Education on Purpose

Models for Education in World Areas

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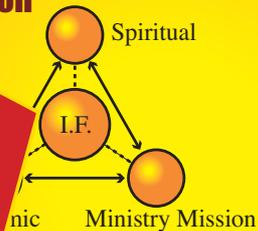
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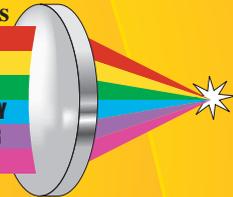
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Robert L Woodruff

EDUCATION ON PURPOSE

MODELS FOR EDUCATION
IN WORLD AREAS

Revised Edition 2024

ROBERT L WOODRUFF PHD

Education on Purpose

Models for Education in World Areas

This handbook offers models for developing an educational system that serves a rapidly growing church by preparing people for ministry and service at various educational levels and by varied delivery methods.

It does so in order to equip ministers appropriately and contextually through purposeful, integrated and accessible programs. The models herein are intentionally designed to develop quality education that serves the church around the world.

Revised Edition 2024

Robert L. Woodruff, Ph.D.

Typesetting & Layout S Griffiths

Revised Edition Russ Hansen

DEDICATION

This second edition is dedicated to Susan, my wife of 51 years and my total partner in life and in mission. Whatever we have accomplished we have done together as a team, and we supplement one another's gifts in a God ordained way. When we married she had already started her missionary assignment in Papua New Guinea as a nurse/midwife. We were married in Brisbane on July 7, 1973 a week prior to returning to Papua New Guinea as a couple with her in the medical area and me in the teaching/ministry spheres. That was the beginning of assignments that gave us the opportunity to serve in numerous world areas. I thank you, Susan, for giving yourself so totally to all that God called us to be and to do for Him. I also acknowledge the manner in which both of our daughters, Kristi and Katina, gave themselves to our mission as a family unit until they left for their own adult pathways of living for Him. Without Susan and my family I would be incomplete indeed. I honour you each one for enriching my life.

SPECIAL THANKS

Thank you to each of the four leaders who have contributed foreword sections for both editions – your commitment to educational quality has enriched our denomination. I also thank Bob and Yvonne Helstrom for partnering with us to make not only this book possible, but also the other development projects In which we are participating in the South Pacific as well as other projects over the years. The layout and artwork for this edition is a result of Scott and Heather Griffith (first edition) and Russ and Janelle Hansen for this edition (R1 Web Design / The Good Book Company LLC). I also thank the many leaders in the countries which we partner in mission for their welcome inclusion and sharing, and to Bruce Allder for suggesting I revise and release this volume for the use of current educators on our region. Most of all, I thank Jesus for giving us the sense of vocational imperative as well as opportunities for missional service over the decades. He renews His call upon our lives so that it remains current and enduring. To Him be praise.

LINKS

A PDF edition of this book (a4 size) can be sourced at www.educationforministry.org and then click the resources tab. I also am developing a few video sessions on educational development and leadership at www.youtube.com/@Woodruff_Education. Please feel free to visit my blog at woodpoll.blogspot.com or view my devotional YouTube channel at www.youtube.com/@Woodruff_Devotional-r8u.

Foreword to 2024 edition

Dr. Klaus Arnold

Personally, I am very thankful for Dr. Woodruff's publication, *Education on Purpose*. The original version of 2001 had global impact, and was very helpful in my leadership role at European Nazarene College at the time, when we developed a fully de-centralized school with one curriculum, one faculty, one administration, and one student body working in over 15 different learning centers with 15 different languages all over Europe and the former Soviet Union. It was one of the instruments to help us develop a unified curriculum which remained flexible to adapt it to the different cultural contexts. Part of the unifying elements were the focus of the programs, the established outcomes (to know, to be, to do), and the four Cs (content, context, competency, character).

Over 20 years have passed, new programs and approaches (esp. in distance education, like online, video conference, and hybrid-forms) have developed. However, the basic principles are still valid and being used in the fifty institutions of higher education of the Church of the Nazarene on all six global regions.

I believe that the following seven core convictions must drive the various programs and approaches to ministerial preparation in the Church of the Nazarene:

1. **Missional focus.** This includes fulfilling the mission of the Church of the Nazarene (to make Christlike disciples in the nations) and reflecting the core values of the denomination (Christian, Holiness, Missional).

2. **A vital partnership of local church, district, and educational institution** in theological education is essential to the health and missional capacity of the Church.

3. **Theological education must be church-centric** (fulfilling the mission of the church through the local church). Therefore, theological education must be in, for, by, and with the local church in its denominational setting.

4. **Quality education.** It must be

   - Theologically competent and coherent and faithful to the Nazarene tradition.
   - Transformative for all participants (be, know, do or heart, head, hands).
   - Comprehensive for present and future needs of the church.

5. **Sustainability.** It needs to be affordable for everyone who has a call to ministry and financially viable for educational providers.

6. Addressing **global** needs (borderless education) and local needs (contextualized to culture), with an emphasis on collaboration both regionally and globally.

7. **Accessible** to those who need and want it in all the languages everywhere.

As we are presently shaping the future of theological education in the Church of the Nazarene, I am sure that the principles of this work will continue to influence the developments in

our global endeavors.

Klaus Arnold, Ph.D.
Director of Global Education and Clergy Development
Church of the Nazarene

Foreword to 2024 edition

Rev. Jim Ritchie

I am delighted to commend this excellent work from Dr Robert Woodruff to all in ministry, leadership formation and education. It is clear, concise and comprehensive. Covering well the twin pillars of educational excellence and missiological readiness, which for me, those entering or continuing in ministry must have.

Dr Woodruff gives us a clear picture of the pathway and process necessary for the lifelong educational journey of ministry and discipleship of those called by God to this exciting, but often challenging life.

As a local pastor, District Superintendent, Regional Director and now Global Missions Director, I am committed to a comprehensive education that is formative, ongoing and always deepening and developing. This new work from Dr Woodruff helps us all in this, and I recommend it to all in ministry and education.

Rev Jim Ritchie
Global Missions Director

Foreword

Dr Louie E Bustle

Ministerial education is critically important to the overall mission of the church. Wherever the church has reached out, God has called men and women to serve as pastors, missionaries and evangelists. Our movement has always valued a God-called ministry.

We, as a denomination, have also purposefully created educational opportunities for all that are truly God-called to ordained ministries. Bible Institutes, colleges, universities, seminaries and extension education programs have delivered the education for ministry in world areas. They have laid a foundation for a well-prepared clergy in the international church.

God's blessings upon World Evangelism efforts are astounding. In recent days, evangelistic models such as Each One Win One and the JESUS Film have mobilized the church to reach the lost for Jesus. There is a renewed passion for souls in many of our nations. The multiplication of the church is increasing.

With the Lord adding daily to His church those who are being saved, the demands upon the Body of Christ are also accelerating. For instance, we must increase our efforts in early discipleship and leadership training for our lay leaders. Among those committed new Christians are some whom God will call into the preaching ministries. The multiplication in a God-inspired movement demands ministerial education models that rise to the challenge of the growth of His Church.

The models in this handbook are commended as ways in which this ministerial education can be focused on the need for pastors and missionaries with a harvest mentality. They also highlight the importance of educating "all" who are called for the ministry. This necessitates designing programs that match both the cultural and educational contexts of those whom God has set apart.

We are not concerned with creating great institutions alone - we are concerned with designing systems of education in which various delivery methods complement one another. The wheel model, which launches this document, highlights the value of an integrated system, which meets the needs of various kinds of ministerial candidates.

 While this document develops educational philosophy in broad strokes, it sets the stage for further materials, which will address specific implementation of missional education for ministry. The goal is for each educational program to serve the church and to meet the needs of the church. To this end, educational design is focused toward that objective. It is needs driven. It has a passion for mission and outreach.

I commend this document to you for careful study and thought. Its models help us to conceptualize the structures and the programs which we must build to assist the church in reaching the nations for Christ.

Louie E Bustle, D.D.
World Mission Division Director
Church of the Nazarene

Foreword

Dr Jerry D Lambert

The two strong arms of the church have historically been evangelism and education. The denomination has benefited from the vision of its founders who had foresight in building higher education programs that gave depth as well as breadth to the future of the church.

The wedding of evangelism and education has not been restricted to any one nation. Indeed, the pattern of planting churches is inseparable from equipping those who would give leadership to an emerging denomination.

Empowerment of local leadership depends on many factors, including a strong educational system which is appropriate for the setting, yet cohesively maintains a quality of educational opportunity which enables Nazarene ministers to rightly lead their people with doctrinal and evangelistic coherency.

The models in this volume have been drafted with a keen sensitivity to the necessary tensions that accompany an international church serving in contextually appropriate ways in all of its settings. They stress the importance of integrating all educational delivery toward a common purpose, and they illustrate the manner in which limited resources can benefit people from various life settings and backgrounds. While education has historically been offered at various levels, still the church encourages people to progress throughout life with ministerial skill, educational background and personal development. The implementations of these models as outlined enhance these values and opportunities. Program articulation and continuing education promote growth and lifelong learning.

The flexibility required for internationalization is evident throughout this work. I encourage you to seriously study and apply the principles, which will continue to strengthen and improve the tremendous educational programs we already offer.

Jerry D Lambert
D.D. Education Commissioner
Church of the Nazarene

SECTION ONE:
CONCEPTS TO BE DEFINED

I. INTRODUCTION:

Ministerial Education: What is its purpose? By its very name, its nature would seem to be obvious - but in many cases the key stakeholders perceive ministerial education as irrelevant to the ministry to which people have been called. Research, based on 150 institutions preparing people for ministry, revealed that former students, denominational leaders and members of congregations often sense that institutions fail to achieve their purpose. (This research is further described in Woodruff, 1993)

And what is that purpose? Asking this question also brought an interesting array of opinions. In this research, interviews indicated that scholars may have one view, clergy and denominational leaders another while former students yet another. Interestingly, members of the same institution's faculty frequently reported differing views on the purpose and goals of their educational program. Ironically, these same educators, under deliberate interviewing techniques, affirmed that the rest of the faculty agreed with them. Blatant differences in perception often existed between the President, the Academic Dean and the various members of the teaching staff, but they were unaware of these differences.

