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**An Appeal for Alternative
Education Models for
Church and Missions**



Pro mundis

Pro mundis

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Presented at the 1999 annual meeting of the Association of German Evangelical Missiologists
as introduction for a discussion between mission leaders and heads of seminaries.¹

An Appeal for Alternative Education Models for Church and Missions

Thomas Schirrmacher

Translated by Cambron Teupe

The best model available for the preparation of full time church workers is to be found in the way Jesus trained the twelve disciples and in Paul's preparation of his associates, as well as in the educational practices of Old Testament leaders. These principles apply to all kinds of training, but are especially important in the instruction of our future leaders.

It is easy to become a pastor; but it is not easy to be one.²

The eternal problem in the education of spiritual leadership is that pastors and missionaries need two seemingly mutually exclusive kinds of schooling: 1). a good academic theological education and 2) practical on the job instruction accompanied by personal mentoring and independent study. The goal of such programs must be to produce proven, independent, spiritually mature leaders with practical experience in real church life. Nowadays, some study theology on an academic level without gaining the character development won through personal counseling and experience and without the concrete direction of experienced pastors or missionaries. Others receive practical experience within the realm of everyday church life,

but never acquire the necessary knowledge of church history, modern sects and religions or biblical languages.

Jesus and Paul trained their disciples by combining

1. *information*
2. *individual counseling*
3. *group counseling*
4. *coaching towards independence*
5. *on the job training.*

Can we find no way to combine highly qualified academic studies in theology with personal training by within the environment of everyday missions and church life? We find no set training system for fulltime workers in the Bible, but, just as in church work and in missions, we can investigate and apply the principles laid down in Scripture, adapting them wisely to our own conditions without ignoring spiritual essentials.

As I am convinced that a modern orientation towards biblical standards and the acknowledgement of modern needs will both lead to the same results, I believe that the following propositions of changes point agree with Scripture as well as with analysis of our own day and age, our society and its educational needs . Education is on the brink of a new age just

as the media are. Certainly, change is not automatically good, but we can use many of these new developments to our advantage. We cannot afford to miss opportunities as the world of secular education in Germany is doing it.

Three Reasons for the Necessity of Changes in our Theological Education Programs

1. *Biblical awareness: Examples given by Jesus and Paul, the significance of role models, the imperative of missions, the spiritual requirements of leadership*
2. *Shifts in modern education³: the constant changes and increases in the material to be learned, globalisation, the need for constant further education,⁴ significance of mentoring, correspondence courses, the Internet, the significance of EQ=emotional quotients, Andragogy instead of pedagogy.⁵*
3. *International experiences on the mission field, particularly in the Third World⁶: TEE (Theological Education by Extension)⁷ and other alternative training models,⁸ training models in other cultures,⁹ the increasing number of older applicants for fulltime service, studies on the reasons that missionaries return from the mission field, Member Care, the training of workers in large churches.*

Siegfried Buchholz said on a congress for Christian leaders: „The second opportunity that we dare not miss is our treatment of education and training. We must

assume that education will be the next century's the most important raw material. Our present educational system is not preparing our young people for the future, because it fails to comprehend the needs of business and industry. Schools serve only to convey the sorts of knowledge that can be taught and learned in the traditional form, and assumes that students will remain for the rest of their lives in traditional professions, that already no longer exist. More than the skills and knowledge required by specific employment, students must learn the skills of employability, i.e. the willingness and the ability to adapt to a world of constantly changing job profiles and professions, to be able to jump onto the boats that are leaving the harbor. And we are not learning this in our present educational system.“¹⁰

The combination of information, individual and group counseling and on the job training – the model provided by Jesus and Paul – is in my opinion the only way to help modern Christians develop biblical leadership qualities (1Tim 3,1 1–3; Titus 1, 5–9) so that they are qualified to take on the responsibilities of church life and mission field. One characteristic emphasised in the Bible, the ability to teach, includes both knowledge and the ability to share it. Theological education tends to disregard other qualities (self control, maturity through testing, exemplary family life), for seminaries fail to provide either counseling or cooperative practical training by instructors in everyday church life.

