

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Background of the Problem

On February 23 to 26, 2016, Asia-Pacific Nazarene Theological Seminary (APNTS) professors Dick Eugenio and Floyd Cunningham attended the “Institute for Excellence” conference organized by Overseas Council International (OCI) held in Mandaluyong, Philippines. In the OCI official website, Paul Clark, the director of Education and Engagement stated that, “The Institute for Excellence is a regional, 3-4 day workshop for the core leadership of our partner institutions in each global region, developed to strengthen leadership skills, organizational expertise and accountability.”¹ The conference centered on “Outcome-Based Assessment in Theological Education.” As the conference discussed the need of assessment, the APNTS professors committed APNTS to an assessment process. The APNTS Board of Trustees (BOT) agreed that the assessment is timely and helpful for the school’s curriculum and APNTS’s Five-Year Plan, and believed that an assessment would provide updates for both the accrediting associations and stakeholders of the seminary. The Research Committee of APNTS also suggested this research on curriculum assessment as my thesis topic.

¹ Paul Clark, “Institute for Excellence In Christian Leadership Development,” Overseas Council, last modified 2016, accessed December 16, 2016, <http://overseas.org/our-work/programs/institute-for-excellence/>.

Revisiting and assessing the curriculum of today's theological education is timely. Theological institutions are expected to take part in God's mission and to produce ministers and leaders who are grounded with that same mission, leaders who are doing something about the humanity's felt needs in the midst of emerging changes and challenges this world is facing. John M. Nielson, former president of APNTS, addressed the challenges the church was encountering during the time he wrote the article, "Anchored in the Past, Equipped for the Unknown, Shaping the World," in *Directions in Theological Education*.² With the future ministers of tomorrow in view, he stressed, "We can seek to build into tomorrow's leaders those essential qualities that will enable them to be persons of God with the wisdom, courage and strength to handle the world of tomorrow, whatever it will be."³ Nielson further pointed out that theological education is given the task of preparing persons to become Christlike leaders, competent in their contexts facing the rising demands of this world. Similarly, Perry Shaw, in his book, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, shared a statement about the existence of theological schools and training for ministries, that is, "to prepare men and women who are capable of guiding the church to be effective in fulfilling the mission of having Christ acknowledged as Lord throughout the earth."⁴ The purpose of the on-going theological education is not only bounded in the four corners of the classrooms but must be missional in order to fulfill the Great Commission. The

² John M. Nielson, "Anchored in the Past, Equipped for the Unknown, Shaping the World," in *Directions in Theological Education*, ed. Lee Wanak (Manila: OMF Literature, 1994), 8.

³ Nielson, "Anchored in the Past, Equipped for the Unknown, Shaping the World, 8.

⁴ Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Cumbria, UK: Langham Global Library, 2014), 20.

task is also crucial as theological schools are those that prepare men and women as leaders, pastors, teachers, and missionaries. It is necessary, says Shaw, to identify the contributions of theological schools to the ministries of the students at present or in the future. This is why the outcomes in their ministries can be a valuable tool in assessing the theological education that students have received. Shaw also believed that, “One of the best sources of evaluative information on the curriculum as a whole can be the recent graduates.”⁵

While alumni’s assessment of a curriculum is significant, in this research, the church, represented by selected key board members and supervisors of the alumni’s ministry or organization, had the opportunity to partake of the assessment. The participation of the church in the assessment of a seminary’s curriculum is essentially in line with Perry Shaw’s views.⁶ In this way, the church can give feedback to the seminary whether or not the curriculum is helping the alumni as they minister and lead the people in various contexts.

The Context of Asia-Pacific Nazarene Theological Seminary

APNTS was the first master’s level theological institution of the Church of the Nazarene outside of North America. It started when it was approved by the General Board of the Church of the Nazarene to establish a graduate seminary as the need arises in Asia and Pacific region in 1977.⁷ The seminary was previously named the Far East

⁵ Shaw, *Transforming Theological Education*, 56.

⁶ Shaw, *Transforming Theological Education*, 57.

⁷ *APNTS Academic Catalog 2015-2020*, 17.

Nazarene Theological Seminary, but was officially changed to Asia-Pacific Nazarene Theological Seminary on September 22, 1982. Donald Owens, who was elected as President, together with Jerald Johnson and two Church of the Nazarene laypersons came to the Philippines and found a site that was a former orphanage in Taytay, Rizal.⁸ The first faculty members were Ronald Beech, Angelito Agbuya, and Floyd Cunningham and during that time the formation of curriculum was largely drawn from the Nazarene Theological Seminary. The school offered Master of Divinity and Master of Religious Education degrees.⁹ The first catalogue of APNTS documented its institutional goals and objectives: “The Asia-Pacific Nazarene Theological Seminary is a graduate-level professional institution of the Church of the Nazarene, which exists to prepare men and women for Christian ministries throughout the Asia and South Pacific. APNTS is Biblical in orientation, contemporary in application, evangelistic in emphasis, and Wesleyan in theological persuasion. Through academic disciplines, professional experiences, and devotional exercises, APNTS guides students in developing proficiency in service to Christ’s Church and to the world.”¹⁰

The school theme, “Bridging Cultures for Christ” and the school hymn, “In Christ There Is No East or West” were chosen by Owens and are the school’s motto and hymn up to this time.¹¹ Classes in the seminary began on November 14, 1983 and the

⁸ Floyd T. Cunningham, “Asia-Pacific Nazarene Theological Seminary: The First Twenty Years,” *Mediator: A Journal of Holiness Theology for Asia-Pacific Contexts* 5, no. 2 (October 2003): 38.

⁹ Cunningham, “Asia-Pacific Nazarene Theological Seminary,” 42-43.

¹⁰ *Asia-Pacific Nazarene Theological Seminary Catalogue 1983-1985*, 12.

¹¹ *APNTS Academic Catalog 2015-2020*, 3.

following year, on January 15, was the dedication of APNTS and the installation of the pioneering faculty. The first to enroll were Carolina Binavince, Clemente Haban, and Elpidio Manangan. The first graduation of APNTS was held on April 5, 1986. During the presidency of LeBron Fairbanks, the school secured recognition from the Philippine Department of Education, Culture and Sports. This government recognition was significant for the school legalities and validation. It was also during his time when Asia Theological Association (ATA) granted a provisional accreditation to APNTS. John Nielson was elected as third President and he emphasized the importance of worship with the theme “building a ‘Christ-culture’ transcending national and ethnic cultures.”¹² After John Nielson, Hitoshi Fukue was elected as fourth president in January 2003 with his institutional vision centering on the faith community’s spirituality, commitment to solid, well-balanced theological education, and collaborative work with other schools for mutual enhancement of quality education.¹³ After Fukue, Floyd Cunningham was elected as the fifth President of APNTS. The Holistic Child Development program was born during the presidency of Cunningham. In January 2014, Seung-An Im was elected as the sixth President. He encouraged the faculty and students to strengthen the holistic ministerial preparation. And last year, 2016, Bruce Oldham was elected as the seventh President. With his wife, Peggy Oldham, the seminary is looking forward to a fruitful seminary experience. Since its inception, APNTS has now 470 graduates serving the Lord in the Asia-Pacific region and beyond.¹⁴

¹² *APNTS Academic Catalog 2015-2020*, 18.

¹³ Hitoshi Fukue, “With Roots and Branches,” *Mediator: A Journal of Holiness Theology for Asia-Pacific Contexts* 5, no. 1 (October 2003): 6-7.

¹⁴ From the records of the APNTS Registrar’s Office.

The rich history of APNTS gives a view of its development as the years went by. And up to this time, APNTS continues to do its task in taking part in the Great Commission. The seminary is committed to its mission: “Asia-Pacific Nazarene Theological Seminary, a graduate school in the Wesleyan tradition, prepares men and women for Christ-like leadership and excellence in ministries” and vision: “Bridging cultures for Christ, APNTS equips each new generation of leaders to disseminate the gospel of Jesus Christ throughout Asia, the Pacific, and the world.”¹⁵ Many graduates are teaching and there are a number of alumni who are serving as presidents in Bible colleges in different Wesleyan-Holiness denominations while others are sent to do missions in different countries in Asia, the Pacific, and other parts of the world. They are also in the ministries serving as pastors and leaders in many local churches and in different organizations.¹⁶

As a researcher I began to ask, “How are these graduates doing now in ministries, missions, and the different organizations to which they belong?” I wanted to know how their ministerial preparation impacted and shaped who they are and what they are doing now. One of the factors that impact a minister’s life and ministry is one’s ministerial preparation or training in a theological institution. The experiences of a student in the seminary may in one way or another contribute to his or her knowledge, character, and skills that will reflect in their praxis in the ministry, missions, and organizations where they will be sent. This study is important because by having the graduates share their

¹⁵ *APNTS Academic Catalog 2015-2020*, 15.

¹⁶ From the records of the APNTS Registrar’s Office.

experiences, the seminary could see the strengths and the things that need to be improved, especially in the area of curriculum.

APNTS's curriculum reflects the desired outcomes that assist the ministers in the process of their "being," "knowing," and "doing."¹⁷ There is a need of assessing, revisiting, and reviewing the curriculum to see whether or not the school is meeting the Church's needs and its own institutional mission, vision, and objectives. Shaw noted that the Church and theological education are facing challenges in this changing world, that ministerial preparation is really crucial, and that we need to be intentional in every aspect of the curriculum so as to produce graduates who are ready to face those emerging challenges.¹⁸

In this study, the institutional mission and objectives' desired outcomes were used to assess the curriculum. George J. Posner believed that outcomes-based evaluation asks the question, "How well did the curriculum achieve what it intended to achieve?"¹⁹ In this particular research, the desired outcomes that were assessed by the selected respondents are stated in the *Church of the Nazarene Asia-Pacific Region Sourcebook on Ordination and Ministerial Development* as part of their ministerial preparation through theological education. The four curricular elements: Content, Competency, Character, and Context are expected to result in the "being," "knowing," and "doing" of a student in

¹⁷ APNTS Academic Catalog 2015-2020, 16-17.

¹⁸ Shaw, *Transforming Theological Education*, 60.

¹⁹ George J. Posner, *Analyzing the Curriculum*, 3rd ed. (New York: McGraw-Hill, 2004), 250.

his or her educational and ministerial preparation.²⁰ APNTS would like to see how the desired outcomes “to be,” “to know,” and “to do” are achieved in the lives and ministries of its graduates.

Theoretical Framework

This research is anchored in Perry Shaw’s Four Levels in Assessing a Curriculum.²¹ This framework discusses the four levels of assessing the curriculum of a theological education. Each level is a tool in doing the curriculum assessment and each one is part of all levels.

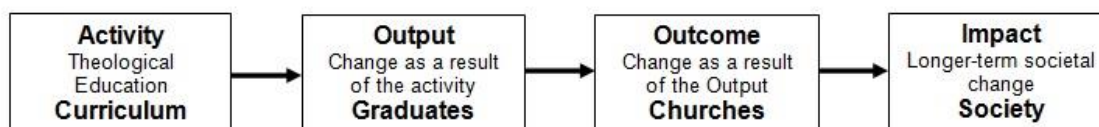


Figure 1: Four Levels of Assessing a Curriculum (Adapted from Perry Shaw)²²

The figure above shows the four levels of assessing a curriculum: *Activity*, *Output*, *Outcome*, and *Impact*.²³ The first level is *Activity* and it is all about the theological education itself and everything that is happening in it: both the explicit and the hidden curriculum. The second level is the *Output*, which would refer to the graduates who had undergone the program of study. In this current study, these graduates were

²⁰ *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development* (Asia Pacific Region: Church of the Nazarene, October 2015), 8-13, <https://www.whdl.org/content/asia-pacific-region-sourcebook-ordination-and-ministerial-development?language=en>.

²¹ Shaw, *Transforming Theological Education*, 52-53.

²² Shaw, *Transforming Theological Education*, 53.

²³ Shaw, *Transforming Theological Education*, 52.

asked to provide their feedback about their personal growth, quantitatively and qualitatively as ministers, teachers, or leaders in their various ministries. The third level is the *Outcome* that will be provided by the churches and organizations that they serve. In this study, this would refer to the feedback that the key board members and the supervisors have about the graduates. The fourth level is the *Impact*. This would refer to the long-term societal change which could also include involvement in the communities to which these graduates belong. This level is also important in the curriculum assessment process. This research aims to know through the feedback coming from church leaders whether or not the life and ministries of the alumni are affecting the communities that they are serving.

Conceptual Framework

This research was guided by the following conceptual framework (Figure 2 below). The research was done by looking at the case of APNTS through the information gathered from the respondents who are the following: (1) alumni, who, in Perry Shaw's framework, would refer to the output of the curriculum; (2) the key board members in the alumni's ministry; and (3) the alumni's supervisors, who will provide feedback as to whether or not there is outcome or change that occurs as result of the ministries of the alumni. Then, these respondents assessed the desired outcomes which are the "to be," "to know," and "to do" aspects of the curriculum as identified in the institutional mission and objectives of APNTS.²⁴ These are enumerated in the questionnaires provided in

²⁴ In Perry Shaw's terminology, "to be" would refer to "character and attitude traits," "to know" would refer to "knowledge and thinking skills," and "to do" would refer to "skills." See Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, 23.

Appendices A, B, and C. After the assessment, recommendations were provided towards the organizational effectiveness of APNTS.

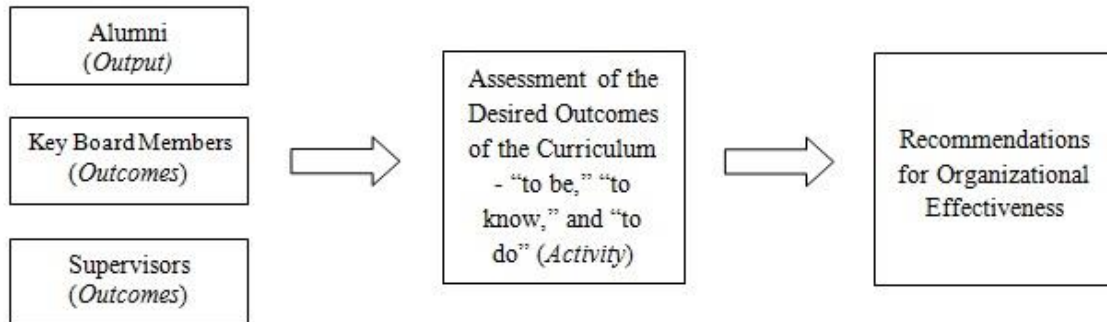


Figure 2: Conceptual Framework

Statement of the Problem

The research problem revolves around the question: Based on the assessment of alumni and stakeholders (alumni's key board members and supervisors), to what extent did APNTS achieve its desired outcomes? The sub-problems are as follows:

1. What are the demographic characteristics of the selected respondents in terms of the following:
 - a. For the alumni:
 1. Gender
 2. Age
 3. Study Program at APNTS
 4. Highest education attained
 5. Denomination
 6. Ministerial Position

7. Geographical area of ministry identified during enrollment
8. Geographical area of current ministry
- b. For the key board members within the alumni's ministry or organization:
 1. Current position in the organization
 2. Number of years in the organization
- c. For supervisors of the alumni:
 1. Current position in the organization
 2. Number of years in the organization
2. According to the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of themselves?²⁵
 - a. "to be" desired outcomes
 - b. "to know" desired outcomes
 - c. "to do" desired outcomes
3. According to the alumni, what activities helped them achieve the desired outcomes of the APNTS curriculum?
4. According to the key board members of the alumni's organization, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of the alumni's performance?
 - a. "to be" desired outcomes
 - b. "to know" desired outcomes
 - c. "to do" desired outcomes

²⁵ The list of statements under "to be," "to know," and "to do" desired outcomes is from the *Sourcebook* and is enumerated in Appendix D which is also applicable for sub-problems 4, 5, and 6.

5. According to the supervisors of the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of the alumni's performance?
- a. "to be" desired outcomes
 - b. "to know" desired outcomes
 - c. "to do" desired outcomes
6. What recommendations can be offered to the APNTS' leadership based on the assessment of the respondents in terms of the following desired outcomes of the curriculum?
- a. "to be" desired outcomes
 - b. "to know" desired outcomes
 - c. "to do" desired outcomes

Significance of the Study

APNTS with its institutional mission and objectives hopes to produce Christlike graduates who are prepared for ministries and missions. This study, in one way or another, is an evaluation as to whether or not APNTS has achieved what it originally intended to do in the lives of its graduates. Thus, this study is evaluative in nature. This study is also significant as it seeks to give alumni the voice on their curriculum experience at APNTS by looking at how the seminary affected their "being," "knowing," and "doing." Moreover, their stakeholders will also have the opportunity to take part as they assess the alumni about how the objectives "to be," "to know," and "to do" are reflected in their lives and ministries. This study also aims to identify recommendations for organizational effectiveness as the seminary keeps in step with its mission. This

research will also provide updates to the stakeholders of APNTS, which include the Board of Trustees, the faculty, staff, alumni, and donors, concerning whether or not APNTS is helping the lives and ministries of its graduates. Moreover, this research can also be helpful to other schools in the assessment of their curriculum.

Null Hypotheses

The following are the two null hypotheses of the study. First, there is no significant relationship between the demographic characteristics of the selected respondents of APNTS and their assessments for desired outcomes “to be,” “to know,” and “to do” of the APNTS curriculum.²⁶ Second, the APNTS curriculum never achieved the desired outcomes “to be,” “to know,” and “to do” as rated by the selected respondents.

Assumptions

The assumptions of this research are: (1) the selected respondents who are the 2005 to 2014 alumni would represent a cross-section of APNTS graduates who are currently ministering in churches or various organizations; (2) the respondents will be honest in their responses to the questions that will be asked of them.

Definition of Terms

Achieve is to bring about some intended result (desired goals) as perceived by the three groups: alumni, key board members, and supervisors. The different levels of

²⁶ The demographic characteristics which were treated statistically for relationship with the other variables are limited to gender, age, degree program at APNTS, highest education attained, and denomination. The other demographic information like ministerial involvement, geographical area identified during enrolment, and geographical area of current ministry were considered for profiling only.

achievement are rated by the groups through the following 5-point scale: 5-Almost Always; 4-Often; 3-Sometimes; 2-Seldom; and 1-Never. The mean scores and variance of the group measures the extent to which the intended results are achieved.²⁷

Alumni are the graduates who have passed through and completed a whole program of study.²⁸ In this research, they are those who have finished their graduate diploma or a master's degree at APNTS. The words alumni and graduates will be used interchangeably.

Assessment "is a goal-oriented evaluation process that should, if done in close relationship with clear focused and implementable learning outcomes, be able to improve and advance learning."²⁹

Curriculum refers to both the academic and non-academic activities that APNTS uses to fulfill the desired outcomes: "All the learning, intended and unintended, that takes place under the sponsorship of the school; all the planned and unplanned learning experiences that students undergo while in a school setting."³⁰

Desired Outcomes are the educational goals and the desired results related to the "being," "knowing," and "doing" of ministers or referred to as graduates in this study and

²⁷ Sorrel Brown, "Likert Scale Example for Surveys," ANR Program Evaluation Iowa State University Extension; <http://www.extension.iastate.edu/Documents/ANR/LikertScaleExamplesforSurveys.pdf>.

²⁸ Shaw, *Transforming Theological Education*, 56.

²⁹ Erna Oliver, "Alternative Assessment to Enhance Theological Education," *Hervormde Teologiese Studies* 71, no. 3 (September 30, 2015): 3.

³⁰ Kenneth D. Moore, *Effective Instructional Strategies: From Theory to Practice*, 2nd ed. (Thousand Oaks, CA: Sage Publications, Inc., 2009), 33.

are directly related to the *Sourcebook* and *Catalogue*.³¹ For Perry Shaw, they are a series of long-term outcome descriptors, “a picture towards which we want to see our students grow, a series of character traits, skills, and knowledge that would be needed to best accomplish the task of Christian leadership in our context.”³²

Effectiveness is the degree to which an organization is successful in producing its planned objectives. It means “doing the right things” by doing those work tasks that help the organization reach its goals.³³

Organization in this study is used interchangeably with church-related ministry, educational, parachurch church, Non-Government Organization (NGO), or any setting where the alumni are serving.

Scope and Delimitations of the Study

There are six limitations of this study: First, this study was limited to APNTS alumni who graduated from years 2005 to 2014.³⁴ These school years have the most recent graduates and recent information could be gleaned about the alumni’s perspective on curriculum and their seminary experiences. The curriculum that was assessed in this study did not represent the newest curriculum. All the alumni within these school years were asked to answer the questionnaire (see Appendix A) through various modes of

³¹ *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development*, 8.

³² Shaw, *Transforming Theological Education*, 23.

³³ This definition of effectiveness is adapted from Buelis, Mamre O. “Assessment of Administration of the Light and Life Learning Center: Implications to Organizational Effectiveness.” Master’s thesis, Asia-Pacific Nazarene Theological Seminary, 2016, 13.

³⁴ The period between 2005-2014 is what the APNTS Research Committee has suggested to me. The students who graduated in this period are still accessible and available for data gathering.

communication. The survey questionnaires were sent to them February 2017 to April 2017.

Second, there were 30 alumni respondents out of 96 possible respondents who were able to answer the survey questionnaires and 5 of them were interviewed (See Appendix E for Interview Protocol). Out of 96 possible alumni respondents, 83 of them were Filipinos and in this study, out of 30 alumni respondents, majority were Filipinos with 27, which implies that most of the responses of the study were coming from Filipino alumni. Moreover, there were 13 Korean alumni out of 96 possible respondents but only one Korean responded in this study, and the other respondents were an Indonesian and an American. Geographically, the respondents of this current study were serving as pastors, theological educators, with administrative positions, and missionaries, mostly from the Philippines. I was also successful in getting all Free Methodists to respond in this study since I also was a Free Methodist.

Third, with regards to the key board members for interview, the study was limited to at least one key board member within the ministry of the graduate who would be willing and available for a semi-structured interview (see Appendix E for the Interview Protocol). A key board member could be one of local church board members or board members within the ministry or organization of the graduate. The key board member also answered the questionnaire in this study and did so with the perspective as to how the desired outcomes are reflected in the life and ministry of the graduate. In this study, five key board members were interviewed. They were the key board members within the ministry or organization of the five alumni participants.

Fourth, the supervisors were limited to at least one superior of the selected graduate for interview. A supervisor could either be the senior pastor of the alumni, District Superintendent, Bishop, or any person who is directing or monitoring the ministry of the selected alumni. This supervisor also answered the questionnaire in this study and did so with the perspective as to how the desired outcomes are reflected in the life and ministry of the graduate. In this research, five supervisors of the alumni participants were interviewed.

Fifth, the research did not deal much with “impact” on society. The discussion about this are be visible along the way through the survey or interview responses of the respondents of this research. The *Impact* is the fourth level of assessing the curriculum proposed by Perry Shaw.

Finally, the questionnaire that was used in this study was adapted from the desired outcomes of the curriculum stated in the *Catalogues 2003-2007*³⁵, *2008-2012*, and *2011-2015* of APNTS because these years comprise the period where the selected respondents belonged. All the elements in the questionnaire as well as guide questions for the interviews were adapted from the objectives of these catalogues. This is to note that the recent catalog was not used as one of the tools in the assessment process. The other factors such as faculty, staff, administration, and other elements in the administration of the seminary were not assessed in this study.

³⁵ In this particular catalogue, the terms used for the institutional mission and objectives are the “Personal Level,” which is equivalent to the “to be” desired outcomes of the other succeeding catalogues, “Intellectual level” which is equivalent to “to know,” and “Professional level” which is also the same as “to do” desired outcomes.

This chapter laid out the background of the study, the theoretical framework and the statement of the problem among others. The next chapter presents the review of related literature and studies.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents the review of related literature and studies that are relevant to the study of curriculum development and theological education among others. The literature and studies add details on the points laid out in this study. This chapter covers these topics: brief history and importance of theological education, the importance of assessment to theological education, the levels of assessing a curriculum as proposed by Perry Shaw: activity, output, and outcome; and then a discussion on the curriculum's desired outcomes, which include: "to be," "to know," and "to do."

Brief History of Theological Education

During the 19th century, theological education was actively supported by evangelical denominations as it became part of the curriculum in European and American universities, which later on became separate institutions "focusing on training for the ministry."³⁶ The birth of denominational institutions among Holiness churches ranged back from the developments of Holiness revival in America that began in the 1830s, composing Wesleyan/Arminian and Calvinist/Reformed evangelical established churches and movements. The developments also involved the coming out of other churches separated from the mainline movements and therefore created Holiness churches

³⁶ D. G. Hart and R. Albert Mohler, Jr., introduction to *Theological Education in the Evangelical Tradition*, by D. G. Hart and R. Albert Mohler, Jr. (Grand Rapids, MI: Baker Books, 1996), 15.

associations such as the “Church of the Nazarene, The Salvation Army, The Church of God (Anderson, Indiana) the Pilgrim Holiness Church, the Wesleyan Methodist Church, the Free Methodist Church, and a whole host of smaller Wesleyan/Holiness denominations and agencies.”³⁷ Dieter continued, “Those involved in this association were mostly Methodists who have influenced the growth of theological education among them. Denominational courses of study, upon which the Methodists especially relied to provide some modicum of professional preparation for their ordinands, were the staple educational requirement for most of the pastors and evangelists who shaped the teaching and preaching of the early movement. They became and continue to be the basic requirement for ministerial certification in the churches which affiliated with or rose out of the revival. But the Holiness movement not only reflected the developments in Methodist theological education; rather, from the earliest days of Methodist higher education and throughout the nineteenth century, Holiness adherents were leaders in promoting Methodist theological education.”³⁸

Moreover, the Methodists influenced American educational life and style. Glenn T. Miller discussed, “They wanted educational institutions that could “square the circle” by providing their graduates with socially respectable credentials and above all, with the skills they needed to prosper in their society. In the preparation of ministers, or at least of a ministerial leadership, they wanted a type of theological education that would not break the close relationship between the preachers and their people. In other words, they

³⁷ Melvin E. Dieter, “Holiness Churches,” in *Theological Education in the Evangelical Tradition*, eds. D.G. Hart and R. Albert Mohler, Jr. (Grand Rapids, MI: Baker Books, 1996), 65.

³⁸ Dieter, “Holiness Churches,” 66.

wanted a theological education that was “efficient and democratic” rather than “classical and aristocratic.”³⁹

Part of the growth of theological education among Holiness associations was the setting up of Bible colleges/institutes.⁴⁰ One of those who actively supported the progress of Bible institutions and seminaries was the Church of the Nazarene, which also took initiative in providing theological education to the Holiness movement.⁴¹ Dieter reported, “After having capped its years of development of policies and programs for theological education with the establishment of an accredited denominational theological seminary in 1945, almost twenty years later, against strong opposition from within its established educational and ecclesiastical structures, the general assembly of the church decided it was necessary to create again a denominational Bible college to provide an adequate supply of the kind of ministers demanded by the district superintendents, who worked most directly in providing ministers.”⁴²

This history gives a view about how theological education grew among the Holiness churches and how the Church of the Nazarene preserved its thrust of providing training to ministers, not only within them, but to other evangelical, Holiness churches as well. Today, as a graduate school in Wesleyan tradition, APNTS is one of the ministerial education providers located in the Philippines, not only for the people in the Church of

³⁹ Glenn T. Miller, *Piety and Profession: American Protestant Theological Education, 1870-1970* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 248.

⁴⁰ Dieter, “Holiness Churches,” 72-73.

⁴¹ Dieter, “Holiness Churches,” 76.

⁴² Dieter, “Holiness Churches,” 78.

the Nazarene denomination, but for other Wesleyan, Holiness, and evangelical churches as well.⁴³

Evangelism and education are linked together in the mission of the Church of the Nazarene.⁴⁴ APNTS' philosophy of education was developed back from the founding of the denomination, as Phineas Bresee and other Nazarene educators made it their living the equal integration of "true religion" and "sound scholarship."⁴⁵ The impact of Christian education in the lives of educators and students should describe this way: "The faculty member is not responsible to indoctrinate or to require the student to accept God's will or his own ideas; he is responsible to let him know and help him to understand how he himself has related himself to God, and his subject to the basic Christian philosophy."⁴⁶

Theological Education in Asia

To start a theological seminary outside of America was envisioned by the leaders of the Church of the Nazarene, Eugene Stowe, Jerald Johnson, and Donald Owens. As the denomination grew in Asia, Bible colleges and ministerial programs were also taking

⁴³ "APNTS Mission and Vision," n.p., accessed November 26, 2016, <http://www.apnts.edu.ph/mission-and-vision/>.

⁴⁴ Floyd T. Cunningham, "Education for the Preparation of Ministers in Asia," *Mediator* 5, no. 2 (1996; reprint, April 2004): 66, accessed March 31, 2017, http://www.apnts.edu.ph/resourcecenter/mediator/Cunningham_Education%285.2%29.pdf.

⁴⁵ Cunningham, "Education for the Preparation," 67.

⁴⁶ Bertha Munro, *The Years Teach: Remembrance to Bless* (Kansas City, MO: Beacon Hill Press, 1970), 269-270, quoted in Floyd T. Cunningham, "Education for the Preparation of Ministers in Asia," *Mediator* 5, no. 2 (April 2004): 67, accessed March 31, 2017, http://www.apnts.edu.ph/resourcecenter/mediator/Cunningham_Education%285.2%29.pdf.

place in countries like Japan, India, China, the Philippines, and Korea.⁴⁷ However, it was in the Philippines that the first theological seminary of the Church of the Nazarene outside America was founded. The reasons for making room for Asians to host the seminary were because of the following, as Floyd T. Cunningham enumerated, “First, sometimes some people were lost when they studied in the West. Second, not only were some people lost, but also some things were lost in studying in the West, such as the ability to relate to one's own culture. Third, the Church of the Nazarene was growing in Asia, especially in Korea. Yet because of language problems and higher costs, leaders thought it better to locate in the Philippines rather than in Korea. Fourth, Asia had a much higher level of literacy and college-educated persons than most other parts of the world. It possessed Confucian and other heritages that placed a high value upon the scholar. Fifth, Asia had for decades possessed a highly-advanced level of church leadership, dating back to the days of Kitagawa and Isayama in Japan, Bhujabal in India, Chung in Korea, Berg in Australia.”⁴⁸

Indeed, the setting up of theological education reached Asia. However, the truth about the influences of colonization to Asians was present so that the educators had “a tendency to assume without question that western theology that came with colonisers is still appropriate to use, even though the colonisers have long gone.”⁴⁹ The colonization had even made its way to the curriculum of Asian theological education adapting the

⁴⁷ Cunningham, “Education for the Preparation,” 67-71.

⁴⁸ Cunningham, “Education for the Preparation,” 72.

⁴⁹ Larry W. Caldwell, “How Asian is Asian Theological Education?,” in *Tending the Seedbeds: Educational Perspectives on Theological Education in Asia*, ed. Allan Harkness (Quezon City: Asia Theological Association, 2010), 25.

colonizers' ways of teaching and learning.⁵⁰ It has been a challenge to Asian educators in theological institutions as to how the teaching and learning processes become relevant to Asians.⁵¹

As Asian theological education was becoming aware of this challenge, different conferences and dialogues were done. In 1956, there was an anticipated Asian regional conference on theological education, held in Bangkok, which was sponsored by the Board of Founders of Nanking Theological Seminary and the World's Student Christian Federation with fifty delegates and nine speakers and official guests.⁵² The conference discussed themes regarding the concerns and emerging needs of theological education in South East Asia. The conference was meaningful as students were welcomed and were able to express their opinions about seminaries and their role to the church and the world. Conferences like these that deal with issues and concerns of theological education are essential. They can be an avenue to not only improve the seminaries, but also help those who attend to be reminded of who they are: a people called to be His church, one body in Christ and to teach seminary students the real essence of the ministry.

In line with this, an interfaith dialogue on theological education focusing on Asia was done by the Programme on Theological Education and the Sub-unit on Dialogue of the World Council of Churches held in Kuala Lumpur, Malaysia from 19th to 25th of

⁵⁰ Caldwell, "How Asian is Asian Theological Education?," 25.

⁵¹ Caldwell, "How Asian is Asian Theological Education?," 40-41.

⁵² Samuel C. Pearson, ed., "The Foundation for Theological Education in South East Asia," in *Supporting Asian Christianity's Transition from Mission to Church: A History of the Foundation for Theological Education in South East Asia* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), 219-20, 226.

June 1985. There were discussions regarding the Asian context and theology. There were two factors on the context of Asia that were emerging: the first one is a socio-economic situation, that is poverty as the most common dilemma, and the other one is the religiosity.⁵³ The report on the interfaith dialogue says, “Religious beliefs, systems of thought and social organizations based on religion are so much a part of Asian societies that it would be impossible to speak to the Asian context meaningfully without taking its religious ethos into account.”⁵⁴ These crucial dialogues were the basic grounds for the development of theological education in Asia. Along with this is a challenge to face. Ariarajah expounded, “This context poses a major challenge to theological institutions in Asia. The seminary plays a crucial role in the theological formation of the ministry, which in turn influences the way the whole Christian people live and relate to the given context. If the seminary were not to take the Asian context seriously, it will be infinitely more difficult for the church as a whole to respond realistically to the challenges to face.”⁵⁵

To communicate the gospel effectively, the communication processes have to be contextualized. Rodrigo D. Tano stated, “...we can speak of one truth but many ways of communicating and applying God’s truth in view of changing situations from country to country and from region to region.”⁵⁶ It is also important that the seminary has to produce

⁵³ S. Wesley Ariarajah, “A Reflective Report,” in *Ministerial Formation in a Multifaith Milieu: Implications of Interfaith Dialogue for Theological Education*, eds. Samuel Amirtham and S. Wesley Ariarajah (Geneva: World Council of Churches, 1986), 6-7.

⁵⁴ Ariarajah, “A Reflective Report,” 7.

⁵⁵ Ariarajah, “A Reflective Report,” 7.

⁵⁶ Rodrigo D. Tano, “Theology in the Philippine Context: Some Issues and Themes,” in *Theological Education in the Philippine Context*, ed. Lee Wanak (Manila: OMF Literature, 1993), 2.

prepared leaders who have learned and are continuously learning to understand who they are and will be in order to minister and do missions that bridge the community with God through Christ. This is a tall order for the seminary faculty, staff, and other leaders of the academe. Yet, seminary education is a contributor to the spreading of the gospel of Jesus Christ. Dan Brewster, a missiologist who has worked as an advocate for children around the world, believes that seminaries are crucial to the work of advocacy. He wrote, “Seminaries are the ‘production line’ for developing the leaders for the next generation.”⁵⁷ Moreover, Noelliste believed that “essential to the renewal of theological education is the retrieval and the maintaining of its uniqueness and distinctiveness. . . . Theologically understood, then, theological education consists in the formation of the people of God in the truth and wisdom of God for the purpose of personal renewal and meaningful participation in the fulfilment of the purpose of God in the church and the world.”⁵⁸ This, and a host of other reasons is why seminarians and seminaries are very valuable to the work of the church.

Benjamin Pwee in discussing about the impact of globalization on the Church in Asia talked about what seminaries can do. He noted, “As secular universities and research institutions begin more and more to partner with each other in all manner of consortiums and networks, we the seminaries in Asia should also learn to partner and network with one another, and in doing so, lift one another and everyone involved in

⁵⁷ Dan Brewster, “Why Seminaries?” The Global Alliance for Advancing Holistic Child Development, accessed November 26, 2016, <http://hcd-alliance.org/intro/why-seminaries>.

⁵⁸ Diememe Noelliste, “Towards a Theology of Theological Education,” *Evangelical Review of Theology* 19, no. 3 (July 1995): 299.

theological education.”⁵⁹ The Asia Graduate School of Theology (AGST) consortium of which APNTS is a member is a fine example of this networking. AGST was established by the Asia Theological Association (ATA) in 1984. “The purpose of AGST as a post graduate consortium of Evangelical institutions is to glorify God by providing quality theological education to prepare scholars and leaders for building and renewing the Church in Asia and beyond. AGST seeks to develop students spiritually, intellectually, and morally, and to equip them with values, knowledge, and skills for building up God’s Church and extending his kingdom.”⁶⁰ AGST is the answer to Pwee’s desire for seminaries to work hand in hand for the progress of the Church in Asia.

In an article written by Theresa Lua, AGST Dean, she mentioned that during the years when theological schools were growing in Asia, the need was recognized to “train Asians in Asia.”⁶¹ As ATA saw the need that theological education in Asia has to be relevant among Asians, Asian educators need to be trained, and so ATA offered postgraduate degree programs in Theology, Bible, Missiology, and Christian Education and hoping to adapt theological education that is Asian in context.⁶² Along with this, the Association for Theological Education in Southeast Asia (ATESEA) is also leading an Asia-wide cooperation among theological institutions “in the areas of research, consortium programs for advanced studies, seminar-workshops for lecturers and heads of

⁵⁹ Benjamin Pwee, *Globalization and Its Impact on the Church in Asia Today: Implications for Theological Education in Asia* (Manila: Asia Theological Association-Manila, 2010), 16.

⁶⁰ AGST Philippines, “Purpose,” accessed November 26, 2016, <http://agstphil.org/purpose/>.

⁶¹ Theresa Lua, “AGST Philippines: 28 Years of Working Together to Equip Leaders in Asia,” AGST Philippines, last modified October 29, 2013, accessed April 3, 2017, <http://agstphil.org/28years/>.

⁶² Lua, “AGST Philippines.”

schools, and other forms of innovative programs.”⁶³ When ATESEA celebrated its golden anniversary in 2007, the Critical Asian Principle (CAP)⁶⁴ was used by ATESEA and its graduate degree programs for theological reflections. “With the changing situations in Asia, CAP was enriched and is now called the Guidelines for Doing Theologies in Asia.”⁶⁵ APNTS is a member of these associations and is in cooperation with them as trends in theological education, particularly in Asia, are arising.

Looking back through history, the goal of theological education has largely been related to the training of church leaders and ministers. A group of Northeast Asia theologians defined the purpose of theological education as “an intensive and structured preparation of men and women of the church for participation in the ministry of Christ in the world.”⁶⁶ Lienemann-Perrin described it as “education for church service . . . taking place under church auspices.”⁶⁷ Furthermore, Robinson identified a two-level purpose for theological education: “in a broader sense it is for preparing the people of God for doing God’s will in this world; and in a narrower sense it is for preparing candidates for doing

⁶³ Association for Theological Education in South East Asia, “ATESEA History,” accessed April 3, 2017, <http://atesea.net/about/history/>.

⁶⁴ “The Critical Asian Principle (CAP) has been the framework applied by the ATESEA and the SEAGST in theological education. In 1972 at the Senate meeting in Bangkok, the CAP formulation was introduced by Emerito P. Nacpil and officially adopted to provide the basis for theological construction and education in Asia.” “Guidelines for Doing Theologies in Asia,” ATESEA, accessed April 26, 2017, <http://atesea.net/accreditation/doing-theologies-in-asia/>.

⁶⁵ Association for Theological Education in South East Asia (ATESEA).

⁶⁶ J. F. Hopewell, “Theological Education,” in *Concise Dictionary of the Christian World Missions* (London: Lutterworth, 1971), 591.

⁶⁷ C. Lienemann-Perrin, “Theological Education,” in *Dictionary of Missions, Theology, History, Perspectives*, eds. Karl Muller, Theo Sundermeier, and Stephen Bevans (Maryknoll, NY: Orbis, 1987), 427.

the ministry of the Church.”⁶⁸ In a sense, APNTS is reflecting this as one can see in its mission which says: “Asia-Pacific Nazarene Theological Seminary, a graduate school in the Wesleyan tradition, prepares men and women for Christlike leadership and excellence in ministries.”⁶⁹ Since its inception in 1983, APNTS has given to the world for mission and ministry 470 graduates.

In Southeast Asia, the Philippines is known to be a Christian nation with American influence particularly in education and culture. In addition to the American influence is the Spanish influence through Roman Catholicism and politics.⁷⁰ Lee Wanak commented that theology was given emphasis in the Spanish Catholicism and theological schools were established during that time. Yet after over 400 years nearly half of the priests in the Philippines were foreigners.⁷¹ The question would be: what are the reasons why this happened? Did Spain think that foreign priests would better evangelize the Filipinos? Concerning the presence of the Americans in the country, Wanak noted that starting from the year 1946, the curriculum in theological institutions had American influence that identified as being fundamentalist, evangelical, liberal, or charismatic.⁷² In other words, in the opinion of this researcher, both the Spanish and American influences on the theological training of Filipinos had some detrimental effects upon the Filipino

⁶⁸ Gnana Robinson, *Theological Education in India: The Journey Continues* (Chennai: The Christian Literature Society, 2000), 32.

⁶⁹“APNTS Mission and Vision,” n.p., accessed November 26, 2016, <http://www.apnts.edu.ph/mission-and-vision/>.

⁷⁰ Lee C. Wanak, “Emancipatory Theological Education: Preparing Leaders for the 21st Century,” in *Theological Education in the Philippine Context*, ed. Lee Wanak (Manila: OMF Literature, 1993), 21-22.

⁷¹ Wanak, “Emancipatory Theological Education,” 27-28.

