

EXPLORATIONS IN
PENTECOSTAL THEOLOGICAL EDUCATION¹

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The role of theological education for ministers has been a major point of discussion for centuries within the church. Since the advent of the modern Pentecostal movement over a hundred years ago, this topic has been typified by various positions and at times, analytical neglect.² More often than not, a philosophy of theological education was presupposed or assumed without examination or scrutiny. The endeavor to either analyze previous philosophies of Pentecostal theological education or give a detailed proposal for such a philosophy is beyond the scope of this essay.³ Rather, the goal is to first look at a brief history of theological education in general. Then

¹ This essay is strongly dependent on my previous essay "Reflections on a Hundred Years of Pentecostal Theology," *Cyberjournal of Pentecostal-Charismatic Research* 12 (2003); and a portion of this essay was in an earlier form in my "Some Theological Considerations on Pentecostal Theological Education," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain (Baguio, Philippines: APTS Press, 2004), 305-21.

² For a look at the changes in Pentecostal theology and theological education over the last century see M. Paul Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," *Paraclete* 23/2 (1989): 9-17; Jeffrey Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23/2 (2001): 217-44; idem., "Education," in *Encyclopedia of Pentecostal and Charismatic Christianity*, ed. Stanley Burgess (New York: Routledge, 2006), 158-62; Paul Lewis, "Reflections on a Hundred Years of Pentecostal Theology," *Cyberjournal of Pentecostal-Charismatic Research* 12 (2003); Wonsuk Ma, "Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow," in *The Globalization of Pentecostalism*, ed. Murray Dempster, Byron Klaus and Douglas Petersen (Irvine, CA: Regnum Press, 1999), 52-69; Frank Macchia, "The Struggle of Global Witness: Shifting Paradigms in Pentecostal Theology," in *The Globalization of*

some pertinent elements relating to the nature of theological education will be delineated. A model of theological understanding from a Pentecostal perspective and the use of this model for Pentecostal theological education will then be discussed, leading to appropriate conclusions.

In this essay, by 'Pentecostal' I mean that which belongs to the modern Pentecostal (classical Pentecostal) movement. As such, it includes all of those elements of that tradition which express themselves as part of the Pentecostal tradition.⁴ Meanwhile, this does not exclude the applicability of these same ideas or implications to other branches of Orthodox Christianity. By 'theological education,' I am focusing on the role of graduate or seminary level theological education. This does not mean that non-credit or undergraduate theological education is unimportant, rather, for the sake of discussion I will focus only on graduate theological education. As such, one fundamental difference of seminary level training and the non-credit or undergraduate training is that these latter two tend to emphasize indoctrination into doctrinal positions or basic Christian stances (i.e. 'what to think'), whereas the seminary level training emphasizes the analysis and process of deriving and discerning various positions (i.e. 'how to think'). So, in this essay I will assume this understanding of theological education.⁵

Pentecostalism, 8-29; and Lewis Wilson, "Bible Institutes, Colleges, Universities," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids, MI: Zondervan, 1988), 57-65.

³ On this see Jeffrey Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23/2 (2001): 217-44.

⁴ I have described this (as a 'Pentecostal paradigm') in more detail elsewhere, Paul Lewis, "The Baptism in the Holy Spirit as Paradigm Shift," a paper presented in the 14th Annual William Menzies Lectureship, February 13-17, 2006 at Asia Pacific Theological Seminary in Baguio, Philippines; and idem., "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics." *The Spirit & Church*. 2 /1: 95-125. Three other helpful works along this line are Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 2000); Stephen Land, *Pentecostal Spirituality*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1994); and Douglas Petersen, "Pentecostals—Who are They?" in *Missions as Transformation*, ed. Vinay Samuel and Chris Sugden (Oxford, England: Regnum Press, 1999), 76-111.

⁵ This is not necessarily the standard perception by Pentecostals concerning theological education, see Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," 11-12; Macchia, "The Struggle of Global Witness," 9; and Wilson, "Bible Institutes, Colleges, Universities," 61.