Detlef Lehmann expects the following from good theological training: A future pastor or missionary should:

1. *be trained to teach (not only know doctrine, but know how to share it)*
2. *display an exemplary life style*
3. *place highest priority on worship and prayer*¹¹

Thus, theological training should be designed to promote independence, and should integrate counseling and cooperative practice in church activities with classical theological material, so that Christians are prepared to spread the Kingdom of God in cooperation with others.¹²

Not like this!

*A thinker earned his bread with the thesis, living is dead. His rival, who taught. The opposite thought was also respected and well-fed.*¹³

The challenge we face from the changes in education is obvious. Back in the 70's. Milton Baker of the Evangelical Fellowship of Missions (EFMA) wrote:

*„We are not training enough leaders. 2. We are not training the real leaders. 3. The cost of training is too high. 4. Traditional training in residential schools segregates prospective leaders so they become professionals. 5. We are training men in irrelevant concepts.“*¹⁴

How are we to overcome these deficiencies? Let me submit a few propositions. These may well be incomplete,¹⁵ but I hope that they will at least stir up the discussion we need about the further development of our training programs for missionaries and pastors.

I do not want to arouse unnecessary controversy, for we have not come to this conference to glorify each other, but to struggle constructively for the advancement of the Kingdom of God, and to consider new ideas from other people and missions.

1. The goal of education is to assist the individual to become independent, not to make him a lifelong adherent of a rolemodel.

This means that a student needs to know how his teacher arrived at his conclusions, just as much as to know the conclusions themselves. A minister consult his instructors when he faces problems in every day life; he must be able to find his own answers. Education must therefore teach the student to learn, even without a teacher, just as the ancient Romans said: „non scholae, sed vitae discimus“ – „We learn not for school but for life.“ Seminaries teach classes on the classical sects, for example, but because of the rapid changes in many sects, and the constant rise of new sects, students desperately need to know how to analyse the teaching and practices of new groups, so that they can warn their church members appropriately and assist them in their witness to members of such groups.

2. Theological education must keep its goals in view, just as Jesus taught His disciples with the Great Commission in mind.

Jonathan Lewis¹⁶ classifies the goals of theological education in three areas; „cognitive outcomes,“ (knowledge) „Skill outcomes“ and „affective outcomes“, (emotional).¹⁷ Because seminaries allow society to set their goals instead of Scripture, most training programs fail to provide for more than one of these areas.¹⁸ „In order to be effective, ministry training programs need to focus on the true objective of training – godly and effective kingdom workers.“¹⁹

3. The knowledge, experience and maturity of both instructor and students are of equal importance.²⁰ Theological IQ²¹ is not enough without theological EQ.²²

Theory and practice, IQ and EQ must all be emphasised. Seminaries will not encourage their students to learn willingly and well by providing opportunities for cooperation in numerous evangelistic crusades at the expense of academic quality, nor by expecting them to master too much specialised material without providing opportunities for them to gain practical experience.

Because students need as much guidance in their personal lives as in their intellectual development, the five elements important to Jesus and to Paul must be woven together into a comprehensive training program:

1. information,
2. individual counseling,
3. group counseling,
4. promotion of independence,
5. training on the job.

4. Education must be adapted to life, not life to education. Since the student's situation has a strong influence on his ability to learn, theological training can never become too flexible.

We must give up the demand that a student must adapt completely and solely to his seminary. Training centers must also adapt to the student's situation. The one way street must be replaced with a give and take.

5. Modern theological education must provide and combine a variety of traditional and alternative methods.

Theological training requires more flexibility than other fields, because it must take into consideration the variety which God has designed for His Kingdom. How sad that Evangelical theological training in Germany is even more rigid than the secular programs investigated in universal studies on education.