⁷² Wanak, “Emancipatory Theological Education,” 32-33.

people. “Filipinos have struggled with a lack of identity for many generations. Colonized by two nations, Filipinos feel the need to take stock of who they are.”⁷³ Tano also stated, “...their search for national identity and consciousness was interrupted and reshaped by the colonial powers.”⁷⁴ However, one could not do away with the various advantages that the Spanish and American education brought to the Philippines. The theological education of the Philippines in the 21st century has gone through various changes. In a research project, *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education*, Manfred Waldemar Kohl capped a list of Evangelical/Protestant theological institutions verified in late 2004 with this statement, “In the Philippines, the concept of education and training is well understood, much appreciated, and strongly developed. There seems to be a proliferation of theological schools. A list of theological schools and training centers currently operating in the Philippines numbers 367 and, on average, 15 schools are opened every year. In some areas there are up to five schools in the same small town within a few square kilometers in the same city.”⁷⁵ APNTS is on the list as one of the active theological institutions in the Philippines.⁷⁶

⁷³ Wanak, “Emancipatory Theological Education,” 34.

⁷⁴ Rodrigo D. Tano, *Theology in the Philippine Setting: A Case Study in the Contextualization of Theology* (Quezon City: New Day Publishers, 1981), 41-42.

⁷⁵ Manfred Waldemar Kohl, “The Theological Institutions/ Training Centers,” in *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education* (Manila: OMF Literature Inc., 2005), 22.

⁷⁶ Kohl, “The Theological Institutions,” 27.

The Importance of Context in Theological Education

The historical journey of theological education provides some information that although it went through crises as it was handled by various influential groups, it is still making its way to influence different societies today. It is clear that the Western influences are still evident up to this day in many theological schools.⁷⁷ However, time also came when the Asians questioned the “suitability of western models of theological education and felt the need to develop indigenous patterns of ministerial training.”⁷⁸ With this, educators in theological institutions considered the various contexts of the students and the communities to which they will be sent. There are so many issues in different societies, questions about who God is and what He is doing in this complex world that even a Christian in a local church anywhere around the world is seeking some answers. Theological education has to come in and fulfil its important task. Ralph E. Enlow’s presentation entitled, “Global Christianity and the Role of Theological Education: Wrapping Up and Going Forward,” pointed out Professor Andrew Walls’ statement, that it is “to bring the whole of Scripture to bear upon the questions and choices with which ordinary believers are confronted in their calling to live out the Gospel in their native context.”⁷⁹ Another statement along these lines is mentioned by G. Cheesman. He

⁷⁷ Ralph E. Enlow, “Global Christianity and the Role of Theological Education: Wrapping Up and Going Forward,” Paper Presented at ICETE International Consultation for Theological Education, Chiang Mai, Thailand, August 11, 2006, n.p.

⁷⁸ Shoki Coe, “In Search of Renewal in Theological Education,” *Theological Education* 9 (Summer 1973): 235, quoted in Rodrigo D. Tano, *Theology in the Philippine Setting: A Case Study in the Contextualization of Theology* (Quezon City: New Day Publishers, 1981), 47.

⁷⁹ Enlow, “Global Christianity.”

pointed out that “Two-Thirds World Christians are radically rethinking the structure and context of theological education as they have received it at the hands of the missionary enterprise.”⁸⁰ This is one of the challenges of theological institutions in this postmodern world.

One thing is true regarding the different contexts and societies that we are in, that is that it is progressively changing. In various facets in this world, changes that are usually associated with challenges are happening in our environment, technology, and communication. What then is the approach of theological institutions? With this, Canon Ted Karpf, in his article, “What Is the Real Task of Theological Education?,” suggested that innovation and faith are to come together as seminaries go through changes around them. He explained, “Thus the change we see is part of the whole, firmly embedded in the heart and mind of God. The challenge for each of us at seminary (faculty, staff, and students) is to enable ourselves to innovate.”⁸¹ Theological institutions need to have a voice as they truthfully and innovatively communicate the voice of God in the midst of the noisy changing world wherein hearing God is no longer a concern.

The Importance of Assessment to Theological Education

The discussion above gives the rationale as to why theological institutions exist in the first place. One can surmise that Christianity has gone to where it is right now due to

⁸⁰ G. Cheesman, “Competing Paradigms in Theological Education Today,” *Evangelical Review of Theology* (October 1993): 484.

⁸¹ Canon Ted Karpf, “What Is the Real Task of Theological Education?,” Boston University School of Theology, n.p., last modified December 8, 2011, accessed November 20, 2016, <http://www.bu.edu/sthconnect/2011/12/08/what-is-the-real-task-of-theological-education/>.

the influence of theological institutions where church leaders were equipped; however, there are issues that theological institutions need clarified. There are practices among theological institutions that have failed and have affected the movement of the Church of God. A case in point is the opinion contained in the *Baptist News Global* which stated, “At our worst, seminaries invite disciples to scholarship that forgets its purpose. The impression given is that God’s grace is so complicated that you have to have a master’s degree to share it.”⁸² In other words, there are some issues that need renewal among theological institutions. This is why assessment comes to the fore.

Importantly, a theological school has a mission that is supposed to drive its curriculum. The mission has to influence the desired outcomes of the school, that is reflecting their curriculum, through classroom learning outcomes, and even when the students already finish the program.⁸³ With this in view, there is a need to assess the curriculum as to whether or not it has accomplished what it tries to accomplish in the first place. Through assessment, the school will see the gaps that will be addressed and be put into consideration.⁸⁴ Moreover, Jeremiah J. McCarthy talked about assessment in his introduction to the issue focus of *Theological Education* by saying, “Assessment is a multifaceted process to help us maintain our situational awareness. How are we achieving our mission as theological educators, and how do we know that we are being effective in

⁸² Brett Younger, “How Seminaries Fail?” November 22, 2013, <https://baptistnews.com/article/how-seminaries-fail/#.WDmdW1wc-N4>.

⁸³ Richard Benson, "Curriculum and Assessment: Do Your Degree Requirements Still Make Sense The Day After Graduation?" *Theological Education* 43, no. 1 (2007): 24, accessed July 25, 2016 *ATLA Religion Database with ATLASerials*, EBSCOhost.

⁸⁴ Shaw, *Transforming Theological Education*, 59.

achieving our mission?”⁸⁵ Benson explained, “The thing that is looked through in this process is to observe the impact of theological education in the graduates’ spiritual maturity, pastoral life and ministry, in the church and in the society. The desired results observed in the ministry are as important as how they are prepared for it. That it is why, desired outcomes have to be identified for they are assessable and then we can do curriculum revision and assessment. Part of the assessment is also involving those that these graduates have worked with who can provide observation on the graduate’s attitude, knowledge, and skills in their ministry which helps the school to evaluate the curriculum particularly the desired outcomes.”⁸⁶

This section will discuss at least three related studies on assessment. First, I will cite the assessment done by Petallar et al. of the eight seminaries of the AGST consortium using the Quality Assurance and Accountability (QAA) benchmarks. These benchmarks have four components: (1) fulfillment of educational mission, (2) institutional planning, (3) academic program and teaching-learning experience, and (4) faculty/staff/ student development.⁸⁷ The project saw the importance of assessing the seminaries’ current status through revisiting institutional mission, vision, goals, and the curriculum, that would guide them to plan and strategize for institutional improvement. In particular, the perception of

⁸⁵ Jeremiah J. McCarthy, “Editor’s Introduction: Institutional Assessment and Theological Education: ‘Navigating Our Way,’” *Theological Education* 39, no. 2 (2003): iii.

⁸⁶ Benson, “Curriculum and Assessment,” 26; also cited in Shaw, *Transforming Theological Education*, 24-25, 57.

⁸⁷ Nativity Petallar et al., “Assessment of Quality Education and Institutional Accountability of the Eight Philippines-Based Seminaries of the Asia Graduate School of Theology (AGST): Implications to Institutional Development,” *University of Southern Mindanao Research and Development Journal* 20, no. 1 (January-June 2011): 8-9.

APNTS's respondents was that the seminary has proved to have "total evidence" of the four items on the QAA benchmarks as a result of the assessment.⁸⁸ The study cited the following recommendations for APNTS' institutional development: First, APNTS faculty, staff, doctoral students, and members of the Board of Trustees need to work on their efforts towards participation in the global/educational enterprise of the sponsoring church. Second, there is a need to strengthen effective policies and procedures in the management of the institution and its resources. Third, continue to ensure adequate resource base to support institutional improvement. Fourth, APNTS as a graduate school has to strive in providing institutional support for co-curricular activities that contribute to student learning. This was rated partially evident by majority of the respondents. Finally, faculty commitment to ensure quality educational program needs more substantiation.⁸⁹ While the said study deals with the quality assurance and the institutional accountability of the eight seminaries, the study mainly focuses on the APNTS by assessing its curriculum based on the desired outcomes of its institutional mission and objectives.

The second study that I will discuss is the conference conducted by the International Council for Evangelical Theological Education (ICETE).⁹⁰ In the plenary sessions on 7th of November 2015, case studies in three seminaries were presented regarding the process of assessment these institutions went through. Among the findings

⁸⁸ Petallar et al., "Assessment of Quality Education," 38.

⁸⁹ Petallar et al., "Assessment of Quality Education," 50. This version is what the researchers submitted to the Commission on Higher Education, not the article cited in the *University of Southern Mindanao Research and Development Journal*.

⁹⁰ Scott Cunningham and Paul Clark, "Case Studies in Assessment," Theological Education.net, n.p., last modified June 13, 2016, accessed November 20, 2016, <http://www.theologicaleducation.net/articles/view.htm?id=312>.

of the study were the following. First, it is very important to measuring the outcome or impact of the organization. Second, theological institutions' success is measured through the graduates' effectiveness in their place of ministries. Therefore, the graduates are needed in the process of assessing their theological schools. Finally, the Logic Model of Assessment (Input, Activities, Output, Outcomes, and Impact) which is usually used in community development was recommended as a tool to be adapted in assessing theological education.

The third and final study on assessment that I will discuss is Eun Yup Kim's MDiv thesis. More than 20 years ago, Kim studied how APNTS graduates expressed their perception of the curriculum in terms of the courses taken in the seminary in relation to their effectiveness in the ministry.⁹¹ The graduates also evaluated how the seminary accomplished its objectives based on their intellectual, professional, and personal characteristics. They were also asked about how the APNTS curriculum could be improved in the light of their ministry involvement. The curriculum was evaluated by forty-eight graduates in the school years 1986 to 1990. I will cite four salient findings of the study in particular. First, the study showed that there was a relevance of APNTS' curriculum in the ministry of the graduates, but there were courses that contributed to the strengths and weaknesses of the curriculum. Second, the seminary's objectives through intellectual, professional, and personal characteristics were attained by the Master of Divinity students more than by the Master of Arts in Religious Education students. Third,

⁹¹ Eun Yup Kim, "An Evaluation of the Asia-Pacific Nazarene Theological Seminary Curriculum in Training National Leaders in the Asia-Pacific Area of the Church of the Nazarene" (MDiv Thesis, Asia-Pacific Nazarene Theological Seminary, 1994), 3-4.

the graduates suggested more practical and contextualized courses to be added in the curriculum.⁹² Finally, Eun Yup Kim's research showed the relationship between the seminary's curriculum and the church through the graduates' engagement in the ministries. The research pointed out the need of updating curriculum. Kim quoted Hsiao when the latter said, "The theological curriculum needs to be changed when one factor among the needs of the church, the situation of the society, the objectives of the institution or the trends of theological education changes."⁹³

While Eun Yup Kim's research focuses on APNTS' curriculum in terms of courses taken by the graduates, this study included the non-academic activities that the graduates experienced in the seminary as part of the curriculum. However, I will also compare my findings later in this research to Kim's. In this current study, the selected respondents suggested subjects that will best work with the corresponding institutional mission and objectives of the seminary. The involvement of the church is also given importance through listening to the key board members within the ministry of the graduates and the alumni's supervisors on how these APNTS graduates are living out the ethos of APNTS.

⁹² Kim, "An Evaluation of the Asia-Pacific Nazarene Theological Seminary Curriculum," 76-78.

⁹³ Andrew K. H. Hsiao, "Basic Consideration Curriculum Development for Theological Education: An Asian Perspective," *The East Asia Journal of Theology* 1, no.1 (1983): 22-24; cited in Kim, "An Evaluation of the APNTS Curriculum in Training National Leaders in the Asia-Pacific Area of the Church of the Nazarene," 5.

Levels of Assessing the Curriculum

A curriculum is defined as a running course or a course of study.⁹⁴ Ebert, Ebert, and Bentley enumerated in their article, “Curriculum Definition,” four kinds of curricula which are to be at work in most educational settings, “First, the explicit curriculum—subjects that will be taught, the identified ‘mission’ of the school, and the knowledge and skills that the school expects successful students to acquire. Second, the implicit curriculum—lessons that arise from the culture of the school and the behaviors, attitudes, and expectations that characterize that culture. Third, the null curriculum—topics or perspectives that are specifically excluded from the curriculum. Finally, the extra curriculum—school-sponsored programs that are intended to supplement the academic aspect of the school experience.”⁹⁵ These are the processes that are happening even in theological schools. Curriculum as explained here is not only the “obvious” that are observed in the school, but also what may not be observed but are still functioning and are impacting the people involved.

LeRoy Ford in his book, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus*, stated in detail the necessary elements in designing curriculum in theological education. He emphasized the need of stating the purpose as to why a certain theological education exists in a certain cultural setting. He

⁹⁴ Arthur K. Ellis, *Exemplars of Curriculum Theory* (West Larchmont, NY: Eye on Education, Inc., 2004), 3.

⁹⁵ Edward S. Ebert II, Christine Ebert, and Michael L. Bentley, “Curriculum Definition,” *The Educator's Field Guide*, n.p., last modified July 19, 2013.

mentioned, “The purpose statement draws the parameters within which the curriculum of theological education operates.”⁹⁶

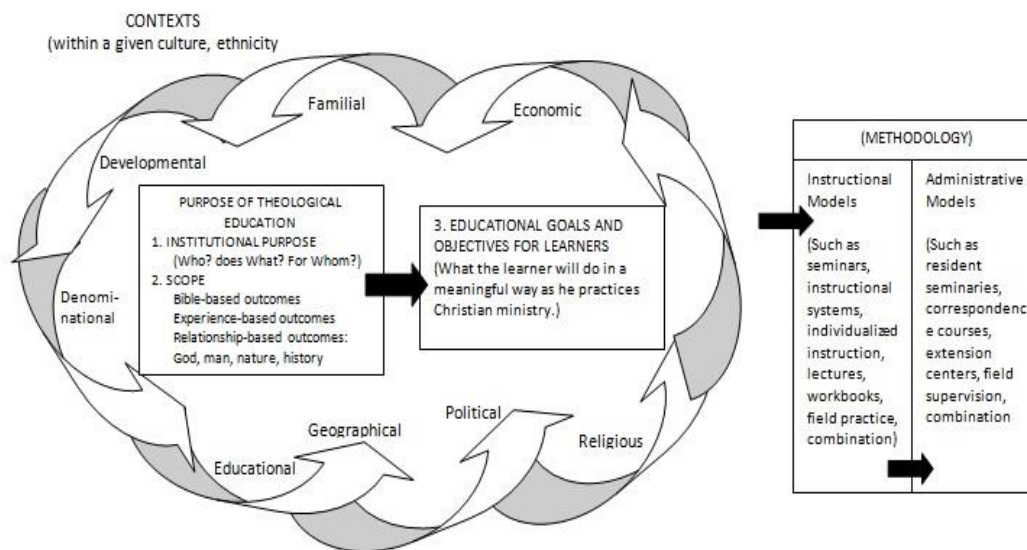


Figure 3: Diagram of Elements of Curriculum Design⁹⁷

Figure 3 shows how curriculum is developed through factors contributing to its design: stating the institutional purpose, analyzing and describing the scope, establishing the institution’s educational goals and objectives for learners, describing the contexts, and designing instructional and administrative models. Institutional purpose needs to be stated as well as it directs the specifics to be included and “excluded for implication” in the curriculum and it answers the questions, “Who? Does What? For Whom?”⁹⁸ The scope deals with the meaningful learning outcomes which are to be achieved by every learner. The educational goals and objectives for learners guides the institution about what to

⁹⁶ LeRoy Ford, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus* (Nashville, TN: Broadman Press, 1991), 53.

⁹⁷ Ford, *A Curriculum Design*, 54.

⁹⁸ Ford, *A Curriculum Design*, 55-59.

include in the curriculum, the courses, the priorities, resources needed, supervising the learning domains (cognitive, affective, psychomotor), and the “development of programs, departments, courses, and units of study.”⁹⁹ In shaping the curriculum, these contexts need to be considered: political, geographical, familial, religious, cultural, economic, denominational, educational, and developmental contexts. The approaches for instruction and administration are also crucial in the process of curriculum design. They are the ones operating on a day-to-day basis as the curriculum will be implemented.

While LeRoy Ford discussed designing the curriculum, George J. Posner in his book, *Analyzing the Curriculum*, presented the process of curriculum analysis which in details developed questions under these four sets: 1) curriculum documentation and origins, 2) the curriculum proper, 3) the curriculum in use, and 4) critique.¹⁰⁰ This shows that not only the formulation, the design, and the implementation are important as far as the totality of curriculum is concerned; the evaluation or critique in Posner’s terminology also needs to take place. In addition to this, Perry Shaw proposed four levels in order to assess a curriculum. These are the *Activity*/Curriculum, the *Output*/Graduates, the *Outcome*/Churches, and the *Impact*/Society. These four levels will be discussed in length in the following section.

Activity as First Level in Assessing a Curriculum

The first level of the assessment process is the *Activity* that is the curriculum of the theological education. In this level, the explicit, the implicit, and the null curriculum

⁹⁹ Ford, *A Curriculum Design*, 92-96.

¹⁰⁰ Posner, *Analyzing the Curriculum*, 18-22.

are examined. Chiu Eng Tan facilitated a curriculum assessment on the Biblical Seminary of the Philippines' (BSOP) 50 alumni and 48 key church leaders based on Shaw's model. In this assessment, a questionnaire was used that dealt with the explicit (the courses taken in the seminary), the null curriculum (the courses the alumni wished were offered in the seminary), and even the hidden curriculum by having them asked about the non-academic courses that helped the alumni most.¹⁰¹ Findings have come out regarding the offered courses that they have to be relevant and useful to the actual ministries of the alumni and that the attitudes, behaviors, and values are what they bring with them after graduation.

In line with this, theological education is needed for ministerial preparation. Perry Shaw developed a series of curricular questions that need to be considered by theological education.¹⁰² These nine questions are important for the foundation of the curriculum development.

First, Shaw asks, "What is the ideal church in our context?" This question implies that theological education needs not to be separated with the church. The church particularly the pastors, church members, faculty, students, and other stakeholders need to have a voice in curriculum development.

Second, what are the contextual challenges? LeRoy Ford mentioned two things that fall under this question: the internal and the external challenges. Internal challenges are those from inside of the church and the external ones are those from the outside of the church, particularly the society. Dealing with the context is one of the fundamentals in

¹⁰¹ Chiu Eng Tan, "Biblical Seminary of the Philippines," Paper Presented at the Meeting for the Overseas Council Institute for Excellence South East Asia - Manila, BSA Twin Towers, Ortigas Center, Philippines, February 25, 2016, n.p.

¹⁰² Shaw, *Transforming Theological Education*, 21-44.

curriculum conceptualization. As LeRoy Ford also mentioned: “contexts influence the curriculum design and they vary most from one culture to another.”¹⁰³

Third, what might an ideal Christian leader look like? This talks about what the theological schools hope to observe in the character, knowledge, and skills of the students until they finish their program of study.

Fourth, who are the learners? This question is essential to provide the information about the background of the learners. Ford agrees, “As individual learners, what are they like educationally? ethnically? religiously? developmentally? emotionally? psychologically? culturally?”¹⁰⁴

Fifth, where do the students go? Students are encouraged to think about their direction or ministerial path after graduation. Other students may still not know where to go after graduation. The role of the alumni, especially those who are now serving in the different field of ministries, can give insights to the students about how they are doing in their present ministry.

Sixth, when? The time frame: The students will not stay for a long period of time in the seminary. Theological education has to see the immediate needs that the students have to learn and experience through academics and non-academics activities while in the seminary because the time is too short.

Seventh, where? The learning environment. George J. Posner identified “three types of physical frame factors with which a curriculum functions: (1) natural

¹⁰³ Ford, *A Curriculum Design*, 51-52.

¹⁰⁴ Ford, *A Curriculum Design*, 51.

environment surrounding the school, (2) the built environment of the school and classroom, and (3) the equipment and materials provided for teaching and learning.”¹⁰⁵

Eighth, who will facilitate the learning? According to Derek Cooper, in talking about the internal operations in the seminary, he stressed, “The faculty is perhaps the single greatest influence on the school you attend and what you will learn when you attend it.”¹⁰⁶

Finally, what and how? This final question relies to those eight above and from here starts the formulation of the curriculum.

While the planned and obvious events are given importance in theological education, the unplanned and the hidden ones are also significant as they also function as curriculum. Perry Shaw defines hidden curriculum as the “sociological and psychological dimensions of education . . . usually caught rather than taught . . . the nature of behaviors which are encouraged, the types of relationships modelled, and the values emphasized in the learning community.”¹⁰⁷ These elements may not be intended but are constantly operating in the seminary.

In addition, Richard John Neuhaus with his emphasis on the moral formation in theological education states, “. . . faculty must be concerned about theological education in its wholeness and must reflect on the relationship between what actually happens on a day-to-day basis in the school and the mandates of the yoke of obedience for which

¹⁰⁵ Posner, *Analyzing the Curriculum*, 195.

¹⁰⁶ Derek Cooper, *So You're Thinking About Going to Seminary: An Insider's Guide to Seminary* (Grand Rapids, MI: Brazos Press, 2008), 75.

¹⁰⁷ Shaw, *Transforming Theological Education*, 81.

students are being prepared.”¹⁰⁸ It is an encouragement to every seminary not to focus only on the academic aspect of the curriculum but also to the non-academic elements that will contribute to students’ ministerial preparation.

Output as Second Level in Assessing a Curriculum

The second level of assessing a curriculum is the *Output* which is about change as a result of the activity. This level centers on the graduates or the alumni who had undergone the program of study. Primarily, the graduates are recipients of the events in the theological education. In this section, I will cite at least four related studies to discuss *output* as a level in assessing the curriculum.

The first related study is by Julie Woolery. She did research on the educational expectations of the graduates of APNTS school year 2008 to 2009 and their seminary experiences in terms of knowledge-centered, learner-centered, and society-centered perspectives.¹⁰⁹ The research showed that those who had undergone the program at APNTS had perspectives about the curriculum as they were asked open-ended questions concerning their expectations specifically in their classroom experiences. The study revealed that there is a blend of knowledge-centered, learner-centered, and society-centered perspectives among APNTS students’ educational expectations and experiences.¹¹⁰ In relation to this current study, I will have the alumni assess the

¹⁰⁸ Neuhaus, ed., *Theological Education and Moral Formation*, 17.

¹⁰⁹ Julie Woolery, “Graduate Theological Student’s Educational Expectations and the Experienced Curriculum Foci: Knowledge-Centered, Learner-Centered, Society-Centered” (MARE Thesis, Asia-Pacific Nazarene Theological Seminary, 2009), 9-13.

¹¹⁰ Woolery, “Graduate Theological Student’s Educational Expectations and the Experienced Curriculum Foci,” 74.

curriculum by taking into account their personal evaluation of their “being,” “knowing,” and “doing” based on the institutional mission and objectives of APNTS.

The second related work would be by Wonsuk Ma. In his paper entitled, “A Theological Journey of an Institution through the Eyes of an Alumnus-Staff: A Case Study of Asia-Pacific Theological Seminary,”¹¹¹ he narrated how he began in the seminary and shared his association with it as a student, then as a faculty, and as an administrator.¹¹² As a student, he identified institutional features that he observed to be forming his theological character. The faculty and staff of the seminary were mostly American Assemblies of God (AG) missionaries and, having a North American influence, the theology was more of American Version of Pentecostal Theology. Ma noted that there are also limited resources from Asia on Pentecostalism and the Pentecostal tradition, as evident in the seminary. After years of study, Ma became one of the first five MDiv alumni and became a faculty member of Asia-Pacific Theological Seminary (APTS). His research in his doctoral studies and the community outreach in Baguio City where the seminary was located affected his academic life as a professor. When he became the Academic Dean of the seminary, there were developments in academic programs and academic infrastructure. He ended his paper with this statement, “As much as an institution shapes one’s theological character, a participant can also contribute to the shaping of the institution’s theological identity.”¹¹³ This case study displayed how theological education may contribute to the

¹¹¹ “Asia-Pacific Theological Seminary (APTS) is located in Baguio City, founded by the Assemblies of God.” Petallar et al., “Assessment of Quality Education,” 21-22.

¹¹² Wonsuk Ma, “A Theological Journey of an Institution Through the Eyes of an Alumnus-Staff: A Case Study of Asia Pacific Theological Seminary,” *Asian Journal of Pentecostal Studies* 17, no. 1 (February 2014): 74-82.

¹¹³ Ma, “A Theological Journey of an Institution,” 84.

life of a student. When a student grasps the values being emphasized by the institution, one will carry these values even after graduating from the program of study. In Ma's experience, one can observe that an alumnus will even do something for the development of one's institution and building of community.

The third study that is related to *output* is Eun Yup Kim's thesis that I already mentioned in this paper. The APNTS' graduates were asked to assess the ninety-two subjects in relation to their helpfulness in their ministry involvement.¹¹⁴ Their evaluation of the curriculum includes identifying courses that are helpful in their current ministries and courses that they hope to be included in the curriculum.¹¹⁵

The fourth study on *Output* is Gina E. Furio's thesis, "The Curriculum of the Light and Life Bible College as Perceived by the Alumni in the Northern Mindanao Annual Conference of the Free Methodist Church, Philippines."¹¹⁶ The alumni who were the respondents of the study did an evaluation of the curriculum and its impact in their ministry. The alumni were asked to give their perceptions about the usefulness of the courses the Bible College offered in relation to their ministry involvement; rate themselves on the amount they gained on intellectual development, professional development, and personal development; answer questions like the desired courses to be included in the curriculum; and give their perception on the curriculum's four major

¹¹⁴ Kim, "An Evaluation of the Asia-Pacific Nazarene Theological Seminary Curriculum," 63,

¹¹⁵ Kim, "An Evaluation of the Asia-Pacific Nazarene Theological Seminary Curriculum," 70-71.

¹¹⁶ Gina E. Furio, "The Curriculum of the Light and Life Bible College as Perceived by the Alumni in the Northern Mindanao Annual Conference of the Free Methodist Church, Philippines" (MARE Thesis, Asia-Pacific Nazarene Theological Seminary, 1994), 5-6.

subject areas.¹¹⁷ The research findings showed strengths and weaknesses of the curriculum as courses are identified with regards to their usefulness in their ministry. In Furio's study, the Bachelor of Religious Education (BRE) respondents scored higher in the personal development area than the Bachelor of Theology (BTh) respondents. It is worth to note that both BRE and BTh graduates perceived themselves to be needing improvement on the intellectual and professional development aspects.¹¹⁸ In general, the curriculum was perceived by the alumni to be helpful in their ministry, but perceived negatively on the repetition of subjects and the five-years of studying the course.

The fifth study related to *output* is Chiu Eng Tan's research which I already mentioned earlier. The study floated the questionnaire that asked the graduates about which courses they have taken in BSOP were helpful and were "actually" used in their ministries.¹¹⁹ One significant research procedure that Tan did in this study was comparing the graduates' answers about the courses that are most helpful, and the courses that they wished were offered in the seminary that could have helped their current ministries.

Based on these related studies, one can surmise that the seminary has to be updated with the emerging needs and what is actually happening in the lives and ministries of the graduates. By listening to them, the seminary will become more relevant to the current trends in the ministries. Perry Shaw in talking about alumni's assessment of the curriculum stated: "Alumni can also be significant voices in assessing the curriculum. It often takes several years after graduation to determine (a) what material from the

¹¹⁷ Furio, "The Curriculum of the Light and Life Bible College," 54-55.

¹¹⁸ Furio, "The Curriculum of the Light and Life Bible College," 102-05.

¹¹⁹ Tan, "Biblical Seminary of the Philippines".

programme of study has been particularly meaningful for effectiveness in life and ministry; (b) what material has been largely irrelevant; and (c) what significant areas of knowledge and skill necessary for effective ministry were missing from the programme.”¹²⁰

There is a tendency where theological education becomes irrelevant to the current demands of this changing world. One of the challenges that theological education has to face is how are they producing graduates who are effective in the ministry. In an article by Derek Tan, “Theological Education in Asia: Present Issues, Challenges and Future Opportunities,” he pointed out possible reasons of failure in the seminaries. He noted that the curriculum may not be updated and does not relate with what is happening in the context; and also the faculty’s educational philosophy is putting emphasis on only one aspect, which is either theory or practice.¹²¹ In my Supervised Ministry class at APNTS, Larnie Sam Tabuena, my professor, encouraged us as ministers to be in the mode of “theorizing the practical and practicalizing the theoretical.”¹²² On the one hand, perspectives about doing ministries may arise that ministers forget about making them happen in an actual situation. On the other hand, ministers may keep doing the ministry without putting into writing what works in specific situations so that others may gain from it. The point is that new things are arising

¹²⁰ Shaw, *Transforming Theological Education*, 56.

¹²¹ Derek Tan, “Theological Education in Asia: Present Issues, Challenges and Future Opportunities,” in *The Pastor and Theological Education: Essays in Memory of Rev. Derek Tan*, ed. Siga Arles et. al (Singapore: Trinity Christian Centre, 2007), 86-87.

¹²² Larnie Sam Tabuena, “Supervised Ministry Class Lecture,” Asia-Pacific Nazarene Theological Seminary, 1st semester 2016.

in this world and theological education is encouraged not to settle on the old, traditional curriculum but to be open to curriculum changes and revisions that would allow the students to be more relevant to the times. In the same article by Derek Tan, he added, “How relevant is our theological education in meeting the needs of our constituency? Is our curriculum designed by scholars and for scholars? The challenge in our curriculum is not the question of academic or scholastic competency but contextual relevancy. We must not forget that theological institutions are responsible and accountable to the end-users: the churches, ministries and mission agencies with whom their graduates will serve. Our products (graduates) must fulfill their intended reason for being. Theological institutions cannot exist in isolation and separated from the ministry and community of the church.”¹²³

This discussion about *output* which refers to the graduates will continue its significance in assessing a curriculum as the third level will be discussed, i.e., the *outcome* of churches.

Outcome as Third Level in Assessing a Curriculum

Theological education needs to aim not to be irrelevant and out-of-context. With this, Perry Shaw sees the essential role of the church in helping the seminary to be aware of what is going on in the real life and ministries.¹²⁴ The third level of assessing a curriculum is the *outcome*, i.e., the church. In this current research, they are the key church

¹²³ Tan, “Theological Education in Asia,” 88-89.

¹²⁴ Shaw, *Transforming Theological Education*, 57.

board members and the supervisors of the alumni. *Outcome* is about the change that comes as a result of the output.

Theological education and the church can work together in the endeavor of fulfilling Jesus' Great Commission. In Rosemary Wahu Mbogo's review of Linda Cannell's book, *Theological Education Matters: Leadership Education for the Church*, she discussed the factors that Cannell has indicated as affecting theological education in the 21st century. They are institutionalization, scholasticism, and professionalism with its historical roots.¹²⁵ The book says that if there is no practice and integration, a theological education will result in isolating itself from the church and the context. The emphasis of Cannell is that theological education has to renew its commitment with the church as "the church needs the school as a community of scholars, and the school needs the church as an equal partner in the task."¹²⁶ Moreover, Mbogo also took notice of Cannell's proposal about theory-to-practice perspective on curriculum by including the community in the learning experiences of theological education.¹²⁷

Similarly, Daryl Busby did a review of Linda Cannell's book. In his review, he termed those factors affecting theological education as the threat matrix.¹²⁸ He mentioned that the American and European historical roots still have shaped theological education

¹²⁵ Rosemary Wahu Mbogo, review of *Theological Education Matters: Leadership Education for the Church*, by Linda Cannell, *Christian Education Journal* 7, no. 1 (Spring 2010): 1-2.

¹²⁶ Mbogo, review of *Theological Education Matters*, 1.

¹²⁷ Mbogo, review of *Theological Education Matters*, 3.

¹²⁸ Daryl Busby, review of *Theological Education Matters: Leadership Education for the Church*, by Linda Cannell, *Christian Education Journal* 4, no. 1 (Spring 2007): 1-2.

even today according to their contexts, being institutionalized.¹²⁹ With the same eyes, Mbogo and Busby recognize Cannell's proposal to practice a holistic approach in learning and the integration of theory and practice to be realized by the minister, and the church, in ministering through the world.¹³⁰ The church is not only a partner but the primary focus of the seminary as Busby stresses, "Good theological education is culturally responsive, community based, and local-church focused."¹³¹

Furthermore, Robert Martin discussed in his article why an incarnational approach is needed in theological schools today. It leads students to look at their spirituality and growth in their Christian walk more than thinking about gaining credentials or degrees and then helping them reflect on their ministerial involvement as they take courses in the seminary.¹³² The spiritual foundation of every minister is important as they lead others' in their spiritual journey. As the congregation looks at their leader, they are expecting to see someone they will imitate, especially when they are in crises. Theological education can help ministers-in-training to become prepared for different challenges in the church and in the community by having them refocus their attention on their own spiritual formation to have a firm spiritual foundation. With this, the students will have different views on the congregation, as Martin added: "Rather than

¹²⁹ Busby, review of *Theological Education Matters*, 2.

¹³⁰ Busby, review of *Theological Education Matters*, 2-3.

¹³¹ Busby, review of *Theological Education Matters*, 3-4.

¹³² Robert Martin, "From Objectifying to Contemplating the Other: An Incarnational Approach to Pedagogy in Theological Education," in *Proleptic Pedagogy: Theological Education Anticipating the Future*, eds. Sondra Higgins Mattheai and Nancy R. Howell (Eugene, OR: Cascade Books, 2014), 31.

seeing congregants primarily as objects of their ministerial action, most of the students discovered a more communal life-giving approach to church life and leadership.”¹³³

C. Franklin Granger in his article, “Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education,” mentioned the turn of events about how integration of theory and practice was taken into consideration by theological schools as they saw the gaps between the seminary and the congregation.¹³⁴ He noted that the partnership of the local church and the seminary will contribute to the training and preparation of the students in the seminary and that *engagement* is a two-way interaction between the seminary and the church. He called it a more collaborative model, which is way more effective in integration than that of theory-practice, which for him “constitutes a gap.”¹³⁵

Studies were done regarding the church’s role and voice in the development of the curriculum of a theological education. In a journal, *Theological Education*, five case study programs were conducted among five theological institutions, funded by Lilly Endowment, having the goal of hearing feedback from the congregation leading to a contextualized MDiv curriculum.¹³⁶ I will only discuss three of the five case studies here. The first seminary to have conducted the MDiv curriculum assessment was the Wartburg

¹³³ Martin, “From Objectifying to Contemplating,” 31.

¹³⁴ C. Franklin Granger, “Seminaries, Congregations, and Clergy: Lifelong Partners in Theological Education,” *Theological Education* 46, no. 1 (2010): 89.

¹³⁵ Granger, “Seminaries, Congregations, and Clergy,” 90-92.

¹³⁶ Craig L. Nesson and David A. Roozen, “Hearing the Voice of the Congregation in Theological Education: Toward the Assessment and Revision of MDiv Curriculum,” *Theological Education* 40, Supplement (2005): v-viii.

Theological Seminary and it was done through the reunion of the alumni and a faculty members' visit to the congregation of the same alumni. The graduates evaluated the curriculum by having them reflect on their ministry experiences and relating it with the curriculum they went through in the seminary through their twelve curriculum outcomes what they called the Twelve Pastoral Practices.¹³⁷ Their curriculum discussion revolved around these Twelve Pastoral Practices that was designed by their faculty and it hoped that pastoral practices will be evident as balance both in their being and doing.¹³⁸ Every theological education that is hoping for evident results in their graduates' life and ministry is encouraged to identify desired outcomes that guide and drive them to fulfill their expectations three or more years after their graduation. I found this study interesting because this is a unique way of assessing the MDiv curriculum—through faculty congregational visits. Their visitation to the congregation is scheduled and they expressed that the main purpose of the visit is to solicit feedbacks using structured interviews among the pastors who are the alumni, church lay people, community people, and the congregation.¹³⁹ This action resulted to having the faculty grasp the context of the life and ministry of the clergy, lay people, the community and the congregation. The findings provided feedback to the seminary to make the MDiv curriculum more relevant and contextualized.

The second case study documented in the same journal, *Theological Education*, was conducted in an Episcopal seminary, Seabury-Western Theological Seminary. By

¹³⁷ Nessian and Roozen, "Rethinking Pastoral Formation," 5-6.

¹³⁸ Nessian and Roozen, "Rethinking Pastoral Formation," 12.

¹³⁹ Nessian and Roozen, "Rethinking Pastoral Formation," 6-8.

using the research tool, “Toward a Higher Quality Education of Christian Ministry (THQ)” with the integration of the three models of theological education: academic, formational, and professional, the study sought to find out “(1) what do the pastoral leaders say about their educational preparation for ministry? (2) What are areas of relative strength and weakness in clergy competencies? (3) What are the implications of these for revision of seminary curriculum?”¹⁴⁰ The clergy evaluated their seminary and the course contents based on these three things: “the quality of the courses taken, personal value of the courses, and the relevance and usefulness of the courses in everyday ministry.”¹⁴¹ The clergy or the pastoral leaders’ voice needs to be heard as they are the ones who are making their seminary education practical in real life and ministry. Another evaluation these leaders did was to the faculty of the same seminary. This seems heavy to realize as assessing the effectiveness in life and ministry and the irrelevance of the courses may reflect on the quality of the instructor who fleshed out the curriculum.¹⁴² The learning makes sense when it is related to the everyday life of the learners. I remember John Bondy, my Teaching in Higher Education professor in APNTS. He mentioned to the class that students bring with them their different backgrounds and experiences, dreams, goals or aspirations, personalities, and their whole being to their schools. They hope these to be

¹⁴⁰ John Dreibelbis and David Gortner, “Beyond Wish Lists for Pastoral Leadership: Assessing Clergy Behavior and Congregational Outcomes to Guide Seminary Curriculum,” *Theological Education* 40, Supplement (2005): 26-28, accessed September 16, 2016, <http://www.ats.edu/uploads/resources/publications-presentations/theological-education/2005-theological-education-v40-sup.pdf>.

¹⁴¹ Dreibelbis and Gortner, “Beyond Wish Lists for Pastoral Leadership,” 29.

¹⁴² Shaw, *Transforming Theological Education*, 56-59.

related with what is to be their new learning.¹⁴³ Having this thought, the professors are encouraged to welcome changes, variations, as well as creativity in the teaching and learning processes. This case study revealed that for the clergy's competence in the ministry, educational models: academic/knowledge, formational/character development, and professional/skill attainment are to be integrated.¹⁴⁴ The goal for ministerial competence is highly needed in this competence-driven, demanding world but I still see character formation, specifically Christ-likeness, as the primary goal of any theological education.

The congregation's voice is also significant in the case study conducted in Garrett-Evangelical Theological Seminary. Their Church Relations Council met with the congregational leaders to discuss about calling persons to be in the ministry, and the seminary to be missional in teaching and ministry.¹⁴⁵ Hoping to produce spiritual leaders for ministries and mission, and seeing the constraints on the support system between the seminary and congregation, the council and researchers came up with this conviction: "Therefore, we are coming to believe that to identify, invite, challenge, prepare, and support students for vital ministries requires a mutual focus on discipleship and a partnership, trust, collegiality among the seminary, its closest judicatories, its faculty, and local congregations."¹⁴⁶ The congregation as the context through which learning is

¹⁴³ John Bondy, "Teaching Higher Education Class Lecture," Asia-Pacific Nazarene Theological Seminary, 2nd semester 2012-2013.

¹⁴⁴ Dreibelbis and Gortner, "Beyond Wish Lists for Pastoral Leadership," 34-35, 39-40.

¹⁴⁵ Gary Peluso-Verdend and Jack Seymour, "Hearing the Congregation's Voice in Evaluating/Revising the MDiv Curriculum: the Church Relations Council," *Theological Education* 40, Supplement (2005): 56.

¹⁴⁶ Verdend and Seymour, "Hearing the Congregation's Voice," 58-59.

practiced and hearing from the congregations can be incorporated to the seminary's curriculum for they are significant factors for a more effective theological education.¹⁴⁷ These case studies point out the significant role of the congregation in partnership with theological education in fulfilling its mission for the development of its curriculum.

This partnership also leads to congregations having an expectation from the seminary, particularly the graduates. A study was conducted by Nghia Van Nguyen on ten theological seminaries analyzing whether leadership is explicitly taught as one of the course offerings in the MDiv curriculum.¹⁴⁸ The curriculum investigation on these seminaries went on realizing that leadership-skill development as highly needed in the ministry is not given attention, but are more focused on biblical and theological courses. It is good to integrate leadership courses into the curriculum as these will prepare the seminarians as future leaders in churches, and in different ministries and organizations.

In addition, Daniel Bourdagné in his article, "Supporting God's Communities: The Role of Theological Education," from the journal *Theological Education*, saw the importance of continuous dialogue between the seminary and church in order to expose the real needs and be able to do some actions about it and that the interaction "must be intentional, formal, and informal."¹⁴⁹

¹⁴⁷ Verdend and Seymour, "Hearing the Congregation's Voice," 61.