It is no wonder that the constituent communities were less than satisfied with the institution's product. Furthermore, there was often significant tension between the various stakeholder groups. This, indeed, was fertile ground for misunderstanding and dissatisfaction.

But these realities and perceptions can change. That is not to say that change is easy; as one theological educator laments, it is easier to demolish a cathedral than to change a ministerial education curriculum. This difficulty, however, does not preclude the necessity to honestly face the dilemmas of the tensions between church and educational institution in many cases.

Why do institutions tend to change slowly, if at all? Relevant literature suggests at least three common reasons, which will be discussed below.

The first of these is:

> 1. Program Inertia. It is far easier to allow a program to continue as it currently operates rather than to change it. Change tends to bring reactions on a continuum from minor discomfort to major resistance. People, regardless of educational level, sometimes sense security and comfort with the familiar - change moves one beyond what is popularly coined "comfort zones". People know how the old works - but they do not know how the new will operate. It is easier to continue the status quo rather than to face change, even when this change is essential.

Another reason that is given for slow change is:

> 2. Fear of the unknown. The operative term here is FEAR! Commentators observe

that this emotion inhibits theological educators just as truly as it would any other person in transition. Academics may become apprehensive when they are challenged to emphasize the practice of ministry as well as academic excellence. Some lecturers have little experience in the practice of ministry itself. Anxiety may drive the occasional person to resist anything other than academic or cognitive knowledge in the curriculum. This reaction can be justified under various guises, but observers note the underlying force of the fear of the unknown.

Thankfully many theological educators hold holistic views of ministerial education - they have gained "professional knowledge" as well as academic ability - they are comfortable with ministry. But for those who obstruct holistic ministerial formation and stress solely academic content, there is a challenge to move beyond the fear of the unknown. This requires, however, a climate in which team members realize their individual incompleteness and their resultant need for one another: Team cohesiveness and interdependence creates this kind of atmosphere. Learning to value others unlike themselves allows all people, including academics, to value the contributions and the expertise of one another. It moves people beyond the limits of insecurity in times of transition - it frees them to embrace a larger view of the world and of the institution's mission. The system within an institution itself must provide safety in which people are free to expose their own areas of non-strength as well as areas of specialization. In this sense, the realization of the specialization of staff is helpful - each person knows their own specialty as well as their own limitations - and how they fit into the total vision of the institution.

This collaborative climate must be created intentionally. Higher education requires specialists - people who have depth in particular areas of knowledge. Some necessarily have developed particular expertise in a narrow field. Higher education at the level anticipated for lecturers is, by necessity, highly specialized by its very design. Added to this specialization is the rigor required in research degrees that demands a person's total absorption for an extended period of time: Often it is impossible to both fulfill the requirements of the research degree and stay abreast of the "best practice" in ministry simultaneously. Thus, it is natural that some educational personnel sometimes feel conversant with cognitive knowledge, but may feel threatened by that "professional knowledge" exhibited by long-serving practitioners. Lecturers are aware of the expectation to be competent in that which they teach or oversee. In a theological curriculum they are also expected to be generalists as well as specialists. It has been suggested that some lecturers may denigrate practitioner skills in the program as they hesitate to demonstrate their own inadequacies in these areas. While this can be overcome in several ways, it still does hinder progress in some institutions.

A final suggested hindrance is:

3. Pedagogical History. It is tempting to teach others as we have been taught. The educational delivery system we had as students somehow seems right and the best way to educate others. In other words, there is comfort in the history of how the disciplines have been taught in one's own experience. Action research at a large university discovered this to be true of any profession with a long history and tradition of education. For instance, in one university, it was observed that lecturers in law and engineering taught as they were taught whether or not it was still the best practice. Rote memorization and major content emphases were the norm at the expense of

developing skills in professionally utilizing this knowledge or content in the practice of the profession itself. This history of how one is taught may color the manner in which much of ministerial education is delivered. It is tempting to assume: "It worked for me - I therefore accept this as the best way to teach others as well," without examining other options for delivery.

There may well be other hindrances to change, but these three demonstrate that change within educational systems may be resisted within the teaching community. Ministerial education is not unique in this. Nor is it unique in the tension between stakeholders concerning the process of education for that profession. Indeed, these very same factors impinge on any profession that has both a related academy and a professional body to which the profession gives account. LAW, NURSING- and to some degree TEACHING itself, sense this very same tension. But it is also important to note that professional organizations in other occupations are now demanding to be heard by those who educate practitioners in their respective areas. They insist on a voice. Thus, it is not surprising that ministerial and denominational leaders are demanding partnership roles in framing the expected focus and outcomes of the educational experience.

And change is often needed in spite of hesitancies by the teaching staff. If this is the case, how does it take place? Program evaluators and developers suggest that the program change will not take place without an external focus - the best focus being the anticipated outcomes of the educational experience itself. For the purpose of this document, I will call this outside driving force the educational focus of ministerial education.

Subsequent documents will address the appropriate places and times at which various interest groups are involved in program planning and development. For now, however, it is sufficient to remind ourselves that the broad body of decision makers do have a right to have a voice in program planning and evaluation. While this right is acknowledged, it is also true that no singular special interest group can dictate the direction of educational development without due regard for the total body of stakeholders. We do not desire mayhem with everyone trying to run the academy. This would be an invitation to chaos. This is another reason for addressing appropriate roles for stakeholders in another document dedicated to the topic.

For now, let's look at the model that will guide our thinking of an integrated philosophy of education within World Mission institutions.

Presuppositions Which Influence the Following Material:

1. Education is about learning rather than institutions.

2. A singular focusing purpose for each educational program gives direction to improvement in learning.

3. Educational Institutions have mission statements that may be multifaceted, but these are drawn from the foci of the various educational and service programs that they need to provide.

4. Atomistic Competence is not the sole end of education - developed personal traits

are also important!

5. Educational Program Development is best guided by a dynamic model involving (1) focus; (2) intended outcomes; (3) program structure to achieve outcomes; and (4) defining and benchmarking inputs and throughputs for those outcomes in the structure. A model may give a holistic view prior to further discussion of the elements.

Terms to Define:

1. Theological or Educational Institution: Terms for higher education institutions such as college or school carry connotations of either primary or secondary education in some world areas. To prevent confusion, resident institutions that prepare people for ministry shall be called "theological institutions" in this document. While a theological institution may be below degree level in some places, certainly the institutions offering degrees as well as certificates and diplomas are an important part of the total system of ministerial education. Thus, "theological institution" or "educational institution" will replace both "school" and "college".

2. Program Stakeholders: In curriculum design and evaluation, various people groups have some ownership of and care for the program. In ministerial education, this would include the church at various levels (local, district and denominational), the staff of the theological institution, the students and accrediting bodies. The frequency of the term and concept "stakeholder" in this document reflects its centrality to the activity of educational program and evaluation. Documents dealing with establishing and assessing quality reflect this same propensity for this term and concept. Further discussion in a separate section will establish the importance and role of various stakeholder bodies, and will further define the term. Presently, however, this concept is recognized as foundational to our further modeling for program development.

3. Educational Program: Institutions offer programs. The institution is the structure for providing the program of education, but the emphasis for planning and development will be upon the program rather than the institution. An institution may offer various programs at various levels and for various purposes. Each program itself must be carefully targeted with a view of its purpose, its available body of knowledge, its host society and its potential student population. The programs the church needs them to offer shape educational institutions. Institutional mission statements arise from the foci of these various programs that the institution is called upon to provide.

Following these preliminary thoughts, a model for creating an outcomes-based educational system will be explored.

SECTION TWO:
A MODEL FOR PROGRAM DEVELOPMENT

INTEGRATED MODELS OF EDUCATION
FOR WORLD MISSION EDUCATION

I. OVERVIEW

Prior to exploring each facet of program development, a holistic model guiding this discussion is offered. Essentially, this model consists of four stages of program development, each flowing from the decisions made in the prior stage. Each stage will be represented by a graphic model to focus discussion and interaction.

Admittedly, a visual model never perfectly represents a process or concept. It does, however, focus discussion and enhance understanding. With this in mind, the models will be presented.

Our first model is a lens with its incoming light rays, its outgoing refracted light and the focal point - the object of the creation of the lens itself. In the model, the lens will represent the educational program and its structure. It is created and refined to sharpen the focus on the focal point.

The incoming light rays will represent the inputs and throughputs of the program. The schematic representation is given below with a further brief explanation prior to discussing each of the four stages of program development individually. This is done as a reminder that each stage of development is a part of a larger process. No one part stands alone.

Admittedly, initially this model is linear in its approach - that is, each step follows the stage before it. In reality, however, a dynamic world demands dynamic models. In many cases each of these four stages is happening simultaneously.

The first model is as follows:
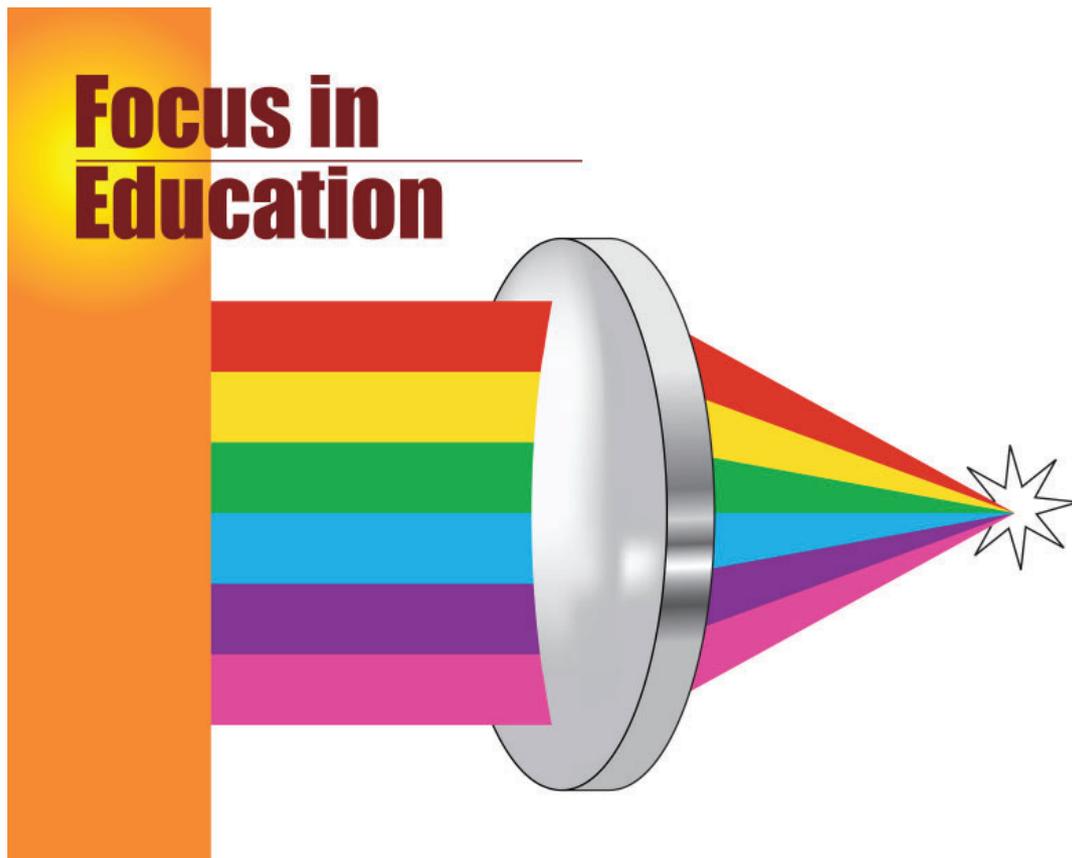
Stage 1: The Educational Focus - the reason for providing the program.

