ABSTRACT

COMPETENCY-BASED EDUCATION FOR MINISTERS IN THE WESLEYAN CHURCH: BEST PRACTICES FOR EDUCATORS

by

Erik L. Ireland

Schools associated with The Wesleyan Church have been charged with aligning curriculum meant to produce candidates for ministerial credentialing with newly articulated competency statements. The literature revealed several stages and steps of exploration and implementation. This study then compared and contrasted survey, interview, and focus group data collected from one institution with data collected from deans at other institutions and competency-based education (CBE) consultants to reveal the most important considerations for schools seeking to align programs with the competencies.

The findings suggest that administrators should spend significant energy learning CBE as a new educational model, consider carefully the internal implementation obstacles to adopting this model, and plan with quality in mind if they decide to address the local church-assessed competencies in their curriculum.

COMPETENCY-BASED EDUCATION FOR MINISTERS IN THE WESLEYAN

CHURCH: BEST PRACTICES FOR EDUCATORS

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Erik L. Ireland

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter provides an overview of a project discovering best practices for adapting curricula for the competency-based education (CBE) requirements in the education of ministers in the Wesleyan Church. This chapter includes the researcher's personal background, which illustrates why this area of study is of concern. Then, the researcher identifies key questions to be answered in support of this quest, provides a rationale for the project, and defines key terms. Finally, research themes are briefly explored, and a methodology for research is introduced.

Personal Introduction

My awareness of the Wesleyan Church's program for ministerial preparation began when I started the process myself. I was working as a commercial loan officer when I felt my call to vocational ministry most clearly, and I was attending a Wesleyan Church - a denominational home for me for some time. I spoke to my pastor who connected me with the District Superintendent (DS) of my region, and we met in a hotel lobby in Western New Brunswick, Canada. The meeting allowed him to assess my suitability as a ministerial student, and it allowed me to learn about the process of ministerial preparation. I remember being impressed by the DS and my questions were answered that day, though many more came up in the years to follow.

The process as I understood it then looked something like this: first, become a ministerial student. Prospective students must be a member of a local Wesleyan Church

and have that church recommend they be examined by a district committee. When they are invited to appear, they must complete an extensive form before an initial interview with a district committee. The next step is to earn an undergraduate degree which covers particular courses appropriate for ministers, preferably from one of the five Wesleyan schools, or a seminary degree from a list of approved seminaries. Then, serve in a church under appointment for two years (one year if the candidate has an M.Div.). Lastly, pass a final interview with the district committee. Since I was a young person the extent of this process was not intimidating. I was just a few years out of college and many of the courses required for ordination were courses I took as part of my undergraduate studies. For me a graduate degree was the path forward since I love and value higher education.

I went off to seminary. I loved my time at Asbury and though some courses were revisiting material I had learned at the undergraduate level, they were taught at a graduate level to a student who was no longer an undergraduate. I had turned into a bona-fide adult in the years since graduating and was able to appreciate the practical and theologically-sound grounding the instructors provided. Graduation came and a circuit of two churches in Northern Pennsylvania called me to become their next pastor, so I moved from Wilmore, Kentucky, to rural Pennsylvania to pastor two small churches.

Sometime in the process of being hired I heard that I was to be assigned a mentor. I was very excited to have a seasoned person provide me with guidance in my first solo appointment. The name of a nearby Wesleyan pastor was used in such conversations, but since I thought this was arranged by my DS, I did not push the issue. That DS later announced his retirement, and the idea was never discussed again.

My time in this appointment was enriching and educational, but mostly because I made mistake after mistake. I was alone in a large farmhouse-style parsonage with four empty bedrooms and only a dog to keep me company. I sank further and further into depression, despite frequent contact with great friends made in Seminary who were facing similar isolation in their own appointments. Though ordination in the Wesleyan Church requires specific, supervised experiences in a two-year appointment, I was ordained without satisfying that requirement.

After 18 months in this state, I told my new DS that remaining in this appointment would be detrimental to me and to the churches, so I informed him of my desire to move. The system is call-based and not appointment-based, so I bore the responsibility of finding a new church and ministry to serve. I searched high and low for a multi-staff environment where I would have peers and serve on a team. I even applied for a position and interviewed with Asbury Seminary, which was hiring a recruiter. Through a series of coincidental (read: God-ordained) circumstances, I ended up serving a church one hour south of my two-point charge. It was a massive church (1,200 weekend attendance with some 3,000 attenders and members) with six other pastors, a church staff totaling 50 persons, and a K4-12 school with some 350 students and another 50 staff persons. How vastly different were these two church environments!

The extent of my depression was fully apparent only as I was climbing out of it. The team environment with energy and momentum was a breath of fresh air. I began to feel like myself again, and I counted myself blessed. I was now experiencing ministry at a different level where the challenges and joys were the envy of many of my peers. I had

opportunities in that ministry environment that many in a lifetime of faithful ministry service never experience. One such opportunity was the blessing of working with ministerial students and later with resident pastors.

Ministerial Student is a title the Wesleyan Church (according to the 2016 Discipline) gives to anyone feeling a call to ministry who has been recommended by their church and approved by their district and is now on the path toward ordination. There were about a dozen individuals who sensed a call to ministry who I helped to navigate process and procedures toward ordination, and we would gather with regularity to encourage, teach, and build one another up. As for resident pastors, we would hire undergraduates fresh from college and give them an appointment for up to 24 months working in one of our many departments while supporting them with leadership training and sharing with them the healthy church culture that had taken some thirty years to create. During my directorship of this program, we had five new residents begin and each of them was an absolute joy to work with and alongside. I would travel to our schools to build a relationship with future graduates to persuade them to come work with us. I met with resident pastors at least weekly to work through a leadership curriculum that I helped redesign, and I was blessed to supervise a few directly in my department. Pastoral residency was the highlight of my ministry. It was the program I wished was available to me just after graduation.

During my work at this large church, I began having conversations with our denomination's headquarters staff who were exploring ways to improve the quality of our ordinands by adjusting our systems of preparation. They travelled the country meeting

with our religion faculty and division chairs, pastors of large and small churches, and the district boards of ministerial development who are responsible for examining ordinands for ordination. Over the course of several years, they listened to these stakeholders, learned from other sister denominations, and looked for other promising models to inform our ordinands as well as form them.

What the denomination has now come up with is a list of 124 competency statements which describe the ideal Wesleyan pastor. They cover the gamut of qualities from knowledge, to skills, to dispositions and character traits. This list of qualities has been called a list of competencies, and this term has been chosen quite strategically. There is a movement afoot that is revolutionizing the way we think about education called competency-based education. In essence, demonstrating mastery is the measure of learning, not the amount of time a student has spent in educational environments.

I am now serving as Director of Kingswood Extended at Kingswood University in Sussex, New Brunswick, Canada, one of the five colleges and universities owned by the Wesleyan Church. In my new role, I direct one of the most significant non-degree ministry preparation programs for our denomination, so I am in a unique position to help shape the direction this project takes. My program will require significant retooling to address the competencies which have now been defined, but this project is not for the faint of heart. There are many considerations, and there is much wisdom to gain from several fields with greater experience in competency-based education.

Statement of the Problem

The five Wesleyan colleges and universities, the Wesleyan seminary, and various programs which prepare ministerial students for ordination in the Wesleyan Church have been charged with either proving their programs meet a recently created list of competency statements or begin adjusting their programs so that they do (Liechty). Though this is a great shift for the schools and programs, the request is reasonable. In essence, a shift away from a course-based approach to formation to a competency-based validation that specific knowledge, skills, and abilities have been developed is a natural request in an era when consumers of educational products (students and future employers, and in this case, churches) demand more quality at reduced expense. Many disciplines have moved professional development models from a strictly course-based approach to a competency-based, performance-assessed approach in order to satisfy similar demands.

The Wesleyan Church prepares ministers in various ways: undergraduate degrees, seminary degrees, through several school-, district-, or denominationally sponsored courses of study, and through residency programs. Each of these so far have offered courses of similar content and sufficient rigor to satisfy specific standards. To satisfy these required competency statements, these courses cannot simply be replaced with these standards. Neither can student learning objectives simply be replaced with competency statements. Schools and programs must consider their accreditors, the US Department of Education's requirements for financial aid, the faculty who will participate in such a program, and myriad other stakeholders and challenges. It must be established how academic programs can assess the quality of student engagement in competency

demonstration off campus. It is these considerations, questions, and more which need to be answered.

Purpose of the Project

The purpose of this research was to develop a list of recommendations for adapting ministry education programs for prospective Wesleyan ministers to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church.

Research Questions

In order to develop a list of recommendations for use by educators of Wesleyan ministerial students as they adapt their programs to satisfy competency statements, the following research questions have been identified.

Research Question #1

In the opinion of religion department chairs at Wesleyan educational institutions and consultants outside the Wesleyan Church, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Research Question #2

In the opinion of professors and educational administrators at Kingswood University, how should ministry education programs for prospective Wesleyan ministers

be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Research Question #3

Moving forward, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies?

Rationale for the Project

It is clear that authorities are telling schools and program directors that the way things are run needs to change. There is a threefold reason for this: qualitative, quantitative, and theological.

First, the quality of the education ministerial candidates receive at these schools and in these programs is in question. As there is no objective measure or even subjective record of the quality of such disparate programs, this is anecdotal. According to Rev. Dwight Mikesell, who has been the DBMD chair for the Northeast District of the Wesleyan Church for 18 years, recent ordinands have been having trouble giving more than a textbook answer to questions related to Wesleyan theological distinctives (Mikesell). To be fair, the schools have not always been charged with preparing students for ministry in context, instead they have often instructed in theory and principles leaving the contextualization of such knowledge to the church's districts. However, more can be expected of the education provided, particularly considering the time and expense it entails.

Second, college is getting more expensive. According to the Lumina Foundation

and Gallup organizations, 74% of those surveyed believed a college education is not affordable to everyone who needs it (America's Call 7). This is an even greater problem among the clergy in the Wesleyan church, which runs on a call-based system, who cannot be assured they will have a job when they graduate. There has also been a tendency to design co-vocational degree programs for ministerial students (CoVo), as 26% end up having a second job when they graduate in order to support families (More Than).

Third, and most importantly, there is a Biblical mandate to develop disciples who develop disciples. The Great Commission, paired with Paul's argument to send workers out in order to share the Gospel, provide sufficient motivation to consider how best the church and her schools can prepare the young leadership of the church.

Definition of Key Terms

Competency-based education: Education that focuses on what students know and can do rather than on how they learned or how long it took to learn it (Klein-Collins, "Sharpening" 3).

Ministerial Student: In the Wesleyan Church, according to the 2016 Book of Discipline, a ministerial student is a formal classification for a district-approved candidate for ordination. A ministerial student is recommended by a local church and approved by the district.

Licensed Minister: In the Wesleyan Church, according to the 2016 Book of Discipline, a licensed minister is a ministerial student who 1) has completed one year of service as a ministerial student, 2) has completed the basic six courses of ministerial preparation, and 3) is appointed to a local church at least 30 hours a week.

Ministry Education Program: An educational program which prepares a student for ministerial credentialing in the Wesleyan Church; it may or may not award a degree.

District Board of Ministerial Development (DBMD): In the Wesleyan Church, the committee of appointed persons responsible for examining and recommending candidates for ministry credentialing.

Delimitations

Religion department chairs from Wesleyan educational institutions (there are five Wesleyan schools, so they are collectively referred to as We5) were participants in this research. The institutions include Houghton College, Oklahoma Wesleyan University, Kingswood University, Southern Wesleyan University, Indiana Wesleyan University, and Wesley Seminary at Indiana Wesleyan University. The department chairs were discovered by referring to institution websites.

Educational administrators from schools serving sister denominations who presently run CBE programs were also participants in this study. At present the researcher knows that the Nazarene schools are required to prepare students for "ability to" statements. Administrators from such schools were found by consulting their institution's websites.

Finally, consultants were also participants in this project. Many people in the competency-based education industry have served at schools running CBE programs and now serve other schools looking to implement such changes. These consultants were found by working with representatives from ECD, the We5 schools, and the researcher's

contacts within the Competency-Based Education Network (C-BEN) member institutions.

Faculty from Kingswood University were participants in this study. Kingswood University is a small institution established in 1945 as a Bible College for the purpose of training ministers for the Reformed Baptist Alliance of Canada. As part of a merger in the 1960s, it became one of the schools owned by and serving the Wesleyan Church. There are roughly 12 full-time faculty and a handful of administrative faculty members at the school. Their disciplines of study are traditional: Theology, Biblical Studies, Ministry, Intercultural Studies, and Evangelism and Compassion Ministry.

Review of Relevant Literature

Several themes in the literature emerged which provide background and bring clarity to the project. First, the researcher consulted Biblical and Theological sources for the theme of education. There are certain aspects of ministerial training which have examples in the Biblical text. The significant theme of mentorship in the preparation of ministers was explored.

The researcher also examined an outline history of ministerial education, focusing on the last twenty years. Many trends and innovations in this time show that several critical assumptions about education in the last several centuries are being questioned and challenged. There are many contextual models of education, which are models of ministry preparation where students are ministering as they gain theoretical and theological training simultaneously.

A review of models of CBE in higher education shed light on various approaches taken by others to embrace a change in educational philosophy. There is some variance in the definition of competency-based education and in the implementation of the various interpretations.

CBE already exists in theological education. Beginning only a few years ago, seminaries in North America began experimenting with awarding degrees based not on credit-hour programs but on competency-based programs. Experience and documentation from these institutions sheds interesting light on the Wesleyan Church's direction. The researcher also provides a short summary of the Wesleyan Church's current CBE project.

Research Methodology

Type of Research

Many of the We5 schools have not yet adjusted their curriculum and programs to address CBE requirements, making this study a pre-intervention. The researcher used a mixed-methods approach to answer the research questions arranged in a sequential explanatory design.

Participants

The researcher identified a range of strategic stakeholders who need to be consulted as any program adjusts to educate future Wesleyan Ministers. The stakeholders will be listed below with rationale for their inclusion in this study.

The faculty at Kingswood University have invested their whole careers in the

preparation of Wesleyan ministers. Their expertise and experience in their various disciplines means they have incredible insight into the monumental task ahead for a shift to a CBE approach. Many of them will also be involved in the implementation of such a program.

Educational administrators are leaders among these schools, in particular religion division chairs, and they will be the professionals tasked with grappling with the programmatic and philosophical differences between traditional education and CBE. Their leadership among the faculty will be a critical component in the success of any institution's endeavor.

Like the educational administrators above, consultants outside the Wesleyan Church have not only helped move their institutions to CBE but are experts in helping other institutions do the same. Consultants will know which approaches will work and which will not based on their experience, while professors and administrators will have no such insight. Included with consultants are educational administrators from other schools who have started competency-based education programs.

Survey participants included each of the groups listed above and were nonselective. That is, everyone meeting the criteria (KU faculty, religion department chair, etc.) was invited to participate.

Individuals were invited to participate in either an interview or a focus group based on their interest and availability. Five educators and five KU faculty were interviewed while two educators and three KU faculty participated in the focus group.

Instrumentation

The researcher used several instruments to answer the research questions identified. Two researcher-designed surveys, two researcher-designed and researcher-conducted interviews, and a researcher-designed and researcher-led focus group.

The survey was conducted online, and invitations were sent by email to participants.

The interviews were semi-structured in design, consisted of five questions, and were conducted by video conferencing technology. The interviews were recorded, transcribed, and analyzed for recurring themes. One interview is tailored to Research Question 1, the other to Research Question 2.

The focus groups were also conducted by video conferencing technology. The focus group dialog was recorded, transcribed, and analyzed for recurring themes. One focus group protocol was developed, though two groups were run for this study: one for Research Question 1, the other for Research Question 2.

Data Collection

The survey results were collected and analyzed over a period of four weeks in the fall of 2020. The surveys addressed Research Questions 1 and 2. As surveys were administered via website, data collection was automated.

The interviews were performed in the fall of 2020 by virtual conference. These sessions were recorded, and transcripts were analyzed for themes. These questions addressed Research Questions 1 and 2.

The focus groups were conducted in fall 2020. These sessions were recorded, and transcripts were analyzed for themes. Questions asked in the focus group addressed Research Questions 1, 2, and 3.

Data Analysis

Data from the quantitative instruments was analyzed using descriptive statistics. Transcripts from the qualitative instruments (interviews and focus groups) were coded to find patterns, themes, and categories. Content analysis was then performed.

Generalizability

The results of this study will be of interest to a wide variety of people. First, this study will be of interest to colleagues who run ministerial education programs in Wesleyan colleges and universities and to those who run non-degree, non-traditional programs which provide ministerial education to working adults and second-career persons. This is the population surveyed for this research.

Other interested parties include administrators at schools run by sister institutions who may be considering competency education methods as a means to improve student outcomes or address other concerns. Also, there may be other disciplines of a practical nature (such as medicine) which have been educated predominantly in a classroom setting but which are considering a shift to the practical training of students. The research may provide some insight to leaders in these settings as well.

Project Overview

The second chapter provides an analysis of the relevant Biblical and scholarly literature on ministerial education and formation, a short and recent history of ministerial education, and the background and present use of competency-based education in theological education. Chapter three outlines the tools and instruments used in the process of this study, and chapter four contains the results of the study. Finally, a synthesis of the findings is presented in chapter five.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

Bridging the gap between academic preparation and effective pastoral ministry is not a new challenge, and the size of the gap has varied greatly in different periods of church history. To shed light on the current situation, this literature review traces themes of mentorship and ministry preparation through the Old and New Testaments of the Bible. A theology of knowledge is explored, as is a theology of education and of mentoring. Church history is outlined highlighting the theme of ministerial preparation with particular attention paid to recent decades. Efforts at providing contextual education for ministers are described. Competency-based education models in higher education, in theological education, and in the Wesleyan Church are explored. Finally, a brief summary of the research design literature for this study is provided as well as a summary of the literature.

Biblical Foundations

Education in The Old Testament

The Home: Primary and Vocational School

The center of education in Israel was the home, and this charge was given by God. Lebar characterizes the educational charge provided to parents, which was modeled by God himself in his relationship to the nation, demanded in worship and in daily ethic:

The education that the Lord God gave the Jewish people whom He chose for His own purposes was theocentric and practical with a salutary balance between inner and outer factors. They were to glorify Him in national destiny and personal character. He taught them by precept and example, by knowing and doing, by questions and moral discipline, memorization and sensory appeal. Their worship of Him and their daily morality were closely connected. (38)

Deuteronomy 6 contains a good example of the codified role the home should play in the transmission of the faith from one generation to the next:

In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" tell him: "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. Before our eyes the Lord sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors. The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today. And if we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness. (*New International Version,* Deut. 6.20-25)

The covenant and its stipulations were the central aspect of instruction to be given in the home.

This homeschooling curriculum would span both primary and vocational levels of education: primary education meaning instruction in the Torah (Drazin 14), and vocational education meaning a trade (Atkinson 14). This training was often mother to daughter or father to son, and there is also evidence of mother to regent son mentoring in the Wisdom tradition (Brueggemann 240).

> The home was the place where religious nurture, transmission of the tradition, and participation in worship — even vocational preparation — first took place…Much of this took place informally: 'when you sit at home and when you walk along the way, when you lie down and when you get up' (Deut 6.9). It involved parents telling stories (Deut 5.20ff), giving explanations (Exod. 13.8; 14.6), and answering children's questions (Exod. 12.26). In all this the prime teacher was God (PS 94.10). (Banks 83)

A variety of teaching techniques were available to parents, including modeling (Deut. 6:5-8), oral communication (Deut. 6:6-7), dialogue (Deut. 6:7), question and answer (Exod. 12:6), object lessons (Deut. 6:9), and observances of ceremonies and festivals (Deut. 16:16) (Atkinson 14).

Not only the home itself, but the family was important to God's instructions about how the faith should be transmitted in each Hebrew clan. The family was still the main environment for instruction even if they ventured outside the walls of the house. "Children accompanied their parents to sanctuaries (1 Sam 4:21) or to the Temple in

Jerusalem (Luke 2.41f.) where they would learn from the liturgy in which they participated, the sacrifices they observed, and the instruction they received" (Banks 86).

As to vocations, most children would follow their parents into a trade, though even these were conceived and transmitted in the context of covenant faith.

> These arts and crafts were always regulated in conformity with the requirements of Jewish Law.... On having acquired the technical skill of his life's occupation and on having completed his formal schooling, the young adult was prepared for life and was ready to enter the world of affairs. (Drazin 14)

A modeling or apprenticeship education was typical in this informal yet programmatic approach.

Mentoring in The Old Testament

While the home was the primary focus of education in the Old Testament, education happened in more formal settings but not in schools as they exist now (Crenshaw 305). Prophets, for example, would gather about them a following of mentees whose purpose was to keep alive the traditions and oracles of the mentor (305). It is also apparent from the Biblical record that one-on-one education now called mentoring was in common practice. To follow is a brief examination of a few such relationships.

YHWH and Abram

The relationship between God and Abram (later Abraham) bears the marks of mentor/apprentice. In Genesis 12 God calls Abram and commands him to travel the

distance from Harran to Canaan, as his father had set out to do. The command came with

promises: "I will make you into a great nation, and I will bless you; I will make your

name great, and you will be a blessing. I will bless those who bless you, and whoever

curses you I will curse; and all peoples on earth will be blessed through you" (Genesis 12:

2-3). Quite literally God asked Abram to follow him.

Jethro and Moses

The first, clearest example of mentoring in the Old Testament is the relationship

between Jethro and Moses. Moses flees Egypt after killing an Egyptian and is cared for

by a priest's seven daughters (Exodus Chapter 2). Jethro, as he is now referred to, gives

one of these daughters, Zipporah, in marriage to Moses, and the two have a child

together. Some forty years later God sends Moses back to Egypt to rescue the people.

After the exile, Jethro sends word to Moses that he will visit and bring along Zipporah

and the two boys. When Jethro arrives, Moses honors him by going out to meet him and

bows to kiss his feet. That day Moses recounts to Jethro all that God has done to deliver

his people from Egypt, and the priest of Midian offers sacrifices to God.

It is the next day that mentorship features in this relationship. Moses is sitting

judge for the people, and he is there from morning until evening. Jethro observes that this

is unsustainable and that both Moses and the people "will only wear yourselves out. The

work is too heavy for you; you cannot handle it alone" (Exodus 18:18). Jethro's warning

is that Moses has not wisely managed the burden of his responsibility and that he needs to

share or delegate some of it to others (Hillman 114). Jethro advises that Moses split this

responsibility with leaders from among the people who will handle simple cases and refer the most difficult cases to Moses. Moses heeded this advice and implemented this triage system of judiciary. Jethro cares for Moses, cares for the task he is entrusted to accomplish, and cares enough to offer constructive criticism. He is "a model mentor who identifies the crisis, suggests a solution, and permits greater effectiveness by Moses with less personal cost" (Brueggemann 11).

Moses and Joshua

The second part of Exodus chapter 17 is an interesting account of mentorship, but one that seems to be endorsed and supported by God. Though it is Moses who, when responding to the Amalekite's attack at Rephidim, orders Joshua to "select some men for us and go out and fight Amalek. Tomorrow I will take my stand on top of the hill holding God's staff" (Exodus 17:9). It is then God who tells Moses to "write this up as a reminder to Joshua" (Exodus 17:14). In response to the attack from Amalek, Moses delegates responsibility to Joshua to assemble men and fight the attackers. After completing the task for His people, God instructs Moses to put together an altar to remind Joshua who truly accomplished the work. The altar says, "Salute God's rule! / God at war with Amalek / Always and forever!" (Exodus 17:16) It seems that God wants to work through this leader Moses has identified. It is almost as if Joshua has two mentors: Moses and God.

Moses' mentoring and encouraging of Joshua continued with God's blessing (Anderson and Reese 48). In Exodus 33:11 Joshua's place was the tent of meeting. This

location was used by Moses to intercede on behalf of the people, but it seems Joshua

remained there even when Moses left. All these experiences (and presumably more not

recorded) worked together to bring God's people a new leader. Moses asks God to

appoint a new leader for the people because he will not be entering the promised land in

Numbers 27:18, and God responds:

> So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit
>
> of leadership, and lay your hand on him. Have him stand before Eleazar the priest
>
> and the entire assembly and commission him in their presence. Give him some of
>
> your authority so the whole Israelite community will obey him. He is to stand
>
> before Eleazar the priest, who will obtain decisions for him by inquiring of the
>
> Urim before the Lord. At his command he and the entire community of the
>
> Israelites will go out, and at his command they will come in.

It seems that leadership succession is important to God and that an apprentice or mentor

relationship is a tool God uses to ensure leadership continuity (Brueggemann 11). In

Deuteronomy 31:17 Moses passes the baton of leadership formally to Joshua.

Deborah and Barak

Among the odder pairings and examples of a mentoring relationship, Deborah and

Barak provide an illustration of a mixed-gender mentoring relationship. Deborah, the

Judge of Israel, calls on a general, Barak, to fight for God. Guided by a mix of

circumstances and emotions, Barak insists that Deborah accompany him on the day of

warfare. This example demonstrates that mentors go alongside mentees to help them face their battles (Naicker 15).

In contrast to this relationship and illustration of mentoring some people today avoid same gender mentoring, a pattern that many attribute to the life and ministry of Billy Graham (Dowland). In a recent interview in Wesleyan Life Magazine, Rev. Dr. Jo Anne Lyon recalls stories in her ministry where men bucked this trend to provide counsel, guidance, and mentoring to her, even if it broke rules popular at the time. In this article she seeks to show that not only did those rules ultimately serve to divide men and women who should be working together at the great project of kingdom building, but that they also provided a barrier for women in leadership (Lyon 8).

Naomi and Ruth

The mentoring qualities of the familial relationship between Naomi and Ruth are clear. In a short, four-chapter book bearing the name of a Moabitess, Naomi provides Ruth with wisdom, a significant feature of many mentoring relationships (Anderson and Reese 48). In a new culture and country, Naomi helps Ruth navigate new territory as a mentor should. As a result, God blesses the family for their faithfulness, which contrasts sharply with the unfaithfulness of the people of Israel in the time of the judges.

Eli and Samuel

Samuel, the boy left at Shiloh in fulfillment of his mother's vow, was an apprentice to Eli from his youth. This relationship is a bit of an anomaly since at a young

age Samuel brought a message of God's judgement to his mentor. Nevertheless, Eli does act as mentor as he advised Samuel to listen to and discern God's voice (Anderson and Reese 48). Perhaps this service makes Eli stand out among Biblical mentors, in that his advice and support is clearly offered in support of his mentee, even at the expense of his own familial legacy:

> Eli, I suggest, is the model mentor. He understands that the child whom he mentors must grow decisively beyond him. He does not try to control nor restrain Samuel, but fully accepts that Samuel must move into an arena that not only outruns Eli, but in fact turns to negativity against Eli. Good mentoring requires release of the one mentored to go beyond the horizon and interests of the mentor. (Brueggemann 13)

Elijah and Elisha

Elijah and Elisha are perhaps the most dynamic examples of a ministry team following the mentor/mentee model in the Old Testament. Elijah's ministry begins in 1 Kings 17 and spans the chapters to 2 Kings where Elijah is taken up to heaven in a whirlwind (2 Kings 2:11). Elijah's ministry is unique even among the prophets because of the signs and wonders he performs. King Ahab and his queen, Jezebel, have introduced Baal worship among God's people in the Northern Kingdom (1 Kings 16:31), and God raises up a prophet to confront Ahab. The beginning of Elijah's ministry is an odd mix of strong declarations and weak retreats. It is in one such retreat moment that God speaks to

Elijah and gives him his next steps. Elijah has fled to Horeb in fear of Jezebel even

though God has used him to raise a person from the dead and defeat the prophets of Baal

in a miraculous way, and he is complaining that Israel has abandoned God and that he

alone is the sole faithful person in the whole nation. God then instructs Elijah,

> Go back the way you came, and got to the Desert of Damascus. When you get
>
> there, anoint Hazael king over Aram. Also, anoint Jehu son of Nimshi king over
>
> Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as
>
> prophet. Jehu will put to death any who escape the sword of Hazael, and Elisha
>
> will put to death any who escape the sword of Jehu. Yet I reserve seven thousand
>
> in Israel—all whose knees have not bowed down to Baal and whose mouths have
>
> not kissed him. (1 Kings 19:15-18)

God's words to Elijah plant him within a much larger plan. Elijah is not alone as he

executes God's wishes in a wicked time, and God will accomplish His purposes both in

Elijah's own life and in the lives of those he will anoint to succeed him.

Elijah then ministers with Elisha as his apprentice, though there are few episodes

recorded in their shared ministry together. The next recorded shared ministry moment is

Elijah's literal mantle passing as recorded in 2 Kings Chapter 2. In this scene there are

several elements to help the reader understand that Elijah's ministry is now given to

Elisha to complete and that God has given Elisha a "double portion" of Elijah's spirit or

empowerment to accomplish this task (2 Kings 2:9) (Anderson and Reese 48;

Brueggemann 14).

Ministerial Education in the Old Testament

There were informal and somewhat formal educational institutions in Ancient Israel, and there was also ministerial education. In the Old Testament, the closest parallels to a minister would be the priest and the prophet.

The Office of Priest

The priest was responsible for teaching the Torah to the people (De Vaux 353). This role of priest, however, was considered an office rather than a vocation, and thus it was inherited rather than earned through education or formal apprenticeship (346). Priests were a class of people prepared for their vocation by training begun early in life. "Though we know little of the training process received — whether for those closely connected to a holy place or those occasionally called upon to perform priestly duties — much of it was nonformal, some more structured" (Banks 86). As can be observed by examining the case of Samuel, formal training for the priesthood occurred when a student moved into the home of a priest. There is evidence in 1 Samuel (from chapters two and three) that "serving the Lord" and "following His leading" could both be used to describe the regimen. Though these two descriptors characterize but do not describe well what was involved, it can be said that assisting the priest in the completion of his duties necessitated working closely together. Such an education could be considered an apprenticeship.

The Office of Prophet

There is also some evidence in the Old Testament showing how prophets were educated. There are examples of senior and junior prophets working together, and there are also examples of communities of prophets. Such relationships (two prophets or a group of prophets) tend to be close or familial (2 Kings 2) as most live and work together. "We should think of this relationship between these people as lying somewhere between a formal 'school' and an informal 'fellowship.' Some direct instruction took place (cf. 1 Sam 3.8; 2 Kings 4:38; 6:1)" (Banks 87). Again, the educational models of apprenticeship, modeling, and mentoring are brought to mind.

Pharisees

Though not a clergy role, the education of devout laypersons called Pharisees deserves mention. The exiles produced a need for worship based not on the sacrificial system as they had no access to the Temple, but on the Law. They had a connection to God which could travel with them to foreign lands. Synagogue worship developed to fill this void, and in part, so did the lay-led group called the Pharisees.

Transmission of the Law and properly understanding and living by it was the aim of the Pharisees. Unlike the preparation the Priest and Prophet received which was job specific, the Pharisees were concerned very much with the proper understanding that the Law applied to each aspect of daily life. God was concerned not simply with what happened within the walls of a sanctuary. He cared about ethics, the home, and business

practices.

Unlike the educational model of the Old Testament offices of Priest and Prophet, the Pharisees embraced not only a mentor/mentee model, but also the teacher/student model. Teachers were sought out by students, who would gather at the feet of the sitting teacher to receive lessons. Teachers used dialogical conversation and rote learning as educational tools, and teachers were also served by student-servants in the activities of daily living. The teacher was living out the law and was as such an example and embodied teaching aid (Banks 90).

In summary, there is no description of formal schools for various clerical offices in the Old Testament, but there is plenty of evidence that points to apprenticeship, mentoring, and modeling as significant methods of training new generations of leadership.