¹⁴⁸ Nghia Van Nguyen, "Leadership Skills Development in Theological Seminary: Crucial Factors in Creating Effective Local Church Leadership" (PhD. Diss., Pepperdine University, 2008), 1.

¹⁴⁹ Daniel Bourdagné, "Supporting God's Communities: The Role of Theological Education," Paper Presented at the ICETE International Consultation for Theological Educators, Sopron, Hungary, October 8, 2009, n.p.

Curriculum's Desired Outcomes "To Be," "To Know," and "To Do"

This is the last section of this chapter. This particular section will discuss the desired outcomes of the APNTS curriculum. The *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development of the Church of the Nazarene* documents that "The Church of the Nazarene believes a call to the ministry is also a call to prepare."¹⁵⁰ Preparation is crucial in the ministerial path. Not only that a minister is having the sense of call from God to serve, but one also needs to be prepared specifically to the field in the ministry and the missions one is going to take. Here comes the task of theological education in providing ministerial training. APNTS' desired goals of educational preparation are the "to be," "to know," and "to do" with statements under them which reflect the students' "being," "knowing," and "doing," while they are in the seminary or even when they graduate from their program of study.¹⁵¹ For Perry Shaw, these compose the growth we hope to see in the students who are taking the programs in theological education with these questions to ask, "First, what sorts of knowledge and thinking skills are necessary for the faithful Christian to connect text with the context and context with text, and to continue growing and learning throughout the years ahead? Second, what sorts of character and attitude traits are needed in the leader so that others will follow? Finally, what sorts of skills are necessary so that the eternal message can be incarnated in word and deed in the leader and those led?"¹⁵²

¹⁵⁰ *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development*, 8.

¹⁵¹ *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development*, 8-9. These statements could all be found in Appendix A of this paper.

¹⁵² Shaw, *Transforming Theological Education*, 23.

As the seminary hopes to produce graduates who are well prepared for the ministries and mission, they have to be those persons who are holistically equipped as they holistically minister to people. They are the ones leading the Church to present the Gospel in its fullness and therefore have experienced Christ in their lives and are able to proclaim Him with others.

Perry Shaw gave an example about what the Arab Baptist Theological Seminary did about equipping men and women in their seminary. Shaw noted that the students in that seminary were encouraged to be characterized by: “cognitively, a mind committed to reflective practice; affectively, a heart of love for God and others; and behaviorally, hands of servant leadership for the empowering of God’s people.”¹⁵³

The curriculum for theological education is encouraged to be holistic in its approach, addressing the total person who commits to ministerial preparation. Editors Samuel Amirtham and Robin Pryor in the book, *Resources for Spiritual Formation*, are on point in talking about Curriculum for Spiritual Formation, “Curriculum is not an end in itself; it is only an aid towards a goal and vision of ministry and mission. Its goal is the formation of a committed leader who is intellectually informed, professionally equipped, and spiritually maturing, and all that, in the service of the proclamation of the kingdom of God entrusted to the church.”¹⁵⁴ Amirtham and Pryor further mentioned, “Therefore, in the pursuit of curriculum, sight may not be lost of the connections of the intellectual, professional, and spiritual diversions of theological education. Furthermore, in pursuing

¹⁵³ Shaw, *Transforming Theological Education*, 31-33.

¹⁵⁴ “Curriculum for Spiritual Formation,” in *Resources for Spiritual Formation*, eds. Samuel Amirtham and Robin Pryor (Yogyakarta, Indonesia: World Council of Churches, 1989), 88.

curriculum, there are three partners: the school or seminary, the congregation, and the individual student. It is a grievous mistake to take each of these three lightly. The person in formation must take due responsibility for initiating and continuing his/her total formation.”¹⁵⁵

The spiritual formation needs to be intentional in the curriculum of every theological institution for preparation of those serving God in the ministries and missions. As Amirtham and Pryor mentioned about the three partners in pursuing curriculum, it is important that they have the proper understanding on how they can partake in curriculum development. In addition, Robert L. Woodruff documented an educational philosophy stating the need of recognizing a singular focus of education and that it can be gleaned upon identifying the expectation by the participating stakeholders with this question to ask, “What is the expectation placed upon the student after completing the program, and how do we educate people to fulfil that expectation?”¹⁵⁶ Woodruff further added that having the singular educational focus identified then flows the outcomes. “Both intended and actual outcomes for ministerial education are generally classified in three categories: Spiritual Formation (TO BE), mastering ‘Body of Knowledge’ (TO KNOW) and developing professional skill in ministerial practice (TO DO).”¹⁵⁷

Furthermore, Woodruff pointed out that integration has to take place in considering these outcomes, “to be,” “to know,” and “to do.”

¹⁵⁵ “Curriculum for Spiritual Formation,” 88.

¹⁵⁶ Robert L. Woodruff, *Education on Purpose: Models for Education in World Areas* (QUT Publications, 2001), 11.

¹⁵⁷ Woodruff, *Education on Purpose*, 14.

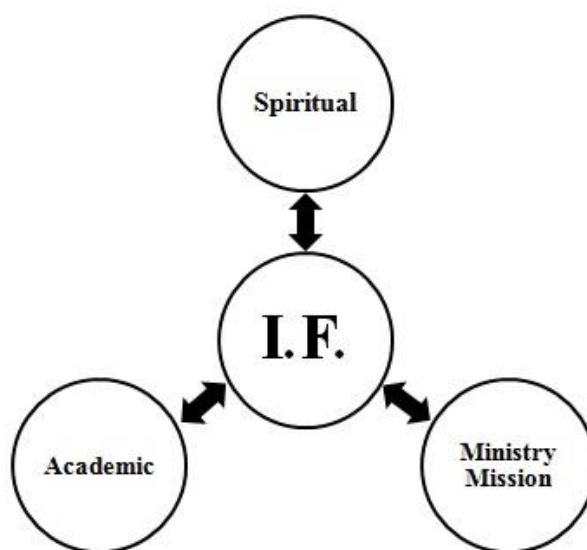


Figure 4: Functional Integration (Adapted from Woodruff)¹⁵⁸

This figure shows the process of linking to an Integrating Focus the educational expectation and the outcomes, Spiritual, Academic, and Ministry Mission.¹⁵⁹ Woodruff quoted from his previous document, *Toward Excellence in Ministerial Education*, “In the foregoing Figure, one sees the Integrating Focus as a central core of every aspect of the curricular activity. Suppose the Integrating Purpose were to prepare people for ministry and mission. Then each component would be chosen according to the degree that the Integrating Focus were fulfilled.”¹⁶⁰

Other seminaries used different terminologies as they develop desired outcomes for their students’ ministerial preparation. BSOP used the words: Attitude, Skills, and

¹⁵⁸ Woodruff, *Education on Purpose*, 15.

¹⁵⁹ Woodruff, *Education on Purpose*, 14-15.

¹⁶⁰ Robert L. Woodruff, *Toward Excellence in Ministerial Education* (Canberra: St. Mark’s National Theological Centre, 1993), 144ff, in Robert L. Woodruff, *Education on Purpose*, 16.

Knowledge.¹⁶¹ There are those who also stick with the Head, Heart, and Hand terms in formulating statements of outcomes.

In an article, “De-schooling the Theological Seminary: An Appropriate Paradigm for Effective Pastoral Formation” by Allan Harkness, he recognized that the ‘know – do – be’ formula is often used in identifying ‘competencies and traits’ in a pastoral formation: know- the cognitive acquisition of appropriate knowledge, do- competence in required pastoral skills, and be- personal character development.¹⁶² However, he preferred the four-fold development model for training pastoral leadership students he adapted from Carey Baptist College.

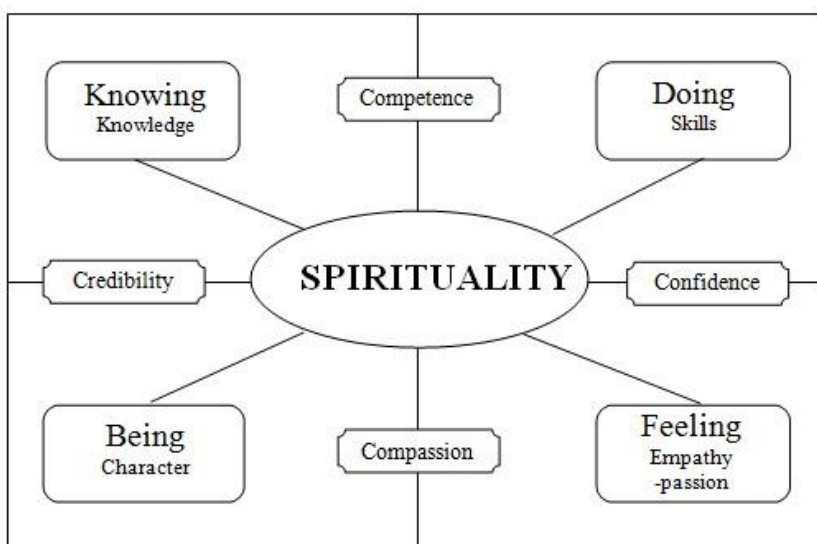


Figure 5: Development model for training pastoral leadership students (Adapted from Carey Baptist College 2000 by Harkness 2010)¹⁶³

¹⁶¹ Tan, “Biblical Seminary of the Philippines.”

¹⁶² Allan Harkness, “De-schooling the Theological Seminary: An Appropriate Paradigm for Effective Pastoral Formation,” in *Tending the Seedbeds: Educational Perspectives on Theological Education in Asia*, ed. Allan Harkness (Quezon City: Asia Theological Association, 2010), 104.

¹⁶³ Harkness, “De-schooling the Theological Seminary,” 105.

Adapting Carey Baptist College's pastoral formation model, the figure above is explained: "In this model, four key areas of formation are *knowledge* (acquired primarily through academic study), *skills* (through experience, e.g. in a local church or organization), *character* (through formational experiences and reflection on them), and *empathy and passion* (through personal awareness training). Each of the four areas impacts the other, and especially on one's journey towards wholeness in Christ and effectiveness in ministry and mission. The developing integration results in *credible* minister-leaders who are *competent*, *confident*, and *compassionate*."¹⁶⁴

If theological education is to be intentional in ministerial formation, these areas of formation will be significant. It is interesting to note that this model for ministerial training included "confidence" as one of the results to be developed in the students that is very helpful in the different fields of ministry.

In addition, in Michael W. Vail's paper entitled, "Outcome-based Ministerial Preparation—A Case Study," he mentioned that during the 1997 General Assembly, suggestions were made about the curriculum development of the Church of the Nazarene educational providers for the ministerial preparation.¹⁶⁵ Unlike other curriculum development methods such as *body of knowledge* and *ways of knowing*, the *outcome-based education* model was proposed which is thought to observe lasting results among the

¹⁶⁴ Carey Baptist College, *Training for Pastoral Leadership: Guidelines for Training* (Auckland: Carey Baptist College, 2000), cited in Allan Harkness, "De-schooling the Theological Seminary: An Appropriate Paradigm for Effective Pastoral Formation" in *Tending the Seedbeds: Educational Perspectives on Theological Education in Asia*, ed. Allan Harkness (Quezon City: Asia Theological Association, 2010), 105.

¹⁶⁵ Michael W. Vail, "Outcome-based Ministerial Preparation – A Case Study," *Didache: Faithful Teaching* 2, no. 1 (2002): 1.

learners, as he stated, “Determination of what the learner should be like, what he or she should be able to do, and what he or she should know following the learning experience guides development of the curriculum.”¹⁶⁶ Because of the expectations regarding the ministerial preparation, meetings were held at Breckenridge, Colorado, and discussed about its improvement. One thing that is interesting in these meetings was that stakeholders were gathered there including church leaders, educators, lay people, ministers, and other professionals. In their discussions, educational goals had been suggested and Vail presented a diagram which illustrates the educational goals that explains what a minister is to be like in the Church of the Nazarene:

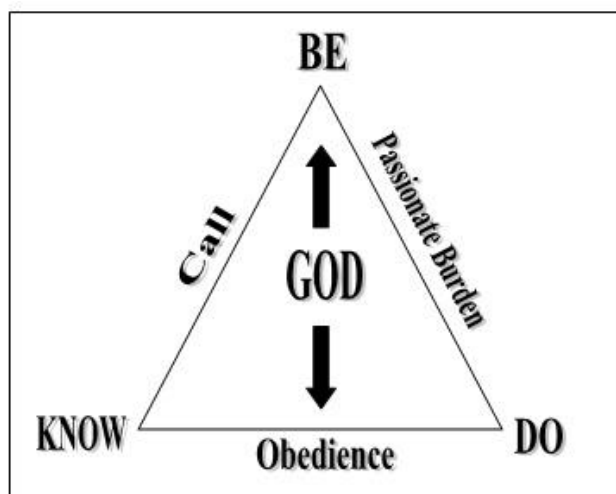


Figure 6: Educational Goals for Ministerial Preparation – be, know, do (Adapted from Vail).¹⁶⁷

In the diagram above, Vail explained: “*Be*, *know*, and *do* help define characteristics of the minister. These characteristics are supported by a call to

¹⁶⁶ Vail, “Outcome-based Ministerial Preparation,” 2.

¹⁶⁷ Vail, “Outcome-based Ministerial Preparation, 4-5.

ministry, a passionate burden for the lost, and obedience to the Holy Spirit. While the triangle is shown as an equilateral triangle, growth of the minister may result in different sides growing at different rates or one characteristic being emphasized at different points in the minister's career. God is the focus of the minister's life and He directs growth that occurs over the minister's lifetime of service."¹⁶⁸

It is good to have clear educational goals that can be articulated as to seeing growth and development in a minister's life reflecting upon his or her ministry. In educational providers such as seminaries, I can say that professors need to be oriented with these goals as their guide in dealing with the students. When these goals are taken into consideration and are becoming part explicitly and implicitly of the curriculum, it will have an impact upon students even after they graduate from the seminary.

Similarly, the outcome-based approach was also discussed in Edward A. Buchanan's paper entitled, "A Behavioral Science Approach toward the Development of Curriculum for Theological Education." In the task of restructuring the MDiv curriculum of Bethel Theological Seminary of the Baptist General Conference, Buchanan's goal was to "assess the effectiveness of seminary curricula in the light of the realities of ministry among practicing clergy."¹⁶⁹ With this, steps were taken for them to come up with the curriculum that will help develop students with professional outcomes: Step 1) The faculty from each department agreed on the outcomes they hope to develop in preparing ministers through the curriculum; Step 2) A survey questionnaire was solicited to the

¹⁶⁸ Vail, "Outcome-based Ministerial Preparation, 5.

¹⁶⁹ Edward A. Buchanan, "A Behavioral Science Approach toward the Development of Curriculum for Theological Education," Paper Presented at the Annual Meeting of the Society for the Scientific Study of Religion, St. Paul Minnesota, October 27, 1989, 3.

seminary's constituents, the alumni, pastors, and denominational leaders as they seek feedback.¹⁷⁰ The questionnaire adapted from Milo L. Brekke, Merton P. Strommen, and Dorothy L. Williams, *Ten Faces of Ministry: Perspectives on Pastoral and Congregational Effectiveness Based on a Survey of 5000 Lutherans*, which includes the following: basic demographic characteristics of survey population, church and theological characteristics, and personal religious practice.¹⁷¹ Step 3) Pastors of the general conference were gathered as they integrated the findings from and meanings of the data as they discussed about assisting the seminary in the curriculum development of preparing the ministers.¹⁷² Step 4) They revised the outcome statements produced by each department of the seminary and a recommendation was developed that these be reviewed by the faculty and then to be sent to the Academic Programs Committee; Step 5) They developed objectives, instructional strategies, and procedures as they meet the stated outcomes; Step 6) They proceeded with the implementation and revision of the curriculum, testing its effectiveness and doing evaluation.¹⁷³

The attitude towards this project on curriculum restructuring for me is commendable as the seminary faculty seeks feedback from the alumni, pastors, and denominational leaders and asks help from the pastors about their perspective upon assisting the students for their ministerial preparation. I agree that for the seminary to also understand where the students are heading after graduation, pastors who are already in

¹⁷⁰ Buchanan, "A Behavioral Science Approach," 3-4.

¹⁷¹ Buchanan, "A Behavioral Science Approach," 5-6.

¹⁷² Buchanan, "A Behavioral Science Approach," 13.

¹⁷³ Buchanan, "A Behavioral Science Approach," 14.

the field of ministry for a long time can also be sought to express their views about what needs to be developed in a minister.

This chapter presented the beginning of theological education in the Holiness churches that has already been conducted in the nineteenth century, and that it has been instrumental in the spread of Christianity as trained ministers went out from the portals of the seminaries to minister to the world. In the course of the discussion of this chapter, related literature and studies revealed that despite all the best practices of the seminaries, there are issues that have to be faced, challenged that need to be tackled and actions that need to be changed for the better. This presented the need for assessment especially on the curriculum of seminaries so that they will be relevant and really effective in the life and ministry of the seminary graduates. The chapter also discussed in length Perry Shaw's four levels of assessment which are: activity, output, and outcome. I have cited studies that enriched the discussion on these levels of assessment. I will go back to these after I gather and interpret my data. Finally, the last section of this chapter delved into the curriculum's desired outcomes, which include: "to be," "to know," and "to do." These are three aspects that the respondents of the study will reflect on as they look back on the training they have had in APNTS. With this review of related literature and studies in hand, the next chapter will discuss the research methodology and procedures.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This research seeks to answer the problem that centers on the assessment of the alumni and the stakeholders of the alumni's organizations about the extent to which APNTS achieve its desired outcomes. This evaluative nature of this current study is in line with one of the major agendas of the APNTS Board of Trustees to assess the curriculum of APNTS for organizational effectiveness. This chapter discusses the methods and procedures in doing this study. It contains the following main sections: method of the study, sources of data, research-gathering procedure, data-gathering instruments, and statistical treatment of data.

Method of the Study

This research was descriptive in design as the prevailing conditions and the general characteristics of the group under study were described.¹⁷⁴ Through this research, the selected graduates of APNTS were able to describe their experiences in relation to the education they received from the seminary. I employed both qualitative and quantitative methods to gather data. Integrating these two methods as Patton cited, "has become particularly important, even preferred, in program evaluation, including impact

¹⁷⁴ Jose F. Calderon and Expectacion C. Gonzales, *Methods of Research and Thesis Writing* (Mandaluyong City: National Book Store, 2008), 62.

evaluation.”¹⁷⁵ Patton further added that a researcher can generate meaningful information by considering multiple methods or ways of inquiry.¹⁷⁶ For the qualitative method, the select participants who were the key informants were interviewed (refer to Appendix E for the interview protocol for key informants) regarding their evaluation on the curriculum of the APNTS. Interviews are a good tool to collect information about one’s experiences and perception about what is being asked.¹⁷⁷ For the quantitative method, a questionnaire was administered to the selected respondents. In this method, a set of questions were answered by the respondents, which provided the information needed in the study.¹⁷⁸ This study has questions that provided quantitative responses as well as questions that came up with qualitative data.¹⁷⁹ The responses to interview questions were integrated in the presentation and analysis of data (see Appendix F for the guide questions for the Interview).

In this research, the assessment of the desired outcomes of the curriculum was done by three groups of respondents: (1) the alumni who graduated within 2005 to 2014,¹⁸⁰ (2) the key board members within the organization of the selected alumni, and (3) the supervisors of the selected alumni. The interviews were conducted with five

¹⁷⁵ Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 4th ed. (Los Angeles: Sage Publications, 2015), 316-17.

¹⁷⁶ Patton, *Qualitative Research and Evaluation Methods*, 316-17.

¹⁷⁷ John W. Best and James V. Kahn, *Research in Education*, 9th ed. (Jurong, Singapore: Pearson Education South Asia Pte Ltd., 2003), 257.

¹⁷⁸ Calderon and Gonzales, *Methods of Research*, 105.

¹⁷⁹ Best and Kahn, *Research in Education*, 260.

¹⁸⁰ The period between 2005-2014 is what the APNTS Research Committee has suggested to me. The students who graduated in this period are still accessible and available for data gathering.

graduates, five representative key board members within the organization of these graduates, and five representative supervisors of the same graduates.

To insure validity and reliability, I did the following: First, the triangulation strategy was considered through comparing and cross-checking the collected interview data from these three groups: the alumni, key board members, and the alumni's supervisors.¹⁸¹ I applied multiple methods and sources of data by comparing and cross-checking data collected through interviews from people with different perspectives, or from follow-up interviews with the same people.¹⁸² In this research, I formed a research team, or "investigator triangulation," according to Sharan Merriam's terminology, composed of four members who did the collection of data. These four members of the research team are current or former APNTS students who already had taken the Research Methods class so they already had a background on how to engage in data gathering.

Second, I did member checks by communicating with the participants on the initial interpretation of the interview.¹⁸³ I took the data and tentative interpretations back to the people from whom they were derived, and asked if they were plausible and if I have presented their perceptions adequately.

Lastly, I did a peer review/examination with my statistician, my adviser, and the APNTS' research committee "regarding the process of the study, the congruency of emerging findings with the raw data, and tentative interpretations."¹⁸⁴

¹⁸¹ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco, CA: Jossey-Bass A Wiley, 2009), 216.

¹⁸² Merriam, *Qualitative Research*, 216.

¹⁸³ Merriam, *Qualitative Research*, 217.

¹⁸⁴ Merriam, *Qualitative Research*, 220, 229.

Sources of Data

To accomplish this research, I used criterion sampling. “The logic of criterion sampling is to review and study all cases that meet some predetermined criterion of importance; these cases will provide in-depth information that will reveal strengths or weaknesses of the program or group under study for its improvement.”¹⁸⁵ In this study, the graduates during the year 2005 to 2014, along with the key board members within their organization, and their supervisors were those who met the criteria, who provided the data that were necessary for the objective of the research. Meanwhile, only those who were willing to participate in this study were able to answer the survey. Thus, convenience sampling was also considered in this study as the sample was obtained based on the availability of the respondents.¹⁸⁶ The data of this study were coming from two sources. The first source was the response from the survey questionnaire that was distributed through Facebook, e-mail, or a personal visit by me or one of my research assistants. The reason for having these different forms of distribution of the questionnaire was that every graduate could do the survey by any means. From the records of the Registrar, a list of 96 graduates within 2005 to 2014 was given to me. This means there could also be 96 key board members and 96 supervisors who could participate in this study, having the total population of 288. However, in this research, there were a total of 63 respondents, represented by 30 alumni, 17 key board members, and 16 supervisors. They were those who were available to have answered the survey. Not all of the 30

¹⁸⁵ Patton, *Qualitative Research and Evaluation Methods*, 281.

¹⁸⁶ Merriam, *Qualitative Research*, 79.

alumni's key board members within their ministry or organization and their supervisors did respond to the survey. My team and I preserved anonymity as data were gathered from them. Each questionnaire was coded to respect the privacy and confidentiality of the respondents.

The second source of data was the interview responses coming from participants who were selected purposively. I utilized purposeful sampling because by employing this I was able to glean "information-rich cases" from the selected interview participants about the topic that was asked of them.¹⁸⁷

After the respondents had answered and returned all the survey questionnaires, I and my research team coded all filled-out questionnaires making sure that each questionnaire was properly labeled so that responses from board members and supervisors were marked together with the corresponding alumni respondents.

For the interviews, I employed stratified purposeful sampling. This sampling strategy "meets multiple inquiry interests and needs; deepen focus, triangulation for increased relevance and credibility."¹⁸⁸ I gathered all filled-out questionnaires of the alumni and did the following for the selection of interview participants. First, I selected at least 10 alumni who represented at least 10 various church-related or non-church related ministries. From this group of 10 respondents, I then selected five respondents who have the most negative responses to the items in the questionnaires. They were negative in a way that they pointed out in their responses important issues and critical concerns regarding the curriculum of APNTS that need to be revisited, improved, or changed.

¹⁸⁷ Merriam, *Qualitative Research*, 77.

¹⁸⁸ Patton, *Qualitative Research and Evaluation Methods*, 272.

Merriam called it “unique sampling,” which “is based on unique, atypical, perhaps rare attributes or occurrences of the phenomenon of interest.”¹⁸⁹ Once the five respondents were identified, I then asked them to give me the names of their supervisors as well as key members of the board that they are serving and communicated with them regarding the objectives of the research.

Research-Gathering Procedures

These following steps were done in completing the study. First, I wrote and sent a letter of permission to the alumni (Appendix H), the key board members (Appendix I), and the supervisors (Appendix J) through e-mail, Facebook private message, and text messages. The APNTS Registrar’s Office had a complete list of the alumni’s contact details. I included in the letter whether I could send them the questionnaire electronically and whether I or my research team could conduct the interviews in person or through Skype. I also sent with the letter the Informed Consent Statement for Participants 18 Years Old and Above (Appendix K).

Second, I formed a research team composing of four members in administering the survey questionnaires and interviews to the key informants. The following were the procedures in forming a team after they agreed to join the study: (1) I conducted an orientation last February 28, 2017 about the objectives of the study among others and trained them to do the interviews and conduct surveys and they were tasked to analyze and compare their findings; (2) as I sent the questionnaires to the possible respondents, one of the members assisted me in tabulating the gathered data; (3) each research team

¹⁸⁹ Merriam, *Qualitative Research*, 78.

member were assigned with one out of five selected alumni to be interviewed. They were also assigned to do the interviews with the same alumni's key board members and supervisors. The research team signed confidentiality agreement (Appendix L) in gathering the data.

Third, dates and venues were arranged for the research team to do the interview and administer the questionnaires as permitted by the respondents. Before gathering the data, I conducted a pilot test with one APNTS graduate who graduated within 2005 to 2014. I then asked that graduate to give me the names of his or her supervisor and a key member of the organization he or she was serving. I contacted these people and conducted both the questionnaire and the interviews with them. This was done to check whether revisions were needed in the interview questions and survey questionnaires. One of the pilot study respondents pointed some statements in the questionnaire particularly on the demographic information section as well as in the interview questions that were not clear. I edited the statements in such a way that the respondents would understand and be able to give their responses correctly. The panel members during my thesis proposal also suggested that I had to point the respondents to GNECsis¹⁹⁰ as to answering the questions regarding the courses they took that were helpful to them. However, GNECsis was still unavailable for those who graduated before 2016. Therefore, I provided them with the list of courses from the catalogues attached with the questionnaire. The attached catalogue to each questionnaire was related with the year the alumni graduated (See Catalogues on Appendix M).

¹⁹⁰ GNECsis is GNEC Student Information System of Asia-Pacific Nazarene Theological Seminary. It is available online: <https://records.apnts.edu.ph:8443/nazsis/wStartUpLogin.jsp>.

Fourth, as permission was secured from the respondents, I and my research team administered the questionnaires and conducted the interviews from February 2017 to April 2017. We were permitted by the respondents to audio record and transcribe the interviews.

Finally, after all data were gathered, my research team and I tabulated the quantitative responses of the respondents and transcribed all interview recordings. Then with the help of the statistician, I analyzed the gathered data to fulfill the objectives of the study.

Data-Gathering Instruments

I used two data-gathering instruments in this research. The first instrument was the interview and the other one was the survey questionnaire. For the interview, I and my research team used the interview guide in Appendix F to elicit responses from the participants regarding their evaluation on APNTS' curriculum in terms of "to be," "to know," and "to do" desired outcomes.

The survey questionnaire, as the second instrument, was divided into two parts: the first part was demographics and the second part contained the statements that would be assessed on the curriculum of APNTS in terms of desired outcomes, "to be," "to know," and "to do" as stated in APNTS institutional mission and objectives. The respondents rated how these desired outcomes were achieved by the graduates using this scale: 5-Almost Always; 4-Often; 3-Sometimes; 2-Seldom; and 1-Never.¹⁹¹ I also reviewed the questionnaires prepared by Chiu Eng Tan, "BSOP Alumni Feedback

¹⁹¹ Brown, "Likert Scale Example for Surveys," n.p.

Interview,” 8th ed., and the “Church Assessment Feedback” that helped me in the formulation of this research’s questionnaire.¹⁹² Statistics were used for data analysis.

Statistical Treatment of Data

The quantitative data was collected and tabulated to be analyzed statistically, applying both descriptive statistics and inferential statistics, upon dealing with the sub-problems of this study and the null hypotheses. With the help of the statistician, the following statistical treatment was applied while addressing the objectives of the study.

An analysis was also performed on the demographic characteristics of our focus group – the alumni (n=30) – and their responses under the “to be,” “to know,” and “to do” desired outcomes. That is, we employed the one-way Analysis of Variance (ANOVA)¹⁹³ test to check whether factors such as gender, age, program of study, highest educational attainment, and denomination affected their assessment for the desired outcomes “to be,” “to know,” and “to do” at a 0.05 level of confidence. This tool was used as to infer whether to reject or accept the first null hypothesis of this study.

To analyze the extent to which the each group, alumni n=30, key board members n=17, and supervisors n=16, have assessed the “to be,” “to know,” and “to do” desired outcomes, we looked at confidence intervals¹⁹⁴ of the mean scores for the items or statements asked in each part per group. Each part of the desired outcomes “to be,” “to

¹⁹² Tan, “Biblical Seminary of the Philippines,” n. p.

¹⁹³ Ronald Walpole, *Introduction to Statistics*, 3rd ed. (Singapore: Pearson Education South Asia, 2004), 387-95.; also in Michael Sullivan, *Statistics: Informed Decisions using Data*, 3rd ed. (Upper Saddle River, NJ: Pearson Prentice Hall 2010), 679-86.

¹⁹⁴ Jay Devore and Roxy Peck, *Statistics: The Exploration and Analysis of Data*, 2nd ed. (Belmont, CA: Wadsworth 1993), 390-415.

know,” and “to do” has its statements which were rated by the respondents as: 5-Almost Always; 4-Often; 3-Sometimes; 2-Seldom; and 1-Never. This roughly gave us an idea of where the mean scores of the population (alumni, key board members and supervisors) would fall at 0.05 level of confidence.

To analyze, in general, the extent to which all the three (3) groups of respondents (n=63) have assessed the “to be,” “to know,” and “to do” desired outcomes, we looked at confidence intervals of the mean scores for the items or statements asked in each part using similar procedures we have done for each group above. Note that there were 63 respondents who had taken the survey, which is the sample size, out of 288 which is the total population, composing of 96 APNTS graduates during 2005 to 2014, 96 key board members within the ministry of these graduates, and 96 supervisors of the same graduates. The 63 respondents represented the three groups needed in this research: 30 alumni, 17 key board members, and 16 supervisors. The number of respondents for each group had enough representation to meet the conditions for using ANOVA statistical procedure. This tool was used as to infer whether to reject or accept the second null hypothesis of this study.

Rating the statements on a five-point numerical rating scale, the mean derived from the answers of the respondents which can be interpreted as follows:

1.00 – 1.49 = Never (N)

1.50 – 2.49 = Seldom (S)

2.50 – 3.49 = Sometimes (ST)

3.50 – 4.49 = Often (O)

5.00 = Almost Always (AA)

This chapter discussed the methodology, procedures, and also the statistical treatment that were done in this research. The next section is the presentation, analysis, and interpretation of data.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter is the presentation, analysis, and interpretation of the findings of this current research as to how APNTS achieved its desired outcomes and is based on the assessment of alumni and stakeholders. Findings about the respondent's demographic characteristics are presented using graphs, diagrams and pie charts as well as their assessments on the “to be,” “to know,” “to do” desired outcomes of APNTS curriculum. Each figure and table has its introduction and interpretation. This chapter also contains the presentation of the quantitative responses, analysis, and interpretation using the statistical treatment mentioned in Chapter III of this study as well as the qualitative part of the study. Interview responses from the participants are integrated in the various sections of this chapter. This is to address the statistical aspect of the sub-problems and of answering the null hypotheses.

This chapter is divided into four sections. Section one describes the composition of the respondents who participated in this study. In section two, the demographic characteristics of the respondents are presented addressing the first sub-problem of this research. There are three topics under this section: first, the demographic characteristics of the alumni respondents which are 1) gender; 2) age; 3) program of study at APNTS; 4) highest education attained; 5) denomination; 6) ministerial involvement; 7) ethnic group or geographical area identified prior to enrollment at APNTS; and 8) geographical area of current ministry; second, the demographic characteristics of the key board

members within the alumni's current ministry or organization which are 1) current position in the organization and 2) number of years in the organization; and third, the demographic characteristics of the alumni's supervisor which are 1) current position in the organization and 2) number of years in the organization.

In section three, investigation of the relationship between the assessment of the desired outcomes "to be," "to know," and "to do" of APNTS and some set of demographic variables of the alumni using the one-way ANOVA to treat the first null hypothesis which states, "There is no significant relationship between the demographic characteristics of the selected respondents of APNTS and their assessments for desired outcomes "to be," "to know," and "to do" of the APNTS curriculum."

The fourth section provides the general assessment of the three groups of respondents who are the alumni, key board members within the alumni's ministry and the supervisors of the alumni, to deal with the second null hypothesis which states that "The APNTS curriculum never achieved the desired outcomes "to be," "to know," and "to do" as rated by the selected respondents." In this particular section, four sub-problems under the Statement of the Problem indicated in Chapter 1 are treated in this section. These are the following: first, sub-problem two which states that, "According to the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of themselves?" The second one is sub-problem three which states that, "According to the alumni, what activities helped them achieve the desired outcomes of the APNTS curriculum?" The third one is sub-problem four which states that, "According to the key board members of the alumni's organization, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their

assessment of the alumni's performance?" The final one is sub-problem five which states that, "According to the supervisors of the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of the alumni's performance?" Furthermore, interview responses by the respondents are integrated in the analyses of findings.

The Respondents of the Current Study

A total of sixty-three (63) respondents participated in this study. This consists of 30 (48%) alumni, 17 (27%) key board members and 16 (25%) supervisors. Figure 7 shows the distribution of these respondents.

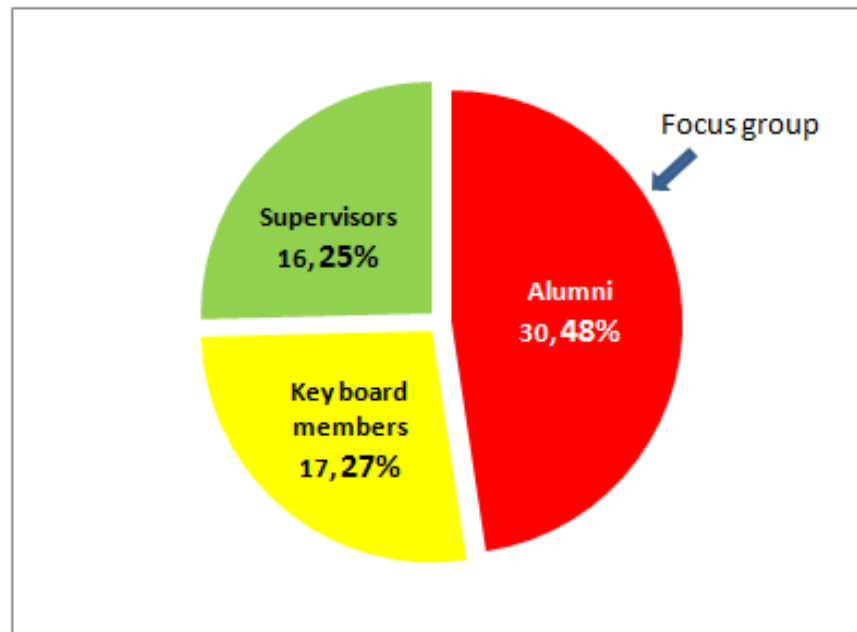


Figure 7: Composition of Respondents

Survey questionnaires were administered to them through Facebook private message, e-mail, or a personal visit by me or one of my research assistants. The group consisting of 30 alumni respondents is our focus group since they were the products of APNTS curriculum having first-hand experience of its academic composition and non-

academic activities and are directly involved with the assessment of the curriculum in this study. The key board members and supervisors were also a part of assessment process. Their assessments were based on the alumni's performance, thus having an indirect involvement with the assessment of the APNTS curriculum.

Demographic Characteristics of the Respondents

Demographic information of the three groups of respondents are introduced in this section. The demographic characteristics of the alumni respondents- namely, gender, age bracket, program of study at APNTS, highest educational attainment and denomination were taken and further evaluated. Also, demographic characteristics of the respondents from the group of key board members and the supervisors, which are their current position in the organization and number of years in the organization, were also provided.

Gender of the Alumni Respondents

The total population of this study consists of 37 females and 59 males. In this study, 30 out of 96 alumni voluntarily answered the survey questionnaires. With this, our sample size for our focus group is 30.

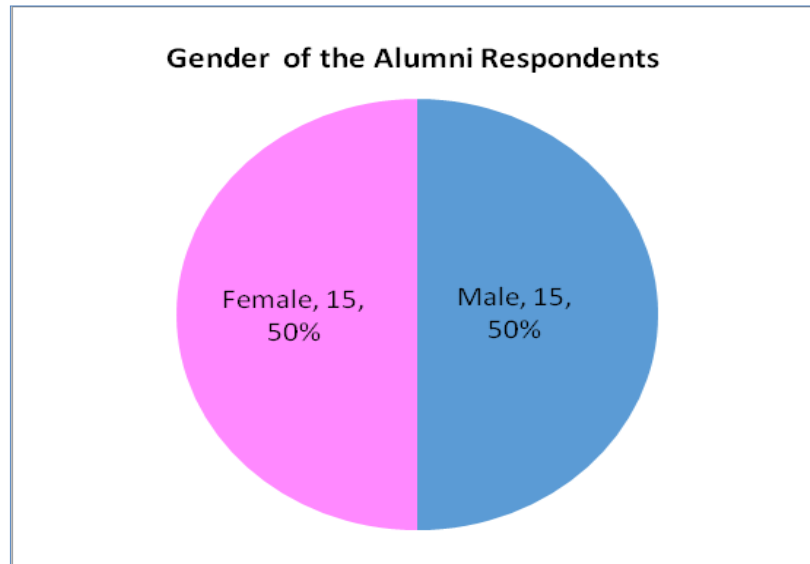


Figure 8: Gender of the Alumni Respondents

Figure 8 shows the gender distribution of these alumni. 15 (50%) were females and the other 15 (50%) were males. Out of 37 (39%) females of the total population with 96, 15 (41%) were female respondents and out of 59 (61%) males of the total population, there were 15 (25%) male respondents. Most likely, more females from the total population were able to respond to this study than males.

Age Bracket Distribution of Alumni Respondents

The ages of the 30 alumni respondents were divided into 7 brackets. The bar graph in Figure 9 shows the distribution of the 30 alumni respondents for each age bracket.

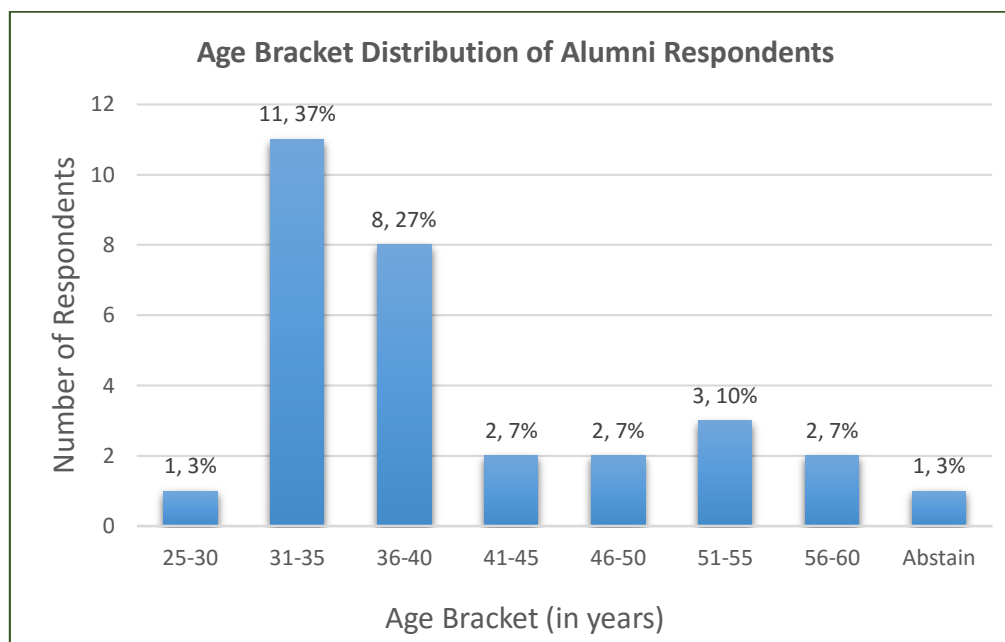


Figure 9: Age Bracket Distribution of Alumni Respondents

Figure 9 reflects that the youngest graduate belongs to age bracket 25-30 and the oldest alumni belong to the age bracket 56-60. Most of the alumni respondents with 11 (37%) were between ages 31-35. Next to this number were those who fall between ages 36-40, with eight (27%) alumni respondents, and three (10%) respondents belonging to age bracket 51-55. There were two (7%) respondents belonging to each of the age brackets 41-45, 46-50, and 56-60. Also, one (3%) respondent chose not to reveal his or her age bracket, henceforth labelled as ‘Abstain.’

Program of Study of the Alumni Respondents

The alumni respondents enrolled in different degree programs offered at APNTS. Note that each program of study has specific field of concentrations under them which were no longer listed in this work but were categorized under these five (5) main study programs: Graduate Diploma, Master of Divinity (MDiv), Master of Science in Theology (MST), Master of Arts in Christian Communication (MACC), and Master of Arts in

Religious Education (MARE). Figure 10 displays a Venn diagram of the program of study gained by the 30 alumni respondents at APNTS.