In physics, the sole function of a lens is to focus light rays on the singular focal point. The focus upon that point is essential to the building and location of that lens. Likewise, in educational development, the singular purpose or focus of the program is critical to all other decisions that are made. The lens (program) is designed to achieve a focus.

In prescribing spectacles, opticians do not force the eye to meet the needs of the lens. Rather, the focal point of the eye determines the structure, shape and placement of the lens. It is equally fruitless for educational programs to be designed without the focal point in mind. In this faulty approach to educational development, the educators may try to mold the learner and their intended destination culture to fit the shape of the educational program rather than starting with the purpose of the program, and then designing the program to fulfill this purpose. Where the program is the starting point rather than the result of meeting a need, the institution itself becomes the focus and institutional self-preservation the goal. Leaders in programs designed in this manner expound the virtues of all the formation that occurs on campus without considering the purpose of this formation or even of its relevance to life or to ministry. The institution becomes the end rather than the means to meeting the needs of the church or ultimately of the student. Thus, maintenance overrules mission in this perspective.

In a healthier view of educational systems, the focal point is the starting point. We will revisit this concept in a section dedicated to this topic.

Stage 2: Intended Educational Outcomes - the guiding principles which direct educational decisions.

If the program focus gives purpose, then the next development step gives direction as focus dictates outcomes. Furthermore, intended educational outcomes drive design and improvement in any program. As has been posited, direction is guided by something outside the existing program itself. Intended educational outcomes have the ability to give this guidance and direction.

Actual outcomes are the result of an educational program. Our sketch illustrates that actual outcomes are products of the structure. The structure is designed to prepare people with the program focus in mind. Any program has outcomes, be they positive or otherwise. Designing and predicting intended outcomes, however, gives direction to the program so that these outcomes bring congruence with the focus of the program itself.

The intended outcomes are beneficial in shaping the very nature of the educational program itself.

Stage 3: The Educational Program - that lens that provides outcomes toward the focus.

A solid structure is built once the Integrating Focus and the resulting intended outcomes are identified. The educational program is then designed by decision makers to best achieve these outcomes. Both educational theory and research assist the provider in developing a program that brings the transfer from the classroom to the practice of ministry. Structure builds on an integrated approach. The theory considerations will be explored in a separate section, but for the moment, for the sake of overview, there are two considerations - (1) integrated inputs and throughputs for excellence in outcomes; and (2) structuring delivery models that meet the needs at various educational levels and in various delivery modes.

Stage 4: Inputs and throughputs for balance

Elements of the structure will be designed to achieve the intended outcomes that, in tum, flow from the Integrating Focus. Just as the intended outcomes are to be balanced between cognitive content, ministerial/professional skill and personal and ministerial development, likewise the components of any program are to be balanced. Within our denomination the International Course of Study Advisory Committee (ICOSAC) has determined that these throughputs and inputs shall be balanced between 4 C's - namely CONTENT, CONTEXT, COMPETENCY and CHARACTER. These balanced areas link naturally with the three outcome areas also designated as KNOW, BE and DO. KNOW combines with cognitive content and professional skill knowledge. BE likewise with character and ethics, while DO indicates competence in ministerial practice. Over all this is the development of understanding of the context within which the minister will serve - these context considerations include cultural, denominational, national, and the sociological setting within which the beginning practitioner would find him or herself.

Having perused the overview, it is timely to examine the elements of educational planning in greater detail. The first of these elements is, again, the educational focus.

Focus in Education

THE FOCUS OF EDUCATION

*ONE FOCUS -
SINGULAR FOCUS ONLY

*BASED ON EXPECTATIONS
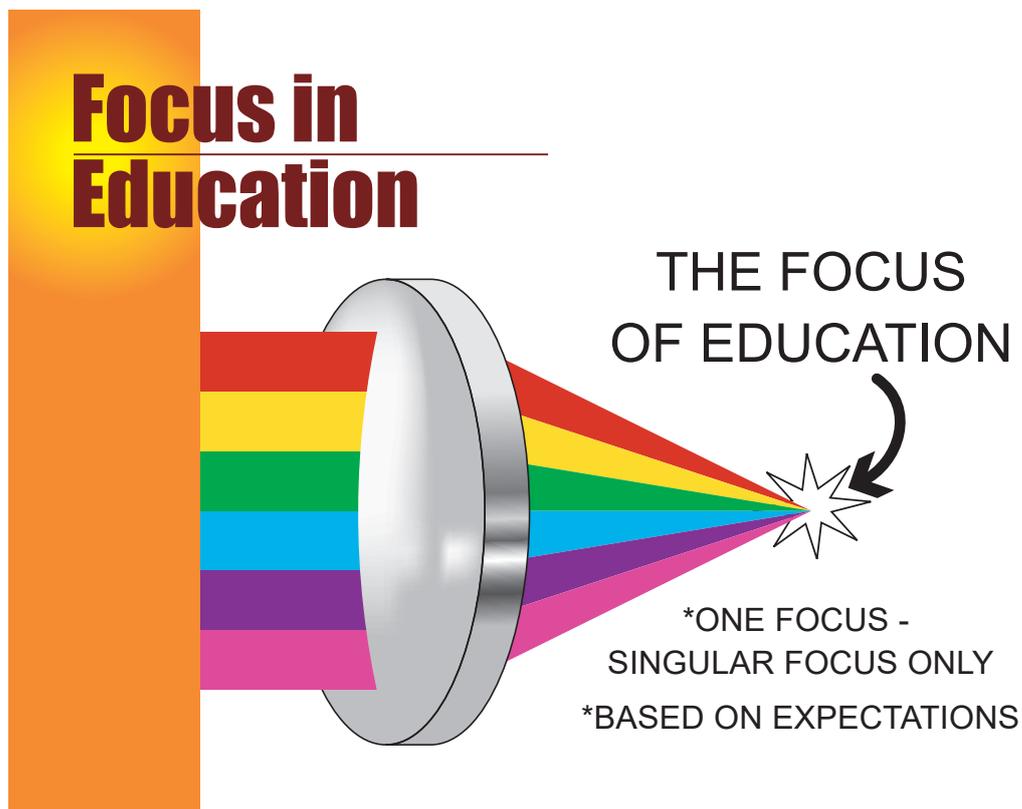
II. SINGULAR EDUCATIONAL FOCUS

The Focus of a program determines both its direction and outcomes. For instance, if an educational program's primary focus centers on academic content, the shape of every class, every subject and every activity will be determined by that focus. Furthermore - the outcome will also be people who demonstrate primarily cognitive abilities. Many of the graduates' comfort zones will be academic rather than ministerial. The mental discipline theory of education believes that academic development would automatically transfer to ministerial abilities. This theory, however, is faulty: Automatic transfer is a fallacy - transfer of learning to practice happens only when intentionally developed.

If, on the other hand, the program focuses on practical skills alone, the total program and the resultant comfort zone of the graduates will reflect this as well. The student will leave the educational institution with skills that cope with early ministry, but the person may not be grounded in a theoretical base or understanding which lays a foundation for action when contexts and settings change. Program balance is needed to prevent either extremity. Thus, the early practitioner will be equipped not only with early abilities which give confidence and contribute to the profession, but also the base upon which future knowledge and skill can be developed through lifelong learning.

One may ask the reason for a singular focus in educational programs rather than a multifaceted goal. As reported in Toward Excellence in Ministerial Education (Woodruff, 1993), educational programs reporting multiple purposes or focal points experienced tension between these focal points. For example, programs that said they were focused on three elements, namely developing content, pastoral skill and spiritual formation, consistently demonstrated

tension within their faculties between these three emphases. Programs, on the other hand, which reported a singular focus out of which these other outcomes were generated, demonstrated not only the lack of these tensions but, more importantly, a common understanding of the purpose of the institution among both the staff members and the students. Singularly focused programs demonstrated greater understanding and appreciation of their purpose among all participants and stakeholders.

HOW DOES ONE DETERMINE THAT APPROPRIATE INTEGRATING FOCUS?

As I wrote in a previous publication, the key to finding the focus is to link it to expectation. This link is based upon creating the focus from the expectation question: "What is the expectation placed upon the student after completing the program, and how do we educate people to fulfill that expectation".

It is envisioned that stakeholder participants would need to communicate with one another, but would also each need to consider the importance of the intended outcome for the educational program. Why does the program exist? How does that purpose fit into the overall value of the denomination? How would one view evaluation and implementation in the light of the intended outcome? The basic elements of an educational model would serve as a focusing discussion, but more specific questions could also serve as reflection points to assist in causing the most universally appropriate Integrating Purpose for that particular institution to arise. The interaction would need to be among participants themselves, and also between each kind of participant (i.e. church, educational institution, student, etc.). The discussion could focus on questions concerning expectation.