Ministerial Education in Intertestamental Judaism

There are examples of ministerial education and training that are preserved in the Christian Scriptures, but there are several centuries of tradition between the testaments that have a great deal of influence on these themes in the early church.

Rabbinical Schools

The primacy of the home in the instruction of the Torah was fading by the first century BC, well into the intertestamental period. "In the first century BC Simeon ben Shetach, president of the Sanhedrin (the Jewish Supreme Judicial body), ruled that

community education be universal and compulsory for all boys, regardless of social or economic status" (Anthony et al. 576). The shift from home to community instruction of the Torah under the direction of the rabbi is significant.

The preparation involved in a child becoming a rabbi is extensive. A young man went through three phases: *Bet Sefer* (house of the book), *Bet Talmud* (house of learning), and *Bet Midrash* (house of study) (Ransbottom-Stallons 30-31). This process began at the age of six and extended through young adulthood and covers what would be considered primary education as well as apprenticeship. Most interesting in Ransbottom-Stallon's treatment of this process is the invitation, "come, follow me." This is the answer a young man would want to hear from his chosen rabbi after a period of initial questioning and before entering the *Bet Midrash*. That Jesus extends such an invitation is both appropriate and odd, given that it is men Jesus is calling to follow him rather than children.

A rabbinic school used a particular educational format:

In this ancient model of instruction, the disciple would learn a new way of life— his rabbi's way of life—by accompanying his rabbi on his journeys and learning through observation and participation in the life of his rabbi. Yet at other times, being inducted into a new way of life called for the instruction of factual knowledge. (Csinos 51)

Imitation and lecture were two main features of the rabbinical education, combining aspects of both mentorship and formal instruction.

Ministerial Education in the New Testament

Again, the Biblical record in the New Testament do not specifically address educational institutions in the first century, but there are plenty of examples of prophetic school and rabbinical school training used by Jesus and early followers of The Way. Ministerial education was something that happened in the context of the local church or worshipping community, not in an institution removed from the "action" of ministry. This is clearly demonstrated by Hancock (Hancock 16), and is illustrated well by the book of Titus. In that book, Titus is to appoint elders in collaboration and with the "advice and consent" of the congregations (Lea and Griffin 278). This charge indicates that the education of ministerial leadership happened in the context of the ministry of a local church and that the congregants themselves should have voice in electing their leadership.

Mentoring in the New Testament

John and His Followers

A group of dedicated followers gathered around John the Baptist. Given the limited description of this congregation, it is hard to determine whether this was more like a prophetic mentoring environment or an apprenticeship/rabbinical school. Since there is no indication in the Gospels that John expounded or instructed the law, it could be interpreted as a prophetic school mode. Certainly, John did engage his followers in nearly every aspect of his ministry.

Jesus the Learner

Jesus was an apprentice before he was a mentor. Following in the footsteps of his father and training as a carpenter, Jesus would have attended a school of apprenticeship before he ran one.

> Jesus was probably no stranger to models of apprenticeship that stressed learning through legitimate peripheral participation in communities of practice. Not only did he engage in apprenticeship as his father taught him the trade of carpentry, he also associated his educational ministry with the apprenticeship approach of Jewish rabbis. (Csinos 52)

Jesus was engaged in what Csinos and others call legitimate peripheral participation, which describe the sort of education provided by a community of practitioners for initiates. Today this would be considered an apprenticeship.

Jesus the Mentor

Shortly after Jesus himself was anointed for ministry at his baptism and was tempted in the wilderness for forty days, Jesus called his first disciples. Peter, Andrew (Matthew 4:18), James, and John (Matthew 4:21-22), were the first disciples called to follow Jesus. These individuals left their families and their vocations to follow Jesus. Considering the mentor/apprentice model of the rabbinic school treated above, there are a few reasons the calling of these disciples stands out. First, the men Jesus asked to follow

him as students were adults who had already chosen their profession. Most were fishermen working in the family business and would have considered their time for apprenticeship in another profession to be long passed. Second, it is also curious that Jesus offers these posts in his school of apprenticeship without initiation from the student. Jesus approached these men unsolicited and skipped the period of testing.

There is evidence for what was implied by this invitation to follow Jesus. A window on this experience is given by the phrase "become covered with the dust of their feet."

What is the sage attempting to convey by his urging that one "become covered with the dust of their feet?" Some consider this to reflect the imagery of a group of disciples sitting on the earth at the feet of their master, who is seated on a stool before them. …Others, however, see it as urging the disciple to follow in the footsteps of the master wherever he goes, figuratively as well as literally. In either case, the teaching may be understood to convey the idea that the disciple should always remain in the ambit of his master's "dust" or influence. (Sicker 29)

Following so closely to the mentor that the apprentice gathers the dust kicked up by the mentor is a vivid image of the sort of education provided by a rabbi, and in this case, by Jesus himself.

The Jesus school is characterized by many features considered common to a mentor/apprentice relationship. Jesus provided on-the-job training using instruction, modeling, and practical experience as his modes of pedagogy (Atkinson 15). Jesus used

object lessons and the common stuff of life as occasions for teaching (Hillman 119), and he engaged his version of the Socratic method, asking probing, personal, and provocative questions (121).

Jesus mentored students, but in a group rather than one-on-one. "Jesus' primary mode of leadership training was to mentor a small group of disciples. This intimate and personalized approach to learning can be among the most significant and life-changing educational experiences a student has while engaged in theological studies" (Shaw 112).

Jesus used parables to teach about the kingdom of God (Hillman 120) and to mentor the disciples (Brueggemann 42). Much more than simple stories about everyday life and considerations, parables are a type of experiential learning (Dow 42). A parable is a uniquely effective educational instrument. "A parable is a spontaneous, descriptive, and relevant response to life as it is. It is a way of understanding life. It is a way of highlighting specific areas of life" (42). Features of parables include a simple, single objective, its concrete and descriptive nature, its relevance to daily life framed in an uncommon framework, and that fact that it leaves its purpose to the hearer's active imagination (42).

Jesus taught by example (Bartlett 42), inviting others to do as he did. Though Jesus is much more than a mentor, he does act like a mentor here as he calls others to imitate him. Of course, with most mentors one hopes that imitation will be a road to satisfaction or success. With Jesus, imitation is the way to eternal life (34). According to one expositor, Jesus drew his motivation to mentor from the Great Commission itself (36). That's the same Great Commission that Jesus charged his church with as he

ascended.

Barnabas and Paul

Barnabas is another person who influenced others in a mentor capacity. He is introduced in Acts 4 as one who "sold a field he owned and brought the money and put it at the apostles' feet" (Verse 37). This is the only background provided for the man formerly known as Joseph. Barnabas' mentoring activities start when Saul is converted. The disciples do not at first believe Paul has truly become a disciple, but he is taken by Barnabas to the apostles. This advocacy gained Paul acceptance in the church. He began his ministry there in Jerusalem and was soon sent away to Tarsus because Hellenistic Jews tried to kill him (Acts 9:26-30). Barnabas illustrates two significant aspects of good mentoring: giving timely advice, resources, finances, and the freedom for the apprentice to emerge as a leader greater than the level of the mentor and risking one's reputation to sponsor the mentor (Stanley and Clinton 39).

Paul

Paul is an excellent case study in mentoring. Several features of his work with proteges stands out in this regard. First, Paul's relationships are marked by mutuality and partnership while maintaining Paul's seniority, and the mentees are to imitate him in integrity and zeal (Bartlett 25).

Second, Paul considered leadership development a priority in his ministry. Equipping leaders was important to him. "When he started a new church, he soon

appointed leaders" (Fernando 546). He then remained for three years in Ephesus to develop the leaders he had appointed (Hancock 14).

Finally, there were several other important characteristics of Paul's mentoring. Paul mentored in groups (augmenting effectiveness), was a disciple himself (of Jesus), selected their mentees, exercised discipline and grace in their relationships, provided sound teaching, modeled and involved others in ministry, released proteges into ministry, and provided resources and counsel beyond the formal end of the mentoring relationship (Smither 14).

Paul and Timothy

Paul's relationship with Timothy demonstrates the helpful qualities of mentoring that he possessed. Paul was a great encourager in this relationship (Knight 209), and a provider of specific advice (Mohler). Paul found Timothy at Ephesus and called him into ministry. Through their mentoring relationship, Paul made sure that Timothy was not the last in a line of ministerial leadership. Paul mentored Timothy to be a mentor to others (Hancock 2018).

Knowledge and Knowing

The fundamental question of how one knows is central in the grand project of education, particularly the education of ministers. This question of epistemology is central to philosophy as a discipline and to the work of educators (Groome 139). Groome, in his foundational work "Christian Religious Education," explores the usages of different

terms to paint a broad and sometimes divergent concept of knowledge in the Biblical

witness. *Yada* and *Ginoskein* are the most common versions of this term in the originals

(Hebrew and Septuagint's Greek respectively), and they get at quite different nuances for

the term. Bultmann writes, "the OT usage is much broader than the Greek, and the

element of objective verification is less prominent than that of detecting or feeling or

learning by experience" (Groome 141; Banks 73). The subjective nature of knowing is

supreme in the Hebrew concept of the idea, whereas the objective nature of knowing is

central to the Greek usage of the term. The term yada is often used with a direct personal

object in the Hebrew scriptures, such that "to know" is a euphemism for lovemaking

(Groome 141) and "knowing the Lord" is a complex concept wherein God takes initiative

to contact humankind, and acknowledgement and obedience are the proper responses

(141-42).

It appears that Jesus's concept of knowledge fell far closer to the Hebrew than the

Greek meaning of the word. As Lebar says, "Christ did not expect that knowing mentally

would automatically result in doing. If this had been His philosophy of education, the

Pharisees would have been His best pupils. There are many instances in the Gospels of

learning by doing" (99). Jesus was educated and educated others as an apprentice or

mentor will, alongside the pupil in the work of ministry, rather than as a professor will.

Theology and Education

Christian Educators have theorized for some time about the specific nature of their

discipline and how it is distinguished from secular colleagues.

God's Person and Work

God's attributes demonstrate something of the nature of this endeavor in education. God is infinite. Since he is both knowable (in his own revelation) and unknowable (in human's finitude), one should be spurred on toward lifelong learning. Since God is a constellation of virtue and goodness, one should aspire to imitate him through transformation. This transformation is ultimately not solely for the purpose of personal transformation, but for the transformation of cultures and the whole world (Estep et al. 117). If one educates as God does his work, it will be marked as educating for identity (as God's creation), educating for certainty (as God's subjects), and educating for hope (knowing God's lordship) (118ff).

Wesley and Education

Wesley's legacy in North America is perhaps more directly associated with higher education than it is with Methodism in its various forms, as his name appears in the name of dozens of institutions. During his lifetime John Wesley established Kingswood School outside Bristol in 1746, and it appears that Wesley's motivation was not only to educate children of ministers in their primary school studies but also to raise up ministers (Hastling 13).

Wesley required that his preachers read books (Mason 13; Mullen 10). Wesley published his own sermons for their use and a fifty-volume collection of abridged extracts from the classics of Christian spirituality. His circuit riders could, therefore, derive some

benefit of an education at Oxford or Cambridge, which they may not have personally enjoyed (Mullen 10).

Though Wesley was contemporaries with Hume and other enlightenment thinkers, his sponsorship of education, learning, and the general welfare of humankind was not a result of humanism. It was the result of his theology. "Wesley believes that education is a method by which God is 'reclaiming more and more of God's original Creation out of the darkness of ignorance and into the light of truth'" (Mullen 15).

A Wesleyan Theology of Education

Wesley was himself an educated man who both valued education and could creatively step outside official ecclesiastical and academic structures to provide the educational support necessary for advancing the Methodist mission (B. Black 2). Harold C. Mason has treated this topic comprehensively in a short but useful article titled "Some Implications of Wesleyan Theology for Christian Education." Mason argues that seven specific doctrines come to bear as one considers a particular view of Christian Education that is based in Wesleyan Theology: 1) The Wesleyan view of the Bible, (Christian Education is the pursuit of truth, after all (Estep et al. 117)), 2) the Wesleyan emphasis on experienced salvation and assurance by the Holy Spirit of salvation, 3) the doctrine of election and free grace, 4) the doctrine of moral law as not abrogated but passing over into the covenant of free grace, 5) the doctrine of man and his moral responsibility, 6) the child and evangelism and nurture, and 7) Wesley's own application of doctrine to practice in education (Mason 7). Mullen sees in the work and writings of Wesley something of a

theology of education:

> Learning is, for Wesley, one of the means made available by God, in His
>
> Providence, to enable us, in love, to partner with God in fighting back the
>
> darkness of ignorance in ourselves, in our children, in our neighbours, and in
>
> society. (Mullen 16)

Formation and Transformation

Christian education is peculiar in that it has community formation as its context and community transformation as its goal. Human leaning requires a dialogical element (which assumes community), and community is both the context for such dialog and the venue that should be transformed (Estep et al. 115). As David Csinos puts it:

> Faithful Christianity involves more than cognitive understandings of doctrines,
>
> creeds, and statements of faith. It is a way of life that is learned, experienced, and
>
> developed *in community*. It is clear from the New Testament that this is how Jesus
>
> understood his movement. It was a new way of living that involved certain key
>
> practices. Newcomers had to come, observe, and experience how he lived.
>
> (Csinos 105; emphasis added).

Wesleyan institutions of higher education may wrestle with their identity in the changing landscape of higher education but find in their heritage a rich tradition of marrying education with a sanctifying context:

Wesleyan colleges and universities should intentionally operate as sanctifying

contexts. Here students would not only receive quality instruction from faculty

who care deeply for their subject and their students, but more significantly, would

receive this instruction in the context of an all-encompassing story, allowing

students to understand not only the "what" of their instruction, but the "eternal

why." (Lennox)

Theology and Mentoring

Besides the Biblical and theological underpinnings of education and theological

education, mentorship in the theological context is important. Mentorship was a strong

feature of education in the home and in apprentice schools of first century Israel and was

the method by which most leaders were prepared.

Ancient education had specific methods for transmitting knowledge. These

included beating it out of students, stimulating lively debate, and using suggestive

language. These methods are founded in the idea that the knowledge is somewhere within

the student and needs to get out (Crenshaw 117-18). This is not the idea in Christian

education or Christian ministerial education. Instead, God's grace provides the means to

receive and be transformed by his truth, and such a process requires something more

formative than deformative. As Frame says, "Scripture indeed assumes that the character,

skills, and knowledge requisite for the ministry can be taught, but only in a distinctively

'Spiritual' way" that is, by Word (the Scripture and Holy Spirit), example, and

experience" (Frame).

Mentoring

Perhaps mentoring was coopted by the church for its effectiveness in other trades and in Hebrew tradition. If so, there is nothing terribly spiritual about the practice in itself. However, when practiced in a sanctifying context, the outcomes are vastly different. Christ is both the example and the end of mentoring. "Though a skill, even an art, mentoring as it is practiced in the work of theology and pastoral ministry has a particular focus and a definite end: life in Christ" (Currie 39). In such relationships of healthy community God's gifts can be fanned into flame (Hillman 190). Such transformative mentoring relationships provide teaching/learning, leading/following, unlearning or relearning, and friendship (Currie) not just for the mentee, but also for the mentor.

Not all mentoring is comfortable or pleasant, but it can all be formative. In fact, Hillman sees evaluation and assessment as functions of healthy Christian communities.

> The feedback one receives from mentors, professors, peers, laypersons and others provides a mirror of sorts, in which a student can more clearly see himself or herself. This knowledge of one's self - one's strengths and weaknesses, gifts and passions, and much more - is a vital tool God uses to shape persons for his purposes. (Hillman 188)

Mentoring relationships in the Kingdom of God have the power of becoming means of

grace for all involved.

Social Science Support

Social science supports the value of mentoring. Two approaches have been applied to Jesus' ministry and demonstrate there is scientific support for the sort of mentorship he modeled. One such theory is Legitimate Peripheral Participation (LPP). Csinos used the lens of LPP to examine Jesus' ministry in his dissertation titled "Come Follow Me" and found that each element was indeed present: legitimacy, whereby a mentee is treated as a potential member; participation, meaning the apprentice was not only actively engaged in the community, but saturated in it; and peripherality, meaning the apprentice's involvement was gradually increased and gained complexity with time (Lave and Wenger 46).

Another approach is Transfer of Training Theory (TTT). Michael Black performed an experiment on Licensed Ministers in the West Michigan District of the Wesleyan Church whereby he placed students in structured mentoring relationships. The study proved that though there are difficulties in defining the knowledge, skills, and abilities necessary for pastoring today, providing this sort of approach to theological education benefited students.

A Brief History of Theological and Ministerial Education

There is mixed evidence for what one would consider formal theological education in the scriptures themselves. However, theological education was offered in the time of the early church and beyond. A brief history of theological education is

illustrative, and there are several models for clergy education now in use, including a few innovative and novel methods.

Education in the Early Church

The first converts to Christianity were Jews and God-fearers who were able to be baptized into the faith immediately on conversion because little life change or formal education was necessary. As the gospel spread to those who did not have a Jewish background, it became necessary to educate converts into the new faith to prepare them for how it would impact their lives and how they were to live in society in a different way (González 36). Eventually this time of catechesis would be a time of preparation for baptism that would take two years or more. In later years, the Catechetical School, such as the school at Alexandria, was established to help prepare catechumens for baptism (31). The first schools in the church, therefore, can be likened to Adult Sunday Schools where the young in the faith were educated, not where leaders were prepared for ministry vocations. On the quality of the catechetical school, Rowdon writes:

> The breadth of its syllabus must not lead us to suppose that the Catechetical School was an impersonal, coldly academic institution. It revolved around the person of the Master (who was appointed by the Bishop) in whose house it met, and who provided the lion's share of the instruction. In the case of Origen, at least, it is clear that the force of his Christian character, the strength of his devotion to Christ, and the rigours of his personal standards of behaviour formed an important part of the training. (Rowdon 76)

The average disciple at that time was prepared very well for their baptism.

By the time of Constantine, the catechumenate was in decline. Because of the legal nature of the church, the social pressures against the church decreased, and many more asked to enter the church. As there were so many people to baptize and catechize the term went from two years to as little as forty days (González 47). The Germans were also invading and being baptized themselves. They were unlearned persons who could not learn much apart from the Lord's prayer and a few rudiments of the faith (48). There is evidence that, as the catechumenate was compromised because of the demands of an imperial Christianity, emphasis shifted away from the preparation of Christian initiates and toward the education of clergy leading the church.

Education of Clergy in the First Century

Formal education for leadership was not something conceived or required in the first century. "At first, we find surprisingly little evidence of concern for anything like formal training for Christian leadership. One reason for this may be the marked character of the charismatic gifts which outlasted the Apostolic Age" (Rowdon 75). If teachers sat at the feet of Peter themselves or performed miraculous signs, they might be expected to have better qualifications for ministry leadership than people who had learned about The Way second or third hand.

Assumptions must be made about clergy training beyond the Apostolic age. "Christian worship on Sunday mornings, which usually lasted several hours, had two parts, the Service of the Word and the Service of the Table. In order to read the latter

[former?], it was necessary to know at least something about the history of Israel and the work of God in the gospel" (González 24). The worship life of the church provided one such assumed criteria for ecclesiastical leadership: literacy. There is a second assumption to be made. As Gonzalez puts it, "Furthermore, the Service of the Word required not only the reading of scripture but also its interpretation. Those who had some secular studies, especially in the field of rhetoric, were particularly able to perform these functions, since a goodly part of rhetorical studies was devoted to the interpretation of ancient Greek and Roman poets and other authors. The principles of interpretation that would apply to those classical texts in the field of rhetoric were also useful for the interpretation of Biblical passages during the Service of the Word" (25). Since the church had no such schools, one must assume that the early bishops would have studied in pagan schools (25).

Education as now conceived was a development of the second century. Similar to the way the seminary movement in the 17th century was a response to the challenge of the Reformation, the formal training offered to ministers in the second century was a response to emerging challenges facing the church:

> The need for ministerial training along more formal lines seems to have been borne in upon the Church during the course of the second century. The growing self-consciousness of a Church locked in debate with pagans and Jews on the one hand, and heretical schools of Gnostics on the other, undoubtedly called for systematic and concentrated mental discipline on the part of those who would undertake leadership. At the same time, the crystallising and elaboration of

Christian doctrine and the recognition of the canon of Christian Scripture required

training in authoritative interpretation. As a result, there was a marked tendency,

especially in the East where enquiry and debate tended to be more thoroughgoing

than in the West, for the teaching function of the bishop to be in part delegated to

one or more instructors who would be able to specialise in the tasks not only of

preparing and teaching a Christian apologetic to enquirers and new believers but

also of giving potential Christian leaders a thorough grounding in learning, both

non-Christian and Christian. (Rowdon 75-76)

It appears that the new and more formal methods of preparing clergy for ministry were

adopted as answers to the dual challenges of defending the faith from pagans and Jews or

from heretics within the church.

Schools of ministerial preparation were established in response to the need of the

church in urban areas, and the instructors in such institutions were answerable to the

bishop. "The bishop, focus of the Church's local unity, was conceived of as embodying in

himself the whole gamut of clerical functions. In practice, many of these were discharged

by presbyters, deacons, and those in the increasing number of minor orders, under the

close supervision and guidance of the bishop, father-in-God to the clergy as well as the

laity" (75). This relationship where the school exists as part of and in for service to the

church lasted many centuries.

Precisely what happened in these professional schools for ministry is not clear.

Scholarship has established that apprenticeship models and mentoring models bore some

weight. "Mentoring and the context of the local church gave the prospective leader time to have a long immersion in the mystery of faith and in developing virtues of faith and skills for ministry. Beholding the mystery of Christ and having that mystery shape the virtues, prayers, and practices of a leader are essential elements of the content that mentors sought to transfer to mentees" (Leininger 91). Leininger has shown that several aspects of mentoring practice can be found in the pastorals and in the early Church Fathers, all the way to Augustine in the fourth century. He summarizes such a curriculum as virtues and vices, the mystery of faith, spiritual aptitude, scriptural knowledge, physical stamina, rhetorical abilities, and general studies. Such a curriculum was administered in the context of life; the home, marketplace, local church, or perhaps the cathedral school or monastery. The methods used included mentoring, testing virtues, doctrine, skills, action and reflection, modeling and imitation, gradual steps to higher levels of responsibility, and peer collaboration (91).

Monasticism, Scholasticism, and Ministerial Preparation

A shift from the local-church-centric nature of theological education and ministerial preparation was underway not long after the first centuries of the church. Shortly after Constantine I and Licinius signed the Edict of Milan in 313, the monastic tradition, particularly Basil of Caesarea "…and the 'Cappadocian Fathers', not to mention Jerome, had begun to steer monasticism in the direction of scholarship" (Rowdon 77). Jerome and his compatriots Paula and Eustoquium translated the Vulgate in the monastic community he established in Bethlehem, which gives a model of monastic scholarly life

(González 52). A shift from the practical education of the pastor to the education of the theologian appears to be an early one.

Cassiodorus (485-580) set forth the first curriculum and reading list for ecclesiastical leaders (González 64). He took the traditional secular curriculum and adapted it for clerical use. The trivium, the subjects of grammar, astronomy, and rhetoric, were set out first, and then the quadrivium, consisting of logic, arithmetic, geometry, and music. The growing educational experience was the study of scripture, which encompassed all theological and pastoral tasks (65).

Cathedrals Schools

There is much more scholastic activity in the next few hundred years throughout the Roman world, including the frontier of modern-day England:

> Augustine of Canterbury, having gained a foothold in England, established a school for the training of clergy which was subsequently developed by Theodore of Tarsus into the School of Canterbury. We know that the curriculum included the interpretation of Scripture, and that Greek as well as Latin was taught there. Indeed Bede (673-735) affirmed that there were disciples of Theodore known to him to whom Latin and Greek were as familiar as their own language. Also taught at Canterbury were music, which was essential to the liturgical services of the Church, and astronomy which was required for the calculation of the Christian Calendar. At the similar, School of York it appears that a course was given in Ecclesiastical Law. (Rowdon 77-78)

By this account, the school seems to be serving the functions and needs of the church, in particular the clergy who would be serving in clerical roles. By 814 it was required that each cathedral should have its own episcopal school (78). The influence of this model appeared to leave the confines of cathedral cities as years passed. "It was affirmed by Theodore of Etaples who taught at Oxford in the early twelfth century that there were experienced schoolmasters not only in towns but also in villages" (78). By the end of the eleventh and into the twelfth centuries, there did exist a system of schools for the purpose of preparing clergy for their ministry in cities, towns, and even in many rural villages.

The University

One of the watershed moments in education broadly and in theological education came in the twelfth century with the advent of the university. The direct connection between cathedral school and university seems apparent, but there was early dispute as to the roles each should play. To that end, in 1215 a council had to clarify the way these two institutions related with one another and with the church. "In a sense, the university grew out of the bishop's responsibility to provide clerical training. The 4th Lateran Council of 1215 still exhorted every metropolitan bishop to ensure that theology was taught in the context of his cathedral church, but in fact this duty was being taken up by the universities" (González 79).

At this time there were several models of education functioning simultaneously. University education in medieval times was for educating the mind, and apprenticeship education was for the purpose of conveying a craft. In an apprenticeship program, seven-

year-old boys would apprentice for seven years, then become a journeyman, then perhaps

a master. Chivalry was another educational style centered in the medieval court (Atkinson

15).

The Reformation and The Seminary

The period of the Reformation birthed a feature of religious education still in use

today: the seminary. The Roman Catholic church established the first seminary in

response to the challenge the Reformation presented to the church at the Council of Trent

held between 1545 and 1563 (González 117).

Ministerial Education in America

Ministerial education in the colonies was a story of ministerial education on the

frontier. As people were blazing trails, settling land far from the institutions of Europe,

the training of clergy had to find "new" methods, which often looked like apprenticeships

(D. Jones 16-17):

> Clergy education [on the American frontier] has its earliest roots in informal
>
> apprenticeships. Early practitioners in this country identified and helped form the
>
> next generation of ministerial leadership by taking young men who desired to
>
> become ministers into their care and often into their homes for professional
>
> formation. These mentors shared their libraries, taught sermon preparation, and
>
> modeled the clerical life for their charges. (Hollingsworth 12)

How interesting it is to see the models coming back into fashion after some 1,500 years

of "advancement."

With time, schools were established in America. Kelly records a first-hand account (original spelling):

> After God had carried vs safe to New England and wee had bvilded ovr hovses provided necessaries for ovr livelihood reard convenient places for Gods worship and settled the civill government one of the next things wee longed for and looked after was to advance learning and perpetvate it to posterity dreading to leave an illiterate ministry to the chvrches when ovr present ministers shall lie in the dvst. (Kelly 23-24)

Educating clergy in the apprentice or mentor style was soon considered something of lesser value than the preparation provided in the formal schools patterned after the European style (Hollingsworth Jr 12). In these schools, "The higher value was given to cognitive or theoretical learning, which was largely Cartesian. …A lower value was placed on practical or operational learning, which dealt with one's ability to learn the arts and skills of a discipline while actually practicing a profession" (Pyle 3). Practical skills for ministry were considered God-given gifts that were either unable to be learned or so easy they were taken for granted (5). Harvard University, dating to 1636 and established for the education of clergy, was founded that students might be free to know truth and life in relation to Jesus Christ (Monroe 14). Other schools in the New World were destined to replicate this model.

Athens, Berlin, and Other Models

Ministerial education in America has been described as marrying the two values of philosophical and practical knowledge and training. One observer has painted the polarity using the cities of Athens and Berlin. Kelsey, in his work "Between Athens and Berlin" describes American theological education as something midway between the ancient concept of *paideia* represented by Athens and the modern university model of theological education represented by Berlin. Athenian education based on *paideia*, meaning culturing the soul, meant that education was a process of character formation for the good of the state (6-8). In Berlin, under the influence of Schleiermacher, a new University founded on Enlightenment principles decided to add a faculty of theology. It was Schleiermacher who wrote the founding document which convinced the Prussian government of this controversial move (13). Unlike schools that embraced the concept of *paideia* which valued primarily the use of authoritative materials (scripture for Christians), as a research university Berlin was founded on the notion of methodical critical inquiry. "In principle, neither the antiquity of an opinion, nor the esteemed persons who hold the opinion, nor alleged divine inspiration alone justifies acceptance of any opinion as an authority" (14). There are both promises and dangers in embracing either Athens or Berlin.

In more recent years there have been other criticisms of and additions to this polarity. Banks develops a Jerusalem model as an alternative to either Athens or Berlin in his book called Revisioning Theological Education. If theology is the queen of sciences,

then Banks seeks to use Jerusalem's prominence to illustrate what Martin Kähler famously said, "missiology is the mother of theology" (Engelsviken et al. 394). "In the classic model [Athens] 'formation' was personal transformation while in the vocational model [Berlin] it was ministerial training, but in the missional model [Jerusalem] formation is a turning towards mission" (Edgar 212). Additionally, Edgar proposes the introduction of Geneva to describe the actual state of theological education today. He uses Geneva as it is the center of many confessions adopted by Protestant denominations. "In a confessional approach to theological education the goal is to know God through the use of creeds and confessions, the means of grace and the general traditions that are utilized by a particular faith community" (212-13). Though none of these cities are actually located in North America, they are illustrative of the streams of influence all present in various institutions of higher theological learning in America.

Present Models for Clergy Education in America

From church to church and denomination to denomination there are varying models employed to produce the next generation of theological leaders. Many mainline denominations require M.Div. degrees, most require a bachelor's degree of some kind, others require the completion of only one course on a church's polity and history, and still others require no formal education at all ("Ordination").

Seminary

The seminary degree or M.Div., as it is commonly known, requires three years of study beyond a bachelor's degree. This degree can be made up of 72 to 106 credit hours,

making it two to three times the size of the typical master's degree, with 50% of M.Div.

degrees requiring between 72 and 90 hours to complete (Meinzer). Several criticisms

have been leveled against this mode of clergy preparation. One is the tension between

theological education and professional formation. As Leith Anderson says, "Traditional

seminary education is designed to train research theologians, who are to become parish

practitioners. Probably they are adequately equipped for neither" (46).

An additional criticism of this model is the a-contextual nature of the education:

The very word seminary points to the main danger in this model of theological

education. In its initial use, a seminary was a seedbed. In a garden, the main

purpose of a seedbed is to keep young plants in a protective environment in which

it is easier to control weeds and insects, in order to then transplant them to the

place where they are to grow...The problem is that in transplanting the candidate

from such a seedbed to the actual life of the rest of society, often that very

formation in the seedbed makes it difficult to return to the wider community in

which ministry is to take place. (González 122-23)

The seminary model does beg for some sort of bridge experience, such as is provided by

Supervised Ministry, which will be discussed later.

Bible College

A Bible College education, while not often required for an ordinand, is

encouraged by many denominations that have started such schools. As a response to the

growing liberalism in American Protestantism, the 19th and 20th century revival movements sparked many such schools in the United States and Canada to educate leaders for the clergy and mission. And they were popular: "Between 1918 and 1945, at least 70 Bible schools or institutes were founded, and they became a popular choice for conservative evangelicals heading towards ministry" (Atkinson 17). What set such schools apart is the emphasis on hands-on learning.

> Unlike the scholastic tradition of the colleges and seminaries that preceded them, the founding fathers of the Bible institute movement had little patience for classroom teaching that emphasized content and intellectual pursuits only. One of the important features of the Bible institute was that it should be practical, which dictated that students get plenty of actual ministry experience. (17)

This practical feature of the Bible institute, which manifests itself in requiring that graduates complete internships, practicums, and supervised ministry, means that academic and practical preparation are often addressed in tandem.