1. A Brief History of Theological Education⁶

From the early church, the education of clergy originally had the Greek concept of *paideia* at its root. For the Greeks, *paideia* was an emphasis on character or personal formation — persons of *habitus* (habits of the heart). However, for the Greeks it was tied to *arête* or virtue, which was related to the *polis* or city-state. So the Greeks would be trained in Homer's classics (poetry) and athletics, as well as other traditions, culture and literature. Within the early church, *paideia* was the foundational concept of education or training with the goal as the formation of character, albeit the foundations of that formation were different (e.g. Christocentric).⁷ This was clearly articulated in the First Epistle to Rome by Clement and the writings of Origen and the Cappadocian Fathers.⁸

The Reformation period, while following the *paideia* model of character formation, further emphasized the importance of *sola scriptura*. This, plus the renaissance's influence of going back to the original resources, laid the foundation by which a strong study of the Bible, particularly in the original languages, was necessary. The Word and Spirit were coupled in that both are intertwined—the Word is understood/enabled by the Spirit and the Spirit is known through the Word while self-authenticating the Word (especially noted by John Calvin). Further, the 'priesthood of all believers' had educational implications for all believers.⁹ Thus, literacy and the Bible in the vernacular were condoned and emphasized; the 'calling' of those to vocation was broadened, although (at least for Huldrych Zwingli) the

⁶ I would like to express my gratitude for the several pointers and insights on this section especially related to the Reformation by Dr. Gregory Miller of Malone University, Ohio, USA, interview by author, July 5, 2007.

⁷ Werner Jaeger, *Early Christianity and Greek Paideia* (London, England: Oxford University Press, 1961); idem., *Paideia: The Ideals of Greek Culture*, 3 vols. (New York, NY: Oxford University Press, 1939-63); David Kelsey, *Between Athens and Berlin* (Grand Rapids, MI: Eerdmans, 1993), 6-11; and idem., *To Understand God Truly* (Louisville, KY: Westminster/John Knox Press, 1992), 64-72.

⁸ Rowan Greer, "Who Seeks for a Spring in the Mud? Reflections on the Ordained Ministry in the Fourth Century," in *Theological Education and Moral Formation*, ed. Richard John Neuhaus (Grand Rapids, MI: Eerdmans, 1992), 22-55; and Jaeger.

⁹ Noted in Alister McGrath, "Theological Education and Global Tertiary Education: Risks and Opportunities," *Journal of Adult Theological Education* 14 /2 (2006): 20.

'calling' of the clergy was unique or special.¹⁰ Thereby the training for those in ministry was highlighted as necessary for learning the Bible (including the languages) and rhetoric, *contra* medieval emphasis on logic, was promoted in the guise of preaching.¹¹ Further, due to the Reformers' criticisms of Roman Catholic priestly education, the Council of Trent of 1545-1563 mandated the establishment of a seminary for clergy training in each diocese (or at least jointly between dioceses due to finances).¹²

Luther, following the medieval tradition of *lectio divina* or 'divine reading,' notes the order of theological inquiry (noted in his work on Psalm 119) which should be instilled in the students. These are: *oratio*, *meditatio* and *tentatio*: *Oratio* (meaning 'prayer') being an attentive listening; *meditatio* being a time of reflection which includes questioning and judgments reached; and *tentatio* (meaning 'wrestling') being the appropriation of those judgments in practice and life.¹³ So there was the active participation of the learner in listening, reflection and appropriating in practice as part of the process.

Initially through late Medieval Nominalism and later, much more pronounced by Protestant Scholasticism and the Enlightenment, the study of theology became divorced from the study of spirituality. Thus, the study of theology was based on the idea "theology [as] a science became linked to the belief that science could generate value-free knowledge. This pointed

¹⁰ Eric Gritsch, "Vocation," in *The Oxford Encyclopedia of the Reformation*, Vol. 4 (Oxford, England: Oxford University Press, 1996), 245-6; Wolfgang Klausnitzer, "Ordination," in *The Oxford Encyclopedia of the Reformation*, vol. 3 (Oxford, England: Oxford University Press, 1996), 177-9; and J. Philip Wogaman, *Christian Ethics: A Historical Introduction* (Louisville, KY: Westminster/John Knox Press, 1993), 110-3, 120-2; note that the evolution of the printing press likewise influenced literacy by providing cheap copies of books and the Bible in particular.

¹¹ Preaching with baptism and the Lord's Supper became part of the *de mediis salutis* (the means of salvation), showing the elevation of preaching from the medieval Roman Catholic church; see Jürgen Moltmann, *The Church in the Power of the Spirit*, trans. Margaret Kohl (San Francisco, CA: HarperCollins, 1991), 199-204.

¹² A detailed account of the 'nuts and bolts' of Education in the Reformation period is by Jo Ann Hoepfner Moran (Cruz), "Education," in *The Oxford Encyclopedia of the Reformation*, ed. Hans Hillerbrand (Oxford, England: Oxford University Press, 1996), 19-28, esp. 24; Note the importance of the Jesuits in this educational development.

