.
- Shenk, W. R. (1996). The Training of Missiologists for Western Culture. In J. D. Woodberry, C. E. Van Engen & E. J. Elliston (Eds.), *The Missiological Education in the 21st Century*. Maryknoll, NY: Orbis Books.
- Sparks, D., & Loucks-Horsley, S. (2007). Five Models of Staff Development for Teachers. In A. C. Ornstein, E. F. Pajak & S. B. Ornstein (Eds.), *Contemporary Issues in Curriculum*. New York: Pearson.
- Stake, R. E. (1995). *The Art of Case Study*. Thousand Oaks, CA: SAGE Publications.
- Staples, R. L. (1999). Historical Reflections on Adventist Mission. In J. L. Dybdahl (Ed.), *Adventist Mission in the 21st Century*. Hagerstown, MD: Review and Herald Publishing Association.
- Stearns, P. N. (2009). *Educating Global Citizens in Colleges and Universities*. New York: Routledge.
- Stufflebeam, D. L., & Shinkfield, A. J. (2007). *Evaluation Theory, Models, & Application*. San Francisco, CA: Jossey-Bass.
- Sweet, L. (2001). *Carpe Manana*. Grand Rapids, MI: Zondervan.
- Thomas, N. E. (2004). *Mission in Acts: Ancient Narratives in Contemporary Context*. Mary Knoll, NY: Orbis Books.
- Tienou, T. (1996). The Training of Missiologists for an African Context. In J. D. Woodberry, C. V. Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Tippins, N. T. (2002). *Organization Development and IT: Practicing OD in the Virtual World*. San Francisco, CA: Jossey-Bass.
- Tracy, D. (2002). On Theological Education: A Reflection. In R. L. Petersen & N. Rourke (Eds.), *Theological Literacy for the Twenty-First Century*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.

- Trost, T. L. (1962). *Continuing Theological Education for Protestant Clergymen*. Teachers College, Columbia University, New York.
- Turniansky, B., & Hare, A. P. (1998). *Individuals and Groups in Organizations*. Thousand Oaks, CA: SAGE Publications.
- Underwood, U. J. (1990). *Women in their Place*. Berreïn Springs, MI: Biblical Foundations.
- Verbrugge, V. D. (1989). *Paul's Style of Church Leadership Illustrated by His Instructions to the Corinthians on the Collection*. San Francisco, CA: Mellen Research University Press.
- Wagner, C. P. (2000). Church Growth Movement. In A. S. Moreau (Ed.), *Evangelical Dictionary of World Missions* (pp. 199-200). Grand Rapids, MI: Baker Books.
- Wallack, J. (1979). Lake Union Soul-Winning Institute laymen and pastors learn together. *Lake Union Herald*, LXXI(29).
- Warren, R. (1995). *The Purpose Driven Church*. Grand Rapids, MI: Zondervan.
- Watts, D. R., & Joshua, C. N. (Writer) (2008). Five Church-growth Principles for the Budding Pastors, *How God Gave One Million New Believers in India in Ten Years?* India.
- Weber, R. (2002). *Reconnecting: A Wesleyan Guide for the Renewal of Our Congregation*. Nashville, TN: Abingdon Press.
- Werning, W. J. (1999). *Twelve Pillars of a Healthy Church*. Fort Wayne, IN: Discipleship and Stewardship Center.
- Whiteman, D. (1996). The Role of the Behavioral Sciences in Missiological Education. In J. D. Woodberry, C. V. Engen & E. J. Elliston (Eds.), *Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Wiggins, G., & McTighe, J. (2006). *Understanding by Design*. Upper Saddle River: Pearson Education, Inc.
- Wiles, J., & Bondi, J. (2007). *Curriculum Development: A Guide to Practice*. Columbus, OH: Pearson.
- Williams, R. C. (2002). *Serving God with Style: Unleashing Servant Potential*. Bethesda, MI: The Alban Institute.
- Winter, R. D. (1996). Missiological Education for Lay People. In J. D. Woodberry, C. E. Van Engen & E. J. Elliston (Eds.), *The Missiological Education for the 21st Century*. Maryknoll, NY: Orbis Books.
- Witmer, S. A. (1962). *The Bible College Story*. Manhasset, NY: Channel.
- Wlodkowski, R. J. (1999). *Enhancing Adult Motivation To Learn*. San Francisco, CA: Jossey-Bass.
- Yin, R. K. (2006). Case Study Methods. In J. L. Green, G. Camilli & P. B. Elmore (Eds.), *Handbook of Complementary Methods in Education Research*. Washington, DC: American Educational Research Association.
- Yong, A. (2005). *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids, MI: Baker Academic.
- Yperen, J. V. (2003). *The Shepherd Leader*. St. Charles, IL: Church Smart Resources.