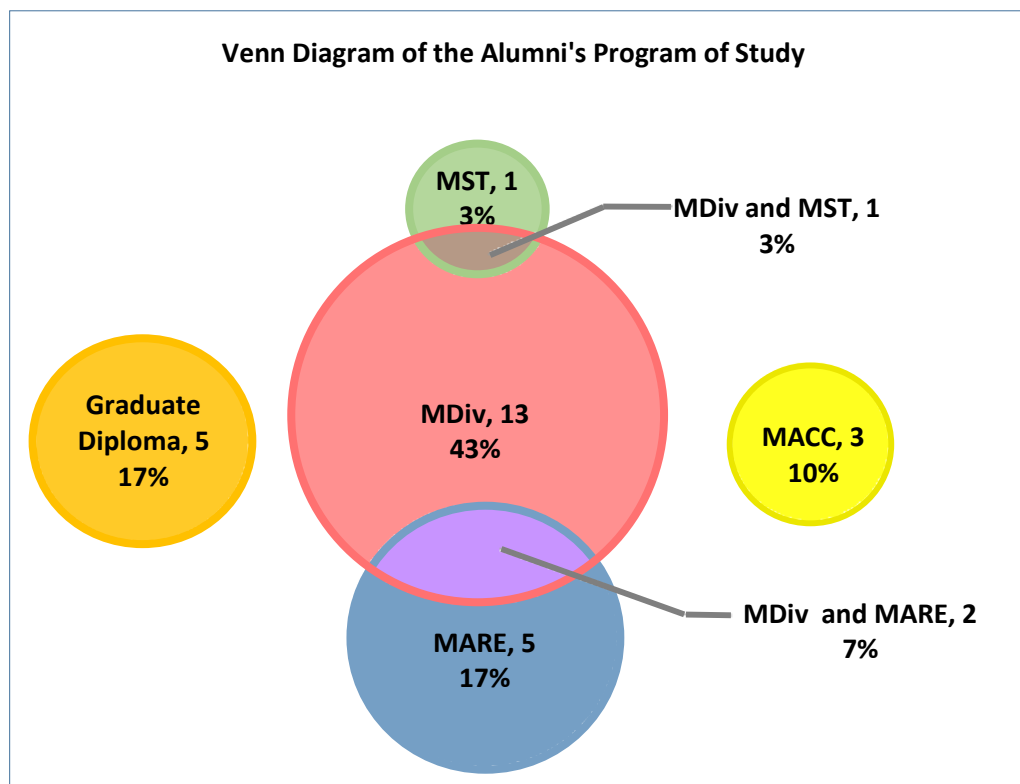


Figure 10: Venn Diagram of the Alumni's Program of Study

Of the 30 alumni respondents, three (10%) respondents gained MACC and five (17%) finished with a graduate diploma. It is worth to note that some of the alumni respondents finished with two different programs. At the intersections of the diagrams, there are three (10%) alumni who took two programs: two (7%) of them finished with both MDiv and MARE degrees, and the other one (3%) finished with both MDiv and MST degrees. More explicitly, 13 (43%) of alumni respondents finished with an MDiv degree only, five (17%) finished with an MARE degree only and one (3%) finished MST only. The table below summarizes the actual number of alumni respondents who graduated from each program of study.

Table 1: Actual Number of Alumni Respondents from each Program

Program of Study	Graduate Diploma	M.Div.	MST	MACC	MARE	Total
Number of Respondents	5	16	2	3	7	33

Taking into account the respondents who were counted twice since they enrolled in two different programs, the total is 33; that is, three more than the actual number of alumni respondents.

Highest Educational Attainment of the Alumni Respondents

Information on further studies gained by the 30 alumni respondents were also gathered. Accordingly, they were asked whether they took refresher courses and trainings, or took another master's degree, a post graduate degree (i.e. a doctoral degree), or did no further studies after their study at APNTS.

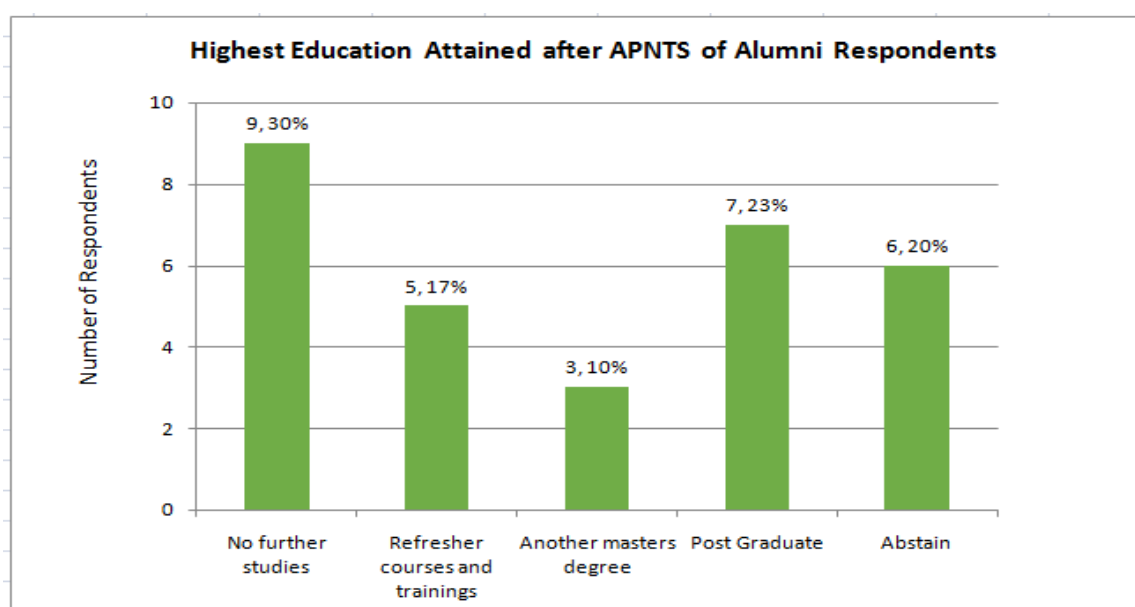


Figure 11: Highest Education Attained by the Alumni Respondents

Figure 11 shows the distribution of alumni respondents under each category. Most of them, with nine (30%), did not do further studies, while seven (23%) of them already attained a post graduate degree, five (17%) took refresher courses and trainings, and three (10%) pursued another master's degree. Moreover, six (20%) out of 30 alumni respondents abstained.

Denomination of the Alumni Respondents

Seven denominations were identified by the 30 alumni respondents. They are the Assemblies of God, Baptist, Evangelical, Free Methodist Church, Church of the Nazarene, Presbyterian, and The Wesleyan Church.

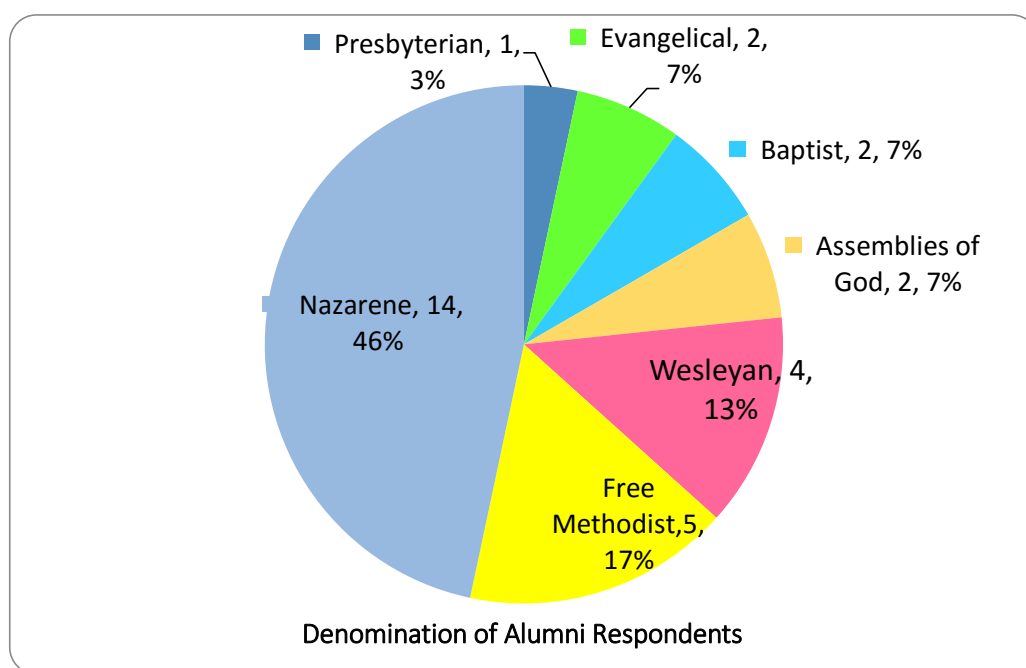


Figure 12: Denomination of the Alumni Respondents

Figure 12 presents the distribution of the respondents in these denominations. Of the 30 respondents, there were 14 (46%) from the Church of the Nazarene, five (17%)

were Free Methodists and four (13%) were from The Wesleyan Church. Also, there were two (7%) from each of these denominations: Assemblies of God, Baptist Church, and Evangelical Church, and one (3%) is Presbyterian. Knowing that APNTS is a theological institution of the Church of the Nazarene, it is expected why most of the alumni respondents are from this denomination.

Ministerial Positions of the Alumni Respondents

The alumni respondents also identified six involvements in the ministry as pastors (senior and assistant pastor), church planters, administrative/organizational staff (admin./org. staff) (manager, administrative assistant), theological educators (president, academic dean, theological education by extension coordinator) missionaries, and church workers (ministry leader, teacher, church staff). Figure 13 shows the distribution of the respondents to the ministerial positions they assume.

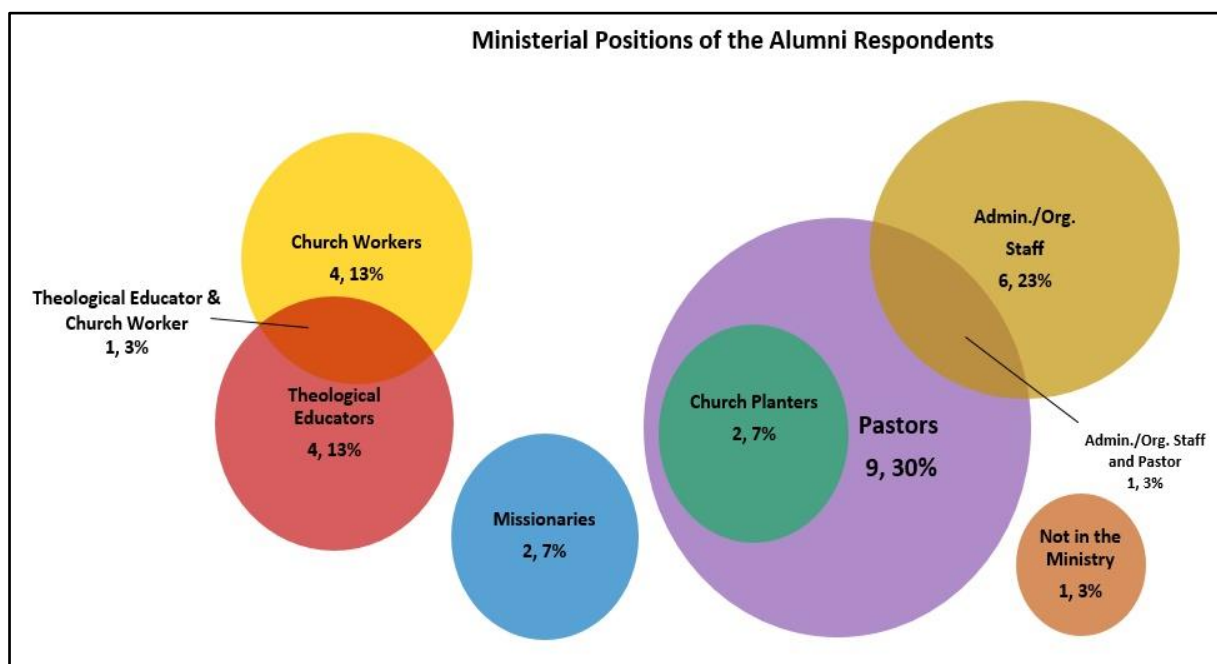


Figure 13: Ministerial Positions of the Alumni Respondents

Of the 30 alumni respondents some of the alumni revealed having two ministerial positions. At the intersections of the diagrams, two (7%) were working as both church planters and pastors, one (3%) respondent was both a theological educator and a church worker, and the other one (3%) was both an administrative/organizational staff and a pastor. Clearly, nine (30%) alumni respondents were serving as pastors only, six (23%) were administrative/organizational staff only, four (13%) were working as church workers only, and four (13%) were serving as theological educators only. Two (7%) were serving as missionaries and one (3%) respondent was not in the ministry. The table below summarizes the actual number of alumni respondents who were serving with different ministerial positions.

Table 2: Actual Number of Alumni Respondents in Different Ministerial Positions

Ministerial Positions	Pastors	Church Planters	Admin./Org. Staff	Theological Educators	Missionaries	Church Workers	Not in the Ministry	Total
Number of Respondents	12	2	7	5	2	5	1	34

Taking into account the respondents who were counted twice since they were having two ministerial positions, the total is 34; that is, four more than the actual number of alumni respondents.

Ethnic Group the Alumni Respondents Were Serving Prior to Enrollment at APNTS

In this research, the alumni respondents also answered whether they were serving among ethnic groups or in specific geographical areas prior to their enrollment at APNTS. Figure 14 displays their answers.

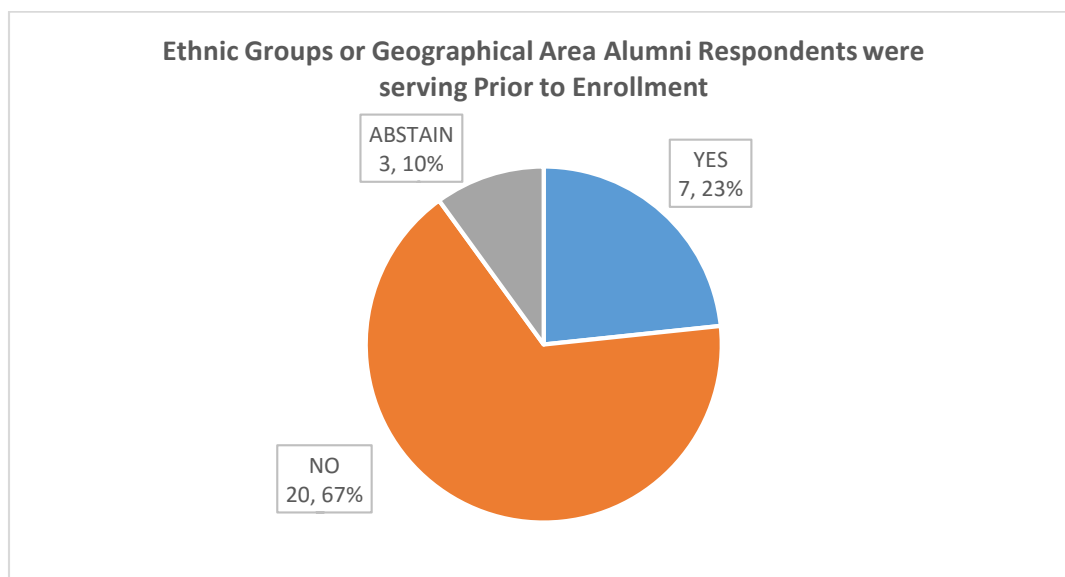


Figure 14: Ethnic Group the Alumni Respondents were serving prior to Enrollment

Out of 30 alumni respondents, 20 (67%) answered “no,” seven (23%) answered “yes,” and the other three (10%) chose to abstain from answering the question. Those who answered “yes” identified the following ethnic groups with which they were serving prior to their enrollment at APNTS: Kankanaeys, Isnegs and Itnegs, Igorots, Ilocanos, Bagos, Tagalogs, Warays, and areas such as Antipolo City, Karay-as, Hilongos in Visayas, Manobos and Cebuanos in Mindanao.

Geographical Area of Current Ministry of the Alumni Respondents

Along with this, the alumni respondents were asked to identify the geographical location of their current ministry. Figure 15 reveals the different locations where these alumni were serving as ministers. Note that since one respondent was not in the ministry during the time this research was conducted, this respondent chose not to answer the question regarding the geographical area of ministry.

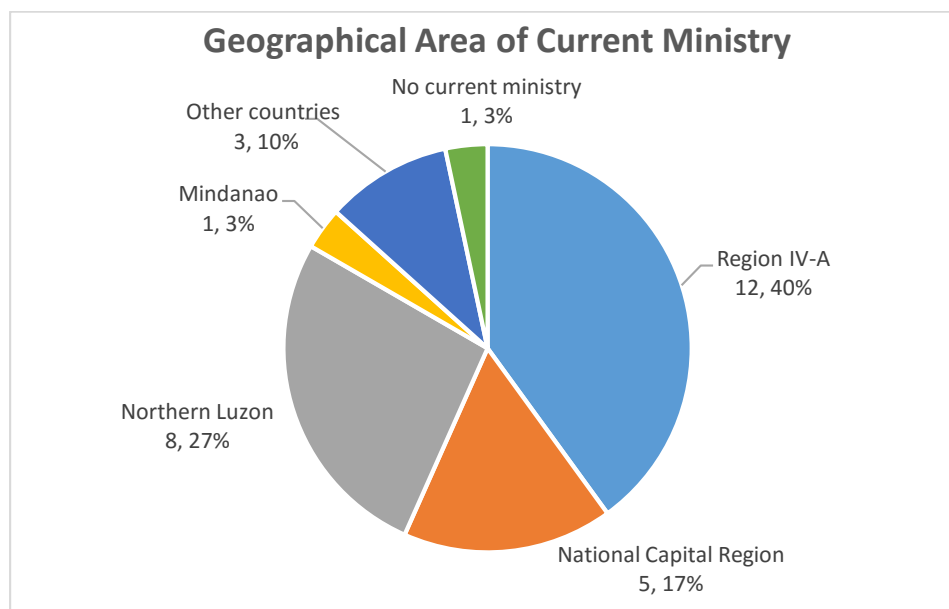


Figure 15: Alumni Respondents' Geographical Area of their Current Ministry

Most of them with 26 (87%) were serving here in the Philippines: there were 12 (40%) who were serving in Region IV-A particularly in the Province of Rizal, eight (27%) were currently in Northern Luzon areas such as Cordillera Region, Ilocos Region, and Cagayan Valley Region. There were also five (17%) who were ministering in the National Capital Region, particularly in Metro Manila and only one (3%) was in Mindanao. Three (10%) alumni respondents were currently ministering in other countries such as in Indonesia, Japan, and South Korea. One (3%) respondent did not reveal any geographical area since one was not in the ministry during this time of research.

From these results between their answers about the ethnic groups they identified with which they were serving prior to enrollment at APNTS and the geographical area of their current ministry, I could infer that there were graduates who chose to go back to their previous ministry areas after they studied in APNTS. For instance, there were alumni who previously ministered to those ethnic groups belonging to Cordillera region

such as Kankanaeys, Isnegs and Itnegs, and Igorots, and it revealed that there were graduates who were currently serving in the same region. However, there were also alumni chose not to go back to their previous ministry location. One of the graduates was formerly serving in Visayas but chose to serve in Metro Manila after finishing one's study at APNTS. Similarly, one graduate with previous ministry among the Manobos decided to pursue ministry also in Metro Manila.

Table 3 shows the summary of alumni respondents' demographic data along with the number of responses and percentage for each variable.

Table 3: Summary of Alumni Demographic Data

Variable	Number of Responses	Percentage
Gender		
Male	15	50%
Female	15	50%
TOTAL	30	100%
Age bracket		
25-30	1	3.33%
31-35	11	36.67%
36-40	8	26.67%
41-45	2	6.67%
46-50	2	6.67%
51-55	3	10%
56-60	2	6.67%
Abstain	1	3.33%
TOTAL	30	100%
Program of Study		
Graduate Diploma	5	17%
MACC	3	10%
MDiv	13	43%
MDiv, MST	1	3%
MDiv, MARE	2	7%
MARE	5	17%
MST	1	3%
TOTAL	30	100%
Highest Educational Attainment		
No further studies	9	30%
Refresher courses/trainings	5	17%
Another master's degree	3	10%
Post graduate	7	23%
Abstain	6	20%
TOTAL	30	100%

Denomination		
Church of the Nazarene	14	46%
Presbyterian	1	3%
Evangelical	2	7%
Baptist	2	7%
Assemblies of God	2	7%
The Wesleyan Church	4	13%
Free Methodist Church	5	17%
TOTAL	30	100%
Ministerial Positions		
Pastors	9	30%
Admin./Org. Staff	6	20%
Theological Educators	4	13%
Missionaries	2	7%
Church Workers	4	13%
Pastors, Church Planters	2	3%
Theological Educator, Church Worker	1	7%
Pastor, Admin./Org. Staff	1	3%
Not in the ministry	1	3%
TOTAL	30	100%
Geographical areas or Ethnic Groups prior to Enrollment		
Yes	7	23%
No	20	67%
Abstain	3	10%
TOTAL	30	100%
Geographical Area of Current Ministry		
Region IV-A	12	40%
NCR	5	17%
Northern Luzon	8	27%
Mindanao	1	3%
Other countries	3	10%
No current ministry	1	3%
TOTAL	30	100%

Position of the Alumni's Key Board Members

There were 17 key board respondents in this study. Four categories for their current position in their organization were identified: teaching, administrative, support staff, and pastoral position. Figure 16 shows the distribution of key board members for each position.

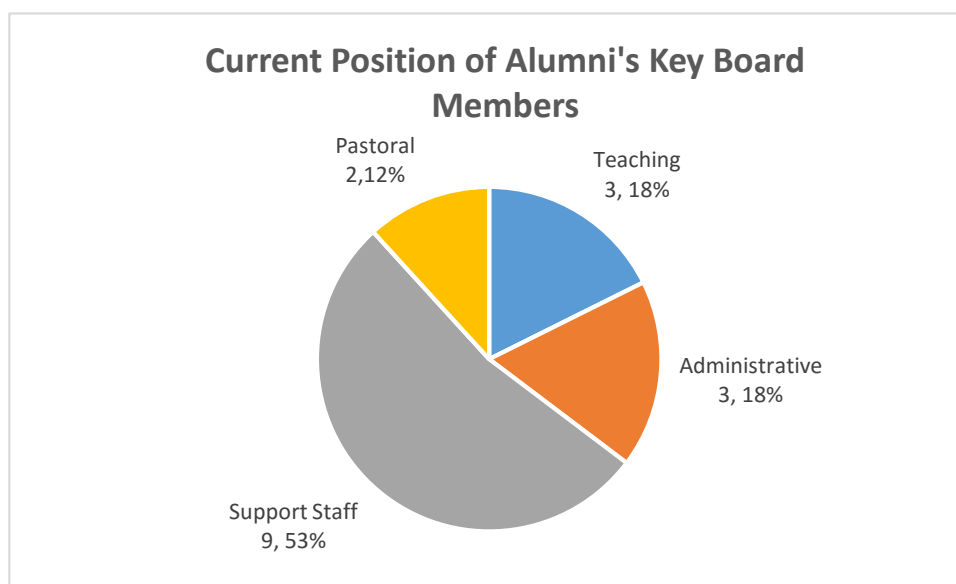


Figure 16: Position of Alumni's Key Board Members

Of the 17 key board members, nine (53%) of them assumed certain functions in their corresponding organization that support the administration. Most of them are working as church or school treasurer, school registrar or board secretary in their organization. An equal number of key board members have administrative positions with three (18%) and teaching position with three (18%). Two (12%) key board members assume a pastoral position.

Key Board Members' Number of Years in the Organization

Information on the number of years the 17 key board members have served in their current organization were gathered through the administered questionnaires. Figure

17 displays the distribution of the key board members' years of involvement in their organization.

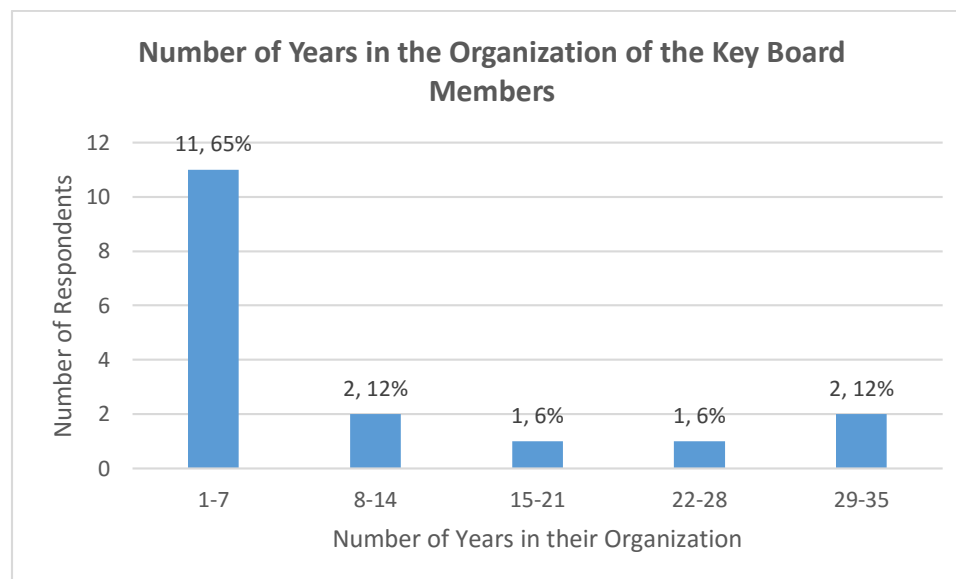


Figure 17: Number of Years in the Organization of the Key Board Members

Figure 17 shows that majority of the key board members with 11 (65%) fall on year bracket 1-7 years in their organization. Two (12%) key board members fall on year brackets 8-14 and 29-25. One (12%) key board member fell on each year brackets 15-21 and 22-28.

Table 4 displays a summary of key board members' demographic data along with the number of responses and percentage for each variable.

Table 4: Summary of the Key Board Members' Demographic Data

Variable	Number of Responses	Percentage
Current Position		
Teaching	3	18%
Administrative	3	18%
Support	9	53%
Pastoral	2	12%
TOTAL	17	100%
Number of Years in Organization		
1-7	11	65%
8-14	2	12%
15-21	1	6%
22-28	1	6%
29-35	2	12%
TOTAL	17	100%

Position of the Alumni's Supervisors

Sixteen supervisors of the alumni participated in this study. Among the different positions indicated by the supervisors in their current organization, three main categories have emerged. These were administrative, support staff, denominational leaders, and one who chose to abstain. In Figure 18, the number of alumni's supervisors for each of these categories were displayed.

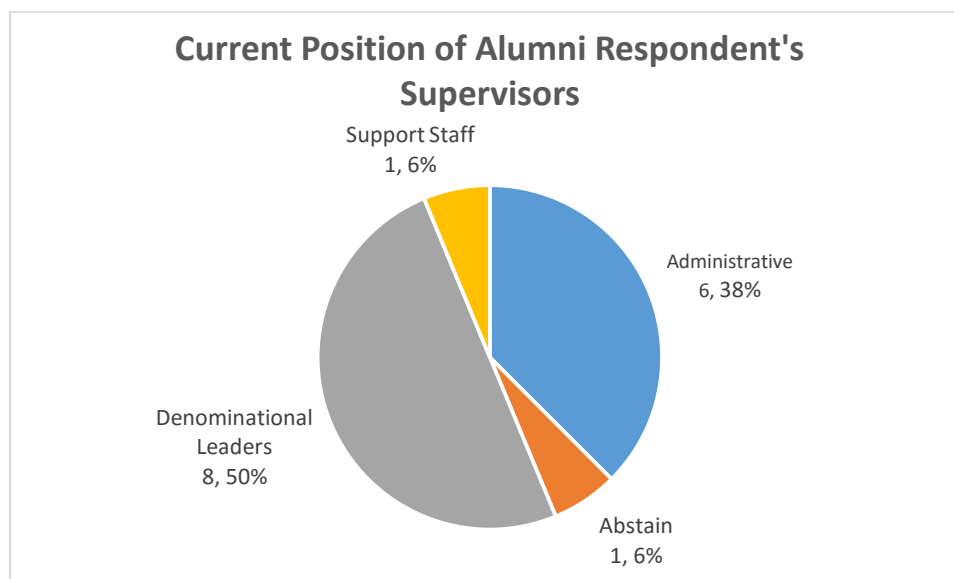


Figure 18: Position of Alumni's Supervisors

Figure 18 shows that, out of 16 (100%) supervisors, eight (50%) of them were denominational leaders (District Superintendents, Superintendents and Leaders in their ministry), six (38%) were on administrative position, one (6%) was working as a support staff, and the other one (6%) chose not to reveal his or her current position.

Supervisors' Number of Years in the Organization

Information on the number of years the 16 supervisors have served in their current organization were also gathered through the administered questionnaires. Figure 19 displays the distribution of the supervisors' years of involvement in their organization.

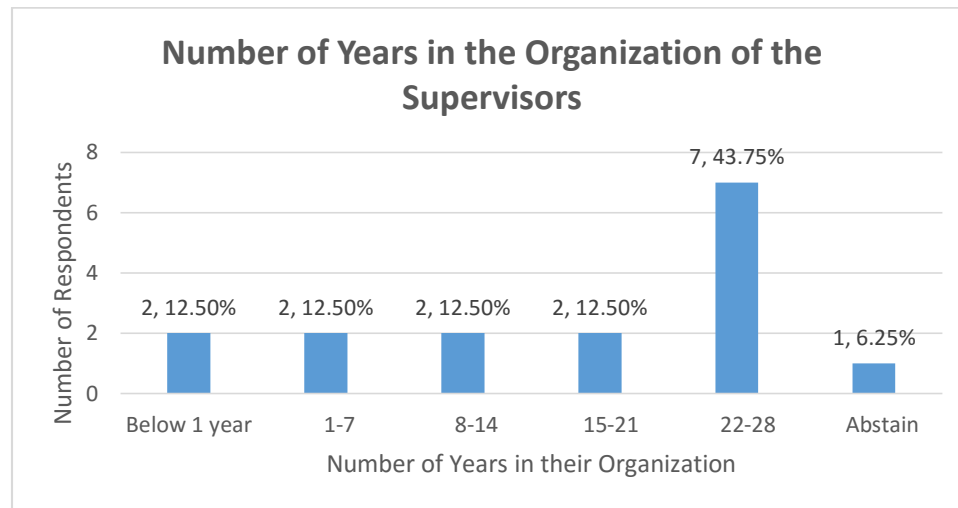


Figure 19: Number of Years in the Organization of the Alumni's Supervisors

Figure 19 shows that a majority of the alumni's supervisors with seven (14%) out of 16 were around 22-28 years serving in their particular organization. Two (13%) supervisors belong to each of the year bracket: below one year, 1-7, 8-14, and 15-21. One (6%) supervisor chose not to reveal information on his or her years of service.

Table 5 displays a summary of the supervisors' demographic data along with the number of responses and percentage for each variable.

Table 5: Summary of Supervisors' Demographic Data

Variable	Number of Responses	Percentage
Current Position		
Administrative	6	38%
Support	1	6%
Denominational Leaders	8	50%
Abstain	1	6%
TOTAL	16	100%
Number of Years in Organization		
Below 1 year	2	12.50%
1-7	2	12.50%
8-14	2	12.50%
15-21	2	12.50%
22-28	7	43.75%
Abstain	1	6.25%
TOTAL	16	100%

Relationship of Demographic Characteristics of the Respondents with their Assessments on the Desired Outcomes of APNTS Curriculum

In this section, the first null hypothesis which states that “There is no significant relationship between the demographic characteristics of the selected respondents of APNTS and their assessments for desired outcomes “to be,” “to know,” and “to do” of the APNTS curriculum,” given in Chapter I was addressed. The one-way ANOVA was used in order to test whether there are statistically significant differences in the mean scores of the respondents across each demographic group. (This was the most suitable technique since the dependent variables which were the assessments of the respondents using a five-point scale and the independent variables which were their demographic characteristics, were categorical in nature.) Moreover, this technique enabled reliable inferences to be drawn from the study.

To recall, the five-point numerical rating scale from the answers of the respondents are 5 “almost always,” 4 “often,” 3 “sometimes,” 2 “seldom,” and 1 “never.” With such discrete values, the mean assessments may fall within the range from 1.00 to 5.00. This is further partitioned into intervals with corresponding rating scale description as seen in the following table:

Table 6 Rating of mean values and description

Rating Interval	Description
1.00 -1. 49	“Never”
1.50 - 2.49	“Seldom”
2.50 – 3.49	“Sometimes”
3.50 – 4.49	“Often”
4.50 – 5.00	“Almost Always”

Since the primary interest of this study was on the assessment of the institutional mission and objectives of APNTS, rigorous statistical treatments were applied on the gathered data to determine the mean in each demographic group per item. The items for “to be,” “to know,” and “to do” were statistically treated in the following sections and listed in Appendix D. In the next subsections, the effect of alumni gender, age, study program, highest education attained and denomination were determined using ANOVA for each item assessed.

Effect of Alumni Gender on Desired Outcomes

Demographics of alumni respondents constituted the independent variables for the study. ANOVA technique was performed on the perceptions of alumni (n=30) on the desired outcomes of APNTS curriculum. Each item under the “to be,” “to know,” and “to do” outcomes were checked against the demographic variables to investigate whether there were statistically significant difference in the assessments by the alumni.

A summary of the ANOVA results per item for the desired outcomes in gender is presented in Table 7. It has been found that there are three items with statistically significant differences between male and female: Item (h) under To Know – “a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills,” item (a) under To Do – “model a godly life and vital piety,” and item (e) – “lead people of God in worship, mission, and service” as determined by one-way ANOVA. Tables 8, 9, and 10 show the ANOVA computed f for item (h) under To Know, item (a) To Do, and item (e) To Do with computed f values 6.23, 5.67, and 5.36 respectively.

Table 7: Summary of Anova Computed F Values and Results Per Item for Gender

ITEM		ANOVA Computed <i>f</i>	Result
To be			
a.	Love God	0.51	no significant difference
b.	Deep spirituality	2.80	no significant difference
c.	Relationship with community	2.58	no significant difference
d.	Unquestioned integrity and honor	1.71	no significant difference
e.	Compassion...perseverance	0.06	no significant difference
f.	Self-discipline and self-control	2.02	no significant difference
g.	Humility...sensitivity to others	0.07	no significant difference
h.	Passion and courage	0.42	no significant difference
i.	Wisdom and discernment	1.17	no significant difference
j.	Vision and commitment	1.86	no significant difference
To know			
a.	Knowledge Scripture and interpretation	0.91	no significant difference
b.	Understanding Christian Theology-Holiness	2.22	no significant difference
c.	Grasp of history of Christian church-mission	0.07	no significant difference
d.	Knowledge of Wesleyan theology	0.07	no significant difference
e.	Knowledge of discipline of spiritual life	0.09	no significant difference
f.	Understanding of Christian worship	2.06	no significant difference
g.	Understanding of Christian ethics	1.65	no significant difference
h.	Knowledge of communication	6.23	There is a significant difference
i.	Understanding Christian servant leadership	0.70	no significant difference
j.	Awareness of brokenness	0.53	no significant difference
k.	Understanding of human life	0.97	no significant difference
l.	Grasp of human history	0.05	no significant difference
m.	Awareness of cultural trends	0.05	no significant difference
n.	Knowledge of operation of polity	0.03	no significant difference
o.	Awareness of legal framework	0.63	no significant difference
To do			
a.	Model godly life	5.67	There is a significant difference
b.	Think prayerfully	0.00	no significant difference
c.	Act with integrity	0.08	no significant difference
d.	Respond with love of God	1.17	no significant difference

e.	Lead people in worship	5.36	There is a significant difference
f.	Equip saints	0.24	no significant difference
g.	Preach the Word with clarity	1.18	no significant difference
h.	Teach by word and example	3.33	no significant difference
i.	Evangelize the lost, feed the flock	0.29	no significant difference
j.	Articulate mission	2.00	no significant difference
k.	Minister to the brokenness	3.50	no significant difference
l.	Communicate the truth in love	0.00	no significant difference
m.	Listen with care and discretion	0.00	no significant difference
n.	Facilitate the ministry	0.97	no significant difference
o.	Organize congregation	0.34	no significant difference
p.	Assess programs and plans	0.85	no significant difference
q.	Acquire skills in information technology	0.97	no significant difference
r.	Pursue lifelong learning	0.07	no significant difference

Table 8: ANOVA of Desired Outcome “Knowledge of Communication” by Gender

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	4.03	1	4.03	6.23
Within groups	18.13	28	0.65	
Total	22.17			

Table 9: ANOVA of Desired Outcome "Model Godly Life" by Gender

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	2.13	1	2.13	5.67
Within groups	10.53	28	0.38	
Total	12.67			

Table 10: ANOVA of Desired Outcome "Lead People in Worship" by Gender

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	1.20	1	1.20	5.36
Within groups	6.27	28	0.22	
Total	7.47			

For item (h) To Know, statistically significant differences were found between females and males on the assessment of their knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills. Figure 20 sets out the comparison of the ratings for this item.

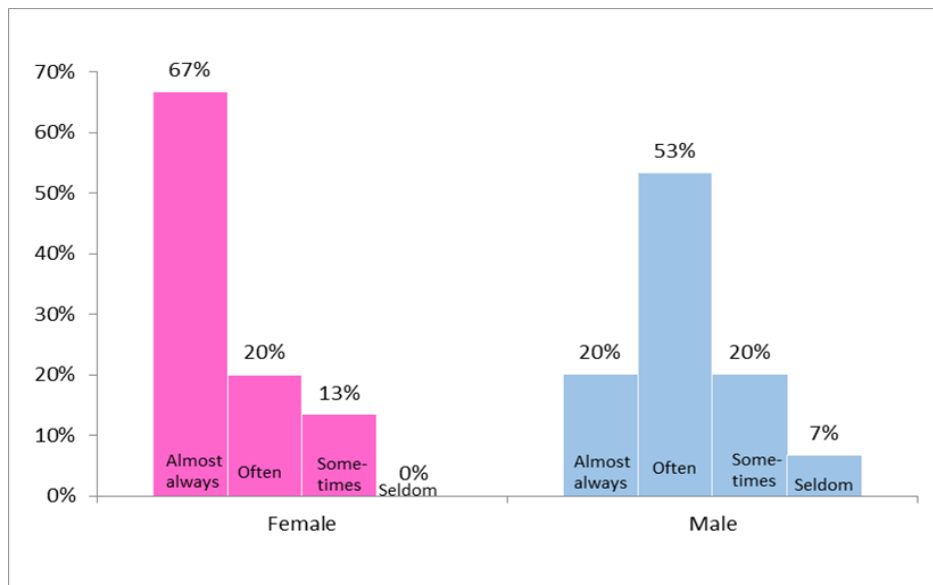


Figure 20: Comparison of Desired Outcome Ratings on "Knowledge of Communication" for Females and Males

Figure 20 presents that more females (67%) assessed the degree to which they achieved knowledge of communication as "Almost Always" compared to males (20%). More males (53%) assessed themselves as "Often" in achieving the knowledge of communication compared to females (20%). More females rated their knowledge of

communication as “Almost Always” achieved. This finding was supported by an interview with ALM-B, one of the graduates, when asked about her knowledge of communication she mentioned that through her studies in APNTS, she “developed competency” in interpersonal communication, preaching, teaching, and leading small groups.¹⁹⁵ Compared to another graduate’s answer, ALM-A perceived himself as “still on the process of growing and developing” particularly in interpersonal skills.¹⁹⁶

For item (a) under To Do, there were also statistically significant differences found between females and males as “model a godly life and vital piety” was assessed.

Figure 21 displays the comparison of the desired ratings for this particular item.

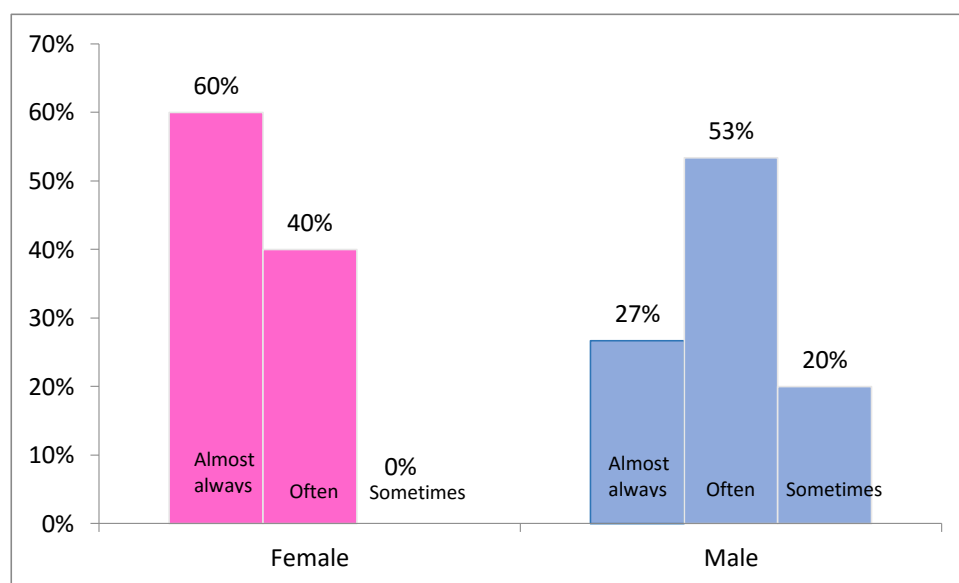


Figure 21: Comparison of Desired Outcome Ratings on "Model Godly Life" for Females and Males

¹⁹⁵ ALM-B stands for Alumni B (code). Interview notes of ALM-B, on 4th April 2017.