¹³ Highlighted in Charles Wood, *An Invitation to Theological Study* (Valley Forge, PA: Trinity International Press, 1994), 7-8; and idem., *Vision and Discernment* (Eugene, OR: Wipf and Stock, 1985), 27-9.

theology towards a position of isolation from context or personal feeling."¹⁴ There became a bifurcation between 'Spirituality' as a discipline and 'Theology' itself. John Wesley, the Pietists (e.g. August Francke and Philip Spener) and Jonathan Edwards and their adherents being the notable exceptions, in that, the study of Wesley theology for example "is an exercise in daily practical spiritual maturation."¹⁵ So in Protestantism as a whole, 'Spirituality' became divorced from 'Theology' (especially where theological education took place), though Wesley and the others were interested in both the spiritual and practical sides of theology.

The next major change in theological education was inspired by the Napoleon conquests of Prussia, and thereby Prussia's reform of its own educational system. Friedrich Schleiermacher was one of the three person committee put together for the purpose of rethinking and reshaping the university system, in particular the University of Berlin. The realignment was to be more on the order of Enlightenment Principles—scientific method and rationalism. As such, Schleiermacher emphasized two elements of theological education. The first was the *wissenschaft* or the critical research of theology. So as a part of the university, the minister in his training must learn how to do research—methods, techniques, ordering, etc. Therefore, academic freedom was of tantamount importance. The second element was that theological education must include 'professional' training. In other words, the minister must learn the skills and have practical instruction in order to become a minister. Therefore, the minister would be trained professionally like the doctor or lawyer.¹⁶

David Kelsey in his work, *Between Athens and Berlin*, has argued that there has developed a tension between the 'scientific' (objective) and the formative (subjective) parts of theological inquiry, and thus in theological education. The tension has developed over the primacy of the formation element of theological education (ala *paideia* of Athens) compared to the *wissenschaft*/ 'professional' element of theological training (ala Berlin).

¹⁴ Philip Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (Maryknoll, NY: Orbis Press, 1999), 45; see also Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia, PA: Fortress Press, 1983), 34-48 which also highlights the difference between the University Divinity School and the Protestant Seminary.

¹⁵ Thomas C. Oden, *John Wesley's Scriptural Christianity* (Grand Rapids, MI: Zondervan, 1994), 21.

¹⁶ On Schleiermacher and his theological educational scheme, see Kelsey, *Between Athens and Berlin*, 12-19; Kelsey, *To Understand God Truly*, 78-100; and Wood, *Vision and Discernment*, 1-19.

As such, Kelsey further articulates that since then the major works on theological education have tended to lean toward either the 'Athens' model or the 'Berlin' model.¹⁷ The question that arises 'how to mediate this tension?' is fundamentally tied to the question 'what is excellence in theological education?' How a school or person answers this latter question will set where they are on the 'Athens'/'Berlin' continuum.¹⁸

For Pentecostal theological education history, the Bible school movement's emergence in the 1880's was very influential. This movement developed mainly through the instigation of D.L. Moody, A.B. Simpson and others interested in education to emphasize social change and individual formation, and to oppose 'liberal' theology which was perceived as happening in U.S. Protestant schools (especially seminaries). The main curriculum was the study of the Bible, which in the U.S.A. was in English, and the skills/abilities for evangelism and missions.¹⁹ In 1910-1915, teachers wrote 'The Fundamentals', with an emphasis on the basic beliefs of Christianity (e.g. the Virgin birth of Christ, the bodily resurrection of Christ). The resulting theology tended to be reductionistic (and dispensational).²⁰ Thus, within these theological institutions, these 'Fundamentals' and related textbooks were taught and the theology articulated in the classroom was a summation of doctrinal statements with no emphasis on analysis.

2. Some Comments on the Nature of Theological Education

From the Berlin model, which Edward Farley calls 'the Encyclopedic Movement',²¹ is the articulation of the four-fold theological education curriculum model: Bible, theology, history and practical theology. Farley argues this has, in fact, led to the 'fragmentation' of theological education

¹⁷ See Kelsey, *Between Athens and Berlin*.

¹⁸ A primary yet problematic question noted in Samuel Carnegie Calian, *The Ideal Seminary: Pursuing Excellence in Theological Education* (Louisville, KY: Westminster John Knox Press, 2002), esp. 19-26.

¹⁹ On this movement see Virginia Lieson Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington, IN: Indiana University Press, 1990); and Richard Flory, "Bible Schools," in *Encyclopedia of Fundamentalism* (New York, NY: Routledge, 2006), 57-61.

²⁰ Ronald Nash, *The New Evangelicalism* (Grand Rapids, MI: Zondervan, 1963), 23-9. See Flory, "Bible Schools," 57-9.