Integration Rather than Parallelism: Even after the Integrating Purpose has been identifiable in an institution, there are various components that need to be integrated into the educational program. This integration is aimed at supporting the Integrating Focus. Otherwise, as observed in this research, parallel purposes result which create potential tension points between components of the program.

There are two competing models which could be applied for integrating the aspects of total education, namely academic, ministerial skill and personal formation.

1. The first, parallel purposes, leads to tension: As was demonstrated previously, parallel foci compete with one another.

2. The other, integrated outcomes derived from one focus, demonstrated common understanding among the participants.

Tension between program components will be explored further a little later, as will a solution for minimizing such tensions. The concept of a singular focus on its own is explored now.

Every program must have a singular focus. While it would be advantageous to do so, no singular focus can be prescribed for every program equally - for each program has its own reason for being. For instance, a pre-seminary course would have a different focus than one that was intended to be followed immediately by early pastoral ministry. Likewise, a course preparing someone for post-graduate degree work in an academic core such as

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biblical languages may have yet another singular focus. Furthermore, educational providers will increasingly be called upon to provide continuing in-service education for the denomination. Of course, the focus of these programs will differ from the same institution's pre-service programs.

So, is it possible to suggest an appropriate focus for a ministerial education program? Yes, if one is to follow the simple formula that the focus is determined by the expectation upon the student either immediately following the program, or during the program if it is an in-service education.

Thus, an arguably appropriate purpose for an educational program that leads directly into early ministry or mission would be READINESS FOR EARLY PRACTICE OF THE MINISTRY. This focus would not only influence every subject in its inclusion, but would also affect the manner in which the same materials were treated within even the cognitive knowledge areas.

For instance, if the focus were ministry and its early practice, one would need to consider that even an early practitioner is expected to possess certain facts and skills. But the presentation and development of those skills is influenced by that consciousness of the focus of the whole program.

A simplistic example may be in the area of biblical languages. If one teaches only from a content focus, the grammar and its intricacies stand on their own merit. If this same material were to be taught with a ministerial focus, however, the teaching time would move beyond these important issues to the implications of the material for expositional study or preaching. Knowledge that could be applied in ministry would likewise influence the language and the history (what can be learned from church history in interpreting trends and truth in today's world), and the biblical literature courses would be thus influenced in the manner in which they were treated.

Having established the value of a singular purpose and the concept that it can be derived from the expectation upon the student following the program, the discussion will move forward to the various aspects flowing from the focus. In the model the outcomes result from the focus. These outcomes will be several and can be grouped in categories. Using the language of the International Sourcebook on Developmental Standards for Ordination (Church of the Nazarene), the terminology of KNOW, BE and DO will be used as an organizing principle for groups of outcomes.

Focus in Education
From Focus to Outcomes!!

OUTCOMES

* TO KNOW
* TO BE
* TO DO
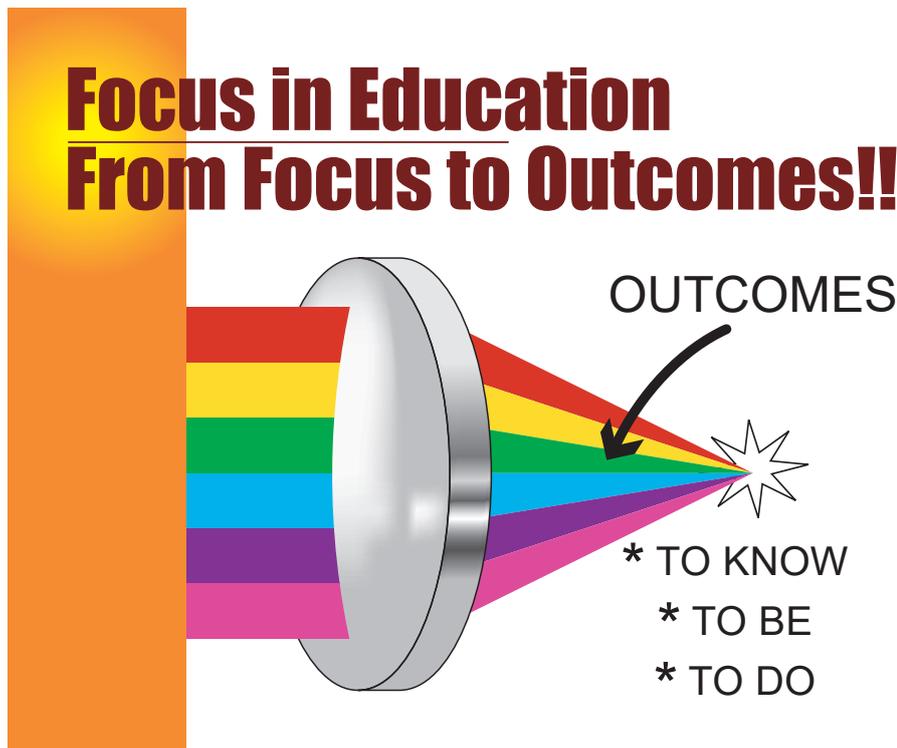
III. INTEGRATING OUTCOMES OF KNOW, BE and DO

The Integrating Focus is not the sole emphasis in the program, but rather a singular mechanism that serves as the organizing principle of all other aspects of the program.

This focus serves two purposes: (1) selectivity and (2) integration.

1. **Selectivity:** No institution can offer everything in its program that it would like. The limited time within three or four years of formal educational programs can never encompass all that one wants to include. With this kind of competition for the limited time for various aspects of the program, focus serves to direct choices between good alternatives within a program.

2. **Integration:** The focus can certainly also help link the aspects of the program toward a central cohesive direction. In this focus a singular understanding of the direction of the educational program is coherent among the stakeholders.

Flowing from this focus are the outcomes. Both intended and actual outcomes for a ministerial education are generally classified in three categories: Spiritual formation (TO BE), mastering a "Body of Knowledge" (TO KNOW) and developing professional skill in ministerial practice (TO DO). Of course, none of these can be developed fully within a degree or diploma program; each of these areas ideally are developed during a pre-professional educational program to the extent that patterns of lifelong learning and growth are established. The key to choosing appropriate intended outcomes is this: Each intended outcome area must be driven by the Integrating Focus of the program. Simply stated, if readiness for early ministerial leadership is the focus of a program, then every outcome area must be directed toward that end.

This is to say - each of these outcome areas answers the question "what is the person expected to know, be and do in order to accomplish the focus".

Functional Integration, as described on the following page, is the process of linking program design to intended outcomes.

Functional Integration

Spiritual

I.F.

Academic   Ministry Mission
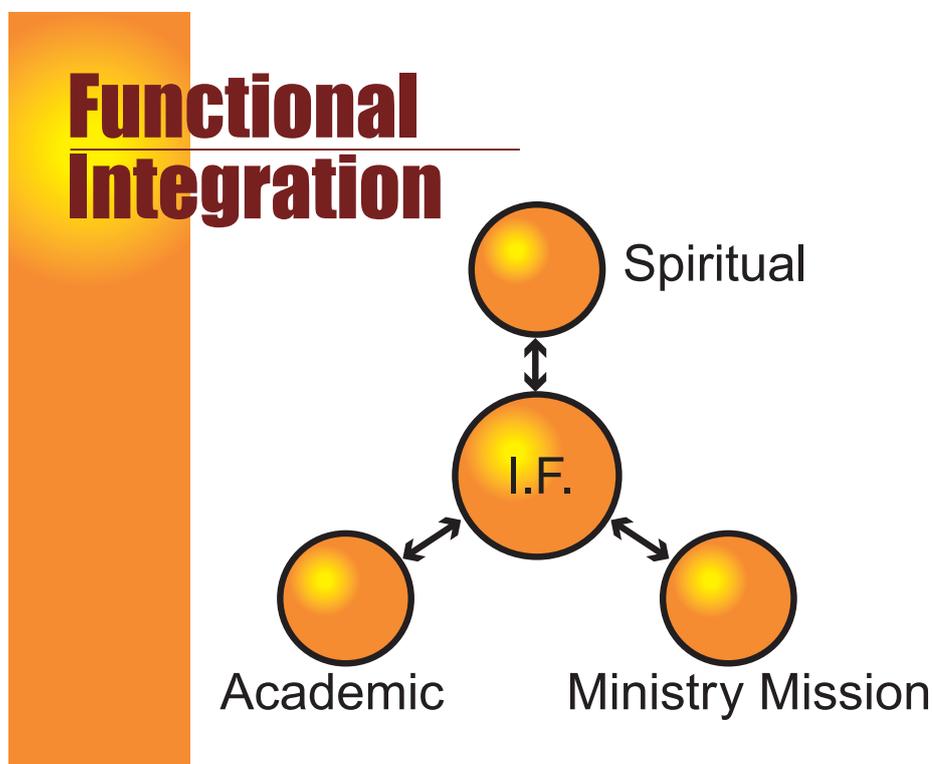
An example of functional integration may help here. Let us take one area of concern - the cognitive knowledge. So much could be taught under the guise of a ministerial education program, but selecting academic elements in a program is guided by the question "what MUST a person KNOW in order to be ready for early ministry". True, in any profession, there is an expected grasp of a body of knowledge to demonstrate competence. What must a person KNOW in order to function in early pastoral or mission ministry in the setting in which he or she will serve?

The arrow out from the FOCUS (I.F.) to the OUTCOME of KNOWLEDGE (Academic) indicates this process of selecting those things that a minister must know.

But there are also the areas of being able to practice (Ministry Mission) - the area of professional knowledge in which a minister needs competence in action, analysis and decision making. The guiding principle, again, is what must a beginning practitioner in ministry be able to do - this will form the intended outcomes of the program in the broad category of the development of practice - or the DO skills.

Likewise, in spiritual development, this same process is pursued for full program integration.

The selection of appropriate intended outcomes is facilitated greatly by an activity I have

coined Functional Integration. As I wrote in *Toward Excellence in Ministerial Education* (1993), this activity provides methodology for selecting program outcomes, and also selecting between competing elements within the program. Always, there is more than one would like to include than is realistic within any program. Thus, a selectivity instrument is necessary. For this selectivity, the integrating function and functional integration are the keys to this selection process.