¹⁹⁶ ALM-A stands for Alumni A. Interview notes of ALM-A, on 6th April 2017. The succeeding codes for alumni would be C, D, and E.

More than half of the female respondents (60%) have assessed themselves as “Almost Always” in achieving the item “model a godly life and vital piety” as compared with the male respondents (27%). As a graduate, ALM-B mentioned that APNTS made her relevant to where God has placed her – a servant minister of God. Also, she has “gained” and is “still applying” spiritual disciplines like, prayer, devotion, meditation, fellowshiping with people, and fasting.¹⁹⁷

For item (e) under To Do, there were statistically significant differences found between females and males on their assessment of leading the people of God in worship. Figure 22 reveals the comparison of the ratings for this particular item.

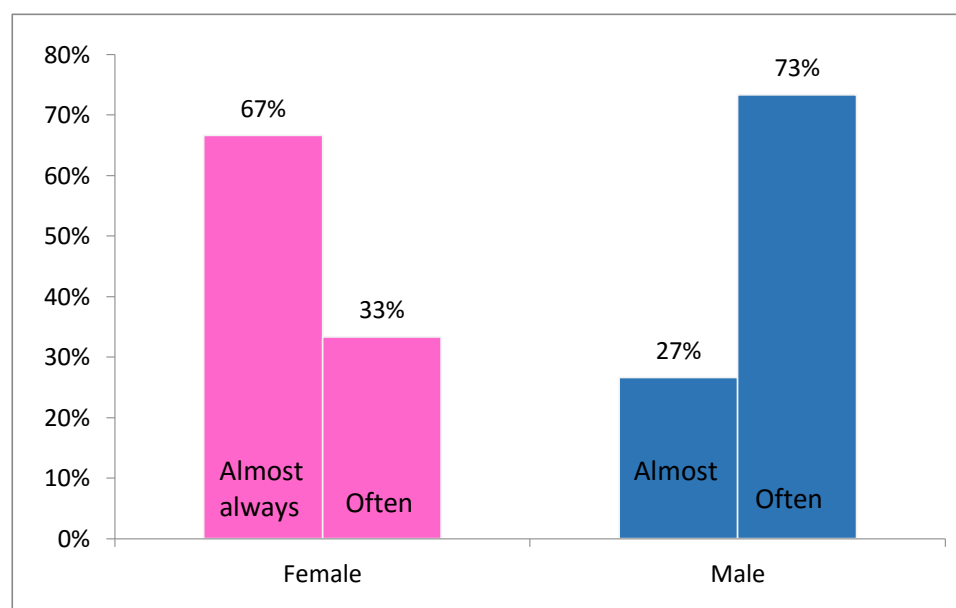


Figure 22: Comparison of Desired Outcome Ratings on "Lead People in Worship" for Females and Males

Most (67%) of the female respondents rated themselves as “almost always” in this item in contrast with the male respondents (27%). In an interview with one graduate, he mentioned that the idea of “leadership was not emphasized” during his time of study at

¹⁹⁷ Interview notes of ALM-B, on 4th April 2017.

APNTS but he needed it in his current field of work. He further mentioned that he still needs to do research regarding leadership.¹⁹⁸

Effect of Age of the Alumni on Desired Outcomes

A summary of the ANOVA results per item for the desired outcomes in age is provided in Table 11. One item was found with statistically significant difference across the age brackets of the alumni respondents – item (i) under To Do which states “evangelize the lost, feed the flock” – as determined by one-way ANOVA. Table 12 shows the ANOVA computed *f* for item (i) under To Do.

Table 11: Summary of Anova Computed F Values and Results Per Item for Age

ITEM	ANOVA <i>Computed f</i>	Result
To be		
a. Love God	1.87	no significant difference
b. Deep spirituality	0.77	no significant difference
c. Relationship with community	1.29	no significant difference
d. Unquestioned integrity and honor	1.47	no significant difference
e. Compassion...perseverance	0.85	no significant difference
f. Self-discipline and self-control	0.93	no significant difference
g. Humility...sensitivity to others	1.05	no significant difference
h. Passion and courage	0.93	no significant difference
i. Wisdom and discernment	1.86	no significant difference
j. Vision and commitment	0.77	no significant difference
To know		
a. Knowledge Scripture and interpretation	0.79	no significant difference
b. Understanding Christian Theology-Holiness	0.81	no significant difference
c. Grasp of history of Christian church-mission	2.14	no significant difference

¹⁹⁸ Interview notes of ALM-C, on 4th April 2017.

d.	Knowledge of Wesleyan theology	0.63	no significant difference
e.	Knowledge of discipline of spiritual life	2.18	no significant difference
f.	Understanding of Christian worship	0.83	no significant difference
g.	Understanding of Christian ethics	1.21	no significant difference
h.	Knowledge of communication	0.75	no significant difference
i.	Understanding Christian servant leadership	1.30	no significant difference
j.	Awareness of brokenness	1.25	no significant difference
k.	Understanding of human life	2.32	no significant difference
l.	Grasp of human history	1.41	no significant difference
m.	Awareness of cultural trends	1.59	no significant difference
n.	Knowledge of operation of polity	0.78	no significant difference
o.	Awareness of legal framework	1.16	no significant difference
To do			
a.	Model godly life	1.26	no significant difference
b.	Think prayerfully	1.75	no significant difference
c.	Act with integrity	0.97	no significant difference
d.	Respond with love of God	0.94	no significant difference
e.	Lead people in worship	0.84	no significant difference
f.	Equip saints	0.83	no significant difference
g.	Preach the Word with clarity	0.77	no significant difference
h.	Teach by word and example	1.64	no significant difference
i.	Evangelize the lost, feed the flock	3.68	there is a significant difference
j.	Articulate mission	1.84	no significant difference
k.	Minister to the brokenness	1.38	no significant difference
l.	Communicate the truth in love	2.03	no significant difference
m.	Listen with care and discretion	2.54	no significant difference
n.	Facilitate the ministry	1.32	no significant difference
o.	Organize congregation	1.72	no significant difference
p.	Assess programs and plans	0.85	no significant difference
q.	Acquire skills in information technology	0.94	no significant difference
r.	Pursue lifelong learning	1.23	no significant difference

Table 12: ANOVA of Desired Outcome "Evangelize The Lost, Feed The Flock" by Age

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	6.91	7	0.99	3.68
Within groups	5.89	22	0.27	
Total	12.80			

For item (i) of To Do, statistically significant differences were found across the age-brackets of the alumni on their assessment of “evangelize the lost, feed the flock.” Some of the age groups have mean assessments which differ significantly.

Effect of Program of Study of the Alumni on Desired Outcomes

A summary of the ANOVA results per item for the desired outcomes on program of study is provided in Table 13. Two items were found to have statistically significant differences across the groups under program of study. These are item (b) under To Know which states “a deep understanding of Christian theology and especially the place of Christian holiness within it” and item (n) under To Know which states “a knowledge of the operation of the polity and practice of the Church of the Nazarene.” Tables 14 and 15 show the ANOVA computed f for items (b) and (n) To Know, respectively.

Table 13: Summary of Anova Computed F Values and Results Per Item for Program of Study

ITEM	ANOVA Computed <i>f</i>	Result
To be		
a. Love God	0.35	no significant difference
b. Deep spirituality	1.20	no significant difference
c. Relationship with community	1.98	no significant difference
d. Unquestioned integrity and honor	0.96	no significant difference
e. Compassion...perseverance	0.97	no significant difference
f. Self-discipline and self-control	0.61	no significant difference
g. Humility...sensitivity to others	0.49	no significant difference
h. Passion and courage	0.55	no significant difference
i. Wisdom and discernment	0.49	no significant difference
j. Vision and commitment	1.14	no significant difference
To know		
a. Knowledge Scripture and interpretation Understanding Christian Theology-	0.62	no significant difference
b. Holiness Grasp of history of Christian church-	3.10	There is a statistical difference
c. mission	1.98	no significant difference
d. Knowledge of Wesleyan theology	0.28	no significant difference
e. Knowledge of discipline of spiritual life	1.39	no significant difference
f. Understanding of Christian worship	0.74	no significant difference
g. Understanding of Christian ethics	0.65	no significant difference
h. Knowledge of communication	2.20	no significant difference
i. Understanding Christian servant leadership	1.35	no significant difference
j. Awareness of brokenness	0.49	no significant difference
k. Understanding of human life	0.59	no significant difference
l. Grasp of human history	0.50	no significant difference
m. Awareness of cultural trends	0.76	no significant difference
n. Knowledge of operation of polity	3.29	There is a statistical difference
o. Awareness of legal framework	0.71	no significant difference
To do		
a. Model godly life	0.34	no significant difference
b. Think prayerfully	1.06	no significant difference
c. Act with integrity	0.17	no significant difference
d. Respond with love of God	0.92	no significant difference
e. Lead people in worship	0.89	no significant difference

f.	Equip saints	1.47	no significant difference
g.	Preach the Word with clarity	1.53	no significant difference
h.	Teach by word and example	0.46	no significant difference
i.	Evangelize the lost, feed the flock	0.84	no significant difference
j.	Articulate mission	0.27	no significant difference
k.	Minister to the brokenness	0.96	no significant difference
l.	Communicate the truth in love	0.09	no significant difference
m.	Listen with care and discretion	0.27	no significant difference
n.	Facilitate the ministry	1.35	no significant difference
o.	Organize congregation	0.73	no significant difference
p.	Assess programs and plans	0.48	no significant difference
q.	Acquire skills in information technology	1.21	no significant difference
r.	Pursue lifelong learning	0.54	no significant difference

Table 14: ANOVA of Desired Outcome "Understanding Christian Theology - Holiness" by Program of Study

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	7.85	4	1.96	3.29
Within groups	13.12	22	0.60	
Total	20.96			

Table 15: ANOVA of Desired Outcome "Knowledge of Operation of Nazarene Polity" by Program of Study

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	7.85	4	1.96	3.29
Within groups	13.12	22	0.60	
Total	20.96			

For item (b) under To Know, there were statistically significant differences found among the groups across different programs of study taken at APNTS. Figure 23 reveals the comparison of the ratings for this particular item.

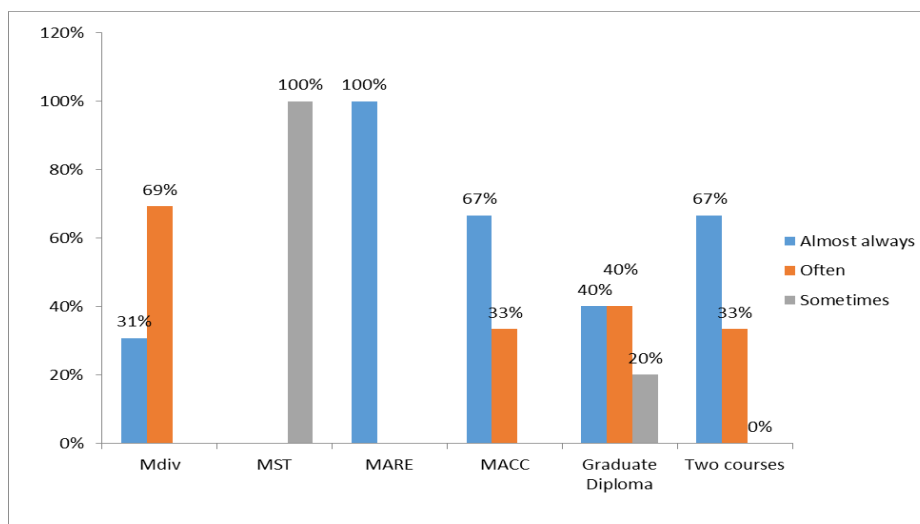


Figure 23: Comparison of Desired Outcome Ratings on "Understanding Christian Theology - Holiness" for Program of Study

Less MDiv graduates (31%) perceived themselves as “almost always” for obtaining an understanding Christian theology – holiness” as compared to those who took MACC (67%) and those who took two courses (67%). However, more MDiv graduates (69%) rate themselves as “often” in achieving this item compared to those who took MACC (33%) and those who took two courses (33%). In line with this findings, one MACC graduate pointed out during the one-on-one interview with him that his understanding of Christian theology is also his practice of being a Christian. He understood that knowing, doing, and being could be integrated in his Christian living.¹⁹⁹ This is in connection with what Robert L. Woodruff stressed about functional integration

¹⁹⁹ Interview notes of ALM-C, on 4th April 2017.

of spiritual, academic, and ministry-mission reflecting in the lives and ministries of those who received ministerial education.²⁰⁰

For item (n) under To Know, there were also statistically significant differences found among the groups across different programs of study taken at APNTS. Figure 24 reveals the comparison of the ratings for this particular item. Although this item under To Know, “Knowledge of Operation of Nazarene Polity,” was included in the questionnaire for the assessment, this needed to have been gauged only by the Nazarene respondents.

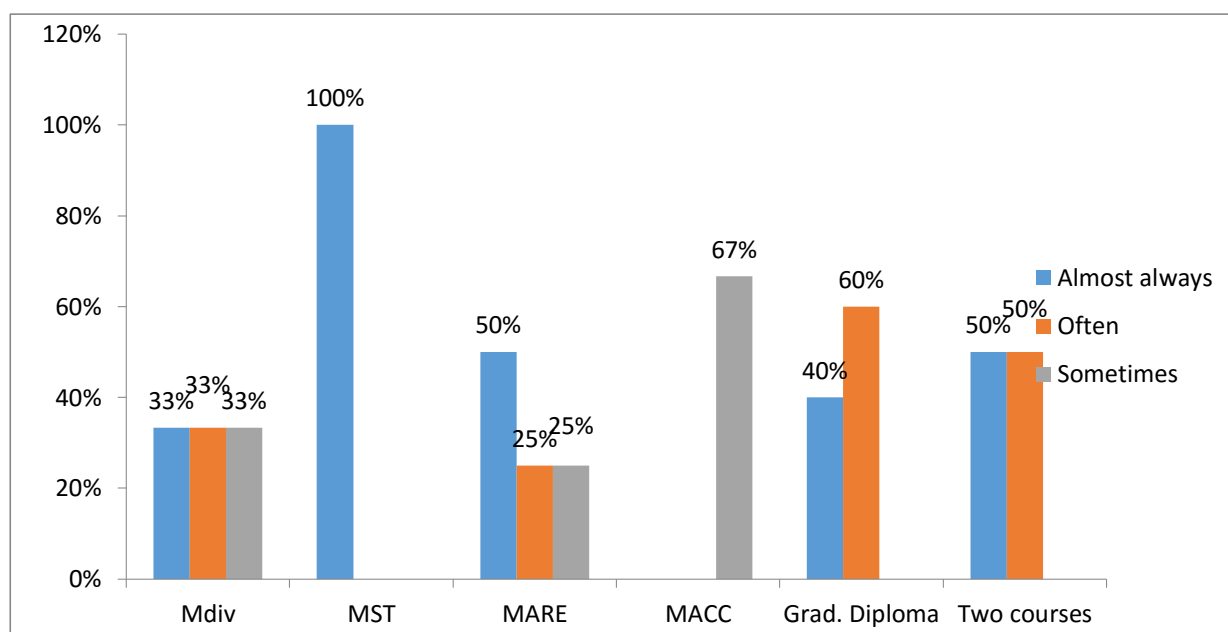


Figure 24: Comparison of Desired Outcome Ratings on "Knowledge of Operation of Nazarene Polity" for Program of Study

Some of the age groups have mean assessments which differ significantly. More MST (100%) graduates have rated themselves as “almost always” achieved these desired outcomes compared to MDiv graduate (33%). In an interview response by one MST graduate, he mentioned that he was one of the pioneer students for the underdeveloped

²⁰⁰ Woodruff, *Education on Purpose*, 15-18.

MST curriculum. He further mentioned that his program of study was Christian Faith and Heritage, and one course under this was History and Polity of the Church of the Nazarene. This infers that these MST graduates gave themselves high rating on knowledge and operation of Nazarene polity as the course, History and Polity of the Church of the Nazarene was covered in their program of study.²⁰¹

Effect of Educational Attainment of the Alumni on Desired Outcomes

A summary of the ANOVA results per item for the desired outcomes for educational attainment is provided in Table 16. The results show that there was no statistically significant difference in the mean assessments of the alumni across groups for highest educational attainment (F-critical value $F=2.76$, $\alpha=0.05$). It implies that there was no statistical evidence to reject the hypothesis that the mean of the alumni responses per item for the desired outcomes were equal.

Table 16: Summary of Anova Computed F Values and Results Per Item for Educational Attainment

ITEM	ANOVA Computed <i>f</i>	Result
To be		
a. Love God	0.14	no significant difference
b. Deep spirituality	0.75	no significant difference
c. Relationship with community	1.11	no significant difference
d. Unquestioned integrity and honor	0.94	no significant difference
e. Compassion...perseverance	0.53	no significant difference
f. Self-discipline and self-control	1.51	no significant difference
g. Humility...sensitivity to others	0.05	no significant difference
h. Passion and courage	0.05	no significant difference
i. Wisdom and discernment	0.49	no significant difference
j. Vision and commitment	0.45	no significant difference
To know		

²⁰¹ Interview notes of ALM-A, on 6th April 2017.

a.	Knowledge Scripture and interpretation	0.86	no significant difference
b.	Understanding Christian Theology- Holiness	0.55	no significant difference
c.	Grasp of history of Christian church- mission	0.79	no significant difference
d.	Knowledge of Wesleyan theology	1.50	no significant difference
e.	Knowledge of discipline of spiritual life	0.33	no significant difference
f.	Understanding of Christian worship	0.86	no significant difference
g.	Understanding of Christian ethics	0.84	no significant difference
h.	Knowledge of communication	1.22	no significant difference
i.	Understanding Christian servant leadership	0.92	no significant difference
j.	Awareness of brokenness	1.13	no significant difference
k.	Understanding of human life	0.90	no significant difference
l.	Grasp of human history	1.93	no significant difference
m.	Awareness of cultural trends	0.62	no significant difference
n.	Knowledge of operation of polity	0.82	no significant difference
o.	Awareness of legal framework	2.03	no significant difference
To do			
a.	Model godly life	2.26	no significant difference
b.	Think prayerfully	1.91	no significant difference
c.	Act with integrity	0.73	no significant difference
d.	Respond with love of God	1.28	no significant difference
e.	Lead people in worship	0.78	no significant difference
f.	Equip saints	0.83	no significant difference
g.	Preach the Word with clarity	0.28	no significant difference
h.	Teach by word and example	0.16	no significant difference
i.	Evangelize the lost, feed the flock	0.29	no significant difference
j.	Articulate mission	0.88	no significant difference
k.	Minister to the brokenness	0.75	no significant difference
l.	Communicate the truth in love	1.07	no significant difference
m.	Listen with care and discretion	1.24	no significant difference
n.	Facilitate the ministry	2.32	no significant difference
o.	Organize congregation	2.32	no significant difference
p.	Assess programs and plans	1.59	no significant difference
q.	Acquire skills in information technology	1.18	no significant difference
r.	Pursue lifelong learning	0.91	no significant difference

Effect of Denomination of the Alumni on Desired Outcomes

A summary of the ANOVA results per item for the desired outcomes for education attainment is provided in Table 17. Two items were found with statistically significant difference across the different denominational groups among alumni respondents – items (d) and (n) both under To Know which states “Knowledge of Wesleyan theology” and “Knowledge of operation of Nazarene polity” – as determined by one-way ANOVA. Table 18 and 19 show the ANOVA computed *f* for item (d) under To Know.

Table 17: Summary of Anova Computed F Values and Results Per Item for Denomination

ITEM		ANOVA <i>Computed f</i>	Result
To be			
a.	Love God	0.82	no significant difference
b.	Deep spirituality	0.50	no significant difference
c.	Relationship with community	1.02	no significant difference
d.	Unquestioned integrity and honor	1.01	no significant difference
e.	Compassion...perseverance	0.93	no significant difference
f.	Self-discipline and self-control	0.26	no significant difference
g.	Humility...sensitivity to others	0.41	no significant difference
h.	Passion and courage	0.74	no significant difference
i.	Wisdom and discernment	0.64	no significant difference
j.	Vision and commitment	0.57	no significant difference
To know			
a.	Knowledge Scripture and interpretation	2.32	no significant difference
b.	Understanding Christian Theology-Holiness	0.81	no significant difference
c.	Grasp of history of Christian church-mission	2.00	no significant difference
d.	Knowledge of Wesleyan theology	3.63	There is a statistical difference
e.	Knowledge of discipline of spiritual life	2.48	no significant difference

f.	Understanding of Christian worship	1.79	no significant difference
g.	Understanding of Christian ethics	0.68	no significant difference
h.	Knowledge of communication	0.72	no significant difference
i.	Understanding Christian servant leadership	1.32	no significant difference
j.	Awareness of brokenness	1.45	no significant difference
k.	Understanding of human life	1.79	no significant difference
l.	Grasp of human history	1.96	no significant difference
m.	Awareness of cultural trends	1.33	no significant difference
n.	Knowledge of operation of polity	3.66	There is a statistical difference
o.	Awareness of legal framework	0.96	no significant difference
To do			
a.	Model godly life	0.94	no significant difference
b.	Think prayerfully	0.17	no significant difference
c.	Act with integrity	0.50	no significant difference
d.	Respond with love of God	0.46	no significant difference
e.	Lead people in worship	1.99	no significant difference
f.	Equip saints	1.08	no significant difference
g.	Preach the Word with clarity	1.13	no significant difference
h.	Teach by word and example	0.95	no significant difference
i.	Evangelize the lost, feed the flock	1.19	no significant difference
j.	Articulate mission	0.53	no significant difference
k.	Minister to the brokenness	0.80	no significant difference
l.	Communicate the truth in love	0.31	no significant difference
m.	Listen with care and discretion	0.37	no significant difference
n.	Facilitate the ministry	0.68	no significant difference
o.	Organize congregation	0.73	no significant difference
p.	Assess programs and plans	0.93	no significant difference
q.	Acquire skills in information technology	1.09	no significant difference
r.	Pursue lifelong learning	1.39	no significant difference

Table 18: ANOVA of “Knowledge of Wesleyan Theology” Desired Outcome By Denomination

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	7.38	6	1.23	3.63
Within groups	7.45	22	0.34	
Total	14.83			

There were statistically significant differences among denominational groups (F-critical value $F=2.55$, $\alpha=0.05$). This result is expected because having respondents who were of non-Wesleyan tradition, to deepen knowledge of Wesleyan theological heritage and tradition would not be their priority. Table 19 shows the ANOVA computed f for item (n) under To Know.

Table 19: ANOVA of “Knowledge of operation of Nazarene polity” Desired Outcome by Denomination

<i>Source of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean Square</i>	<i>Computed f</i>
Between groups	9.76	5	1.95	3.66
Within groups	11.20	21	0.53	
Total	20.96			

In this particular item, only five out of six denominational groups were compared, namely, Nazarene, Free Methodist, Assemblies of God, Evangelical and Wesleyan. The Baptist respondents chose to abstain in this particular item. There were statistically significant differences among these 5 denominational groups (F-critical value $F=2.68$, $\alpha=0.05$). This particular item, although was included in the questionnaire, was supposed to be confined among the Nazarene respondents. The significant differences were

expected because the particular item was to be gauged only by the Nazarenes and not by other respondents from different denominations.

To conclude this section and the results addressing the null hypothesis stated in the beginning of this section, in general, statistical relationship were not found between the demographic characteristics of the selected respondents and their assessments for desired outcomes “to be,” “to know,” and “to do” of the APNTS curriculum except for To Know items (b), (h), (i), and (n) and To Do items (a) and (e).

Assessments of the Respondents on the Desired Outcomes

In this section, the second null hypothesis which states that “The APNTS curriculum never achieved the desired outcomes “to be,” “to know,” and “to do” as rated by the selected respondents,” given in Chapter 1 was addressed. Confidence intervals which included the mean and margin of error of the gathered data were used in order to give an inference as to where the mean scores of the population would fall. Intervals for the desired outcomes “to be,” “to know,” and “to do” were separately computed for the three sets of respondents: alumni, key board members, and supervisors. In this section assessments of these respondents were evaluated and analyzed to address the second, third, fourth, and fifth sub-problems of this research. This led us to determine the extent to which APNTS achieved its desired outcomes.

Alumni’s Assessment of the Desired Outcomes of APNTS Curriculum

The first group to assess was the group of alumni respondents. In this survey, the alumni ratings (n=30) for the 43 items under APNTS desired outcomes were gathered. These items were divided into three parts: 10 items for “to be,” 15 items for “to know,”

and 18 items for “to do.” Table 20 shows the alumni ratings for items under “to be” desired outcomes along with margin of error, standard deviation, and mean ranking. For instance, the mean rating for item (a) is 4.53 with standard deviation 0.51. The margin of error 0.19 is computed at 0.5 level of confidence. This indicates that with 95% confidence the mean of alumni population would fall between the values 4.53 ± 0.19 , more explicitly, between the values 4.34 to 4.72. Since item (a) ranking was 1, it has the highest mean rating among items (a) to (j).

Table 20: Alumni Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Be”

<i>Item</i>	<i>Mean Rating</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Love God	4.53	0.19	0.51	1
b. Deep spirituality	4.40	0.25	0.67	3
c. Relationship with community	4.23	0.31	0.82	6
d. Unquestioned integrity and honor	4.20	0.32	0.85	7
e. Compassion...perseverance	4.37	0.27	0.72	4
f. Self-discipline and self-control	4.07	0.29	0.78	10
g. Humility...sensitivity to others	4.30	0.26	0.70	5
h. Passion and courage	4.17	0.31	0.83	8
i. Wisdom and discernment	4.10	0.32	0.84	9
j. Vision and commitment	4.43	0.25	0.68	2

$\alpha = 0.05$

The mean ratings suggested that the most achieved “to be” desired outcomes among the alumni were items (a), (b), and (j) with mean ratings 4.53, 4.40, and 4.43 respectively. Among the 10 items, the least rated item was item (f) with mean rating 4.07. Moreover, the assessments varied more for item (d) having the largest standard deviation.

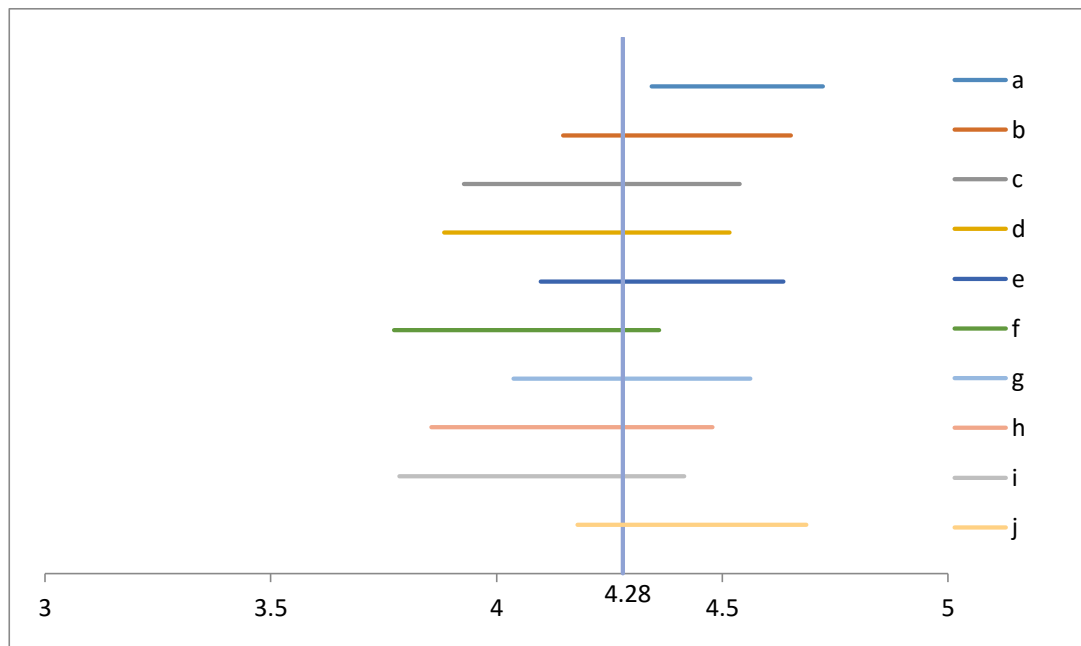


Figure 25: Confidence Intervals of Alumni Mean Ratings for “To Be”

To determine the extent to which the alumni have assessed each item, confidence intervals for the mean are examined and are displayed in Figure 25. With 95% confidence the mean scores for “to be” desired outcomes would fall between the values 3.77 and 4.72. Thus, the extent to which the alumni respondents assessed the “to be” desired outcomes would be “Often” to “Almost Always” as indicated in Table 4.5. Moreover, the overall mean rating for items from (a) to (j) is 4.28.

The alumni have perceived their love for God and their neighbor with high ratings. This is supported by their interview responses. ALM-C believed that love is a

command and he has to respond with obedience.²⁰² Similarly, ALM-B stressed that she achieved loving God and her neighbor first through the knowledge she acquired from her studies in APNTS and then putting it into action by applying what she learned.²⁰³

The alumni respondents identified courses during their study at APNTS that helped them achieve “to be” desired outcomes (See Appendix A). Figure 26 displays the frequency of the enumerated courses by the respondents.

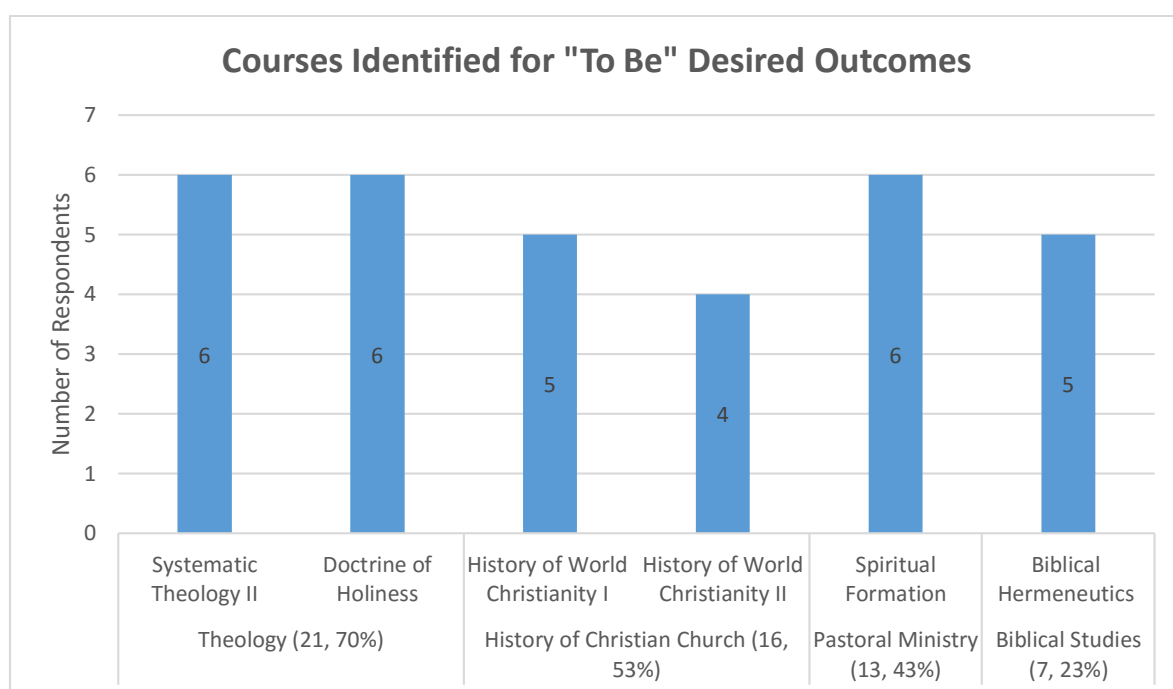


Figure 26: Courses Identified for “To Be” Desired Outcomes

Figure 26 presents the distribution of the number of alumni respondents with regards to their selected courses for “to be” desired outcomes. Out of 30 (100%) respondents, 21 (70%) of them listed courses under Theology and the following got the highest frequency: Systematic Theology II and Doctrine of Holiness with six

²⁰² Interview notes of ALM-C, on 4th April 2017.

²⁰³ Interview notes of ALM-B, on 4th April 2017.

respondents. There were 16 (53%) respondents who listed courses under History of Christian Church and the courses with highest frequency were History of World Christianity I with five, and History of World Christianity II with four number of respondents. The 13 (43%) respondents also listed courses under Pastoral Ministry, and Spiritual Formation was the top choice with six respondents. Moreover, seven (23%) respondents listed courses under Biblical Studies, and Biblical Hermeneutics was chosen by those five respondents. There were some courses that could help the graduates develop spiritually and Benson mentioned that this could also be observed among the graduates' spiritual maturity, pastoral life and ministry.²⁰⁴ In addition, one of Dr. Chiu Eng Tan's research findings was "attitudes, behaviors, and values are what the alumni bring with them after graduation."²⁰⁵

Along with this, the alumni also identified the non-academic activities that helped them achieve the "to be" desired outcomes through the checklist that was provided in the questionnaire. They are presented in the Figure 27.

²⁰⁴ Benson, "Curriculum and Assessment," 26.

²⁰⁵ Tan, "Biblical Seminary of the Philippines," n. p.

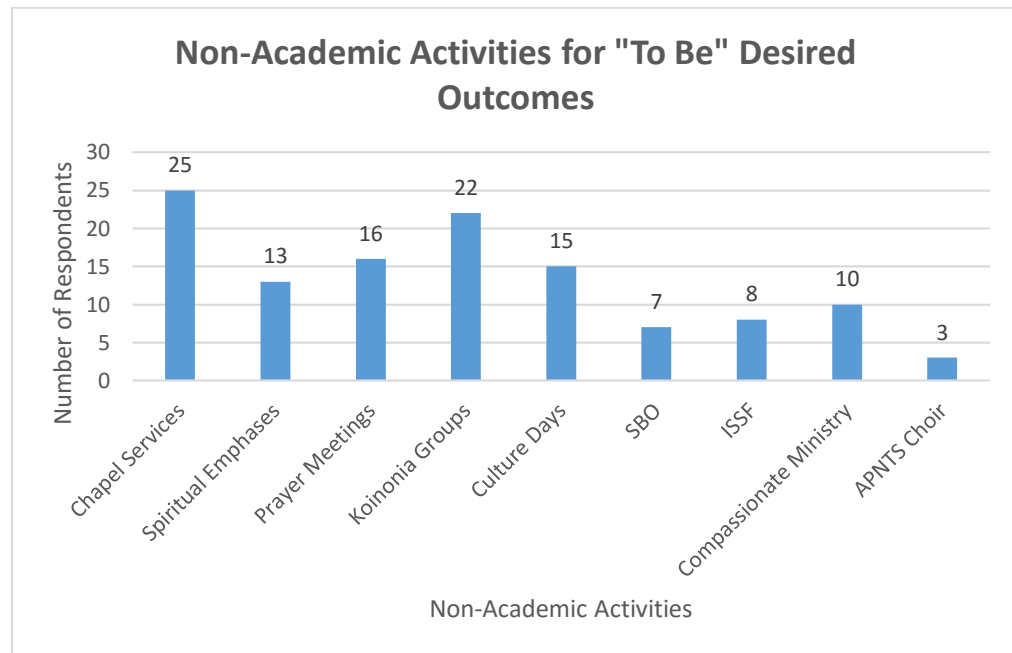


Figure 27: Non-Academic Activities for “To Be” Desired Outcomes

Figure 27 displays the distribution of the alumni respondents and the non-academic activities that they perceived to have helped them achieve “to be” desired outcomes. Most of them with 25 chose Chapel Services, and 22 of them selected Koinonia groups, as the non-academic activities they identified that have helped them achieve “to be” desired outcomes. Other alumni also identified specific helpful non-activities for the “to be” desired outcomes such as their personal time at the prayer room behind the chapel. There also those who valued the table fellowships they had at the dining hall, sharing time at the Palm Tree Lounge, and SBO Mission Trips.

Alumni ratings for items under “to know” desired outcomes are next evaluated. Table 21 shows a summary of their mean ratings along with margin of error, standard deviation, and mean ranking.

Table 21: Alumni Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Know”

<i>Item</i>	<i>Mean rating</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Knowledge Scripture and interpretation	4.50	0.21	0.57	1
b. Understanding Christian Theology-Holiness	4.43	0.23	0.63	2
c. Grasp of history of Christian church-mission	4.37	0.25	0.67	4
d. Knowledge of Wesleyan theology	4.38	0.28	0.73	3
e. Knowledge of discipline of spiritual life	4.30	0.22	0.60	5
f. Understanding of Christian worship	4.17	0.24	0.65	7
g. Understanding of Christian ethics	3.97	0.27	0.72	13
h Knowledge of communication	4.20	0.32	0.85	6
i. Understanding Christian servant leadership	4.00	0.33	0.87	12
j. Awareness of brokenness	4.17	0.28	0.75	7
k. Understanding of human life	3.93	0.28	0.74	14
l. Grasp of human history	4.10	0.30	0.80	9
m. Awareness of cultural trends	4.10	0.30	0.80	9
n. Knowledge of operation of polity	4.04	0.36	0.90	11
o. Awareness of legal framework	3.59	0.39	1.02	15

$\alpha = 0.05$

Referring to this table, the most achieved “to know” desired outcomes by the alumni were items (a), (b), and (d) with mean ratings 4.50, 4.43, and 4.38 respectively. The least rated item was item (o) with a mean rating 3.59 and a high standard deviation 0.39 among all the 15 items assessed.

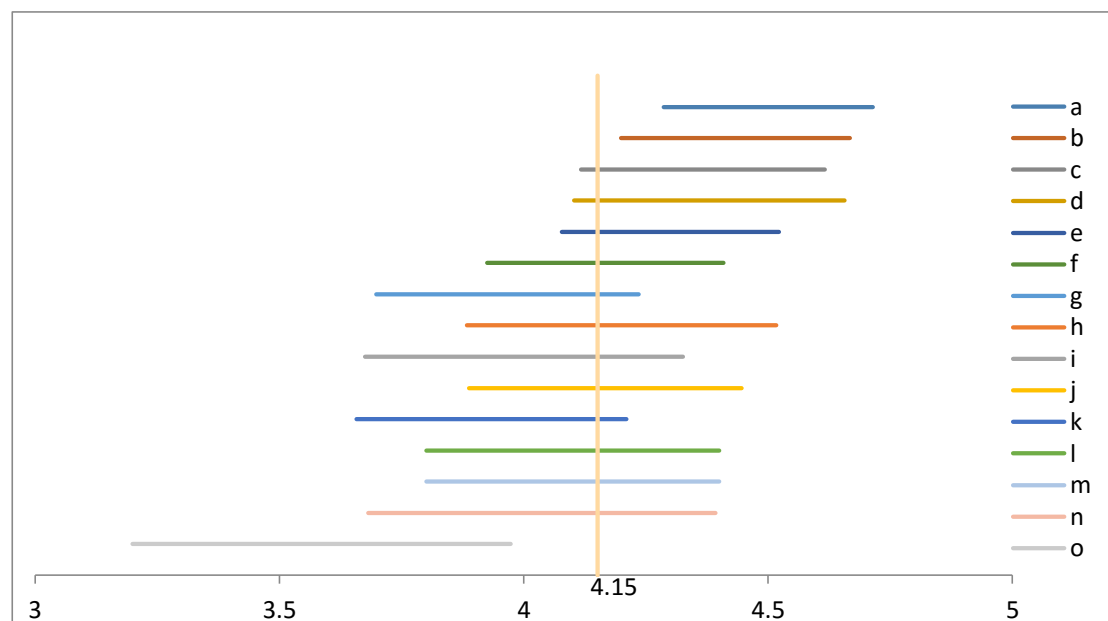


Figure 28: Confidence Intervals of Alumni Mean Ratings for “To Know”

Confidence intervals for the mean are displayed in Figure 28. With 95% confidence the mean scores for “to be” desired outcomes would fall between 3.20 and 4.71. Thus, the extent to which the alumni respondents assessed the “to know” desired outcomes would be “Sometimes” to “Almost Always” as indicated on Table 5 in the previous section. This extent is a bit wider in range than the “to be” outcomes. Moreover, the overall mean rating for all items from (a) to (o) is 4.15.

In an interview with ALM-D, he mentioned that Biblical Interpretation and preaching were simplified, compared to what he learned prior to his studies at APNTS. He also added that the resources that were provided in the seminary were useful in the actual ministry.²⁰⁶ However, there were alumni who gave low ratings to particular item in the “to know” desired outcomes that dealt with the awareness of the church’s function in the society, particularly the church’s partnership with the government. During the

²⁰⁶ Interview notes of ALM-D, on 5th April 2017.

interview with ALM-B, she suggested that students must have exposures in the society with its issues and for APNTS to partner with organizations who are dealing with social issues.²⁰⁷ With the same eyes, ALM-D also strongly pointed out that the curriculum lacks the social work aspects as well as its engagement on the legal side of the government.²⁰⁸ This also leads to one of the important aspect Perry Shaw is pointing out with regards to assessing the curriculum which is the *Impact* of the church leaders, the church to the society where they belong.²⁰⁹

The alumni identified specific courses they had taken in the seminary that helped them achieve the “to know” desired outcomes. Figure 29 shows the frequency of the enumerated courses by the respondents.