Our modern world has provided us with a multitude of methods. Besides lectures, textbooks and class instruction, we can employ correspondence courses, independent study, internships, mentoring, modular courses, internet courses, tutored courses, research, discussion groups – not for their own sakes, but for the sakes of our students.

The present controversies about the ideal educational program is being car-

ried out in a very unhealthy atmosphere in which traditional and alternative methods are being played out against each other. We Christians should intensively, joyfully and flexibly take advantage of all available methods, in order to further our students and their role in the Kingdom of God.

6. Theological students are adults and should not be taught according to the same principles as pupils in the first twenty years of life. Educators must respect their maturity. Adults learn differently than children do.²³

Educators used to transfer too many pedagogical concepts („Pedagogy“, „to lead a child“ comes from the Greek word „pais“) to the field of androgyny (from Greek „andros“, „adult“). Newer literature provides sufficient insights into the needs of adult students.

Training can no longer be dominated by lectures and class room instruction, which only provides about 20% of the necessary knowledge anyway!²⁴ How many books of the Bible can be taught in class in four years?

7. The student's learning type must be taken into consideration as much as possible. We want him to learn as well and as intensively as possible, not to merely satisfy our institutional requirements.

God has created so many different kinds of people and so many different kinds of Christians. If God creates His children with special ministries in mind, how can theological institutions afford to force them into educational straitjackets?

Many theological educators seem to be completely unaware of the new insights won in the fields of adult education and the psychology of learning.

8. The student's learning type and his personal gifts must be taken into more consideration.

Has 1 Peter 4,10 (As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.) no validity in theological training? If we want to prepare people to use their gifts for the rest of their lives in the advancement of the Kingdom of God, then those gifts must play a central role in a student's training. Since different spiritual gifts automatically influence the student's learning type and his interests, a study program should combine the essential basics with possibilities for specialisation. Only a few spiritual gifts can be furthered in the classical theological fields, which offer few possibilities for the student to develop his own personal talents.

9. Instructors should be active as pastors, missionaries or involved in other ministries as well as being teachers and scholars.

Many of the instructors in many German seminaries have little experience in active ministry, if any at all, yet are preparing students for a profession of which which they themselves have little or no idea. Although we love to criticise the theological training in the State churches, we have been emulating them in this aspect. Instructors should be qualified academi-

cally and have made their contribution to scholarship, but they should also be still active full- or part time in church and mission life. A professor of surgery cannot teach effectively if he carried out his last operation seventeen years ago! His students expect him to be up to date with the newest developments and to be able to refer to recent experience in the operating theater. Academic studies and continuing practical experience are also both essential to theological education.

10. *Since the personal lives of instructors are just as essential as their intellectual capacities, seminaries must consider more than just academic, intellectual or „optical“ aspects in selecting their faculties.*

The most important qualification of an instructor should be his ability to be a good role model for his students, and to work with them on a practical basis. His gifts should play as important a role as his position in family, church, missions or society.

It should also be possible to engage instructors without official academic qualifications to teach classes on subjects in which they have special knowledge or experience. Rabi Maharaj, for example, as a former Hindu priest, is better qualified to teach on Hinduism than an instructor who has only studied it academically. Would we employ only Paul and ignore John's personal contribution?

11. *Seminaries should provide students with close contact to teachers outside the classroom and regularly scheduled*

counseling possibilities on theological, church and personal problems as a matter of course.

Instructors who must spend large amounts of time away from the campus or cannot be available on weekends should at least take along a few students, so that they can observe and learn from real life.

12. *Students must learn above all to handle the stress and responsibility of church and mission field. The ability to deal with examination stress is simply not as important!*

A single examination at the end of the training period tells more about ability to handle examinations than about knowledge. We would discover more about the student's knowledge and his ability to use it by taking a comprehensive look at his theological and practical achievements over the whole period.

Perhaps each student could be guided by a personal tutor throughout the entire training period. This instructor could then evaluate the individual's entire development and achievement, including his personal growth, his involvement in the local church and other questions. His assessment could then be discussed and evaluated by others who have played a role in the student's training.