Non-Degree

Some traditions require education for ministerial credentialing that can be accomplished without seeking a degree. Many Methodist churches, for example, follow the lead of John Wesley, who prepared itinerant preachers of various backgrounds through means of prescribed reading (Heitzenrater 176). The Wesleyan Church is one example. Since about 1999 they have equipped people for ministerial credentials through

a program called FLAME, an acronym meaning fellowship of leaders acquiring

ministerial education (Linder, "Leaders"). Such classes were meant to supplement a

degree in a different field, but in recent years many districts have not been requiring a

degree for credentialing. Other modes of classwork, such as correspondence courses,

have been around much longer. The quality of such preparation and the outcome of such

education has been an area of some study. In a study published in 2016, Hammond found

that pastors were more effective if they prepared through non-degree and alternative

means than those who prepared in formal degree settings (146). Though the researcher

does explore the possible reasons for this result (selection bias, among others), it appears

to validate the idea of preparing adults for ministry in context.

    The "ivory tower" criticism of theological education is pointed. If the purpose of

the seminary or theological school is to send theologians back to the "real world" to do

theology among the people, it is unclear whether being prepared in a different community

of formation will be effective. The sort of student who is able to remove themselves from

their native community to return as an educated authority may not be received well when

they do. Those who have natural leadership abilities and exercise them in their native

community may be a better religious leader when given the proper education (Donovan

169). As de Grunchy puts it,

> The point is that God's people are already involved in the world, engaged in the
>
> telos of life. They are not waiting for theological educators to tell them what to do;
>
> but in response to the gospel and the prompting of the Spirit, throughout the

centuries many people (both inside and outside the church) have responded and

are responding to the mission Dei. (Werner et al. 44)

This method is not without its dangers and critics. Formation in community is not

guaranteed when education takes place in context (González 123). Also, in

denominations where there are several paths to ordination (some being non-degree), there

are significant racial and socioeconomic divisions among the developing clergy (136).

Contextual Education

The gap between the academy and ministry is one felt from both sides of the

divide, as Pohly explains:

The gap between church and seminary is a tragic and real fact. There is a great

amount of suspicion, mistrust, and competition on both sides. Each feels

threatened by the other, with the church accusing the school of being isolated

from its life and the school charging the church of hiding its collective head in the

sand. (Pohly 102)

Despite this general mistrust, groups and movements from both sides have attempted to

bridge their way to the other, often with the general approach of bringing some sort of on-

the-job-training to theological education. The discussion below illustrates a few of the

most significant efforts and organizes them by the initiator.

From the Academy

Supervised Ministry

The Seminary experiment in the Americas was not old when it was already receiving criticism from within:

In 1848, after 34 years of the board of Princeton Theological Seminary, the Rev. Gardiner Spring wrote a book called The Power of the Pulpit, wherein he compared the generation of seminary-trained ministers with the older generation of pastorally trained ministers. Though Spring had no interest in turning back the clock (realizing the practical impossibility of dissolving the seminaries and returning to the old system) and, indeed, deeply committed as he was to the work of Princeton, he reluctantly concluded that the older generation was notably superior to the younger in pastoral effectiveness and spiritual maturity. He advocated (1) that the seminary faculty maintain close supervision, not only over a student's academic progress, but also over his social and spiritual development; (2) that the seminary faculty itself consist of men with extensive pastoral experience; (3) that no student be ordained to the ministry until he has spent a time of apprenticeship with an experienced pastor. (Frame)

Though seminaries after Spring's rebuke would become more academic and not less (Frame), there was to soon be evidence of change on the horizon.

Robert Kelly undertook a study of 161 theological schools in the United States

and Canada as a sort of snapshot of the state of theological education in the new world.

> This study grew out of the widely held belief that the machinery and the methods
>
> used in educating Protestant ministers were inadequate. It was asserted that the
>
> number and the quality of ministerial candidates had been on the decline for some
>
> time and that the churches faced a crisis because of the real or the prospective
>
> dearth of leaders. (Kelly vii)

It seems that the relationship between the seminary and the church was a strained one. The observations reported by Spring eighty years prior were still valid.

Yet Spring was observing that in some of the schools there were offered courses that he calls "supervised field work." In such courses, students would visit and minister outside and inside the church (Kelly 58). This course work was informed in great part by a movement called Clinical Pastoral Education, which will be discussed later. The seminary curriculum had begun once again to leave the classroom. The practice and discipline of theological field education can be traced to the 1956 with the establishment of the Association of Theological Field Education (Atkinson). Such a trade guild was necessary for establishing a respectable discipline within theological education (Egan 2). It would be another decade until the Charles Fielding work "Education for Ministry" (1966) convinced holdout seminaries that field education was necessary (Pyle 7):

> The integration of mentoring into formal, curricular structures has been a slow,
>
> and at times forced, process. Yet today, every seminary now accredited by the

Association of Theological Schools (ATS) has a curriculum in Supervised

Ministry. These courses were developed in the last century, as the corrective

influence of the Mentor Model reinserted its legitimate place in the theological

curriculum alongside the classical disciplines. (Hollingsworth Jr., "Christian" 13)

Hollingsworth summarizes this history well when he asserts that Supervised Ministry

being required as part of seminary curriculum by the Association of Theological Schools

(ATS) today is a recognition that both intellectual and practical ministry training need to

live side by side (9).

Along with other outcomes, a primary goal of Supervised Ministry has been to

take theory into a real ministry context and perform ministry tasks at a basic level

(Hollingsworth Jr., "Christian" 7). Field education requirements have many names,

formats, and curriculum at the various schools that require the experience (D. Jones 328;

D. Smith). Some require one experience; others require two or more. Of those schools

requiring two or more, some accept a unit of CPE in the place of one (*Academic* 183).

The general idea of action-reflection such as is taught and experienced in

supervised ministry has great support from practitioners and theorists alike. "Experience

teaches best when it is reflected upon, brought to greater consciousness, and looked at

wholistically in terms of feelings, behavior, and one's conceptual framework"

(Beisswenger 50). De Grunchy agrees with this method, saying that action without on-

going reflection soon loses its way (Werner et al. 442). One might say that theology

happens in such experiences when the event is recalled in community and becomes part of an ongoing action/reflection process (Patton).

Supervisors or Mentors play a critical role in a student's learning within a field education experience. "Supervision is used to facilitate a student's learning from his or her experience within a particular placement, whether church, agency, or project" (Beisswenger 51). Beisswenger outlines five modes of supervision which may be employed in the church setting for the purpose of training ministry students. Those include Work Evaluation mode, Instructor mode, Apprentice mode, Training mode, Resource mode, and the Spiritual Guide mode (50-58). Depending on the expertise of the supervisor, the environment where supervision happens, or the existing relationship between the supervisor and supervised, one or more of these modes may be appropriate. Other conditions for effective supervision include a ministry context, an expert supervisor, a peer group, covenant making, feedback/evaluation, and laity involvement (Pohly 120).

There is evidence to support the notion that field education as part of the seminary curriculum has been effective. From 1997 to 2002, the graduating student questionnaire (surveying ATS seminary graduates) showed that field education was highly valued by graduates (Selzer 33). They believed it enhanced their pastoral skills, helped them determine their strengths and weaknesses, and increased their self-confidence (Lonsway 16).

From the Church

Clinical Pastoral Education

Much of the development of applied theological reflection and ministerial identity formation came from the most unlikely of places: the mental hospital ward. This was happening in Southern Ohio and in Massachusetts. The Massachusetts site was Worcester State Hospital, whose own publication described the work as a "rather unusual project:"

> For four years the Worcester State Hospital has been offering to students in theology an opportunity to get clinical experience in dealing with the maladies of the personality. This rather unusual project has proceeded from the view that in very many cases such maladies are spiritual problems in the strict sense of that term, disorders of emotion and volition, of belief and attitude, rooted not in cerebral disease or in intellectual deterioration, but in the age-old conflict which the Apostle Paul so vividly describes, the conflict between the law that is in our minds and that which is in our members. ("Clinical" 210)

Anton Boisen was a seminary-educated chaplain who partnered with two physicians to spark what became the Clinical Pastoral Education (CPE) movement (Thornton 5). Together with his colleagues and students, Boisen enjoyed pioneering, as it were, a brand-new country:

> For Boisen and many who followed him into mental hospitals, it was exploration of the inner world. For Keller and the many who have gone in his direction, it was

exploration of the outer world—the world of social structures and the dynamics of social change. For theological educators it was engagement with the institution of the seminary—a wager that revolutionary educational processes would prove effective in growing seminarians more free to love and more competent as professional persons than before. (199)

In recent years, the movement of CPE is sometimes more concerned with the development of pastoral or ministerial identity than it is with experiential learning, which was one of the founder's main concerns.

Boisen's original intention to create a more experiential way of studying theology runs as a thread through the CPE story. It is present within the standards of the ASPEA, but this component has often become lost in the more personal interests of self-understanding and professional development based on psychotherapeutic principles rather than theological principles. While I cannot speak with authority about North American CPE models, there is evidence in Victoria [Australia] that the theological nature of supervision is receiving attention. (Paver 103)

Many denominations and seminaries will accept a unit of CPE in place of a field education requirement. As they do, it is more often for the purpose of providing an avenue for developing a sense of pastoral identity than for providing a thorough theological experience (Pohly 5). These twin benefits, thorough theological reflection in context and professional identity building, though not mutually exclusive, can depend

largely on the supervisor a student is assigned.

Today, several associations coordinating the education of chaplains exist. Perhaps the most significant is the Association for Clinical Pastoral Education, Inc. which operates as a Department of Education-accredited educational organization ("CPE").

Church-Based Theological Education

Many sources point to innovations in Guatemala City as the origin of the concept of church-based theological education. The term coined there was Theological Education by Extension (TEE). In 1962 the missionary professors at a seminary in Guatemala City noted that in twenty-five years the seminary had only prepared ten pastors who were actively serving the denomination (Netland and van Engen 944). At first the trio of Ralph Winter, Jim Emery, and Ross Kinsler took the seminary to people in rural areas, thinking that proximity was the main hurdle. They quickly discovered the problem was as much the time away from home, work, and ministry, cultural barriers, and financial barriers. The TEE model addressed all these concerns. A movement among missionary educators ensued, and the model was replicated in many other mission fields (944).

The North American context benefited from the methods and concept of TEE. Jeff Reed presented a paper to the North American Professors of Christian Education in 1992 calling for a new paradigm of theological education that keeps people in context. For his part, he has succeeded in building a church-based theological training system offered through an organization called BILD.

As Reed mentions in this work, even in 1992 nearly every evangelical seminary

had established some sort of extension site to serve people who cannot relocate for

seminary training (5). However, there are various other church-based, as in they are

institutions housed in the church, seminaries and training programs which fit this general

model. At more than twenty institutions studied by Wilburn in 2017, there are examples

of schools birthed within and maintaining critical relationship with a church. Among the

best examples are The Master's Seminary (Grace Community Church) in Los Angeles,

CA, Bethlehem College and Seminary (Bethlehem Baptist Church) in Minneapolis, MN,

Faith Bible Seminary (Faith Church) in Lafayette, IN, Southern California Seminary

(Shadow Mountain Community Church) in El Cajon, CA, Shepherds Theological

Seminary (Colonial Baptist Church) in Cary, NC, and Virginia Beach Theological

Seminary (Colonial Baptist Church) in Virginia Beach, VA (Wilburn 27). Using The

Master's Seminary as an example, it began as an extension site of Talbot at BIOLA in

1977 to serve the needs of the mega church. To that point a bus and several vans had been

purchased to shuttle students to school an hour away several times a week. In 1986 the

extension became independent (Busenitz).

> The philosophy that undergirds The Master's Seminary is one of import to the
>
> future of evangelicalism—namely, that pastoral leadership training and local
>
> church ministry should go hand in hand. Whether this takes place on the same
>
> campus or through some other means, pastors and professors must each resolve to
>
> bridge the gaps between church and classroom. (Busenitz)

Residencies in the Church

Drawing on the training curriculum for many professions, such as medical and social work, churches have become partners with academies for the benefit of ministers. Such partnerships have expressed themselves in the form of internships since the inception of the model in 1882 (Atkinson 17). In recent years there has been a renaissance of methods and models of engaging students in the parish. A residency, a closely supervised and experience for ministers, has been one such recent development.

Though many churches employ residencies using various models, this study highlights three contemporary church residencies which show innovation and promise: the Lakeview Baptist Church strategic partnership, the McAfee residency, and the 12Stone residency.

Lakeview Baptist Church Strategic Partnership

In 1986 after seven years of ministry at Lakeview Baptist church in Auburn, Alabama, Rev. Dr. Al Jackson began working with young men interested in the ministry. He started this program for Auburn University graduates who were interested in pursuing seminary study. He met with such students on Thursday mornings at 6:30 a.m., and the program continued in this format for ten years. He then partnered with Southern Baptist Theological Seminary in Louisville, KY to offer M.Div. degrees to men participating in this program. The program had some early success:

On May 21, 1999, the nine men who began this program as a cohort graduated and were ordained into the gospel ministry. Upon graduation, six of the nine men

had acquired ministry positions, and the other three had ministerial positions

within 1 month of graduation. (Ellington 66)

In partnership with Southern Baptist Theological Seminary's Billy Graham School of

Missions, Evangelism, and Church Growth, students would complete an M.Div. program

in three years. Eight of the nine graduates of the first cohort of this model were

interviewed five years after their experience, and it was found that the cohort model,

practical ministerial experience, and inclusion in a healthy church community had great

impact (85).

McAfee School of Theology

The McAfee School of Theology, formed in 1994, graduated its first class in

1999. As part of a study performed to support a grant application with the Lilly

Endowment, Inc., interviews were conducted with twenty-four of the one hundred and

four graduates who had been in ministry five years or less. Of those twenty-four, fourteen

had begun ministry as a pastor in a local congregation. Twelve of the fourteen had left

ministry or changed ministry assignments, and five had been forced to terminate. In 2005

the school was awarded a two-million-dollar grant to help fund two-year pastoral

residencies among other strategic endeavors to address early ministry success

(Hollingsworth 3). The program is a partnership between some of the churches that

founded the McAfee school, and the school itself. As Hollingsworth summarizes,

For us to answer the call of the Church to prepare ministers who embody pastoral

excellence, it is going to take the best efforts of seminary and congregations. We

have learned that the classic divide between academia and parish must find

reconciliation for the best of theological reflection and pastoral excellence to take

place. (15-16)

These partner churches helped place 28 alumni in churches where, for two years, they

would serve in healthy environments and participate in either leadership coaching or

parish-based CPE units. Though the program did not continue past 2009, it did steer the

school's decision to partner with Lily again and establish a center for teaching churches.

This center equips congregations to teach new ministers in the first few years as they

transition from seminary to ministry ("Center").

12Stone Residency Program

12Stone is the largest Wesleyan Church in North America averaging over 16,000

worshippers on a weekend in 2018 ("Pastor"). Since 2002 the church has been running a

residency program for young adults directly out of undergraduate ministerial studies. In

the nearly 18 years of the program, they have more than 250 graduates and boast a high

rate of ministerial retention, estimated in 2017 at 83% (Russett 96). The program

combines six developmental elements: ministry excellence (working alongside a

supervisor), leadership coaching (1:1 coaching), personal development (1:1 mentoring), a

leadership training curriculum (developed in-house), the prevailing church culture, and

evaluations (provided at least three times in the two-year process) ("Resident" 24). The

program is highly competitive, accepting at most 15 students from roughly 300 applicants

each year (Russett 96). Research has been conducted to show that 12Stone and other

residencies in the Wesleyan denomination can be helpful in preparing competent ministers (145).

Mentoring: Informal Training

Writing about the future of theological education, Leith Anderson writes: "We will see more and more students choosing either academic scholarship (the theologians) or parish practice (the pastors)" (46). Parish practice programs, or theological programs that offer field education components, do and will continue to depend on quality mentoring if the next generation of ministry leadership will be effective. Thankfully, there has been work done in the practice of mentoring.

First, it goes without saying that mentoring is important. This is the opinion of Daryl Smith, who writes that "Mentors are our future. Mentors are the future of the ministry. Mentors are vital in the kingdom of God" (Hillman 104). Smith is a respected Mentored Ministry director and provides this opinion based on years of experience in this field. There is also data to back up this assertion. A recent study by Belcher has shown that mentoring was related to ministerial effectiveness, which is augmented by M. Black's discovery that structured mentoring can produce in students the necessary knowledge, skill, and ability for ordination.

Mentoring looks differently in different contexts and with different partners. Stanley and Clinton find mentors fit different types along a spectrum of intensive to occasional mentorship, and each type has value (252). Witmer describes the process of mentoring as having two components: modeling and multiplying (Hillman 44). The modeling phase consists of instructing and demonstrating, and multiplying involves

observation and evaluation. Mentors should have the time and patience to mentor

(Stanley and Clinton 38; Hillman 58) as well as patience, perspective, tolerance,

flexibility, and a gift for encouragement (Stanley and Clinton 38).

By far, the most important aspect of a mentoring relationship is the quality of the

relationship itself. Stanley and Clinton get at this in their definition of mentoring:

"Mentoring is a relational experience in which one person empowers another by sharing

God-given resources" (38). According to Selzer, the mentoring relationship was helpful

for 81% of students studied (38), and in Belcher's research being "close to your mentor"

was a predictor of ministerial effectiveness (Belcher 119). Belcher's results are

interesting on two more points. First, he found that informal mentoring is key to effective

ministry. This may be directly related to the relational nature of mentoring, or it could be

that effective ministers are self-aware and elect to be mentored. Second, Belcher found

that a lack of personal-level connection with a mentor can actually have a negative impact

on the effectiveness of a mentee (121).

Competency-Based Education in Higher Education

The Changing Landscape of Higher Education

Disruption is coming to higher education, an industry that is not often criticized

for its role in society. The Lumina Foundation has been invested heavily in competency-

based education and renewal in higher education of various kinds for years and

performed a study in 2012 in partnership with Gallup to understand American's

perceptions of higher education. The Lumina Foundation's goal is that 60% of Americans

will hold a high-quality degree by 2025. Considering that in 2012 that number was only

40%, there is a great deal of ground to make up ("America's" 2). The foundation found

that nearly all Americans (97%) believe a degree or certificate beyond high school is at

least somewhat important, especially for a person's financial security. Approximately

two-thirds, or 67%, say a degree is very important for getting a job, and 65% say it is

very important for earning more money (2).

However, great challenges lay between most Americans and earning a degree. Of

those surveyed, 74% believe that higher education is not available to all (7), and 59% say

colleges should reduce tuition and fees (9).

Finances are not the only barrier. Many adults engage in creditworthy

occupational education and training, but there is no way to equate this non-credit

education to credit (Ganzglass, Bird, and Prince 1). Ganzglass et al. say that up to 50% of

postsecondary education is non-credit (1-2).

Finally, most Americans (87%) agree that there should be a way to receive credit

for knowledge and skills acquired outside the classroom, and 70% say they favor

awarding credit not based on time-based credit units, but on demonstration of mastery

(America's Call 8).

Definition of Competency

The CBE field has not landed on a concrete definition of competency. One has the

sense that CBE's definition is expanded by specific practitioners in specific models to

include and solve other problems that are specific to their institution. However, there are

certain features of CBE about which there is general consensus. First, competencies are applied knowledge. Those who are educated are those who cannot only recite knowledge, but they can also demonstrate that knowledge in real-world situations (Klein-Collins, "Sharpening"; McDonald 2-3; "Degree" 8). Second, competencies are statements of knowledge independent of the time that may be required to learn them (Klein-Collins, "Sharpening" 4; "What Is"). Third, competency statements are objective, that is, they are measurable (Frank et al. 641; Patrick et al. 22), Fourth, competencies are assessed. Depending on the discipline, the assessment may be objective or subjective. Subjective competencies lend themselves to rubric-based assessment (Ford and Meyer 3). As the field generally values complex competency statements which feature the application of knowledge to real-world situations, authentic assessments (performance assessments) are a feature in most CBE models ("What Is"). A helpful and succinct definition of competency is provided by Patrick et al., "explicit, measurable, transferable learning objectives that empower students" (22).

Competency is different than student learning outcomes. Competencies are at a higher categorical level and require students to process learning in a way that enables them to apply it in a variety of situations. Competencies can be assessed at different levels that a student might be required to demonstrate depending on the educational level of the student. Competencies are also considered more objectively measurable (Klein-Collins, "Competency-Based" 9). Competencies are written by the end-users (employers) of the product (graduates):

To ensure graduates are career-ready, program developers should establish the

validity of the competencies in their pro- grams through the use of industry

experts and must demonstrate that validity as part of their quality assurance

efforts. Having competencies developed and evaluated by panels of subject-matter

experts is a critical element in ensuring competencies represent industry-relevant

knowledge, skills, and abilities. (Bral and Cunningham 119)

Definition of Competency-based Education

The literature identifies several features of CBE. They advance upon mastery,

empower competencies, and include assessment that is timely and parallels the real-world

situations the competency is meant to describe (Sturgis et al 6; Merrill; Sturgis 4). A

helpful composite definition is supplied by Gervais:

CBE is defined as an outcome-based approach to education that incorporates

modes of instructional delivery and assessment efforts designed to evaluate

mastery of learning by students through their demonstration of the knowledge,

attitudes, values, skills, and behaviors required for the degree sought. (99)

There are a few features of education which are notably missing from this definition,

primarily classrooms (Ford and Meyer 1474), and classroom-related things, like

attendance (Bral and Cunningham 119). While many CBE programs maintain the credit

hour and class-based system common to traditional programs of higher education, none

require specific amounts of time in a course before a student is allowed to demonstrate

mastery.

A Short History of CBE in Higher Education

Several histories have been written to explain the emergence of CBE in higher education today. There is some discrepancy between these sources since the concept of CBE is still in flux and represents several streams of innovation converging in one movement.

As men were returning from war, the American Council on Education (ACE) saw the value of the training GIs received while in the service and sought to quantify the creditworthiness of their "education" while in the military. As such, in 1945 ACE began issuing specific credit recommendations for such training (Lipka 57).

In the 1960s, the US Office of Education funded pilot programs at ten colleges and universities that developed training programs for elementary teachers. These programs began describing features which are now present in many models of CBE including, "the precise specification of competences or behaviors to be learned, the modularization of instruction, evaluation and feedback, personalization, and field experience" (Swanchak and Campbell 5). There is evidence that Competency/Performance-Based Teacher Education (C/PBTE) as it was then called, was adopted quickly across the country as it seemed that on its face there would be improvements in student outcomes for teachers educated in such a way. Swanchak and Campbell point out that there was little research done at the time to establish the validity of such an approach (7).

By the 1970s there was broadening interest in CBE. The US Department of Education's Fund for the Improvement of Postsecondary Education (FIPSE) sponsored research in adult learning programs to develop a CBE approach (Klein-Collins, "Competency" 10). Such grant funds resulted in the development of Prior Learning Assessments, and innovative degree programs from a number of institutions of higher learning.

A watershed moment occurred in the late 1990s in adult degree completion. Led by governors of several Western US states who identified the substantial economic impact of millions of their citizens not completing undergraduate degrees, Western Governors University (WGU) was established in 1997 using direct assessment (a method of awarding credit by examining a student's knowledge) as a way of granting college credit (Book 6). Western Governors continues today, enrolling over 119,618 students (Chamlou) in four different schools. Though WGU now uses courses to house competencies, direct assessments are a core aspect of their programs. Several game-changing innovations come from WGU.

The 2000s saw advancements in CBE in the form of student learning outcomes. Liberal Education and America's Promise (LEAP) began a project to quantify student learning outcomes across fields of study (Klein-Collins, "Competency" 11) and "the demonstrated ability to apply learning to complex problems and challenges" ("The LEAP" 9). Additionally, Margaret Spellings (then Secretary of Education) authored a report for the Commission of the Future of Higher Education in 2007 recommending that schools list student outcomes data so they could be compared with one another (Klein-

Collins, "Competency" 10). Redefining learning and quantifying it in a way divorced

from the credit hour is an essential development in the advancement of CBE.

Models of CBE in Higher Education

Western Governors University

Founded in 1997 by a group of US governors concerned about access to

accessible, affordable, high-quality education for their residents, Western Governors

University (WGU) is among the first universities online and the first university designed

from the start to deliver competency-based education ("Our Story"). By 1999 programs in

IT and education were launched. Regional accreditation was granted; a grant from the

U.S. Department of Education established the Teachers College, and the introduction of

the College of Health Professions all occurred in 2008. In 2010 the school expanded

beyond the Western United States when Indiana established a state-based university

("The 20").

Western Governors' model of education is innovative and controversial, and they

are most noted for their disaggregated faculty model. President Emeritus Pulsipher

explains:

To provide the high touch, individualized instruction and support necessary for

our students' success, we disaggregated the faculty model into specialized roles:

Curriculum Faculty, Course Faculty (referred to as Course Mentors), Program

Faculty (referred to as Student Mentors), and Evaluators. The student-facing

faculty, Course Mentors, Student Mentors, and Evaluators, not only offer the

subject-matter expertise at the course level, but also the program level, and

personalize their engagement to each individual student. In third-party studies and

surveys, our students and graduates consistently highlight their engagement with

faculty as being the major contributor to their progress and degree attainment.

(Western Governors 57-58)

This team approach to teaching set WGU apart in the beginning, and many universities

and programs have followed suit, even though it has drawn the notice of regulators.

Though WGU was approved to provide direct assessment credit rather than credit-

hour credit, the institution does still use classes and credit hours as a currency (Fain,

"Taking"), though not as a proxy for student learning. WGU charges a set amount of

tuition for a six-month term, within which students may complete as many courses as

they can. As of July 2020, this six-month tuition is $3,225 for undergraduates in most of

its schools.

SNHU's College for America

College for America (CFA), part of Southern New Hampshire University, was

founded in 2013 with support from the Bill and Melinda Gates foundation and the

Lumina Foundation. CFA's half-a-dozen associates and bachelors programs called

Personal Path programs are project-based learning experiences. They were the first in the

nation to receive permission from the Department of Education to offer direct assessment

degrees. They offer 16-week terms for a subscription price, meaning students can

complete as many projects as they can for the same rate ("About SNHU"). The annual

price for tuition for College for America is $2,500, making an associate's degree possible

for $5,000 and a bachelor's degree affordable at $10,000 (Fain, "Competency").

Anderson University (South Carolina)'s FLEX Degree Programs

Anderson University has designed a 60-hour degree program that offers working

adults a degree in as little as 18 months by aligning a Human Services bachelors to the

Human Resources National Standards in Education and working with professionals in the

workforce ("AU Flex"). Prescribed benchmarks (their term for competencies) drive the

program rather than homework, tests, and quizzes. The program allows students to take

up to two additional courses per seven-week term if the first, purchased, course is

completed in five weeks or less. In this way, the school says a student can complete the

degree in half the time at half the cost. Students also have the option to subscribe to

course resources to avoid sourcing them independently. Tailored specifically for adults,

offering maximum flexibility has been a primary value. Courses have two formats,

module learning or project learning, which students may choose after taking a pretest to

help them assess their readiness (Herron and Garland 2).

University of Mary Hardin-Baylor's MyWay Degree Programs

The University of Mary Hardin-Baylor, a Christian Liberal Arts University in

Texas, established a CBE program called MyWay within the traditional university

setting, rather than as a separate silo. Market research early on showed that the best

candidates for this degree were adults looking to complete a degree, so the programs have been designed for working adults as a degree completion program from the start (Cooper). Presently the program offers a BA in Organizational Leadership, an RN to BSN program for those with an associate's degree, and a teacher certification for those with a bachelor's degree. MyWay costs $3,250 per six-month subscription which covers all resources, and there are no textbook fees.

There are dozens of other schools offering CBE programs at various levels. This snapshot illustrates two of the most significant industry trends: affordable tuition and flexible pacing.

Assessments, Rubrics, and Quality Assurance

Moving from a credit hour system which measures the amount of instruction a student receives to a system that defines competencies, prescribes assignments based on the competencies, and then determines whether a student is competent in an area depends very heavily on the assessments used to determine competence.

Authentic Assessment and Rubrics

Assessments come in a variety of styles and modes, with varying purposes and functions. Among the most recognizable are objective assessments and subjective assessments. The former often takes the form of multiple-choice questions, the latter as open-ended essays. Each type of assessment has its place. Based on the work done by Bloom, objective assessment helps assure a student can recall factual knowledge, which is traditionally understood to be the role of primary schooling, and subjective assessments

tend to be assigned more for the higher forms of knowledge such as conceptual, procedural, or metacognitive (Armstrong).

However, graduates of traditional education are not always prepared well for the industries where they find employment, suggesting that there is something amiss. A majority of employers stated in a survey in 2013 that academic programs should place more emphasis on the application of knowledge and skills to real-world problems so that graduates are better prepared for careers ("It Takes" 9). A move toward authentic assessment is helping answer this call.

Authentic assessment, otherwise known as performance assessment, is assessment that measures how well a student applies knowledge, skills, and abilities to authentic problems. Authentic assessments must produce some sort of artifact that is common in the work of a practitioner in the field and is scored against specific criteria ("What is"; Wiggins 2). Authentic assessments are necessary to determine whether a person is competent (Sturgis 5).

One is tempted to discredit the reliability (reproducible nature) and validity (reflective of stated outcomes) of such assessment. There may be a bias to consider objective assessment to be most reliable and to discredit subjective and authentic assessment as less reliable. However, this is not necessarily true. An assessment that simulates a real-world test of a student's ability is more valid than an objective assessment that is determined by matching items to curriculum content (Wiggins 2-3). In fact, Wiggins argues that with the use of rubrics, the issue of reliability can be mitigated, while the issue of validity cannot. He states that authentic assessments are far superior to

objective assessments because of their validity. He points out that though scoring objective exams is normally "not subject to significant error, the procedure by which items are chosen, and in which norms or cut-scores are established is often quite subjective--and typically immune from public scrutiny and oversight" (5).

Authentic assessments are far more prevalent in higher education than one might believe. Board presentations, articles, recitals, research reports, books, and other comprehensive, real-world mirroring assignments feature in most degree programs. They have the twin benefits of being valid for their complete transparency to employers (Wiggins 3), but also to students, motivating them to learn in ways that artificial assessments never can.

Formative Assessment

It is also helpful to consider the use, as many CBE programs do, of formative assessments. Formative assessments are those phases of assessment that take place during the course which help the teacher steer the course for better student outcomes (Shaw 242). While those educated in traditional settings think of assessments or tests as tools solely for the purpose of evaluating a student's mastery of course or unit content at the end of their work with the material, CBE programs typically make use of formative assessments to aid the instructor and the student in assessing what is working and what is not working in the student's personal learning journey (Sturgis 5; Shaw 242; Hillman 203).

Summative Assessment

Summative assessment is the assessment that takes place at the end of a student's learning journey to determine the sum total of learning (Shaw 242). It requires less treatment here. Summative assessment does have a special role in CBE. In the absence of the credit hour, it is a crucial mechanism for quality control (Sturgis 5). Additionally, since CBE is independent of time, nearly all programs allow for resubmission of work until the student achieves competency. This has the positive result of allowing students to not feel the pressure of performance and to take additional risks in their learning journey (Feinberg).

Rubrics

Authentic assessments, like subjective assessments, requires the use of some tool for determining a quality response. A rubric is a scoring tool for qualitative rating of authentic or complex student work (Jonsson and Svingby 131). There are two main types of rubrics, holistic and analytical. In a holistic rubric, the rater makes an overall judgment of performance quality, whereas an analytical rubric helps a rater assign scores to discrete aspects of performance (131-32). Rubrics are necessary for CBE ("Competency-Based"), but they should be used properly in order to enhance learning (Jonsson and Svingby 130). When rubrics are used to help students understand the marks and measures of their own performance, and especially if they are accompanied by examples, the students are in a better place to succeed ("Competency-Based" 132). When feedback based on rubrics can be individualized and content-specific, students will perform better and are likely to be

more satisfied with their learning experience (Crisp, "Leveraging").