²⁰⁷ Interview notes of ALM-B, on 4th April 2017.

²⁰⁸ Interview notes of ALM-D, on 5th April 2017.

²⁰⁹ Shaw, *Transforming Theological Education*, 52.

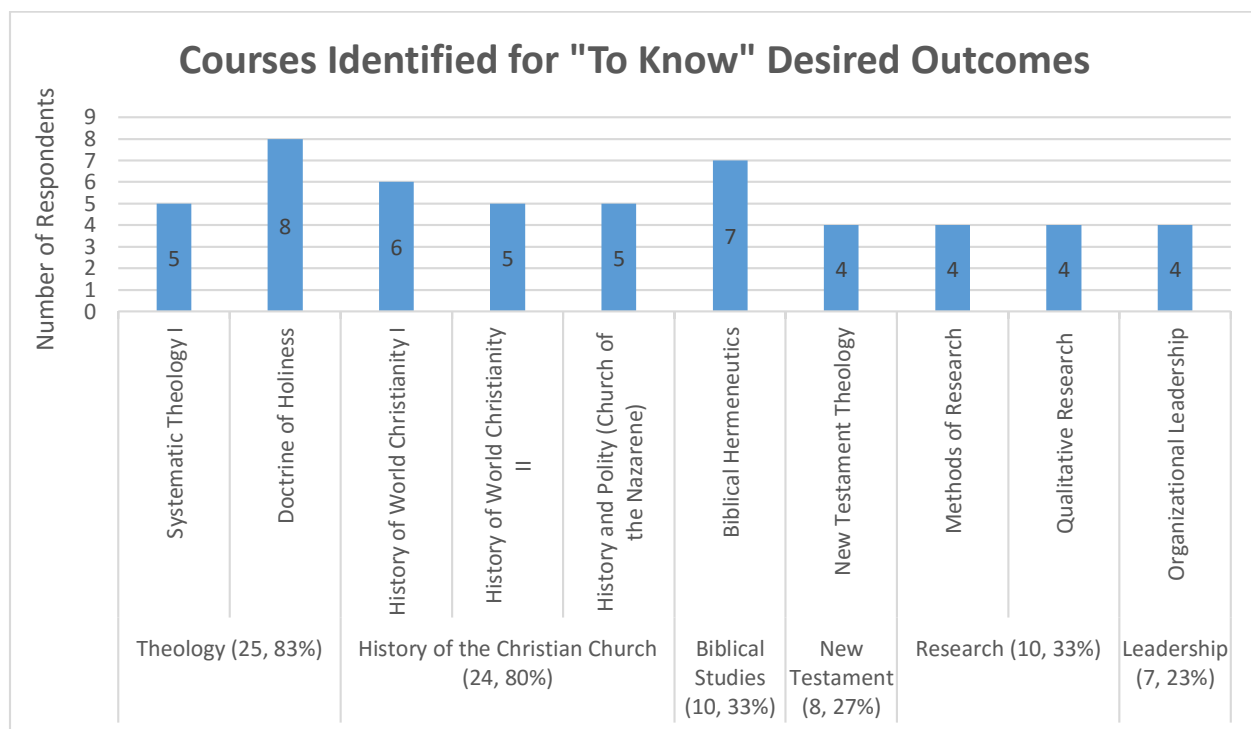


Figure 29: Courses Identified for “To Know” Desired Outcomes

Figure 29 displays the distribution of the number of alumni respondents with regards to their selected courses for “to know” desired outcomes. Out of 30 (100%) respondents, 25 (83%) of them listed Theology courses with these two gaining highest frequencies: Systematic Theology I with five, and Doctrine of Holiness chosen by eight respondents. There were 24 (80%) respondents who enumerated History of Christian Church courses with these two alumni’s top answers: History of World Christianity I with six, History of World Christianity II with five, and History and Polity of the Church of the Nazarene with five number of respondents. There were 8 (27%) respondents who listed courses under New Testament, with New Testament Theology leading with four respondents. Two courses, Methods of Research, and Qualitative Research, under the Research courses each gained four respondents. Furthermore, seven (23%) of the respondents also listed courses under Leadership courses, and the course Organizational

Leadership gained four being the highest. Most of these courses were those that helped the graduates develop their intellectual skills, as they do biblical interpretation and research.

The alumni also identified non-academic activities that helped them achieve the “to know” desired outcomes as shown in Figure 30.

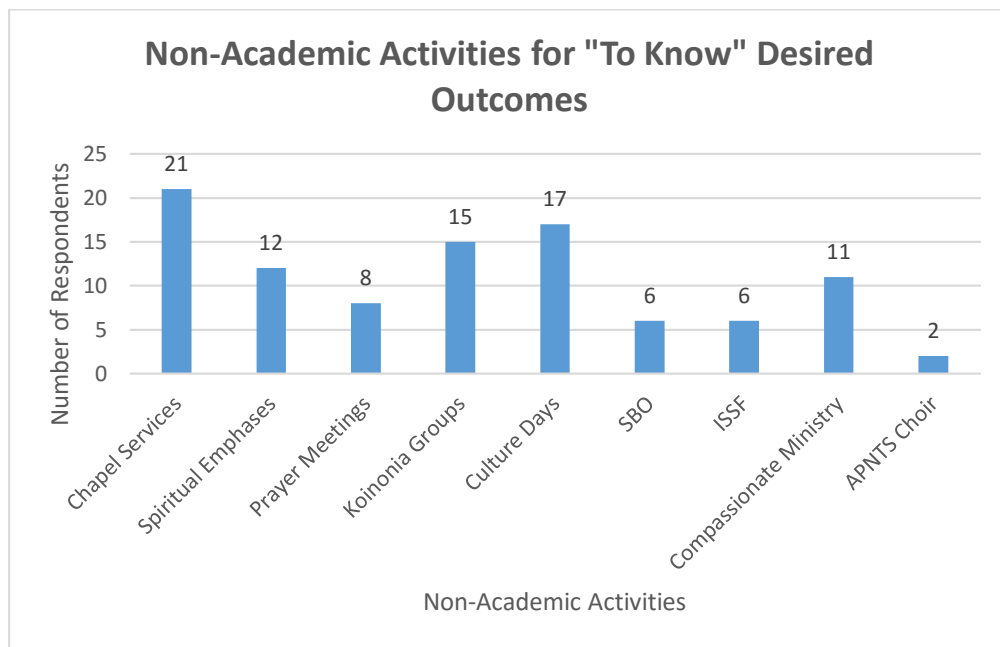


Figure 30: Non-Academic Activities for “To Know” Desired Outcomes

Figure 30 displays that most of the alumni respondents with 21 identified Chapel Services, Culture Days with 17, and Koinonia Groups with 15 as the non-academic activities which helped them achieve “to know” desired outcomes. During Culture days, each country represented in APNTS community were encouraged to creatively share their culture and this helped the community got to know other cultures from different countries.

Table 22: Alumni Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Do”

<i>Item</i>	<i>Mean rating</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Model godly life	4.33	0.25	0.66	5
b. Think prayerfully	4.20	0.25	0.66	12
c. Act with integrity	4.23	0.23	0.63	10
d. Respond with love of God	4.50	0.19	0.51	1
e. Lead people in worship	4.47	0.19	0.51	3
f. Equip saints	4.27	0.28	0.74	7
g. Preach the Word with clarity	4.40	0.25	0.67	4
h. Teach by word and example	4.23	0.27	0.73	10
i. Evangelize the lost, feed the flock	4.20	0.25	0.66	12
j. Articulate mission	4.00	0.29	0.79	16
k. Minister to the brokenness	4.10	0.27	0.71	14
l. Communicate the truth in love	4.27	0.24	0.64	7
m. Listen with care and discretion	4.33	0.23	0.61	5
n. Facilitate the ministry	4.07	0.28	0.74	15
o. Organize congregation	3.90	0.34	0.92	18
p. Assess programs and plans	4.00	0.29	0.79	16
q. Acquire skills in information technology	4.27	0.28	0.74	7
r. Pursue lifelong learning	4.50	0.25	0.68	1

$\alpha = 0.05$

In Table 22, the mean ratings suggested that the most achieved “to do” desired outcomes were items (d) and (r) with the same mean ratings 4.50 and item (e) with mean rating 4.47. The least rated item was item (o) with mean rating 3.90 for which the assessments vary mostly with standard deviation 0.34.

Confidence intervals for the mean scores in each item were summarized in Figure 31. It shows that with 95% confidence the mean scores for “to do” desired outcomes would fall between 3.56 and 4.75. Thus, the extent to which the alumni respondents assessed the “to do” desired outcomes would be “Often” to “Almost Always” based on Table 4.5. Moreover, the overall mean rating for all items from (a) to (r) is 4.24. It is also

worth to note that the confidence intervals for highest-rated item (d) lies farthest to the right of the overall mean 4.24, while the least rated item (o) lies farthest to the left.

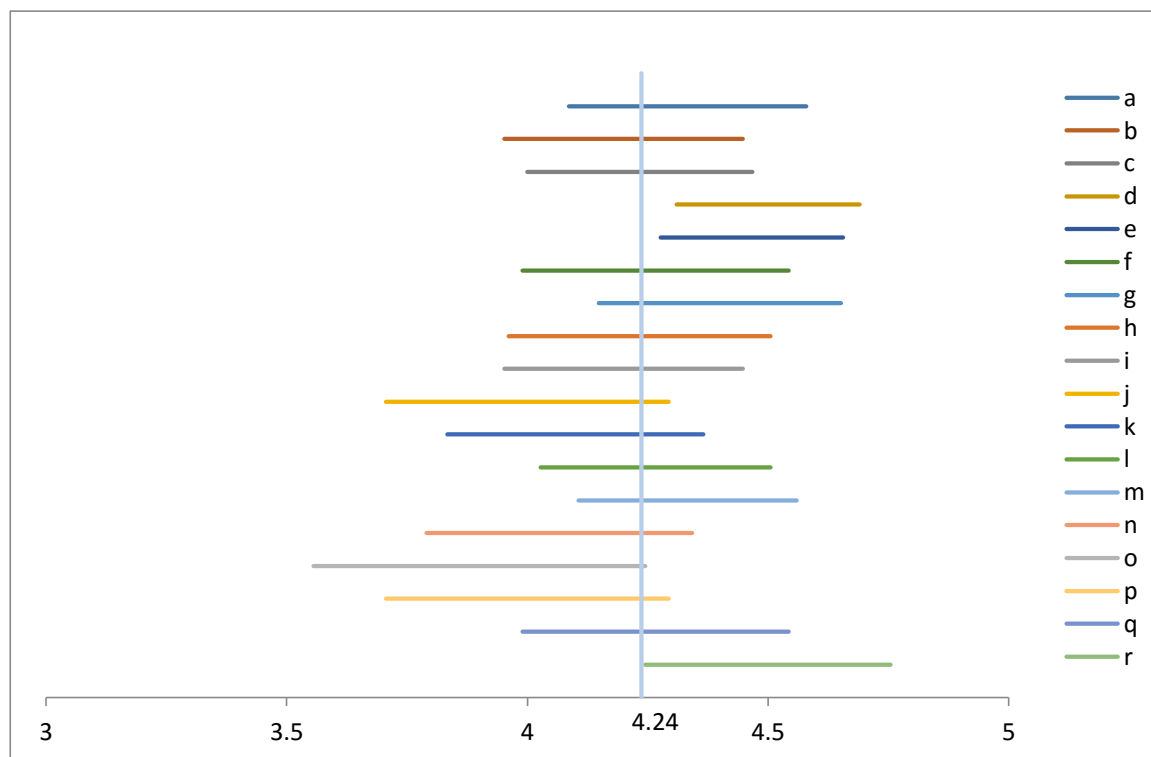


Figure 31: Confidence Intervals of Alumni Mean Ratings for “To Do”

In most of the interviews with the alumni, they mentioned that APNTS taught them to be hungry for learning. In a Skype interview with ALM-E, he mentioned that studying in APNTS is like a foundation for a further learning.²¹⁰ Another graduate, ALM-C, also stated that one of the things he got from APNTS is asking a lot of questions, that is being inquisitive, and be able to find answers with those questions.²¹¹

²¹⁰ Interview notes of ALM-E, on 7th April 2017.

²¹¹ Interview notes of ALM-C, on 4th April 2017.

The following were the courses these alumni have taken that helped them achieve the “to do” desired outcomes. Figure 32 presents the frequency of the enumerated courses by the respondents.

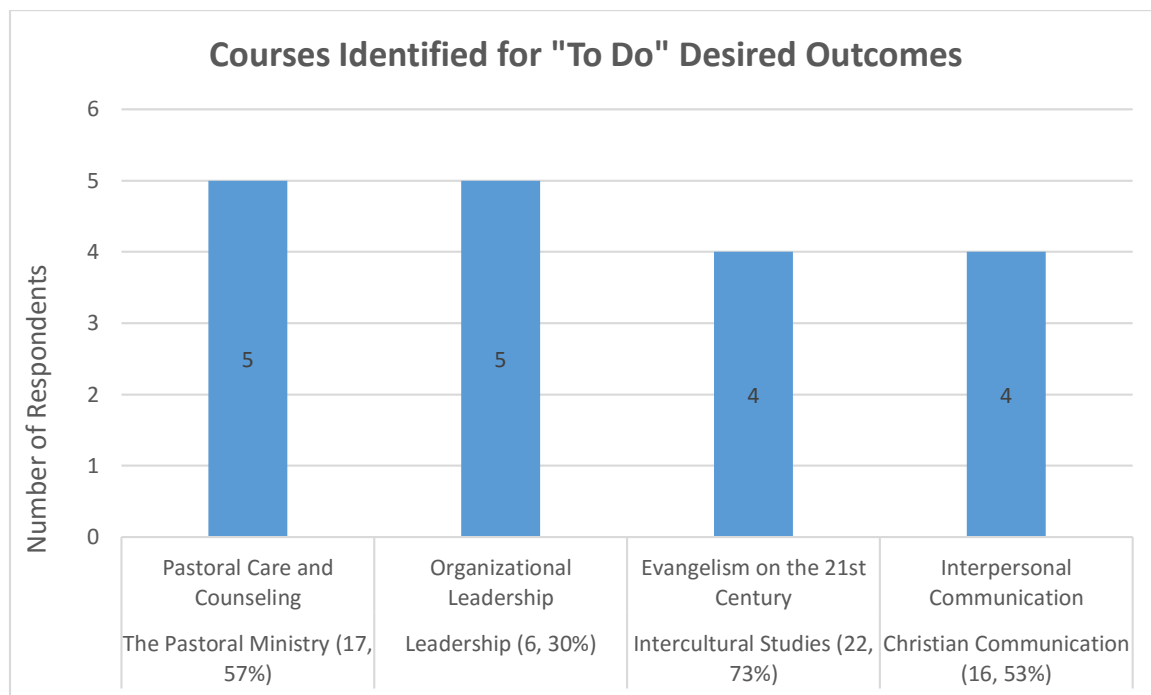


Figure 32: Courses Identified for “To Do” Desired Outcomes

Figure 32 presents the distribution of the number of alumni respondents with regards to their selected courses for “to do” desired outcomes. Out of 30 (100%) respondents, 17 (57%) of them selected Pastoral Ministry courses with Pastoral Care and Counseling as the highest which gained five respondents. Six (30%) of the alumni identified Leadership courses, particularly the Organizational Leadership course which was selected by five respondents. There were 22 (73%) respondents who identified courses under Intercultural Studies, and the course Evangelism on the 21st Century gained the highest selected by four alumni. Moreover, there were 16 (53%) alumni who identified courses under Christian Communication, and the course Interpersonal

Communication was selected by four respondents. This result shows that the courses that helped them achieve the “to do” desired outcomes were mostly practical courses. Just as what was said in Nguyen’s study, a course that would help them develop leadership skills is highly needed in the ministry.²¹²

The non-academic activities that have helped them achieved the “to do” desired outcomes were displayed in Figure 33.

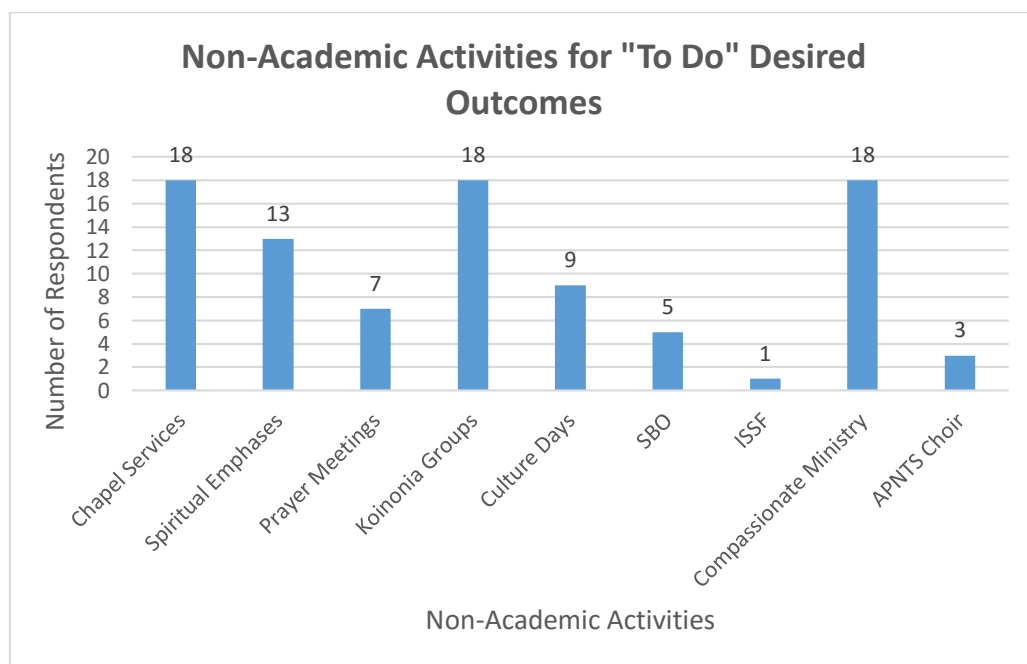


Figure 33: Non-Academic Activities for “To Do” Desired Outcomes

Figure 33 shows that the top non-academic activities that helped them achieve “to do” desired outcomes which were identified by 18 alumni respondents were Chapel Services, Koinonia Groups, and Compassionate Ministry. The other specific answers the alumni identified under “to do” were the compassionate ministry led by Dr. Robert Donahue when they taught to the street children, missions’ week, and counselling groups.

²¹² Nguyen, “Leadership Skills Development,” 1.

Faculty members may in one way or another influence students and even when they graduate from their program of study.²¹³ Graduate ALM-B was adapting the idea of Koinonia groups in her setting, which she called discipleship meetings, and it was her way of equipping her students.²¹⁴

Alumni's Most Helpful and Courses that the Alumni Wished They had Taken in Relation to their Present Ministry or Organization

It is in the questionnaire (See Appendix A) distributed to the alumni for them to identify the subjects or courses they took which were most helpful to their current ministry or organization. Table 23 reflects the courses with the number of respondents selecting these courses.

Table 23: Alumni's Most Helpful Courses

Course Departments and Total Number of Respondents Selecting Courses under each	Courses Identified by the Alumni	Number of Respondents selecting the course
Christian Education Courses (21)	Curriculum Theory and Design Instructional Design	6 3
Christian Communication (20)	Visual Media Production Printed Media Production Interpersonal Communication	4 3 3
Theology (18)	Doctrine of Holiness Wesleyan Theology	6 3

The following are courses enumerated by the alumni they wished they have taken.

Table 24 displays the courses with the number of respondents selecting these courses.

²¹³ Cooper, *So You're Thinking About Going to Seminary*, 75.

²¹⁴ Interview notes of ALM-B, on 4th April 2017.

Table 24: Courses that the Alumni Wished They Had Taken

Course Departments and Total Number of Respondents Selecting Courses under each	Courses Identified by the Alumni	Number of Respondents selecting the course
Leadership (13)	Organizational Leadership	4
	Strategic Planning for Institution	3
Intercultural Studies (10)	Community Transformation and Development	2
The Pastoral Ministry (8)	Spiritual Formation	2
	Conflict Management	2
	Holistic Nurture of Children	2

Most of these are practical and contextualized courses. In the study done by Kim Eun Yup, he indicated that the respondents of his study who are the graduates suggested more practical and contextualized courses to be added in the curriculum.²¹⁵ This is true also in this current study. ALM-A expressed that he wished there were more practical courses. SUP-B also indicated the same thing. With this, I remembered Derek Tan, when he stressed, “The challenge in our curriculum is not the question of academic scholastic competency but contextual relevancy.”²¹⁶

Key Board Members’ Assessment of the Desired Outcomes of APNTS Curriculum

The second group to assess was the group of key board members. In this survey, the key board members’ ratings (n=17) for the 43 items under APNTS desired outcomes were gathered. Again, these items consist of 10 items for “to be,” 15 items for “to know,” and 18 items for “to do.” Table 25 shows the key board members’ ratings for items under

²¹⁵ Kim, “An Evaluation of the Asia-Pacific Nazarene Theological Seminary Curriculum,” 76-78.

²¹⁶ Tan, “Theological Education in Asia,” 88-89.

“to be” desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved “to be” desired outcomes by the key board members was item (j) with mean rating 4.76. The least rated items were (c) and (f) with mean rating 4.41.

Table 25: Key Board Members Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Be”

<i>Item</i>	<i>Mean Rating</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Love God	4.71	0.33	0.69	2
b. Deep spirituality	4.65	0.33	0.70	4
c. Relationship with community	4.41	0.41	0.87	9
d. Unquestioned integrity and honor	4.71	0.28	0.59	2
e. Compassion...perseverance	4.47	0.42	0.87	6
f. Self-discipline and self-control	4.41	0.34	0.71	9
g. Humility...sensitivity to others	4.47	0.42	0.87	6
h. Passion and courage	4.59	0.34	0.71	5
i. Wisdom and discernment	4.47	0.34	0.72	6
j. Vision and commitment	4.76	0.32	0.66	1

$\alpha = 0.05$

Confidence intervals for the mean scores in each item were summarized in Figure 34. This figure shows that with 95% confidence the mean scores of the key board members for “to be” desired outcomes would fall between 4.00 and 5.00. Thus, the extent to which the key board members assessed the “to be” desired outcomes would be “Often” to “Almost Always” as indicated on Table 4.5. Moreover, the overall mean rating for all items from (a) to (j) is 4.56.

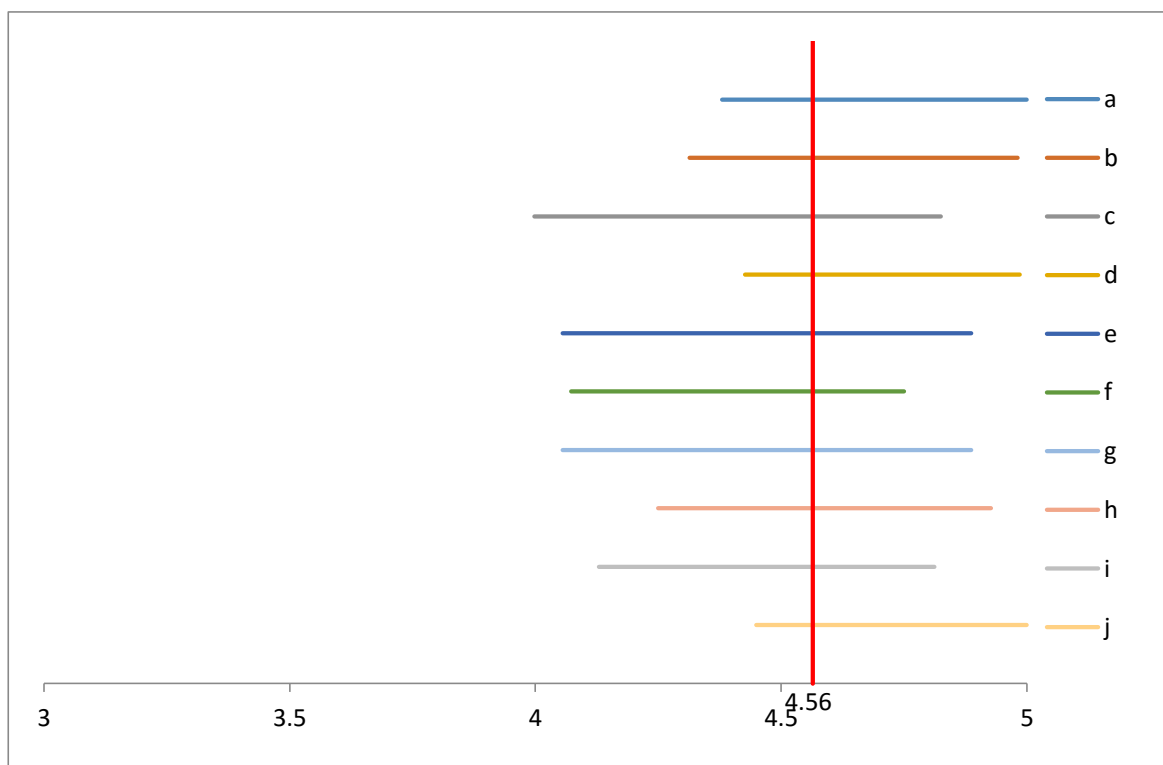


Figure 34: Confidence Intervals of Key Board Members Mean Ratings for “To Be”

The research team of this study also interviewed the key board members of those alumni who also participated in the interviews. During the interview with KBM-C, she mentioned that the graduate has a big vision for their local church and is committed in the ministry but she also sees the strictness of this alumnus when it comes to coaching.²¹⁷ Also, in an interview with KBM-B and KBM-D, they both stated that the alumni were humble as they serve.²¹⁸ The leaders’ attitude is very crucial as this is what the congregation and those whom the graduates are serving is observing and Perry Shaw

²¹⁷ KBM-C stands for Key Board Member C. Interview notes of KBM-C, on 4th April 2017.

²¹⁸ KBM-B stands for key board member B. Interview notes of KBM-B, on 4th April 2017.; Interview notes of KBM-D, on 7th April 2017. The succeeding codes for key board members are A, C, and E.

proposed an important question to be asked as, “What sorts of character and attitude traits are needed in the leader so that others will follow?”²¹⁹

Table 26 shows the key board members’ ratings for items under “to know” desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved “to know” desired outcomes are items (a) and (b) with mean ratings 4.59 and 4.53. The least rated item is (l) with mean rating is 4.12.

Table 26: Key Board Members Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Know”

<i>Item</i>	<i>Mean</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Knowledge Scripture and interpretation	4.59	0.34	0.71	1
b. Understanding Christian Theology-Holiness	4.53	0.34	0.72	2
c. Grasp of history of Christian church-mission	4.35	0.33	0.70	6
d. Knowledge of Wesleyan theology	4.41	0.41	0.87	4
e. Knowledge of discipline of spiritual life	4.47	0.34	0.72	3
f. Understanding of Christian worship	4.35	0.37	0.79	6
g. Understanding of Christian ethics	4.41	0.41	0.87	4
h. Knowledge of communication	4.24	0.36	0.75	12
i. Understanding Christian servant leadership	4.18	0.35	0.73	14
j. Awareness of brokenness	4.35	0.41	0.86	6
k. Understanding of human life	4.35	0.41	0.86	6
l. Grasp of human history	4.12	0.33	0.70	15
m. Awareness of cultural trends	4.24	0.32	0.66	12
n. Knowledge of operation of polity	4.29	0.50	1.05	10
o. Awareness of legal framework	4.29	0.33	0.69	10

$\alpha = 0.05$

²¹⁹ Shaw, *Transforming Theological Education*, 23.

Confidence intervals for the mean scores in each item were summarized in Figure 35. The figure shows that with 95% confidence the mean scores of the key board members for “to know” desired outcomes would fall between 3.79 and 4.93. Thus, the extent to which the key board members assessed the “to know” desired outcomes would be “Often” to “Almost Always” as indicated on Table 4.5. Moreover, the overall mean rating for all items from (a) to (o) is 4.35.

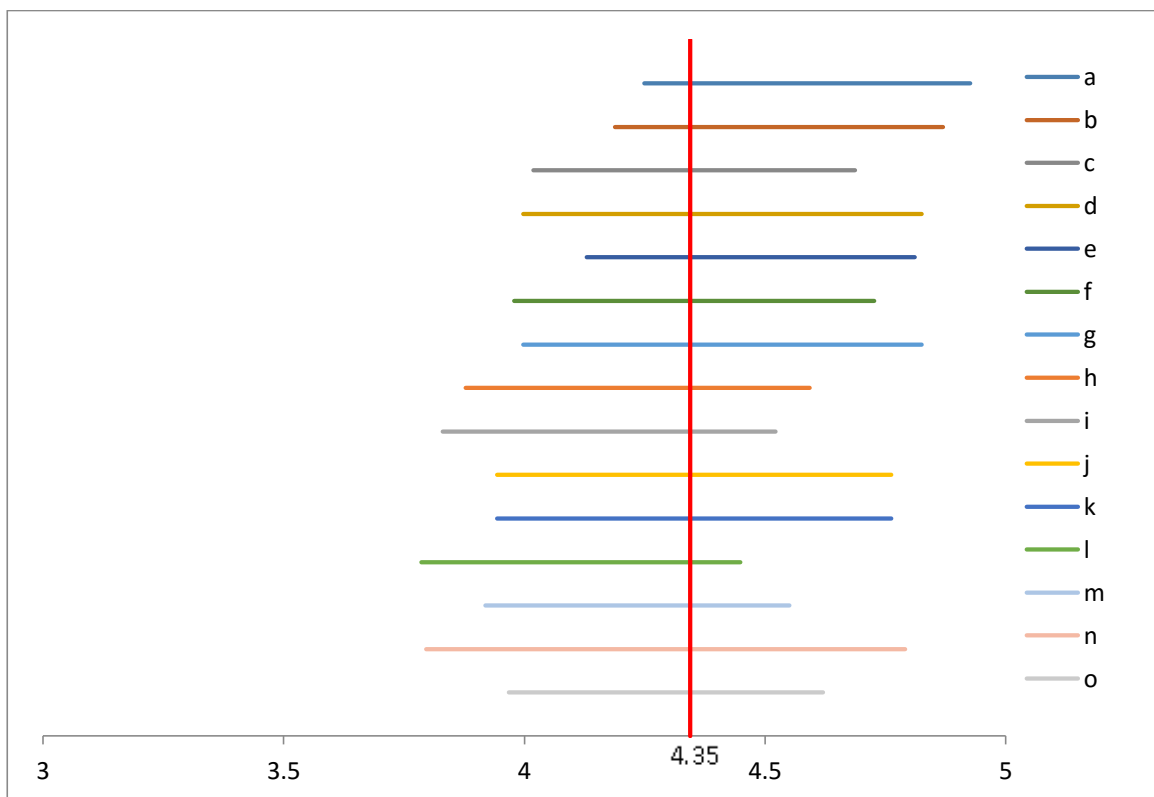


Figure 35: Confidence Intervals of Key Board Members Mean Ratings for “To Know”

In an interview with KBM-A, he stated that the alumnus as knowledgeable, intellectual, and skillful in academic aspect.²²⁰ Similarly, KBM-E also noted that the graduate shows plenty of knowledge regarding the Bible.²²¹ However, it is still important

²²⁰ Interview notes of KBM-A, on 8th April 2017.

²²¹ Interview notes of KBM-E, on 14th April 2017.

that a graduate acquiring the intellectual skills would know how these can be integrated with his or her being and doing. That is why theological education needs to be intentional in their task of updating the curriculum, not missing the importance of connections of intellectual, professional, and spiritual aspects to be considered in every student until they graduate.²²²

Table 27 shows the key board members' ratings for items under "to do" desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved "to do" desired outcomes are items (a) and (d) with the same mean ratings 4.65. The least rated item is (o) with mean rating is 4.18.

Table 27: Key Board Members Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for "To Do"

<i>Item</i>	<i>Mean</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Model godly life	4.65	0.31	0.61	1
b. Think prayerfully	4.53	0.45	0.87	4
c. Act with integrity	4.53	0.37	0.72	4
d. Respond with love of God	4.65	0.44	0.86	1
e. Lead people in worship	4.47	0.45	0.87	9
f. Equip saints	4.47	0.45	0.87	9
g. Preach the Word with clarity	4.41	0.41	0.80	13
h. Teach by word and example	4.53	0.45	0.87	4
i. Evangelize the lost, feed the flock	4.24	0.46	0.90	17
j. Articulate mission	4.41	0.37	0.71	13
k. Minister to the brokenness	4.29	0.51	0.99	16
l. Communicate the truth in love	4.59	0.37	0.71	3
m. Listen with care and discretion	4.53	0.45	0.87	4
n. Facilitate the ministry	4.47	0.41	0.80	9
o. Organize congregation	4.18	0.49	0.95	18
p. Assess programs and plans	4.47	0.45	0.87	9
q. Acquire skills in information technology	4.41	0.37	0.71	13
r. Pursue lifelong learning	4.53	0.45	0.87	4

$\alpha = 0.05$

²²² "Curriculum for Spiritual Formation," 88.

Confidence intervals for the mean scores in each item were summarized in Figure 36. This figure shows that with 95% confidence the mean scores of the key board members for “to do” desired outcomes would fall between 3.69 and 5.00. Thus, the extent to which the key board members assessed the “to do” desired outcomes would be “Often” to “Almost Always”. Moreover, the overall mean rating for all items from (a) to (r) is 4.46.

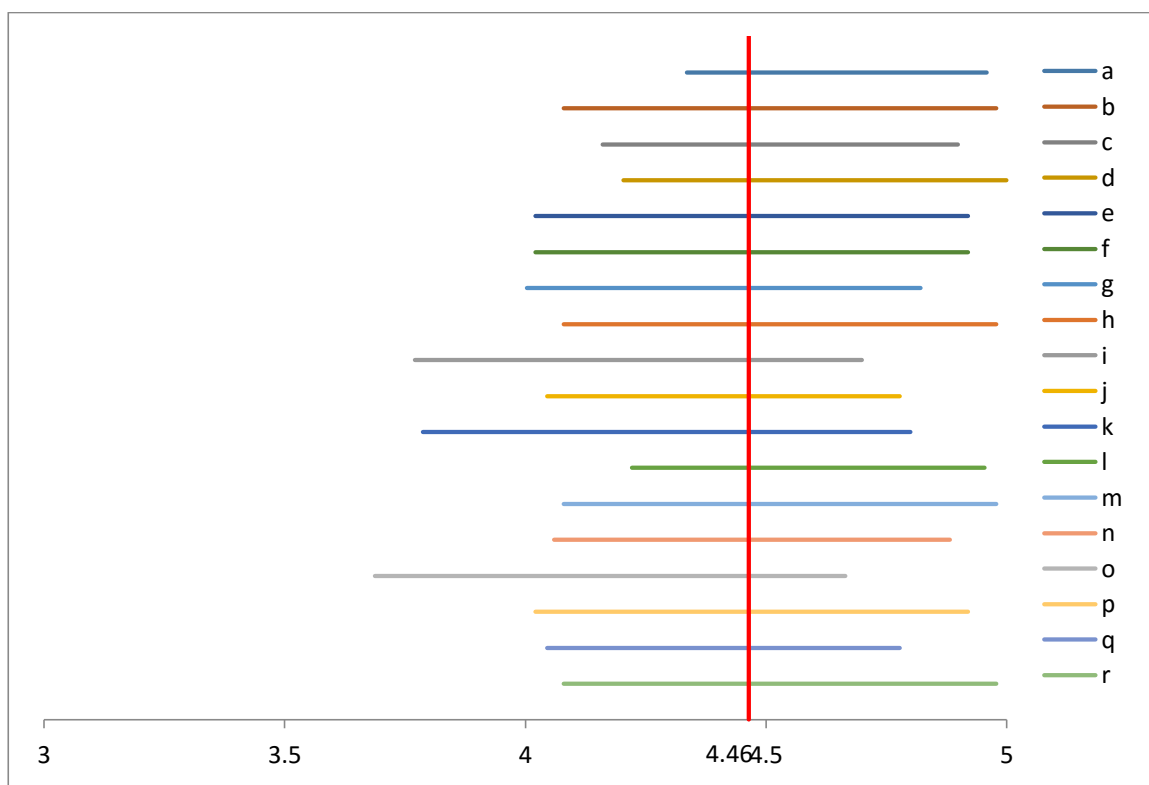


Figure 36: Confidence Intervals of Key Board Members Mean Ratings for “To Do”

According to KBM-C during the interview, the graduate leads them in embracing changes in the church particularly in music in which at first she did not understand the graduate’s way of imposing something. However, she still saw the good outcome of the graduate’s performance.²²³ This was also what Verdend and Seymour were saying that

²²³ Interview notes of KBM-C, on 4th April 2017.

the congregation is the context through which the alumni practiced their learning but still needs to listen to the church or any organization the graduates were serving as they also give feedback regarding their performances.²²⁴

Supervisors' Assessment of the Desired Outcomes of APNTS Curriculum

The third group to assess was the group of supervisors. In this survey, the supervisors' ratings (n=16) for the 43 items under APNTS desired outcomes were gathered. Again, these items consist of 10 items for "to be," 15 items for "to know," and 18 items for "to do".

Table 28 shows the supervisors' ratings for items under "to be" desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved "to be" desired outcomes was item (b) with mean rating 4.75. The least rated item was (i) with mean rating is 4.19.

Table 28: Supervisors' Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for "To Be"

<i>Item</i>	<i>Mean</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Love God	4.56	0.25	0.51	2
b. Deep spirituality	4.75	0.22	0.45	1
c. Relationship with community	4.56	0.25	0.51	2
d. Unquestioned integrity and honor	4.47	0.26	0.52	4
e. Compassion...perseverance	4.38	0.25	0.50	5
f. Self-discipline and self-control	4.25	0.28	0.58	8
g. Humility...sensitivity to others	4.31	0.30	0.60	7
h. Passion and courage	4.38	0.30	0.62	5
i. Wisdom and discernment	4.19	0.37	0.75	10
j. Vision and commitment	4.25	0.38	0.77	8

$\alpha = 0.05$

²²⁴ Verdend and Seymour, "Hearing the Congregation's Voice," 61.

Confidence intervals for the mean scores in each item were summarized in Figure 37. This figure shows that with 95% confidence the mean scores of the supervisors for “to be” desired outcomes would fall between 3.79 and 4.99. Thus, the extent to which the supervisors assessed the “to do” desired outcomes would be “Often” to “Almost Always”. Moreover, the overall mean rating for items from (a) to (j) is 4.41.

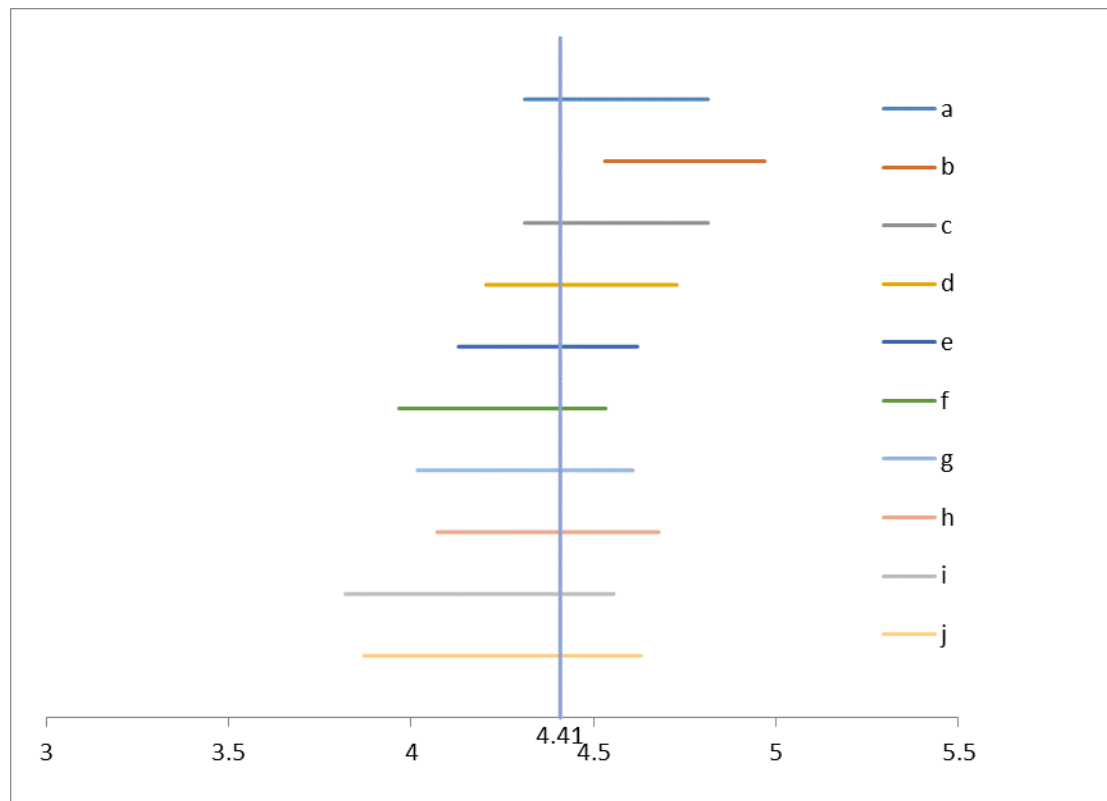


Figure 37: Confidence Intervals of Supervisor's Mean Ratings for “To Be”

During the interview with SUP-D, he stated that the graduate loves the local congregation and is committed but sometimes lost his focus because of handling many

ministries.²²⁵ In an interview, SUP-A also mentioned that the graduate serving in their local church is responsible to the assigned task.²²⁶

Table 29 shows the supervisors' ratings for items under "to know" desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved "to know" desired outcomes is item (d) with mean rating 4.33. The least rated item is (m) with mean rating is 3.88.