²¹ Farley, *Theologia*, 73-98.

and the distancing of theory from practice.²² This has created, or at least exacerbated, a bifurcation in schools between theology courses and ministry courses.

As to what a school of theology needs to provide, Charles Wood suggests that training needs to take place for the student in three areas: formation, understanding the faith, and equipping for ministry.²³ The formation is set up in the school for the purpose of *paideia*, through such avenues as small groups, chapels, and the like. Understanding the faith is developed through the courses, readings and conversions that should be indicative of the school. Equipping for ministry is the practical experience with supervision that is important in a theological training situation. Further, Charles Wood writes: "theological education is something we do through the whole curriculum and through life together as a community."²⁴ The implications are that the role of the community is dominant in theological education, and that 'curriculum' is more than just a set of certain course offerings. The student in this setting should come to know themselves better, to know others and their hearts, and to understand and implement their Christian faith and tradition.²⁵ Or, as Virginia Samuel Cetuk notes:

"Theologically educated persons are in touch with societal trends and technology; have a thorough and intimate knowledge of themselves as thinking, feeling, embodied, and spiritual beings; and evidence deep and firm commitments to a faith tradition that is at once rooted in the past, relevant to the present, and linked to the future."²⁶

One could say the focus of theological education is for the purpose of developing a student's beliefs, skills and attitudes. Whereas beliefs and skills take a predominate amount of curricular planning and development, attitudinal formation and transformation have been noted, but typically less developed. It is apparent that while attitudes are the hardest to train or evaluate, frequently a school's reputation is dependent on the attitudes of

²² See Farley, *Theologia*; and idem., *The Fragility of Knowledge* (Philadelphia, PA: Fortress Press, 1988), especially 104-6.

²³ Wood, *Invitation to Theological Study*, 3.

²⁴ Ibid.

²⁵ Ibid., 16-9.

²⁶ Virginia Samuel Cetuk, *What to Expect in Seminary: Theological Education as Spiritual Formation* (Nashville, TN: Abingdon Press, 1998), 102.

its graduates. Further, since attitudes are more time consuming to develop, the current move to shorten theological educational programs and create 'fast track' systems can only be seen as making allowances for those who do not need this formational guidance or that attitudinal development is not a priority at such schools. So attitudinal training and formation must be intentional within the curriculum, like belief and skill formation.²⁷

3. A Pentecostal Theological Model

The theological model noted here emphasizes a holistic approach to Christian life and by implication theological education. This approach incorporates the three elements into a holistic package: *orthodoxy*, right belief; *orthopraxis*, right action; and *orthopathy*, right experience, affections or passion. All three are needed for a fully coherent Christian life. *Orthodoxy* sets the boundaries for experience and work; *orthopraxis* supplies action to belief and experience/passion; and *orthopathy* grants the heart and life to belief and work.²⁸ This *orthopathy* has both the Godward 'affections' (ala Land) and the outward passion for others, including the poor and marginalized (ala Solivan). From this triad, it is understood that there is a resulting circle of learning: theory (and belief) leads to practice, which leads to theological reflection (cognitive, experiential, verificational, and emotive), which in turn leads to new practice, and so on. A revised form of the hermeneutical circles would appear like this: the Bible leads to theology, which through theological reflection of the person in community (which mediates between cognitive, experiential and practical strands), and this in turn leads to *praxis* and then back to the Bible.²⁹

²⁷ Ralph Tyler, *Basic Principles of Curriculum and Instruction* (Chicago, IL: University of Chicago Press, 1949), 75-9.

²⁸ Stephen Land, *Pentecostal Spirituality*; Paul Lewis, "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics," *The Spirit & Church* 2/1 (2000): 102-3; Theodore Runyon, "The Importance of Experience for Faith," in *Aldersgate Reconsidered*, ed. Randy Maddox (Nashville, TN: Kingswood Books, 1990), 93-107; idem., "A New Look at 'Experience'," *Drew Gateway* 57/3 (1987): 44-55; Samuel Solivan, *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1998); and R. Paul Stevens, "Living Theologically: Toward a Theology of Christian Practice," *Crux* 30 (1994): 36-44; c.f. Gregory Clapper's usage of the term *orthokardia* instead of *orthopathy*. Gregory Clapper, *John Wesley on Religious Affections* (Metuchen, NJ: Scarecrow Press, 1989).