Though objective assessments are normally more reliable than subjective ones (Jonsson and Svingby 135), there is a lot of research which shows that rubrics can be reliable measures of student performance. A rubric can aid in reliability if it is analytic, topic-specific, and complemented with examples and/or rater training (136). This rater training should involve calibration studies where raters work independently with an example and the rubric and then share results with one another to come to consensus. Such exercises, if done on an ongoing basis, can improve consistency and reliability. Further, "percent agreement, Cronbach's alpha, Cohen's kappa, Fleiss kappa, or other established measures of interrater reliability should be tracked" (Bral and Cunningham 120).

Quality Assurance

Defining quality in a new venture like this is a task that requires significant openness and collaboration among early adopters. Such has been the case in the community of early CBE practitioners. In 2017 the Competency-based Education Network (C-BEN) released its Quality Framework for CBE programs. A steering committee represented some thirty member institutions as they drafted eight elements of quality for use by schools and accreditors alike. These elements are demonstrated institutional commitment to and capacity for CBE innovation; clear, measurable, meaningful, and integrated competencies; coherent program and curriculum design; credential-level assessment strategy with robust implementation; intentionally designed

and engaged learner experience; collaborative engagement with external partners; transparency of student learning, and, evidence-driven continuous improvement (Bushway et al. 4). This framework provides all the principles, standards performance indicators, and development guides useful for those starting a new program or making improvements to existing programs. This framework has proven to be a good starting point for institutions, but they will want to make specific adjustments and additions for their contexts (McIntyre-Hite et al. 1).

Regulatory Environment

CBE's place in higher education is tenuous. While employers and students express general satisfaction with CBE programs ("Students Graduates"), there are a few innovative features which break the mold to such a degree that regulation and policy are struggling to keep pace. Money is at issue here, primarily access to federal financial aid for students, so the stakes are high.

In 2017 the U.S. Department of Education's Office of Inspector General released an audit of Western Governors University operations, calling the university a provider of correspondence courses which do not provide regular and substantive faculty interaction, and therefore are not eligible to award Title IV federal financial aid. In that report, the authors called for WGU to repay some $713 million and stated that the university should not be allowed to award future aid (Fain, "Federal"). In Dr. Pulsipher's official comments included in the final report, he appeals to the lower court's ruling on this matter, in a matter of speaking. WGU is accredited by the Northwest Commission on Colleges and Universities, and, as such, has already been examined by an accreditor approved by the

US Department of Education, which has examined the role of faculty members.

> An essential component of that [NWCCU's] oversight is the identification of
> faculty and determination of their qualifications. This NWCCU has done with
> great care, and most importantly, the NWCCU recognizes, and has always
> recognized, all of these roles as faculty consistent with its standards. (Western 49)

This brought some measure of instability to all online educational institutions, not just those offering CBE programs. Standards dating to 1992 and revised in 2008 require that schools offering Title IV funds provide programs that offer regular and substantive engagement between students and faculty, but a definition of regular and substantive had not been provided. Recently, however, a negotiated policy-making committee met over a three-month period to come to some sort of agreement over definitions. According to the negotiated regulations, the term "regular" now requires that interaction be "commensurate with the length of time and the amount of content in the course or competency," and "substantive" means now that an instructor must comply with at least two of the following: offer direct instruction, feedback on assignments, provide information or answer questions related to the course or competency, facilitate group discussions, or other activities approved by a program's accreditor (Lieberman). These negotiated definitions are presently up for public comment, with adoption scheduled sometime after July 2020.

All this time there has been little regulatory support for CBE in higher education, with the exception of a change in 2013. In that year, direct assessment programs were

invited to submit proposals to the US Department of Education for approval (Fain, "Taking"). CBE models of education devoid of courses are now possible.

The Carnegie Unit

As a shorthand for the reforms that CBE institutions are lobbying for, the Carnegie Unit is under fire. The credit hour, or Carnegie Unit, has been in use for nearly 100 years in the United States and was established by the Carnegie Foundation for the Advancement of Teaching. Andrew Carnegie wanted to provide pensions to college professors in the United States and set aside ten million dollars for this project, but the foundation needed to establish the parameters for who, precisely, was a college professor. Since there was little consensus on this topic, the foundation looked to some models and ultimately established the unit now called the credit hour (Silva et al 7). What was intended as a unit to describe whether a professor was engaged in college-level instructing and should be provided a pension after retirement came to be the unit of measure that stood, by proxy, for student learning. The very organization that proposed this unit has also been among the most cautious against using it for those things it was not designed to quantify. Fain summarizes the charge:

> The report ["Cracking the Credit Hour"] noted that the Carnegie Foundation did not intend for its definition of the credit hour to be used as a yardstick for learning, having originally created the unit to help professors earn pensions. The foundation has long warned about problems arising from an over reliance on the standard, and it said those issues have become more urgent. (Fain, "More

Cracks")

Perhaps chief among them is the idea that because students have sat through a lecture course for a set number of hours, they have now learned the subject being taught. As Philip A. Schmidt, associate provost for academic programs, has said, "If a student gets a C, I don't know that means" (Lipka 7). Critical questions are raised, such as: did the student lose points because they didn't attend all lectures? Which tests did they not complete satisfactorily? Did they get 70% on all assignments, or more poorly on some and better on others? What percentage equates to a C? As difficult as institutions have found it to adjust to online modes of education delivery, the larger issue for higher education today is the credit unit standard (Gardner 2). Ultimately, the very organization that established the standard has come on record to say that the unit is an impediment to solutions sought by reformers in higher education and that perhaps the most significant impediment is that financial aid uses the credit unit as a measure of student progress (Silva et al. 5).

Regulators are listening. Direct assessment programs have had approval to operate using Title IV funds for some time, and regulators are working with industry innovators to negotiate rules that ultimately serve students better. Approval for certain CBE pilot programs, which had been established in 2014, came to an end on June 30, 2020 with the promise of more comprehensive and industry-friendly rules to come later in the year, based partly on the experience the department has had with these pilots (Schwartz).

Benefits of CBE

There are many potential benefits to students, institutions, and communities when implementing CBE programs.

More Valid Credentials

The credentials provided to a student at the completion of a CBE program more accurately reflect a student's preparation for the vocation for which they are preparing (Klein-Collins 6; Bergeron 3-4; Johnstone 18; Klein-Collins, "Sharpening"; Ganzglass et al. 2; Johnstone and Soares 14).

Faster, More Dependable Degree Completion

Because CBE programs are not time-dependent and provide opportunities for students to leverage prior knowledge and experience, students can complete degrees faster. This makes earning a degree more attractive for many adults who have not yet completed one (Lipka 57; Klein-Collins, "Sharpening" 20), and offers a greater likelihood of successful completion (Kelchen ii-iii; Klein-Collins, "Competency-Based" 6; Bergeron 3-4; Klein-Collins, "Fueling" 7; Konkoth 69).

Affordability

Because students progress at completion rather than the end of a term, they can complete a degree in less time and thus spend less (Bergeron 3-4; Johnstone and Soares 14).

Community Collaboration

Competencies are developed in conjunction with the subject matter experts and employers in the fields they seek to serve. This produces stronger ties between such collaborators and better employer satisfaction with graduates' abilities and quality (Jones 68; Konkoth 69; Van Noy et al. 58).

Adult-learner Friendly

Competencies are developed with the end in mind, making the adult learner more motivated to complete them. Students have flexibility to learn at whatever time of day they wish, accommodating busy working adults, and the materials used tend to apply to many different contexts, providing student agency and choice in their education (Knowles 3; Herron and Garland 5; Klein-Collins, "Sharpening" 20; Nell 4).

Starting CBE Programs

Starting a brand-new degree program in higher education is a considerable undertaking. What makes starting a CBE program so much more difficult is that the model is so fundamentally different. One cannot simply copy the last developed degree and plug in new content. The different processes and strains placed on an institution are considerable, and the change can be cost prohibitive.

First, an institution needs to be convinced that CBE is right for them and will help them meet strategic aspects of their mission or vision. This is not a one-size-fits-all proposition (Christensen and Eyring 512), and strong leadership from the top will be

necessary for creating and sustaining the institutional culture changes required (Klein-Collins, "Competency-Based" 6; Book 9; Jones 17). Leaders should also familiarize themselves with CBE quality frameworks, such as C-BEN's Quality Framework for CBE Programs. At this point, accreditors should be made aware of the plans. When there is more guidance from regional accreditors and the Department of Education this will not need to be addressed so soon in the process, but as the Department still works so closely with each institution (Bergeron 3), this is an appropriate task at this early juncture.

Next, leaders should consider stand-alone operations. The CBE programs that presently exist are in siloed departments, separate from the constraints of the traditional, residential academic units within a university (Book 10).

Then, an institution needs to understand who they intend to serve with such a program or programs (McDonald 49ff). Some programs serve traditional undergraduates on campus, while others serve adults off campus. Critical decisions will be made based on the populations served.

Internal stakeholders need to be engaged. Faculty need to be selected and fully engaged (Book 9), appropriately trained and onboarded (Person 2; Scoresby et al. 11; Herron and Garland 4), and appointed to the right positions in the system (Barnett 6; Klein-Collins, "Competency-Based" 31). External stakeholders need to be engaged as well, in particular if there are competencies that need to be written from scratch and not borrowed from a professional organization or organizations (32).This is also a good time to educate employers about the promise of CBE to begin laying the groundwork for them to be interested in recruiting graduates of the program.

A curriculum, starting with competencies, needs to be designed. This curriculum should be designed with the big picture in mind so that other degree programs do not have overlapping objectives (Klein-Collins, "Competency-Based" 22) and to ensure that there is uniformity of experience for the student (Jones 70). A backward design is most often recommended (Shaw 143), and an instructional designer should be hired (Bawa and Watson 22; Scoresby et al. 10). In this step schools should also decide if they will be using a course and credit hour based system or direct assessment (Klein-Collins, "Competency-Based" 6; Book 10) and engage with existing on-campus student support services to ensure they are aware of and contributing to the program design from their unique perspective (10). Decisions about learning resources should also be made at this step such as whether they be outsourced, if they can be closely aligned with the assignments in the curriculum, and when and how they are accessible (Johnstone and Soares 13).

At this point, a system of valid and reliable assessments needs to be developed (Klein-Collins, "Competency-Based" 6; Johnstone and Soares 13). These assessments may also require hiring a consultant to get the process started as few institutions have assessment experts among their faculty or staff. It is also necessary to support a CBE system with robust data systems (Book 10). Competencies are tracked much differently than courses and often lack traditional terms. This will mean data systems will need to be quite a bit different for most CBE programs than for the traditional offerings of an institution.

Establishing a pricing model for this program is another crucial task (10).

Working closely with an institution's finance department to quantify the costs of program development, operation, and continuous improvement will ensure these matters are addressed in the financial model. The majority of programs charge a flat rate for each time period, and match operational expenses to these same terms.

Planning a system of continuous improvement is wise at this point (Person 4). Feedback from all parties should be collected regularly, but it needs to be someone's responsibility, authority, and prerogative to review and act on this information. Staff roles also need to be identified and candidates sought. Most programs have separate subject matter experts, which are normally faculty-level positions, and nearly all programs employ a coach who is assigned to work directly with a small number of students, ensuring that they make satisfactory progress in the program (Person 2; Herron and Garland 5). There are many things to get right in the design of a successful CBE program. As Weise says, "To be successful, competency-based higher education requires the right business model and targeting the right customers, in addition to the right learning approach and technologies" (Weise).

CBE in Theological Education

An early signal that CBE should be embraced by the higher theological education community came from Ralph Enlow, then president of the Association of Biblical Higher Education. He explains his optimism for the promise of CBE in higher theological education:

As the predominant ministry emergence pattern shifts from pre-service

credentialing to in-service equipping, enormous opportunities exist for those who

collaborate with non-formal educators in forging ways to document knowledge

and skill achievement and to incorporate them into our transfer credit and degree

curricula requirements. It is past time that we view church-based ministry leader

development initiatives as potential collaborators rather than as pesky

competitors. The principles and best practices of Competency Based Education

could well represent a pathway and platform upon which to build bridges of

beautiful collaboration. (Enlow)

This section reviews examples of pilots and research in this area, accompanied by brief

histories and model descriptions for some of the most notable programs in this new arena

which calls itself competency-based theological education (CBTE).

CBTE at Various Levels

Ordination Credentialing

There have been efforts to articulate ordination credentialing competencies by

various individuals and denominations. Coggins produced some work helping leaders at

the Baptist College of Florida identify leadership competencies necessary for pastors and

other vocational leaders in the Florida Baptist Convention. In this work, he compared the

perceptions of leadership competencies as reported by denominational staff and local

church pastors. The most notable result was the difference in perception between these

two groups when it came to behavior competencies. Relationship skills, for example,

ranked first among the denominational officials, and third among pastors (Coggins 157).

This result underscores the need to involve people in the field alongside subject matter experts when putting together a list of competencies in a program.

In 2005 the Nazarene Church redefined qualifications for ordination in terms of competencies. The competencies they described fit into four categories: content, character, context, and competency. Each school offering ordination-track programs, degree or non-degree, then submitted proposals to have their program examined and listed as an approved course of study (Jonas 5). A study performed in 2009 recommended several improvements to the CBE-based curriculum as it was implemented at an online Bible college and a residential university: 1) increase accountability for educational institutions as they help students transfer academic content to practical ministry, 2) add partnerships between educational institutions, local churches, and districts, 3) add more classes to the curriculum to instruct on organization, management, financial oversight of a church or ministry, and counseling or conflict resolution, 4) implement mandatory internships and mentoring programs in local church settings, and 5) provide more opportunities for spiritual development, especially for online students and those transferring in from other denominations (Jonas 133).

Bachelor's Degrees

A study was performed in 2009 to determine competencies required for ministers. The study was proposing a CBE curriculum for an online program at a university yet-to-be established. In this study, 169 northern Californian pastors produced a list of knowledge, skills, ability, and other characteristics necessary for ministry (T. Smith 186).

As of this writing, it does not appear the list of competencies or the curriculum was ever employed.

Horizon College and Seminary in Saskatoon, Alberta, Canada, has been working on undergraduate CBTE for five years. Most CBE programs assume and leverage the adult learner's experience and maturity, so when Horizon developed their program, it was necessary to add more structure. Some students did not register in the fourth term because they were still working on incomplete competencies from the first term. This did not serve the school or the students well (Stiller). Horizon has defined six competencies for the Christian leader: leadership and administration, Biblical and theological literacy, skilled communication, ministry development, contextual awareness, and spiritual maturity ("Competency Based Education").

The Immerse program from Northwest Baptist Seminary is authorizing use of its curriculum at the bachelor's level. At this point, the researcher could find evidence of an announcement in late 2017 ("Immerse Program") and program pages indicating that a Baptist seminary in the province of Quebec was offering the basic M.Div. curriculum at the bachelor's level ("Programs"). Northwest has documented its intent to also offer bachelor's degrees (McGillivray 8) and will do so beginning in fall 2020 (Kenton Anderson).

Kairos, a CBTE program from Sioux Falls Seminary, is now working on an undergraduate program, a Bachelor of Arts in Christian Thought and Practice, that will be offered for a $300 monthly subscription fee. Three learning pathways (small group weekly cohorts online, project-based work, and monthly gatherings) will combine to offer

a student flexibility to pursue pastoral or software engineering studies ("A New").

Master's Degrees

In 2016, The Association of Theological Schools in the United States and Canada, the body that accredits nearly all seminaries in North America, established an Educational Model and Practices Peer Group project to gather peers in 18 groups from 110 schools to study novel models and practices, analyze their effectiveness, and provide a report back to membership on the findings (Graham, "Educational" 1). The peers of the CBTE group were Grace Theological Seminary, Hazelip School of Theology of Lipscomb University, Northwest Baptist Seminary, Regent University School of Divinity, Sioux Falls Seminary, Talbot School of Theology of Biola University, United Lutheran Seminary, Wesley Seminary at Indiana Wesleyan University, and Western Seminary. One result of the work of this peer group is the adoption of a short standards document for ATS schools wishing to run CBTE programs. This document draws heavily on the work of the pioneers in this area and describes ten factors required for an ATS school to meet when proposing a CBTE program for approval.

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Prominent CBTE M.Div. Models

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Immerse from Northwest Seminary

In 2013, Northwest Baptist Seminary, as it was then known, in British Columbia launched Immerse, a competency-based M.Div. degree. Facing declining enrollment rates and noticing that graduates were not being offered pastoral positions at Fellowship

Pacific Churches or elsewhere (McGillivray 2), it was clear something had to change. Fellowship Pacific, the denominational sponsor for Northwest Baptist, was also facing its own existential crisis. Kenton Anderson, then president of Northwest, worked closely with David Horita, now Regional Director of Fellowship Pacific, to expand on an idea they had piloted some years before in a youth leadership training program and apply it to the M.Div. degree.

It would take some years, but the seminary and denomination partnered to design the program from the ground up as a competency-based, direct assessment, in-context delivery degree (McGillivray 3). The program developed 27 integrated outcomes, each of which are roughly equivalent to a three-credit course, plus a cornerstone and capstone module both worth three credits each. Evaluation in the program is not performed by a single professor, but by a mentor team. Equal value is placed on theory and applied work in-context (3). Acceptance of the program, even among internal faculty and other affiliated seminaries, was not truly achieved until the seminary was granted a five-year approval for the program in 2014 from ATS. The program cost $6,000 a year, with $3,000 returned to each of the three mentors for their investment in the student. There are also additional fees ("Immerse").

The initial five-year period granted to Immerse has been renewed with another five-year exemption status, which will expire in 2024. McGillivray quotes from a personal communication with Tom Tanner, Director of Accreditation for ATS:

There is ample evidence that the school's competency-based MDiv has

comparable outcomes to a traditionally-delivered MDiv and is particularly strong

in personal and spiritual formation and in capacity for ministerial leadership... [It]

embodies an educational design that ensures high standards of quality, congruence

with the educational mission of the school, and coherence with the educational

values and outcomes of theological education. (McGillivray 8)

With 32 graduates since the first cohort began in 2013 and a total of 79 students in fall

2019 (7-8), Immerse has certainly transformed both Northwest Seminary and Fellowship

Pacific.

Kairos from Sioux Falls Seminary

The Kairos Project from Sioux Falls Seminary is a CBTE program. Its name

comes from a Greek word that gets at this shift of competency-based education from class

seat time to the formative and serendipitous experience disciples have with time as they

journey with Christ ("Our History") Greek has two words for time: *chronos* indicating the

passage of clock time, and *kairos* meaning the right time or fullness of time.

Roots for the seminary date back to the mid 1800s when Rochester Theological

Seminary established a German Department in 1858. As the Westward expansion

continued, the school, then called North American Baptist Seminary, relocated to Sioux

Falls in 1949 ("Our History").

Foundations for Kairos really began in 2010, but a financial crisis in 2013 brought

the issue to a head. Greg Hanson, President of Sioux Falls Seminary (SFS), led the team

to consider that this moment might be the time to innovate. The seminary wanted a

contextual education that brought seminary to the church and incorporated outcomes-based education. The first year was 2014, and there were 15 students. As the program was developed in five months' time, the first cohort of students had an inferior experience (Hitchcock). The curriculum has undergone several iterations as students, faculty, and mentors each contributed to its formation (Hitchcock).

The Kairos Project requires that students work with three mentors (personal, ministry, and academic) to move through nine outcomes, which are associated with credit hours and mapped to courses. Kairos is not a direct assessment program. Each of the nine outcomes is broken down into targets, but the mentor team decides, with input from the student and considering the student's context, what assignments or evidence is appropriate. Options for intensive study are offered by the seminary in specific subject matters best learned in an academic setting, and additional cohort-centered events are offered periodically. A master assessment is done at the outcome level, requires mentor consensus, and uses a universal rubric that has been specially designed ("Kairos"). Academic credit is awarded after an outcome is achieved.

It appears that Kairos is a success. Kairos has 35 partners today and has begun to create a global theological education empire. In early 2020 several seminaries and theological schools merged, including Taylor Seminary, Sioux Falls Seminary, Evangelical Seminary, and Biblical Life Institute ("The Future").

Deploy from Grace Theological Seminary

Faculty and administration at Grace Seminary found that many students were

unable to relocate for seminary training. They consulted 100 pastors all over North

America asking them what needed to change about theological education to serve the

needs of the church. The faculty met for two weeks to design a curriculum and evaluation

methods based on the competencies the pastors identified (Stiller). Online education

paired with a mentor triad, similar to the other models discussed here, provides the

structure for the program ("Grace College"). In 2017, Grace Theological Seminary was

approved by ATS to offer CBTE M.Div. and M.A. programs as a five-year experiment.

Their program, called Deploy, is not credit or course based, and is the first CBTE direct-

assessment program approved by the USDE to be eligible for Title IV aid (Graham,

"Guidelines" 1). Two degrees are available, the M.Div. and the M.A. in local church

ministry, and they encompass 15 or 18 core competencies, respectively ("Deploy").

Tuition is subscription based and is $750 per month, though the seminary provides a $250

monthly scholarship to each student and encourages congregations to contribute $250 as

well. Students typically pay the remaining $250 a month. Because it is an all-you-can-

learn model, they can work on as many competencies as they can for that one price

(Stiller).

The Deploy program has an emphasis on original languages. The seminary's

sponsoring churches and the seminary itself value Biblical languages, so it was necessary

to introduce a competency related to this requirement. Whereas some programs might shy

away from this requirement in even traditional programs, Deploy has found a way to

provide this instruction in online learning modules, and even requires local church

mentors to provide input on a student's completion of this competency. When asked

about this requirement for contextual demonstration of mastering Biblical languages,

Provost John Lillis explains, "They are going to have to show they know how to use the

language. As they move toward mastery, it will be to prepare a series of lessons on this

particular text, exegeting the Greek or Hebrew in a correct context, and bringing it to

their ministry context" (Stiller). Not surprisingly, it can take a year or longer for students

to become competent in Biblical languages (Stiller).

Comparison Chart

The following chart was prepared by the peer group from educational methods

and models project directed by ATS and shows the three programs highlighted here in

Figure 2.1.

Figure 2.1 – A Summary of Early CBTE M.Div. Models

	Grace Theological Seminary *Deploy*	Northwest Baptist Seminary *Immerse*	Sioux Falls Seminary *Kairos*
Program Content/ Curriculum Distinctives	❖ Integrated Outcomes Curriculum ❖ Mastery Model ❖ 18 Competencies (MDiv) ❖ 15 Competencies (MA) ❖ 4 Resource Modules	❖ Integrated Outcomes Curriculum ❖ Non-Linear (as compared to term based) ❖ Mastery Model ❖ 27 Ministry Leadership Outcomes (collaboratively defined with client network) ❖ Adaptable Outcome Development Assignments ❖ 16 Instructional Seminars delivered quarterly	❖ Integrated outcomes curriculum ❖ Mastery model ❖ Non-linear ❖ 9 Outcomes (MDiv), holding a total of 170 targets (competencies) and 9 master assignments (summative assessments) ❖ Equivalency between clusters of targets and traditional courses ❖ Interchangeable systems of targets and credit hours ❖ Six on-campus intensives are required

Methodology Distinctives	❖ Two mentors for each student (Ministry mentor and Formation mentor)
	❖ In-Ministry context
	❖ Network, not student driven
	❖ Academic, doctoral credentialed faculty member for each student
		❖ Mentored Mastery
		   o Mentored Learning
		   o Required Mentor Training
		❖ In-Ministry Context
		❖ Strategic Partnerships
		❖ Network, not student driven
		❖ 3 Person Mentor Teams per student
		*Academic
		*Ministry/Pastoral
		*Network/Denomination
			❖ Three mentors per student (faculty, personal, ministry)
			❖ Whole curriculum may be done in ministry context, overseen by mentor team; traditional courses may be substituted in
			❖ Each assignment (except the master assignments) may be adapted
			❖ Student driven

Technology	❖ Moodle Platform ❖ Logos Bible Software (Gold, customized package)	❖ NBS Custom Designed Online Student Portfolio * "Silo"ed Individual student and Mentor Team record of learning *Objective Outcome *Assessment Rubrics *Metrics for Program Analytics and Student Support	❖ Google Drive (houses student portfolio) ❖ Moodle (houses resources)
Finance	❖ Tuition: Semester block-pricing ❖ Logos Bible Software rolled into tuition ❖ Applying for Title IV financial aid	❖ Tuition: Annual Subscription *Annual Mentor Stipend *Additional Instructional Seminar Fees *Additional Mentor Community and Training Fees	❖ Monthly subscription service ❖ Monthly faculty mentor stipend for non-core faculty
Additional Information	❖ ATS accredited ❖ HLC accredited (pending)	❖ ATS accredited	❖ ATS accredited, HLC accredited and approved for Title IV

CBE in Wesleyan Higher Education

Indiana Wesleyan University – uLEAP

In the fall of 2019, a new program based on CBE was launched at Indiana Wesleyan University (IWU), the largest of the five Wesleyan colleges and universities. The program, called uLEAP, is housed in the IWU National/Global division. The first uLEAP program offered is a BS in management. For $2,500 per term, a student can take two or more classes for the same flat rate. Each student progresses at their own pace and is paired with a coach. This program has been designed for students with at least three years' experience in management or administration at some level ("B.S. Management").

This was the first CBE program developed at IWU National/Global for a few different reasons. One, it was a program that needed updating, and two, it was a program that was mostly self-contained, meaning it had few requirements from other divisions or programs and could be redeveloped independent of other schools (Crisp, "Personal"). In addition, the competency statements were already developed by a group of business educators in Texas who had aligned them to the accreditors' requirements. Beginning with these statements, a group of stakeholders assembled to design the curriculum in a process that took twelve months to complete. With the support of a Lumina Foundation grant, the university was able to complete the development of this degree program (Crisp, "Personal").

The program mimics the Western Governors' model with self-paced work completed online with the support of a coach and a faculty member who works directly

with a student while they work through competencies in a domain for which they are a

subject matter expert. Each of these competencies is mapped to the on-campus version of

the program of three credit-hour courses to allow for movement between the two and for

financial aid purposes (Crisp, "Personal").

After nearly a year in the program, the school has seen good results. The

completion rates are comparable with other online programs (Crisp, "Personal"), and

students' pacing is interesting to note. Because the university has personal coaches

assigned to the students who use custom-designed dashboards to keep track of student

progress, they are able to see at a glance how students are faring. Overall, 10% of the

students work at a quick pace; 80% keep track with a normal course progression, and

10% struggle to keep up.

When asked what could be improved with the next degree, Crisp said that getting

the team and resources together all up front was key. A nursing program is in

development now and all the development funding and development team members were

assembled upfront. A consultant is working with four subject matter experts to put that

degree together, and it is working very smoothly (Crisp, "Personal").

Houghton's AAS in Christian Ministry

In 2019 Houghton College announced a completely online program that can

prepare a person for ordination with the new competency model (Schenck). Though this

program is not competency-based education strictly speaking, the degree program

features a reduced cost for those seeking to take courses for ordination ($150 per course),

is mapped to the ordination competencies which will be required for ordination, and replaces class discussion time with 1:1 pastoral mentoring time for the student pursuing ordination ("Associate"). Schenck, the architect of the program, says that this aspect of the degree is most complicated and difficult to administer as the local church-assessed competencies do not line up well with courses in the degree (Schenck).

Southern Wesleyan's FLEX Ministry Program

In 2018, roughly a year after Southern Wesleyan's Education and Clergy Development asked department chairs to map existing degrees to the new academic competencies, the Division of Religion began working to produce an innovative program to solve several challenges. Their solution is the Flex Ministry Program. The program combines flexible pacing, affordable rates, and direct assessment ("Flex"). Though this program embraces many principles of CBE, it does not assess the local church competencies (Tapper).

BS in Christian Ministry Leadership from IWU National and Global

The team at National and Global, led by Rev. Dr. Paul Garverick, are building a degree program based on CBE in Christian Ministry Leadership. Building on the institution's experience with two other uLEAP programs previously mentioned, this degree program is designed for mature students in mega- or meta-church environments and will require a mentor's involvement throughout the process. Garverick stated that the Wesleyan Church's credentialing competencies are the basis of the competencies required

for this degree program, but that many of the local church-assessed competencies will not be addressed in the program based on the limitations of the size of the degree program (Garverick).

Competencies in the Wesleyan Church

Developing the Competencies

The list of ministerial competencies developed by The Wesleyan Church have been developed through a process spanning several years. As with most institutional change, solutions were the result of responding to challenges. In the General Conference of 2012, Rev. Russ Gunsalus was elected as Executive Director of Education and Clergy Development (ECD). As Rev. Dr. Dave Higle and others joined the department Gunsalus was leading, they began to identify several challenges. One challenge was that there existed several different pathways to the goal of ordination. Students could pursue a degree through one of the Wesleyan schools or approved seminaries, or they could take a Flame class. Flame stood for the Fellowship of Leaders Acquiring Ministerial Education. Flame was established in 1999 by Wayne Richards to provide "affordable education in a format convenient to adult ministry students seeking training to fulfill their calling" (Linder, "FLAME"). The challenge is that the myriad of preparation pathways leads to variability in quality and a perception of a value difference among the pathways. Flame classes in the early days were 50 hours of student engagement, which contrasts with the 120 hours of student engagement in the normal three-credit course at a university, which

was much less the hours required at the master's level. Additional programs included CROSS Training from Oklahoma Wesleyan University and Equipping for Ministry through Houghton College. Though these programs were restricted to students 28 years and older, they were becoming ever more popular as second-career adults experienced calls to ministry.

There were also several groups contributing to the formation of ministerial students, but little to no communication between them. Each District is charged with ordaining clergy (Vernon 127), but Education and Clergy Development certifies that educational requirements satisfied in any of the schools or programs have been completed. According to a conversation with Higle, this separation led to distrust and questions (Higle). DBMD members would not contact the schools where a student was studying to ask for character references. Some DBMD members asked students simple questions about Wesleyan History and Polity and were not provided with satisfactory answers (Mikesell), causing DBMD members to doubt the quality of instruction provided in the schools and programs. The chasm was deep and needed to be bridged.

In 2013 Gunsalus hosted a conference at headquarters in Indianapolis, Indiana, inviting Wesleyan ministry development leaders to attend for the purpose of addressing the challenges facing clergy development and education. In attendance were DBMD personnel, District Superintendents, and religion faculty of the five Wesleyan universities and seminary. Attendees praised the event: "the most important outcome for me was concrete hope for better communication and partnership between DBMD's and religion faculty at all of our schools" said Rev. Dr. Dave Ward of IWU (Davis). According to

Higle, this symposium's greatest value was that it illustrated the need for a way to facilitate faculty working with students in partnership with the DBMDs (Higle).

2013 and 2014 were marked by dozens of listening tour events all over North America conducted by Gunsalus, Higle, and other ECD staff. These events would piggy-back on school board meetings and invite the same three groups of participants as the symposium did in 2013. Concerns discussed included the antiquated credential levels provided for in the Discipline, and the lack of clarity and uniformity related to the 24-courses required for ordination. According to Higle, only one list of standardized course descriptions was in use, and those were of unknown age (Higle).

In 2014 a plan was developed to define the qualities of a Wesleyan pastor. If any change could be made to systems or credential definitions, a definition of the end product was necessary. Gunsalus and Keith Drury devised a group-think method that involved over 500 people and lasted for two years. Again, focus groups of various sizes and with wide participation were organized across North America to methodically define a Wesleyan pastor. A list of twelve domains was devised to provide some sort of structure for brainstorming participants. At tables in groups of six to eight, participants were first asked to do "silent and solo" work answering a simple question, such as, "when it comes to preaching, what should a Wesleyan pastor know, be, and do?" Next, tables discussed their answers. Representatives from each table would then bring their results to large sheets of paper affixed to walls, one for each domain, and attach them. The large group would then summarize, distill, and organize that information. Photographs were taken of each domain. This process was repeated dozens of times to eventually produce 7,000

rows of data which had to then be analyzed for patterns and duplications. The resulting

list of 140 qualities and skills was released in 2015 (Russett 84).