13. *Besides the multitude of specialist instructors, every student should have his own personal tutor. Continuous „soul care“ and regular counseling should be common practice in theological education.*

This, of course, means fewer students, not for the seminary as an institution, but for the individual teacher. Reducing student numbers alone will not automatically achieve this goal, which depends on the instructor's capacity for including his students in his own work and life.

14. The integration and team work of teachers and students in a church ought to be standard procedure, especially since our students will later be taking on leadership responsibilities. Patience and sacrifice cannot be learned in short term projects but only in continuous responsibilities.

The practical experience gained in short term activities such as internships, summer mission trips at home or abroad has its value, but in contrast to the future profession, the end of short term projects are in sight. Unresolved problems can be left behind. Later on, when the student has taken on a fulltime job, he must face problems and then bear the responsibility for things he would much prefer to change. He can avoid neither continual critics, nor theological controversy, nor the long, drawnout process of reaching consensus in a board of contentious elders.

15. Training should not be available to young people only. We need programs which will enable older believers and experienced church workers to get a good theological education without having to withdraw from their jobs and families.²⁵

In our increasingly unchurched society, there are fewer and fewer young people

from Christian backgrounds who begin seminary immediately after finishing school, but the Bible sets no age limit on the beginning of fulltime ministry. Why can't a person who has only been a Christian for 5 years start theological training at the age of 50, assuming that he is personally and spiritually mature?

The fear that young people who have found their place in professional life will no longer be interested in fulltime ministry has led to the „doctrine“ that the „normal“ pastor or missionary must be won at the outset of his career. When a middleaged person – like the apostle Paul – enters the ministry, we are all surprised. But doesn't Paul warn the church against giving too much responsibility to „ ... a novice, lest being lifted up with pride he fall into the condemnation of the devil,“ (1 Tim 3:6)? Isn't this a frequent complaint on the mission field, when younger pastors or missionaries disdain the experience of more mature native believers? Nowadays we desperately need proven ministers with personal maturity and sufficient experience in church and missions to handle numerous tensions with wisdom and sensitivity.

16. Both in its content and in its methods, theological education should provide a comprehensive Christian view of the world²⁶.

Faith in Jesus Christ should encompass all aspects of our lives. If Jesus, in and through Whom the world was created, is its Lord, then nothing can elude His influence. A comprehensive approach does not mean that we withdraw into the

ivory tower of a piously narrow subject matter, but that the whole expanse of our thought and life becomes involved in our theological training and is submitted to our faith in Christ. We afford neither to ignore or even denounce nontheological disciplines, such as pedagogy, psychology or history, nor to swallow uncritically whatever others say. Our students must learn to evaluate! As the instructor's influence determines to a large extent the way his students' deal with the immense amount of information confronting them, he must be very aware of his role as example.

17. Western Christians have a lot to learn from Christians in other countries.

As our globalisation envelops our world, instructors and students need to learn more from Christians of other cultures. Living and working in another culture, even for a short time, has stimulated many young people – even if only to recognise the influence of their own culture on their Christian life style. At the same time, many have become more interested in missions – even if they do not become missionaries later, they can ensure that missions will become an integral part of their church's awareness.

German theologians – not just the liberals, by the way – may consider themselves the center of the universe, but in the realm of education, we have a lot to learn from other cultures.²⁷ I am very impressed with the way Asian believers have combined high academic standards with intensive spiritual zeal. Leslie Newbigin,

for example, suggests that Western training programs be reformed in structure, methodology and content, according to the experiences made in other cultures.²⁸

18. The rigid separation between disciplines leads to overtheorisation and overspecialisation.²⁹ It is one of education's major responsibilities to establish and suggest relationships between bodies of knowledge, but in theology, this is generally left up to the student.