²⁹ On theological reflection see Kathryn Tanner, "Theological Reflection and Christian Practices," in *Practicing Theology: Beliefs and Practices in Christian*

This process can also be described as the inter-relationship of *theoria*, *poesis*, and *praxis*. *Theoria* is the speculative or theoretical knowledge; *poesis* is the creative capacity or ability to make; and *praxis* is the active or practical knowledge. Further, this should include the *yada* relational knowledge as emphasized in the Hebrew Old Testament.³⁰ All these need each other in a balanced and adequate understanding of the Christian life. The epistemological avenues of *theoria*, *poesis*, *praxis*, and *yada* lead one to *orthodoxy*, *orthopathy*, and *orthopraxis*.³¹ The balanced Christian life includes all elements of 'knowing' and Christian faith.

There are some implications concerning the *orthodoxy*, *orthopraxy*, and *orthopathy* triad. First, within graduate theological education, *orthodoxy* or its study would tend to take the form of the theology, Bible and church history courses. There would be an emphasis on the proper hermeneutics of the biblical text, the awareness of church history, and the parameters and internal coherence of systematic theology and historical theology. Academic rigor can also assist in theological reflection (e.g. what the Bible means to me in my context) and by helping to put boundaries on *praxis* and a foundation for *poesis*. This endeavor is especially important in the determining and discerning of various heretical or cultic theological positions from Christian orthodox stances.

Within the seminary environment, the student has the opportunity to develop in the area of *orthopraxy*. First, this takes place by the mentors/teachers having extensive 'practical' experience (e.g. a Pastor with 20 years of pastoral experience). The students coming from or currently in a

Life, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2002), 228-42; see also from a Pentecostal perspective on related subjects Cheryl Bridges Johns, *Pentecostal Formation*, Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic Press, 1994).

³⁰ Thomas Groomē, *Christian Religious Education* (San Francisco, CA: HarperSan Francisco, 1980), 139-51; Jackie David Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1 (1992): 109-34; and Jackie David Johns, "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis," in *The Globalization of Pentecostalism*, eds. Murray Dempster, Byron Klaus and Douglas Petersen (Oxford, England: Regnum, 1999), 70-84; see also Michael Polanyi, *Personal Knowledge*, corrected ed. (Chicago, IL: University of Chicago Press, 1962).

³¹ Max Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids, MI: Eerdmans, 1988), 84-135; see also Stevens, "Living Theologically," 39-40.

ministerial role are able to bring questions of a practical nature to class, and the whole class benefits from this interaction. The seminary must also balance the practical coursework, such as 'practicum' or 'field education,' with the on-going role that the student should have in the local church or in the chapels. It can be within the *praxis* oriented classes where the academic rigor can be given the focus of maintaining a theology for the 'person in the pew.'

Probably one of the hardest aspects of seminary life is the development of *orthopathy*. This is harder to quantify than the previous two, but that still does not diminish its importance. The need for a spiritual emphasis, both individually and corporately (e.g. chapels) is vital. However, the seminary is not responsible for the establishing of the spiritual disciplines, which should already have been used and learned within the home church.³² Classes and studies can help guide one into a deeper experience, but ultimately the student must set aside times for theological reflection, meditation on the Word, and consistent devotions. The seminary should not be viewed as the place where the spiritual disciplines are learned by the student; rather it is the place where they are refined and deepened.³³ The personal development of the student can likewise be guided by a mentor, but the accountability to a mentor and to others has a primary role in the development of the student's experience.

4. Issues in Pentecostal Theological Education

Pentecostals, such as the Assemblies of God U.S.A., followed the Bible school movement. The Missionary Training Institute established by A.B. Simpson in Nyack, New York was the *alma mater* of many key early leaders in the Assemblies of God U.S.A., such as Frank M. Boyd and William I. Evans, and overseas in the missionary work such as Victor Plymire and W.W. Simpson.³⁴ Following the Bible school movement, the Pentecostal

³² See Miroslav Volf, "Teachers, Crusts and Toppings," *Christian Century* 113/5 (1996): 133-5.

³³ L. Gregory Jones compares the traditional model as the 'baton' model of the church, which trains in basic discipleship, then seminary trains at the next level, and then the student returns to the church as a leader to train the next generation. This is different from the 'pilgrimage' model which is more organic and the church and seminary work closely together. L. Gregory Jones, "Beliefs, Desires, Practices and the Ends of Theological Education," in *Practicing Theology*, 185-8.

³⁴ See Gary McGee, *This Gospel Shall Be Preached*, vol. 1 (Springfield, MO: Gospel Publishing House, 1986), 62-3; and C. Nienkirchen, "Christian and

Bible schools tended to emphasize short-term training anywhere up to 2 years (partially for eschatological reasons), and like the Bible schools movement, tended to emphasize pastoral (including church planting and evangelism) and missionary skills with Pentecostal spiritual life. The tendency was to establish many smaller schools, rather than a few key schools. Noteworthy was that after a short period of time many of these schools were closed or merged with others. The training tended to be basic Pentecostal indoctrination, and ministerial training, personal formation and education were collapsed into each other.³⁵ Further, from the strong influence of fundamentalism, the textbooks tended to be non-Pentecostal or even anti-Pentecostal, such as the use of Reformed Henry Thiessen's *Lectures in Systematic Theology* as a textbook. All of these traits were likewise transplanted overseas with missionary instigated Bible schools.