As a catalyst for further discussion, the Wesleyan Ministerial Development

Leaders gathered again in 2015 to talk through these qualities and began asking the

question of implementation: now that these qualities (competencies) are described, how

do we build curriculum to produce such candidates (Linder, "Leaders")?

In 2016 a new General Conference was held, and Gunsalus stayed in office

through the transition to a new General Superintendent ("Dr. Jo Anne Lyon Elected").

Rev. Dr. Wayne Schmidt was elected and immediately set out to make discipleship the

main theme of his tenure. At first it was not clear to Gunsalus and the staff just how

discipleship would relate to the work of the Education and Clergy Development division,

but it wasn't long before a natural connection between these three ideas emerged:

discipleship, lay credentialing and empowering, and competencies.

A days-long meeting was held in Flagstaff, AZ to relate these ideas (Higle). A

person would start by becoming a lay minister at the discretion of the local church. If a

person felt a calling to a specialized ministry, such as staff, they would then prepare to be

a Lay Minister. Finally, a person wanting to be involved in word and table ministry

would pursue credentialing as an ordained minister. Each of these three credentialing

levels have specific competencies that must be evaluated either by an academic or one of

two local mentors.

The Model

In the years since 2016 there has been further refinement of the competencies and a handoff of headquarters leadership responsibilities from Dave Higle to Joel Liechty. Partnerships, consultants, conversations with educators in schools and in other institutions put the denomination in contact with other institutions like Sioux Falls Seminary and Northwest Baptist Seminary where programs for preparing pastors used the CBTE model. What was attractive about these models is the way they leveraged the local context in the formation of ministers. In the case of Sioux Falls Seminary's Kairos program, students are required to recruit both a personal and a ministry mentor who, together with the faculty mentor, assess a student's competence in each of the outcome areas ("Kairos Project"). This model rang true with department leadership, who have said:

> The education and formation of a minister is a team endeavor. Educators are the primary source for students' knowledge, and the local church provides them the primary context for developing skills, and the DBMD provides character and attitudinal evaluation. Together we discern and assess the combination of skills, knowledge, and aptitudes emerging in an ordinand's life as they prepare to become a minister. (Linder, "Leaders")

Using resources like the Kairos program and incorporating consultations and advice from other denominations, a three-tiered credential system supported by a competency-based educational program has been developed. The model can be summarized by considering these three dimensions: the three credentials, the competency domains, and assessors.

Credentials

There are three credentials in this new system, each of which are terminal if a

holder believes God has called them to that level of ministry. Lay Ministers are identified

by the local church conference, complete certain competencies, serve for at least a year as

a lay minister candidate, are appointed by a local church conference, and serve at their

pleasure (Gunsalus 6). Licensed Ministers have served as a lay minister, are educated and

formed for the office of licensed minister by completing certain competencies, have

served as a licensed minister candidate for at least a year, and are appointed by vote of a

district conference (10). Ordained ministers have served as a licensed minister, complete

specific competencies, serve for at least a year as an ordained minister candidate, and are

voted on by district conference. Ordained Ministers are similar to Licensed Ministers,

except that they are fully authorized to perform the sacraments, whereas Licensed

Ministers may do so only after completing additional competencies belonging to a rites

and rituals certificate. The following chart details the granting authority and required

competencies for each of the three credentials.

Table 2.1 – Credentials, Competencies, and Granting Authority

Credential	Competencies	Grantor
Lay Minister	18	Local Church
Licensed Minister	76	District
Ordained Minister	30	District

Domains

Each competency fits in one of 12 domains organized by topic. As the credentials

are to be sequential, there are some domains covered in the Lay Credential which are not later required of the Ordained Credential. There is some overlap between the competencies from one credential to the next. In these cases, the next credential requires a deeper understanding or more skill than did the first.

Table 2.2 – Competencies in Each Credential by Domain

Domain	Lay	Licensed	Ordained
Bible	2	3	3
Church History	1	6	3
Christian Education	1	5	0
Congregational Care and Relationships	1	7	0
Culture and Context	1	4	0
Evangelism and Mission	4	7	3
Leadership and Management	1	5	2
Personal Well-Being	3	11	0
Proclamation	0	3	7
Theology	1	7	4
Wesleyan Identity and Ethos	3	10	1
Worship	0	5	7

Assessors

Finally, each of the competencies required are assessed by a prescribed entity. The chart below summarizes the share of competencies assessed by either the local church or by the academy, organized by credential.

Table 2.3 – Competencies by Assessor

Credential	Local Church	Academy
Lay	18	0
Licensed	51	25
Ordained	17	13

On 18 March 2019 a request came from headquarters asking Wesleyan schools to map the academic competencies for ordination in their programs to the curriculum they offer to ordination-seeking students (Liechty). In a manner similar to the Nazarene Church's "ability to" statements implemented some years ago, the church was satisfied to review the curriculum from the schools and certify that entire programs were able to satisfy the statements.

Expedition

Seeking to lead the way in clergy preparation, Education and Clergy Development began development of a standalone program to do so. They have been working with a consultant who designed a program, a series of subject-matter experts from the colleges and universities, and a second consultant with an Ed.D. degree who takes the consultant's materials and revises them. In summer 2020 pilot students were sought to test the program in anticipation of a fall 2020 rollout of the full program, and there was a September 1, 2020 announcement that Education and Clergy Development made the switch from class requirements to competency requirements for ministerial credentialing.

Research Design Literature

As the project seeks to determine the knowledge and judgment of experts and then

to interpret the data, several instruments of different types were necessary. Surveys,

interviews, and a focus group contributed to the project's data. Such a study is considered

a mixed- or multi-methods approach to research. According to Creswell, a mixed

methods design is useful in attempting to get a consensus on a population and exploring

the factors revealed with a select number of that population to gain language and specific

information particular to the query (Creswell and Creswell 22).

The researcher utilized a pre-intervention design in this project, though the

approach is informed by the sequential explanatory design described by Robson. This

approach generally places quantitative measures first and follows with qualitative

measures to help explain the results from the quantitative instruments (Robson and

McCartan 165). There are many general advantages to this approach, and several pertain

to the present study, including triangulation, completeness and comprehensiveness, and

the ability to explain a complex problem (167).

Summary of Literature

Though not explicitly addressed in the Old or New Testaments, effective

preparation of ministers is of great concern to the church. Models and methods can be

inferred by examining cases in Scripture revealing that relationships today called

mentorship featured most prominently. Some of those were mentor to mentee

relationship, and there is also evidence that mentors invested in groups of mentees.

Throughout church history there has been a pattern of using mentorship in ministerial

leadership development, but trends in educational philosophy made this pattern less common, especially as the church professionalized the clergy in response to cultural pressures. Recently there have been efforts to reintroduce formalized mentorship as a feature of ministerial preparation with mixed results.

One very recent trend in higher education is outcome-based education, which is education that is based on the idea that there should be evidence of change in a person's knowledge, skills, abilities, behaviors, and that these outcomes should be aligned to real-world demands on and scriptural expectations for ministers. Such is the movement in the Wesleyan Church, and such will be the challenge to her schools and educational programs.

As the Wesleyan schools are now preparing to make adjustments to their programming (curricular and extracurricular), this study seeks to provide best practices as they do so.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter describes the research methodology used in this project. It also contains a brief review of the nature and purpose of the project, the project's research questions, and the instrumentation used to address each of the questions. The context of the study, the participants, instrumentation, data collection procedures, and data analysis process are all then addressed.

Nature and Purpose of the Project

The topic of this project is "Competency-based Education for Ministers in the Wesleyan Church: Best Practices for Educators." As competency-based education is a new trend in higher education in North America, schools and denominations are considering the educational model for the merits it may bring to theological education. The Wesleyan Church, a small, evangelical, holiness denomination in the Wesleyan tradition that is seeking to improve the quality of the ministers it produces, has compiled a list of competencies that must be demonstrated in order to earn ministerial credentials from the denomination. This list of competencies covers a range of knowledge, skills, abilities, and other characteristics not usually assessed or measured in any meaningful way by ministerial education. Additionally, some of them can only be assessed in the context of a local church ministry, not by a school.

The challenge that faces the church, her schools, and educational programs is how to alter the curriculum and program structures in order to best prepare the students for

these new requirements. The purpose of this project is to develop a list of recommendations for adapting ministry education programs for prospective Wesleyan ministers to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church.

Research Questions

Research Question #1

In the opinion of religion department chairs at Wesleyan educational institutions and consultants outside the Wesleyan Church, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

The purpose of this question was to hear from administrators in the various Wesleyan schools and consultants outside the Wesleyan Church. Wesleyan educators have more background knowledge related to Wesleyan ordination requirements, while consultants bring specialized knowledge in CBE.

In order to collect data for this question, the researcher used a researcher-designed survey called the Educator and Consultant CBE Survey (Appendix B) and a researcher-designed interview called the CBE Interview (Appendix D). On the survey, questions 1-9 gather demographic information related to the participant. Questions 10-15 determine basic knowledge the participant has related to CBE and the changes in Wesleyan ordination requirements. Questions 16-19 relate specifically to this research question.

The interview instrument has five questions, all relating to this research question.

Research Question #2

In the opinion of professors and educational administrators at Kingswood University, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

The purpose of this question was to hear from administrators and faculty at a particular school, Kingswood University. These participants have specific knowledge about educating future Wesleyan ministers in their various degree programs.

In order to collect data for this question, the researcher used a researcher-designed survey called the Kingswood CBE Survey (Appendix C) and a researcher-designed interview called the CBE Interview (Appendix D). On the survey, questions 1-9 gather demographic information related to the participant. Questions 10-15 determine basic knowledge the participant has related to CBE and the changes in Wesleyan ordination requirements. Questions 16-20 relate specifically to this research question.

The interview instrument has five questions, all relating to this research question.

Research Question #3

Moving forward, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies?

The purpose of this question is to compile a list of best practices for the schools

and programs. This question is answered with information gathered from the two previously mentioned instruments and the addition of two focus groups.

Both focus groups use an instrument called the CBE Focus Group instrument, which is researcher designed (Appendix E). It has the same questions as the interview instrument delivered in the focus group setting. Focus groups are discussion-based and tend to provide richer data than do interviews.

Ministry Contexts

The programs and institutions that prepare Wesleyan students for ministerial credentialing are varied in their approach. Several prepare students by classwork towards a non-degree certificate level, others in residential undergraduate programs, some in online-only undergraduate programs, and others still in graduate programs that are administered online, in person, or in a combination of the two. Wesleyan colleges and universities shall maintain a curriculum satisfying educational requirements of ordination in The Wesleyan Church ("The Discipline" 241). However, each of the schools prepares their students in different ways and in very different environments and through the lens of differing mission statements.

The programs that prepare students without awarding degrees are run by a variety of organizations, though the three most significant ones are run by schools. These are Cross Training from Oklahoma Wesleyan University, Equipping for Ministry from Houghton College, and Kingswood Extended from Kingswood University. Cross Training is an online-only program with intensive class timeframes with most courses starting and finishing in three weeks. Equipping for Ministry is a program that combines

onsite learning with virtual conference technology for remote participants. Kingswood Extended certificate-level courses are offered in several modalities: self-paced online courses, virtual conference courses, onsite courses, onsite courses augmented by online learning modules, and paper-and-mail courses. As there is no credit associated with these courses, there is variance of quality between the courses offered by the same school, and certainly between schools.

Kingswood University, the institution specifically mentioned in research question two, is the church's only school delivering ministerial education in the Bible College model. Since 1945 the school has prepared ministers for The Wesleyan Church and its precedent denominations. There are about a dozen core faculty which primarily staff the school's undergraduate on-campus programs, but they also support the work of Kingswood Extended and also the Master of Arts in Pastoral Theology degree (where qualified to do so). In 2020's ordination class, 40% of ordained ministers prepared in some way through Kingswood University making it the most significant single institution for the denomination in terms of ministerial leadership pipeline.

Participants

Criteria for Selection

The main groups of people studied for this project are the experts who understand the newer form of ministerial education called Competency-based Theological Education (CBTE) and those who understand the present systems of ministerial education in The Wesleyan Church.

Those who understand CBTE consist of those who are consultants in this field, educators in other Wesleyan schools, or educational administrators either in schools or education departments at denomination offices where CBTE has been implemented. These two groups are addressed in research question one.

Those who have experience in ministerial education in the Wesleyan Church are the department chairs in the religion divisions of the educational institutions owned by the church. Faculty at these schools were not invited to participate as the curriculum and program decisions at such schools are not typically in the purview of faculty. Also, early feedback from one school's religion department chair indicated that inviting that school's faculty to participate in this study could possibly result in internal friction. Faculty were not involved in research question one for these reasons.

The faculty and educational administration at Kingwood University were all invited to participate for several reasons. Educational administrators were invited to participate for their curriculum and programmatic responsibilities, and the faculty were also invited for two reasons. Most of the faculty at Kingswood serve as program directors in addition to their teaching responsibilities. This means that their job descriptions extend beyond the classroom to student advising and program evaluation and design.

Description of Participants

The first population is a series of consultants or outside experts well-versed in competency-based education in various settings. They work at institutions that have established and are now running CBE programs at various levels or worked at such

institutions in the past. They have at least master's degrees, and they have titles such as school presidents, vice presidents, consultants, CBE program directors, or denominational officials responsible for the education of ministers.

The second population consists of Kingswood University educators and administrators preparing students for ministry credentialing. They vary in gender, are lay and clergy persons, and have served in their roles for varying lengths of time. Each of them has at least master's degrees in their fields (Biblical studies, theology, or ministry). Kingswood prepares non-degree students, undergraduates, and graduates for ministerial credentialing in the Wesleyan Church, and some of this group are presently or have served as faculty in more than one program and at more than one school. The school curriculum and programs use a variety of methods for educating prospective ministers including residential settings, online classes, and classes that are a mix of the two. The subjects are largely Wesleyans by denomination.

Ethical Considerations

Potential subjects of this study were provided with an informed consent disclosure before viewing each instrument (survey, interview, and focus group) used in the study. A copy of this disclosure is attached as Appendix F.

In order to protect the confidentiality of participants' sensitive information, no names or identifying information will be presented in the report of this study. When necessary, quotations are attributed to a pseudonym known only to the researcher. Raw data from the instruments will never be shared or disseminated.

The researcher shared significant findings from this research in a colloquium with other D.Min. cohort colleagues and ATS faculty on Asbury Theological Seminary's Kentucky campus. Results from this study were also offered to the participants, the five Wesleyan colleges and universities, Wesley Seminary, and Education and Clergy Development department at The Wesleyan Church World Headquarters. Only findings have been shared; no data were disseminated.

Data collected in this study were stored in cloud-based storage accessible only by the principal investigator, protected by two-step authentication. This includes audio or video recordings of interviews and the focus groups. Data were destroyed within 12 months of the conclusion of the research project.

Instrumentation

This study used four instruments to collect data. First is the Educator and Consultant CBE survey. As there are five schools and a seminary providing education to Wesleyan ministerial students, it is important to hear from the broad range of schools how they will be adjusting their programs. The tool has three sections. The first section gathers participant demographic data. The second section gathers data on the participant's knowledge of CBE and the proposed changes to Wesleyan ministerial credentialing requirements. The third section gathers information on the participant's opinion on what should be done to adjust educational programs to the new competencies. This survey was administered online in Google Forms.

Second is the Kingswood CBE Survey. As Kingswood is the most significant school contributing to the formation of Wesleyan ministers, and since the school is

representative of all three levels of ministerial preparation (certificate, undergraduate, and graduate), its faculty and administration represent an important voice in the implementation of these changes. The tool has three sections. The first section (questions one through seven) gathers participant demographic data. The second section (questions eight through thirteen) gathers data on the participant's knowledge of CBE and the proposed changes to Wesleyan ministerial credentialing requirements. The third section (questions fourteen through twenty) gathers information on the participant's opinion on what should be done to adjust Kingswood's programs to the new competencies and whether the substantive engagement policy would be considered. This survey was administered online in Google Forms.

The second and third sections of the surveys require further explanation. The second section has several questions relative to CBE. The first question in this section (question eight) is a definition question, asking if the participant is familiar with CBE based on a given definition of CBE that is considered standard in the literature, Gervais' definition (Gervais 99). The next question asks whether a student can complete a CBE program without being competent in all components. The answer to this question is false. Next, the survey asks the participants how to develop a CBE program, providing a "frontwards" design description. The answer to this question is false since most educational programs, CBE included, are designed backward from the outcomes (or in the case of CBE programs, from the competency statements). The survey also asks if competencies include knowledge, skills, abilities, behaviors, or attitudes. There are two that are not necessarily competencies: abilities and behaviors. The last two questions are

"true": whether CBE can happen in a residential, face-to-face setting, and whether some new competencies required by The Wesleyan Church require a local church assessor. The researcher intends to use the participants' response to the second question as an indicator whether the participant truly understands CBE. The other questions are not binary, and only inform the researcher if the participant is on the way to understanding CBE.

The third section asks questions about the substantive engagement policy of The Wesleyan Church, which was provided several times before the participants were asked to complete the survey. These questions ask if, whether, should, and how a program might accomplish the substantive engagement policy's requirements.

The third instrument is a CBE Interview. There are five questions on this instrument meant to provide open-ended prompts to solicit feedback from both populations outlined in the first two research questions. The interviews provided depth of opinion from participants that was not possible on the survey. There were ten interviews: five from each of the two participant pools.

The fourth is the CBE Focus Group. The questions in this instrument are identical to those found in the CBE Interview. The focus group environment provided additional insights as participants interact with one another. There were two focus groups: one for educators and the other for Kingswood administration and faculty. There were two educators in the educator and consultant focus group, and three Kingswood faculty in the Kingswood focus group.

Expert Review

The four instruments were subjected to expert review before administration (Appendix A). The experts provided feedback which was then incorporated in the finalized instruments. The feedback received asked that the researcher provide "other - please specify" options to both surveys when asking for participants to identify roles that have described them in the past or describe them in the present.

Reliability and Validity of Project Design

This study is a type of Action Research, a term coined by Kurt Lewin. This approach is particularly used in educational settings to bring about change when the participants in the study will be instrumental in implementation of the changes (Robson and McCartan 188-89). Though the researcher is not in a position to foster the changes identified by the study at hand, this approach is one that embodies the spirit and scope of the best practices being sought.

The researcher used sequential explanatory design to construct the study. This design serves to marry quantitative and qualitative methods by using the qualitative results in the interpretation of the quantitative results (Creswell and Creswell 215). Sequential explanatory designs, according to Creswell, give priority to the quantitative results. The researcher has sought to accommodate this feature by constructing the surveys with not only a demographic section, but also sections that establishes in a very basic way the participant's knowledge of competency-based education and ministerial credentialing changes more broadly. Though the researcher provided documentation on

each of these prior to the administration of the survey, participants' responses will vary

depending on their grasp of the changes presented. Designing the survey with this

element provided a means of ranking responses based on the participant's knowledge of

the proposed changes.

Data Collection

The first instrument used is the survey. It is a quantitative instrument designed to

produce statistical data related to the changes that experts view will be essential as

educational programs are adjusted to accommodate new competency-based ministerial

credentialing criteria. There are two surveys, one for each of the populations described in

the research questions.

The first survey conducted was the Consultant and Educator CBE Survey. The

researcher used Google Forms to construct and deliver the survey via electronic means.

After potential participants were identified, an email describing ministerial credentialing

changes was distributed. See Appendix C for the text of the email, and refer to

Appendices G and H for the documents describing the proposed changes to the

ministerial credentialing process. One week later, the actual survey link was sent to

potential participants.

The second survey conducted was the Kingwood CBE Survey. Like the

Consultant and Educator CBE Survey, it was conducted electronically. An email

describing the future changes was distributed one week before an invitation to complete

the survey was sent out. Refer to Appendix C for the survey.

The third instrument administered was the CBE Interview. A total of five

interviews were conducted related to each research question, with participants selected randomly from the respondents to the survey who scored at least 90% on the CBE knowledge questions. One week before the interview another email, identical to the first email, was distributed to participants so they would have the information fresh in their minds. The interviews were administered via Google Meet virtual conference technology to remove geographical barriers. Interviews were conducted in accordance with the protocol that are provided in Appendix D. Interviews were recorded, transcribed, and then examined to identify common words and themes. Appendix D records the interview protocol.

The fourth and last instrument administered was the CBE Focus Group. See Appendix E for the focus group protocol and questions. Participants were chosen from among the interviewed participants, and all were invited to participate in one of two focus groups, one aligned to each research question. Again, one week before the scheduled focus group session an email was distributed to participants listing the denomination's proposed changes. Focus groups were recorded, transcribed, and then analyzed for common words and themes.

Data Analysis

Surveys produced numerical data that were analyzed statistically with demographic and CBE knowledge data treated as potential intervening variables. As a result of mathematical analysis of the responses from the two groups, a set of best practices was discovered and described. The results of the two sets of surveys were then compared and contrasted.

The interview and focus group data were collected and then subjected to content analysis. The repeated words and themes were then collected and summarized to provide interpretation for the result of the surveys.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

The Wesleyan Church recently expanded expectations for its ministers, articulating them in terms of competencies rather than courses. The purpose of this study was to develop a series of recommendations for Wesleyan Schools to consider as they prepare their ministerial education curricula for these competencies. This chapter describes the participants in this study and presents data from various instruments (quantitative and qualitative) which answer the three research questions. Major findings are presented at the end.

Participants

The research questions for this project described two participant pools. The first is Wesleyan religion department heads and CBE consultants, and the second is Kingswood faculty.

The participant pool for RQ1 totalled twenty-two individuals. They represent each of the five Wesleyan colleges and universities and its one seminary, plus an additional seven educational institutions and a consulting firm. Of this number a total of eleven responded to the survey; two participated in the focus group, and four were interviewed. This pool of participants is referred to as RQ1 respondents or Educators for short.

The participant pool for RQ2 totalled twenty individuals representing faculty at Kingswood University. The core faculty were invited to participate, as were those who have been teaching in the graduate program. These two lists of participants also happen to

have a handful of individuals who also teach at the certificate level, though not all do and that was not a qualification for inclusion. Of the twenty in this pool, 9 responded to the survey; three participated in the focus group, and five were interviewed. This pool of participants is referred to as RQ2 participants or Kingwood for short.

Roles. The two groups are largely experienced faculty members in their respective traditions and schools, but the Educators of RQ1 have more experience as consultants (6 vs. 1) and administrators (10 vs. 2) when compared with the Kingswood respondents of RQ2. See Table 4.1.

Table 4.1 – Participants' Past Roles
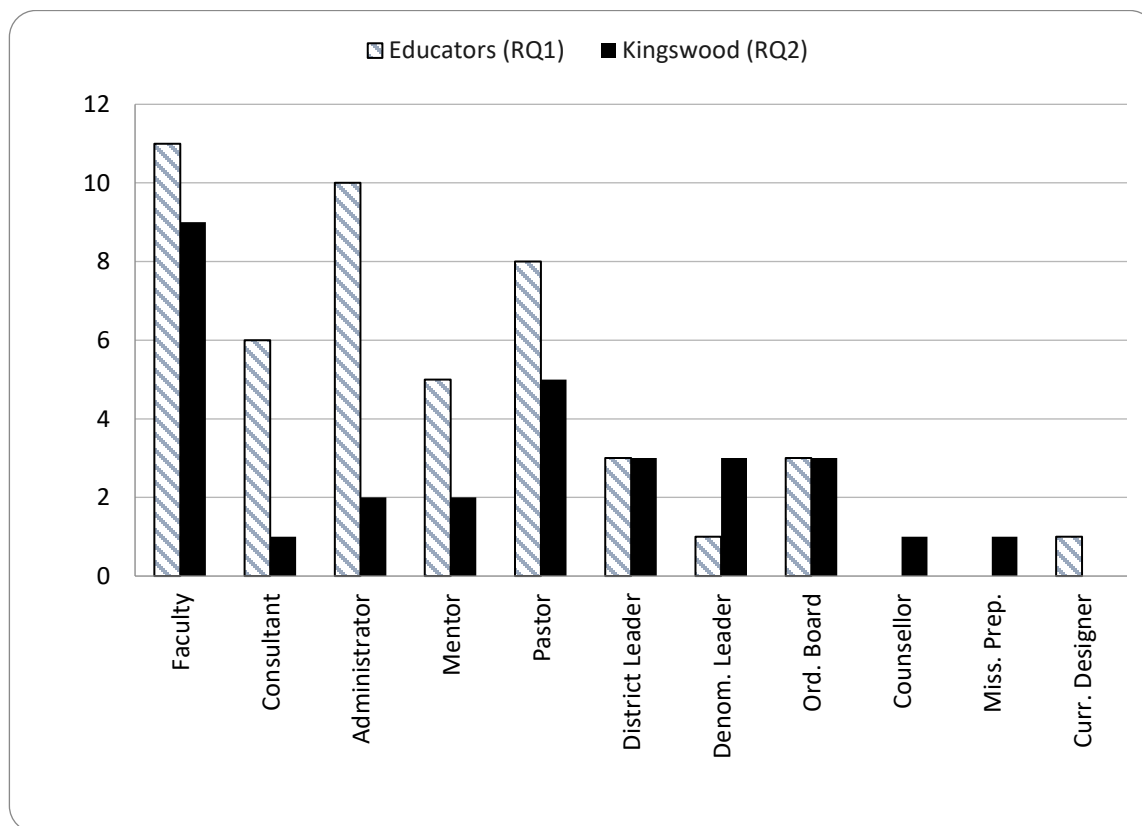
Of note is the difference in pastoral experience (8 for Educators vs. 5 for Kingswood). As

one might expect, Educator respondents tended to identify primarily as Administrators (over 40%), whereas Kingswood respondents tended to identify primality as Faculty (over 60%). See Table 4.2.

Table 4.2 – Participants' Primary Role
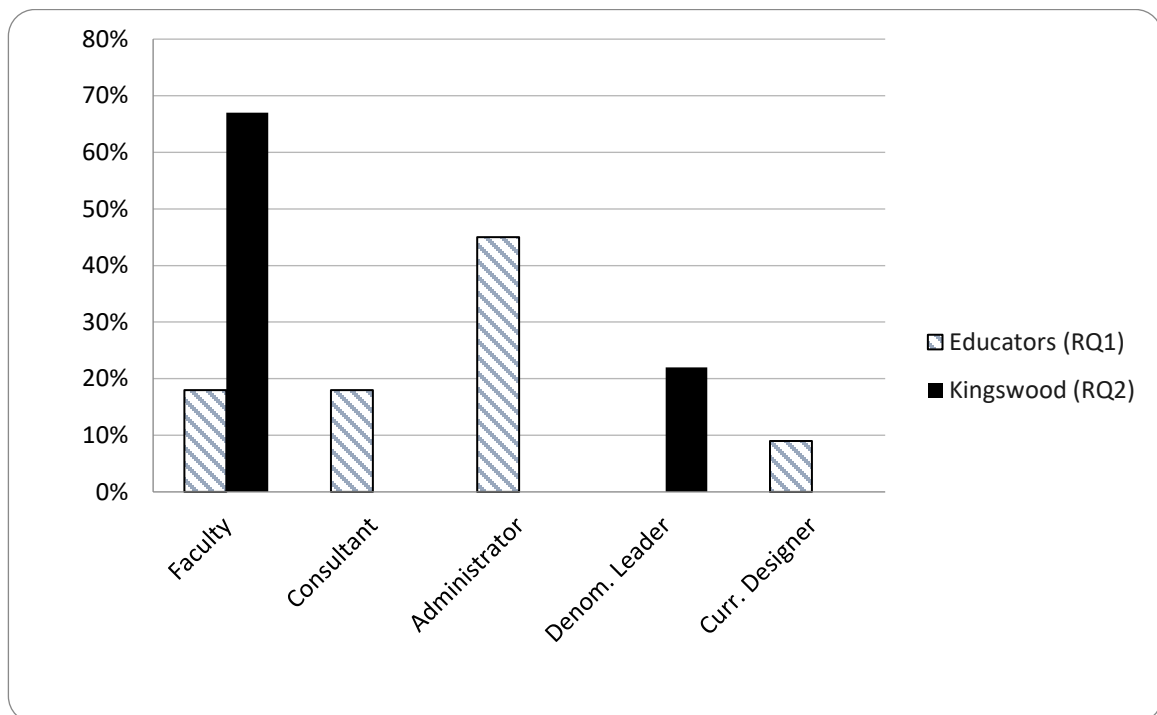
Education Level and Modality. Educators and Kingswood respondents have somewhat similar education level instructing experience, with the notable exception that Kingswood respondents tend to have more experience teaching at the certificate level (10 vs. 4). See Table 4.3. Respondents' primary instructing levels were very similar. See Table 4.4. The differences between the two respondent groups in terms of instruction modality was negligible. See Table 4.5.