In summary, I would quote from a previous writing (1993, pl44ff):

"Coordination toward Purpose: A method of coordinating the program around the central purpose to lessen these tensions would help attain the intended outcome. A process of 'Functional Integration' could be designed to ensure that each component supports, rather than competes with, the fulfillment of the comprehensive Integrating Purpose of the institution. Functional Integration would need to integrate those aspects of ministerial training identified in the survey, namely spirituality, academic readiness and practical ministry skills. An evaluation theory would seek to investigate the integration/coordination of these components with one another in view of the overall Integrating Purpose of the educational program. The foregoing sketch illustrates a cohesive model for evaluating this Functional Integration.

"Each aspect would make a contribution to fulfilling the Integrating Purpose. It would also, however, be derived from the Integrating Purpose in that the aspect would be absolutely necessary to achieve the main function of the educational program. That is to say, the Integrating Purpose not only benefits from the components of a program, but also dictates which elements are to be chosen from the many options available to program decision makers. Elements in each component would earn their right to be included in a curriculum by the degree to which they contributed to readiness in the central (or Integrating) Focus.

"This Integrating Focus is central to 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.

"Many academic disciplines may exist in a ministerial education program. For instance, Latin, Greek, homiletics and many others may be traditional. For the academic component of the curriculum to be functionally integrated, however, each discipline must earn its right to be included by judging the degree to which the discipline adds to readiness for ministry and mission.

"If the central Integrating Purpose were ministry and mission, then academic components of the program would be chosen from those which would be relevant to that overall purpose. The disciplines in each of the possible component circle are too numerous to be included in any one curriculum. Selectivity must necessarily be exercised in any program. The criteria upon which these choices are made may well reflect the degree of functional integration. Tradition and history may be one way of selecting courses. Quite another criterion, suggested by this research to overcome tensions in integration, is selecting by the relevance the discipline has toward the intended outcomes."

Integration from ONE focus to three outcome areas is important. In my earlier research it was discovered that programs which tried to maintain three or more foci created what we identified as "program tension points". When the focus of an educational program was mul-

tifaceted, program tension points were revealed in the system of education. The following illustration again shows schematically how this may evidence itself.

Program Tension Points

Academic Content

Spiritual Formation

Ministerial Skill

In one institution, the mission statement nominated three areas as the focus of the program. The statement said that the program prepared people for ministerial practice, it also stressed academic excellence and it had special concern for the spiritual development of its students.

This mission statement, in its written form, sounds as if it would provide a valid framework for ministerial development. However, this institution, along with others which delineated similar missions, revealed an interesting phenomenon. Two things became very evident:

1. Various members of the institutional community understood the mission of the institution differently.

2. Various departments of the institution resented the emphases on the other parts of the mission - they thought that there was too much energy and time spent on part of this mission to the detriment of their own special concerns.

To illustrate this phenomenon of program tension points, I recall one of these educational institutions which clearly stated a three-part mission.

1. In an interview with the President, I asked if he could state the institutional mission and its major emphasis. He could! I then asked if the academic dean, the teaching faculty, and the students all understood this mission in the same manner as he - the response was that, without exception, the whole learning community understood the

14

direction of the institution and its programs.

The next hour was spent with the Dean who assured me that he understood the President's understanding of the mission of the program. Upon further interview, however, it became clear that the understanding of the Dean and the President differed significantly.

Further interview with teaching staff and students revealed the existence of many understandings of the focus of the program - few agreed with any other of the learning community as to the purpose of the institution's program. While there was one mission statement, the understanding of that mission varied significantly from member to member of that community.

2. This problem became more serious when tension between differing understandings began to surface. There were academic members who latched onto the emphasis upon academic excellence, and complained that the program spent far too much time in internship and ministry development at the expense of academic excellence. They saw time spent in the parish or in spiritual accountability groups as not allowing enough time for academic pursuits. THERE WAS COMPETITION from other components of the program which they perceived to be a threat to their own aspect. Likewise the internship director resented the number of academic assignments in the coursework which prohibited the student from applying him or herself to the practical training opportunities within the congregation.

Integration of the total program toward a singular focus can prevent these tensions. Having developed a program model, we will now address delivery methods for its implementation.

SECTION THREE: MODELS FOR INSTITUTIONAL DEVELOPMENT

I. DESIGNS FOR MULTIPLE DELIVERY METHODS - THE WHEEL MODEL

The initial stage of educational development was represented by the lens. Organizing the delivery system, however, is now best represented by the "wagon wheel" and hub schematic.
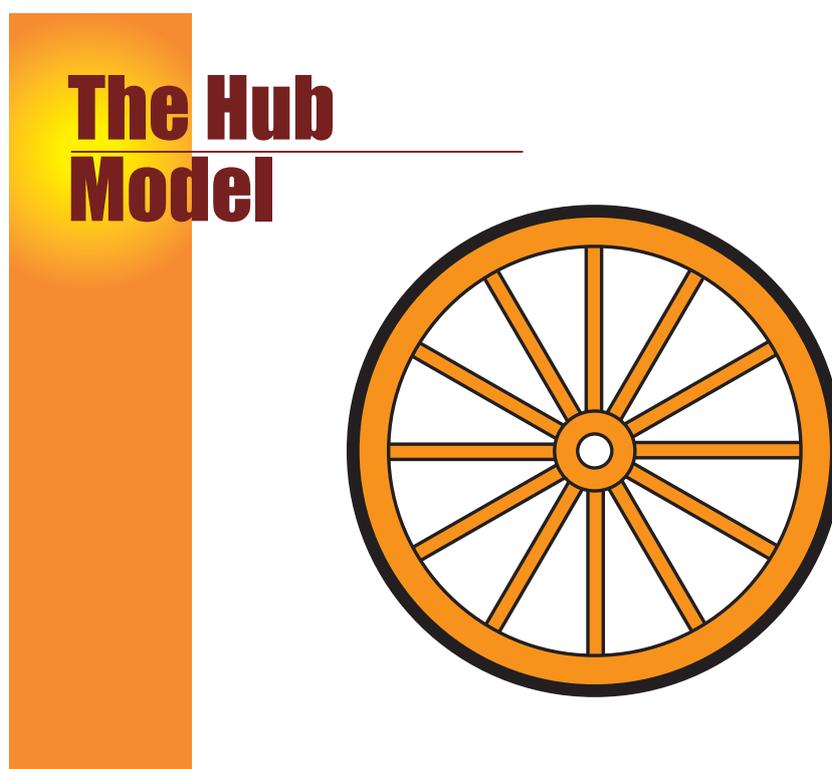
This wheel represents the aspects of a total delivery system for education. It consists of three elements: the HUB, the RIM and the SPOKES. Like-wise the ministerial education delivery system in Global Mission areas is multifaceted: As with the model, it is composed of the HUB (or educational center or campus), the RIM (or the network of extension centers related to the hub) and then the SPOKES. The spokes provide infrastructure for integrating the total system of education. These spokes create a coherent system in which extension is truly related to the central organizing institution. A closer examination of each of these essentials will illustrate their importance to the whole system of education.

STRENGTHENING THE HUB:

A central hub for each system of education is necessary, for the rim does not rotate properly without the hub anchoring each wheel. Within our denominational system of education, we presuppose that every extension center is an extension of some coordinating entity that would normally be a residence institution.

Flowing from this model of the wheel is the concept of strengthening the hubs in order to anchor the rim and spokes. With this thought in mind, numerous changes are to be made to the hub in order to strengthen it for the extensions. In order for the system to become integrated, the hub may need to be strengthened in the following ways:

- Paradigm shifts: In many educational institutions a new worldview is necessary. If the teaching staff is burdened with the goal of institutional or academic-discipline preservation alone, it needs to become mission driven rather than maintenance driven. Many academics do have this wider view of their calling but, if evaluation shows this not to be the case, there must first be a shift toward focusing the program on people in ministry and equipping them for that ministry rather than for preservation of the academy.

- Staffing priorities: In order to anchor extension well, a person is required whose sole job is to direct the extension programs of the hub. His or her sole role must be extension. This person speaks for extension within the resident institution and facilitates and drives extension priorities. This person's passion is creating and improving extension education. One would also need a library resource person in the hub who would coordinate the resource deployment and development for extension centers.

- Library growth: Not only are extension libraries essential, but so is strengthening of the mother campus library. From this central resource the extension librarian may collate and collect materials for temporary loan to extension centers on a needs basis as extension subjects are offered. As extensions grow, some accreditation bodies look for growing libraries. Beyond this requirement, however, is the basic sense of supporting extension through library and informational support.

- Staff development: The academic teaching staff can be equipped to develop, deliver and value multiple levels of education as well as multiple delivery modes. Members of staff who value systems of education rather than the institutional survival understand that such systems are concerned with more than post-secondary students. Program access demands the provision of education at the various educational entry points. If an educational system serves a region which has people with lower literacy skills, modules for delivering the content required for ministry at that level must be established and valued. Furthermore, some people may be literate, but would not be equipped to handle university demands educationally. The educational system would necessarily address these needs through appropriate teaching and modular material. It is not a matter of "dumbing down" degree material as it were, but rather of designing appropriate programs of delivery at the appropriate educational level from the "ground up".

Thus, it is a given: If the extension is the extension of a hub, then the hub needs careful consideration in the formulation of the system.

BUILDING THE SPOKES:

Extension education is extended from a central organizing structure. This being the case, then the linkages between the hub and the rim are essential. Integration toward the focus drives the whole delivery system within the model.

A key element of the delivery system is the use of not only the institution's staff for teaching, but also the teaching practitioners who are pastors who are equipped and trained to teach within the extension system. With this understanding, the spokes will be described in broad strokes, with subsequent material describing the details.

- Deployment of teacher practitioners: The hub develops a network for training, placing and coordinating the work of the teacher practitioners, that is, those pastors who are qualified to teach at the appropriate educational and practitioner level.

- Equipping of teacher practitioners: A full training and development program is not only essential for the extension staff, but also for the teacher practitioners. Through a network of extension centers, pastoral teachers will be developed in teaching methods and in content background.

- Coordinating teacher practitioners: The coordination of credentialing and availability of teacher practitioners will be one role assumed by the extension leader at the hub level.

- Modules: A module is a package of materials supplied by the hub. This module would include the syllabus, objectives, teaching schedule, assignments and evaluation instruments. Lecture notes and lesson plans for each session will be included. The teacher practitioner would already have participated in a training session for the subject in which he/she teaches, so the materials will build on a common understanding of the nature of the subject being taught.