How quickly instructors are to make their class the center of the universe, judging students according to their achievements in his own field and completely ignoring the rest of his development. Paul A. Beals, who calls this blindness „educational provincialism“,³⁰ doesn't even absolve exegesis from its responsibility to serve the church and missions,³¹ even though Evangelical seminaries often revere this field as a sort of sacred cow which needs no justification. Exegesis need not be subject to Bible Criticism, but it must submit to the Biblical assertion that all Scripture is „profitable for doctrine,“ (1 Tim 3:16). As important as exegesis is, it must contribute to the Church's needs.

In 1787, Johann Philipp Gabler demanded that „Biblical Theology“ be separated from „Dogmatic Theology“. ³² Ever since, the Church has suffered from the increasing deviation between the representation of „Christian“ truth and the exegesis of Scripture. Modern Historical Criticism could never have developed without it! Evangelical Bible Colleges were often founded in order to combat the critical

seminaries, but unfortunately have often taken over their disciplines, structures and demarcations, unconsciously preserving fundamental critical results instead of overthrowing them. The often retained one of Historical Criticism's most devastating results instead of instigating a revolution which emphasises the interpretation of the Word of God and demonstrates its involvement in Systematic Theology, dogmatics, ethics and apologetics as well as in counseling and missions all at the same time.

John M. Frame objects strongly to the prevailing philosophical view that the classification of knowledge and scientific disciplines is necessary to scholarship.³³ He considers this arrangement a matter of convenience, and contradicts the Reformed Dutch scholars, whom he otherwise greatly admires: Abraham Kuyper and Herman Dooyeweerd, who taught that the division of disciplines and the proper classification are essential to an accurate comprehension of the world.

19. Missions should be central to the curriculum. All aspects of theological education must be directed towards church planting and world missions.³⁴

Each discipline should be taught with the advancement of the church and of missions in mind. Students should be inspired by the opportunity to cooperate in God's great work in evangelisation and missions. „Regardless of his particular academic discipline, every faculty member in a theological school should teach his subjects with the mission of the church in view.“³⁵ The late South African missi-

ologist David Bosch once described the critical role of missiology, which ought to permeate all other fields like leaven.³⁶ He notes, „A major problem is that the present division of theological subjects was canonized in a period when the church in Europe was completely introverted.“³⁷ We will take a closer look at the curriculum later.

The following graph³⁸ demonstrates the centrality of the Great Commission to the motivation and direction of all other disciplines.



Graphics 1: The Mission of the Church should be the motivation of all other subjects of theology.

Let me repeat the propositions I formulated in my book on Romans³⁹ as basis of Paul's thinking:

1. *Anyone who pursues missions pragmatically but ignores doctrine is ministering in his own commission; he is disregarding what God has said about evangelisation.*
2. *Anyone who teaches „doctrine“ not centered in missions and not aimed*

towards evangelisation is teaching his own doctrine and is disregarding God's reasons for doctrine.

3. *Biblical missions always begin with sound doctrine. Sound doctrine always leads to missions.*

20. *The failure of evangelical Bible schools and seminaries to recognise each other is a catastrophe.*

Evangelical schools must begin to acknowledge each other's courses and programs. Programs should be mutually compatible, so that students are able to change schools, when another institution would be better suited to the individual's personality, situation or future plans – and the seminary should then encourage them to do so! Programs should be better coordinated in order to provide appropriate variety and flexibility.

21. *Accreditation standards with their strict requirements often reflect old ways of doing things and make it often impossible for newcomers, new and innovative schools, to get accepted.⁴⁰ In the future, they should also take the practical, spiritual and personal aspects of education into account.*

Accreditation is supposed to serve to ascertain whether a school adequately prepares its students for a given profession, and is an important mechanism for evaluating the suitability of the institution for the student's goals. Because the profession of pastor, missionary or Christian leader depends only partially on academic abilities, accreditation should also observe

the extent to which the graduates of a given institution have been prepared to lead, to work with people, to react to their changing world, and to explain spiritual truth.