Table 4.3 – Participants' Instructing Level Experience
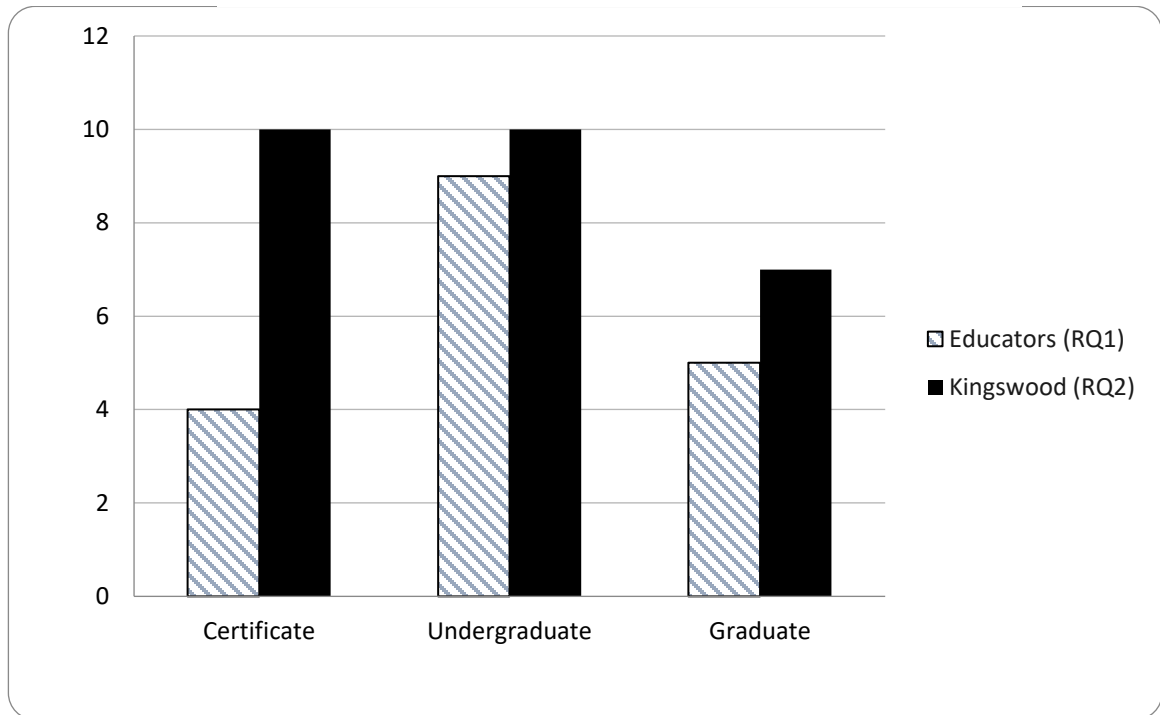
Table 4.4 – Participants' Instructing Level Experience
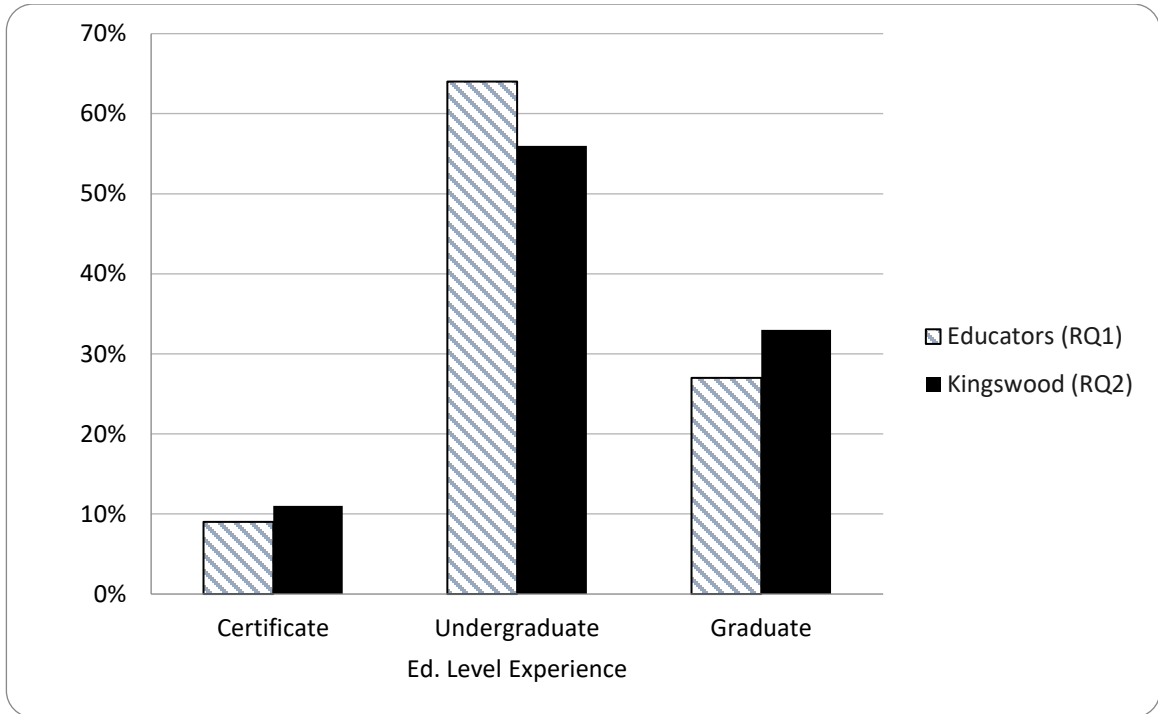
Table 4.5 – Participants' Instructing Modality Experience
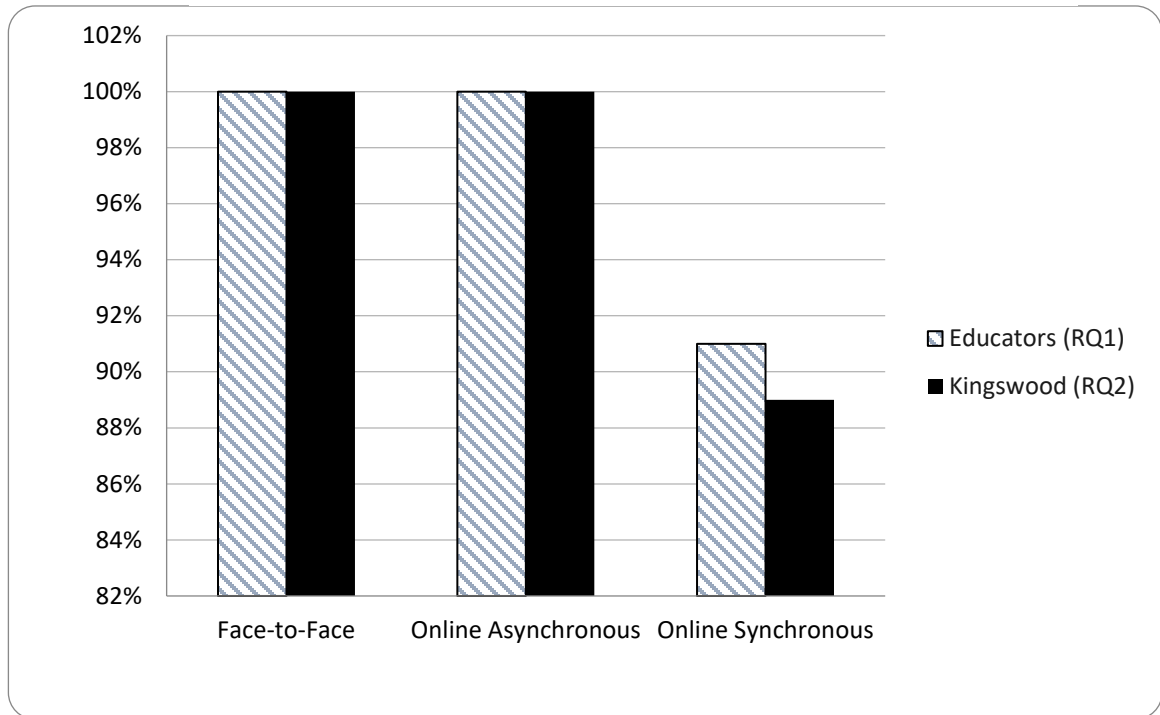
Ministerial Credentials. Respondents had a similar ratio of those with ministerial credential status of some kind, though Kingswood respondents tended more to be credentialed than did Educators (78% vs. 64%). See Table 4.6.

Table 4.6 – Participants with Ministerial Credentials
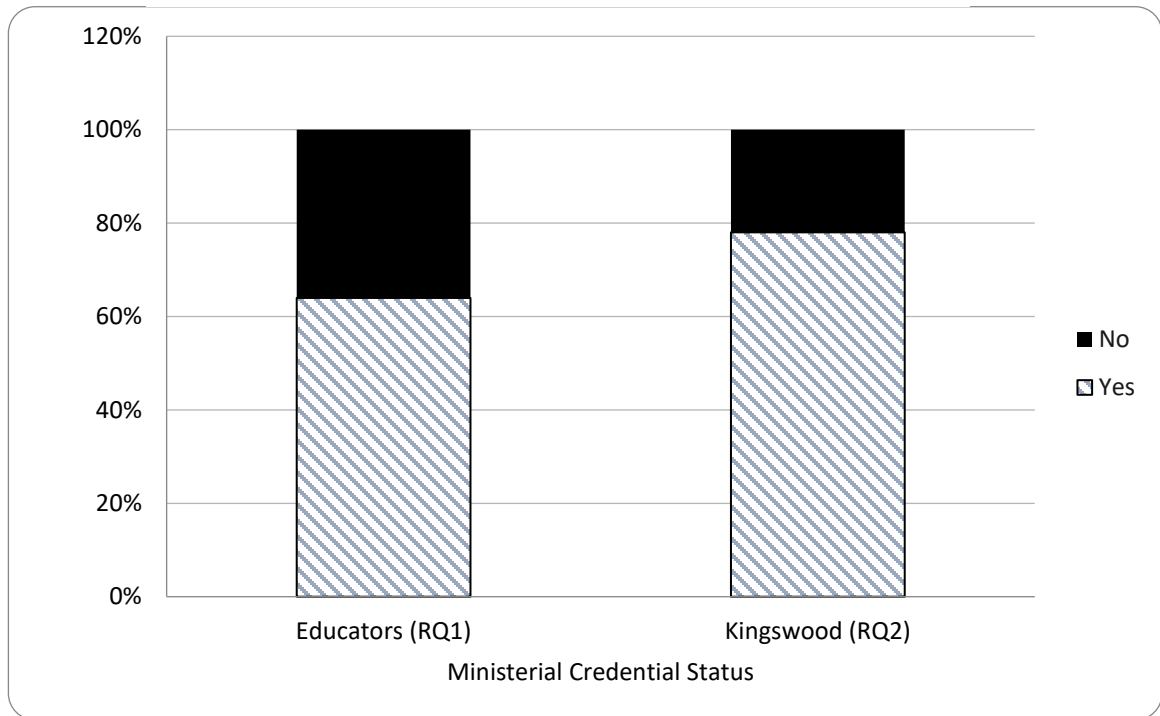
Years of Experience. Though the two participant groups skewed toward "veteran" educators in ministerial education (82% for RQ1 and 67% for RQ2), Kingswood respondents (RQ2) had a slightly higher number of those involved less than five years (22% vs. 9%). See Table 4.7.

Table 4.7 – Years of Experience in Ministerial Education
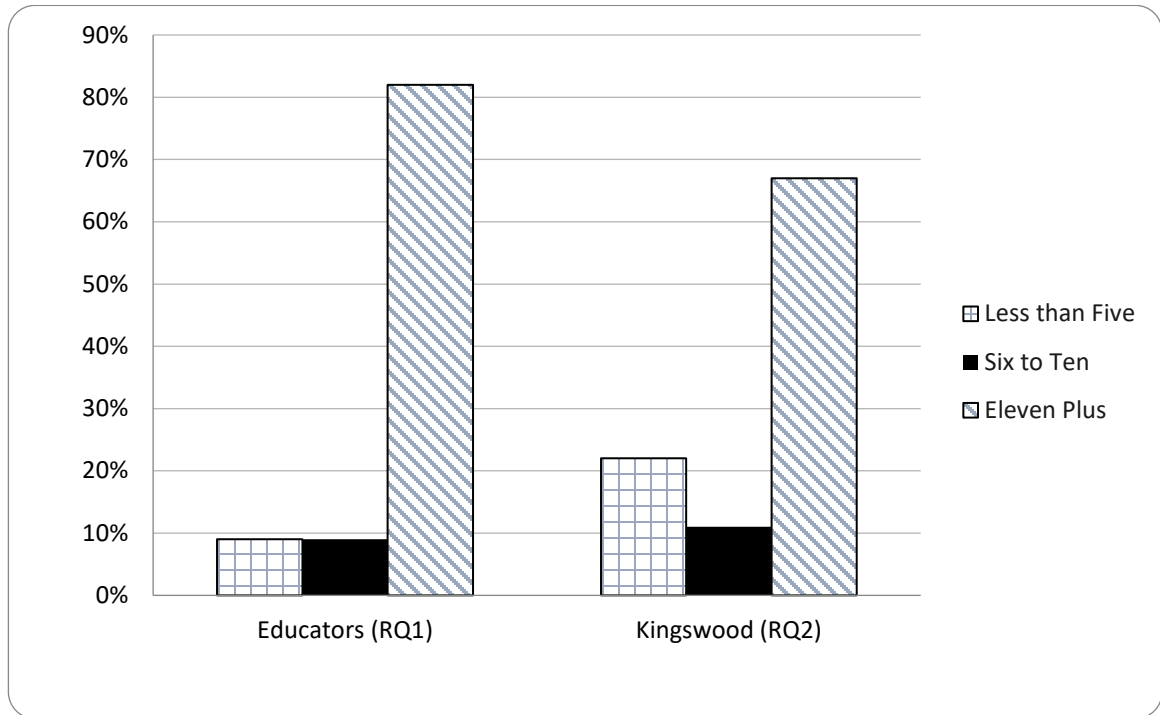
Knowledge of CBE. Five questions on the survey tested the respondents'

knowledge of CBE, and on the whole the population fared well. On average the whole

pool had a mean of 90% (with both median and mode of 100%) and a low standard

deviation of 0.14. The Educators did score better on average (93% vs. 87%) than did the

Kingswood respondents, with a tighter spread (a standard deviation of 0.10 for Educators

compared with 0.17 for Kingswood). See Tables 4.8-4.10.

Table 4.8 – CBE Knowledge

	RQ	Score
ED1	RQ1	80%
ED2	RQ1	80%
ED3	RQ1	100%
ED4	RQ1	100%
ED5	RQ1	100%
ED6	RQ1	100%
ED7	RQ1	80%
ED8	RQ1	100%
ED9	RQ1	100%
ED10	RQ1	100%
ED11	RQ1	80%
KW1	RQ2	80%
KW2	RQ2	80%
KW3	RQ2	100%
KW4	RQ2	100%
KW5	RQ2	60%
KW6	RQ2	100%
KW7	RQ2	100%
KW8	RQ2	100%

KW9	RQ2	60%
	Mean	90%
	Median	100%
	Mode	100%
	St. Dev.	0.14

Table 4.9 – CBE Knowledge among RQ1 Participants

	Score
ED1	80%
ED2	80%
ED3	100%
ED4	100%
ED5	100%
ED6	100%
ED7	80%
ED8	100%
ED9	100%
ED10	100%
ED11	80%
Mean	93%
Median	100%
Mode	100%
St. Dev.	0.10

**Table 4.10 – CBE Knowledge among
RQ2 Participants**

	Score
KW1	80%
KW2	80%
KW3	100%
KW4	100%
KW5	60%
KW6	100%
KW7	100%
KW8	100%
KW9	60%
Mean	87%
Median	100%
Mode	100%
St. Dev.	0.17

Knowledge of the Local Church Assessor Requirement. A key feature of the

changes The Wesleyan Church is instituting is that certain competencies must be

evaluated by a local church assessor. Knowledge of this requirement was assessed with a

true/false question which all respondents answered correctly.

Research Question 1: Description of Evidence

In the opinion of religion department chairs at Wesleyan educational institutions and consultants outside the Wesleyan Church, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Quantitative Evidence

How to Adapt Programs

Educators believed that learning about CBE was the most necessary issue to address. They also believed that comprehending the full scope of changes, facing and resolving internal implementation obstacles, training faculty, and revising and adjusting curriculum were important. Next most important was revising and adjusting curriculum and then revising existing internship or practicum components. Educators were less concerned about rewriting curriculum from scratch, adding administrative positions or hours, and ironically, since this group contained them, hiring consultants. See Table 4.11.

Table 4.11 – Necessary Items According to Educators

	Mean	SD
Learn about CBE	3.91	0.30
Comprehend Full Scope of Changes	3.73	0.47
Face and Resolve Internal Implementation Obstacles	3.64	0.50
Train Faculty	3.64	0.67
Hire a Consultant	2.64	0.81
Write Assessments Based on the Competencies	3.55	0.82
Revise and Adjust Curriculum	3.64	0.50
Rewrite Curriculum from Scratch	2.09	0.83
Create a Network of Partner Churches	3.09	0.83
Revise Existing Internship or Practicum Components	3.45	0.52
Train Local Church Assessors	3.45	0.82
Add Administrative Positions or Hours	2.27	0.65
Investigate and Employ Software Solutions	2.91	0.83

Greatest Obstacles

Educators believed that writing assessments based on the competencies, comprehending the full scope of changes, and creating a network of partner churches were the three most significant obstacles. See Table 4.12.

Table 4.12 – Greatest Obstacles According to Educators

	Mean	SD
Learn about CBE	1.00	0.00
Comprehend Full Scope of Changes	2.57	0.79
Face and Resolve Internal Implementation Obstacles	2.13	0.64
Train Faculty	1.25	0.50
Hire a Consultant		
Write Assessments Based on the Competencies	2.75	0.50
Revise and Adjust Curriculum	1.75	0.96
Rewrite Curriculum from Scratch	3.00	
Create a Network of Partner Churches	2.50	0.71
Revise Existing Internship or Practicum Components	2.00	1.41
Train Local Church Assessors	2.00	0.71
Add Administrative Positions or Hours	3.00	
Investigate and Employ Software Solutions		

Local Church Assessor

Educators believed that the local church assessor requirement for some of the church's new competencies could be incorporated into program design. These figures decrease slightly when asking whether programs should. See Table 4.13.

Table 4.13 – Address the Local Church Assessor Component?

	Mean	SD
Could	2.00	00.00
Should	1.80	00.42

How Local Church Competencies Might be Satisfied

Educators believed that Supervised Ministry was a way that local church assessed competencies might be satisfied. The two groups differed on other means. 73% also believed that practicums might satisfy these requirements. Less than half of both groups believed the other means (non-curricular actives and other means not yet devised) were possibilities. See Table 4.14.

Table 4.14 – How Local Church Competencies Might be Satisfied

	Educators
Practicums	73%
Supervised Ministry	100%
Non-Curricular	45%
Other Means Not Yet Devised	45%

Qualitative Evidence

Changes to Curriculum

Interview and focus group participants mostly agreed that competencies will or have prompted changes in the curriculum (75%) whereas one participant said there would be no adjustment to curriculum. In the cases where curricula were adjusted, two Educators stated that deficiencies were addressed by introducing a new class, and one Educator stated that two co-requisites were redesigned. All Educators believed that satisfying these curriculum requirements would require adjustments at all educational levels.

Obstacles to Curriculum Change

One third of Educators believed that traditional educational structures like semesters and credit hours are a hinderance to the changes the competencies require. One specifically stated that 124 credit hours and the restraints of the liberal arts load meant that there are not enough classes among which to spread out the new competencies. One fifth of the group believed that either the quality of the competencies as written, or the sheer number and complexity of them was a significant obstacle. Several stated that the competencies were numerous, repetitive, and in some cases, awkwardly worded. Another one-sixth of the group believed that internal obstacles to change was significant.

Changes to Accommodate the Substantive Engagement Policy

Two educators from two different Wesleyan schools stated that they believed it was not the responsibility of their institution to satisfy the substantive engagement policy. They did not plan to facilitate the satisfaction of local church assessed competencies in the design of their programs. This is significant because the two schools represent the largest two of only six such institutions.

Obstacles to Satisfying the Substantive Engagement Policy

On this topic the Educators had no shortage of concerns. The largest portion of Educators' concerns (46%) can be summarized by the heading: Assessment in the Local Church. These obstacles included:

1. Documentation of evidence.

2. Training assessors.

3. A lack of healthy churches and church models.

4. Financial models - who is paid and for what?

Other notable concerns included the logistics of finding or creating a network of churches for schools to partner with, finding the right technology platforms to facilitate this work, the sheer quantity and complexity of the competencies, and the uncertainty cast by a delay of the conference where the new credentials were to be proposed. Originally this conference was planned for 2021, but it is delayed to 2022 because of the COVID-19 pandemic.

Research Question 2: Description of Evidence

In the opinion of professors and educational administrators at Kingswood University, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Quantitative Evidence

How to Adapt Programs

Kingswood believed that the two most important items were to learn about CBE and face and resolve internal implementation obstacles. Next most important to address were comprehending the full scope of changes and training faculty, then writing assessments based on the competencies. Kingswood was least concerned with rewriting curriculum from scratch. See Table 4.15.

Table 4.15 – Necessary Items According to Kingswood

	Mean	SD
Learn about CBE	3.78	0.44
Comprehend Full Scope of Changes	3.67	0.50
Face and Resolve Internal Implementation Obstacles	3.78	0.44
Train Faculty	3.67	0.50

Hire a Consultant	2.78	0.67
Write Assessments Based on the Competencies	3.56	0.53
Revise and Adjust Curriculum	3.33	0.87
Rewrite Curriculum from Scratch	2.11	0.60
Create a Network of Partner Churches	2.89	0.93
Revise Existing Internship or Practicum Components	2.89	0.60
Train Local Church Assessors	3.44	1.01
Add Administrative Positions or Hours	3.22	0.67
Investigate and Employ Software Solutions	3.33	0.71

Greatest Obstacles

Kingswood respondents ranked the greatest obstacles quite differently. The larger group ranked the three greatest obstacles as follows: facing and resolving internal implementation obstacles, training local church assessors, and training faculty. See Table 4.16.

Table 4.16 – Greatest Obstacles According to Kingswood

	N	Mean	SD
Learn about CBE	5	1.80	1.10
Comprehend Full Scope of Changes	4	2.00	0.00
Face and Resolve Internal Implementation Obstacles	7	2.29	0.95

Train Faculty	4	2.00	0.82
Hire a Consultant	0		
Write Assessments Based on the Competencies	3	1.67	1.15
Revise and Adjust Curriculum	4	1.50	1.00
Rewrite Curriculum from Scratch	2	2.00	1.41
Create a Network of Partner Churches	3	2.33	1.15
Revise Existing Internship or Practicum Components	1	2.00	
Train Local Church Assessors	3	2.00	0.00
Add Administrative Positions or Hours	1	3.00	
Investigate and Employ Software Solutions	1	1.00	

Local Church Assessor

Kingswood believed that the local church assessor requirement for some of the church's new competencies could be (67%) and should be (56%) incorporated into program design. These figures increase (the greatest disparity with the Educators) for the KW100 at 100% and 80% respectively. See Table 4.17.

Table 4.17 – Address the Local Church Assessor Requirement?

	KW1	KW2	KW3	KW4	KW5	KW6	KW7	KW8	KW9	Mean	SD
Could			2	2	2	2	2	2		2.00	0.00
Should		2	2	2	1	1	2	2		1.71	0.49

How Local Church Competencies Might be Satisfied

All Kingswood participants believed that Practicums and Supervised Ministry were ways that local church assessed competencies might be satisfied. See Table 4.18.

Table 4.18 – How Local Church Competencies Might be Satisfied

	Kingswood
Practicums	100%
Supervised Ministry	100%
Non-Curricular	67%
Other Means Not Yet Devised	56%

My Program Needs To…

All Kingswood participants were asked which of the listed steps needed to be addressed in the program they associate with most in order for it to satisfy the new competency requirements. All respondents agreed on the following: learning about CBE, facing and resolving internal implementation challenges, training faculty, and writing assessments based on the competencies. Next, the respondents identified that their program needed to comprehend the full scope of the changes and investigate and employ software solutions. See Table 4.19.

Table 4.19 – My Program Needs To:

	Mean	SD
Learn about CBE	2.00	0.00
Comprehend Full Scope of Changes	1.89	0.33
Face and Resolve Internal Implementation Obstacles	2.00	0.00
Train Faculty	2.00	0.00
Hire a Consultant	1.33	0.50
Write Assessments Based on the Competencies	2.00	0.00
Revise and Adjust Curriculum	1.75	0.46
Rewrite Curriculum from Scratch	1.22	0.44
Create a Network of Partner Churches	1.38	0.52
Revise Existing Internship or Practicum Components	1.67	0.50
Train Local Church Assessors	1.67	0.50
Add Administrative Positions or Hours	1.38	0.52
Investigate and Employ Software Solutions	1.89	0.33

Qualitative Evidence

Changes to Curriculum

One quarter of Kingswood participants thought there would be few curriculum changes because Kingswood's own competencies and outcomes were a foundation for the competencies eventually adopted by the wider church. A majority (75%) disagreed,

however, and thought that their curriculum will need to be adjusted.

Obstacles to Curriculum Change

One Kingswood participant believed that because heart, character, and attitude, there will be difficulty adjusting the curriculum because these are not tangible, and assessment will be difficult.

Changes to Accommodate the Substantive Engagement Policy

All Kingswood participants believed that the degrees and programs they offer will address the substantive engagement policy. They believed the school would facilitate the assessment of local church-assessed competencies at least in part. This is a departure from the approach taken by some of the Educators canvassed in this study. Of these Kingswood respondents, the feedback varies greatly, however. One believed that no adjustments to curriculum (such as practicum or internship requirements) would be required, whereas another believed some adjustments would be necessary. Still another observed that the school may want to invest in a network of mentoring churches to ensure students have helpful experiences.

Obstacles to Satisfying the Substantive Engagement Policy

On this topic Kingswood, like the Educators, had no shortage of concerns. The largest portion of Kingswood's concerns (75%) can be summarized by the heading: Assessment in the Local Church. These obstacles included:

1. Training assessors.

2. Uniform assessment.

3. A lack of healthy churches and church models.

4. Relational strain caused by pastors assessing interns.

5. Tracking mentors, students, assessments, etc.

Another Kingswood respondent pointed out an interesting obstacle: the reluctance of

higher education to acknowledge learning by non-formal means.

Research Question 3: Description of Evidence

Moving forward, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies?

The evidence the researcher presents for RQ3 draws from data provided by

instruments used for RQ1 and RQ2, but with special attention paid to the answers

provided by those participants who scored 100% on the small CBE comprehension quiz

(100CBE) that was part of the survey. In addition to this evidence, the researcher presents

findings from the qualitative instruments, the interviews and focus groups, as described in

Chapter 3.

Quantitative Evidence

Curriculum Adjustments and Obstacles

The 100CBE rank these items in order of importance: learn about CBE,

comprehend the full scope of changes, face and resolve internal implementation

obstacles, train faculty, and revise and adjust curriculum. See Table 4.20

Table 4.20 – Items Necessary to Change According to the 100CBE

	Mean	SD
Learn about CBE	3.86	0.38
Comprehend Full Scope of Changes	3.71	0.49
Face and Resolve Internal Implementation Obstacles	3.57	0.53
Train Faculty	3.57	0.79
Revise and Adjust Curriculum	3.57	0.53
Revise Existing Internship or Practicum Components	3.43	0.53
Train Local Church Assessors	3.43	0.98
Write Assessments Based on the Competencies	3.29	0.95
Create a Network of Partner Churches	3.29	0.95
Investigate and Employ Software Solutions	3.00	0.82
Hire a Consultant	2.57	0.98
Add Administrative Positions or Hours	2.14	0.69
Rewrite Curriculum from Scratch	1.71	0.76

The obstacles are ranked in order of difficulty: comprehend the full scope of the changes, face and resolve internal implementation obstacles, and write assessments based on the competencies. See Table 4.21.

Table 4.21 – Greatest Obstacles According to the 100CBE

	N	Mean	SD
Add Administrative Positions or Hours	2	3.00	0.00
Comprehend Full Scope of Changes	6	2.50	0.55
Face and Resolve Internal Implementation Obstacles	9	2.44	0.73
Write Assessments Based on the Competencies	5	2.40	0.89
Rewrite Curriculum from Scratch	2	2.00	1.41
Create a Network of Partner Churches	3	2.00	1.00
Revise Existing Internship or Practicum Components	2	2.00	1.41
Train Local Church Assessors	5	2.00	0.00
Revise and Adjust Curriculum	5	1.80	1.10
Train Faculty	5	1.60	0.55
Learn about CBE	5	1.40	0.89
Hire a Consultant	0		
Investigate and Employ Software Solutions	0		

It is interesting to see these two datasets side-by-side. They are listed in this way in Table 4.22. The ranking of obstacles is tricky beyond the third item, so those items which are ranked highly necessary are marked as "low" when they were among the lowest ranked obstacles.

Table 4.22 – Necessity Order and Obstacle Ranking

	Necessity Order	Obstacle Ranking

Learn about CBE	1	Low
Comprehend Full Scope of Changes	2	First
Face and Resolve Internal Implementation Obstacles	3	Second
Train Faculty	4	Low
Revise and Adjust Curriculum	5	Low
Write Assessments Based on the Competencies	8	Third

Qualitative Evidence

Curriculum Adjustments and Obstacles

The qualitative instruments asked whether adjustments are anticipated as a result of the competencies. In only two cases did participants not believe that adjustments would be necessary and said that the academic requirements articulated in the competencies mapped well to current degree programs. The remainder have already made adjustments or state they plan to. See Table 4.23.

Table 4.23 – Will Curriculum Adjustments be Necessary?

	RQ1	RQ2	Total
Current Degrees Map Well to Competencies	1	1	2
Curriculum Have Already Been Adjusted Because of Competencies	3	0	3
Curriculum Will Need to Be Adjusted	1	3	4
Adjustments Will Differ By Educational Level	5	2	7

The obstacles to curriculum implementation provided by participants in the qualitative instruments were interesting, and mostly provided by RQ1 participants. A graphical representation of repeated themes is presented in Table 4.24. Most common was the concern that traditional educational structures would not allow for the development competencies require. One participant said that some outcomes cannot be achieved in a 3.5-month semester.

Table 4.24 – Obstacles to Curriculum Change

	RQ1	RQ2	Total
Traditional Educational Structures (the credit hour, semesters, etc.)	6	0	6
Facing and Resolving Internal Implementation Obstacles	3	0	3
Quality of the Competencies as Written (repetitive, awkward, etc.)	2	0	2
Quantity and Complexity of the Competencies	2	0	2

Quantitative Evidence

Substantive Engagement Policy (Local Church Assessor)

The quantitative instruments asked participants whether programs could or should adjust to accommodate the substantive engagement policy required for some competencies. Their responses were rather consistent - with the 100CBE stating almost unanimously that the requirements could be met in a program, with nearly as many

saying that they should be met in a program. See Table 4.25.

Table 4.25 – Address the Local Church Assessor Component? – 100CBE

	ED3	ED4	ED5	ED6	ED8	ED9	ED10	KW3	KW4	KW6	KW7	KW8	Mean	SD
Could	2	2	2	2	2	Nil	2	2	2	2	2	2	2.00	0.00
Should	2	2	2	2	2	Nil	1	2	2	1	2	2	1.83	0.41

Qualitative Evidence

Substantive Engagement Policy (Local Church Assessor)

The qualitative instruments provided a significant amount of data related to obstacles to the substantive engagement policy. Two Educators said they would not address the substantive engagement requirement in their programs, while the remaining stated they will or already do. See Table 4.25. Two participants thought that the local church assessment of competencies would change according to educational level, whereas a third disagreed. That participant said, "We don't have c-level ordination. We only have a-level ordination. It doesn't matter what program you take to become ordained (the program may have different expectations) but ordination requirements would be the same."

Table 4.26 – Will Programs Accommodate Substantive Engagement?

	RQ1	RQ2	Total

Our School Will Not Assess Local Church Competencies	2	0	2
We Will Create or Draw On a Network of Churches	0	1	1
Practicum or Internship Requirements Will Adjust Accordingly	1	1	2
Our Curriculum Already Addresses Substantive Engagement	0	1	1

Qualitative Evidence

Substantive Engagement Policy Obstacles

The qualitative instruments provided a significant amount of data related to obstacles to the substantive engagement policy's implementation. The majority of responses concerned assessment in the local church in one way or another. Training mentors, quantity and complexity of the competencies being assessed, quality control, administrative concerns, and the replication of unhelpful or unhealthy church models rounded out that list. See Table 4.26.

Table 4.26 – Local Church Assessment Obstacles

	RQ1	RQ2	Total
Training Mentors	2	5	7
Quantity and Complexity of Assessing	3	1	4
Quality Control	1	2	3

Administrative/Tracking	1	2	3
Church Model/Unhealth Replication	1	1	2

Participants were also concerned about other obstacles. Educators were more concerned about creating or tapping into a network of churches where quality assessment would happen, and many cited external concerns. Those included the uncertainty of General Conference 2022's action on the new credentials, a school's present relationship with its constituent churches, an institution's presidential search, and the continuing pandemic. Other obstacles included the availability, willingness, or lack of qualified mentors to support students. Still others were concerned about the sustainability of a financial model to support such endeavours. See Table 4.27.

Table 4.27 – Other Substantive Engagement Obstacles

	RQ1	Q2	Total
Creating or Drawing on a Guild of Network Churches	6	0	6
Mentors' Availability, Willingness to Assess, or Qualifications	3	2	5
External Concerns	5	1	6
Financial Model Concerns	3	0	3

Summary of Major Findings

Several major findings emerge from the data analyzed for this project. Here is a list which will be explained in more detail in the next chapter:

1. School and program administrators should consider learning as much as they can about CBE to understand the full implications of adopting a CBE modality.

2. School and program administrators should face and resolve internal implementation obstacles before deciding to move forward.

3. Quality control is the most significant challenge for school and program administrators to consider should they decide to address local church competencies in their program design.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This chapter contains details and support for the three major findings of this study. The researcher will then present ministry implications of these findings, limitations of the study's applicability to other contexts, unexpected observations, recommendations, and a postscript.