Table 29: Supervisors' Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for "To Know"

<i>Item</i>	<i>Mean</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Knowledge Scripture and interpretation	4.25	0.28	0.58	6
b. Understanding Christian Theology-Holiness	4.25	0.38	0.77	6
c. Grasp of history of Christian church-mission	4.19	0.41	0.83	10
d. Knowledge of Wesleyan theology	4.33	0.37	0.72	1
e. Knowledge of discipline of spiritual life	4.19	0.37	0.75	10
f. Understanding of Christian worship	4.25	0.28	0.58	6
g. Understanding of Christian ethics	4.31	0.39	0.79	2
h. Knowledge of communication	4.19	0.32	0.66	10
i. Understanding Christian servant leadership	4.25	0.42	0.86	6
j. Awareness of brokenness	4.31	0.30	0.60	2
k. Understanding of human life	4.31	0.35	0.70	2
l. Grasp of human history	4.13	0.40	0.81	13
m. Awareness of cultural trends	3.88	0.35	0.72	15
n. Knowledge of operation of polity	4.30	0.59	0.95	5
o. Awareness of legal framework	3.94	0.46	0.93	14

$\alpha = 0.05$

Confidence intervals for the mean scores in each item were summarized in Figure 38. This figure shows that with 95% confidence the mean scores of the supervisors for "to know" desired outcomes would fall between 3.44 and 4.99. Thus, the extent to which

²²⁵ SUP-D stands for supervisor D. Interview notes of SUP-D, on 13th April 2017. The rest of the codes for supervisors are A, B, C, and E.

²²⁶ Interview notes of SUP-A, on 6th April 2017.

the supervisors assessed the “to know” desired outcomes would be “Sometimes” to “Almost Always”. Moreover, the overall mean rating for all items from (a) to (o) is 4.20.

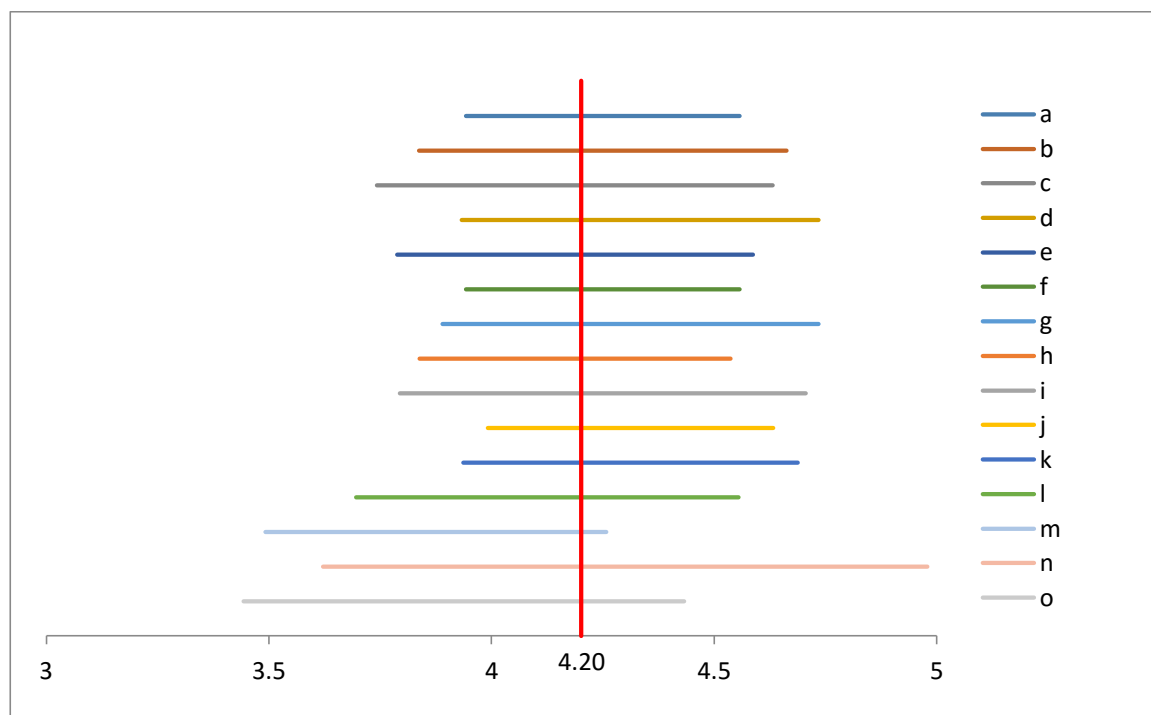


Figure 38: Confidence Intervals of Supervisors' Mean Ratings for “To Know”

SUP-C commended APNTS for offering the graduates with the systematic way of thinking and planning which is very helpful in their current ministry. However, he pointed out that graduates on the other hand are becoming critical, that some of them got confused of their call.²²⁷ This is also in line with what SUP-D, when he mentioned that if intellectual aspect is not balance with the spiritual aspect, there is confusion and discontentment in the part of the graduates. He further stated that one of the reasons why other graduates are no longer serving in the ministry is because they cannot find their

²²⁷ Interview notes of SUP-C, on 4th April 2017.

specific place in the ministry.²²⁸ Furthermore, my professor in Supervised Ministry class at APNTS, Larnie Sam Tabuena, mentioned that ministers need to “theorize the practical and practicalize the theoretical.”²²⁹

Table 30 shows the supervisors’ ratings for items under “to do” desired outcomes along with the margin of error, standard deviation, and mean ranking. The mean ratings suggested that the most achieved “to do” desired outcome is item (d) with mean ratings 4.50. The least rated item is (g) with mean rating is 3.87.

Table 30: Supervisors’ Mean Ratings, Margin of Error, Standard Deviation, and Mean Ranking for “To Do”

<i>Item</i>	<i>Mean</i>	<i>Margin of error</i>	<i>Standard deviation</i>	<i>Ranking</i>
a. Model godly life	4.44	0.25	0.51	2
b. Think prayerfully	4.31	0.30	0.60	5
c. Act with integrity	4.38	0.25	0.50	4
d. Respond with love of God	4.50	0.25	0.52	1
e. Lead people in worship	4.19	0.37	0.75	11
f. Equip saints	4.25	0.28	0.58	8
g. Preach the Word with clarity	3.87	0.46	0.92	18
h. Teach by word and example	4.25	0.33	0.68	8
i. Evangelize the lost, feed the flock	3.88	0.35	0.72	17
j. Articulate mission	4.13	0.30	0.62	15
k. Minister to the brokenness	4.19	0.27	0.54	11
l. Communicate the truth in love	4.31	0.23	0.48	5
m. Listen with care and discretion	4.31	0.35	0.70	5
n. Facilitate the ministry	4.25	0.28	0.58	8
o. Organize congregation	4.13	0.35	0.72	15
p. Assess programs and plans	4.19	0.32	0.66	11
q. Acquire skills in information technology	4.19	0.41	0.83	11
r. Pursue lifelong learning	4.44	0.36	0.73	2

$\alpha = 0.05$

²²⁸ Interview notes of SUP-D, on 13th April 2017.

²²⁹ Larnie Sam Tabuena, “Supervised Ministry Class Lecture,” Asia-Pacific Nazarene Theological Seminary, 1st semester 2016.

Confidence intervals for the mean scores in each item were summarized in Figure 39. This figure shows that with 95% confidence the mean scores of the supervisors for “to do” desired outcomes would fall between 3.36 and 4.83. Thus, the extent to which the supervisors assessed the “to do” desired outcomes would be “Sometimes” to “Almost Always.” Moreover, the overall mean rating for all items from (a) to (r) is 4.23.

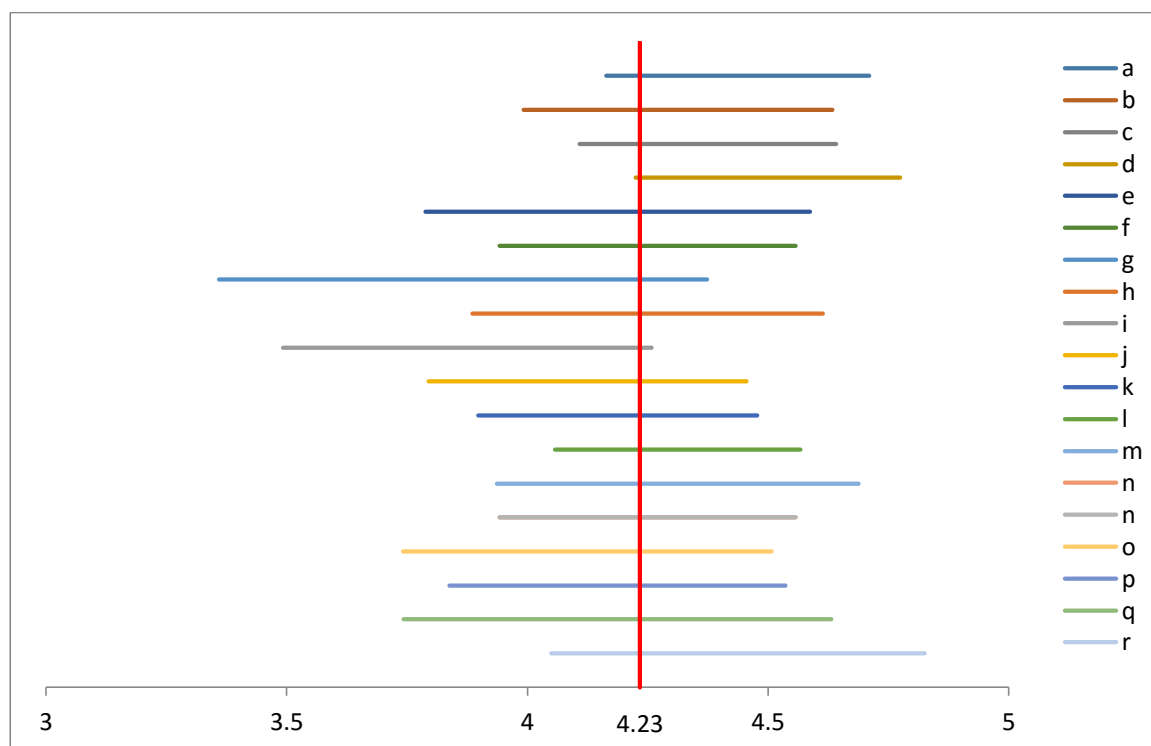


Figure 39: Confidence Intervals of Supervisors' Mean Ratings for “To Do”

Based on SUP-B's observation, the graduate serving in their organization has excellent teaching skills. He further mentioned that the graduate got the highest performance rating through students-teachers' evaluation.²³⁰ Some of the alumni also need to improve in their performance as what SUP-E mentioned about the graduate serving in their church who is still having a hard time speaking in front of many people

²³⁰ Interview notes of SUP-B, on 4th April 2017.

since one's personality is introvert.²³¹ One significant thing that can be observed to the graduates was when they grasp the core values and themes being emphasized in the seminary, these may, in one way or another affect their performances in any settings they belong. There were also graduates who as they received great help from their seminary, would later on help that seminary wanting to make some contributions like Wonsuk Ma's experience.²³²

Key Board Members and Supervisors' Recommended Courses as Perceived Weakness of the Alumni

The administered questionnaires (See Appendix B and C) to the key board members within the ministry of the alumni, and their supervisors asked them to identify courses they perceived to be weaknesses of the alumni. The key board members identified the following as shown in Table 31.

Table 31: Key Board Members' Recommended Courses

Course Departments	Courses selected by the Key Board Members	Number of Respondents selecting the course
The Pastoral Ministry	Marriage and Family Counseling Children and the Church Small Group Bible Studies	3 1 1
Christian Education	Adult Ministry in the Church Christian Ministries and Healing Grace Child Church and Mission Child in Changing Context and Cultures	1 1 1 1
Leadership	Conflict Management Leaders in Strategic Planning Strategic Planning for Contextualization	2 1 1
Biblical Studies	Biblical Foundations for Contextualization	3

²³¹ Interview notes of SUP-E, on 14th April 2017.

²³² Ma, "A Theological Journey of an Institution," 84.

The supervisors of the alumni identified the following as displayed in Table 32.

Table 32: Supervisors' Recommended Courses

Course Departments	Courses selected by the Supervisors	Number of Respondents selecting the course
The Pastoral Ministry	Crises and Loss Counseling	1
	Small Group Bible Studies	1
	Spiritual Formation in the Family	1
	Christian Communities of Practice	1
Leadership	Leaders in Strategic Planning	1
	Organizational Behavior, Theory and Design	1
	Leaders as Organizational Consultant and Change Agents	1
	Conflict Management	1
Christian Communication	Interpersonal Communication	2
Biblical Studies	Biblical Foundations for Contextualization	3

The supervisors also recommended the following: courses on transformational leadership, foundational study regarding the basic laws in the Philippines relevant to pastoral ministry, and courses that deal with practical and field ministry like Clinical Pastoral Education.

A summary of the results for the assessments of the three sets of respondents were given in Table 33 for each desired outcome. The specific items for each desired outcome with lowest and highest ratings as assessed by the three sets of respondents were also shown in the Table 24.

Table 33: Summary of Assessments of Three Sets of Respondents

<i>Respondents</i>	<i>Desired Outcome</i>	<i>Overall Mean</i>	<i>Mean Ratings</i>		<i>Assessed Extent of Achievement</i>
			<i>Item Minimum</i>	<i>Item Maximum</i>	
Alumni	To be	4.28*	3.77**	4.72***	Often to Almost Always****
	To know	4.15	3.20	4.71	Sometimes to Almost Always
	To do	4.24	3.56	4.75	Often to Almost Always
Key board members	To be	4.56	4.00	5.00	Often to Almost Always
	To know	4.35	3.79	4.93	Often to Almost Always
	To do	4.46	3.69	5.00	Often to Almost Always
Supervisors	To be	4.41	3.79	4.99	Often to Almost Always
	To know	4.20	3.44	4.98	Sometimes to Almost Always
	To do	4.23	3.36	4.83	Sometimes to Almost Always

*the mean rating for all items under “to be”

**the smallest possible mean rating among the items for “to be”

***the largest possible mean rating among the items for “to be”

****extent of achievement is based on item minimum and item maximum for “to be”

Table 34: Summary of Items with Lowest and Highest Ratings

	<i>Desired Outcome</i>	<i>Specific Items to Note</i>	
		<i>With lowest ratings</i>	<i>With highest ratings</i>
Alumni	To be	f. Self-discipline and self-control	a. Love God
	To know	o. Awareness of legal framework	a. Knowledge of Scripture and Interpretation
	To do	o. Organize congregation	d. Respond with love of God r. Pursue lifelong learning
Key board members	To be	c. Relationship with community f. Self-discipline and self-control	j. Vision and commitment
	To know	l. Grasp of human history	a. Knowledge of Scripture and Interpretation
	To do	o. Organize congregation	a. Model godly life d. Respond with love of God
Supervisors	To be	i. Wisdom and discernment	b. Deep spirituality
	To know	m. Awareness of cultural trends	d. Knowledge of Wesleyan Theology
	To do	g. Preach the Word with clarity	d. Respond with love of God

To this end, the second null hypothesis of the research may now be concluded. Since the mean assessments of the respondents vary in extent from “Sometimes” to “Almost Always” as summarized in Table 4.22, the second null hypothesis which states that, “The APNTS curriculum never achieved the desired outcomes “to be,” “to know,” and “to do” as rated by the selected respondents was rejected. Generally, APNTS curriculum achieved its desired outcomes “to be,” “to know,” and “to do.”

This chapter presented the data analysis in relation to the research questions. Among many others, this chapter identified the demographic profiles of the respondents, the relationships among variables, and the treatment of the null hypotheses of the study. The next chapter discusses the summary, findings, conclusions, and recommendations of the study.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This is the final chapter which contains the summary, findings, conclusions, and recommendations. This chapter includes the summary of the problem and background of the study, the assessment of the respondents to the “to be,” “to know,” “to do” desired outcomes of the APNTS curriculum, the findings using the data-gathering instruments utilized in this research, and statistical results and presentation of those findings. The conclusions were gleaned from the interpretation of the findings. This research also identified recommendations based on the answers to the stated problems of this research through the gathered findings and conclusions, for the improvement of the seminary and its curriculum, and recommendations for further study.

Summary

This current research answered the problem: based on the assessment of alumni and stakeholders (alumni’s key board members and supervisors), to what extent did APNTS achieve its desired outcomes? The APNTS professors in agreement with the BOT committed APNTS to an assessment process. This topic was suggested to me as a researcher. The processes of this study were also directed by the Research Committee of APNTS.

The demographic characteristics of the sixty-three respondents composing of alumni, key board members within the organization of the alumni and supervisors of the

alumni were gathered. These respondents assessed the desired outcomes “to be,” “to know,” and “to do” of the APNTS curriculum stated in the *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development* using the questionnaires and interviews conducted with them.

This study was limited to APNTS alumni who graduated from years 2005 to 2014. The graduates of these school years is the scope suggested to me by the APNTS Research Committee for they are available and accessible for data-gathering. The data-gathering instruments utilized in this research were questionnaires and interviews which give the quantitative and qualitative approach of this study. For the questionnaire, all the 63 respondents composing of thirty alumni who were APNTS graduate during 2005-2014, 17 key board members within the organization of the alumni respondents, and 16 supervisors of the alumni were able to do the survey. For the interviews, there was a total of 15 participants, composing of five selected alumni, with their corresponding five representative key board members, and their five representative supervisors were interviewed by the research assistants. The data-gathering procedures were done from February to April 2017.

Findings

The following were the findings gathered in this study. There were three groups of respondents in this current study: alumni, key board members, and supervisors. Out of 63 total respondents, 30 (48%) were alumni, 17 (27%) were key board members, and 16 (25%) were supervisors.

I only stated here the demographic information of the alumni since they were our focus group in this study. The demographic characteristics of the alumni respondents

vary in gender, age, program of study at APNTS, highest educational attainment, and denomination.

a. Gender: Out of 30 alumni respondents, 15 (50%) were females, and 15 (50%) were males from the total population 96 (100%), that is 37 (39%) females and 59 (61%) males.

b. Age: There were 11 (37%) respondents who belong to age bracket 31-35, 8 (27%) who belong to age bracket 36-40, three (10%) belonging to age bracket 51-55, two (7%) belonging to age brackets 41-45, 46-50, and 56-60, one (3%) youngest graduate belongs to age bracket 25-30, and one (3%) graduate chose not to reveal his or her age.

c. Program of Study at APNTS: Of the 30 respondents in this group, three (10%) gained MACC, five (17%) finished with a graduate diploma. There were three graduates who took two programs at APNTS: two (7%) of them finished with both MDiv and MARE degrees, and the other one (3%) finished with both MDiv and MST programs. There were 13 (43%) in the group finished with MDiv degree only, five (17%) finished with MARE degree only, and one (3%) graduated with MST degree only.

d. Highest Educational Attainment: Most of the respondents with nine (30%) did not do further studies, while seven (23%) attained a post graduate degree, five (17%) took refresher courses and trainings, and three (10%) pursued another masters' degree. There were six (20%) respondents abstained.

e. Denomination: There were seven denominations identified by the alumni. Out of 30 alumni respondents, 14 (46%) were from the Church of the Nazarene, five (17%) were from The Free Methodist Church, and four (13%) were from The Wesleyan Church.

two (7%) were also coming from each of these denominations: Assemblies of God, Baptist and Evangelical Church, and one (3%) is from Presbyterian.

In general, these demographic variables namely, gender, age, program of study, highest educational attainment, and denomination did not affect the assessment measures by the respondents on the “to be,” “to know,” and “to do” desired outcomes of the APNTS curriculum as indicated by the one-way ANOVA treatment. Thus, the first null hypothesis that states, “There is no significant relationship between the demographic characteristics of the selected respondents of APNTS and their assessments for desired outcomes “to be,” “to know,” and “to do” of the APNTS curriculum” was rejected.

These are the other information gathered from the alumni respondents such as the ministerial position, geographical area with which they identified prior to enrolling at APNTS, as well as the geographical area of their current ministry.

f. Ministerial Position: Of the 30 alumni respondents some of the alumni revealed having two ministerial positions, two (7%) were working as both church planters and pastors, one (3%) respondent was both a theological educator and a church worker, and the other one (3%) was both an administrative/organizational staff and a pastor. Nine (30%) alumni respondents were serving as pastors only, six (23%) were administrative/organizational staff only, four (13%) were working as church workers only, and four (13%) were serving as theological educators only. Two (7%) were serving as missionaries and one (3%) respondent was not in the ministry.

g. Ethnic Group the Alumni Respondents were serving prior to Enrollment: Out of 30 alumni respondents, seven (23%) answered “yes” and identified the following geographical areas and ethnic groups with which they were serving prior to their

enrollment at APNTS: Kankanaeys, Isnegs and Itnegs, Igorots, Ilocanos, Bagos, Tagalogs, Warays, Karay-as, and areas such as Antipolo City, Hilongos in Visayas, Manobos and Cebuanos in Mindanao.

h. Geographical Area of their Current Ministry: Out of the 30 respondents, most of them with 26 (87%) were serving here in the Philippines: 12 (40%) who were serving in Region IV-A, eight (27%) were currently in Northern Luzon. There were also five (17%) who were ministering in the National Capital Region, and only one (3%) was in Mindanao. Three (10%) alumni respondents were currently ministering outside the Philippines such as Indonesia, Japan, and South Korea. One (3%) respondent did not reveal any geographical area since one was not in the ministry during this time of research.

Findings were also gleaned regarding the assessments of the alumni, key board members, and supervisors to the “to be,” “to know,” and “to do” desired outcomes of APNTS curriculum as to answering the following sub-problems. First is the sub-problem 2 which states that, “According to the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of themselves?” Next is the sub-problem 4 which states that, “According to the key board members of the alumni’s organization, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of the alumni’s performance?” Last is the sub-problem 5 which states that, “According to the supervisors of the alumni, to what extent did the curriculum of APNTS achieve the following desired outcomes based on their assessment of the alumni’s performance?”

Table 35 displays the summary of assessments of the three groups of respondents to which extent APNTS achieve its desired outcomes. The alumni's general assessment as they assessed themselves for "to be" and "to do" was Often to Almost Always, and for "to know" was Sometimes to Almost Always. The key board members' assessment, based on the performance of the alumni, was Often to Almost Always for the "to be," "to know," and "to do" desired outcomes. The supervisors' assessment by looking at the alumni's performance was Often to Almost Always for "to be" and Sometimes to Almost Always for "to know" and "to do" desired outcomes.

Table 35: Summary of Assessments of Three Sets of Respondents

<i>Respondents</i>	<i>Desired Outcome</i>	<i>Overall Mean</i>	<i>Mean Ratings</i>		<i>Assessed Extent of Achievement</i>
			<i>Item Minimum</i>	<i>Item Maximum</i>	
Alumni	To be	4.28*	3.77**	4.72***	Often to Almost Always****
	To know	4.15	3.20	4.71	Sometimes to Almost Always
	To do	4.24	3.56	4.75	Often to Almost Always
Key board members	To be	4.56	4.00	5.00	Often to Almost Always
	To know	4.35	3.79	4.93	Often to Almost Always
	To do	4.46	3.69	5.00	Often to Almost Always
Supervisors	To be	4.41	3.79	4.99	Often to Almost Always
	To know	4.20	3.44	4.98	Sometimes to Almost Always
	To do	4.23	3.36	4.83	Sometimes to Almost Always

*the mean rating for all items under "to be"

**the smallest possible mean rating among the items for "to be"

***the largest possible mean rating among the items for "to be"

****extent of achievement is based on item minimum and item maximum for "to be"

Accordingly, the second null hypothesis of the study which states that, “The APNTS curriculum never achieved the desired outcomes “to be,” “to know,” and “to do” as rated by the selected respondents” was rejected.

Moreover, with the administered questionnaires, a per-item investigation on the assessments of the respondents was done to determine whether there were particular items under “to be,” “to know,” and “to do” desired outcomes that needed to be addressed. Items rated lowest by the alumni were: for “to be” – is self-discipline and self-control, for “to know” – an awareness of the legal framework in the society in which the congregation functions, and for “to do” – organize the local congregation as needed and appropriate. The key board members also have lowest ratings to the following: for “to be” – existence as a person in relationship to the community of faith and self-discipline and self-control, for “to know” – a grasp of the span of human history and culture, particularly of the minister’s own context, and for “to do” – organize the local congregation as needed and appropriate. As for the supervisors, their lowest ratings were the following: for “to be” – wisdom and discernment, for “to know” – an awareness of cultural trends and influences in contemporary society including religious pluralism, and for “to do” – preach the Word of God with clarity in a culturally appropriate fashion.

Some of the other findings reflect the courses that the alumni respondents wished that APNTS offered. These courses are the following: Organizational Leadership, Strategic Planning for Institution, Community Transformation and Development, Spiritual Formation, Conflict Management, and Holistic Nurture of Children. Finally, the key board members and the supervisors rated that the following courses are perceived weak as they reflect on the alumni who work with them: Marriage and Family

Counseling, Conflict Management, Interpersonal Communication, and Biblical Foundations for Contextualization.

Conclusions

The following were the conclusions based on the findings of this study: The representation of the three groups: alumni, key board members, and supervisors with 63 total respondents out of the total population made this study in cross-sectional mode. One could expect higher number of respondents from the total population, however, the three groups already reached the needed representation from each group.

With regards to the assessment of APNTS curriculum done by the respondents, the desired outcomes “to be” is Often to Almost Always achieved by APNTS. Both the alumni and supervisors assessed the “to know” desired outcomes as Sometimes to Almost Always achieved by APNTS. Both alumni and key board members assessed the “to do” desired outcomes Often to Almost Always achieved, but rated Sometimes to Almost Always achieved by supervisors. This is to note that the assessment of the desired outcomes was totally far from “never” achieved by APNTS.

The study also reflected that the demographic variables of the alumni respondents, although not all, had a significant relationship with their assessment of the “to be,” “to know,” and “to do” desired outcomes.

It is also worth to note that each item of institutional mission and objectives “to be,” “to know,” and “to do” desired outcomes of APNTS curriculum could be assessed in order to see the gaps and the points to be addressed for the improvement of the curriculum resulting to organizational effectiveness of the institution.

Recommendations

From the findings of this research, recommendations were specified for the improvement of the seminary and its curriculum, and some recommendations for further study. Note that majority of the recommendations were mostly from findings out of Filipino respondents. A major curriculum revision in 2015 may have addressed some of these issues and concerns, however needs to be revisited and evaluated.

Recommendations to APNTS Curriculum

Based on the thorough investigation of each item of the listed desired outcomes of APNTS curriculum, under “to be,” “self-discipline and self-control” got lowest ratings, along with “existence as a person in relationship to the community of faith” and “wisdom and discernment.” The following are some recommendations addressing these items:

- a. Strengthen courses such as Conflict Management and courses related to counselling;
- b. Develop leadership courses;
- c. Engage students with courses and activities that will help them develop their interpersonal-relational skills.

For the “to know” desired outcomes, the following got lowest ratings that needed to be addressed were the following: “an awareness of the legal framework in the society in which the congregation functions” and “an awareness of cultural trends and influences in contemporary society including religious pluralism.”

- a. The curriculum needs to be contextually relevant, outcome-based, transformational, and generationally up-to-date.

- b. Consider contextual and generational pastoral approach, for example, in ministering with the millennials and those in need of rehabilitation from drug addiction and others.
- c. Include in the curriculum the legal environment of Christian ministry. Courses that touch civil laws, educational laws, addressing the legal side of the practical ministry.
- d. The seminary can also partner with the government and organizations dealing with social issues. Social work course was also suggested.

For “to do” desired outcomes, the items “Organize the local congregation as needed and appropriate” and “preach the Word of God with clarity in a culturally appropriate fashion” also got the lowest ratings. The following are the recommendations to address these items:

- a. Consider practical-pastoral ways in the ministry, which is to balance intellectual-theological and practical sides of the ministry. The course Clinical Pastoral Education is also suggested as well as exposing students in the ministry field.
- b. Strengthen contextual leadership courses, even conflict management;
- c. Embed to courses and include topics that will also touch Philippine context, such as laws in the Philippines and awareness of the legal framework to effectively lead and minister with Filipino community. This could also work to non-Filipino students who are enrolled in APNTS considering their own contexts.

Recommendations for Further Studies

There are still many things to work on with regards to assessing a curriculum. I am suggesting the following topics for a further study:

- a. APNTS to spearhead an outcome-based dialogue through gatherings with representatives from the administration of the seminary, the faculty, the Board of Trustees, the students, pastors, representative leaders from the local congregations, representative leaders from the community (community leaders), personnel from government, and non-government organizations, with goal of improving the curriculum.
- b. A production thesis for a thorough documentation of the graduates of APNTS in which they can be visited and produce documentaries that will also be an avenue for inviting aspiring leaders to study in the seminary.
- c. A follow up study about this research by visiting the respondents of this study for further investigation and discussion for continuous curriculum improvement.
- d. A follow up quantitative or qualitative research with larger representation of alumni coming from or serving in other countries aside from the Philippines.
- e. A qualitative research based on the needs and concerns of the local church ministry, mission areas, and organizations where the graduates are involved.
- f. Faculty visitation to various organization, ministry, and mission areas where the graduates are ministering

APPENDIX A

QUESTIONNAIRE FOR THE ALUMNI

Dear Alumni of APNTS,

Thank you for responding to this request. This research hopes to contribute to the enhancement of the curriculum of Asia-Pacific Nazarene Theological Seminary (APNTS). Please identify the following by checking on the corresponding boxes that best describe you and your perceptions and filling out the information needed. Please do not leave any question unanswered. Thank you.

Part I: About you.

- a. Gender: ☐ Male ☐ Female
- b. Age: ☐ 25-30 ☐ 41-45 ☐ 56-60 ☐ 72-75
☐ 31-35 ☐ 46-50 ☐ 61-65 ☐ 76 and above
☐ 36-40 ☐ 51-55 ☐ 66-70
- c. Program of Study while at APNTS:
- Graduate Diploma**
- ☐ Christian Education ☐ Theological/Biblical Studies
☐ Christian Ministries ☐ Missions
☐ Christian Communication
- ☐ **Master of Divinity**
- Master of Science in Theology**
- ☐ Biblical Studies ☐ Christian Faith and Heritage
☐ Christian Ministry ☐ Intercultural Studies
- Master of Arts in Christian Communication**
- ☐ General ☐ Media Production
☐ Intercultural Communication
- Master of Arts in Religious Education**
- ☐ Church Ministries ☐ Curriculum and Instruction
☐ Educational Leadership ☐ Language Teaching Ministry
☐ Teaching Ministry ☐ General
☐ Holistic Child Development
- d. Highest Education attained after APNTS:
- ☐ Post Graduate Degree ☐ Another master's degree
☐ Refresher courses and trainings after APNTS
☐ Did not do further studies after APNTS
- e. Denomination: _____

f. Ministerial involvement. Please fill out the table below

Place	Years of Assignment	Position

If you are no longer in the ministry, why? (State the reason if you are willing to share)

g. Are you serving among ethnic group or geographical area with which you identified prior enrolling at APNTS? ____ Yes ____ No

What particular ethnic group or which geographical area? _____

h. Geographical area of your current ministry: _____

Part II: Assessment about yourself:

Kindly answer the following statements by rating them according to your personal understanding. Just encircle one answer that best represents your perception on the box.

1. To what extent did the curriculum of APNTS achieve the following “to be” desired outcomes based on your assessment of yourself? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to be”	Rating				
a. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness	5	4	3	2	1
b. a deep spirituality with an abiding sense of God’s call	5	4	3	2	1
c. existence as a person in relationship to the community of faith	5	4	3	2	1
d. unquestioned integrity and honor	5	4	3	2	1
e. compassion, patience and perseverance	5	4	3	2	1
f. self-discipline and self-control	5	4	3	2	1

g. humility, gentleness and sensitivity to others	5	4	3	2	1
h. passion and courage	5	4	3	2	1
i. wisdom and discernment	5	4	3	2	1
j. vision and commitment	5	4	3	2	1

With the list of courses at the time of your studies of APNTS, please identify at least 5 subjects that you have taken at APNTS that you believe have best covered these “**to be**” objectives. (If you need help answering this, please refer to pages 7 to 8 for the list of courses²³³.)

Please identify non-academic activities that helped you in achieving these “**to be**” objectives. (You may refer to the list below to help you answer this question. You may also identify other specific answers concerning your experiences in APNTS.)

List of Non-Academic Activities
Chapel Services
Spiritual Emphases
Prayer Meetings
Koinonia Groups
Culture Days
Student Body Organization
Inter-Seminary Sports Fellowship
Compassionate Ministries (Community outreach)
APNTS Choir

2. To what extent did the curriculum of APNTS achieve the following “**to know**” desired outcomes based on your assessment of yourself? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

²³³ The lists of courses were taken from APNTS’s *Catalogues 2003-2007, 2008-2012, and 2011-2015*. The list of courses was attached to the respondents’ questionnaire depending upon the catalogue the alumni used during their study at APNTS. See Appendix N.

Institutional Mission and Objectives “to know”	Rating				
a. a thorough knowledge of the Holy Scripture and methods of interpretation	5	4	3	2	1
b. a deep understanding of Christian theology and especially the place of Christian holiness within it	5	4	3	2	1
c. a solid grasp of the history of the Christian church and her mission through the centuries	5	4	3	2	1
d. a knowledge of the Wesleyan theological heritage and traditions	5	4	3	2	1
e. a working knowledge of the disciplines of the spiritual life	5	4	3	2	1
f. an understanding of the significance, forms, and place of Christian worship in the community of faith	5	4	3	2	1
g. a firm understanding of Christian personal and social ethics	5	4	3	2	1
h. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills	5	4	3	2	1
i. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management	5	4	3	2	1
j. an awareness of the brokenness of the human condition - both personal and societal	5	4	3	2	1
k. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family	5	4	3	2	1
l. a grasp of the span of human history and culture, particularly of the minister’s own context	5	4	3	2	1
m. an awareness of cultural trends and influences in contemporary society including religious pluralism	5	4	3	2	1
n. a knowledge of the operation of the polity and practice of the Church of the Nazarene	5	4	3	2	1
o. an awareness of the legal framework in the society in which the congregation functions	5	4	3	2	1

With the list of courses at the time of your studies of APNTS, please identify at least 5 subjects that you have taken at APNTS that you believe have best covered these **“to know”** objectives. (If you need help answering this, please refer to pages 7 to 9 for the list of courses.)

Please identify non-academic activities that helped you in achieving these **“to know”** objectives. (You may refer to the list below to help you answer this question. You may also identify other specific answers concerning your experiences in APNTS.)

List of Non-Academic Activities
Chapel Services
Spiritual Emphases
Prayer Meetings
Koinonia Groups
Culture Days
Student Body Organization
Inter-Seminary Sports Fellowship
Compassionate Ministries (Community outreach)
APNTS Choir

3. To what extent did the curriculum of APNTS achieve the following **“to do”** desired outcomes based on your assessment of yourself? Please use the following scale.

- 1: Never
 2: Seldom
 3: Sometimes
 4: Often
 5: Almost always

Institutional Mission and Objectives “to do”	Rating				
a. model a godly life and vital piety	5	4	3	2	1
b. think prayerfully about personal, familial and congregational development	5	4	3	2	1
c. act with integrity and honor in all relationships	5	4	3	2	1
d. respond to others with the love of God	5	4	3	2	1
e. lead the people of God in worship, mission and service	5	4	3	2	1
f. equip the saints for the work of ministry	5	4	3	2	1
g. preach the Word of God with clarity in a culturally appropriate fashion	5	4	3	2	1
h. teach by word and example	5	4	3	2	1
i. evangelize the lost, feed the flock	5	4	3	2	1
j. articulate clearly the mission of the congregation and the Church	5	4	3	2	1
k. minister to the brokenness of persons and society	5	4	3	2	1
l. communicate the truth in love	5	4	3	2	1
m. listen with care and discretion	5	4	3	2	1
n. facilitate the ministry of all the people of God at the local level	5	4	3	2	1
o. organize the local congregation as needed and appropriate	5	4	3	2	1
p. assess the effectiveness of programs and plans	5	4	3	2	1
q. acquire skills in information technology and other media essential for ministry and mission	5	4	3	2	1
r. pursue lifelong learning	5	4	3	2	1

With the list of courses at the time of your studies of APNTS, please identify at least 5 subjects that you have taken at APNTS that you believe have best covered these **“to do”** objectives. (If you need help answering this, please refer to pages 7 to 9 for the list of courses.)

Please identify non-academic activities that helped you in achieving these **“to do”** objectives. (You may refer to the list below to help you answer this question. You may also identify other specific answers concerning your experiences in APNTS).

List of Non-Academic Activities
Chapel Services
Spiritual Emphases
Prayer Meetings
Koinonia Groups
Culture Days
Student Body Organization
Inter-Seminary Sports Fellowship
Compassionate Ministries (Community outreach)
APNTS Choir

Please answer these further questions:

Among the subjects that you took, which were most helpful to you in relation to your present ministry/organization?

Is there a course you wish you have taken? (If you need help answering this, please refer to pages 7 to 9 for the list of courses.)

APPENDIX B

QUESTIONNAIRE FOR THE KEY BOARD MEMBERS

Dear Key Board Member,

Thank you for responding to this request. This research hopes to contribute to the enhancement of the curriculum of Asia-Pacific Nazarene Theological Seminary (APNTS). May I ask you to think of the life and ministry of _____ (name of the APNTS graduate serving in your church or ministry) as you fill out this questionnaire? Please identify the following by filling out the information needed. Please do not leave any question unanswered. Thank you.

Part I: About you.

1. What is your current position in your ministry/organization? _____
2. How long have you been in your ministry/organization? _____

Part II: Your assessment about the performance of _____ (name of the APNTS graduate in your organization):

Kindly answer the following statements by rating the alumni according to your personal understanding. Just encircle one answer that best represents your perception on the box.

1. Does the alumni display the following “to be” desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to be”	Rating				
a. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness	5	4	3	2	1
b. a deep spirituality with an abiding sense of God’s call	5	4	3	2	1
c. existence as a person in relationship to the community of faith	5	4	3	2	1
d. unquestioned integrity and honor	5	4	3	2	1
e. compassion, patience and perseverance	5	4	3	2	1
f. self-discipline and self-control	5	4	3	2	1
g. humility, gentleness and sensitivity to others	5	4	3	2	1
h. passion and courage	5	4	3	2	1
i. wisdom and discernment	5	4	3	2	1
j. vision and commitment	5	4	3	2	1

2. Does the alumni display the following “to know” desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to know”	Rating				
a. a thorough knowledge of the Holy Scripture and methods of interpretation	5	4	3	2	1
b. a deep understanding of Christian theology and especially the place of Christian holiness within it	5	4	3	2	1
c. a solid grasp of the history of the Christian church and her mission through the centuries	5	4	3	2	1
d. a knowledge of the Wesleyan theological heritage and traditions	5	4	3	2	1
e. a working knowledge of the disciplines of the spiritual life	5	4	3	2	1
f. an understanding of the significance, forms, and place of Christian worship in the community of faith	5	4	3	2	1
g. a firm understanding of Christian personal and social ethics	5	4	3	2	1
h. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills	5	4	3	2	1
i. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management	5	4	3	2	1
j. an awareness of the brokenness of the human condition - both personal and societal	5	4	3	2	1
k. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family	5	4	3	2	1
l. a grasp of the span of human history and culture, particularly of the minister’s own context	5	4	3	2	1
m. an awareness of cultural trends and influences in contemporary society including religious pluralism	5	4	3	2	1
n. a knowledge of the operation of the polity and practice of the Church of the Nazarene	5	4	3	2	1
o. an awareness of the legal framework in the society in which the congregation functions	5	4	3	2	1

3. Does the alumni display the following “to do” desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to do”	Rating				
a. model a godly life and vital piety	5	4	3	2	1
b. think prayerfully about personal, familial and congregational development	5	4	3	2	1
c. act with integrity and honor in all relationships	5	4	3	2	1
d. respond to others with the love of God	5	4	3	2	1
e. lead the people of God in worship, mission and service	5	4	3	2	1
f. equip the saints for the work of ministry	5	4	3	2	1
g. preach the Word of God with clarity in a culturally appropriate fashion	5	4	3	2	1
h. teach by word and example	5	4	3	2	1
i. evangelize the lost, feed the flock	5	4	3	2	1
j. articulate clearly the mission of the congregation and the Church	5	4	3	2	1
k. minister to the brokenness of persons and society	5	4	3	2	1
l. communicate the truth in love	5	4	3	2	1
m. listen with care and discretion	5	4	3	2	1
n. facilitate the ministry of all the people of God at the local level	5	4	3	2	1
o. organize the local congregation as needed and appropriate	5	4	3	2	1
p. assess the effectiveness of programs and plans	5	4	3	2	1
q. acquire skills in information technology and other media essential for ministry and mission	5	4	3	2	1
r. pursue lifelong learning	5	4	3	2	1

Can you recommend 5 subjects based on perceived weaknesses of the alumni? (If you need help answering this, please refer to pages 4 to 6 for the list of courses.)