At the moment, accreditation tends to overemphasize formal aspects of education such as bureaucracy. These classical criteria (eg number of books, finances, number of instructors with a doctorate) are easier to measure, but are often of little real value for theological training.⁴¹ More important than the number of books in the library is the availability of books, whether in the schools' library or in the libraries of the instructors. And of what use are the books, if students are not taught to use them independently according to their own personality, gifts and future ministry? Bureaucratic changes to fit accreditation rules seldom improve quality.⁴²

Annotations

¹ Published originally in German as „Aus-bilden wie Jesus und Paulus“. S. 7–43 in: Klaus W. Müller, Thomas Schirmmacher (Ed.). *Ausbildung als missionarischer Auftrag*. Referate der Jahrestagung 1999 des afem. edition afem - mission reports 7. Verlag für Kultur und Wissenschaft: Bonn, 1999; see also „Jesus as Master Educator and Trainer“. *Training for Crosscultural Ministries (World Evangelical Fellowship)* 2/2000: 1–4; „Paul and His Colleagues“. *Training for Crosscultural Ministries (World Evangelical Fellowship)* 3/2000: 6–8; „Having a Role Model, Being a Role Model“. *Training for Crosscultural Ministries (World Evangelical Fellowship)* 1/2001: 4–7; and *Dios Quiere que Tú Aprendas Trabajes y Ames*. Funad: Managua (Nikaragua), 1999; 20002 (Spanish).

² Adapted from the German proverb „It is easy to become father, but is not easy to be one“.

³ See for example; Wolf Lodermann. „Management - Gurus aus USA in Europa auf Studenten Jagd: MBA-Titel als Sprosse auf Karriereleiter“. *Bonner Rundschau* 7. Sept.1996; Bärbel Schwertfeger. „International, praxisnah und teamorientiert: Der MBA setzt sich auch in Deutschland durch“. *Welt am Sonntag* vom 7.Oct. 1997.

⁴ See; Detlef Jozzok. „Lernen als Beruf: Arbeit und Bildung in der Informations- und Wissensgesellschaft“. *Aus Politik und Zeitgeschichte (Beilage zu Das Parlament)* B 9/99 (26. Feb.1999): 31–38.

⁵ See; below.

⁶ See for example; F. Ross. Kinsler (Ed.). *Ministry by the People*. WCC Publ.: Genf & Orbis Books: Myrknoll (NY), 1983; Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984; Tom Chandler. „A Caring Model of Training“. *Training for Crosscultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship)* 1/1996: 4–5 (on India); David & Rosemary Harley. „Missionary Training in Africa is Gaining Momentum“. *Training for Crosscultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship)* 2/1994: 3–4; Heinz Suter. „Training Tentmakers from the Latin Context“. *Training for Crosscultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship)* 1/1996: 5–6 (on Latin America).

⁷ See for TEE’s ‘mother seminary’, a Reformed seminary in Guatemala: Kenneth B. Mulholland. „Presbyterian Seminary of Guatemala: A Modest Experiment Becomes a Model for Change“. pp. 33–41 in: F. Ross. Kinsler (Ed.). *Ministry by the People*. op. cit. On TEE, see the summary in: Fred Holland. *Teaching Through T. E. E.: Help for Leaders in Theological Education by Extension in Africa*. Evangel Publishing House: Nairobi (Kenia), 1975 and Richard Hart. „New Paths in Theological Education“. PTEE info (Program for Theological Education by Extension, Amman, Jordanien) 1/1998. p. 1; „Experiencing the Aspect of ‚Extension‘“. PTEE info (Program for Theological Education by Extension, Amman, Jordanien) 1/1995. p. 1.

⁸ See the description of alternate models for theological education in ;David Kornfield. „Seminary Education Toward Education Alternatives“. pp. 191–210 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. op. cit.

⁹ See: Harvie M. Conn. „Teaching Missions in the Third World: The Cultural Problems“. pp. 249–279 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984. pp. 268ff „ethnoandragogy“.