Major Findings

Learn as Much as Possible About CBE

CBE is not just a matter of rewriting objectives. It is an entire educational model that disrupts traditional pedagogy, delivery, and even business practices.

My own journey to learn about CBE and the changes introduced by the competencies and credentials has been a long one. Though I was not an educator at the time, I was situated in ministry in the local church wondering how best to advise my ministerial students to proceed in their education and formation in ministry given the uncertainty of the changes ahead. Conversations with many of the individuals who are featured in this study began all those years ago even as the competencies themselves were being finalized and the features of the credentialing system were not yet determined.

The individuals leading schools, programs, and divisions of religion are eminently qualified to lead the organizations for which they are responsible. There are specializations and experiences that cannot be quantified by interviews or focus groups.

Yet this approach to ministerial or theological education is entirely novel and only a decade old. There are many disciplines with more experience in CBE than theology or ministry, and their encouragements and warnings must be heeded. As a District Superintendent said recently, the changes to the credentialing and competencies are the sort of thing that you believe you understand until you ask a question, and then you realize you do not (Eastlack).

Something that presented itself in focus groups was the importance of the distinction between CBE and CBTE. As President Hanson said, the difference between what is happening in Higher Education at large and what is happening among the schools engaged in competency-based theological or ministerial education is quite vast. Each are still focused on outcomes, but the assessment methodologies differ. Theological education requires different assessment than other disciplines, simply because it is a different discipline. CBTE is also concerned with domains of outcomes that require more relational and contextual assessment that spans much longer than the time normally invested in a course or even a series of terms.

The literature is nearly unanimous in agreement with this finding. Dragoo and others point out this finding (178). The most articulate among those voices is Jones, who states:

> Institution and program leaders need to develop a full and complete understanding of the philosophy and goals behind competency-based education and its benefits. Programs will need to change from indicating learning statements to action

oriented, applicable competencies in which students have the ability to

demonstrate the knowledge and skills acquired, rather than recite terms and

readings. Then programs need to ensure these competencies directly align with

program and university generated outcomes. Programs will require extensive

revising and redeveloping in order to convert older more traditional theories of

instruction to a new more revolutionized demonstration of learning. Programs will

not be able to convert to a competency-based format overnight and will need to

complete many hours of conversations with outside organizations, institutional

leaders, program leaders, instructors and students to ensure a high-quality relevant

program is implemented. (K. Jones 17)

Whether an institution should institute or embrace CBE is a decision that can only be

made after one comprehends the educational model fully and wrestles with its

compatibility with institutional goals and objectives. In fact, some schools have decided

to borrow from the model rather than adopt it wholesale (Mason and Parsons 21).

Luke 14.28-30 relates one of Jesus' parables of discipleship: "Suppose one of you

wants to build a tower. Won't you first sit down and estimate the cost to see if you have

enough money to complete it? For if you lay the foundation and are not able to finish it,

everyone who sees it will ridicule you, saying, 'This person began to build and wasn't

able to finish.'" Though this verse does not address the challenge of ministerial education

in the twenty-first century, it illustrates the principle of eyes-wide-open assessment before

committing, which is something the participants and literature affirm.

Face and Resolve Internal Implementation Challenges

Leaders who are tempted to begin a CBE program after understanding the model for its benefits and for its challenges will do well to next consider how the model serves or detracts from the institution's mission, vision, and values. Whether an institution prepare professionals for ministry or academics for advanced research is an important factor here. CBE has traditionally been implemented for professional programs rather than academic ones, so an institution preparing academics will do well to consider whether and how this model can serve its historic mission.

As Kingswood professionals have considered whether and to what extent they should embrace the CBE model for various programs, a key consideration has been the myriad internal obstacles and challenges which lie in the way. Every institution's culture, history with change, and governance structure will inform its consideration of this model. Kingswood's unique position as the only Bible College serving The Wesleyan Church means the faculty are more predisposed to entertain this change than other schools. At the same time, as a single-purpose institution with one faculty, this group holds a great deal of sway in the shared governance model. They need to be convinced of the model's efficacy to serve the school as it "serve[s] Jesus Christ by strengthening the local and global church through forming Christ-like servant leaders in a community that creatively blends academic excellence and practical ministry experience with intentional spiritual formation" ("Mission and").

The schools involved in this study are in an odd position since they have been told

by the denomination that this is the direction of ministerial credentialing. Many of the

schools represented in the literature which have decided on CBE did so with a board

mandate coming out of innovation or desperation, and they developed their programs in

an environment lacking in accreditor support. The We5 schools have been informed by

what is essentially their accreditor that this is the direction they should move in. This

means that leaders in these schools will face and resolve internal implementation

obstacles in a different order than other schools who have developed CBE programs.

Even within the We5 schools the number and order of internal implementation obstacles

varies based on the institution's profile and size. The faculty at Kingswood relates

differently to the board than how a school at Indiana Wesleyan University relates to its

board, for example.

  To avoid the fate of many schools who created a program without answering the

challenges presented by faculty stakeholders, the business office, the technology

department, and even the library, strong leadership must guide their organization to

consider this change with a team mindset. Implementing CBE is not done the same way

by every institution. As Christensen and Eyring argue, this is not a one-size-fits-all

proposition, and strong leadership from the top will be necessary for creating and

sustaining the institutional culture changes required (Klein-Collins "Competency" 6;

Book 9; K. Jones 17; Dragoo 178). Faculty buy-in is also critical in most institutions and

schools. One study suggested that presenting a sample course to faculty to convince them

of the quality of the model, as opposed to its speed, is an effective way of gaining support

(Herron and Garland 4).

Whether and how to interact with the credit hour is another consideration that, though informed by external influences like accreditors and financial aid structures, also ends up being an internal obstacle. Some, like Western Governors University, though they had permission to operate as a direct-assessment CBE program early on, kept with the course-based and credit-hour system to speak a language that students understand and ease in the transfer of credits between institutions (Book 10). However, this may not be a simple swap, Gardiner warns "while transitioning courses to an online model is a potential barrier, the real challenge is the transitioning away from courses for credit hour." (Gardner 2). Another internal obstacle is organizational structure. While some schools are able to operate a CBE program as an extension of existing departments, Book and others suggest that stand-alone operations tend to be the norm (Book 10).

The scriptures are not explicit about how a leader should manage and adapt to change in organizational structures. They are, however, quite explicit about how one might manage the relationships that are strained by these changes. The advice for confronting sin in the context of the church community offered in Matthew 18 can be translated to educational organizations, that is, by addressing issues first 1:1 between the two affected parties and then bringing others into the conversation if resolution is not found. The admonition in Ephesians 4.15 and following to speak truthfully and lovingly so that all may continue to grow together into the fullness of Christ would also apply in such situations.

Develop a Plan for Quality Control of Local Church Competencies

The question about local church assessed competencies is the most common. Many can see the value of a CBE approach to ministerial education and credentialing, but they cannot envision how the local church mentor can be trusted to assess candidates properly. As I related in my own journey in chapter 1 of this study, I am not aware that I was assessed at all, much less properly. Schools and programs have the option to facilitate local church assessed competencies or to stick with the academic competencies in their programs. The We5 schools have varying appetites for this work based on their present model of education. For Kingswood the prospect of working to equip local church mentors for assessment is not that radical a suggestion, whereas other schools without the same internship or practicum requirements would not have the same administrative apparatus in place.

One cannot avoid the conclusion in the literature that some form of reliable assessment is important for the effectiveness of a competency framework in ensuring the quality and value of the degree (Klein-Collins, "Competency" 6). The schools involved in CBE nearly unanimously employ rubrics to ensure validity and reliability (Jonsson and Svingby 130; Bral and Cunningham 120). Additionally, interrater reliability can be increased by training the assessors on the use rubrics with exemplars (Jonsson and Svingby 130).

In 1 Timothy chapter three, a long list is given related to the office of bishop, and then separate criteria are outlined for deacons and deaconesses. An interesting statement

starts in Verse 8 and continues in 10: "In the same way, deacons… must first be tested; and then if there is nothing against them, let them serve as deacons." These are sets of criteria that Paul sets out as qualifications, conduct, and even examination or assessment criteria for these offices. In much the same way, the schools and programs who examine candidates for ministerial credentialing for The Wesleyan Church, in partnership with the denomination and the district, need to consider these qualifications as patterns for modern interpretations of criteria for office and test or otherwise assess candidates properly according to these qualifications.

Ministry Implications of the Findings

This project was borne of the need to determine how best to adapt degree programs to address the competencies now required of credentialed ministers in The Wesleyan Church. The major findings listed here should be of value not only to Kingswood University, but to the other We5 schools and those running ministerial credentialing programs that serve the denomination. Learning from reflection on the literature, from Biblical and theological foundations, and from the tools and data assembled for this study that these three components are essential will most certainly inform the approach at the researcher's school.

While there are no other denominations pursuing CBTE-informed changes to credentialing to the scale and in the manner The Wesleyan Church has decided to implement them, other schools considering this approach will benefit from the findings of this study. The Church of the Nazarene, for example, has articulated "ability to" statements that sound much like competencies, and their schools and programs are

implementing many changes as a result of this shift ("Sourcebook" 11). Denominations concerned with the wholistic development of their credentialed ministers would be interested in this study.

Quality programs produce quality candidates for ministry. The researcher's hope is that the shift to competencies properly executed, perhaps in some small part as a result of this study, will produce quality that lasts.

Limitations of the Study

It happens that the populations invited to participate in this study are busy people. Department heads, consultants, faculty members all have full plates, especially considering the pressures faced by higher education, and faith-based higher education specifically. This worked itself out in two ways. First, the researcher chose to interview people and run focus groups believing that dialogue would be valuable. In retrospect, offering a questionnaire to potential participants would have allowed them to participate more fully in the study on their own timeframe. Results and conclusions may have shifted with more participation in the latter phases of the study. Second, the researcher could have done more to educate participants before they completed tools. Some had little to no information to provide because they were too busy to read the materials presented in preparation for an interview or focus group.

The survey instruments used in this study were based on a variety of CBE steps and hurdles. This study could have been improved by using an expert panel to refine these instruments more through an iterative process.

A significant division at the largest school prepares ministers for ordination through online education. Only after all data had been collected did the researcher learn of this program and its director, Paul Garverick. It would have been valuable to reach out to him specifically and with sufficient time for him to consider participation in the study. An interview with him does feature in the literature review of this project.

Finally, the researcher decided to limit the participant pool to educators and experts in competency-based education. It is possible that the results and conclusions would have shifted had the study also included district superintendents and others who have experience placing and managing pastors in ministry.

Unexpected Observations

Participants had novel ways to express their appreciation for and endorsement of the competency changes. On the importance of making such a shift, one said, "the school is not the keeper of pedagogical truth for congregational ministry. The church is." The general sentiment of the value of on-the-job training was expressed many different ways. The most pointed comment on this line was that "the academy doesn't recognize the value of non-formal learning. These changes will be hard for that reason." Finally, another stated that a movement is often advanced on the backs of the uneducated who prepared in place for the roles they had. This shift can help a movement grow.

Though several participants were involved in crafting versions of the competencies through the years of their development, many who run religion departments among the We5 schools criticized the competencies themselves. The two individuals who

brought this up stated there were too many of them; they are too complex, and that many overlap and are not sufficiently distinct from one another.

Finally, a few criticisms of the entire approach emerged. One participant shared that the competency approach to credentialing worried him as he believed that the denomination had made strides against anti-academic sentiment in recent years. In this person's view, CBE is a shift to an anti-academic approach to ministerial education and formation.

Recommendations

Like all CBE, this new approach by The Wesleyan Church and her schools depends on assessment. There are several studies in just this one idea of assessment that consider how to properly achieve appropriate interrater reliability using the competencies and rubrics; how to write and assess competencies that measure character traits, and how to properly train assessors in the local church context. It is worth exploring whether there is a place for the direct assessment model in CBTE and whether transfer ministers should be subject to the same competency-based assessment, and if so, whether there are other more expedited methods for performing assessment of competencies.

The Wesleyan Church has leaned heavily on a model of CBTE that distinguishes the Kairos program at Sioux Falls Seminary and the Immerse program at Northwest Seminary and College. A study that helps assess the effectiveness of the mentor-based model shared by these three approaches would assist the industry. Apart from a mentor-based approach, research could also explore if there are other approaches to relational and long-term character assessment used in other disciplines. It would also be valuable to

consider how best to situate a mentor team so that they succeed in helping a candidate achieve competency.

Many frameworks describing best practices for CBE programs stress the need for continuous improvement (CI) structures to be built into the program. Such CI practices can vary, so a study could examine, compare, and contrast CI approaches among several CBTE programs.

Finally, the researcher would recommend that someone spend time critiquing the competencies themselves and whether the Wesleyan Church should reduce the number of competencies. Perhaps some competencies on the list are truly competencies, and others are actually objectives or competency categories. Schools and programs could devise a list of competencies that align with the denomination's list.

Postscript

A research-based approach to ministry, which is the very foundation of the D.Min. degree, was new to me at the beginning of this journey. I can understand that some might disagree with the approach. "How is it that the Spirit leads ministers in this approach?" some may ask. My experience has been that a research-based approach to ministry challenges mirrors in some ways our approach to scripture in our tradition. In the same way that a methodical approach to reading the scriptures produces a better understanding of the word, so, too a methodical approach to ministry strategy can illuminate the truly wise approach to new challenges. For this journey and for this insight I am truly grateful.

APPENDIX A

EXPERT REVIEW REQUEST

Erik Ireland

D.Min Student, Asbury Seminary

26 Western Street

Sussex, New Brunswick, Canada

Dear Expert,

Thank you for agreeing to review an instrument or instruments for my study. The four instruments are in this document for your convenience. The survey instrument is presented here both in document and by way of a Google Forms link for additional review.

I have devised forms to collect your input. Those forms are in a separate document shared with you in the same email where this document was found. All four instrument review forms are in one document for your convenience. I would suggest opening the instrument in one tab or screen and opening the review forms in a second tab or screen to work through them side-by-side.

I am including in this letter and on the next page some background information that will aid in your review of the instruments.

Purpose Statement:

The purpose of this research was to develop a list of recommendations for adapting ministry education programs for prospective Wesleyan ministers to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church.

Research Question 1:

In the opinion of religion department chairs at Wesleyan educational institutions and consultants outside the Wesleyan Church, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Research Question 2:

In the opinion of professors and educational administrators at Kingswood University, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies soon to be required of ministers in the Wesleyan Church and what obstacles might inhibit this adaptation?

Research Question 3:

Moving forward, how should ministry education programs for prospective Wesleyan ministers be adapted in order to prepare students for the new competencies?

An analysis of these instruments by 15 October would be appreciated. As these are Google documents, there is no need to print or return anything, though you may print, scan, and return the review forms if that suits your needs best.

Thank you so much for your contribution to this study,

Erik Ireland

Background Information

The five Wesleyan colleges and universities, the Wesleyan seminary, and various programs that prepare ministerial students for ordination in the Wesleyan Church have been charged with either proving our programs meet a recently created list of competency statements, or begin adjusting our programs so that they do. Though this is a great shift for our schools and programs, the request is reasonable. In essence, a shift away from a course-based approach to formation to a competency-based validation that specific knowledge, skills, and abilities have been developed, is a natural request in an era when consumers of educational products (students and future employers, and in our case, churches) demand more quality at reduced expense. Many disciplines have moved professional development models from a strictly course-based approach to a competency-based, performance-assessed approach in order to satisfy similar demands.

The Wesleyan Church prepares ministers in various ways: undergraduate degrees, seminary degrees, through several school-, district-, or denomination-sponsored courses of study, or through residency programs - each of which has so far offered courses of

similar content and sufficient rigour to satisfy specific standards. To satisfy these required competency statements, though, one cannot simply throw out the list of courses we have used for sixty or seventy years and replace them with competency statements. Neither can one replace student learning objectives with competency statements and proceed accordingly. Schools and programs must consider their accreditors, the US Department of Education's requirements for financial aid, the faculty who will participate in such a program, and myriad other stakeholders and challenges. How will academic programs assess the quality of student engagement in competency demonstration off-campus? It is these considerations, questions, and more which need to be answered.

Educator and Consultant Survey
Instrument 1 Feedback

Question	Needed	Not Needed	Clear	Unclear	Suggestions
1					
2					
3					
4					
5					
6					
7					

8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					

Kingswood CBE Survey
Instrument 2 Feedback

Question	Needed	Not Needed	Clear	Unclear	Suggestions
1					
2					

3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					

CBE Interview
Instrument 3 Feedback

Question	Needed	Not Needed	Clear	Unclear	Suggestions
1					
2					
3					
4					
5					

CBE Focus Group
Instrument 4 Feedback

Question	Needed	Not Needed	Clear	Unclear	Suggestions
1					
2					
3					
4					
5					

APPENDIX B

EDUCATOR AND CONSULTANT SURVEY

Before proceeding, if you haven't had a chance yet, please review the list of competencies

now required for ministerial credentialing in the Wesleyan Church. The links were

located in an email titled "CBE Study: Survey Prep Materials."

When you have reviewed the materials, proceed to the next page.

You are invited to be in a research study performed by Erik Ireland, M.Div., a doctoral

student from Asbury Theological Seminary. You are invited because of your experience

in ministerial education.

If you agree to be in the study, you will be asked to review two documents found online,

and participate in an online survey, a virtual conference interview, and/or a focus group.

There is no financial compensation for your participation in this study.

The researcher is working alone and is not sharing data with anyone else. All data related

to research activities will be stored for a period of twelve months and will be stored in an

encrypted, password-protected cloud storage service with access held only by the researcher. If quotes are used from these recordings, all identifying information, including your name, will be removed. Though each participant must agree to protect the confidentiality of the focus group sessions in order to participate in them, no guarantees can be made that such an agreement will be honoured.

Risks for participation are minimal, but benefits include the satisfaction of contributing to efforts to improve ministerial education in the Wesleyan Church.

If something makes you feel uncomfortable in any way while you are in the study, please tell Erik who can be reached at erik.ireland@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty.

If you have any questions about the research study, please contact Erik at erik.ireland@asburyseminary.edu.

Proceeding to the survey, interview, or focus group means that you have read this or had it read to you and that you want to be in the study. If you do not want to be in the study, do not proceed. Participation in the study is up to you, and no one will be upset if you do not proceed or even if you change your mind later. By proceeding you agree that you have been properly informed of the terms of your participation.

a)   Accept and Proceed

b)   Decline (This selection ends the survey)

1) Select any roles that have described you: (select all that apply)

   a) Faculty

   b) Administrator

   c) Consultant

   d) District Leader

   e) Denominational Leader

   f) Ordination Examination Board member

   g) Pastor

   h) Counsellor

   i) Mentor

   j) Other _____

2) My primary role is now: (select one)

   a) Faculty

   b) Educational Administrator

   c) Consultant

   d) District Leader

   e) Denominational Leader

   f) Ordination Examination Board member

   g) Pastor

h) Counsellor

i) Mentor

j) Other _____

3) Select any ministerial educational program types with which you have been involved

as an instructor: (select all that apply)

a) Non-credit or Certificate

b) Undergraduate

c) Graduate

4) Primarily, I am involved in this type of ministerial educational program: (select one)

a) Non-credit or Certificate

b) Undergraduate

c) Graduate

5) Select any educational modalities with which you have experience as an instructor:

(select all that apply)

a) Face-to-face

b) Online (Asynchronous)

c) Online (Synchronous), i.e. Zoom or other virtual conference software enabled

6) Are you ordained, licensed, officially credentialed for ministry, or studying for the

ministry in any church or denomination?

a) Yes

b) No

7) For how many years have you been involved in ministerial education as an instructor?

a) Less than five years

b) Six to ten years

c) Eleven years or more

8) Based on this definition: "CBE is defined as an outcome-based approach to education that incorporates modes of instructional delivery and assessment efforts designed to evaluate mastery of learning by students through their demonstration of the knowledge, attitudes, values, skills, and behaviors required for the degree sought," I'm familiar with competency-based education (CBE).

a) Strongly Agree

b) Agree

c) Disagree

d) Strongly Disagree

9) In a competency-based educational program, students may be assessed as not-yet-competent in at most one competency and still complete the program successfully.

a) True

b) False

10) Competency programs are normally developed by first considering the learning resources, then creating assignments, next, developing assessments, and, finally, writing competencies.

a) True

b) False

11) Competencies can include: (select all that apply)

a) Knowledge

b) Skills

c) Abilities

d) Behaviors

e) Attitudes and dispositions

12) Competency-based education can be employed in a residential, face-to-face setting.

a) True

b) False

13) Some of the new competencies for ministerial credentialing in the Wesleyan Church require a local church assessor.

a) True

b) False

14) For each item, rank (strongly agree to strongly disagree) those items which are necessary for a ministerial education program to address to prepare for the new competency requirements.

a) learn about CBE

b) comprehend the full scope of the changes,

c) face and resolve internal implementation obstacles,

d) train faculty,

e) hire a consultant,

f) write assessments based on the competencies,

g) revise and adjust curriculum,

h) rewrite curriculum from scratch,

i) create a network of partner churches,

j) revise existing internship or practicum components,

k) train local church assessors,

l) add administrative positions or hours,

m) investigate and employ software solutions,

n) other _____

15) Please rank the three (3) greatest obstacles to implementing the required changes for a ministerial education program. Select only one item for each of the first three columns, and all remaining items may be marked "Lesser Obstacle", or left blank. [Columns are labeled: "Greatest Obstacle," "Second Greatest Obstacle," "Third Greatest Obstacle," and "Lesser Obstacle."

a) learn about CBE

b) comprehend the full scope of the changes,

c) face and resolve internal implementation obstacles,

d) train faculty,

e) hire a consultant,

f) write assessments based on the competencies,

g) revise and adjust curriculum,

h) rewrite curriculum from scratch,

i) create a network of partner churches,

j) revise existing internship or practicum components,

k) train local church assessors,

l) add administrative positions or hours,

m) investigate and employ software solutions,

n) other _____

16) The local church assessor required for certain competencies could be addressed in a

program's curriculum design.

a) Agree

b) Disagree

c) I don't know

17) The local church assessor required for certain competencies should be addressed in a

program's curriculum design.

a) Agree

b) Disagree

c) I don't know

18) If a program was designed to address the local church assessor requirement for certain

competencies, it might be satisfied in one of these ways: (select all that apply)

a) In practicums

b) In supervised ministry or mentored ministry requirements

c) In non-curricular activities

d) By other means not yet devised

Thank you for considering contributing to this study.

APPENDIX C

KINGSWOOD CBE SURVEY

Before proceeding, if you haven't had a chance yet, please review the list of competencies

now required for ministerial credentialing in the Wesleyan Church. The links were

located in an email titled "CBE Study: Survey Prep Materials."

When you have reviewed the materials, proceed to the next page.

You are invited to be in a research study performed by Erik Ireland, M.Div., a doctoral

student from Asbury Theological Seminary. You are invited because of your experience

in ministerial education.

If you agree to be in the study, you will be asked to review two documents found online,

and participate in an online survey, a virtual conference interview, and/or a focus group.

There is no financial compensation for your participation in this study.

The researcher is working alone and is not sharing data with anyone else. All data related

to research activities will be stored for a period of twelve months and will be stored in an

encrypted, password-protected cloud storage service with access held only by the

researcher. If quotes are used from these recordings, all identifying information, including

your name, will be removed. Though each participant must agree to protect the

confidentiality of the focus group sessions in order to participate in them, no guarantees

can be made that such an agreement will be honoured.

Risks for participation are minimal, but benefits include the satisfaction of contributing to

efforts to improve ministerial education in the Wesleyan Church.

If something makes you feel uncomfortable in any way while you are in the study, please

tell Erik who can be reached at erik.ireland@asburyseminary.edu. You can refuse to

respond to any or all of the questions, and you will be able to withdraw from the process

at any time without penalty.

If you have any questions about the research study, please contact Erik at

erik.ireland@asburyseminary.edu.

Proceeding to the survey, interview, or focus group means that you have read this or had

it read to you and that you want to be in the study. If you do not want to be in the study,

do not proceed. Participation in the study is up to you, and no one will be upset if you do

not proceed or even if you change your mind later. By proceeding you agree that you

have been properly informed of the terms of your participation.

c)   Accept and Proceed

d)   Decline (This selection ends the survey)

1) Select any roles that have described you: (select all that apply)

   a) Faculty

   b) Administrator

   c) Consultant

   d) District Leader

   e) Denominational Leader

   f) Ordination Examination Board member

   g) Pastor

   h) Counsellor

   i) Mentor

   j) Other _____

2) My primary role is now: (select one)

   a) Faculty

   b) Educational Administrator

   c) Consultant

   d) District Leader

   e) Denominational Leader

   f) Ordination Examination Board member

   g) Pastor

   h) Counsellor

   i) Mentor

j) Other _____

3) Select any ministerial educational program types with which you have been involved

as an instructor: (select all that apply)

a) Non-credit or Certificate

b) Undergraduate

c) Graduate

4) Primarily, I am involved in this type of ministerial educational program: (select one)

a) Non-credit or Certificate

b) Undergraduate

c) Graduate

5) Select any educational modalities with which you have experience as an instructor:

(select all that apply)

a) Face-to-face

b) Online (Asynchronous)

c) Online (Synchronous), i.e. Zoom or other virtual conference software enabled

6) Are you ordained, licensed, officially credentialed for ministry, or studying for the

ministry in any church or denomination?

a) Yes

b) No

7) For how many years have you been involved in ministerial education as an instructor?

a) Less than five years

b) Six to ten years

c) Eleven years or more

8) Based on this definition: "CBE is defined as an outcome-based approach to education that incorporates modes of instructional delivery and assessment efforts designed to evaluate mastery of learning by students through their demonstration of the knowledge, attitudes, values, skills, and behaviors required for the degree sought," I'm familiar with competency-based education (CBE).

   a) Strongly Agree

   b) Agree

   c) Disagree

   d) Strongly Disagree

9) In a competency-based educational program, students may be assessed as not-yet-competent in at most one competency and still complete the program successfully.

   a) True

   b) False

10) Competency programs are normally developed by first considering the learning resources, then creating assignments, next, developing assessments, and, finally, writing competencies.

   a) True

   b) False

11) Competencies can include: (select all that apply)

   a) Knowledge

   b) Skills

c) Abilities

d) Behaviors

e) Attitudes and dispositions

12) Competency-based education can be employed in a residential, face-to-face setting.

a) True

b) False

13) Some of the new competencies for ministerial credentialing in the Wesleyan Church require a local church assessor.

a) True

b) False

14) For each item, rank (strongly agree to strongly disagree) those items which are necessary for a ministerial education program to address to prepare for the new competency requirements.

a) learn about CBE

b) comprehend the full scope of the changes,

c) face and resolve internal implementation obstacles,

d) train faculty,

e) hire a consultant,

f) write assessments based on the competencies,

g) revise and adjust curriculum,

h) rewrite curriculum from scratch,

i) create a network of partner churches,

j) revise existing internship or practicum components,

k) train local church assessors,

l) add administrative positions or hours,

m) investigate and employ software solutions,

n) other _____

15) Please rank the three (3) greatest obstacles to implementing the required changes for a ministerial education program. Select only one item for each of the first three columns, and all remaining items may be marked "Lesser Obstacle", or left blank. [Columns are labeled: "Greatest Obstacle," "Second Greatest Obstacle," "Third Greatest Obstacle," and "Lesser Obstacle."

a) learn about CBE

b) comprehend the full scope of the changes,

c) face and resolve internal implementation obstacles,

d) train faculty,

e) hire a consultant,

f) write assessments based on the competencies,

g) revise and adjust curriculum,

h) rewrite curriculum from scratch,

i) create a network of partner churches,

j) revise existing internship or practicum components,

k) train local church assessors,

l) add administrative positions or hours,

m) investigate and employ software solutions,

n) other _____

16) To prepare for the new competency requirements, the ministerial education program with which I primarily associate will need to: [Agree or Disagree]

a) learn about CBE

b) comprehend the full scope of the changes,

c) face and resolve internal implementation obstacles,

d) train faculty,

e) hire a consultant,

f) write assessments based on the competencies,

g) revise and adjust curriculum,

h) rewrite curriculum from scratch,

i) create a network of partner churches,

j) revise existing internship or practicum components,

k) train local church assessors,

l) add administrative positions or hours,

m) investigate and employ software solutions,

n) other _____

17) The substantive engagement policy is:

a) Already satisfied in the program

b) Incorporated into recent program revisions

c) Planned to be included in program revisions

d) Other _____

18) The local church assessor required for certain competencies could be addressed in a program's curriculum design.

   a) Agree

   b) Disagree

   c) I don't know

19) The local church assessor required for certain competencies should be addressed in a program's curriculum design.

   a) Agree

   b) Disagree

   c) I don't know

20) If a program was designed to address the local church assessor requirement for certain competencies, it might be satisfied in one of these ways: (select all that apply)

   a) In practicums

   b) In supervised ministry or mentored ministry requirements

   c) In non-curricular activities

   d) By other means not yet devised

Thank you for considering contributing to this study.

APPENDIX D

CBE INTERVIEW PROTOCOL

Pre-Interview Email

Participants were solicited informally by email some weeks before the interview. One week before the interview, this email was sent to participants:

Hello [FirstName],

Thank you for considering contributing to my study. This email contains the information I've promised. Please refer to these links and review the pertinent features of the documents as they are listed below.

- First, please review the list of new competencies to be required for ministerial credentialing in the Wesleyan Church. Pay attention to these specific columns in this spreadsheet document:
    - The competency statement, which describes the competency required for the particular credential.
    - The domain for the competency statement. Bible, proclamation, and others make up the 12 domains.
    - The assessor. This is the person responsible for assessing the competency.

- Second, here is a link to a document describing the Substantive Engagement policy which is required for each locally assessed competency.

- Third, please review the informed consent policy for this study which is provided below. It will provide you with the information you need in order to decide whether you should participate in the study. It will be presented again each time you are participating in a data-collection portion of the study.

  Thanks again for considering participation in this study.

  Erik Ireland

  [The informed consent statement was attached in the body of the email.]

Conditions and Rules

- The interviewer must be relaxed, natural, and inviting.

- These sessions are to be conducted via Zoom and recorded for later transcribing.

- The interviewer and participants must be calling from secure locations without any danger of eavesdropping.

- Read questions exactly as they are written without providing any interpretation or explanation.

Transitions

You may say "thank you," "the next question is," "thank you for that answer," or some combination of these statements before moving along to the next question. Please do not ad-lib beyond these three statements.

Probes

Some questions have follow-up questions for certain responses a participant may give. Otherwise, you may only say "can you give me an example," or "can you say that another way," or "do you mind if I read that question to you again."

Guide

Please begin by reading the following:

"Welcome, and thanks for agreeing to meet with me today. My name is Erik Ireland, I am a student at Asbury Seminary and your facilitator today. This interview is part of a study related to competency-based ministerial credentialing requirements in the Wesleyan church. Your participation today is voluntary, according to the informed consent document I sent to you by email about a week ago. I'll remind you that that document also stated that information shared with me during this study is confidential and will not be shared with anyone else, and data will be password protected. This session will be recorded for later transcription and analysis. By continuing to the question portion of this focus group, you are agreeing that you will not share any information

shared in this session outside this session.

"Do I have your permission to record this conversation?"

"Unless there are questions, I will begin."

Questions

1) As you read the competencies for ordination that the Wesleyan Church is soon to require of ordination candidates, what curriculum or program adjustments do you anticipate?

   a) Education pathways in the Wesleyan Church vary from the certificate (non-degree) level through graduate degrees. Do your answers apply to curriculum and programs at each level?

2) What obstacles do you foresee in implementing these competencies?