Thank you. If there are other things that you want to write in relation to the curriculum of APNTS, you can use this space:

APPENDIX C

QUESTIONNAIRE FOR THE ALUMNI'S SUPERVISORS

Dear Alumni Supervisor,

Thank you for responding to this request. This research hopes to contribute to the enhancement of the curriculum of Asia-Pacific Nazarene Theological Seminary (APNTS). May I ask you to think of the life and ministry of _____ (name of the APNTS graduate serving in your church or ministry) as you fill out this questionnaire Please identify the following by ticking on the corresponding letters and filling out the information needed. Please do not leave any question unanswered. Thank you.

Part I: About you.

1. What is your current position in your ministry/organization? _____
2. How long have you been in your ministry/organization? _____

Part II: Your assessment about the performance of _____ (name of the APNTS graduate in your organization):

Kindly answer the following statements by rating the alumni according to your personal understanding. Just encircle one answer that best represents your perception on the box.

1. Does the alumni display the following "to be" desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives "to be"	Rating				
a. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness	5	4	3	2	1
b. a deep spirituality with an abiding sense of God's call	5	4	3	2	1
c. existence as a person in relationship to the community of faith	5	4	3	2	1
d. unquestioned integrity and honor	5	4	3	2	1
e. compassion, patience and perseverance	5	4	3	2	1
f. self-discipline and self-control	5	4	3	2	1
g. humility, gentleness and sensitivity to others	5	4	3	2	1
h. passion and courage	5	4	3	2	1
i. wisdom and discernment	5	4	3	2	1
j. vision and commitment	5	4	3	2	1

2. Does the alumni display the following “to know” desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to know”	Rating				
a. a thorough knowledge of the Holy Scripture and methods of interpretation	5	4	3	2	1
b. a deep understanding of Christian theology and especially the place of Christian holiness within it	5	4	3	2	1
c. a solid grasp of the history of the Christian church and her mission through the centuries	5	4	3	2	1
d. a knowledge of the Wesleyan theological heritage and traditions	5	4	3	2	1
e. a working knowledge of the disciplines of the spiritual life	5	4	3	2	1
f. an understanding of the significance, forms, and place of Christian worship in the community of faith	5	4	3	2	1
g. a firm understanding of Christian personal and social ethics	5	4	3	2	1
h. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills	5	4	3	2	1
i. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management	5	4	3	2	1
j. an awareness of the brokenness of the human condition - both personal and societal	5	4	3	2	1
k. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family	5	4	3	2	1
l. a grasp of the span of human history and culture, particularly of the minister’s own context	5	4	3	2	1
m. an awareness of cultural trends and influences in contemporary society including religious pluralism	5	4	3	2	1
n. a knowledge of the operation of the polity and practice of the Church of the Nazarene	5	4	3	2	1
o. an awareness of the legal framework in the society in which the congregation functions	5	4	3	2	1

3. Does the alumni display the following “to do” desired outcomes? Please use the following scale.

- 1: Never
- 2: Seldom
- 3: Sometimes
- 4: Often
- 5: Almost always

Institutional Mission and Objectives “to do”	Rating				
a. model a godly life and vital piety	5	4	3	2	1
b. think prayerfully about personal, familial and congregational development	5	4	3	2	1
c. act with integrity and honor in all relationships	5	4	3	2	1
d. respond to others with the love of God	5	4	3	2	1
e. lead the people of God in worship, mission and service	5	4	3	2	1
f. equip the saints for the work of ministry	5	4	3	2	1
g. preach the Word of God with clarity in a culturally appropriate fashion	5	4	3	2	1
h. teach by word and example	5	4	3	2	1
i. evangelize the lost, feed the flock	5	4	3	2	1
j. articulate clearly the mission of the congregation and the Church	5	4	3	2	1
k. minister to the brokenness of persons and society	5	4	3	2	1
l. communicate the truth in love	5	4	3	2	1
m. listen with care and discretion	5	4	3	2	1
n. facilitate the ministry of all the people of God at the local level	5	4	3	2	1
o. organize the local congregation as needed and appropriate	5	4	3	2	1
p. assess the effectiveness of programs and plans	5	4	3	2	1
q. acquire skills in information technology and other media essential for ministry and mission	5	4	3	2	1
r. pursue lifelong learning	5	4	3	2	1

Can you recommend 5 subjects based on perceived weaknesses of the alumni? (If you need help answering this, please refer to pages 4 to 6 for the list of courses.)

Thank you. If there are other things that you want to write in relation to the curriculum of APNTS, you can use this space:

APPENDIX D

LIST OF “TO BE,” “TO KNOW,” “TO DO” DESIRED OUTCOMES²³⁴

TO BE
<ul style="list-style-type: none"> a. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness b. a deep spirituality with an abiding sense of God’s call c. existence as a person in relationship to the community of faith d. unquestioned integrity and honor e. compassion, patience and perseverance f. self-discipline and self-control g. humility, gentleness and sensitivity to others h. passion and courage i. wisdom and discernment j. vision and commitment
TO KNOW
<ul style="list-style-type: none"> a. a thorough knowledge of the Holy Scripture and methods of interpretation b. a deep understanding of Christian theology and especially the place of Christian holiness within it c. a solid grasp of the history of the Christian church and her mission through the centuries d. a knowledge of the Wesleyan theological heritage and traditions e. a working knowledge of the disciplines of the spiritual life f. an understanding of the significance, forms, and place of Christian worship in the community of faith g. a firm understanding of Christian personal and social ethics h. a knowledge of communication theory and skills, especially preaching, and including teaching and interpersonal skills i. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management j. an awareness of the brokenness of the human condition - both personal and societal k. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family l. a grasp of the span of human history and culture, particularly of the minister’s own context m. an awareness of cultural trends and influences in contemporary society including religious pluralism n. a knowledge of the operation of the polity and practice of the Church of the Nazarene o. an awareness of the legal framework in the society in which the congregation functions

²³⁴ *Asia-Pacific Region Sourcebook on Ordination and Ministerial Development* (Asia Pacific Region: Church of the Nazarene, October 2015), 8-13, <https://www.whdl.org/content/asia-pacific-region-sourcebook-ordination-and-ministerial-development?language=en>.

TO DO
<ul style="list-style-type: none">a. model a godly life and vital pietyb. think prayerfully about personal, familial and congregational developmentc. act with integrity and honor in all relationshipsd. respond to others with the love of Gode. lead the people of God in worship, mission and servicef. equip the saints for the work of ministryg. preach the Word of God with clarity in a culturally appropriate fashionh. teach by word and examplei. evangelize the lost, feed the flockj. articulate clearly the mission of the congregation and the Churchk. minister to the brokenness of persons and societyl. communicate the truth in lovem. listen with care and discretionn. facilitate the ministry of all the people of God at the local levelo. organize the local congregation as needed and appropriatep. assess the effectiveness of programs and plansq. acquire skills in information technology and other media essential for ministry and missionr. pursue lifelong learning

APPENDIX E

INTERVIEW PROTOCOL FOR KEY INFORMANTS

Interviewing the Alumni, Key Board Members within their organization and their Supervisors:

- The research team will meet for the preparation in conducting the interviews. The team will study and be oriented with the interview plan. Part of the orientation is to help them understand some research ethical guidelines especially in doing interviews, and other procedures, e.g. keeping the interview questions open-ended)
- The team will communicate (E-mail, Facebook, or text message) with the key informant to be interviewed and explain the goal of the interview, obtain for his or her permission, schedule an appointment and agree on where the interview will be held. They will also be informed that the interview will last for 45 minutes or may extend up to an hour or more if necessary, under rare circumstances. The place to be selected for the interview is to be comfortable, free of distractions, and conveniently accessible for the key informants. If confidentiality is requested by the participant, it will be considered as much as possible.
- A consent form and the interview plan will be sent to the participants to be interviewed.
- The team will prepare all the equipment for recording the interview.
- A follow-up communication will be done by the research team: send the participants a thank-you note for their participation and also an update about the strategic plan.

Suggested Format for Writing Key Informant Interview:

- Code for the person interviewed (Identify type of key informant such as, “alumni,” “key board member,” or “supervisor” and assign codes)
- Name of interviewer
- Date of Interview
- Key points made by person being interviewed
- Interviewer conclusions: Aha! Moments, such as suggested strategies or priorities;
- Biggest surprise; most important information gleaned from the interview
- Any other comments/observations
- Optional: Attach detailed notes

APPENDIX F

GUIDE QUESTIONS FOR THE INTERVIEW

Guide Questions for the Alumni

“To be” Questions

- 1) In what way did you achieve loving God and the neighbour as oneself as expressed in Christian holiness?
- 2) How is your relationship with your community of faith after studying in APNTS?
- 3) What can you say about your vision and commitment after your studies in APNTS?
- 4) State in 1-2 sentences your experience(s) in your studies in APNTS that develop(s) your compassion, patience, and perseverance?

“To know” Questions

- 1) In what way did you achieve your knowledge of the Holy Scripture and methods of interpretation?
- 2) How did you achieve your understanding of Christian Theology and especially the place of Christian holiness within it?
- 3) What can you say about your communication skills, especially in preaching and including teaching and interpersonal skills?
- 4) How do you apply in your present ministry your awareness of brokenness of the human condition-both personal and societal?
- 5) In what way did the APNTS curriculum help you understand your own context as a minister?

“To do” Questions

- 1) How did APNTS encourage you to pursue life-long learning?
- 2) In ways do you apply the equipping of the saints for the work of ministry as taught to you by the APNTS curriculum?
- 3) In what ways did APNTS curriculum help you in ministering to the brokenness of persons and society?

General Questions:

- 1) Overall, from 1-5 with 5 being the highest, how would you rate the equipping that APNTS has done to you as you prepare for this current ministry you have now?
- 2) What are the things that you think APNTS needs to improve its curriculum?
- 3) What is the greatest thing that you think APNTS has done to you?

Guide Questions for the Key Board Member and Supervisor of the Alumni

- 1) Overall, from 1-5 with 5 being the highest, how would you rate APNTS based on the life and ministry performance of the graduate serving in your church or organization? Why?
- 2) What attitude, character traits, and socio-emotionally do you observe in the life of the alumni?
- 3) What do you observe about the alumni's intellectual, i.e., thinking and knowing skills?
- 4) What can you say about the alumni in their performance in the work of your particular organization?
- 5) Do you think APNTS has accomplished something of worth in the life of the graduate serving in your church or organization? Why? Why not?
- 6) What are the things that you think APNTS needs to improve concerning its curriculum?

APPENDIX G

PROFILE OF THE ALUMNI RESPONDENTS

YEAR GRADUATED	TITLE	ALUMNI	GENDER	NATIONALITY	PROGRAM OF STUDY
2005	Rev.	Cailing, Rolex	M	Filipino	MDiv
2005	Rev.	Hallig, Millagros	F	Filipino	MARE
2005	Mrs.	Mijares, Calm	F	Filipino	Graduate Diploma
2006	Ptr.	Cubalit, Charlie	M	Filipino	MST
2006	Miss	Hallig, Joan	F	Filipino	MDiv; MARE
2006	Mrs.	Sagud, Erlic	F	Filipino	MARE
2008	Ptr.	Shin, Hee Chang	M	Korean	MDiv
2008	Mrs.	Eugenio, Mary Ann	F	Filipino	MDiv
2008	Rev.	Bating, Ronilo	M	Filipino	MDiv
2008	Rev.	Manongsong, Manuel	M	Filipino	Graduate Diploma
2008	Rev.	Sumili, Minnie Grace	F	Filipino	MACC
2008	Rev.	Manongsong, Esther	F	Filipino	MDiv
2008	Dr.	Kaburuan, Emil Robert	M	Indonesian	MACC
2009	Mr.	Galino, Irwin	M	Filipino	MACC
2009	Mrs.	Cainglet, Michelle Lorena	F	Filipino	Graduate Diploma
2009	Mrs.	Caparas, Helen	F	Filipino	Graduate Diploma
2010	Rev.	Cainglet, Pedrito	M	Filipino	MDiv
2011	Ptr.	Santotome, Michael	M	Filipino	MDiv
2011	Ptr.	Borromeo, Billy	M	Filipino	MDiv
2011	Mrs.	Patacsil, Ingrid, Mangubat	F	Filipino	MARE
2011	Ptr.	Hallig, Lot	M	Filipino	MDiv
2012	Rev.	Natividad, Jackson	M	Filipino	MDiv; MARE
2013	Mr.	Dagasen, Blessildo	M	Filipino	MDiv; MST
2013	Ptr.	Acquisio, Aprill Hidalgo	F	Filipino	MDiv
2013	Rev.	Godoy, Janary	F	Filipino	MDiv
2013	Rev.	Petallar, Mark Gil	M	Filipino	MDiv
2013	Mrs.	Arbes, Dorys Pugong	F	Filipino	MACC
2013	Ptr.	Bonus, John Rey	M	Filipino	MDiv
2014	Mrs.	Eyestone, Elizabeth Ann	F	American	MARE
2014	Miss	Valeza, Racquel	F	Filipino	Graduate Diploma

APPENDIX H
LETTER TO THE ALUMNI

January 2017

Dear Alumni,

Greetings in the Name of our Lord Jesus Christ!

My name is Ronnie C. Pingol and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS) taking the degree Master of Arts in Religious Education (MARE). I am doing research on the topic, "Implications for Organizational Effectiveness Based on the Assessment of the Desired Outcomes of the Curriculum: The Case of the Asia-Pacific Nazarene Theological Seminary" to complete my MARE in Teaching Ministry. The purpose of this research is to present recommendations to the Board of Trustees of APNTS the results of the assessment. The outcome will also be reported to the Academic Dean, Administrative Council, to the faculty, and the Board of Trustees.

Along with this, may I request your favor in granting me permission as my research team and I conduct a survey with you and one of your key church board members within your ministry, and your current supervisor to assess the curriculum of APNTS (attached is the questionnaire).

I would greatly appreciate your kind consideration and support of my request. I pray that God richly blesses your ministries.

In Christ,

Signed, Ronnie C. Pingol

APPENDIX I

LETTER TO THE ALUMNI'S KEY BOARD MEMBERS

January 2017

Dear Sir/Madam,

Greetings in the Name of our Lord Jesus Christ!

My name is Ronnie C. Pingol and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS) taking the degree Master of Arts in Religious Education (MARE). I am doing research on the topic, "Implications for Organizational Effectiveness Based on the Assessment of the Desired Outcomes of the Curriculum: The Case of the Asia-Pacific Nazarene Theological Seminary" to complete my MARE in Teaching Ministry. The purpose of this research is to present recommendations to the Board of Trustees of APNTS the results of the assessment. The outcome will also be reported to the Academic Dean, Administrative Council, to the faculty, and the Board of Trustees.

Along with this, may I request your favor in granting me permission as my research team and I conduct a survey with you to assess the curriculum of APNTS (attached is the questionnaire).

I would greatly appreciate your kind consideration and support of my request. I pray that God richly blesses your ministries.

In Christ,

Signed, Ronnie C. Pingol

APPENDIX J

LETTER TO THE ALUMNI'S SUPERVISOR

January 2017

Dear Pastors/Leaders,

Greetings in the Name of our Lord Jesus Christ!

My name is Ronnie C. Pingol and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS) taking the degree-e Master of Arts in Religious Education (MARE). I am doing research on the topic, "Implications for Organizational Effectiveness Based on the Assessment of the Desired Outcomes of the Curriculum: The Case of the Asia-Pacific Nazarene Theological Seminary" to complete my MARE in Teaching Ministry. The purpose of this research is to present recommendations to the Board of Trustees of APNTS the results of the assessment. The outcome will also be reported to the Academic Dean, Administrative Council, to faculty, and the Board of Trustees.

Along with this, may I request your favor in granting me permission as my research team and I conduct a survey with you to assess the curriculum of APNTS (attached is the questionnaire).

I would greatly appreciate your kind consideration and support of my request. I pray that God richly blesses your ministries.

In Christ,

Signed, Ronnie C. Pingol

APPENDIX K

INFORMED CONSENT STATEMENT FOR PARTICIPANTS
18 YEARS OLD AND ABOVE

I, Ronnie C. Pingol, am an MARE student at APNTS. I am conducting a study on the “Implications for Organizational Effectiveness Based on the Assessment of the Desired Outcomes of the Curriculum: The Case of the Asia-Pacific Nazarene Theological Seminary” as part of my course of study. The following information is provided for you to determine whether you are willing to participate in the study. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

We want to learn about the current situation of the seminary. I will be asking you to participate in an interview, which is estimated to take no more than 45 minutes of your time.

The content of the questions concern your own personal experiences as part of this seminary. It is highly unlikely that you will experience any discomfort or harm from participating. If you are asked any question that you do not wish to answer, you are free to exercise that option. Although participation in our study will not directly benefit you, we believe that the information will be useful for the improvement of this school.

Your participation is solicited, although strictly voluntary. I assure you that your name will not be associated in any way with the research findings. All participants will be assigned pseudonyms. Only my professor, certain members of my panel, my research team, and I will have the access to the transcripts.

If you would like additional information concerning this study before or after it is complete, please feel free to contact me by cell phone or email. There is no compensation for your participation, but it is greatly appreciated.

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call 09213371770, or send an email to ronnie.pingol@apnts.edu.ph.

I agree to take part in this study as a research participant. By my signature I affirm that I have received a copy of this Consent and Authorization Form.

 Type/Print Participant's Name

 Date

 Participant's Signature

(Adapted from Dr. Clark Armstrong, December 2014)

APPENDIX L

RESEARCH TEAM'S CONFIDENTIALITY AGREEMENT

Research Title: Implications for Organizational Effectiveness Based on the Assessment of the Desired Outcomes of the Curriculum: The Case of the Asia-Pacific Nazarene Theological Seminary

I, _____, a member of this research team, understand that I may have access to confidential information about study sites and participants. By signing this statement, I am indicating my understanding of my responsibilities to maintain confidentiality and agree to the following:

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the researcher(s).
2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.
3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the researcher(s) when I have completed the research tasks.
4. I am not to read information about study sites or participants, or any other confidential documents, nor ask questions of study participants for my own personal information but only to the extent and for the purpose of performing my assigned duties on this research project.
5. after consulting with the researcher(s), erase or destroy all research information in any form or format regarding this research project that is not returnable to the researcher(s) (e.g., information stored on computer hard drive).

Research Assistant:

(Print Name)	(Signature)	(Date)
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The plan for this study has been reviewed for its adherence to ethical guidelines and approved by Research Committee of the Asia-Pacific Nazarene Theological Seminary (APNTS). For questions regarding participant rights and ethical conduct of research, contact the APNTS Research Committee at (632) 658-5872 or (632) 658-7632 or (632) 658-7872.

APPENDIX M

LIST OF COURSES FROM APNTS'S CATALOGUES 2003-2007, 2008-2012,
AND 2011-2015

CATALOGUE 2003-2007

Biblical Foundations**Old Testament**

B11 Old Testament Introduction
 B14 Old Testament Theology
 B15 Biblical Theology of Covenant
 B20 The Pentateuch
 B30 The Historical Books
 B40 Poetry and Psalms
 B45 Wisdom Literature
 B50 The Major Prophets
 B55 The Minor Prophets
 B85 Biblical Hebrew
 B86 Advanced Biblical Hebrew
 B87 Biblical Hebrew Translation

New Testament

B101 New Testament Introduction
 B114 New Testament Theology
 B121 Mark and Matthew
 B130 Johannine Writings
 B141 Luke-Acts
 B150 New Testament Letters
 B155 The Epistle to the Romans
 B160 The Corinthian Correspondence
 B165 Prison Epistles
 B170 Hebrews
 B182 New Testament Greek II
 B183 Intermediate Greek
 B184 Advance Greek

Biblical Studies

B5 Biblical Hermeneutics
 B80 Introduction to Biblical Languages
 B95 Biblical Foundations for
 Contextualization
 B99 Apocalyptic Literature
 B199 Independent Biblical Research

**The Heritage and Faith of the Christian
Church****History of the Christian Church**

H1 Heritage of the Christian Church I
 H2 Heritage of the Christian Church II
 H30 History of Christianity in Asia and the
 Pacific

H40 History of Missions
 H75 History and Polity of the Church of
 the Nazarene
 H76 History and Polity of the Wesleyan
 Church
 H77 Denominational Studies
 H79 Ecumenical Studies
 H85 History of Nazarene Missions
 H89 History of Church Music
 H99 Independent Research in Church
 History

Theology

T3 Introduction to Theology
 T4 Systematic Theology I: Doctrine of God
 T5 Systematic Theology II: Person and
 Work of Christ
 T6 Systematic Theology III: Spirit and
 Church
 T7 Wesley's Theology
 T11 Doctrine of Holiness
 T15 Doctrine of Holiness in Asia-Pacific

Contexts

T20 History of Christian Thought
 T45 Christian Theology in Asia-Pacific

Context

T80 Contemporary Theology
 T90 Theology of Mission
 T252 Theology and Ethics of
 Communication
 T299 Independent Study in Theology

**Philosophy of Religion/ Church and
Society**

PR6 The Gospel and Asia-Pacific Cultures
 PR11 Sociological Analysis of the
 Christian Faith
 PR15 Philosophy of Religion
 PR30 Introduction to Christian Ethics
 PR35 Christian Social Ethics
 PR50 Asian Religions
 PR55 Animistic Religions

Research

PR2 Methods of Research
 TH1 Thesis Seminar
 TH2 Thesis Writing
 TH102 Statistics

The Ministry of the Christian Church**The Preaching Ministry**

PM8 Biblical Preaching I
 PM9 Biblical Preaching II
 PM10 Christian Preaching
 PM31 Expository Preaching
 PM35 Homiletics of Holiness

The Pastoral Ministry

PM101 The Asia and Pacific Context of Ministry
 PM105 Pastoral Care and Counseling
 PM107 Crisis and Loss Counseling
 PM108 Marriage and Family Counseling
 PM109 Psychotherapies
 PM110 Ministry Formation I
 PM112 Interpersonal Communication
 PM113 Character Formation
 PM116 Conflict Management
 PM122 Worship Leadership
 PM123 Worship and Music in the Church
 PM120 Ministry Formation II
 PM121 Church Administration
 PM131 Integrative Seminar
 PM133 Christian Leadership
 PM134 Urban Ministry
 PM135 Urban Anthropology
 PM136 Community Transformation and Development
 PM137 Compassionate Ministries
 PM 138 Contemporary Issues in Urban Ministry
 PM145 Small Group Bible Studies
 PM183 Spiritual Formation
 PM299 Independent Study in Preaching or Pastoral Ministry

Christian Education

CE11 Educational Psychology
 CE20 Educational Methods and Media
 CE21 Educational Methods and Media for Teaching Children
 CE93 Supervised Ministry for Christian Education and Christian Communication
 CE102 Statistics
 CE103 Foundations of Christian Education
 CE130 Curriculum Theory and Design
 CE133 Curriculum Development
 CE135 Printed Media Production

CE140 Christian Education of Children
 CE143 Early Childhood Christian Education
 CE145 The Spiritual Nurture of Children
 CE160 Christian Education of Youth
 CE165 College-Level Teaching
 CE170 Christian Education of Adults
 CE180 Values and Moral Development in Christian Education
 CE183 Life-Span Christian Development
 CE190 Supervising and Administering Educational Institutions
 CE193 Administration and Supervision in Early Childhood Education
 CE299 Independent Study in Christian Education

Evangelism and Church Growth

E5 Introduction to Evangelism
 E60 Personal Evangelism
 E70 Advanced Church Growth
 E75 Church Planting
 E99 Evangelism Workshop

The World Mission

M1 Introduction to the World Mission
 M2 The Gospel and Asia-Pacific Cultures
 M20 Practice of Missions
 M25 Literature Development
 M40 History of Missions
 M45 Christian Theology in Asia-Pacific Context
 M48 Cultural Anthropology
 M50 Asian Religions
 M55 Folk Religions
 M60 Communicating Christ in Muslim Contexts
 M85 History of Nazarene Missions
 M90 Theology of Mission
 M99 Independent Study in Missions
 M239 Cross-Cultural Communication

Christian Communication

CO112 Interpersonal Communication
 CO127 Introduction to Christian Communication
 CO135 Printed Media Production
 CO136 Christian Writers Workshop
 CO138 Writing Practicum
 CO142 Visual Media Production
 CO152 Audio Media Production
 CO162 Social Psychology of Communication

CO231 Communication Theories and Processes
 CO233 Speech Communication
 CO235 Applied Linguistics
 CO236 Second Language Acquisition
 CO239 Cross-Cultural Communication
 CO241 Ethnomusicology
 CO243 Script-Writing
 CO247 Traditional Media
 CO252 Theology and Ethics of Communication

Church Music

CM3 Church Music Leadership
 CM20 Applied Music
 CM30 Applied Voice
 CM40 Choral Practicum
 CM89 History of Church Music
 CM203 Advanced Church Music Leadership
 CM241 Ethnomusicology

Supervised Ministry

SM93 Supervised Ministry for Christian Education and Christian Communication
 SM101 Supervised Ministry I
 SM102 Supervised Ministry II
 SM140 Clinical Pastoral Education I
 SM141 Clinical Pastoral Education II
 SM201 Cross-Cultural Supervised Ministry I
 SM202 Cross-Cultural Supervised Ministry II
 SM251 Cross-Cultural Internship I
 SM252 Cross-Cultural Internship II

CATALOGUE 2008-2012

A. Bible Department

1. Old Testament

B11 Old Testament Studies
 B14 Old Testament Theology
 B20 Pentateuch
 B30 The Historical Books
 B40 Poetry and Psalms
 B45 Wisdom Literature
 B50 The Major Prophets
 B55 The Minor Prophets
 B85 Biblical Hebrew
 B86 Advanced Biblical Hebrew
 B87 Biblical Hebrew Translation

2. New Testament

B101 New Testament Studies
 B114 New Testament Theology

B121 Mark and Matthew
 B130 Johannine Writings

Continuation of CATALOGUE 2008-2012

B141 Luke-Acts
 B150 New Testament Letters
 B155 The Epistle to the Romans
 B160 The Corinthian Correspondence
 B165 Prison Epistles
 B167 Pastoral Letters
 B170 Hebrews
 B181 New Testament Greek I
 B182 New Testament Greek II
 B183 Intermediate Greek
 B184 Advanced Greek

3. Biblical Studies

B5 Biblical Hermeneutics
 B15 Biblical Theology of Covenant
 B33 Biblical Ethics
 B80 Introduction to Biblical Languages
 B95 Biblical Foundations for Contextualization
 B99 Apocalyptic Literature
 B199 Independent Biblical Research

B. The Heritage and Faith of the Christian Church

1. History of the Christian Church

H1 History of World Christianity I
 H2 History of World Christianity II
 H30 History of Christianity in Asia and the Pacific
 H40 History of Modern Missions
 H61 The Wesleyan Tradition
 H75 History and Polity of the Church of the Nazarene
 H76 History and Polity of the Wesleyan Church
 H77 Denominational Studies
 H79 Ecumenical Studies
 H85 History of Nazarene Missions
 H89 History of Church Music
 H99 Independent Research in Church History

2. Theology

T4 Systematic Theology I: Doctrine of God
 T5 Systematic Theology II: Person and Work of Christ
 T6 Systematic Theology III: Spirit and Church
 T7 Wesley's Theology
 T11 Doctrine of Holiness
 T15 Doctrine of Holiness in Asia-Pacific Contexts
 T20 Seminar in the History of Christian Thought
 T45 Christian Theology in Asia-Pacific Contexts
 T80 Contemporary Theology

T82 Theology of Work
 T90 Theology of Mission
 T101 Theological Foundations of Ministry
 T252 Theology and Ethics of Communication
 T299 Independent Study in Theology

3. Church and Society

PR6 The Gospel and Asia-Pacific Cultures
 PR11 Sociological Analysis of the Christian Faith
 PR30 Principles of Christian Ethics
 PR33 Biblical Ethics
 PR35 Christian Social Ethics
 PR180 Values and Moral Development

C. The Ministry of the Christian Church

1. The Preaching Ministry

PM8 Biblical Preaching I
 PM9 Biblical Preaching II
 PM10 Contemporary Preaching
 PM31 Expository Preaching
 PM35 Homiletics of Holiness

2. The Pastoral Ministry

PM101 The Asia and Pacific Contexts of Ministry
 PM105 Pastoral Care and Counseling
 PM107 Crisis and Loss Counseling
 PM108 Marriage and Family Counseling
 PM109 Psychotherapies
 PM112 Interpersonal Communication
 PM118 Organizational Leadership
 PM126 Worship and Music in the Church
 PM131 Integrative Seminar
 PM134 Urban Ministry
 PM135 Urban Anthropology
 PM136 Community Transformation and Development
 PM140 Children in the Church
 PM145 Small Group Bible Studies
 PM150 Small Groups in Christian Ministry
 PM151 Women in Ministry
 PM160 Youth and the Church
 PM170 Adult Ministries in the Church
 PM175 Christian Communication of Practice
 PM183 Spiritual Formation
 PM185 Intergenerational Ministries
 PM186 Spiritual Formation in the Family
 PM250 Christian Ministries and Healing Grace
 PM281 Conflict Management
 PM299 Independent Study in Preaching or Pastoral Ministry
 PM300 Child, Church, and Mission
 PM311 Approaches to Holistic Ministry
 PM345 Holistic Nurture of Children

3. Christian Education

CE11 Theories of Learning
 CE20 Instructional Methods and Technology
 CE21 Instructional Methods and Technology for Teaching Children
 CE24 Creating and Teaching Simulations and Case Studies
 CE25 Instructional Design
 CE41 Cyber Learning for High-Context Cultures
 CE51 Teaching Learners with Special Needs
 CE103 Theological Foundations
 CE116 Legal, Ethical, and Political Issues in Leadership
 CE118 Organization Leadership
 CE130 Curriculum Theory and Analysis
 CE133 Curriculum Design
 CE135 Printed Media Production
 CE140 Children in the Church
 CE143 Early Childhood Education
 CE150 Small Groups in Christian Ministry
 CE160 Youth and the Church
 CE164 Teaching the Bible with Youth and Adults
 CE165 Teaching in Higher Education
 CE170 Adult Ministries in the Church
 CE175 Christian Communities of Practice
 CE180 Values and Moral Development
 CE183 Life-Span Christian Development
 CE185 Intergenerational Ministries
 CE186 Spiritual Formation in the Family
 CE211 Strategic Planning
 CE215 Technology Planning for the Administrator
 CE235 Applied Linguistics
 CE236 Measurement and Evaluation
 CE241 Ethnomusicology
 CE243 Script-Writing
 CE247 Traditional Media
 CE250 Christian Ministries and Healing Grace
 CE299 Independent Study in Christian Education
 CE300 Child, Church, and Mission
 CE303 Child in Changing Contexts and Cultures
 CE321 Second Language Acquisition
 CE345 Holistic Nurture of Children
 CE401 Practicum in Teaching
 CE411 Practicum in Administration

4. Research

RE101 Methods of Research
 RE211 Statistics
 RE221 Qualitative Research
 RE251 Research Seminar in Organizational Leadership and Communication
 RE301 Thesis Seminar

RE302 Thesis Writing
 RE303 The Professional Project Thesis
 RE311 Thesis Continuation

5. Leadership

LE110 Leaders in Strategic Planning
 LE118 Organization Leadership
 LE119 Organizational Behavior, Theory, and Design
 LE201 Ethics and Responsible Business Practice
 LE211 Strategic Planning for the Institution
 LE215 Technology Planning for the Administrator
 LE221 Leaders and Organizational Consultants and Change Agents
 LE231 Entrepreneurship
 LE251 Research Seminar in Organizational Leadership
 LE261 Current Issues and Cases in Leadership
 LE271 Consultancy Project
 LE281 Conflict Management
 LE411 Practicum in Administration

6. Church Music

CM20 Applied Music
 CM30 Applied Voice
 CM40 Choral Practicum
 CM89 History of Church Music
 CM126 Worship and Music in the Church
 CM203 Advanced Church Music Leadership
 CM241 Ethnomusicology

7. Supervised Ministry

SM101 Supervised Ministry I
 SM102 Supervised Ministry II
 SM140 Clinical Pastoral Education I
 SM141 Clinical Pastoral Education II
 SM191 Media Practicum Internship
 SM201 Cross-Cultural Supervised Ministry I
 SM202 Cross-Cultural Supervised Ministry II
 SM251 Cross-Cultural Internship I
 SM252 Cross-Cultural Internship II
 SM401 Practicum in Teaching
 SM411 Practicum in Administration

Donald Owens School of World Mission

8. The World Mission

M1 Perspectives on the World Christian Movement
 M2 The Gospel and Asia-Pacific Cultures
 M5 Evangelism in 21st Century Perspective
 M20 Practice of Missions
 M25 Literature Development
 M40 History of Missions
 M48 Cultural Anthropology

M55 Fold Religions
 M60 Communication Christ in Muslim Contexts
 M70 Advance Church Growth
 M71 Buddhism and Confucianism
 M72 Hinduism and Taoism
 M75 Church Planting
 M85 History of Nazarene Missions
 M90 Theology of Mission
 M99 Independent Study in Missions
 M111 Personal Evangelism
 M239 Cross-Cultural Communication
 M241 Ethnomusicology
 M300 Child, Church, and Mission
 M303 Child in Changing Contexts and Cultures

Fairbanks International School of Communication

9. Christian Communication

CO25 Literature Development
 CO112 Interpersonal Communication
 CO127 Communication on Christian Ministry
 CO135 Printed Media Production
 CO138 Writing Practicum
 CO142 Visual Media Production
 CO152 Audio Media Production
 CO163 Sociology of Communication
 CO171 Media Reception Studies
 CO172 Religion, Media, and Culture
 CO191 Media Practicum Internship
 CO231 Communication Theories and Processes
 CO233 Speech Communication
 CO235 Applied Linguistics
 CO239 Cross-Cultural Communication
 CO241 Ethnomusicology
 CO243 Script-Writing
 CO247 Drama
 CO252 Theology and Ethics of Communication

CATALOGUE 2011-2015

A. Bible Department

1. Biblical Studies

BS150 Biblical Hermeneutics
 BS310 Biblical Foundations for Contextualization
 BS320 Biblical Ethics
 BS410-499 Directed/Independent Research in Biblical Studies

2. Old Testament

OT110 Old Testament Studies
 OT210 Pentateuch
 OT220 Deuteronomistic History
 OT230 Major Prophets
 OT240 Minor Prophets

Continuation of **CATALOGUE 2011-2015**

OT250 Poetry and Psalms
 OT260 Wisdom Literature
 OT270 The Five Scrolls
 OT280 Second Temple Jewish Literature
 OT299 Apocalyptic Literature
 OT310 Old Testament Theology
 OT320 Biblical Theology of Covenant
 OT410-499 Directed/Independent Research in Old Testament

3. New Testament

NT110 New Testament Studies
 NT216 Mark and Matthew
 NT217 Luke-Acts
 NT221 Romans
 NT234 1-2 Corinthians
 NT235 Prison Epistles
 NT236 Pastoral Epistles
 NT241 Hebrews
 NT265 Johannine Literature
 NT275 Shorter Church Letters
 NT299 Apocalyptic Literature
 NT310 New Testament Theology
 NT410-499 Directed/Independent Research in New Testament

4. Biblical Languages**A. Hebrew**

HB110 Biblical Hebrew I
 HB120 Biblical Hebrew II
 HB130 Intermediate Hebrew
 HB210-299 Hebrew Exegetical Courses
 HB310 Advanced Hebrew
 HB410-499 Directed/Independent Study in Hebrew

B. Greek

GK110 NT Greek I
 GK120 NT Greek II
 GK130 Intermediate Greek
 GK210-299 Greek Exegetical Courses
 GK310 Advanced Greek
 GK410-499 Directed/Independent Research in Greek

B. The Heritage and Faith of the Christian Church**1. History of the Christian Church**

H1 History of World Christianity I
 H2 History of World Christianity II
 H30 History of Christianity in Asia and the Pacific

H40 History of Modern Missions
 H61 The Wesleyan Tradition
 H75 History and Polity of the Church of the Nazarene
 H77 Denominational Studies
 H89 History of Church Music
 H99 Independent Research in Church History

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 PM345 Holistic Nurture of Children

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 CE21 Instructional Methods and Technology for Teaching Children
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 CE165 Teaching in Higher Education
 CE170 Adult Ministries in the Church
 CE175 Christian Communities of Practice
 CE180 Values and Moral Development
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 CE185 Intergenerational Ministries
 CE186 Spiritual Formation in the Family
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 CE215 Technology Planning for the Administrator
 CE235 Applied Linguistics

CE236 Measurement and Evaluation
 CE241 Ethnomusicology
 CE243 Script-Writing
 CE247 Traditional Media
 CE250 Christian Ministries and Healing Grace
 CE299 Independent Study in Christian Education
 CE300 Child, Church, and Mission
 CE303 Child in Changing Contexts and Cultures
 CE321 Second Language Acquisition
 CE345 Approaches to Holistic Nurture of Children
 CE401 Practicum in Teaching
 CE411 Practicum in Administration

4. Research

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 RE301 Thesis Seminar
 RE302 Thesis Writing
 RE303 The Professional Project Thesis
 RE304 Production Thesis
 RE311 Thesis Continuation

5. Leadership

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 LE118 Organizational Leadership
 LE119 Organizational Behavior, Theory and Design
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 LE221 Leaders as Organizational Consultants and Change Agents
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 LE251 Research Seminar in Organizational Leadership
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 CM40 Choral Practicum
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 SM102 Supervised Ministry II
 SM140 Clinical Pastoral Education I
 SM141 Clinical Pastoral Education II
 SM191 Media Practicum Internship
 SM401 Practicum in Teaching
 SM411 Practicum in Administration

Donald Owens School of World Mission

8. Intercultural Studies

IS101 Perspectives on the World Christian Movement
 IS102 Biblical Foundations for Contextualization
 IS104 Evangelism in 21st Century Perspective
 IS105 Discipleship
 IS106 Church Planting
 IS120 Practice of Missions
 IS121 Ethnomusicology
 IS125 Literature Development
 IS126 Applied Linguistics
 IS127 Second Language Acquisition
 IS130 Urban Ministry
 IS136 Community Transformation and Development
 IS137 Anti-Human Trafficking Issues
 IS140 History of Modern Missions
 IS150 Biblical Theology of Mission
 IS160 Cultural Anthropology
 IS161 Ethnographical Research
 IS162 Urban Anthropology
 IS170 Intercultural Communication
 IS171 Communication Christ in Muslim Contexts
 IS180 Buddhism and Confucianism
 IS182 Hinduism and Taoism
 IS184 Fold Religions
 IS190 Child in Changing Contexts and Cultures
 IS191 Child, Church, and Mission
 IS192 Street Children
 IS208 Cyber Learning for High Context Cultures

IS209 Technology Planning for the Administrator
 IS300 Child, Church, and Mission
 IS301 Intercultural Supervised Ministry I
 IS302 Intercultural Supervised Ministry II
 IS303 Intercultural Internship I
 IS304 Intercultural Internship II
 IS305 Anti-Human Trafficking Internship I
 IS306 Anti-Human Trafficking Internship II
 IS400 Independent Study in Intercultural Studies

Fairbanks International School of Communication

9. Christian Communication

CO101 Communication in Christian Ministry
 CO102 Communication Theories and Processes
 CO103 Media, Society, and Church
 CO104 Religion, Media, and Culture
 CO201 Understanding Psychology of Audience
 CO202 Interpersonal Communication
 CO203 Intercultural Communication
 CO204 Speech Communication
 CO205 Media Literacy and Education
 CO206 Contemporary Christian Music
 CO207 Film and Theology
 CO208 Current Issues and Cases in Christian Communication
 CO209 Theology and Ethics of Communication
 CO301 Printed Media Production
 CO302 Advanced Printed Media Production
 CO303 Writing Practicum
 CO304 Literature Development
 CO305 Script-Writing
 CO306 Citizen Journalism in Digital Age
 CO310 Visual Media Production
 CO311 Advance Visual Media Production
 CO312 Studio Production
 CO313 Documentary Production
 CO314 Digital Photography
 CO315 Non-Linear Video Editing
 CO316 Video Camera Workshop

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Date of Birth: January 5, 1991

Place of Birth: General Santos City

Civil Status: Single

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Educational Attainment

High School, Holy Cross of Babak, Inc. Babak, Island Garden City of Samal, Davao del Norte (2003-2007)

Bachelor of Theology, Light and Life Bible College, Butuan City (2007-2012)

Master of Arts in Religious Education, Major in Teaching Ministry, Asia-Pacific Nazarene Theological Seminary (2012-2017)

Work Experience:

Teacher for Developmental Activities
 Ahon Ministries, International Child Care Ministry, Butuan City (2007-2008)
 Teacher for PH-611 Sunbeam Student Center, Free Methodist Church, Butuan City (2008-2010)

Sunday School Teacher
 Emenville Free Methodist Church, Butuan City (2011-2012)

Student Pastor
 Ahon Ministries, International Child Care Ministry, Butuan City (2011-2012)

Intern Pastor
 Amparo Free Methodist Church, Novaliches, Caloocan City (2010- 2011)

Pastor
 Balintawak Free Methodist Church, Apolonio Samson, Quezon City (2012-present)