As for Pentecostal theological education regarding the nature of theological education, the implications are clear: formation includes theological, spiritual and moral formation. As such, the need for small groups and related activities for personalized growth is essential for moral development and integration. Chapels and personal devotions are necessary for spiritual growth, and courses (including readings), and the life with fellow students and teachers within a community of faith assist in understanding of the faith. Yet, the goal is not just *formation*, but *transformation* which takes an encounter with God.³⁶ It is important to remember that as Pentecostals, the 'understanding of the faith' must include both 'the faith,' broadly as Christians and narrowly as Pentecostals. The tendency is to overemphasize one or the other. Our own tradition is important as a corporate voice for the betterment of Christianity as a whole. Further, the equipping for ministry includes the Eph. 4:11 list, so the equipping is not just for pastors, or teachers, rather it is necessary for all ministerial candidates. Yet the formation, understanding of the faith, and equipping must all be within the context of a community. A vital, vibrant

Missionary Alliance," In *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids, MI: Zondervan, 1988), 163-6.

³⁵ See Brooks, "Bible Colleges and the Expansion of the Pentecostal Movement," 11-8; Lewis, "Reflections on a Hundred Years of Pentecostal Theology"; and Wilson, "Bible Institutes, Colleges, Universities," 58-61.

³⁶ See L. Gregory Jones, *Transformed Judgment: Toward a Trinitarian Account of the Moral Life* (Notre Dame: University of Notre Dame Press, 1990), esp. 2-5, 73-86.

community aids the student in moral growth, developing theological acumen and discernment, and comparative spiritual maturity.

Pentecostal spirituality presupposes the ongoing work of the Spirit in a person's life, so the person needs to be open and sensitive to the Spirit's leading. Further, traditionally Pentecostals have highlighted the imminence of Christ's return.³⁷ As such, Pentecostal theological education should foster this into an atmosphere or *ethos* within their institutions that the Spirit can break-in at any time in praise, *charismata*, etc. and we live in light of His imminent return. The faculty sets the tone and they are teaching through the classroom, through the chapels and modeling through life fully integrated Pentecostalism. The role of the faculty is immeasurable, so the selection of the faculty is very important. Good Pentecostal faculty cannot be based on academic or experiential qualifications alone, but also on moral qualities needed to model and present an integrated ministry and life.³⁸ This is why chapels are important, not only as a time and place for spiritual growth, but it is also a place where good ministerial practices (e.g. good hermeneutics, preaching, worship leading) are modeled, and where the appropriate dealing with problematic issues like moral issues in the school, inappropriately used *charismata*, or proper spiritual discernment are demonstrated.³⁹ However, as Jeff Hittenberger has noted, part of the reason for the lack of Pentecostal dynamics and philosophy of education is due to the "reliance upon pedagogical and philosophical models that are more Evangelical (or fundamentalist) than Pentecostal. . . [and] written resources on educational philosophy and pedagogy authored by Pentecostals for Pentecostal educators are lacking, especially for higher education."⁴⁰ So part of the reason for this lacunae is the reliance on Evangelical models in the classroom and even in the Bible schools themselves (via Bible schools movement),

³⁷ Although it should be noted that contrary to previously held common perspectives, contemporary Pentecostals have also highlighted that we should plan as if he will return in the distant future.

³⁸ See Merle Strege, "Chasing Schleiermacher's Ghost: The Reform of Theological Education in the 1980's," in *Theological Education and Moral Formation*, 124.

³⁹ This is why I believe that chapels should be carefully prepared for and led. It should not be a place where worship songs are selected at the last minute, or where a person with no experience leads chapels. (This is not to say that students should not play a role, but they should take it seriously, and have good supervision and modeling.)

⁴⁰ Hittenberger, "Toward a Pentecostal Philosophy of Education," 226, 230; see also Lewis, "Reflections on a Hundred Years of Pentecostal Theology."

through Evangelical textbooks and institutional models, that may and often do not reflect a Pentecostal philosophy, *pathos*, or *ethos*.