3) As you read and reflect on the Substantive Engagement description, what curriculum or program adjustments do you anticipate?

   a) Education pathways in the Wesleyan Church vary from the certificate (non-degree) level through graduate degrees. Do your answers apply to curriculum and programs at each level?

4) What obstacles do you foresee in satisfying the substantive engagement requirement?

5) What question should I have asked you related to these changes?

After the focus group is complete, read these concluding remarks:

"Your time and input are valuable. Thank you for sharing your thoughts with me today. I will be using the transcript from this session as part of my research, the results of which can be made available to you upon request."

APPENDIX E

CBE FOCUS GROUP: PROTOCOL

Pre-Group Email

Participants were solicited informally by email some weeks before the focus group. One week before the focus group, this email was sent to participants:

Hello [FirstName],

Thank you for considering contributing to my study. This email contains the information I've promised. Please refer to these links and review the pertinent features of the documents as they are listed below.

- First, please review the list of new competencies to be required for ministerial credentialing in the Wesleyan Church. Pay attention to these specific columns in this spreadsheet document:
    - o The competency statement, which describes the competency required for the particular credential.
    - o The domain for the competency statement. Bible, proclamation, and others make up the 12 domains.
    - o The assessor. This is the person responsible for assessing the competency.

- Second, here is a link to a document describing the Substantive Engagement policy which is required for each locally assessed competency.

- Third, please review the informed consent policy for this study which is provided below. It will provide you with the information you need in order to decide whether you should participate in the study. It will be presented again each time you are participating in a data-collection portion of the study.

  Thanks again for considering participation in this study.

  Erik Ireland

  [The informed consent statement was attached in the body of the email.]

Conditions and Rules

- The interviewer must be relaxed, natural, and inviting.

- These sessions are to be conducted via Zoom and recorded for later transcribing.

- The interviewer and participants must be calling from secure locations without any danger of eavesdropping.

- Read questions exactly as they are written without providing any interpretation or explanation.

Transitions

You may say "thank you," "the next question is," "thank you for that answer," or some combination of these statements before moving along to the next question. Please do not ad-lib beyond these three statements.

Probes

Some questions have follow-up questions for certain responses a participant may give. Otherwise, you may only say "can you give me an example," or "can you say that another way," or "do you mind if I read that question to you again."

Guide

Please begin by reading the following:

"Welcome, and thanks for agreeing to meet with me today. My name is Erik Ireland, I am a student at Asbury Seminary and your facilitator today. This focus group is part of a study related to competency-based ministerial credentialing requirements in the Wesleyan church. Your participation today is voluntary, according to the informed consent document I sent to you by email about a week ago. I'll remind you that that document also stated that information shared with me during this study is confidential and will not be shared with anyone else, and data will be password protected. This session will be recorded for later transcription and analysis. By continuing to the question portion of this focus group, you are agreeing that you will not share any information

shared in this session outside this session.

"This is a focus group. The purpose of a focus group is to prompt dialog and discussion about a specific subject and is enriched by interaction among participants. We will make introductions, and after that, I will share a series of questions one at a time. I will serve as a facilitator helping each person share who wants to share, though you don't need to speak to each question or in each discussion. Sometimes I will ask clarifying or probing questions where appropriate.

"Unless there are questions, I will begin."

Questions

6) As you read the competencies for ordination that the Wesleyan Church is soon to require of ordination candidates, what curriculum or program adjustments do you anticipate?

   a) Education pathways in the Wesleyan Church vary from the certificate (non-degree) level through graduate degrees. Do your answers apply to curriculum and programs at each level?

7) What obstacles do you foresee in implementing these competencies?

8) As you read and reflect on the Substantive Engagement description, what curriculum or program adjustments do you anticipate?

   a) Education pathways in the Wesleyan Church vary from the certificate (non-

degree) level through graduate degrees. Do your answers apply to curriculum and

programs at each level?

9) What obstacles do you foresee in satisfying the substantive engagement requirement?

10) What question should I have asked you related to these changes?

After the focus group is complete, read these concluding remarks:

"Your time and input are valuable. Thank you for sharing your thoughts with me

today. I will be using the transcript from this session as part of my research, the results of

which can be made available to you upon request."

APPENDIX F

INFORMED CONSENT STATEMENT

COMPETENCY-BASED EDUCATION FOR MINISTERS IN THE WESLEYAN CHURCH: BEST PRACTICES FOR EDUCATORS

You are invited to be in a research study performed by Erik Ireland, M.Div., a doctoral student from Asbury Theological Seminary. You are invited because of your role in educating Wesleyan ministerial students or your experience in ministerial education more broadly.

If you agree to be in the study, you will be asked to review two documents found online, and participate in an online survey, a virtual conference interview, and/or a focus group. There is no financial compensation for your participation in this study.

The researcher is working alone and is not sharing data with anyone else. All data related to research activities will be stored for a period of twelve months and will be stored in an encrypted, password-protected cloud storage service with access held only by the researcher. If quotes are used from these recordings, all identifying information, including your name, will be removed. Though each participant must agree to protect the confidentiality of the focus group sessions in order to participate in them, no guarantees can be made that such an agreement will be honoured.

Risks for participation are minimal, but benefits include the satisfaction of contributing to efforts to improve ministerial education in the Wesleyan Church.

If something makes you feel uncomfortable in any way while you are in the study,

please tell Erik who can be reached at erik.ireland@asburyseminary.edu. You can refuse

to respond to any or all of the questions, and you will be able to withdraw from the

process at any time without penalty.

If you have any questions about the research study, please contact Erik at

erik.ireland@asburyseminary.edu.

Proceeding to the survey, interview, or focus group means that you have read this

or had it read to you and that you want to be in the study. If you do not want to be in the

study, do not proceed. Participation in the study is up to you, and no one will be upset if

you do not proceed or even if you change your mind later. By proceeding you agree that

you have been properly informed of the terms of your participation.

APPENDIX G

THE COMPETENCIES

Code	Competency Title	Competency Statement	Domains	Context: Assessor
WOR4-Ordination	Worship Experience (R&R)	Understand how worship should be a contextually relevant worship experience that engages people in connecting with God personally and corporately.	Worship	Local Church: Ministry Mentor
WOR1-Ordination	Appreciate Worship Models (R&R)	Recognize and appreciate the various practices (including sacraments, rites and rituals) and expressions of worship in the Wesleyan Holiness tradition and in other denominations and cultures today.	Worship	Academic: Academic Program or Academic Mentor
WOR5-Ordination	Worship Team Development	Recruit, equip, and supervise the various members of a worship team and coordinate the related resources to foster transformative worship.	Worship	Local Church: Ministry Mentor
WOR2-Ordination	Culturally Relevant & Creative Worship	Design creative and culturally relevant worship that is sensitive to a church's history, theology and local community.	Worship	Local Church: Ministry Mentor
WOR3-Ordination	Worship Elements (R&R)	Understand the biblical basis and the theological and practical functions of the	Worship	Academic: Academic

		various elements of worship (such as use of scripture, sacraments, prayer, preaching, music, offering, baptism, communion, being a bearer of the word, contemplation, creed, drama, weddings, funerals and other important rites & rituals).		Program or Academic Mentor
WOR7-Ordination	Worship & Theology (R&R)	Develop an understanding of the theological and biblical foundations of Christian worship and the rites and rituals of the church	Worship	Academic: Academic Program or Academic Mentor
WOR6-Ordination	Spirit-Led Worship (R&R)	Be sensitive to the Spirit's leading in the planning and leading of the rites and rituals of the church, in all of its various elements, so the experience becomes transformative for the participants.	Worship	Local Church: Ministry Mentor
TH7-Ordination	Wesleyan Doctrine	Identify the distinctives of Wesleyan theology and its relationship both to evangelical theology and other theological perspectives.	Theology	Academic: Academic Program or Academic Mentor
TH5-Ordination	Theological methodology	Regularly study theology, compare and contrast differing theologies, and identify	Theology	Academic: Academic Program or

		cultural influences on the theologies of particular groups.		Academic Mentor
TH4-Ordination	Key Doctrines	Know the key doctrines of the church, their basis in Scripture and how they shape the core practices of the church. (evangelism, discipleship, sanctification, multiplication, congregational care, sacraments, worship, preaching etc.)	Theology	Academic: Academic Program or Academic Mentor
TH3-Ordination	Discernment	Discern truth from error and articulate a sound basis for one's faith particularly as it relates to new and innovative forms of ministry in response to changing culture & contexts.	Theology	Academic: Academic Program or Academic Mentor
PR2-Ordination	Sermon Delivery	Preach effective, articulate and engaging sermons using both verbal and non-verbal communication.	Preaching	Local Church: Ministry Mentor
PR3-Ordination	Sermon Planning	Plan sermons, sermon series, and church year preaching schedule.	Preaching	Local Church: Ministry Mentor
PR5-Ordination	Sermon Structure, Style & Delivery	Construct and deliver sermons in various styles that are focused and clear.	Preaching	Local Church:

				Ministry Mentor
PR7-Ordination	Transformational Preaching	Write and deliver sermons aimed for life change, spiritual transformation and response based on the needs of the congregation.	Preaching	Local Church: Ministry Mentor
PR4-Ordination	Spirit-led Preaching	Prayerfully seek and follow the guidance of the Holy Spirit in the formation delivery of sermons/lessons.	Preaching	Local Church: Ministry Mentor
PR1-Ordination	Scriptural Sermons	Develop theologically, exegetically and biblically sound sermons.	Preaching	Academic: Academic Program or Academic Mentor
PR6-Ordination	Preaching Study Habits	Develop sound personal study habits for preaching.	Preaching	Local Church: Ministry Mentor
LM4-Ordination	Leadership values & traits	Demonstrate the values and traits necessary to equip ministry leaders who demonstrate prayerfulness, spiritual maturity, creativity, inspiration, trust building and collaborative spirit.	Leadership	Local Church: Ministry Mentor

LM5-Ordination	Vision & Communication	Demonstrate the ability to lead people to share a strategic vision with concrete goals, enabling the congregation to move forward.	Leadership	Local Church: Ministry Mentor
EM4-Ordination	Missional Leadership	Lead and manage a missional culture in the local church through empowering and equipping others.	Evangelism & Mission	Local Church: Ministry Mentor
EM6-Ordination	Redemptive relationships	Model & Equip others to establish and sustain redemptive relationships which lead persons to Christ and engage them in discipleship.	Evangelism & Mission	Local Church: Ministry Mentor
EM5-Ordination	Evangelistic Methods	Model & Equip others to utilize various methods to share the gospel personally and publicly.	Evangelism & Mission	Local Church: Ministry Mentor
CH5-Ordination	Historical Perspectives	Know the broad sweep of general church history (key eras, people, movements and ideas) including other traditions/denominations.	Christian History	Academic: Academic Program or Academic Mentor
CH6-Ordination	Wesleyan Movement	Know the polity and Discipline of The Wesleyan Church and how it relates to leading a local church.	Christian History	Academic: Academic Program or

				Academic Mentor
CH4- Ordination	Development of the Canon	Know the historical development of the canon	Christian History	Academic: Academic Program or Academic Mentor
BIL5- Ordination	Biblical Knowledge	Demonstrate a depth and breadth of biblical themes & content, as well as the background contexts of the biblical texts.	Bible	Academic: Academic Program or Academic Mentor
BIL3- Ordination	Scripture & Transformation	Use Scripture in teaching, preaching, and leading to facilitate the Christian transformation of others.	Bible	Local Church: Ministry Mentor
BIL6- Ordination	Biblical Interpretation for Ministry	Employ sound interpretive and exegetical methods in order to use the Bible effectively in preaching and teaching.	Bible	Academic: Academic Program or Academic Mentor
WES2- Ordination	Small group discipleship	Demonstrate an ability to equip leaders who can organize, lead and multiply small group discipleship and membership classes	Wesleyan Identity & Ethos	Local Church:

				Ministry Mentor
WOR7-Licensing	Worship & Theology (R&R)	Understand the biblical and theological foundations of worship and the various elements of worship.	Worship	Academic: Academic Program or Academic Mentor
WOR6-Licensing	Spirit-Led Worship (R&R)	Be sensitive to the Spirit's leading so the worship experience becomes transformative for the participants.	Worship	Local Church: Ministry Mentor
WOR3-Licensing	Worship Elements (R&R)	Understand the appropriate and practical functions of the various elements of worship (such as use of scripture, sacraments, prayer, preaching, music, offering, creed, drama, weddings, funerals and other important rites & rituals).	Worship	Academic: Academic Program or Academic Mentor
WOR4-Licensing	Worship Experience (R&R)	Design contextually relevant worship experiences that engages people, through the various elements of worship, to connect with God personally and corporately.	Worship	Local Church: Ministry Mentor
WOR1-Licensing	Appreciate Worship Models (R&R)	Recognize and appreciate the various practices and expressions of worship in the Wesleyan Holiness tradition.	Worship	Academic: Academic Program or

				Academic Mentor
TH6-Licensing	Theological Perspectives	Understand and respect a broad range of theological perspectives.	Theology	Academic: Academic Program or Academic Mentor
TH1-Licensing	Applying theology to life	Communicate theology in clear, understandable ways that relate to life and mission and result in Christian transformation.	Theology	Local Church: Ministry Mentor
TH3-Licensing	Discernment	Discern truth from error and articulate a sound basis for one's faith.	Theology	Academic: Academic Program or Academic Mentor
TH4-Licensing	Key Doctrines	Know the key doctrines of the church, their basis in Scripture and how they shape effective ministry	Theology	Academic: Academic Program or Academic Mentor
TH2-Licensing	Humble attitude	Develop a life-long positive and humble attitude toward learning.	Theology	Local Church:

				Ministry Mentor
TH5- Licensing	Theological methodology	Identify cultural influences on the theologies of particular groups.	Theology	Academic: Academic Program or Academic Mentor
TH7- Licensing	Wesleyan Doctrine	Identify the distinctives of Wesleyan theology	Theology	Academic: Academic Program or Academic Mentor
PR6- Licensing	Preaching Study Habits	Develop sound personal study habits for communicating the gospel effectively	Preaching	Local Church: Ministry Mentor
PR4- Licensing	Spirit-led Preaching	Prayerfully seek and follow the guidance of the Holy Spirit in the various ways the gospel is communicated	Preaching	Local Church: Ministry Mentor
PR1- Licensing	Scriptural Sermons	Effectively communicate the gospel in a manner that is theologically, exegetically and biblically sound	Preaching	Academic: Academic Program or

				Academic Mentor
PP1-Licensing	Calling & Identity	Demonstrate evidence of an authentic call from God for ministry and a strong sense of one's ultimate identity grounded in Christ rather than a position or performance.	Personal Well-Being	Local Church: Ministry Mentor
PP7-Licensing	Personal/Family Well-being	Maintain physical, financial and emotional well-being in ministry, family, and friendships.	Personal Well-Being	Local Church: Ministry Mentor
PP3-Licensing	Leadership	Demonstrate respect for the leadership of others, embrace leadership responsibility and share leadership with others.	Personal Well-Being	Local Church: Ministry Mentor
PP12-Licensing	Spiritual Maturity	Develop a healthy and maturing walk with God, including identifying and practicing personal spiritual disciplines.	Personal Well-Being	Local Church: Ministry Mentor
PP4-Licensing	Lifelong Learner	Demonstrate evidence of a trajectory of lifelong learning both in areas related to ministry and in one's knowledge of the world.	Personal Well-Being	Local Church: Ministry Mentor

PP9-Licensing	Relationship Skills	Interact with and relate well to others, including skills of listening, personal boundaries, managing conflict and peacemaking.	Personal Well-Being	Local Church: Ministry Mentor
PP10-Licensing	Self-Awareness	Demonstrate a basic awareness of one's own self, including one's personality, strengths, and weaknesses, in relation to one's environment.	Personal Well-Being	Local Church: Ministry Mentor
PP8-Licensing	Personality & Psychology	Identify differing personalities, spiritual gifts and the dynamics of basic human psychology.	Personal Well-Being	Academic: Academic Program or Academic Mentor
PP11-Licensing	Self-Management	Effectively manage oneself including the use of time, accountability and personal support systems.	Personal Well-Being	Local Church: Ministry Mentor
PP6-Licensing	Pastoral Virtues	Demonstrate Christ-like character and Christian virtues such as, personal discipline, courage, authenticity, compassion, humility, perseverance, respect of others and attitude of service.	Personal Well-Being	Local Church: Ministry Mentor
PP2-Licensing	Character	Exhibit Christ-like character, such as humility, transparency, authenticity, and	Personal Well-Being	Local Church:

		morality, including the ability to keep confidences, foster trust, practice financial integrity, and maintain a teachable spirit.		Ministry Mentor
PP5-Licensing	Love for Others	Demonstrate a genuine love of others.	Personal Well-Being, Evangelism & Mission	Local Church: Ministry Mentor
LM2-Licensing	Mentoring	Recognize, mentor, and develop leaders, while also receiving mentorship and accountability from another.	Leadership	Local Church: Ministry Mentor
LM3-Licensing	Pastoral Sensibilities	Recognize and develop pastoral sensibilities such as relational skills, servanthood, empathetic listening, discerning the needs of others, genuine love and compassion for all people, and other pastoral care skills.	Leadership	Local Church: Ministry Mentor
LM1-Licensing	Management Skills	Demonstrate sound leadership and management practices including strategic planning, communicating, organizing, delegating and managing finances.	Leadership	Local Church: Ministry Mentor
LM5-Licensing	Vision & Communication	Demonstrate the ability to lead people to share a strategic vision with concrete goals, enabling the ministry to move forward.	Leadership	Local Church: Ministry Mentor

LM4-Licensing	Leadership values & traits	Demonstrate the values and traits necessary for ministry leadership such as prayerfulness, spiritual maturity, creativity, inspiration, trust building and collaborative spirit.	Leadership	Local Church: Ministry Mentor
EM3-Licensing	Multiplication	Cultivate strategic skills and habits of the heart to effectively multiply disciples and churches.	Evangelism & Mission	Local Church: Ministry Mentor
EM5-Licensing	Evangelistic Methods	Utilize various methods to share the gospel personally and publicly.	Evangelism & Mission	Local Church: Ministry Mentor
EM2-Licensing	Cultural Context	Demonstrate knowledge and awareness of local cultural contexts for purposes of evangelism, mission and multiplication of disciples.	Evangelism & Mission	Local Church: Ministry Mentor
EM7-Licensing	Christian Transformation	Articulate the biblical and theological meaning of a Christ-centered salvation/conversion/transformation and be able to give personal testimony to those experiences.	Evangelism & Mission	Academic: Academic Program or Academic Mentor
EM1-Licensing	Dependence & Compassion	Demonstrate a desire and practice of prayerful dependence on God and exhibit	Evangelism & Mission	Local Church:

		compassion for the lost which fosters a multiplying missional climate.		Ministry Mentor
EM6-Licensing	Redemptive relationships	Establish and sustain redemptive relationships which lead persons to Christ and engage them in discipleship.	Evangelism & Mission	Local Church: Ministry Mentor
CH4-Licensing	Development of the Canon	Know how the Bible has functioned historically in the life of the church.	Christian History	Academic: Academic Program or Academic Mentor
CH2-Licensing	History & Culture	Know the influence of culture on the church throughout history and how it affects a local church today.	Christian History	Academic: Academic Program or Academic Mentor
CH3-Licensing	Development of Doctrine	Know the history of the development of key Christian doctrines throughout church history.	Christian History	Academic: Academic Program or Academic Mentor
CH1-Licensing	Apply Church History to Ministry	Apply relevant aspects of historical Christianity to inform ministry and the life of the church today.	Christian History	Local Church:

				Ministry Mentor
CH6-Licensing	Wesleyan Movement	Know the history and development of the Wesleyan and Holiness movements, especially The Wesleyan Church, its key doctrines and practices.	Christian History	Academic: Academic Program or Academic Mentor
CH5-Licensing	Historical Perspectives	Know the broad sweep of general church history	Christian History	Academic: Academic Program or Academic Mentor
CE3-Licensing	Teacher Qualities	Able to assess potential teachers for the character and teaching ability necessary to lead others effectively in Christian formation and personally model effective life-changing teaching ability.	Christian Education	Local Church: Ministry Mentor
CE4-Licensing	Teacher Recruitment & Training	Recruit, equip and supervise discipleship leaders for all ages.	Christian Education	Local Church: Ministry Mentor
CE5-Licensing	Managing Resources	Manage budgets, learning space, equipment and other resources for the Christian formation of the church.	Christian Education	Local Church:

				Ministry Mentor
CE1-Licensing	Discipleship Across Lifespan	Develop a discipleship strategy to effectively apply biblical and theological knowledge for Christian formation across the developmental stages of life.	Christian Education	Local Church: Ministry Mentor
CE2-Licensing	Scripture & Theology for Transformation	Identify and sequence the teaching of biblical and theological knowledge for the purpose of Christian formation.	Christian Education	Academic: Academic Program or Academic Mentor
CCR6-Licensing	Relationship Building	Form many and deep relationships, be a likable person, build inclusivity, sense the needs of others and create a caring environment.	Congregational Care & Relationships	Local Church: Ministry Mentor
CCR5-Licensing	Programs and Methods	Design and maintain systems and records of small groups, social media ministries, prayer systems, visitation and other caring interventions and use them to provide comprehensive care across the lifespan of congregants.	Congregational Care & Relationships	Local Church: Ministry Mentor
CCR1-Licensing	Community Needs Focused	Be visible and known within the community, cultivate relationships within the community	Congregational Care & Relationships	Local Church:

		and endeavor to respond to community needs where appropriate.		Ministry Mentor
CCR2-Licensing	Congregational Needs Focused	Know the needs and culture of the congregation; the congregation should have the sense that the leader truly knows them. "Congregational and Community EQ"	Congregational Care & Relationships	Local Church: Ministry Mentor
CCR3-Licensing	Counseling & Referring	Recall psychological and spiritual principles of human behavior, demonstrate basic counseling skills, and determine when to refer counseling to other professionals.	Congregational Care & Relationships	Local Church: Ministry Mentor
CCR4-Licensing	Equip & Manage	Equip, empower, deploy and supervise the laity in a strategy for congregational caring.	Congregational Care & Relationships	Local Church: Ministry Mentor
CCR7-Licensing	Relationship Restoration	Perceive unhealthy conflict and broken relationships between oneself and another and between other parties and bring resolution and reconciliation where appropriate.	Congregational Care & Relationships	Local Church: Ministry Mentor
CC1-Licensing	Respect cultures	Demonstrate love, sensitivity and respect for the cultures of one's church, community and other groups.	Culture & Context	Local Church: Ministry Mentor

CC3-Licensing	Ministry in Context	Develop a contextual and transformative method of ministry that engages local constituencies, including persons of different generations, ethnicities, genders and cultures.	Culture & Context	Local Church: Ministry Mentor
CC2-Licensing	Beliefs in Context	Ability to distinguish between genuine Christian beliefs and understand the various ways in which they often play out in specific cultures and contexts.	Culture & Context	Academic: Academic Program or Academic Mentor
CC4-Licensing	Knowledge of Culture & Context	Recognize key aspects of local/global culture, history, worldviews, and any other aspects of context necessary for effective ministry.	Culture & Context	Local Church: Ministry Mentor
BIL6-Licensing	Biblical Interpretation for Ministry	Employ sound interpretive and exegetical methods in order to use the Bible effectively in ministry.	Bible	Academic: Academic Program or Academic Mentor
BIL3-Licensing	Scripture & Transformation	Use Scripture in ministry to facilitate the Christian transformation of others.	Bible	Local Church: Ministry Mentor

BIL4-Licensing	Love for the Word	Demonstrate an authentic love and passion for God's Word, reflected in one's devotional practices and a desire to apply scripture to one's life.	Bible	Local Church: Ministry Mentor
BIL1-Licensing	Apply Scripture to Life	Apply Scripture appropriately to a broad range of life situations.	Bible	Local Church: Ministry Mentor
BIL2-Licensing	Scriptural Inspiration	Articulate an understanding of Scripture as inspired and authoritative for Christian life and faith.	Bible	Academic: Academic Program or Academic Mentor
BIL5-Licensing	Biblical Knowledge	Know biblical themes and content.	Bible	Academic: Academic Program or Academic Mentor
WES1-Licensing	Key Wesleyan doctrines	Understand and articulate core Wesleyan doctrines such as entire sanctification, love, prevenient grace, optimistic soteriology, free-will and their application to life and ministry.	Wesleyan Identity & Ethos	Academic: Academic Program or Academic Mentor

WES5-Licensing	Theology of Biblical Equality	Articulate scriptural and theological rationale for gender, racial, and ethnic equality in all roles in society and the church.	Wesleyan Identity & Ethos	Academic: Academic Program or Academic Mentor
WES7-Licensing	Social Ministries of Mercy	Understand the theological rationale for gender, racial, economic and ethnic justice and the implications for local church ministries of mercy.	Wesleyan Identity & Ethos	Academic: Academic Program or Academic Mentor
WES10-Licensing	Christian Practices	Develop rhythms in life for engaging various Christian practices to cultivate a vibrant intimate relationship with God.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
WES9-Licensing	Holiness	Demonstrate a practice of holiness of heart and the centrality of love for God and others and how it manifests itself in life and relationships.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
WES4-Licensing	Personal & Spiritual Character	Demonstrate increasing maturity in love for others, integrity, purity of heart and life.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor

WES8-Licensing	Spiritual Transformation	Articulate a sound understanding of how God transforms lives to become what God has designed us to be as human beings, including an articulation of one's personal conversion experience, spiritual transformation and present relationship with Christ.	Wesleyan Identity & Ethos	Academic: Academic Program or Academic Mentor
WES3-Licensing	Missional Initiatives	Demonstrate an ability to proactively transform culture and community with the holistic Gospel through various strategies and initiatives.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
WES6-Licensing	Scriptural Social Justice	Know how to engage the gospel as it targets the root causes of various forms of social injustice such as poverty, sex trafficking, racism, and sexism.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
WES2-Licensing	Small group discipleship	Demonstrate an ability to organize, lead and multiply small group discipleship and membership classes	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
F3	Theology	Understands basic church doctrines as well as Wesleyan theological distinctives and ethos.	Theology	Local Church: Ministry Mentor

F5	Character	Exhibits Christ-like character (trustworthy, honest, self-aware, teachable, empathetic, gracious).	Personal Well-Being	Local Church: Ministry Mentor
F6	Calling	Can clearly articulate a sense of calling and awareness of gifts.	Personal Well-Being	Local Church: Ministry Mentor
D2	Well-Being	Lives a life of spiritual, physical, financial and emotional maturity; demonstrates a life of holiness.	Personal Well-Being	Local Church: Ministry Mentor
F8	Leadership	Demonstrates basic effective leadership ability that is healthy, mature, empathetic and collaborative.	Leadership	Local Church: Ministry Mentor
E1	Salvation	Has a basic understanding of conversion, salvation and transformation.	Evangelism & Mission	Local Church: Ministry Mentor
E2	Evangelism	Has a heart for the lost and a desire to lead people toward Christ.	Evangelism & Mission	Local Church: Ministry Mentor

E3	Discipleship	Ability to invite others to become a disciple of Christ.	Evangelism & Mission	Local Church: Ministry Mentor
D3	Multiplication	Develops diverse, transformative relationships that result in the multiplication of disciples.	Evangelism & Mission	Local Church: Ministry Mentor
F2	Church History	Understands the basic history of Christianity and its connection to our tradition, church and ministry.	Christian History	Local Church: Ministry Mentor
F7	Scriptural Transformation	Studies scripture personally and corporately in a way that results in Christian transformation.	Christian Education	Local Church: Ministry Mentor
F9	Transformative Relationships	Cares for, loves and cultivates deep relationships with people in their church and community in order to provide Christian care, support and ministry.	Congregational Care & Relationships	Local Church: Ministry Mentor
TP1	Justice & Equality	Understands the culture of their church and community and how Christian beliefs intersect and influence these, such as but not limited to how a biblical understanding of	Culture & Context	Local Church: Ministry Mentor

		justice regarding gender, ethnic, and racial equality as well as economic, class, social and relational justice play out in all roles in society and the church.		
F1	Biblical Knowledge	Understands the themes and content of the Bible.	Bible	Local Church: Ministry Mentor
F4	Love of Scripture	Demonstrates an authentic love for God's Word.	Bible	Local Church: Ministry Mentor
TP2	Biblical Justice	Demonstrates a heart and passion for biblical justice.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
TP3	Transforming Presence	Able to proactively be a transforming presence in work, culture, causes (poverty, trafficking, racism, sexism, etc.), community and home with the holistic Gospel.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor
D1	Holiness	Understands discipleship and a life of holiness.	Wesleyan Identity & Ethos	Local Church: Ministry Mentor

APPENDIX H

SUBSTANTIVE ENGAGEMENT POLICY

(This document is reproduced from a website. Words in [[brackets]] are links to other pages. Other formatting specific to the page is maintained.)

- This page is an initial draft articulating the values that must inform any [[Ministry Education and Formation Programs]] seeking approval to guide a candidate in the achievement of [[Local Church Competencies]] in the TWC [[Competency Transcript]] for the [[Ministry Education and Formation Requirements]] for credentialing.

  - All approved [[WE5 Schools]] [[Credential-Track Programs]] must result in a candidate achieving all [[Academic Competencies]]. However, due to the requirement for Substantive Engagement (as described on this page) of the [[Ministry Mentor]] and ministry context in the achieving of [[Local Church Competencies]], some of these [[Credential-Track Programs]] may choose to only contribute to (but not fulfill) local church competencies (see [[Academic Contribution]]). In this scenario, a candidate would need to enroll in a program (likely post-degree) that has been approved to guide a candidate in the achievement of [[Local Church Competencies]].

- The following are required for any [[Credential-Track Programs]] seeking approval from ECD to guide a candidate in the achievement of [[Local Church Competencies]]

  - The program must demonstrate that the development and assessment of the candidate's local church competencies by the ministry mentor in an appropriate

ministry context is done in a manner that ensures 1) quality assessment of the student

and 2) the on-going improvement of the quality of the program.

o Assessment of the student:

   ▪ The candidate must have a [[Ministry Mentor]].

   ▪ The [[Ministry Mentor]] is imbued by The Wesleyan Church with the

      authority to mark [[Local Church Competencies]] as achieved. Although a

      program may (and should) enable others to speak into this process, the

      authority of the ministry mentor to be the primary authority in the assessment

      of local church competencies is not to be hindered.

   ▪ The [[Ministry Mentor]] must assess local church competencies while the

      student is under qualifying [[Appointment]] in The Wesleyan Church (or the

      equivalent) that is reflective of the credential being pursued and reflective of

      the local church competencies being achieved (For example, the student

      needs to be engaged in the type of ministry that will allow them to

      demonstrate the achievement of the local church competencies required).

   ▪ The [[Ministry Mentor]] must provide sufficient, on-going, qualitative,

      consistent feedback to the student.

   ▪ The [[Ministry Mentor]] must ensure that the development and assessment of

      the student's local church competency is tied to the student's ministry context.

o Assessment of the Program

   ▪ Adequately answering the following questions on an annual basis will help a

      program ensure quality assurance (ECD will assess the program's answers to

these questions in its determination of program approval to guide a student in completing local church competencies):

- How do you ensure that the ministry mentor holds the primary power in determining that a local church competency has been met by the candidate?

- How do you ensure that the ministry mentor is providing sufficient, on-going, qualitative, consistent feedback to the student?

- How are tools such as rubrics utilized to ensure interrater reliability as well as providing consistency and clarity to the student of how assessment will be applied?

- How is the student provided formative feedback that allows them to apply the feedback and "try again" when they are not yet competent?

- How do you ensure that the mentor is engaging in a way that substantively develops and assesses the student rather than just a "checking the boxes" approach?

- How do you ensure that the development and assessment of the student's local church competency is tied to the student's ministry context?

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