- Library support: The extension librarian in each hub will respond to requests for articles and literature that will strengthen the modules that are taught within the extension centers. He/She will also be pro-active in discovering and disseminating appropriate materials for strengthening the information base for each teaching practitioner.

CONSTRUCTING THE RIM:

- Curriculum: In order to complete the full ordination program within three years, it is assumed that each extension center would offer approximately eight
(8) subjects a year.

- Each extension center has a coordinator for the purpose of ensuring that classes actually occur. He or she coordinates record keeping, implementation and promotion for the center.

Thus, the wheel is a system of education. But for the following discussion, the wheel turns three-dimensional and becomes a conic spiral.

II. THE MODEL FOR MULTIPLE LEVELS FOR PROGRAMS - THE SPIRAL MODEL

A SPIRALLING MULTI-LEVEL PROGRAM:

If existing educational institutions are to serve as the hub for ministerial education through-out its educational zone, then it naturally follows that this system, attached to the center, will provide multiple level educational options. The Church of the Nazarene has historically provided multiple level education for ministry, but sometimes without solidly anchoring the "rim" to the strengths provided by an educational "hub" (such as a theological institution). This multiple level system, then, provides opportunity to increase excellence in ministerial preparation at the various educational levels at which it is offered.

There are two potential dangers of a multiple level program. The first is placing a cap on the people while the second is the danger of starting people at the lowest possible educa-tional level, thus abusing the purpose of multiple level educational opportunities. Clearly, if growing excellence in ministry is envisaged, the educational system must firstly ensure that articulation between levels is not only possible, but also encouraged. Education is a lifelong activity: People must be stretched in the outcome areas of KNOW, BE and DO in continuing growth for the life of their ministries.

This concept is illustrated below:

Facilitating the Continually Developing Minister

Competency Level		Academic Award & Learning Level
MATURE SERVICE		DEGREE
MID SERVICE		DIPLOMA
EARLY SERVICE	Do / Know	CERTIFICATE
PRE SERVICE	Be	PRE CERTIFICATE

The spiral model for ministerial education denotes that ministerial education is never ending. While the focus of the foundational program may be developed at various entry levels, no ceiling can be established other than a person's own potential. This is to say the plan for developing the minister has no cap upon itself if a person demonstrates ability to continue growth from one level to the next.

The qualities in each of the three outcome areas must increase and broaden over time if our pastoral leadership is to challenge lay people as these ministers continue to serve. The ministers must continue to develop the knowledge base and educational level throughout their ministry (TO KNOW). They must also continue to develop in ministerial skill (TO DO) and in personal spiritual and maturity formation (TO BE).

So in each of these areas, one would find that man or woman rising in a spiral. Continuing education is essential in each of these three areas. In continuing education, the balance between Context, Competency, Character and Content is to be ensured. Just as the foundational education is to be balanced, it is assumed that the curriculum for lifelong development is also to be balanced among the 4 C's mentioned above.

SPIRAL PRINCIPLES:

- **SPIRAL PRINCIPLE ONE:** One should match the candidate's entry level to the appropriate spiral rung. Expediency is not to be used to short change the potential of the candidate. For instance, if someone is capable of degree level work, access to degree level must be both available to the person and demanded of the person. Whatever the person's potential, start as high up the spiral as you can - don't rob the candidate by going for the lowest possible educational level in response to convenience alone. Always stretch people appropriately. Otherwise they will never become growing ministers.

- **SPIRAL PRINCIPLE TWO:** Implement formal continuing education. The twenty-five or so modules in the Course of Study are the foundation. The developmental spiral is not capped at ordination, but rather anticipates ministers continually moving up the spiral in each of the outcome areas. This development is facilitated by ongoing "continuing education", both formal and informal.

In this manner, then, the educational plan not only depends on multiple delivery systems, but also on multiple academic levels. Thus, the wheel now turns three dimensional and becomes a conic spiral.

In the system of ministerial education around the world, these levels would include a certificate level (perhaps anticipating lower elementary education), a diploma level (anticipating some secondary education) and degrees (anticipating university entrance standards). The educational levels within the communities it serves dictate the educational levels offered by any ministerial education institution.

While an entry level to ministerial preparation may be a lower educational level in all three outcome categories, and solid ministry formation may well occur at this level, still the church anticipates a growing person in each of these areas. We recognize the focus on growth in ministry following the initial foundational levels of preparation that leads to ordination.

The concept of multilevel systems also presupposes formal lifelong continuing education. It also is built on the conviction that ordination is not a capstone that limits further growth. While the call and early experience in ministry is validated upon ordination, still the upward challenge for ongoing development in ministerial skill, cognitive knowledge and personal spiritual formation is absolutely essential. This would mean that most ministers would function at a higher educational level than when they were first licensed and, yes, ordained. Formal continuing education and informal lifelong learning are critical for a growing, challenging body of ministerial practitioners in the denomination. The pastor is to lead the people in knowledge, formation and action. He or she should be at the cutting edge in these three outcome areas of ministerial development.

THE SPIRAL AND THE MULTI-LEVEL INSTITUTIONS:

The spiral applies to people - people are lifted in their academic, spiritual and professional formation. This reality challenges the institution to extend toward formal continuing education and development. It may also require the institution to add a program targeted at an educational level beyond the current levels.

At this point, the educational institution may be tempted to REPLACE its program with higher level educational programs. While this replacement meets the needs for education at this higher level, at the same time it creates a vacuum at the lower level. Thus, when programs are replaced with higher programs, the result meets the needs solely of those who can function at higher degree levels upon entrance, and neglects the needs of those previously served by the lower level program.

To prevent this vacuum, theological institutions must think of program addition rather than program replacement. No institution can contemplate higher level qualifications until it can do so in addition to its current offering, unless there is absolutely no need for the lower award. That would happen only if the community no longer had people at this educational level. In any case, we honor the spiral and ensure that multiple level entry points into the educational system are jealously preserved. In order to do that, our multiple level educational system will be observed. This is essential since access is a key value of ministerial education within this denomination.

THE PROGRAM AND THE INSTITUTION; THE FOCUS AND THE MISSION; THE INSTITUTION AND THE PROGRAM

The Program and the Institution:

The key to multiple level programs is to understand the difference between educational programs and educational institutions. Earlier material spoke of the program having one singular focus out of which various outcome areas arose. These shaped the curriculum for that program.

Programs are designed to meet the needs of the constituent church. But these programs are delivered within a structure. This structure is the educational institution whatever shape it may take. To simplify this concept, it could clearly be said that **programs** are designed

to meet needs that absolutely must be met, and **institutions** are designed to deliver those programs with quality and integrity.

Institutions normally offer more than one program. They may differ in purpose. For instance, a program to equip laity in ministry will differ from that for the ordained minister. Likewise, programs of continuing education differ from pre-service education.

The Focus and the Mission:

Every program has a singular focus. But the mission statement of the institution may be multifaceted. Yet the mission can never be separated from the programs it needs to offer for the church. The institution has no life of its own other than to be the educational provider for programs needed by its constituency. Thus, the mission statement must arise out of the programs it must offer. This mission statement will also reflect its multi-delivery systems and its educational levels of its programs.

This concept is illustrated by the following model which shows the relationship of the mission statement to the programs and the institution to its programs.
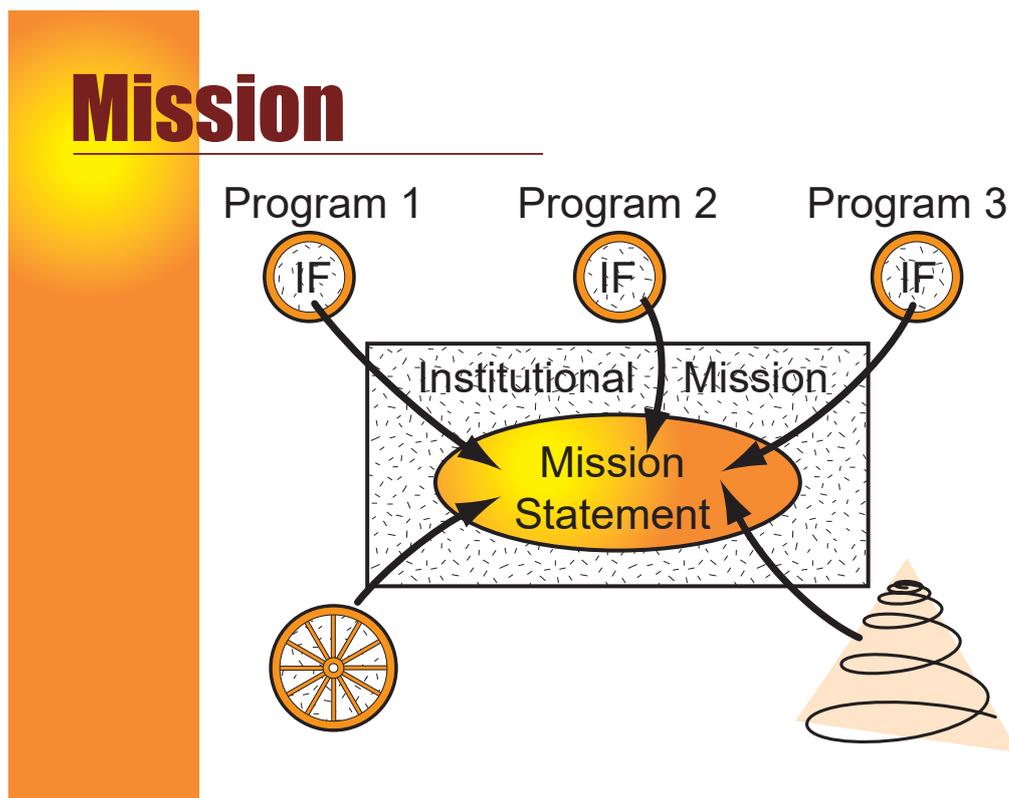
The IF (Integrating Focus) of every program is reflected in the mission statement of the institution.

This mission statement also reflects the Wheel Model of the integrated multiple delivery

modes and the multiple level program of the spiral.