¹⁰ Siegfried Buchholz. „Fit für die Zukunft - Aufspringen auf einen fahrenden Zug“. pp. 7–20 in: Jörg Knoblauch, Horst Marquart

(ed.). *Fit für die Zukunft: Konzepte christlicher Führungskräfte*. Brunnen: Gießen, 1999. pp. 13–14.

¹¹ Detlef Lehmann. „Gedanken und Überlegungen zur Frage der Ausbildung von Pastoren in den lutherischen Kirchen“. *Evangelium – Gospel* 10 [= 21] (1983) 3 (June–Aug): 382–399.

¹² See: Wolfgang Simson. *Gottes Megatrends: Sechs Wege aus dem christlichen Ghetto*. C & P: Emmelsbüll & Koinonia: Rothrist (CH), 1995. pp. 49–51.

¹³ Translation by Cambron Teupe of a German limerick.

¹⁴ Cited in Fred Holland. *Teaching Through T. E. E. : Help for Leaders in Theological Education by Extension in Africa*. Evangel Publishing House: Nairobi (Kenia), 1975. p. 9.

¹⁵ For further, similar suggestions, see: Paul A. Beals. *A People for His Name: A Church-Based Missions Strategy*. William Carey Library: Pasadena (CA), 1995. pp. 199–206 (für instructors) und pp. 207–214 (for students). I have won many suggestions from the World Evangelical Fellowship's (WEF) International Missionary Training Fellowship (Journal: *Training for Crosscultural Ministries: Occasional Bulletin of the International Missionary Training Fellowship*): Robert Ferris (Ed.). *Establishing Missionary Training*. World Evangelical Fellowship Series 4. William Carey Library: Pasadena (CA), 1995; David Harley. *Preparing to Serve: Training for Cross-Cultural Mission*. World Evangelical Fellowship Series 3. William Carey Library: Pasadena (CA), 1995; William D. Taylor (Ed.). *Internationalizing Missionary Training*. Paternoster Press: Carlisle (GB), n.d. (ca. 1994).

¹⁶ Jonathan Lewis. „Matching Outcomes with Methods and Contexts“. *Training for Crosscultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship)* 2/1998: 1–3.

¹⁷ *Ibid.*, p. 1.

¹⁸ *Ibid.*, p. 2.

¹⁹ *Ibid.*, p. 3.

²⁰ Particularly in: Paul A. Beals. *A People for His Name*. op. cit., pp. 210–212.

²¹ Intelligence quotient.

²² Emotional Quotient, or „emotional intelligence“. See; Daniel Goleman. *Emotionale Intelligenz*. Hanser: München, 1996 = dtv: München, 1997 [I do not shard Goleman's Buddistic tendencies! See; Daniel Goleman (Ed.). *Die heilende Kraft der Gefühle: Gespräche mit dem Dalai Lama ...* dtv: München, 19982]; Robert K. Cooper, Ayman Sawaf. *Emotionale Intelligenz für Manager*. Heyne: München, 1997; Branko Bokun. *Wer lacht lebt*. Ariston: München, 1996; Andreas Huber. *Sichwort Emotionale Intelligenz*. Heyne: München, 19964. In 1962, the Ciba-Symposium on the future of mankind, discussed the overemphasis of IQ and the importance of the individual's ability to deal with others. See: Gordon Wolstenhom (Ed.). *Man and His Future*. J. & A. Churchill: London, 1963.

²³ See: Duane H. Elmer. „Education and Service“. pp. 226–244 in: Harvie M. Conn, Samuel F. Rowen (Ed). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984. pp. 227–229 („Paedagogy and Andragogy“) und Harvie M. Conn. „Teaching Missions in the Third World“. op. cit., pp. 268ff „ethnoandragogy“.

²⁴ Anil D. Dolanky. „A Critical Evaluation of Theological Education in Residential Training“. pp. 156–168 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. op. cit., p. 157.

²⁵ See: Thomas Schirmacher. „Aus meiner Sicht: Mission und Bewährung“. *Evangelikale Missiologie* 1/1989: 2.