There are several issues that arise from the above *orthodoxy/orthopathy/orthopraxy* model. One of the common problems in theological education today is the bifurcation between theology and ministry (e.g. curriculum, attitudes). Of course, it is noted that many seminaries have and are actively working on this issue. The problem within Pentecostal circles revolves around the understanding that theology is impractical and will only distort the student. The primary values are placed upon 'real' ministry. The danger of such a bifurcation between theology and ministry is that it separates the work of the Kingdom from the study of the Kingdom; *orthopraxy* from *orthodoxy*. In reality, theology and ministry should supplement and complement each other.⁴¹ Theology helps guide the student (and their further ministerial role) into a deeper understanding of the Bible and its ramifications for us today, while practical theology or ministry courses help the student flesh out their theology in the marketplace. Both are necessary. The proper interaction brings a vibrancy and vitality to the students' current and future ministry. It has sometimes been stated within Pentecostal circles that theological studies and classes are not necessary, only ministerial classes are needed. First, it needs to be understood that everyone has a theology, whether it is analyzed or not. Secondly, bad theology can lead to a poor witness (being obnoxious in the name of Christ), harmful church practices, or even to death.⁴² Therefore, it is important to demonstrate and teach the necessity of the inter-relationship of theology and ministry within the courses and through life.

Another issue within Pentecostal theological education is the confusion about the purpose of theological education. For some theological education even at the graduate level is indoctrination. It is frequently assumed, contrary to what was noted earlier, that theological education at the graduate level is interested in teaching 'what to think'. The reason why this is

⁴¹ Some recent discussions of this are Craig Dykstra, *Growing in the Life of Faith* (Louisville, KY: Geneva Press, 1999); idem., "Reconceiving Practice," in *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, eds. Barbara Wheeler and Edward Farley (Louisville, KY: Westminster/John Knox Press, 1991), 35-66; and the essays in Miroslav Volf and Dorothy Bass, ed., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids, MI: Eerdmans, 2002).

⁴² Such as the graduate from a Bible school in Asia who thought if he could pray and fast enough, his church would grow. Since the church did not grow, he fasted more only to starve himself to death.

important is due to the future goals of these students. If the student is to become a teacher in a Bible college, a pastor of an influential church, or denominational official then he or she will come in contact with aberrant beliefs, cult practices and various philosophies. By their lack of being taught analytical skills, they may not be able to deal with these erroneous positions appropriately. The lack of theological training in the ability to analyze various positions has and can undermine the very foundations of a church. Theological indoctrination only gives 'what to think' and may give the parameters of past beliefs. Contemporary or future issues can be outside the experiential box, and will confuse the minister who does not have the tools to deal with new issues.⁴³ Further, those who are only indoctrinated will not have the tools or abilities by which to discern truth from error. Instead, they will look to others for this discernment. But how are these resources tested? The tendency can be to look to popular books which are considered to be acceptable and truthful; however, the authors or their positions are not analyzed, but are uncritically accepted. A key purpose of theological education should be the development of the critical tools within the student by which to rightly discern the Word, and to be able to spot aberrant, and cultic beliefs and practices.

Another common problem is the collapse of *orthopathy* into *orthopraxy*. Or, to put it another way, there is confusion between spiritual experience or passion with the practical application. This issue is also found within the curriculum issue that places *pathos* or spirituality-type classes (e.g. 'Christian spirituality,' 'prayer') under ministerial courses. As such, then experience is considered to be an extension of practical theology, or subject purely to cognitive analysis. Further, the above-noted triad becomes a theology-ministry diad with spirituality neglected. Ultimately, reflective spirituality is neglected within the Seminary experience (except possibly in chapels) as well as the tools of fostering proper *pathos*, and the ability to sort through the appropriate interaction between these. An integrated curriculum would offer some theology and ministerial classes in which not only the spiritual disciplines and Christian spirituality are studied, but spiritual *pathos* is also fostered and mentored both as a passion for God and for others (including the poor). Further, times of prayer, devotion, meditation, etc. are actively promoted by the school (e.g. Dietrich

⁴³ This is analogous to the person, who studies a specific computer language (e.g. COBOL), but when it is outdated and no longer in use, they either have to keep on teaching the old language that no one uses or completely learn a language. However, they never learned the tools needed of how to go about it, or how to change.

Bonhoeffer at Finkenwald⁴⁴) for a proper *pathos* experience and its related *praxis* understanding. Ultimately, the goal must be an *orthodoxy/orthopraxy/orthopathy* integration and growth within the life of the students. The teachers are thereby 'pilgrims' on the same journey, just further along, guiding those behind them on the same way. So the necessity of a 'radical discipleship' is foundational for the school, in that teachers teach, model and with intentionality guide in practice (show, teach, supervise, send, and debrief).