A hypothetical example illustrates this relationship. Suppose the needs in the educational zone required a program for training pastors (Program 1), for continuing education (Program 2) and for Christian education specialists (Program 3). It also needed these programs through multiple delivery modes (the wheel) and at both the certificate level and the degree level (the spiral) because of its community composition. The institution's resulting mission statement could then reflect these aspects in this manner:

> **THE MISSION OF COLLEGE A IS TO OFFER PROGRAMS IN PRE-SERVICE MINISTERIAL EDUCATION, CHRISTIAN EDUCATION AND CONTINUING EDUCATION. TO FULFILL THIS MISSION, IT WILL OFFER THESE PROGRAMS IN RESIDENTIAL AND EXTENSION MODES, AND AT THE CERTIFICATE AND DEGREE LEVEL.**

As with any dynamic institution, this mission statement would need to be revisited and revised just as would its programs and their foci. But it should currently reflect the needed mission of the institution, which is to provide the programs with integrity and to meet the needs of the area that it serves.

In summation, the difference between a focus and a mission statement is this: A singular focus is for a program, a multifaceted mission statement is for an institution. The Program Focus is defined by the needs identified by the church. The resulting programs define the Mission Statement.

The Institution and the Program:

Educational development includes two parallel, but interdependent, areas of development and evaluation: (1) The educational program and (2) the providing institution.

The program will be designed and evaluated on the criteria of meeting "unmet needs" in Guba and Stufflebeam terms. Its success or failure will be measured by the degree to which actual educational outcomes match the intended educational outcomes.

Institutional development, on the other hand, will be measured by its (1) ability to provide the needed programs and (2) its success in actually doing so. Its mission statement will be derived from the programs it needs to offer.

Here are some basic assumptions that may summarize this section on multiple levels of educational delivery:

**ASSUMPTIONS IN A MULTI-TRACK EDUCATIONAL SYSTEM FOR MINISTRY EDUCATION**

1. Academic level and ministerial readiness do not always equate.

2. Ordination requirements are based on ministerial readiness rather than on academic level.

3. The larger the cohort at the certificate level, the more demand for graduates from the diploma and degree levels since these are the source of your teachers in the certificate level. The Church anticipates a growing demand for highly educated clergy as the church itself grows. Their ministry to the wider church is non-negotiable.

4. Institutions need to think multiple-level. For any institution, there is a top level offered, but this does not remove responsibility for offering other levels as well.

5. Participation overcomes resistance. The residential or hub staff are intimately involved with the other delivery modes and locations.

Having visited these assumptions, the balanced inputs and throughputs will be discussed.

SECTION FOUR: INPUTS AND THROUGHPUTS FOR A BALANCED FOCUSED PROGRAM

Again, revisiting the basic lens model is appropriate here.
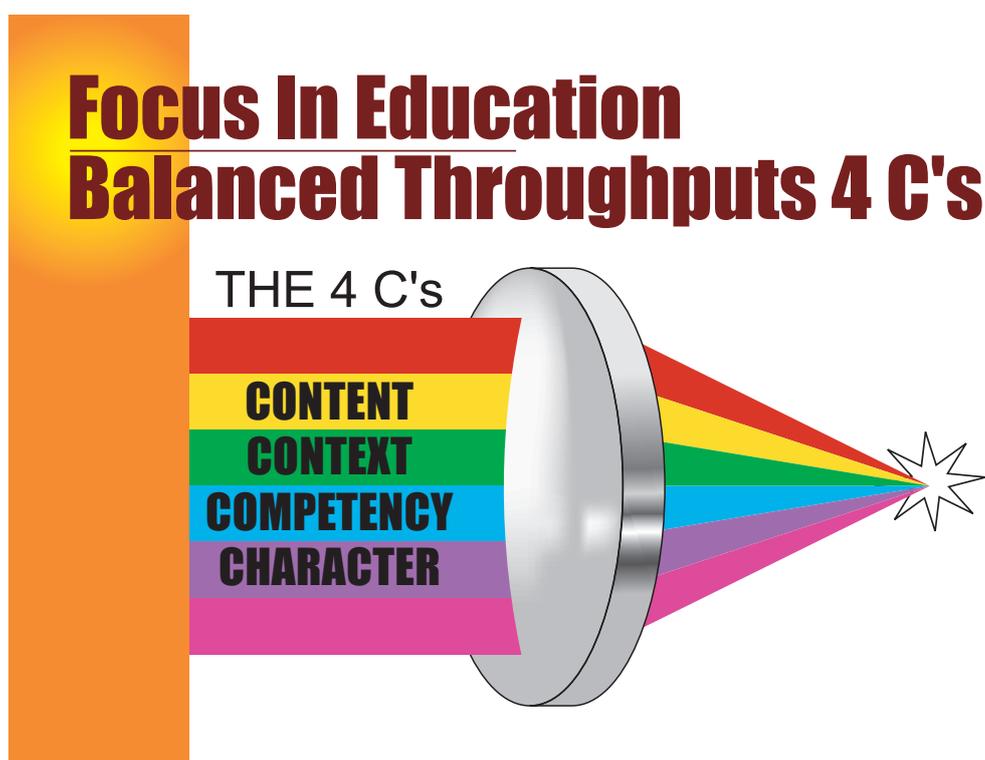
Some of the discussion on balancing the 4 C's has been covered in the foregoing Overview section (p.9). The balance in these input/throughput areas has been prescribed by the denomination's Manual, and further honed by the Regional Course of Study Committee for each world area. The generic balance that is minimal for programs that lead to ordination is:

COURSE OF STUDY AND THE 4 C's

30%	CONTENT	Biblical, Theological, Historical, Ministerial
25%	COMPETENCY	Communication Skills, Pastoral Skills, Leadership Skills, Management Skills, Analytical Skills
10%	CHARACTER	Ethical, Spiritual and Personal Growth, Incarnational Leadership, Commitment to God and the Church, Passion for People, Covenantal Lifestyle
10%	CONTEXT	Information, System and Environments of Learning, Pluralism (Religious, Historical and Cultural), Community Interface (Social,

Ethical, Legal and Judicial), Church and Ministry

25%   UNDESIGNATED   To be assigned at the regional, field or local setting as appropriate to the context and the students.

Each region within its own sourcebook can further distribute these undesignated percentages among the other four C areas. A program must demonstrate that it balances its input/throughput components to the desired minimums in order to be validated as a program leading to educational readiness for ordination within the Church of the Nazarene.


Summary of PROGRAM INPUTS/THROUGHPUTS and OUTCOMES:

After reviewing the nature of inputs and throughputs as well as the nature of outcomes, it may be helpful to compare the two areas to prevent any misunderstanding. The 4 C's have sometimes been confused with Outcome statements on several syllabi I have recently reviewed, so this comparison is offered below to clarify the issues.

While it is important to not be overly concerned with the distinction, still it is worthwhile to understand the subtle differences to prevent the creation of numerous outcomes based on the four C's while forgetting that our whole purpose and direction is guided by a simple principal: At the end of this course what should a student be expected to know, to be and to do. I would suggest that each subject syllabus make this clear in its introduction so that focus is not lost amid atomistic and numerous outcome statements, losing sight of the big picture of preparing individuals for the ministries to which they have been called. A folksy analogy, if it were, is to keep a view of the forest by not concentrating solely on the individual disconnected trees. Each tree needs to be viewed in the context of their role within the larger ecosystem.

One of the reasons that we now have the current ICOSAC and RCOSAC structures is that we are now a global church, and that one program cannot meet the needs of the whole world. The contexts differ between regions of the church and, indeed, within regions themselves as we are a mosaic of many cultures and backgrounds. The discussions centered on the principle of unity in doctrine and loyalty, but diversity in applying the message in the world areas in which ministers would function. The discussion also suggested that every part of an educational program should reflect this diversity: Context was critical. This Context would overlay every aspect of preparation and education for ministry. For instance, Knowledge would be covered in context as would both professional practice and spiritual formation. While attention was given to context in a measurable way, it was not a standalone consideration, but rather helped frame every other aspect of the educational program of the course. In summary, with the passage of 20 years of implementation since the first edition of this book, I note that some regions are now expressing their outcome statements under the four categories stemming from the 4 C's. I do not see this as a hindrance to keeping in mind the difference between the inputs/throughputs of the 4 C's and the outcomes of KNOW, BE and DO in the outcomes/assessments section. I say this because, from the earliest explorations toward a new paradigm for course design for the international church, it was conceived that the C of CONTEXT would shape and influence all other components. So, around KNOWING there would be aspects of culture and context that should be cognitively understood and expressed.   Likewise in character development and BEING, Context and Culture should be demonstrated in the persons understanding, empa-

thy and communication in every encounter, be it in the classroom or otherwise. Finally, in the domain of DOING, it is particularly important to develop strategies and operations which are both locally sensitive and culturally appropriate. So, in summary, I believe Context and Culture should be woven through every other component in the curriculum in such a way that the program of ministerial education is truly international in doctrinal integrity and denominational faithfulness, but local in practice and application. You will note that the International Sourcebook uses the term component to describe the 4 C's while outcomes are still viewed under To Know, To Be and To Do.

Likewise, since program development is larger than outcomes alone, due attention was also given to the inputs and processes that make those outcomes realizable. Using the figures previously included in this text shows the following:

Focus In Education
Balanced Throughputs 4 C's

THE 4 C's

CONTENT
CONTEXT
COMPETENCY
CHARACTER
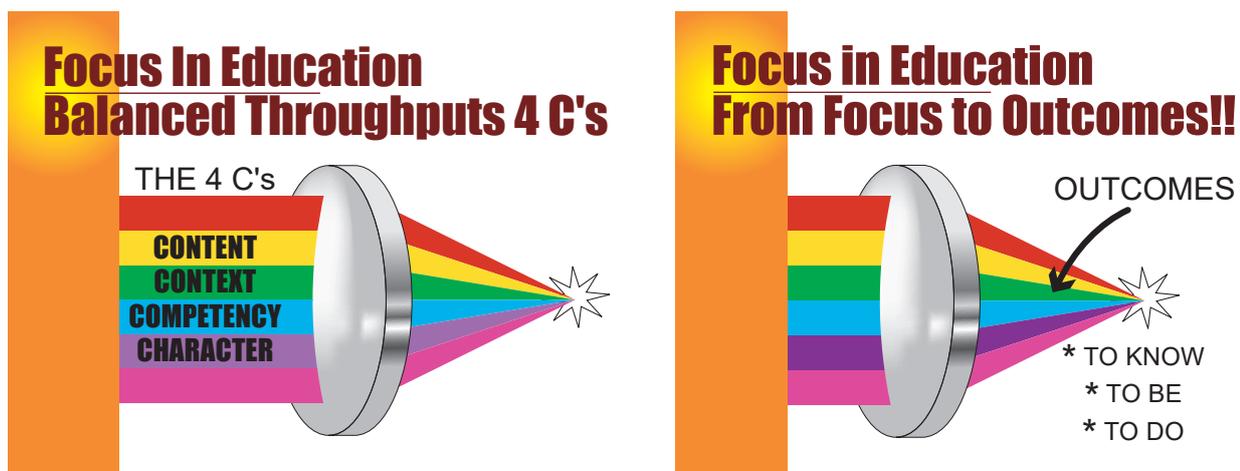
The 4 C's determine the inclusion of what you include within a program or within a syllabus to bring breadth, relevance and balance to the preparation

Focus in Education
From Focus to Outcomes!!