²⁶ Especially, Paul A. Beals. *A People for His Name*. op. cit, pp. 199–200.

²⁷ For an excellent assortment of alternate models, including other countries, see: Robert W. Ferris. *Renewal in Theological Education*. Billy Graham Center: Wheaton (IL), 1990.

²⁸ Lesslie Newbigin. „Theological Education in World Perspective“. pp. 3–18 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984.

²⁹ Especially John M. Frame. *The Doctrine of the Knowledge of God*. op. cit., pp. 206–214.

³⁰ „Educational Provincialism“, Paul A. Beals. *A People for His Name*. op. cit., p. 200.

³¹ *Ibid.* p. 201–202.

³² Johann Philipp Gabler. *De iusto discrimine theologiae biblicae et dogmaticae regundisque recte utriusque finibus*. Inauguralrede an der Universität Altdorf. Altdorf, 1787; on Gabler, see: Otto Merk. „Anfänge neutestamentlicher Wissenschaft im 18. Jahrhundert“. pp. 37–59 in: Georg Schwaiger (Ed.). *Historische Kritik in der Theologie*. Studien zur Theologie- und Geistesgeschichte des Neunzehnten Jahrhunderts 32. Vandenhoeck & Ruprecht, 1980, here p. 57. Lutheran theology paved the way for this development. According to Robert Scharlemann. „Theology in Church and University: The Post-Reformation Development“. *Church History* 33 (1964) 23ff, Melancthon distinguished between academic theology, which orients itself on historical developments, and kerygmatic theology, which preaches to the modern church; a distinction which Lutheran orthodox theologians such as Johann Gerhard (1582–1637) developed further. See; *Ibid.* Reformed theology adhered to John Calvin's example. Calvin treated scholarly exegesis and sermon as a two elements of a single discipline. (See: . K. Karl Müller. *Symbolik*. A. Deichert: Erlangen, 1896. pp. 340–343+389+454–463).

³³ John M. Frame. *The Doctrine of the Knowledge of God*. op. cit., pp. 91–92.

³⁴ See: Lois McKinney. „Why Renewal Is Needed in Theological Education“. *Evangelical Missions Quarterly* 18 (April 1982) 93–94 and the collection; Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. op. cit., especially David Bosch. „Missions in Theological Education“. pp. xiv–xlii and Horst Engelmann. *Mobilmachung für*

die Mission: Wie können Mitarbeiter für den Missionsdienst gewonnen werden? Missionshaus Bibelschule Wiedenest: Wiedenest, n.d. (ca. 1983) 60 pp.

³⁵ Paul A. Beals. *A People for His Name*. op. cit., p. 199.

³⁶ David Bosch. „Missions in Theological Education“. op. cit., pp. xxxi–xxxii.

³⁷ *Ibid.*, pp. xxx–xxxii.

³⁸ Derived from Paul A. Beals. *A People for His Name*. op. cit., S. 201.

³⁹ *Der Römerbrief*. 2 vol. Hänssler: Neuhausen, 1994; RVB: Hamburg, 20012; see also „Romans as a Charter of World Mission: A Lesson in the Relation of Systematic Theology and Missiology“. *Reflection: An International Reformed Review of Missiology* 4 (1993/94) 1/2 (Sept–Nov): 34–39 = *International Journal of Frontier Missions* 10 (1993) 4 (Oct): 159–162 = *Chalcedon Report* No. 342 (Jan 1994): 43–47; reprinted in Thomas Schirmacher. *World Mission – Heart of Christianity*. RVB: Hamburg, 2000.

⁴⁰ For the best contributions on the issue of accreditation, see: Samuel F. Rowen. „Accreditation, Contextualization and the Teaching of Mission“. pp. 137–155 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984.

⁴¹ Particularly *Ibid.*, p. 139.

⁴² *Ibid.*, p. 141 and Anil D. Dolanky. „A Critical Evaluation of Theological Education in Residential Training“. pp. 156–168 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington (MI), 1984. pp. 158–159.

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