Many who came from the traditional Pentecostal roots (and its anti-intellectualism⁴⁵ especially in North America) frequently saw graduate studies as the place where students became 'liberal' or 'cold' to the work of the Lord. Frequent jokes about the 'seminary' being the 'cemetery' were proclaimed, and the seminary is seen as 'killing the faith' of the student.⁴⁶ The truthfulness of that statement had more to do with the time of the century at which that saying originated and the 'liberal' climate at many seminaries at the time (early 1900's)⁴⁷, and less to do with the role of the seminary itself. Unfortunately, these have been confused. Further, many times, for those in graduate education, they studied certain commonly held beliefs only to find out that some of those beliefs were not true or accurate (i.e. biblically or historically).⁴⁸ However, when these seminary graduates

⁴⁴ Dietrich Bonhoeffer, *Life Together/Prayerbook of the Bible*, Dietrich Bonhoeffer Works Vol 5 (Minneapolis, MN: Fortress Press, 1996), especially 81-92; and idem., *Meditating on the Word* (Nashville, TN: Abingdon Press, 1987).

⁴⁵ See Rick Nafiez, *Full Gospel, Fractured Minds?* (Grand Rapids, MI: Zondervan, 2005); Roger Olson, "Pentecostalism's Dark Side," *Christian Century* 123/5 (2006): 27-30; and Russell Spittler in "Three Leaders Talk Frankly about Pentecostalism," *Christianity Today* 50/4 (2006): 38-41 (41); This is more typical of American Pentecostalism, see William Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1984), 141; and Vinson Synan, *The Holiness-Pentecostal Tradition*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1997), 207.

⁴⁶ E.g. Jones, "Beliefs, Desires, Practices and the End of the Theological Education," 186-7.

⁴⁷ See Lewis, "Reflections of a Hundred Years of Pentecostal Theology"; and Macchia, "The Struggle of Global Witness," 8-29.

⁴⁸ An example is 'What 'authorized' means for the KJV Bible?' Whereas 'authorized' did not originally have any spiritual connotation, rather it meant the official translation of the Bible (even this there is no official evidence for) into English endorsed and supported by the King. However, many now assume that 'authorized' has a spiritual meaning; see S.L. Greenslade, "English Versions of the Bible, 1525-1611," in *The Cambridge History of the Bible*, ed. S.L. Greenslade (Cambridge, England: Cambridge University Press, 1963), 164-8.

try to bring this to light in their church, they are branded as 'liberal.' Pentecostal theological education should incorporate the rigors of academia with a commitment to the Word and being led by the Spirit. Further, the goal is in the interaction between the church, the school and the student to provide the best possible Pentecostal theological education. Although the seminary must be aware and self-critical about its role, if a student leaves 'liberal' or 'cold,' it may have more to do with the student's preparation or background prior to coming to the school, or that the student was not properly 'traditioned' into Pentecostal Christianity.⁴⁹

Perhaps one of the greatest tensions in graduate theological education for the student is the tension between academic rigor and the need for time for reflection or prayer. In any graduate program, there is the problem of balancing time for other things with the time for study. Further, it is a usual problem within the world of ministry that there is never enough time. On the one hand, if students cannot be stretched to work through these issues, and find time for prayer and reflection within their schedule, then their ministerial experiences will likewise be distorted. On the other hand, there is also a responsibility of the Administration/Faculty to oversee the spiritual growth of the students and ultimately, to make sure that students are not overloading themselves in order to graduate too quickly without proper time to reflect and pray. This sense of haste that many students have, frequently demonstrates the interest of the student in receiving a degree rather than obtaining an education. The balance of *orthodoxy*, *orthopraxy*, and *orthopathy* must be mirrored within the life of the graduate, and times of reflection are necessary for this to take place.

There is little doubt that Pentecostalism has direct implications on its own theological education. Pentecostal doctrinal distinctives are not the only inclusions into a curriculum; rather, the whole atmosphere, *ethos*, and the integration of *orthodoxy*, *orthopathy*, and *orthopraxy* are all necessary for a Pentecostal theological educational philosophy. Although not the final word, it is my hope that this essay will help further the goal of focusing on the Pentecostal theological education—'what it means?' and 'where to go from here?'

⁴⁹ Thomas C. Oden makes it clear that although there are 'liberal' seminaries, there are other legitimate ones which are orthodox, tradition laden, Thomas C. Oden, *Requiem: A Lament in Three Movements* (Nashville, TN: Abingdon Press, 1995); See also Jones discussion of the various critical and self-critical works by the academy and the church, Jones, "Beliefs, Desires, Practices and the End of Theological Education," 186-7.