OUTCOMES

* TO KNOW
* TO BE
* TO DO

The three outcome areas of TO KNOW, TO BE and TO DO are the benchmarks against which you measure the success of your program.

In the syllabus for a subject, the Inputs and throughputs are to be reflected in your course content, teaching approaches and scheduling. Likewise in the syllabus the assessments are to be measured against the three domains of TO KNOW, TO BE and TO DO.

Reviewing the inputs and throughputs for a program assures that a balanced preparation is given for any profession, while the outcomes keep the overall purpose and goal of the educational program well in mind.

We are also mindful that ministerial preparation is about equipping the whole person for their ministry and calling. Every aspect must be organically connected with one purpose in mind: To prepare the person in mind, soul and spirit. I recall the following sketches again to illustrate this principle.

Organic Integration
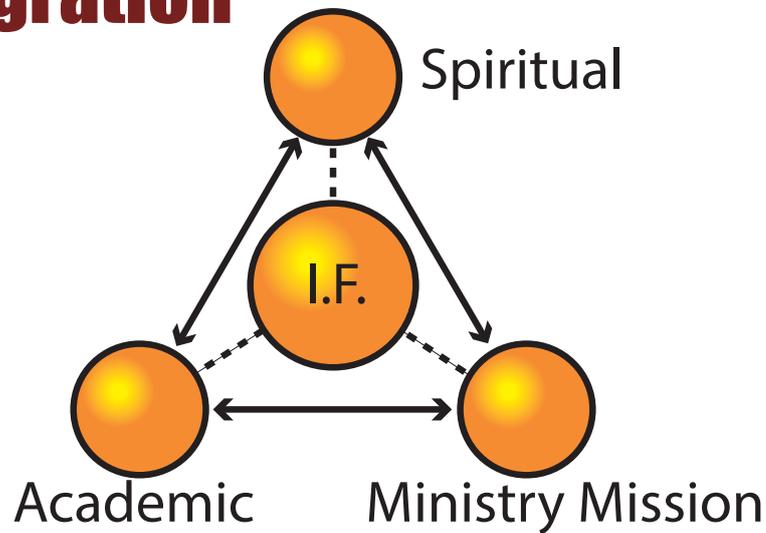
Again, in the research I discovered that failure to integrate these aspects with one another led to tension points between components of the program and, worse still, between staff members and colleagues jointly involved in educating future and present clergy.

Program Tension Points

Academic Content

Spiritual Formation

Ministerial Skill
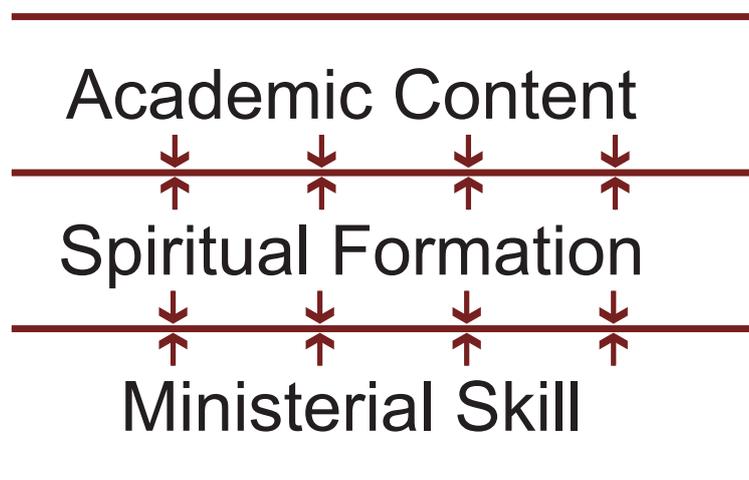
Further, these three areas of outcomes are to be revisited repeatedly by the candidates in their lifelong learning as well.

Thus, as we review these three areas of outcomes, we are reminded of the need for integrating all three rather than trying to treat any on outcome in isolation. For instance, a preparation program that emphasizes academic preparation only acknowledges correctly that there is a body of knowledge necessary for any profession including the ministry: There needs to be information from which to draw when in practice – the practitioner needs this grasp of a body of knowledge and the people who look to them for leadership not only expects this but deserve a well-equipped minister in academic readiness as well as other areas of readiness.

The danger, however, in viewing the academic credentials in isolation both the personal formation and the application is reminiscent of the old "Mental Discipline Theory" of education in which it was assumed that cognitive development automatically transferred to better practice and improved ethics and professional qualities. For this reason, I presented the sketch previously which reminded us that these three components were equally important and must be developed in tandem. To do otherwise creates tension points within the teaching program and between those involved in the development of the professional person.

If the components are not balanced and supportive of one another, then you can have the following dimensions occurring:

1. The Mental Discipline theory of education. (Without attention to guiding transfer of cognitive information into the practice of living or the practice of ministry.

2. The Spiritual Discipline theory of education (without due regard to personal formation and academic readiness).

3. The Competency Development Theory of Education (without equal regard for personal formation and/or Academic rigor.).

CIPP Analysis and use of inputs.

Revisiting Daniel Stufflebeam's CIPP model of program evaluation and development in the light of our use of the 4 C's and outcomes of To Know, To Be and To Do may illustrate this further:

This model, still in use by many evaluators and program planners, guided much of my earlier research and is reported in Woodruff (1993). It is timely to now see how this fits our next iteration of the 4C's and the three outcomes.

Decision Types and Evaluations

	ENDS •	
PURPOSE	(C) Context for **PLANNING DECISIONS**	(P) Product for RECYCLING DECISIONS
	(I) Input for **STRUCTURING DECISIONS**	(P) Process for **IMPLEMENTING DECISIONS**
MEANS •		

• INTENDED   ACTUAL •
OUTCOMES
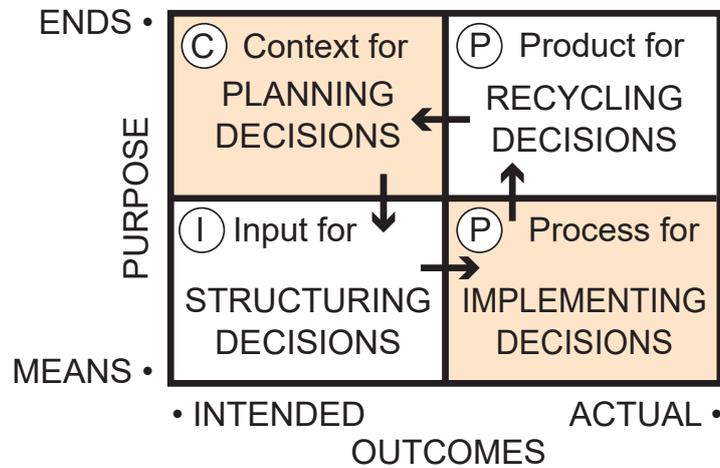
We note that the process starts in the upper right corner and works in a counterclockwise direction to cover all four stages of program preparation and implementation. One can see that the first needed decisions are the intended ends which are the intended outcomes. The next decision and implementation stage would be to design intentional means which would be the components of the actual teaching program (using the wording of the international Sourcebook of the church) which would cover the aspects of the 4 C's in development and education/formation. This box would cause us to carefully design and Next, in the lower left we see that we evaluate dynamically at every point of the teaching program how well the program is working and where we can perceive changes could be made to improve our progress toward the intended outcomes for this subject. Finally, once the program is complete a reflective analysis is important as we compare the actual outcomes to the intended outcomes and adjust as necessary for future offerings (upper right corner).

SUMMARY:

The foregoing sections have discussed the value of a singular focus for education. From this focus flow the intended outcomes. The educational program is then created solely to attain the intended outcomes as actual outcomes - and the program is thus designed, evaluated and improved toward that end. The inputs and throughputs are balanced among the 4 C's to ensure that the educational program does not become skewed toward any one of the 4 C's at the expense of the other aspects of the educational program.

Subsequent documents will explore various aspects of this overall model, as well as resource possibilities toward its implementation. The task of the previous material, however, is to understand the model and to appreciate its implication for setting directions in education for ministry in the various world areas. Its application and implementation will reflect contextual settings, but the principles of the models will give cohesion and integration to an educa-

tional system for ministry in any setting.

The objective of education for ministry can be best fulfilled as focused, integrated programs are delivered by institutions in various modes and at multiple educational levels. Ministerial educators serve to prepare others to be equipping ministers. The models presented in this document navigate the journey to fulfilling this vocation. They are presented with appreciation for each of the ministerial practitioners, educators, students and lay members who value God-called, well prepared, competent pastors, and with prayer that our church will continue to rise to the challenge of preparing such men and women.

For further reading:

Latest Manual of the Church of the Nazarene as hosted on the denominational website and in publication.

International Church of the Nazarene (Current Edition) International Sourcebook on Developmental Standards for Ordination, Kansas City: Office of the Ministry, Church of the Nazarene.

Woodruff, R. L. (1993) Toward Excellence in Ministerial Education, Canberra: St Mark's National Theological Centre.

For further documentation see www.educationforministry.org

For developmental workshops you are invited to view
www.youtube.com/@Woodruff_Education

For devotional blog entries by Dr Woodruff see woodpoll.blogspot.com